

THE
ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND TWENTY-SECOND
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
CHARLOTTETOWN, PRINCE EDWARD ISLAND
JUNE 6TH - JUNE 12TH, 1996

OFFICERS OF THE 122ND GENERAL ASSEMBLY

Moderator:	Mrs. Tamiko (Nakamura) Corbett
Principal Clerk:	Rev. Dr. Thomas Gemmell
Deputy Clerks:	Mrs. Barbara McLean, Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY

Since 1925

1925 Toronto,	E. Scott, D.D., Montreal, Que.
1926 Montreal,	A.J. MacGillivray, D.D., Guelph, Ont.
1927 Stratford,	W. Leslie Clay, D.D., Victoria, B.C.
1928 Regina,	John Buchanan, M.D., D.D., Amkhut, India.
1929 Ottawa,	David Perrie, D.D., Wingham, Ont.
1930 Hamilton,	Frank Baird, M.A., D.D., LL.D., Pictou, N.S.
1931 Toronto,	W.G. Brown, M.A., B.D., Saskatoon, Sask.
1932 London,	R. Johnston, M.A., D.D., Ottawa, Ont.
1933 Peterborough,	H.R. Grant, D.D., Fort William, Ont.
1934 Toronto,	J.S. Shortt, M.A., D.D., Barrie, Ont.
1935 Montreal,	D.T.L. McKerrroll, D.D., Toronto, Ont.
1936 Hamilton,	Malcolm A. Campbell, D.D., Montreal, Que.
1937 Ottawa,	Hugh Munroe, B.A., D.D., New Glasgow, N.S.
1938 Toronto,	Donald MacOdrum, B.A., D.D., Brockville, Ont.
1939 Midland,	Stuart C. Parker, M.A., B.D., D.D., Toronto, Ont.
1940 St. Catharines,	William Barclay, M.A., B.D., D.D., Hamilton, Ont.
1941 Toronto,	J.B. Skene, B.A., D.D., Vancouver, B.C.
1942 Montreal,	N.A. MacLeod, B.D., Ph.D., D.D., Brockville, Ont.
1943 Hamilton,	H.B. Ketchen, M.A., D.D., Hamilton, Ont.
1944 Toronto,	A.C. Stewart, M.A., D.D., Midland, Ont.
1945 Toronto,	J.M. MacGillivray, B.A., D.D., Sarnia, Ont.
1946 Toronto,	W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Man.
1947 Calgary,	Charles H. MacDonald, D.D., Lucknow, Ont.
1948 Toronto,	C. Ritchie Bell, B.A., B.D., D.D., Outremont, Que.
1949 Kitchener,	C.L. Cowan, B.A., B.D., D.D., Hamilton, Ont.
1950 Outremont,	F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal, Que.
1951 Ottawa,	Norman D. Kennedy, M.C., M.A., D.D., Regina, Sask.
1952 Toronto,	J.A. MacInnes, B.A., B.D., D.D., Orillia, Ont.
1953 Toronto,	W.A. Cameron, B.A., D.D., LL.D., Toronto, Ont.
1954 Toronto,	J.L.W. McLean, C.D., M.A., D.D., Victoria, B.C.
1955 Toronto,	W.T. McCree, M.A., D.D., Toronto, Ont.
1956 Toronto,	F.G. Stewart, D.D., Kitchener, Ont.
1957 Vancouver,	A.D. MacKinnon, B.A., D.D., LL.D., Little Narrows, N.S.
1958 Toronto,	John McNab, M.A., S.T.M., D.D., Toronto, Ont.
1959 Toronto,	Alexander Nimmo, D.D., Wingham, Ont.
1960 Guelph,	Robert Lennox, M.A., Ph.D., D.D., Montreal, Que.
1961 Toronto,	Robert L. Taylor, B.A., D.D., Medicine Hat, Alta.
1962 Toronto,	Ross K. Cameron, M.A., D.D., Toronto, Ont.
1963 Toronto,	Harry Lennox, C.D., B.A., D.D., Vancouver, B.C.
1964 Toronto,	Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ont.
1965 Toronto,	J. Alan Munro, M.C., B.A., D.D., Toronto, Ont.
1966 Toronto,	G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ont.
1967 Ottawa,	J. Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ont.
1968 Toronto,	C.J. MacKay, B.A., D.D., Montreal, Que.
1969 Toronto,	E.H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ont.
1970 Halifax,	D.T. Evans, B.A., B.D., D.D., Thornhill, Ont.
1971 Toronto,	Murdo Nicolson, M.A., D.D., Calgary, Alta.
1972 Toronto,	M.V. Putnam, B.A., D.D., Kingston, Ont.

1973 Toronto,	Agnew H. Johnston, M.A., D.D., Thunder Bay, Ont.
1974 Kitchener,	Hugh F. Davidson, M.A., D.D., Don Mills, Ont.
1975 Montreal,	David W. Hay, M.A., D.D., Toronto, Ont.
1976 Arnprior,	A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ont.
1977 Toronto,	DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ont.
1978 Hamilton,	Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alta.
1979 Sudbury,	Kenneth G. McMillan, B.A., M.Div., D.D., Toronto, Ont.
1980 Windsor,	Alexander F. MacSween, B.A., D.D., Don Mills, Ont.
1981 Ottawa,	Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ont.
1982 Toronto,	Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ont.
1983 Kingston,	Donald C. MacDonald, B.A., D.D., Don Mills, Ont.
1984 Peterborough,	Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ont.
1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Que.
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ont.
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, B.C.
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Man.
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ont.
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, B.C.
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, P.E.I.
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ont.
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ont.
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ont.
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ont.
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., Toronto, Ont.

CLERKS OF ASSEMBLY

Since 1925

Dr. T. Wardlaw Taylor, M.A., Ph.D., D.D.	June 11, 1925 - December 5, 1952
Dr. J.W. MacNamara, B.D., D.D.	June 11, 1925 - March 5, 1948
Dr. E.A. Thomson, B.A., D.D.	June 3, 1948 - June 30, 1973
Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 - July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 - June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 - June 30, 1987
Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 - September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 - June 30, 1992
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Dr. T. Gemmell, B.A., B.D.	July 1, 1992 -
Mrs. B.M. McLean, B.Ed.	July 1, 1992 -

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KNOX COLLEGE: 59 St. George Street, Toronto, Ontario, M5S 2E6
Phone (416) 978-4503; FAX (416) 971-2133

PRESBYTERIAN COLLEGE: 3495 University Avenue, Montreal, Quebec, H3A 2A8
Phone (514) 288-5256; FAX (514) 398-6665

ST. ANDREW'S HALL: 6040 Iona Drive, Vancouver, British Columbia, V6T 2E8
Phone (604) 822-9720; FAX (604) 822-9718

VANCOUVER SCHOOL OF THEOLOGY: 6000 Iona Drive, Vancouver, British Columbia, V6T 1L4
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CRIEFF HILLS: R.R. #2, Puslinch, Ontario, N0B 2J0
Phone (519) 824-7898; FAX (519) 824-7145

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

1996 REMITS which are sent down under the Barrier Act: (page references are to the Acts and Proceedings, 1996). Please note: reports on these remits are to be sent to the Clerks of Assembly in terms of Book of Forms sections 257 and 297.3.

Remit A, 1996: That the following amendment to section 27.10 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. 1, p. [243](#), [23](#)):

Revised section 27.10 - Minutes of sessions shall not be reproduced, and the single copy shall be produced by the clerk of session. When agreed to by the session, a summary of minutes composed under the supervision of the moderator and clerk, and containing only material judged by the composers to be suitable for distribution to all members of session, may be prepared and thus distributed. (Declaratory Acts: A&P 1988, pp. [288](#), [35](#) and 1991 pp. [254](#), [37](#)). Notwithstanding the foregoing, one copy of each set of minutes may be made and kept apart from the original minutes and stored in a vault or safety deposit box for microfilming after every five years, such microfilms to be deposited with the Archives of The Presbyterian Church in Canada, whereupon the collected additional copies of the minutes are to be destroyed in the presence of the session.

Remit B, 1996: That new section 80.2, Book of Forms be approved and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 6, p. [246](#), [23](#)):

New section 80.2 - The Clerks of Assembly and other agencies, committees, and task forces of the Assembly are instructed to ensure that all study papers, referrals and questionnaires addressed to presbyteries and/or sessions are in the hands of the respective clerks three full months in advance of the deadline for response back to the agency, committee or task force of General Assembly.

Remit C, 1996: That new sections 201.3 and 215.2 of the Book of Forms be approved and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. Nos. 9 and 11, p. [247](#), [26](#)):

New section 201.3 - Presbyteries are required to report to the Ministry and Church Vocations Office of the Life and Mission Agency decisions of presbyteries which have resulted in disciplinary action.

New section 215.2 - Presbyteries are required to include in their standing orders that interim moderators are required to consult the Ministry and Church Vocations Office of the Life and Mission Agency regarding the files of candidates for calls or appointments.

Remit D, 1996: That the proposed revision of Book of Forms section 30 be approved and remitted to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 12, p. [248](#), [26](#)):

Revised section 30 - When any information, or complaint, or a fama, of a scandal committed by any person is brought before a court, either of first instance or of appeal, full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. Whatever verdict is reached, the charges, the answer, and the judgment are recorded, and the whole minutes of the trial—including the citations and certificates of the service thereof, and the acts and orders of the court relating to the cause, and the evidence gathered—are attached together and kept in retentis.

Remit E, 1996: That the proposed new section 99.1 of the Book of Forms be approved and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 13, p. [249](#), [52](#)):

New section 99.1 - Before a court of the Church begins formal process on any matter of conflict or dispute that comes before it by way of petition, protest, complaint or appeal, the parties involved will be instructed to enter into a process of mediation as determined by the court; the results of such mediation are to be presented to the court before formal process is commenced.

Remit F, 1996: That the following amendments and additions to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 14, p. [252](#), [62](#)):

Revised section 108 - Elders once lawfully called to the office, and having gifts of God meet to exercise the same, are ordained for life. They may serve in the office for life unless deposed or suspended in process of discipline. They may, however, at the call of a congregation in which the session has instituted term service for elders, fulfill the duties of the eldership on the session for periods of six years, but may stand for re-election at the end of each six year term.

New section 108.1 - Any session desiring to opt for term service for elders should consult with the congregation and must notify the presbytery of its intention and receive that court's permission.

New section 108.2 - In congregations that have instituted term service for elders, one third of the session shall be elected every two years.

Revised section 133.2 - An elder who moves to another congregation must be elected by that congregation and, as with an elder re-elected for another term, be inducted before becoming a member of session.

Revised section 134 - In the case of an elder who has ceased to be helpful to the congregation and whose removal would seem desirable and even necessary, even though no charge could be preferred against him/her in the way of discipline, and whether such an elder is serving in the office for life or for a term, the General Assembly has directed that, upon representation made in proper form to the presbytery by the session, the presbytery has power, if it see cause, to declare the elder in question should cease to be an acting elder in that congregation, the right of appeal being reserved to all parties concerned (A&P 1914).

Remit G, 1996: Potentially, there may be a remit required by the decision of the 122nd General Assembly to waive the rules of the court to allow young adult representatives and student representatives the right to participate in the debates of General Assembly as if they were full members of the Court. (The Clerks of Assembly will meet to determine whether enabling legislation is required.)

Remit H, 1996: There will be a remit to presbyteries required by the decision of the 122nd General Assembly to create two bilingual Han-Ca Presbyteries in the areas of largest concentration of Korean congregations (Pacific Coast and Central Canada). These Presbyteries will be given a term of five experimental years, and at the end of three years an interim evaluation report will be presented to the General Assembly. (The Clerks of Assembly will remit to presbyteries once the required legislation is prepared.)

INTERIM ACT 1996

The 122nd General Assembly adopted an interim act whereby Recommendation Nos. 11 and 12, 1994 of the Clerks of Assembly are continued in force while the matter is being remitted to the presbyteries under the Barrier Act and until the matter is formally decided by the 123rd General Assembly. (Clerks of Assembly, Rec. No. 10, p. [247](#), [26](#))

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener	Rev. J.D. Congram
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Mr. J.A. Doherty
Principal Clerk of the General Assembly	Rev. T. Gemmell
Associate Secretary, Assembly Office and Deputy Clerk	Mrs. B.M. McLean
Treasurer of the Church	Mr. R.E. McKay
Atlantic Missionary Society: President	Mrs. M. Sinnis
Executive Secretary	Mrs. S. Murdock
Business, Committee on, 1994 Assembly: Convener	Rev. D.G. Wilkinson
Secretary	Rev. T. Gemmell
Church Doctrine, Committee on: Convener	Dr. P. A. Brown
Ecumenical Relations, Committee on: Convener	Dr. R.M. Syme
History, Committee on	Dr. J. A. Johnstone
International Affairs Committee: Convener	Rev. R.J.G. Kennedy
Life and Mission Agency: Convener	Dr. T.D. Ingram
General Secretary	Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries	
Education for Discipleship	
Education for Discipleship	
Education for Discipleship	
International Ministries	Dr. M.J. Ross
Justice Ministries	
Ministry and Church Vocations	Rev. J.S. Armstrong
Resource Production and Communication	Rev. G.A. Cooper
World Service and Development Ministries	Rev. R.W. Fee
Maclean Estate Committee: Convener	Mr. D. Huggins
Director, Development, Crieff Hills Community	Rev. R.C. Spencer
Director, Administration, Crieff Hills Community	Rev. G. Sumner
Nominate, Assembly Committee to: Convener	Rev. D.J.C. Cooper
Pension Board: Convener	Mr. K.A. Mader
Office Administrator	Mrs. L. Garland
Presbyterian Church Building Corporation: Convener	Senator R.J.H. Stanbury
General Manager	Dr. F.R. Kendall
Presbyterian Record: Convener	Mr. R.W. Ford
Editor	Rev. J.D. Congram
Support Services: Chief Financial Officer	Mr. D.A. Taylor
Theological Education, Committee on: Convener	Ms. M. Rodgers
Knox College Senate: Convener and Principal	Dr. A. Van Seters
Presbyterian College Senate: Convener and Principal	Dr. W.J. Klempa
St. Andrew's Hall, Vancouver, Senate: Convener	Mr. C. Burns
Dean	Dr. B.J. Fraser
Vancouver School of Theology: Principal	Dr. B. Phillips
Trustee Board: Convener	Mr. R.G. Hutchinson
Secretary	Mr. D.A. Taylor
Women's Missionary Society, Western Division: President	Rev. R. Doran
Executive Director	Ms. C. Brown

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND TWENTY-SECOND GENERAL ASSEMBLY
OF**

THE PRESBYTERIAN CHURCH IN CANADA

HELD AT

Charlottetown, Prince Edward Island

June 6-12, 1996

FIRST SEDERUNT

At the city of Charlottetown, Prince Edward Island, and within Zion Presbyterian Church there, on Thursday, the sixth day of June in the year of our Lord one thousand nine hundred and ninety-six, at seven-thirty o'clock in the evening:

At which place and time ministers, ruling elders and diaconal ministers, commissioners from the several presbyteries of The Presbyterian Church in Canada convened pursuant to appointment of the General Assembly held in the city of Waterloo, on the fourth day of June last year.

Public worship was conducted by the Rev. Dr. Gordon J. Matheson, minister of Zion Presbyterian Church, Charlottetown. He was assisted by the Rev. Dr. Alan M. McPherson, Moderator of the 121st General Assembly and the Rev. Dr. John R. Cameron, Clerk of the Synod of the Atlantic Provinces, who was Moderator of the 117th General Assembly. Others who took part in the service were Mrs. Davida Stewart, Moderator of the Presbytery of Prince Edward Island and Mr. David Skinner, Assistant to the Minister of Zion Church. Ms. Ruth Ann MacDonald, Organist and Choir Director, led Zion's choir which was augmented by members of the choir of St. Mark's, Sherwood. A number of inspiring musical numbers were included in the service. Ms. Faye Barrett, pianist, and a brass group consisting of Dan St. Amand, Mark Parsons, Cathy MacDonald and Marilyn Savage shared their musical talents. Dr. McPherson preached a sermon entitled "Bearing Fruit", in which he noted that the Church's task to bear fruit is found in the command of Jesus. According to appointment, Dr. Matheson, together with Dr. McPherson and Dr. Cameron, administered the Sacrament of the Lord's Supper. A large number of elders distributed the elements.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, Dr. McPherson, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

ROLL OF ASSEMBLY

The names of those commissioned by the several presbyteries of the Church were presented by the Principal Clerk in a printed list, and the Assembly agreed to accept the same as the roll of Assembly subject to corrections. The roll as finally established is as follows, with those who did not attend marked with an asterisk:

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Lorne A. MacLeod, Whycocomagh	James C. Guy, Sydney Mines
R. Ritchie Robinson, Bras d'Or	Bonnie Wynn, Sydney
2. Presbytery of Newfoundland (Newfoundland)	
N.E. (Ted) Thompson, St. John's	
3. Presbytery of Pictou (Nova Scotia)	
Glenn A. Cooper, Pictou	Elizabeth M. Byers, Scotsburn
Donald W. MacKay, Pictou	Marjorie J. Fraser, River John
E.M. Iona MacLean, Pictou	Mary M. Watt, Pictou

4. Presbytery of Halifax-Lunenburg (Nova Scotia)

Timothy F. Archibald, Kentville	Jean Boyd, Dartmouth
G. Clair MacLeod, Truro	Hugh Sharkey, Kentville
Patricia Rose, Falmouth	George Skelton, Lunenburg

5. Presbytery of St. John (New Brunswick)

David A. Dewar, Harvey Station	G. Murray Driscoll, Rothesay
Herbert E. Hilder, Sackville	Robert J. Harris, Sackville
Robert J. Murray, St. Andrews	D. Roderick MacLeod, Saint John

6. Presbytery of Miramichi (New Brunswick)

Melvin G. Fawcett, Bathurst	Eric McMinn, Bathurst
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7. Presbytery of Prince Edward Island (Prince Edward Island)

Roger W. MacPhee, Belfast	Reg MacLean, Charlottetown
Gael I. Matheson, Montague	Lloyd G. MacNevin, Charlottetown

II. SYNOD OF QUEBEC & EASTERN ONTARIO**8. Presbytery of Quebec (Quebec)**

Blake W. Walker, Sherbrooke	Kathleen B. Kack, Valcartier Village
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9. Presbytery of Montreal (Quebec)

Ian D. Fraser, Pointe Claire	Virginia K. Bell, Beaconsfield
Joseph Hsu, Montreal	Jean E. Bennett, Montreal
Scott W. McAndless, Baie D'Urfe	G. Annabel McLauchlan, Lachine
D. Barry Mack, St. Lambert	Rose Mackie, St. Lambert
Patrick A. Maxham, Montreal West	Grace Thornley-Brown, Montreal
Daniel J. Shute, Montreal	James H. Whitelaw, Beaconsfield

10. Presbytery of Seaway-Glengarry (Ontario)

Heather L. Jones, Winchester	Donald Cumming, Maxville
Jeffrey E. Smith, Avonmore	Mary P.A. Moorhead, Spencerville
Lloyd R. Smith, Ingleside	Hugh R. Stewart, Kemptville

11. Presbytery of Ottawa (Ontario)

Stephen A. Hayes, Ottawa	Eileen A. Brown, Richmond
James Peter Jones, Ottawa	Florence H. (Bee) Griffiths, Stittsville
D. Garry Morton, Ottawa	Robert C. Sheffield, North Gower
R. MacArthur Shields, Ottawa	Gordon K. Walford, Nepean

12. Presbytery of Lanark & Renfrew (Ontario)

L.E. (Ted) Siverns, Smith Falls	Barbara J. Edmonds, Petawawa
Ruth M. Syme, Deep River	Betty L.E. Gutz, Cobden
Patricia L. Van Gelder, Cobden	Ralph Haliburton, Deep River

III. SYNOD OF TORONTO & KINGSTON**13. Presbytery of Kingston (Ontario)**

Bruce Cossar, Stirling	George R. Allan, Kingston
Stanley D. Self, Trenton	Bert Hielema, Tweed

14. Presbytery of Lindsay-Peterborough (Ontario)

Ruth Y. Draffin, Colborne	Anthony W. (Tone) Allan, Havelock
David J. McBride, Port Hope	Joan E. Smith, Port Hope
Reg. J. McMillan, Peterborough	Jean H. Troope, Colborne

15. Presbytery of Pickering (Ontario)

Everett J. Briard, West Hill	Sidney J. Castle, Scarborough
C. Morley Mitchell, Pickering	Maureen Coleman, Pickering
Ian Morrison, Scarborough	Moyra H. Dobson, Ashburn
Douglas H. Rollwage, Scarborough	Harold A. Lamb, West Hill
Calvin D. Stone, Ajax	Janet Muirhead, Markham
Harry E. Waite, Ajax	W. Donald Sproule, Scarborough

16. Presbytery of East Toronto (Ontario)

Tamiko Corbett, North York (Diaconal)
 Douglas E. duCharme, Toronto
 Rodger F. Hunter, Toronto
 Nancy Nagy-Williams, North York
 H. Alan Stewart, Toronto
 Drew D. Strickland, Toronto
 Charlotte M. Stuart, Toronto
 Robert A. Syme, Toronto

Thomas N.J. Cummins, Thornhill
 Sandra R. Demson, Toronto
 W. Stan French, Toronto
 Richard Isaac, Toronto
 Irene P. King, Toronto
 David Lee, Bowmanville
 Kun Sil Park, Scarborough
 Francis S.Y. Wang, Mississauga

17. Presbytery of West Toronto (Ontario)

John M. Allison, Etobicoke
 Christopher H. Carter, Etobicoke
 James B. Cuthbertson, Etobicoke
 In Kee Kim, Etobicoke
 Lois E. Whitwell, Etobicoke
 Joseph E. Williams, Toronto

Dorothy L. Clark, Toronto
 Lorna M. Henderson, Etobicoke
 Viva L. Kendall, Toronto
 Jose Menezes, Toronto
 Robert R. Rogers, Scarborough
 William R. Weir, Toronto

18. Presbytery of Brampton (Ontario)

Dennis J. Cook, Mississauga
 W. Ian MacPherson, Mississauga
 R. Wayne Maddock, Hillsburgh
 Peter D. Ruddell, Oakville
 Colleen L. Smith, Milton (Diaconal)

Winston R. Chandler, Mississauga
 Roy A. Kirkpatrick, Brampton
 Iain A. McNicol, Oakville
 Douglas A. Newman, Brampton
 Arthur Smith, Mississauga

19. Presbytery of Oak Ridges (Ontario)

J. Wesley Denyer, Unionville
 Blaine W. Dunnett, Nobleton
 M. Helen Smith, Thornhill
 Gregory Y.N. Yu, Markham

Kathleen R. (Katy) Anderson, Bolton
 Elizabeth J. (Beth) Gilmore, Unionville
 Anne L. Manning, Tottenham
 Marion Monkman, Aurora

20. Presbytery of Barrie (Ontario)

J. Cameron Bigelow, Orillia
 Raye A. Brown, Huntsville
 James R. Kitson, Midland
 Wallace I. Little, Collingwood

Donald G. (Don) Caron, Collingwood
 Helen M. Defoe, Huntsville
 Janet L. Duncan, Bracebridge
 Sheila M. McNeice, Gravenhurst

21. Presbytery of Temiskaming (Ontario)

Drew D. Jacques, Englehart

Don E. Stewart, Cochrane

22. Presbytery of Algoma & North Bay (Ontario)

Phyllis Snyder, Sudbury
 Edward R. Wiley, North Bay

Bette M. Napier, Sudbury
 Jack E. Spiller, North Bay

23. Presbytery of Waterloo-Wellington (Ontario)

Shirley J. Gale, Guelph
 Dorothy Henderson, Waterloo (Diaconal)
 Harry J. Klassen, Kitchener
 J. Murray Laurenson, Fergus
 Robert C. Spencer, Puslinch
 M. Anne Yee-Hibbs, Dundas

Helen M. Braes, Cambridge
 Donald J. Hepburn, Cambridge
 Joong Nam Lee, Kitchener
 Robert J. Renton, Guelph
 Reg Samis, Alma
 Vera I. Teasdale, Guelph

IV. SYNOD OF SOUTHWESTERN ONTARIO**24. Presbytery of Hamilton (Ontario)**

Csaba A. Baksa, Hamilton
 Douglas A. Boyce, Grimsby
 Ian McPhee, Hamilton
 Alan M. McPherson, Ancaster
 Andrew D.M. Reid, Burlington
 David B. Vincent, Burlington

Stan Borthwick, Burlington
 George Breckenridge, Dundas
 Jean Duke, Stoney Creek
 Anne D. Forsyth, Stoney Creek
 Ronald A. Fox, Hamilton
 Maude Shields, Burlington

- 25. Presbytery of Niagara (Ontario)**
Wayne J. Baswick, Port Colborne
Frank M. De Vries, Beamsville
David S. Heath, Niagara Falls
Elizabeth S. Kidnew, Fonthill
Ruth A. Hunter, Niagara-on-the-Lake
Lynn M. Hurd, Niagara Falls
Jacqueline E. Kellistine, St. Catharines
Helen M. Kovaks, Welland
- 26. Presbytery of Paris (Ontario)**
John W. Cruickshank, Simcoe
Heather J. Vais, Brantford
Helen N. Hart, Embro
Kenneth R. Speir, Simcoe
- 27. Presbytery of London (Ontario)**
David D. Clements, Newbury
Terrance D. Ingram, London
Donald G.I. McInnis, London
Mervyn E. Tubb, Thorndale
Barbara A. Young, Ailsa Craig
Harold H. Calvert, St. Thomas
Verna M. Johnson, Appin
C. Lorne Kivell, Glenceo
Elizabeth R. Nicholas, London
Thomas G. Telfer, London
- 28. Presbytery of Essex-Kent (Ontario)**
Charles N. Congram, Belle River
Rosemary Doran, Windsor
John St. C. Neil, Ridgetown
Terry A.J. Henry, Windsor
Robert F. McLean, Amherstburg
Margaret W. Wisner, LaSalle
- 29. Presbytery of Sarnia (Ontario)**
D. Laurence DeWolfe, Petrolia
Thomas A. Rodger, Sarnia
Terrance G. Samuel, Sarnia
Joseph G. Agocs, Petrolia
Douglas R. Levitt, Sarnia
Fredrick A. McCord, Sarnia
- 30. Presbytery of Huron-Perth (Ontario)**
David S. Thompson, Stratford
Vernon W. Tozer, Listowel
John M. Zondag, Listowel
Jean E. Evans, St. Marys
Jack Isaac, Mitchell
Beverley E. Nichol, Atwood
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**
Andrew Human, Walkerton
Stephen R. Lindsay, Teeswater
Alex M. Mitchell, Tiverton
J. Allan Paisley, Kincardine
Frances A.E. Savill, Thornbury
R. Gordon Gardner, Durham
Donald M. Simpson, Ripley
Tony Slapsak, Elmwood
Susan Smith, Durham

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

- 32. Presbytery of Superior (Ontario)**
Keith E. Boyer, Thunder Bay
James B. Garriook, Thunder Bay
- 33. Presbytery of Winnipeg (Manitoba)**
Bruce J. Clendening, Winnipeg
Kenneth A. Innes, St. Andrew's
Elizabeth M. Jack, Winnipeg
E.C. Snider, Blumenort
Margaret H. Vader, Winnipeg
Norene Willson, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**
Charles R. McNeil, Dauphin
Dale S. Woods, Brandon
Margaret S. Baron, Carberry
Edna A. Medd, Winnipegosis

VI. SYNOD OF SASKATCHEWAN

- 35. Presbytery of Assiniboia (Saskatchewan)**
Harry J. Currie, Yorkton
Gordon K. Cameron, Briercrest
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**
Ronald N. Schroeder, Saskatoon
Annabelle Wallace, Saskatoon
J. Harold Flett, Saskatoon
B. Jean Ramsay, Saskatoon

VII. SYNOD OF ALBERTA & THE NORTHWEST

37. **Presbytery of Peace River**
Tak Y. Wang, Wanham, AB Sindy Ho, Chetwynd, BC
38. **Presbytery of Edmonton-Lakeland (Alberta)**
John C. Carr, Edmonton Mavis M. McKay, St. Albert
John F.K. Dowds, Edmonton Grant Nicol, Edmonton
Stephen P. Haughland, Killam Jean M. West, Lloydminster
39. **Presbytery of Central Alberta (Alberta)**
Andrew S. Burnand, Red Deer Evelyn M. Onofrysyzn, Eckville
Fennegina (Ena) van Zoeren, Olds Ruth Richards, Penhold
40. **Presbytery of Calgary-Macleod (Alberta)**
David W. Paterson, Medicine Hat Lesley A.E. McNutt, Banff
Joseph Pungur, Calgary Gordon Ritchie, Calgary
Samuel J. Stewart, Calgary Alex Van Rooyen, Medicine Hat
Lyla Wilkins, Calgary (Diaconal) Mike Yoon, Calgary

VIII. SYNOD OF BRITISH COLUMBIA

41. **Presbytery of Kootenay (British Columbia)**
D. Ron Foubister, Cranbrook Norma M. Lyon, Cranbrook
42. **Presbytery of Kamloops (British Columbia)**
Lorna G. Hillian, Kelowna Arthur J. Wiebe, Vernon
William Perry, Penticton Joan Grainger, Prince George
43. **Presbytery of Westminster (British Columbia)**
Robert J. Calder, New Westminster Gladys M. Anderson, Vancouver
J.H. (Hans) Kouwenberg, Abbotsford Mary A. Bradley, Pitt Meadows
Alfred H.S. Lee, Coquitlam Florence A. Edge, Vancouver
Larry K. Lin, Burnaby Tillie M. Grant, New Westminster
Kerry J. McIntyre, Chilliwack Michelle Jeter-Krasnikoff, Surrey
Charles A. Scott, Delta Helen Pigott, Delta
Fred H.K. Tanaja, Burnaby
44. **Presbytery of Vancouver Island (British Columbia)**
John F. Allan, Victoria Tom Douglas, Duncan
Elizabeth A.M. Forrester, Campbell River Mary E. Pledger, Victoria
Cecil J. Kirk, Saanichton Jim A. Turner, Campbell River

YOUNG ADULT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Young Adult Representatives to the 122nd General Assembly.

Presbytery

1. Cape Breton
3. Pictou
5. St. John
7. Prince Edward Island
9. Montreal
11. Ottawa
14. Lindsay-Peterborough
17. West Toronto
20. Barrie
22. Algoma and North Bay
24. Hamilton
28. Essex-Kent

Young Adult Representatives

- Janet I. Whatley, North Sydney, NS
Daniel A. Cowan, Pictou, NS
Mark A. Higgins, Moncton, NB
Marilyn L. Cousins, Kensington, PE
Cherrish Di-Nardo, Montreal, PQ
Katherine (Katie) E. Hay, Nepean, ON
Iain O. Forbes, Grafton, ON
Ingrid Rezende, Toronto, ON
Christine R. Gorab, Midland, ON
Lynn D. Ault, Sault Ste. Marie, ON
Amy E. White, Burlington, ON
Lana M. McGuire, Merlin, ON

32. Superior	Calvin B. Seaman, Thunder Bay, ON
33. Winnipeg	Mindy R. Carter, Kenora, ON
35. Assiniboia	Heidi J. Wehrmann, Regina, SK
37. Peace River	Cynthia E. Purves, Blueberry Mountain, AB
39. Central Alberta	Darla Houghton, Rocky Mountain House, AB
41. Kootenay	Karis Johns, Creston, BC
43. Westminster	Rachel E. Victor, North Vancouver, BC

STUDENT REPRESENTATIVES

The court agreed to list within these minutes the names of the Student Representatives to the 122nd General Assembly.

College	Student Representative
Knox College	J. Christopher Jorna
Presbyterian College	Heather L. Balsdon
Vancouver School of Theology	Carol A. Young

ELECTION OF MODERATOR

Dr. McPherson called upon the Assembly to choose a Moderator to preside over its deliberations.

J.C. Bigelow, Convener, reported on behalf of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly, R. Doran moved, seconded by A.S. Burnand, that the name of Tamiko Corbett be placed in nomination as Moderator of the 122nd General Assembly. There were no further nominations. On motion of P.D. Ruddell, duly seconded, nominations were closed and it was agreed by applause that T. Corbett be declared Moderator of the General Assembly. T. Corbett and the mover and seconder of the motion to nominate her withdrew temporarily in order that the new Moderator might be suitably robed.

During the interlude, Dr. McPherson shared some insights from his moderatorial year. He noted that the Moderator of The Presbyterian Church in Canada plays a different role than elected leaders of sister denominations. The Archbishop of the Anglican Church of Canada and the Moderators of the United Church of Canada and the Korean Christian Church in Japan are more involved in denominational office administration. The Moderator of The Presbyterian Church in Taiwan has served in other capacities during the previous three years. Dr. McPherson also shared a humorous story about the formal attire of the Moderator of the Church of Scotland.

INSTALLATION OF THE MODERATOR

Mrs. Tamiko Corbett was conducted to the chair by R. Doran and A.S. Burnand. Dr. McPherson welcomed her as a sister in Christ and installed her as Moderator of the 122nd General Assembly. He called upon God in prayer asking for gifts of wisdom for the newly elected Moderator.

PRESENTATION BY THE CANADIAN BIBLE SOCIETY

D.G. Wilkinson, president of the Bible Society of Prince Edward Island, and R. Howard, President of the Atlantic Bible Society presented the newly elected Moderator with a Bible and offered congratulations.

MODERATOR ADDRESSES ASSEMBLY

The Moderator offered thanks to the Assembly for the honour of serving as Moderator. She expressed her gratitude to the Women's Missionary Society for the presentation of a gown. She noted that the gown was to "cloak her individuality" in her role as Moderator and that she was wearing an elder's stole. After thanking R. Doran and A.S. Burnand, a cousin by marriage, T. Corbett told the Assembly that she was proud to be a member of the Order of Diaconal Ministries.

T. Corbett expressed hope there was rejoicing in heaven, including her grandfather Nakamura, found of the Vancouver Buddhist Temple, and his contemporary, the Rev. Dr. Fraser, a speaker at the Anti-Asiatic League which preceded the 1907 Race Riots. She was sure that her late husband, Donald, former Principal of Knox College, would be applauding. Sharing her deep love of the Church and its Lord, and aware of the difficult issues facing the Assembly, she asked commissioners to speak with passion and integrity tempered with love and humility.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Assembly called for the report of the Committee to Advise with the Moderator which, as printed on page 200 was handed in by J.C. Bigelow. On motion of J.C. Bigelow, duly seconded the report was received and its recommendations were considered seriatim.

J.C. Bigelow congratulated the Moderator and recalled her leadership at a Vacation Bible School held in the Fraser Valley during her service as a Deaconess in British Columbia.

Recommendations 1, 2 and 3 (p. [200](#)) were adopted.

The Assembly indicated its appreciation of the contribution of A.M. McPherson by its applause.

Report as a Whole

The Assembly, on motion of J.C. Bigelow, duly seconded, adopted the report as a whole.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 121st General Assembly, the several synods and the Assembly Council that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk noted that said records have been deposited with the Assembly Office.

P.D. Ruddell moved, duly seconded that the records be received and referred to the appropriate committees of this Assembly. Adopted.

(cont'd on p. [61](#))

REPORT OF THE COMMITTEE ON BUSINESS

The Assembly called for the report of the Committee on Business which was presented by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded the report was received and its recommendations considered seriatim.

Recommendation 1

That with a view to having their attendance recorded, each commissioner, young adult and student representative be requested to register with the Assembly Office. Adopted.

Recommendation 2

That the sederunts of Assembly be on Friday from 7:00 pm to 9:30 pm; Sunday from 7:00 to 9:30 pm; Monday from 9:30 am to 12:30 pm, 2:00 pm to 5:00 pm and 7:00 pm to 9:30 pm; Tuesday from 9:30 am to 12:30 pm and 2:00 pm to 5:00 pm; and on Wednesday from 9:30 am to 12:30 pm, 2:00 pm to 5:00 pm and 7:00 pm until the business of the Assembly is completed. All sederunts to be held in the Trade Centre of the PEI Canada Games Complex, Charlottetown, with the exception of the Friday evening sederunt which will be held in Zion Presbyterian Church, Charlottetown. Adopted.

Recommendation 3

That all announcements be given in writing to the Business Committee 20 minutes prior to the end of each sederunt. Adopted.

Recommendation 4

That commissioners who have knowledge that they will be presenting additional motions or amendments be required to prepare them in a preceding sederunt in order that the Assembly Office has time to prepare overheads. Adopted.

Recommendation 5

That the Committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: David Vincent

Clerks of Assembly: Tom Gemmell, Barbara McLean, Tony Plomg

Commissioners who are clerks of presbytery or synod: Heather Jones, Bruce Cossar, Lois Whitwell, Peter Ruddell, Elizabeth Gilmore, David Clements, Vernon Tozer, Harry Currie, Ron Schroeder, Ron Foubister, Joan Grainger, Allan Paisley

Student Representative: Carol Young from VST

Committee on Business

Convener: Donald Wilkinson

Minister/Diaconal: Kerry McIntrye, Colleen Smith

Elder: Helen Pigott

Young Adult Representative: Marilyn Cousins

Committee on Roll and Leave to Withdraw

Convener: Helen Smith

Minister/Diaconal: David Paterson

Elder: Mary Pledger, Don Stewart

Young Adult Representative: Iain Forbes

Committee on Courtesies and Loyal Addresses

Convener: Peter D. Ruddell

Minister/Diaconal: James Peter Jones

Elder: Ruth Richards

Young Adult Representative: Lynn Ault

Committee to Confer with the Moderator

Convener: Alan McPherson

Members: Glenn Cooper, Hans Kouwenberg, Annabelle Wallace, James Whitelaw, Norene Willson, Ann Manning

Committee to Nominate Standing Committees

Convener: Douglas Lennox

Secretary: David Cooper

Ministers: Pat Rose, Keith Boyer, Phyllis Snyder, Robert Spencer, David Heath, Csaba Baksa

Elders: Norma Lyon, Jack Spiller, Robert Renton

Committee to Examine the Records

Supervisor: Heather Vais

Minutes of the 121st General Assembly:

Samuel J. Stewart, William Weir, Margaret Baron

Minutes of the Assembly Council:

Gordon Ritchie, Lloyd MacNevin, Jean Duke

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Alberta and the Northwest)

John Dowds, Mavis McKay, Lyla Wilkins

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Cecil Kirk, Gladys Anderson, Arthur Wiebe

Synod of Toronto and Kingston:

(examined by Commissioners from the Synod of Atlantic Provinces)

Robert Murray, Elizabeth Byers, Eric McMinn

Synod of Southwestern Ontario:
(examined by Commissioners from the Synod of Quebec and Eastern Ontario)
Patricia van Gelder, Stephen Hayes, Kathy Kack

Synod of Manitoba & North Western Ontario:
(examined by Commissioners from the Synod of Toronto and Kingston)
Richard Isaac, Jean Troop, Shirley Gale

Synod of Saskatchewan:
(examined by Commissioners from the Synod of Southwestern Ontario)
Laurence DeWolfe, Charles Congram, Ron Fox

Synod of Alberta and the Northwest:
(examined by Commissioners from the Synod of Manitoba and North Western Ontario)
Charles McNeill, Edna Medd, Elizabeth Jack

Synod of British Columbia:
(examined by Commissioners from the Synod of Saskatchewan)
Harry Currie, Gordon Cameron, Jean Ramsey

Adopted.

Recommendation 6

That the Committee to Nominate, Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts. Adopted.

Recommendation 7

That permission be granted to distribute the report of the Committee to Nominate in the first sederunt, and that a supplementary report from the Church Doctrine Committee be distributed at the close of the first sederunt, and the report of the Bills and Overtures Committee during the second sederunt. Adopted.

Recommendation 8

That the Presbytery of Seaway-Glengarry be granted permission to meet in a pro re nata session on Monday, June 10, 1996, during the General Assembly. Adopted.

Notices of Motion

C.L. Smith gave the following notices of motion:

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Assembly Council be reconsidered (Assembly Council Recommendation No. 1, p. [202](#)). (cont'd on p. [40](#))

I give notice that, at a future sederunt, I will move or cause to be moved that the appointment of the delegates to CANAAC (Caribbean and North America Area Council) be the responsibility of the Committee on Ecumenical Relations. (Ecumenical Relations Committee Recommendation No. 1, p. [269](#)) (cont'd on p. [41](#))

(cont'd on p. [16](#))

COMMITTEE TO NOMINATE

The Assembly called for the Committee to Nominate which was handed in by D.E.W. Lennox, Convener. On motion of P.A. Rose, duly seconded, the report was received and its recommendations considered.

Recommendation 1

That the distributed list of nominations be the first report of the Committee for consideration by Assembly. Adopted.

Recommendation 2

That any proposed changes to the Committee's report as printed, be given in writing, over the signature of any two commissioners, to any one of the following: the Convener, D.E.W. Lennox; the Secretary, D.J.C. Cooper; or T. Hamilton at the General Assembly Office, no later than

7:00 pm Sunday, June 9, 1996. The change must be in the form of a name replacing another name in the report. Adopted.

Recommendation 3

That only those suggested changes to the report previously made in writing by commissioners, but not recommended by the Committee, may be introduced by amendment(s), duly seconded, when the final report is presented on the floor of the Assembly. Adopted.

Recommendation 4

That presbyteries, synods, Assembly Council, committees, agencies, boards and senates again be asked to submit brief profiles, especially for non-clergy nominations, containing pertinent information on each of the respective nominees, with correct mailing addresses, noting that names with profiles tend to receive preferential consideration by the Committee to Nominate as these help it to make reasoned decisions. Adopted.

(cont'd on p. [52](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in Zion Presbyterian Church, Charlottetown, on June seventh, one thousand nine hundred ninety-six, at seven o'clock in the evening.

SECOND SEDERUNT

At Charlottetown, Prince Edward Island, and within Zion Presbyterian Church on Friday, June seventh, one thousand nine hundred and ninety-six, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (CONT'D FROM P. [15](#))

The Assembly called for the report of the Committee on Business which was presented on overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith duly seconded, the report was received and considered, and, being adopted, the business for the second sederunt was ordered accordingly.

The Convener reminded the Court that any persons wishing to distribute papers to commissioners must first be granted permission by the Assembly through the Committee on Business.

C.L. Smith moved, duly seconded, that permission be given to D. Lee to distribute papers in connection with the overtures on the proposed Han-Ca Presbytery.

The motion was adopted.

(cont'd on p. [22](#))

POINT OF PRIVILEGE

T.A. Rodger rose on a point of privilege. He read a statement outlining a serious emergency threatening one of our sister churches in Central America. The Moderator of the National Presbyterian Church in Guatemala was kidnapped recently by an unknown group two days before the opening of the denomination's annual Synod. He was released unharmed just as the Synod meeting was ending. The Guatemalan Church has sent an urgent request to its partner churches to send people to be with them during this period of danger.

T.A. Rodger moved, duly seconded, that a strongly worded letter of concern be sent immediately from this Assembly to the president of Guatemala, and that, at the same time, a message be sent to the National Presbyterian Church in Guatemala, assuring its people of the prayers of this Assembly.

The motion was adopted.

LETTER OF GREETING FROM UNITED CHURCH OF CANADA

The Principal Clerk rose to read a letter of greeting and welcome from the Presbytery of Prince Edward Island of the United Church of Canada.

K.J. McIntyre moved, duly seconded, that a letter of thanks and acknowledgment be sent to the Prince Edward Island Presbytery United Church of Canada.

The motion was adopted.

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW

The Assembly called for the report of the Committee on Roll and Leave to Withdraw which was presented by M.H. Smith, Convener. She moved, duly seconded, that the report be received and considered. Adopted.

M.H. Smith moved, duly seconded that the name of Isabel Sarson, Presbytery of Halifax-Lunenburg, who was unable to attend, be replaced by Jean Boyd. Adopted.

M.H. Smith moved, duly seconded, that the name of J.C. Guy, Presbytery of Cape Breton, who was unable to attend due to illness, be deleted from the roll. Adopted.

M.H. Smith moved, duly seconded, that G. Skelton, Presbytery of Halifax-Lunenburg, be granted leave to withdraw for family reasons following the Sunday evening sederunt. Adopted.

M.H. Smith moved, duly seconded that J. Pungur, Presbytery of Calgary-Macleod, be granted leave to withdraw for pastoral reasons following the Tuesday evening sederunt. Adopted.

M.H. Smith moved, duly seconded, that C.R. McNeil, Presbytery of Brandon, be granted leave to withdraw for family reasons following the Wednesday morning sederunt. Adopted.

M.H. Smith moved, duly seconded, that M.S. Yoon, Presbytery of Calgary-Macleod, be granted leave to withdraw for family reasons following the Sunday evening sederunt. Adopted.

M.H. Smith moved, duly seconded, that the roll be amended by these changes. Adopted.

(cont'd on p. [29](#))

REPORT OF THE MODERATOR OF THE 121ST GENERAL ASSEMBLY

Dr. A.M. McPherson, Moderator of 121st General Assembly, addressed the court. Reporting on his Moderatorial year he noted the love and support of Central Church, Hamilton, which surrounded Mrs. McPherson and himself during the past year. Among the joys of this past year were to preach in the pulpit of his former congregation in Scotland and his travels to Asia.

Dr. McPherson noted the warmth and affection with which he had been met by the people of this Church. He came away from his many visits with the firm impression that the moderatorial tour remains important to many of the people of The Presbyterian Church in Canada. He also shared his convictions that, although the Church is suffering weakness, it is also alive with energy and hope in many of its parts. His overseas visits assured him that there are many churches in other parts of the world who are grateful for the existence of The Presbyterian Church in Canada. Dr. McPherson continued that the life of the Church is in the congregation, many of which exhibit deep faithfulness. But faithfulness is not enough. The good news of Christ needs to be shared and passed on to the new generation. It is all too easy for a movement to become an institution, to have Christianity become a philosophy rather than a living faith.

Dr. McPherson thanked his wife Maureen for sharing his Moderatorial year and for her support and that of their children. In response to his address, the Moderator thanked Dr. McPherson and noted that he and Mrs. McPherson had been a special blessing to the Church.

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was presented by D.B. Vincent, Convener. On motion of D.B. Vincent duly seconded, the report was received and its recommendations considered seriatim.

Recommendation 1

That Overture No. 9 (p. [479](#)) re request to delay amalgamation of the Presbytery of Assiniboia and Northern Saskatchewan be referred to a Special Committee to be named by the Moderator to consult with the commissioners from the Synod of Saskatchewan and to report back to this Assembly. Adopted. (cont'd on pp. [25](#), [53](#))

Recommendation 2

That Overture No. 10 (p. [479](#)) re an open discussion on the meaning of stipend be referred to the Assembly Council to confer with Ministry and Church Vocations, the Committee on Church Doctrine and with the presbyteries, and report to a future Assembly. Adopted.

Recommendation 3

That Overture No. 11 (p. [480](#)) re clarifying the qualifications of members of Board of Managers be referred to the Clerks of Assembly with authorization to consult widely; and to report to the 123rd General Assembly. Adopted.

Recommendation 4

That Overture No. 12 (p. [480](#)) re the meaning of being on or removed from the appendix to the roll of presbytery be referred to the Clerks of Assembly with authorization to consult the presbyteries, and to report to a future Assembly. Adopted.

Recommendation 5

That Overture No. 13 (p. [481](#)) re including extended family members in baptismal responsibilities be referred to the Life and Mission Agency (Team for Discipleship Education) to consult with the Committee on Church Doctrine and report to the 123rd General Assembly. Adopted.

Recommendation 6

That Overture No. 14 (p. [481](#)) re to provide annual cost-of-living increases to minimum stipends be referred to the Assembly Council for report to the 123rd General Assembly. Adopted.

Recommendation 7

That Overture No. 15 (p. [482](#)) re participation of national staff in General Assembly be referred to the Assembly Council to confer with the Clerks of Assembly and report to the 123rd General Assembly. Adopted.

Recommendation 8

That Overture No. 16 (p. [482](#)) re meeting Presbyterians Sharing budget through assessments be referred to a Special Committee to be named by the Moderator to study the request of this Overture, to consult widely and to report to the 123rd General Assembly. Adopted.

Recommendation 9

That Overture No. 17 (p. [482](#)) re to ensure the continued availability of the 1972 Book of Praise for a period of time be referred to a Special Committee to be named by the Moderator to study the request of this Overture and to report to this Assembly. Adopted. (cont'd on pp. [26](#), 63)

Recommendation 10

That the prayer of Overture No. 18 (p. [483](#)) re declaring Living Faith as a subordinate standard be granted and that its implementation be referred to the Committee on Church Doctrine. Adopted.

Recommendation 11

That the prayer of Overture No. 19 (p. [483](#)) re stock piles of anti-personnel land mines be granted in principle and referred to the Committee on International Affairs for implementation. Adopted.

Recommendation 12

a) That Overture No. 20 (p. [484](#)) re requesting the deletion of certain sampler selections and to ensure addresses to God conforms with Biblical usage be referred to a Special Committee of this Assembly to be named by the Moderator to study, consult with commissioners from the relevant presbyteries, with members of the Task Force on the Revision of the Book of Praise who are present at Assembly and with members of the Committee on Church Doctrine who are present at Assembly, and to report to this Assembly.

b) That Overture No. 21 (p. [485](#)) re using Trinitarian language and avoiding inclusive language referring to God in the proposed New Book of Praise be referred to a Special Committee of this Assembly to be named by the Moderator to study, consult with

commissioners from the relevant presbyteries, with members of the Task Force on the Revision of the Book of Praise who are present at Assembly and with members of the Committee on Church Doctrine who are present at Assembly, and to report to this Assembly.

- c) That Overture No. 22 (p. [485](#)) re extending deadline for printing of New Hymnbook and to send manuscript to presbyteries for study and report be referred to a Special Committee of this Assembly to be named by the Moderator to study, consult with commissioners from the relevant presbyteries, with members of the Task Force on the Revision of the Book of Praise who are present at Assembly and with members of the Committee on Church Doctrine who are present at Assembly, and to report to this Assembly. Adopted. (cont'd on pp. [26](#), [64](#))

Recommendation 13

That Overture No. 23 (p. [487](#)) re to change pension eligibility formula be referred to the Special Committee re the Pension Plan (or its successor), to consult with the Pension Board, and report to the 123rd General Assembly. Adopted.

Recommendation 14

That Overture No. 24 (p. [487](#)) re accountability of colleges and faculty representation on the constituent roll of presbyteries not be received but be returned to the Presbytery of Prince Edward Island since this Overture contains what might be characterized as a complaint or fama or even a charge of teaching false doctrine. Adopted.

Recommendation 15

That Overture No. 25 (p. [488](#)) re requesting a review of procedures for appointing to the faculties of the theological colleges, etc. in its present form not be received but be returned to the Presbytery of St. John since this Overture omits decisions of the 105th General Assembly (1979) which granted the colleges the right to make initial term appointments for Assistant and Associate Professors (A&P 1979, p. [471](#)), and since this omission gives the impression that the colleges have been acting inappropriately in their appointment procedures. Adopted.

Recommendation 16

That Overture No. 26 (p. [490](#)) re placing recognized and qualified interim ministers on the constituent roll of presbytery be referred to the Life and Mission Agency to consult with the presbyteries and the Clerks of Assembly and report to the 123rd General Assembly. Adopted.

Recommendation 17

That Overture No. 27 (p. [490](#)) re placing Arnold A. Bethune on constituent roll of the Presbytery of Brampton be referred to a Special Committee of this Assembly to be named by the Moderator to report to this Assembly. Adopted. (cont'd on p. [26](#))

Recommendation 18

That Memorial No. 1 (p. [491](#)) re concerning the Reformed doctrine of ministry and embodying a petition that the Molengraaf Additional Motion (A&P 1995, p. [64](#)) be withdrawn for 1996 be referred to the Clerks of Assembly to report to the 123rd General Assembly. Adopted.

Recommendation 19

That Petition No. 1 (p. [491](#)) re relationship of International Ministries personnel to the courts of the Church be received, taken as read, and referred to the Life and Mission Agency (International Ministries) to consult with the Clerks of Assembly and report to the 123rd General Assembly. Adopted.

Recommendation 20

That Petition No. 2 (p. [492](#)) re investigating a personal loss incurred in service of the Church be received, taken as read, and referred to a Special Commission of this Assembly to be named by the Moderator and that terms of reference for the Commission be developed and reported to a later sederunt of this Assembly. Adopted.

Recommendation 21

That Petition No. 3 (p. [493](#)) re producing a concise and clear policy on sexual harassment/abuse be received, taken as read and referred to the Life and Mission Agency to consult widely and report to the 123rd General Assembly. Adopted.

Recommendation 22

That Petition No. 4 (p. [493](#)) re to include identified hymns in the New Book of Praise be received, taken as read and referred to the Special Committee of this Assembly named to report on Overture Nos. 20, 21 and 22, 1996. Adopted. (cont'd on pp. [26](#), [64](#))

Recommendation 23

That Appeal No. 1 (p. [494](#)) from Milton R. Reddick against an action of The Synod of Quebec and Eastern Ontario be referred to a Special Commission of this Assembly to be appointed by the Moderator to report to the 123rd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator to report to this Assembly. Adopted.

Recommendation 24

That Appeal No. 2 (p. [494](#)) from the Rev. Ian Wishart against an action of The Synod of the Atlantic Provinces be referred to a Special Commission of this Assembly to be appointed by the Moderator to report to the 123rd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator to report to this Assembly. Adopted.

Recommendation 25

That Appeal No. 3 (p. [494](#)) from the Rev. Shirley Jeffrey against an action of The Presbytery of Grey-Bruce-Maitland be referred to a Special Commission of this Assembly to be appointed by the Moderator to report to the 123rd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator to report to this Assembly. Adopted.

Recommendation 26

That Appeal No. 4 (p. [494](#)) from the Rev. Garry Van Bruchem against an action of The Presbytery of Seaway-Glengarry be referred to a Special Commission of this Assembly to be appointed by the Moderator to report to the 123rd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator to report to this Assembly. Adopted.

Recommendation 27

That Appeal No. 5, 1996 (p. [494](#)) from the Rev. Gael Matheson against actions of the Presbytery of Prince Edward Island's Executive Committee, and Appeal No. 6, 1996 (p. [494](#)) from the Rev. Gael Matheson against an action of the Presbytery of Prince Edward Island's Moderator be referred to a Special Commission of this Assembly to be appointed by the Moderator to report to the 123rd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator to report to this Assembly. Adopted.

Recommendation 28

That in order to establish the terms of reference of all of the Special Committees and Commissions, one Committee be named by the Moderator and that this Committee consult with the Clerks of Assembly. Adopted. (cont'd on pp. [26](#), [44](#))

Report as a Whole

On motion of D.B. Vincent, duly seconded, the report as a whole with its recommendations, was adopted.

LIFE AND MISSION AGENCY COMMITTEE

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on pages 303-412, was presented by M.E. Barrington, Convener.

On motion of T.D. Ingram, duly seconded, it was agreed that the report be received and considered.

On motion of T.D. Ingram, duly seconded, it was agreed that staff persons be given permission to speak to areas of their concern.

Thirtieth Anniversary of Ordination of Women

M.E. Barrington drew the attention of the Assembly to the 30th anniversary of the ordination of women. She called upon Dr. J.F. Allan, a commissioner to the 1966 Assembly and Moderator of the 116th General Assembly, to address the court.

J.F. Allan noted that thirty years ago there were no women commissioners while today ninety are present. Almost 50 per cent of elder commissioners to this Assembly are women and the total number of women commissioners is 34 per cent.

He observed that the Church has been blessed with the faithful witness of women in all courts of the Church. Finally, J.F. Allan, on behalf of the Committee on Women in Ministry, invited all commissioners to a reception following the sederunt. The Moderator noted that while official recognition, in terms of ordination to the office of teaching and ruling elders, was given thirty years ago, women have always played an important role in the life of the Church in various other capacities.

(cont'd on p. [36](#))

LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION

The Assembly called for the report of the Life and Mission Agency Committee on Education and Reception, which as printed on pages 378-387 was presented by its Convener, J.A. Fullerton.

On motion of J.A. Paisley, duly seconded, it was agreed that the report be received and considered.

(cont'd on p. [41](#))

ECUMENICAL VISITOR

D.W. MacKay introduced the Rev. Nzie Nsi Eke, immediate past Deputy Clerk of the General Assembly of the Presbyterian Church of Nigeria. Mr. Eke thanked The Presbyterian Church in Canada for its support of mission work in Africa and in Nigeria in particular. He expressed appreciation for the personal visits of representatives from The Presbyterian Church in Canada to the burial of Elder Ezeogo Dr. Akanu Ibiam in November 1995, and during the recent 150th Anniversary celebration of Presbyterianism in Nigeria. Mr. Eke went on to note the difficulties which Nigerian Christians have in living under military dictatorship during the past twenty-five years. Then he extended an invitation to the Moderator to visit Nigeria which would be a particular encouragement to the women of the Church there.

The Moderator thanked Mr. Eke for his words and prayed God's blessing upon him. As well she and the Principal Clerk presented him with a gift.

NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of the Appointors of the Honourable Norman Paterson Fund for Ministerial Assistance, as printed on pages 274-76, which was presented by A.W. Currie, Convener. On motion of J.P. Morrison, duly seconded, it was agreed that the report be received and considered.

Dr. Currie read some excerpts from letters of appreciation received from recipients of assistance. He thanked the Assembly for the privilege of being one of the appointors of the Fund for the past thirty-five years.

Recommendation 1 (p. [275](#)) was adopted on motion of J.P. Morrison, duly seconded.

Recommendation 2 (p. [276](#)) was adopted on motion of J.P. Morrison, duly seconded.

Recommendation 3 (p. [276](#)) was adopted on motion of J.P. Morrison, duly seconded.

The Moderator thanked Dr. Currie for his long years of service.

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following reports having no recommendations:

Special Commission re Appeal No. 3, 1995 (p. [253-59](#))
 Special Commission re Appeal No. 5, 1995 (p. [261-65](#))
 Special Commission re Petition No. 3, 1995 (p. [265-68](#))
 Nominations for Moderator of this Assembly (p. [414](#))
 Presbyterian Record (p. [430-31](#))
 Trustee Board (p. [472](#))

On motion of H. Pigott, duly seconded, the reports were adopted.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Sunday, the ninth day of June, one thousand nine hundred and ninety-six, at seven o'clock in the evening of which public intimation was given, and the sederunt closed with prayer by the Moderator.

A selection from one part of the Sampler of the New Book of Praise was sung.

THIRD SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Sunday, June ninth, one thousand nine hundred and ninety-six, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

TABLE GROUPS

The Moderator noted the Assembly would conduct its business in the form of table groups. She drew the attention of commissioners to the information entitled "Listening the Quiet Voices into Speech." The commissioners were then asked to spend ten minutes to become acquainted in their table groups.

COMMITTEE ON BUSINESS (cont'd from p. [16](#))

The Assembly called for the report of the Committee on Business which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and, being adopted, the business for the third sederunt was ordered accordingly.

(cont'd on p. [26](#))

LETTER OF GREETING FROM ATLANTIC ECUMENICAL COUNCIL

The Principal Clerk read a letter of greeting from the Atlantic Ecumenical Council. The Assembly agreed to acknowledge the letter with thanks.

SUPPLEMENTARY REPORT AND REPLACEMENT PAGE

On motion of P.D. Ruddell, duly seconded, permission was granted to distribute a supplementary report for the Ecumenical Relations Committee and a replacement page for the Clerks of Assembly's report.

POINT OF ORDER

R.R. Rogers rose on a point of order. He noted that he could not see the screen from the back of the hall and made certain suggestions which might improve the situation.

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on pages 242-53, was presented by T. Plomp, Deputy Clerk. On motion of D.S. Woods, duly seconded, it was agreed that the report be received and considered.

Recommendation 1 (p. [243](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 2 (p. [244](#)) was moved by D.S. Woods, duly seconded.

On motion of H.E. Waite, duly seconded, it was agreed that the Young Adult Representatives be heard on this issue.

C.R. Gorab then spoke on behalf of the Young Adult Representatives.

Amendment

D.M. Henderson moved, duly seconded, that the words of Recommendation 2 be amended to read:

That the prayer of the Overture be approved in principle and be referred to the Clerks to prepare necessary guidelines, and, if necessary, legislation for the revision of the Book of Forms section 194.

The amendment carried.

Recommendation 2 was adopted as amended.

Additional Motion

C.R. McNeill moved, duly seconded, that the Young Adult Representatives and the Student Representatives be given the right to speak at this Assembly. Adopted.

Recommendation 3 (p. [244](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 4 (p. [245](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 5 (p. [245](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 6 (p. [246](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 7 (p. [246](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 8 (p. [247](#)) was moved by D.S. Woods, duly seconded.

Amendment

V.K. Bell moved an amendment, duly seconded,

That Overture No. 31, 1995 be granted and that section 213 and section 213.3 of the Book of Forms be revised and sent to the presbyteries under the Barrier Act.

Revised section 213: When a congregation becomes vacant the presbytery of the bounds appoints one of its ministers, or diaconal ministers or ruling elders, moderator “pro tem” of the session of the said congregation. The presbytery usually empowers the interim moderator to proceed to moderation in a call to a minister to fill the vacancy, as soon as he/she has satisfactory evidence that the congregation is ready to make a choice. Due notice of the moderation is given from the pulpit, and, wherever it is practicable, such notice is served on the congregation on two Sabbaths preceding the meeting. (see Appendix A-34)

Revised section 213.3: The presbytery may appoint any minister of the Church or a diaconal minister or a ruling elder who shall be subject to the jurisdiction of the presbytery as interim moderator of a charge. An appointment as ordained missionary does not automatically constitute him/her interim moderator. Neither does it debar him/her. It is within the discretion of the presbytery as to the minister appointed interim moderator, and he/she may be either the missionary in charge or some other minister as the presbytery may deem wise.

The Moderator gave the Principal Clerk permission to speak. T. Gemmell noted that when the Assembly made the decision to allow diaconal ministers and elders to serve as moderators of presbyteries, synods and the General Assembly, it noted that only ministers of Word and Sacrament would continue to serve as moderators of session.

The Moderator ruled the amendment out of order.

Recommendation 8 was adopted.

(cont'd on p. [26](#))

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society which, as printed on pages 237-38, was handed in by M. Sinnis, President. On motion of E.M.I. McLean, duly seconded, the report was received and considered.

Recommendation 1 (p. [238](#)) was adopted on motion of E.M.I. MacLean, duly seconded.

The Moderator thanked I. Adamson for her long service and invited her to address the Assembly.

Report as a Whole

On motion of E.M.I. MacLean, the report as a whole was adopted.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine, as printed on pages 238-41, which was presented by P.A. Brown, Convener. On motion of E.J. Briard, duly seconded, it was agreed to receive the report and to consider its recommendations seriatim.

Recommendation 1 (p. [241](#)) was adopted on motion of E.G. Briard, duly seconded.

Recommendation 2 (p. [241](#)) was adopted on motion of E.G. Briard, duly seconded.

Recommendation 3 (p. [241](#)) was adopted on motion of E.G. Briard, duly seconded.

Report as a Whole

The report as a whole was adopted on motion of E.J. Briard, duly seconded.

WOMEN'S MISSIONARY SOCIETY (WD)

The Assembly called for the report of the Women's Missionary Society (WD), as printed on pages 471-74, which was handed in by R. Doran, President.

Recommendation 1 (p. [474](#)) was adopted on motion of R. Doran, duly seconded.

Recommendation 2 (p. [475](#)) was adopted on motion of R. Doran, duly seconded.

Recommendation 3 (p. [475](#)) was adopted on motion of R. Doran, duly seconded.

Report as a Whole

The report as a whole was adopted on motion of R. Doran, duly seconded.

PENSION BOARD

The Assembly called for the report of the Pension Board, as printed on pages 415-28, which was presented by K. Mader, Convener.

Recommendation 4 (p. [418](#)) was adopted on motion of P.A. Rose, duly seconded.

Recommendation 1 (p. [417](#)) was adopted on motion of P.A. Rose, duly seconded.

Recommendation 2 (p. [417](#)) was adopted on motion of P.A. Rose, duly seconded.

Recommendation 3 (p. [417](#)) was moved by P.A. Rose, duly seconded.

The Assembly agreed to defer the motion until the completion of the report of the Special Committee re the Pension Plan.

(cont'd on p. [25](#))

SPECIAL COMMITTEE RE PENSION PLAN

The Assembly called for the report of the Special Committee re the Pension Plan, as printed on pages 450-52, which was handed in by D.A. Taylor, Secretary. On motion of P.D. Ruddell, duly seconded, it was agreed that the report be received and considered.

Recommendation 1 (p. [451](#)) was moved by P.D. Ruddell, duly seconded

Recommendation 1 was defeated.

Recommendation 2 (p. [452](#)) was adopted on motion of P.D. Ruddell, duly seconded.

Recommendation 3 (p. [452](#)) was adopted on motion of P.D. Ruddell, duly seconded.

Recommendation 4 (p. [452](#)) was adopted on motion of P.D. Ruddell, duly seconded.

Report as a Whole

On motion of P.D. Ruddell, duly seconded, the report as a whole was adopted.

PENSION BOARD (cont'd from p. [24](#))

Discussion resumed on the report of the Pension Board.

Recommendation 3 was reworded and adopted on motion of P.A. Rose, duly seconded. Recommendation 3 now reads:

That the Pension Board have ongoing responsibility for review and recommendation of the total benefit and pension package for employees.

Report as a Whole

On motion of P.A. Rose, duly seconded, the report as a whole was adopted.

ECUMENICAL VISITOR

J.F. Allan introduced the Rev. Daniel Szabo of the Hungarian Reformed Church and chief curator of its Cistibiscan Synod. J.F. Allan expressed his gratitude for the opportunity to introduce one of the most outstanding Christian persons he had ever met.

The Moderator welcomed Mr. Szabo and invited him to address the Assembly.

Mr. Szabo, the 1996 recipient of the award from the E.H. Johnson Trust Fund, spoke of the long history of the church in Hungary and expressed his pleasure in seeing the Assembly at work.

The Assembly expressed its appreciation to Mr. Szabo by its applause. He was then presented with gifts by the Moderator and the Principal Clerk.

SPECIAL COMMISSION RE APPEAL NO. 4, 1995

The Assembly called for the report of the Special Commission re Appeal No. 4, 1995, which, as printed on pages 259-61, was presented by I.K. Kim.

Recommendation 1 (p. [261](#)) was moved by I.K. Kim, duly seconded.

On motion of B. Cossar, duly seconded, it was agreed that the matter be referred back to the Clerks of Assembly for report to a future Assembly.

Report as a Whole

The report as a whole was adopted on motion of I.K. Kim, duly seconded.

MODERATOR NAMES SPECIAL COMMITTEES

The Moderator named the following committees:

Terms of Reference

E.J. Gilmore (Convener), D.R. Foubister, H.M. Dafoe, with one of the Clerks of Assembly as Consultant.

Special Committee re Overture No. 9 re request to delay amalgamation of the Presbytery of Assiniboia and Northern Saskatchewan.

M.M. McKay (Convener), S.P. Haughland, T.Y. Wang, with one of the Clerks of Assembly as Consultant.

Special Committee re Overture No. 17 re to ensure the continued availability of the 1972 Book of Praise for a period of time.

D.S. Thompson (Convener), M. Baron, D.J. McBride, with one of the Clerks of Assembly as Consultant.

Special Committee re Overture No. 20, Overture No. 21, Overture No. 22 and Petition No. 4 re the new Book of Praise.

M.H. Smith (Convener), D.B. Mack, E.M. Byers, G. Nicol, G.M. Driscoll, with one of the Clerks of Assembly as Consultant.

Special Committee re Overture No. 27 re placing Arnold A. Bethune on Roll of the Presbytery of Brampton.

R.N. Schroeder (Convener), R.J. McMillan, M.E. Pledger, with one of the Clerks of Assembly as Consultant.

PRESENTATION OF MINUTES

The Principal Clerk advised that minutes of the first sederunt were available for distribution.

POINT OF PRIVILEGE

D.L. Dewolfe rose on a point of privilege to ask that microphones be numbered and that tables be rotated.

POINT OF INFORMATION

D.A. Dewar rose to point out that one of the proposed members of the Special Committee on Overture Nos. 20, 21, 22 and Petition No. 4 re the new Book of Praise, is on the constituent roll of one of the presbyteries which submitted an Overture. The Moderator stated that the name of G.M. Driscoll would be removed from the Special Committee.

(cont'd on p. [28](#))

COMMITTEE ON BUSINESS (cont'd from p. [22](#))

D.G. Wilkinson noted that time still remained for the conduct of business. The Assembly then called for the resumption of the report of the Clerks of Assembly.

(cont'd on p. [27](#))

CLERKS OF ASSEMBLY (cont'd from p. [24](#))

Discussion resumed on the report of the Clerks of Assembly.

Recommendation 9 (p. [247](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 10 (p. [247](#)) was moved by D.S. Woods, duly seconded.

Amendment

W.I. MacPherson moved the following amendment, duly seconded, that in the interim we return to the practice of the Church prior to the 120th Assembly.

The amendment was defeated.

Recommendation 10 was adopted.

Recommendation 11 (p. [247](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 12 (p. [247](#)) was adopted on motion of D.S. Woods, duly seconded.

(cont'd on p. [43](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Trade Centre, Charlottetown, Prince Edward Island, on the tenth day of June, one thousand nine hundred and ninety-six, at nine-thirty in the morning of which public intimation was given, and the sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Monday, June tenth, one thousand nine hundred and ninety-six, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

POINT OF ORDER

C.M. Stuart rose on a point of order. She asked if permission had been granted to a commissioner to distribute a paper and was informed that permission had not been granted.

APOLOGY

H.E. Waite rose to apologize for a remark he made in jest at the third sederunt which he had been told by several commissioners had offended the Moderator. The Moderator accepted his apology, noting that she had not heard the remark.

COMMITTEE ON BUSINESS (cont'd from p. 26)

The Assembly called for the report of the Committee on Business, which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and, being adopted, the business for the fourth sederunt was ordered accordingly.

(cont'd on p. 29)

SPECIAL COMMITTEE RE APPEAL NO. 2, 1995

The Assembly called for the report of the Special Committee re Appeal No. 2, 1995 which, as printed on pages 435-50, was handed in by C.A. Keith, Convener.

On motion of S.R. Demson, duly seconded, the report was received and considered.

The Moderator asked the Principal Clerk to outline the procedure for consideration of the report of the Special Committee. T. Gemmell noted that a document outlining the procedure had been circulated to commissioners. As well, he informed the Assembly that the procedure was of a formal nature and had been used at past Assemblies.

The General Assembly will be considering and adjudicating on the appeals of several members of the Presbytery of Montreal against decisions of that Presbytery. The procedure to be followed is:

1. Convener of the Special Committee, Mr. C.A. Keith, presents the report to the Assembly.
2. Motion to receive and consider the report.
3. Convener of the Special Committee addresses the Court.
4. Motion that the judicial record be taken as read. (Book of Forms section 340)
5. Parties address the Court:
 - Appellants
 - Presbytery
 - Appellants
6. Questions for clarification may be raised by commissioners, through the Moderator.
7. Motion that the parties before the bar be permitted to remain in the Court during deliberation on the report of the Special Committee.
8. The Court makes decisions on the recommendations in the report. Debate and amendments are in order here.
9. The Moderator announces the decisions of the Court to the parties along with words of pastoral concern.
10. Motion that the report as a whole with its recommendations be adopted.

C.A. Keith outlined the work of the Special Committee and the issues facing the Assembly. He urged the commissioners to be open, to listen, to ponder and to be guided by the Holy Spirit.

With the leave of the Court, C.A. Keith invited W.J.C. Ervine to comment on the majority opinion.

With the leave of the Court, C.A. Keith invited J.D. Gordon to comment on the views of the minority.

Judicial Record Taken As Read

On motion of A.D. Reid, duly seconded, it was agreed that the judicial record be taken as read.
(cont'd below)

RECESS

A brief recess was called by the Moderator.

SPECIAL COMMITTEE RE APPEAL NO. 2, 1995 (CONT'D FROM ABOVE)

Discussion resumed on the report of the Special Committee re Appeal No. 2, 1995.

Presentation of the Case of the Appellants

W.J. Klempa offered congratulations to the Moderator and commended the work of the Convener of the Special Committee and spoke for the appellants. W.J. Klempa called on W. Hong to address the Assembly.

Presentation of the Response from the Presbytery of Montreal

I.D. Fraser, a commissioner to this Assembly and a minister of the Presbytery of Montreal, introduced the response. C.A. McLauchlan presented a profile of St. Andrew's, Lachine and comments from some of its members by means of a video.

J.H. Whitelaw, an elder from Briarwood Presbyterian Church in Beaconsfield, Quebec, then spoke of the evolution of his views over the past thirty years as an elder.

I.D. Fraser then summarized the response from the Presbytery of Montreal and spoke of the diversity of opinion within The Presbyterian Church in Canada. He urged the Assembly to accept the counsel of the minority report.

Response from the Appellants

W.J. Klempa responded to the Presbytery of Montreal.

Table Groups

The Moderator called for the Assembly to move into table groups to develop questions for the various parties.

Questions from Commissioners

The Moderator asked for questions developed by the table groups.

(cont'd on p. [29](#))

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the second sederunt were available for distribution.

MODERATOR NAMES SPECIAL COMMITTEES

The Moderator announced that T.A.J. Henry would replace G.M. Driscoll as a member of the Special Committee re Overture Nos. 20, 21, 22 and Petition No. 4 re the new Book of Praise. (see p. [26](#))

DISTRIBUTION OF DOCUMENTS

On motion of T.D. Ingram, duly seconded, it was agreed that the Life and Mission Agency be permitted to distribute a supplementary report during the fifth sederunt.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Monday, the tenth day of June, one thousand nine hundred and ninety-six at two o'clock in the afternoon, of which public intimation was given, and the sederunt closed with prayer by the Moderator.

FIFTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Monday, June tenth, one thousand nine hundred and ninety-six at two o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from p. 27)

The Assembly called for the report of the Committee on Business which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and, being adopted, the business for the fifth sederunt was ordered accordingly.

(cont'd on p. 30)

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 17)

The Assembly called for the report of the Committee on Roll and Leave to Withdraw which was handed in by M.H. Smith, Convener.

M.H. Smith moved, duly seconded, that R.R. Rogers, Presbytery of West Toronto, be granted leave to withdraw for pastoral reasons, following the ninth sederunt. Adopted.

M.H. Smith moved, duly seconded, that R.W. Samis, Presbytery of Waterloo-Wellington, be granted leave to withdraw for family reasons, following the fifth sederunt. Adopted.

(cont'd on p. 31)

SPECIAL COMMITTEE RE APPEAL NO. 2, 1995 (cont'd from p. 28)

Discussion resumed on the report of the Special Committee re Appeal No. 2, 1995. Questioning continued and responses were given.

On motion of P.D. Ruddell, duly seconded, it was agreed that the parties before the bar be granted permission to remain in the court during the debate.

Recommendation 1 (p. 443) was moved by S.R. Demson, duly seconded.

Amendment

J.C. Carr moved, duly seconded, that all words following the word "that" be deleted and that the following be substituted:

the Presbytery of Montreal be directed to proceed, with all due speed, to ordain Darryl Macdonald to the ministry of Word and Sacrament and to induct him as minister in the pastoral charge of St. Andrew's, Lachine.

Request for Vote by Ballot

R. Syme moved, duly seconded, that in accordance with the Book of Forms section 57, the vote on Recommendation 1, its amendment and Recommendations 3 and 5 be taken by ballot.

Over one third of the commissioners voted in the affirmative.

The motion carried.

Point of Order

J.H. Kouwenberg rose to request that the results of each ballot be recorded and announced to which the Assembly agreed.

Immediate Vote

On motion of C.R. McNeil, duly seconded, it was agreed to take an immediate vote on the amendment to Recommendation 1.

Balloting took place. The results were announced as follows:

Affirmative:	39
Negative:	220

The amendment was defeated.

Balloting took place on Recommendation 1. The results were announced as follows:

Affirmative:	237
Negative:	24

Recommendation 1 was adopted.

Recommendation 2 (p. [443](#)) was adopted on motion of S.R. Demson, duly seconded.

Recommendation 3 (p. [444](#)) was moved by S.R. Demson, duly seconded.

Amendment

J.H. Kouwenberg moved, duly seconded, an amendment to add the following words:

That because it is contrary to our current consideration and declaration of the teaching of Scripture, our subordinate standards, and all General Assembly statements on homosexuality, and contrary to the procedures of this Church.

Amendment to the amendment

D.S. Thompson moved, duly seconded, an amendment to the amendment,

That until such time as this Church either declares Scripture to be no longer relevant to this issue or accepts an interpretation of Scripture which allows for exceptions, namely, a loving committed monogamous same-sex partnership, we are bound as members and courts of the church to accept its authority. Therefore, that the call to Mr. Darryl Macdonald, processed by the Presbytery of Montreal, be declared ultra vires.

The amendment to the amendment was defeated.

Amendment to the amendment

H.L. Jones moved, duly seconded, an amendment to the amendment,

That the reference to “the teaching of Scripture” be deleted from the amendment.

The amendment to the amendment was defeated.

The amendment carried.

Balloting took place on Recommendation 3 as amended.

(cont'd on p. [31](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Monday, June tenth, one thousand nine hundred and ninety-six at seven o'clock in the evening of which public intimation was given, and the sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Monday, June tenth, one thousand nine hundred and ninety-six at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator. By prior arrangement, the Moderator invited A.M. McPherson, Moderator of the 121st General Assembly, to take the chair.

COMMITTEE ON BUSINESS (cont'd from p. [29](#))

The Assembly called for the report of the Committee on Business, which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and being adopted, the business for the sixth sederunt was ordered accordingly.

(cont'd on p. [39](#))

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 29)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was handed in by M.H. Smith, Convener.

M.H. Smith moved, duly seconded, that leave to withdraw be granted to R.C. Spencer for pastoral reasons, following the Wednesday morning sederunt. Adopted.

(cont'd on p. 44)

SPECIAL COMMITTEE ON APPEAL NO. 2, 1995 (cont'd on p. 30)

Discussion resumed on the report of the Committee on Appeal No. 2, 1995.

The Moderator announced the result of the balloting on Recommendation 3

Affirmative	237
Negative	24

Recommendation 3 was adopted.

Dissents:

The following rose to record their dissent.

A.S. Burnand, J.C. Carr, R.J. Murray, R. Isaac, H.A. Stewart, D.E. duCharme, P. Snyder, K.E. Boyer, M.H. Smith, J.W. Denyer, D.D. Strickland, D.M. Henderson, E.J. Gilmore, M.W. Wisner, R.F. Hunter, I.P. King, A.L. Manning, J.E. Bennett, E.M.I. MacLean, T.G. Samuel, E.M. Jack, I.K. Kim, E.A. Brown, S.R. Demson, N. Nagy-Williams, W.S. French.

Reasons for Dissents

We dissent from the adoption of Recommendation 3 because we believe that the central thrust of the Biblical faith is to overcome differences which divide us from one another, and we accept the evidence that this was a true gospel call.

N. Nagy-Williams, S.R. Demson, W.S. French

Concurrence in the Dissent: Commissioners from the Presbytery of Montreal

W.S. McAndless, I.D. Fraser., V.K. Bell, P.A. Maxham, G.A. McLaughlan, J.H. Whitelaw, G. Thornley-Brown.

The Moderator noted that it would be appreciated if reasons are handed in to the Clerks of Assembly before the minutes are sustained prior to the end of the Assembly.

Reasons

The baptized called Mr. Macdonald to be their minister.

Members of the congregation of St. Andrew's, Lachine gave testimony to this.

"I believe God meant this to be." (Mr. Macdonald) has our blessing".

The Presbytery of Montreal sustained the call as a Gospel call.

The General Assembly declared it was not.

I believe that the General Assembly's adoption of Recommendation No. 3 is ultimately a denial of the baptismal identity of the members of S Andrew's Lachine. All who signed the call in favour of Mr. Macdonald are committed to living out their baptismal responsibility as the Body of Christ. Part of that responsibility is to discern the Spirit working within their congregation in the calling of a person to be their minister of Word and Sacraments. They were faithful. The Presbytery affirmed this Church's integrity as the Body of Christ in its choice. The General Assembly declared this Church's choice to have no spiritual integrity.

The General Assembly has judged the corporate spirituality of St. Andrew's Lachine to be unquestionably Christian; that an inspiration other than the Spirit of God has brought them to their decision; and that the Spirit of God has brought the General Assembly to its decision. I do not concur with this judgement.

D.D. Strickland

I dissent from the action of the Presbytery of Montreal being declared ultra vires because I believe that the Presbytery should have the right to take such action.

P. Snyder

I register my dissent from the decisions made around the Special Committee Appeal No. 2 regarding the Presbytery of Montreal and Darryl Macdonald.

My dissent is based on these concerns:

- lack of tolerance for a variety of scriptural interpretation,
- lack of trust in the competence of the Presbytery and the congregation of St. Andrew's, Lachine, and
- an over emphasis on tradition and scriptural understanding of homosexuality with a devaluation of the contemporary experience of people.

I believe that, in general, the action of the General Assembly sends a message of inflexibility, intolerance, prejudice and exclusion against some of its members.

D.E. Henderson

I record my dissent to Recommendation No. 3 for the following reasons:

1. I dissent from an interpretation of Scripture, tradition and subordinate standards which I believe to be contrary to the Gospel of Jesus Christ. By this decision, the General Assembly has made our Church one of exclusion.
2. The General Assembly showed itself willing to sacrifice individuals for its own institutional survival. While Jesus put people first, General Assembly has put rules and order first. This decision does untold damage to our gay and lesbian members, elders and clergy for whom there is no apparent place in our denomination.
3. The General Assembly has inferred that Darryl Macdonald, the congregation of St. Andrew's and the Presbytery of Montreal is unable to perceive the call of God. Its decisions are demeaning to these parties and an insult to their ability to perceive God's Spirit at work in their midst.
4. The General Assembly has abrogated the right of a presbytery to decide matters of call for itself. It sets a precedent by which General Assembly can now set aside other calls on other matters which rightly belong within the responsibilities of the presbytery. While giving lip service to being a Church of the grass roots, it has shown itself to be authoritarian with decisions passed from the top down.

I.D. Fraser

I wish to dissent from Assembly's decisions on Appeal No. 2 for the reason that, although scripture speaks to issues of homosexual practice within its first century understanding of sexuality, I do not hold that the sexual orientation and practice of a person in an adult, loving, committed same sex relationship, made legitimate by the sexual nature innate to that person, should bar him or her from any level of ministry. The overriding message of Jesus in scripture is one of inclusion to the faithful. I would suggest that the denomination, in making its exclusionary statement has missed a ministry opportunity to fully welcome those who now paradoxically stand centre-infused at the very rim of our Church.

R.F. Hunter

I dissent from Recommendation No. 3:

1. because this decision of the General Assembly is the least likely to be "in the best interests of all concerned" as the Committee directives specified, particularly Mr. Darryl Macdonald, the congregation of St. Andrew's, Lachine, and the Presbytery of Montreal, as well as many others affected in the rest of The Presbyterian Church in Canada. This court has acted in contradiction to our vision statement calling for compassionate courts;
2. because this court is overturning a fully-informed, well-considered gospel call of the congregation of St. Andrew's, Lachine supported by the Presbytery of Montreal; and
3. because this action does not recognize that within our Church, there is a wide diversity of legitimate scriptural interpretation.

M.W. Wisner

Reasons for dissent from Recommendation No. 3:

I dissent from the action of Assembly in passing this recommendation because I do not believe that the action of the Presbytery of Montreal in processing the call of St. Andrew's, Lachine, to

Darryl Macdonald was ultra vires. The recommendation claims foundation in the teaching of Scripture in addition to other standards. The interpretation of scripture, however, is more complex than the citing of texts. I concur with the minority report when it says, "Until the Church is clearer on interpretive principles which guide our consideration of scripture, we will be continually swept up in the struggle to pit text against text, word against word." We do not decide doctrine or faithfully discern scriptural truth simply by majority vote. Neither do any of us come to the interpretation of scripture free of the influences of background, culture, or experience. The decision of the Presbytery of Montreal may have been taken without due process at the April 18, 1995 meeting, but I do not believe it was beyond the Presbytery's jurisdiction to deal with the matter.

E.M.I. MacLean

Reasons for dissent from Recommendation No. 3

I am offended by the fact that the telling of truth by Darryl Macdonald brings Recommendation No. 3, along with other recommendations of the Special Committee re Appeal No. 2, 1995, to this Assembly. Darryl Macdonald is a homosexual person. As such, he is ordainable in our Presbyterian Church. Darryl Macdonald is a homosexual person in a loving relationship with a person of his same sex. Therefore, he is not ordainable. How can this be an acceptable situation? I cannot see how a position of such hypocrisy can be supported by Biblical reference, or indeed, by persons of fair and loving judgement.

G.A. McLaughlan

We dissent from the action of the General Assembly anent Recommendation No. 3 of the Special Committee re Appeal No. 2, 1995 for the following reasons:

In our view:

1. The action of Assembly did not give adequate weight to the discernment process within the congregation of St. Andrew's Presbyterian Church, Lachine, and the Presbytery of Montreal.
2. The action of Assembly does not take adequate cognizance of the diversity of the hermeneutical principles used within our Church in the interpretation of Scripture.
3. The action of Assembly is based on restrictive and narrow traditions concerning the meaning of the law of the Church and our subordinate standards, rather than on what the law and standards say and permit.

J.C. Carr, A.S. Burnand, R.A. Syme, R.M. Syme, T.G. Samuel, I.P. King, P.A. Maxham, R.J. Murray, M.H. Smith, K.E. Boyer, D.W. MacKAY, A.L. Manning, E.M. Jack

The decision made reflects:

1. a scriptural interpretation when there is no accepted biblical model of a long term, committed same-sex relationship;
2. a church tradition which as resulted in persecution and violence toward lesbian and gay people; and
3. an archaic scientific view which does not even consider the implications of the createdness of our sexual orientations.

The Assembly has valued the possible loss of members and potential discord over the pastoral encouragement of diversity of our members and the prophetic education in matters of sexuality. The search for the place of Christ in this Appeal, as in all things, must be paramount.

Although voiced in discussions, the pastoral experience of our elders and the stories of our members are not reflected in this decision.

One day, even this Church, along with an increasing number of others, will celebrate the 30th Anniversary of the call and ordination of all suitable persons regardless of affirmed sexual orientation. For the time being, however, this decision and policy encourages secrecy, duplicity and unhealthfulness among those in this Church to whom God has given the gift of same-sex orientation.

R. Isaac

I would like to record my dissent from the decision of the Assembly to approve the amended Recommendation No. 3 from the report on the Appeal No. 2.

I dissent because the motion declared the action of the Presbytery of Montreal in accepting jurisdiction to consider the call was ultra vires - which is to say, "the matter is beyond the legal authority or power of the court".

To say that a presbytery has no power or authority to judge a call is to set a dangerous precedent. The presbytery is historically the court of the Church that has been given this very authority and power. How can this Assembly take away this historic right in a particular case?

This motion implies that the Presbytery of Montreal is not competent to adjudicate a call. It implies that, no matter what the Presbytery might have decided in this case (yes or no), that it had no legal power or authority to do so.

This motion will come back to haunt those people who approved it. They may well find themselves in the future wanting to call a person to a pastoral charge, a person who the majority of the Church would object to, they will not be permitted to process that call and they will greatly regret their action at the 122nd General Assembly.

As we were reminded only a few days ago, up until 30 years ago, The Presbyterian Church in Canada was convinced that God could not call practicing women to the Ministry of Word and Sacrament. We were wrong and, thirty years ago, the Church repented of that error. Since that time, we have been greatly blessed by the gifts and talents and abilities of many women.

Today, many of our commissioners are convinced that God cannot call practicing homosexuals to the ministry of Word and Sacrament. We are we to say what God can and cannot do? Can God call homosexuals? I, unlike many others, will not presume to say. I would like to reserve judgment on a general principle. In the meantime, the best that we can do is to judge on an individual, case by case, basis. The local congregation and the Presbytery are the ones who are best suited to make such judgement and not the General Assembly because the congregation and the Presbytery are the ones who are close enough to the people who are involved.

S.W. McAndless, G. Thornley-Brown, J.E. Bennett, G.A. McLauchlan, V.K. Bell

Recommendation 4 (p. [444](#)) was adopted on motion of S.R. Demson, duly seconded.

Recommendation 5 (p. [444](#)) was moved by S.R. Demson, duly seconded.

Motion to Table

K. Boyer moved, duly seconded, that Recommendation 5 be tabled.

The motion was defeated.

Balloting took place on Recommendation 5.

The results of the voting are:

Affirmative	147
Negative	110
Spoiled ballots	5

Recommendation 5 was adopted.

Dissents:

V.K. Bell, H.J. Currie, I.P. King, K.B. Kack, B.J. Clendening, P.L. Van Gelder, J.F.K. Dowds, D.E. duCharme, E.J. Gilmore, M.W. Wisner, G. Nicol, H.J. Klassen, A.M. Mitchell, D.D. Jacques, K.E. Boyer, H.J. Vais.

I dissent from Recommendation 5 because Mr. Macdonald has fulfilled all requirements for the examination for ordination. To require that he repeat this examination is simply a punitive measure, designed to punish Mr. Macdonald for his sexual orientation.

B.J. Clendening

I dissent from Recommendation 5 since, having fulfilled the requirements of the Church and having successfully “passed” the examination for ordination, Darryl Macdonald has “earned” the title of Licentiate of the Church. There is no cause to re-examine him on that point.

P.L. Van Gelder

We dissent from Recommendation 5 for the following reasons:

1. It is already the responsibility of the Presbytery of Montreal to examine and, if necessary, re-examine licentiates within its bounds.
2. Recommendation 5 seems to suggest the Presbytery of Montreal may not fulfill its role in that regard, which could be interpreted by the Presbytery of Montreal as the Assembly’s lack of trust in that court to do its work.
3. By our previous motions, we have prevented Darryl Macdonald from being ordained. Surely we can entrust other aspects of Darryl’s ministry to the presbytery under whose care he has been for some time.

J.F.K. Dowds, D.E. duCharme, G. Nicol, H.J. Klassen,
A.M. Mitchell, D.D. Jacques, K.E. Boyer, H.J. Vais

I would like to record my dissent from the decision of the Assembly to approve Recommendation No. 5 from the report on the Appeal No. 2.

I dissent because I believe that this recommendation is contrary to the law of the Church because it directs a presbytery to call into question a person’s candidacy despite the fact that no charges have been laid against him. If we do not follow the laws of the Church in this important matters, we leave ourselves open to the possibility of a civil suit and would quite possibly lose. I dissent in order that I will not be named in such a civil suit, if such a suit were to come.

In addition, I respectfully submit that this Church is under the judgement of God for having disregarded the Word of God. The apostle Paul wrote to the Thessalonian Church, “Do not quench the Spirit” (1 Thess 5:19). The most important way in which the Holy Spirit of God makes his presence felt in the Church is by giving to particular Christians gifts, talents and abilities (1 Cor. 12:1-11, Rom. 12:6, etc.). It is clear that, when the Spirit gives these gifts, he doesn’t stop to consider who he is giving them to - that the “Spirit ... allots to each one individually just as the Spirit Chooses” (1 Cor. 12:11). The Spirit gives to “Jews or Greeks, slaves or free” (1 Cor. 12:13), male or female (see Gal. 3:28) and, by extension, to gay or straight.

When the Spirit gives gifts, the Church must, unless other considerations render this disruptive in the local church (1 Cor. 14:26-33), allow the person to exercise this gift. To do otherwise is to quench the Spirit.

All parties in this dispute have agreed that Mr. Darryl Macdonald is greatly gifted for the ministry of Word and Sacrament. The intent of this motion is to deny him the opportunity to exercise those gifts in the service of the Church. This action quenches the Spirit of God in our Church.

S.W. McAndless

I dissent from the action of Assembly in passing this recommendation because it is unnecessary. The rules of certification now call automatically for re-examination after three years if the person has not been ordained. The action of the General Assembly in directing the Presbytery of Montreal to re-examine the status of Darryl Macdonald as a Licentiate of the Church seems to be over-reacting and without compassion.

E.M.I. MacLean

We dissent from the action of the General Assembly anent Recommendation No. 5 of the Special Committee re Appeal No. 2, 1995 for the following reasons.

In our view:

1. It is inappropriate for such action to be initiated in the General Assembly, given that Assembly is also the Court of last resort.

2. As suggested in the minority report, the action taken by Assembly circumvents due process in the Presbytery of Montreal.
3. The action of Assembly, as suggested in the minority report, may eventually put the Church at legal risk because it does not follow procedures as outlined in the Book of Forms for dealing with matters of discipline.

J.C. Carr, A.S. Burnand, R.A. Syme, T.G. Samuel, I.P. King, R. Isaac, C.M. Stuart, R.J. Murray, M.H. Smith, D.W. MacKay, E.M. Jack, A.L. Manning

Recommendation 6 (p. [444](#)) was adopted on motion of S.R. Demson, duly seconded.

Dissent

R. Isaac asked that his dissent be recorded.

Recommendation 7 (p. [445](#)) was moved by S.R. Demson, duly seconded.

Amendment

The following amendment was moved by N.E. Thompson, duly seconded, that this Assembly accept responsibility for its decisions in this matter by appointing a committee, named by the Moderator, to visit St. Andrew's, Lachine.

The amendment carried.

Recommendation 7 was adopted as amended.

Additional Motion

C.R. McNeil moved, duly seconded, that the Synod of Quebec and Eastern Ontario be directed to provide pastoral care to the Presbytery of Montreal through an appropriate committee.

The motion was adopted.

Report as a Whole

On motion of C.H. Carter, duly seconded, it was agreed to adopt the report as a whole, with its recommendations as amended.

The Convener paid tribute to the Principal Clerk for his advice as Consultant to the Special Committee.

On behalf of the Assembly, the Moderator thanked C.A. Keith for his careful, sensitive presentation and leadership of the Special Committee.

Committee Discharged

C.H. Carter moved, duly seconded that the Committee be discharged with the thanks of the Assembly. The Assembly expressed its appreciation with applause.

LIFE AND MISSION AGENCY (cont'd from p. [21](#))

The Assembly called for the resumption of the report of the Life and Mission Agency Committee. M.E. Barrington, Convener, presented the report.

Recommendation 1 (p. [304](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 2 (p. [305](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 3 (p. [306](#)) was moved by T.D. Ingram, duly seconded.

The Moderator called G. Davis forward and invited him to address the Assembly. G. Davis addressed the Assembly.

Recommendation 3 was adopted.

The Moderator paid tribute to G. Davis on behalf of the entire denomination.

Recommendation 4 (p. [307](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 28 (p. [376](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 29 (p. [376](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 30 (p. [376](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 5 (p. [311](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 42 (p. [387](#)) was adopted on motion of T.D. Ingram, duly seconded.

The Moderator called J.P. Morrison forward and invited him to address the Assembly. He thanked the Assembly for the privilege of serving as General Secretary and asked for the prayers of commissioners.

Recommendation 6 (p. [313](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 9 (p. [324](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 10 (p. [324](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 11 (p. [325](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 12 (p. [332](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 13 (p. [332](#)) was adopted on motion of T.D. Ingram, duly seconded.

J.E. Williams rose to ask if our partner church in Brazil could be added to the list of partner churches (p. [329](#)) before the printing of the 1996 Acts and Proceedings.

The Moderator asked M. Ross to respond. She assured J.E. Williams that this would be done.

Recommendation 14 (p. [345](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 15 (p. [345](#)) was moved by T.D. Ingram, duly seconded.

The Assembly gave permission for the re-wording of Recommendation 15 as follows:

That words “be affirmed” be placed at the end of the recommendation.

Recommendation 15 was adopted as re-worded.

Recommendation 16 (p. [362](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 17 (p. [363](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 18 (p. [363](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 19 (p. [363](#)) was moved by T.D. Ingram, duly seconded.

Amendment

D.S. Thompson moved an amendment, duly seconded, that the word “workshops” be replaced by the word “events”.

Amendment to the Amendment

A.D. Reid moved, duly seconded, an amendment that the word “events” be replaced by the word “training”.

The amendment to the amendment carried.

The amendment now read:

That presbyteries report to General Assembly through the Life and Mission Agency when such training takes place.

The amendment was adopted.

Recommendation 19 was adopted as amended.

Recommendation 20 (p. [363](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 21 (p. [363](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 22 (p. [365](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 23 (p. [366](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 24 (p. [366](#)) was moved by T.D. Ingram, duly seconded.

Amendment

H.A. Stewart moved, duly seconded, an amendment that the words “and prevention” be included.

The amendment was adopted.

The motion as amended was adopted.

Recommendation 25 (p. [366](#)) was adopted on motion of T.D. Ingram, duly seconded.

Recommendation 26 (p. [366](#)) was adopted on motion of T.D. Ingram, duly seconded.

(cont'd on p. [62](#))

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on pages 428-30, was handed in by F.R. Kendall. On motion of W.D. Sproule, duly seconded, the report was received and considered.

Recommendation 1 (p. [429](#)) was adopted on motion of W.D. Sproule, duly seconded.

Recommendation 2 (p. [429](#)) was adopted on motion of W.D. Sproule, duly seconded.

Recommendation 3 (p. [429](#)) was adopted on motion of W. D. Sproule, duly seconded.

Additional Motion

D.H. Rollwage moved, duly seconded, that the Rev. Dr. F. Ralph Kendall be commended for his hard work and diligence on the execution of his responsibilities at the Presbyterian Church Building Corporation. Adopted.

Report as a Whole

The report as a whole was adopted on motion of W.D. Sproule, duly seconded.

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the third and fourth sederunts were available for distribution.

NOTICE OF MOTION

R.R. Rogers gave notice that at a future sederunt he would move or cause to be moved, that a strongly worded letter of concern be sent from this Assembly to the Canadian Minister of Foreign Affairs concerning the kidnapping of the Moderator of the National Presbyterian Church in Guatemala.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Tuesday, June eleventh, one thousand nine hundred and ninety-six at nine-thirty o'clock in the morning of which public intimation was given, and the sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Tuesday, June eleventh, one thousand nine hundred and ninety-six, at ninety-thirty o'clock in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

MODERATORIAL PASTORAL COMMENT

The Moderator offered a pastoral comment regarding the discussions which took place on the previous day.

POINT OF PRIVILEGE

A point of privilege was raised concerning noise from the display area during the worship time.

H.E. Waite moved, duly seconded, that during the designated time of worship, all activity in the display area cease and people either enter the worship area, or remain outside the doors in order to not disturb those who are trying to listen to the speakers and concentrate on God.

Adopted.

COMMITTEE ON BUSINESS (cont'd from p. 30)

The Assembly called for report of the Committee on Business which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and being adopted, the business for the seventh sederunt was ordered accordingly.

The Assembly granted permission to the Committee to Nominate, through the Committee on Business, to distribute a second report.

(cont'd on p. 44)

POINT OF PRIVILEGE

J.C. Carr rose to announce that he and A.S. Burnand had drawn up a statement of dissent regarding decisions taken on the report of the Special Committee on Appeal No. 2, 1995. He invited commissioners who had dissented to sign the statement.

REPORT OF THE THINK-TANK

The Assembly called for the report of the Think-tank, which, as printed on pages 217-220, was handed in by K. Sheward.

On motion of T.D. Ingram, duly seconded, it was agreed that the report of the Think-tank be received and considered.

On motion of T.D. Ingram, duly seconded, it was agreed that presenters K. Sheward and J.K. English be given the privilege of speaking to the report.

On motion of T.D. Ingram, duly seconded, it was agreed that the report of the Think-tank be received for information and its directions, including the principles of implementation, be affirmed.

Amendment

E.M.I. Maclean moved an amendment, duly seconded, that the report of the Think-tank be received for information and sent to congregations and presbyteries for reflection and comment, with response to be given to the Assembly Council by January 31, 1997.

Amendment to the amendment

D.L. DeWolfe moved, duly seconded, that the words "Assembly Council" be replaced with the words "Implementation Team" and that the date of January 31, 1997, be replaced with November 30, 1996, the Implementation Team to report to Assembly Council with recommendations based on responses.

The amendment to the amendment was defeated.

The amendment carried.

The motion as amended was carried.

(cont'd on p. 59)

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on pages 200-25, was handed in by J.A. Doherty, Convener. J. Grainger, duly seconded, moved that the report be

received, its recommendations considered and that J.A. Doherty, D.A. Taylor and T. Gemmell be allowed to speak during the report. Adopted.

Notice of Motion

K.J. McIntyre, duly seconded, moved the following motion, notice of which had been given during the report of the Business Committee at the first sederunt:

That the membership of the Assembly Council be reconsidered.

The motion was adopted.

Recommendations 1 (p. [202](#)), **2** (p. [207](#)) and **3** (p. [208](#)) were adopted on motion of J. Grainger, duly seconded.

Recommendation 30 was moved by J. Grainger, duly seconded,

That the Assembly Council wishes to express appreciation for the valuable contribution of each of the staff who have left, or had to accept reduced time, as a result of the General Assembly decisions. We would specifically ask that the General Assembly record a statement of appreciation for the work of Karen Hincke as General Secretary of the Service Agency for the last three years, and specifically for her work in the areas of personnel policy development and the renovations for accessibility of the facility at Wynford Drive.

Amendment

N. Nagy-Williams moved, duly seconded, an amendment

That a Minute of Appreciation for the service of the Rev. K. Hincke be prepared and presented to this Assembly at a future sederunt.

The amendment was adopted.

The motion was adopted as amended.

Recommendations 13 through 19 (p. [211-13](#)) were adopted on motion of J. Grainger, duly seconded.

Recommendation 26 (p. [223](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 29 (p. [224](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 22 (p. [221](#)) was moved by J. Grainger, duly seconded.

D.L. Mawhinney addressed the Assembly regarding St. Paul's, Glace Bay, Nova Scotia.

The motion was adopted.

Recommendation 23 (p. [221](#)) was adopted on motion of J. Grainger, duly seconded.

Additional Motion

C.M. Mitchell moved, duly seconded, that the Glace Bay campaign be extended to December 31, 1996.

The motion was adopted.

(cont'd on p. [50](#))

ECUMENICAL VISITOR

The Moderator called upon J.W. Reed to introduce the ecumenical visitor, Mrs. Maria Saquic, from the Presbyterian Church of Guatemala. Before introducing Mrs. Saquic, Mr. Reed introduced her escort, Mary Corbett, a sister of Notre Dame, who worked for twelve years in Guatemala during the 1980s and 1990s. These were the years of greatest repression. Recently, Sister Corbett accompanied the widow and children of Manuel Saquic in Guatemala as part of an ecumenical program which also involved Rachel Bezner-Kerr, a Canadian Presbyterian. Sister Corbett is now based in Tatamagouche, Nova Scotia, and works in support of refugee and justice concerns.

In introducing Mrs. Saquic, Mr. Reed noted that her deceased husband, who was murdered in July 1995, by the security forces of Guatemala, was the head of the human rights office “Defensoria Maya”.

Mrs. Saquic then addressed the Assembly, with J.W. Reed providing translation. In her eloquent remarks, she shared the struggles and fears of her life and that of her family. At the same time, she indicated the importance of the support of friends from outside Guatemala and spoke of her trepidation in speaking to a large gathering.

The Moderator paid tribute to Mrs. Saquic, commending her for her courage. Gifts were presented and exchanged.

Notice of Motion

R.R. Rogers moved a motion, duly seconded, notice of which had been given at the first sederunt,

That a strongly worded letter of concern be sent to the Foreign Affairs Minister of Canada concerning the kidnapping of the Moderator of the National Presbyterian Church in Guatemala.

The motion was adopted.

Additional Motion

A.M. McPherson moved, duly seconded, that the Assembly express its appreciation to Ken Kim and to Rachel Bezner-Kerr and all those who have travelled to Guatemala at risk to their own lives to support the Church in its hour of need.

The motion was adopted.

COMMITTEE ON ECUMENICAL RELATIONS

The Assembly called for the report of the Committee on Ecumenical Relations which, as printed on pages 269-74, was handed in by M.R. Syme, Convener. On motion of M.R. Syme, duly seconded, the report was received and its recommendations considered.

Recommendations 1 (p. [269](#)) and **2** (p. [271](#)) were adopted on motion of M.R. Syme, duly seconded.

Recommendation 3 (p. [274](#)) was moved by M.R. Syme, duly seconded.

Amendment

W.I. MacPherson, moved, duly seconded, that the Assembly encourage the Faith and Order Commission to continue working on this subject.

The amendment carried.

Recommendation 3 was adopted as amended.

Dissent

D.J. Shute asked that his dissent be recorded.

However imperfect the ecumenical statement re Euthanasia is, I believe it is crucial that this Church support it. Witness the situation in the Netherlands, where the right to take one's life is close to becoming an obligation.

Report as a Whole

The report as a whole was adopted as amended.

LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION (cont'd from p. [21](#))

The Assembly called for the resumption of the report on Education and Reception.

Recommendations 31-36 (p. [385](#)-86) were adopted on motion of P.D. Ruddell, duly seconded.

Recommendation 37 (p. [386](#))

P.D. Ruddell moved, duly seconded, that Recommendation 37 be reworded as follows:

That Maurice Bergeron be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to satisfactorily complete the following courses: Canadian Church History and Polity, Reformed Theology and Worship, and a field education placement.

Recommendation 37 was adopted.

Recommendations 38-39 (p. [386](#)) were adopted by P.D. Ruddell, duly seconded.

Recommendation 40 (p. [386](#))

P.D. Ruddell moved, duly seconded, that Recommendation 40 be reworded as follows:

That George Shillington be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the following: that he be required to successfully complete two terms under the supervision of Knox College, one of them to be intramural.

Recommendation 40 was adopted.

Additional Motion

P.D. Ruddell moved, duly seconded, that permission be granted to the Presbytery of East Toronto to examine Allan Lane for certification for ordination, subject to satisfactory completion of courses in Canadian Church History and Polity at Knox College.

The recommendation was adopted.

Point of Information

The application of Rev. Dr. Keith Burton-MacLeod, Presbytery of Cape Breton, to be a minister of The Presbyterian Church in Canada was declined.

Recommendation 41 (p. [387](#)) was moved by P.D. Ruddell, duly seconded.

M.H. Farris was invited forward to receive the thanks of the Assembly.

Recommendation 41 was adopted.

Report as a Whole

The report as a whole was adopted as amended on motion of P.D. Ruddell, duly seconded.

distribution of documents

At the request of E.J. Gilmore, permission was granted to distribute the report on Terms of Reference for Special Committees and Special Commissions.

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education which, as printed on pages 453-70, was handed in by E. Van Zoeren. It was agreed on motion of E. Van Zoeren, that the report be received and its recommendations considered.

Recommendations 1 through 10 (p. [453](#), [454](#), [456](#), [457](#), [461](#), [462](#)) were adopted on motion of E. Van Zoeren, duly seconded.

Report as a Whole

The report as a whole was adopted on motion of E. Van Zoeren, duly seconded.

MaCLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on pages 413-14, was handed in by R.C. Spencer, Co-Director. He was accompanied by G. Sumner, Co-Director. On motion of R.C. Spencer, duly seconded, the report was received and its recommendations considered. The Assembly agreed that G. Sumner would have the right to answer any questions.

Recommendations 1 through 3 (p. [414](#)) was adopted on motion of R.C. Spencer, duly seconded.

Report as a Whole

On motion of R.C. Spencer, duly seconded, the report as a whole was adopted.

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on pages 276-77, was handed in by J.A. Johnston, Convener. On motion of R.R. Robinson, duly seconded, the report was received and its recommendations considered. Dr. Johnston presented a copy of "A Handbook for Canadian Presbyterians" to the Moderator.

Recommendations 1 (p. [276](#)) **and 2** (p. [277](#)) were adopted on motion of R.R. Robinson, duly seconded.

Report as a Whole

On motion of R.R. Robinson, duly seconded, the report as a whole was adopted.

CLERKS OF ASSEMBLY (cont'd from p. [26](#))

Discussion resumed on the report of the Clerks of Assembly.

Recommendation 13 (p. [249](#)) was moved by D.S. Woods, duly seconded.

Amendment

H.L. Jones moved, duly seconded, that the Recommendation 13 be amended to read:

Proposed New Section 99.1: Before a court of the Church begins formal process on any matter on conflict or dispute that comes before it by way of petition, protest, complaint or appeal, the parties involved will be instructed to enter into a process of mediation led by a qualified mediator(s) who have not been part of any of the interactions which have led up to the conflict. The results of such mediation are to be presented to the court. If the mediation process has resolved the conflict, prayers of thanksgiving are to be offered. If the mediation process has not resolved the conflict, the matter is to be referred to formal petition, complaint, protest or appeal.

Motion to Refer

J.C. Carr moved, duly seconded, that the amendment be referred to the Clerks, for consultation with interested parties and to be brought back at a later sederunt. Adopted. (cont'd on p. [52](#))

Recommendation 14 (p. [252](#)) was moved by D.S. Woods, duly seconded.

Amendment

S.D. Self moved, duly seconded, in amendment

That section 108.1 be amended to read: Any session desiring to opt for term service for elders should consult with the congregation and must notify the presbytery and receive that court's permission.

Dr. Plomp accepted this new wording as a friendly amendment.

(cont'd on p. [44](#))

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the fifth sederunt were available for distribution and invited commissioners to advise the Clerks of any errors.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Tuesday, June eleventh, one thousand nine hundred and ninety-six at two o'clock in the afternoon, of which public intimation was given, and the sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Tuesday, June eleventh, one thousand nine hundred and ninety-six, at two o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from p. 39)

The Assembly called for the report of the Committee on Business, which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and being adopted, the business for the seventh sederunt was ordered accordingly.

(cont'd on p. 51)

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 31)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was handed in by M.H. Smith, Convener.

On motion of M.H. Smith, duly seconded, W. Perry was granted leave to withdraw following this sederunt, for pastoral reasons.

On motion of M.H. Smith, duly seconded, R. Isaac, Presbytery of East Toronto, was granted leave to withdraw immediately, for reasons of doctrine.

CLERKS OF ASSEMBLY (cont'd from p. 43)

Discussion resumed on the report of the Clerks of Assembly.

Discussion resumed on Recommendation 14.

Amendment

P. Van Gelder, duly seconded, moved in amendment, that the last five words be removed from proposed new section 108.1.

The amendment was defeated.

Amendment

D.D. Clement moved, duly seconded, moved in amendment, that the words "and serve in the office" be deleted.

Point of Order

A commissioner rose on a point of order to ask that the vote on the first amendment to Recommendation 14 be counted.

The defeat of the amendment was confirmed.

(cont'd on p. 52)

COMMITTEE ON TERMS OF REFERENCE (cont'd from pp. 20, 26)

The Assembly called for the report of the Committee on Terms of Reference, which was handed in by E.J. Gilmore, Convener. On motion of E.J. Gilmore, duly seconded, the report was received and its recommendations considered.

Recommendation 1

That the terms of reference for the Special Commission re Petition No. 2 re investigating a personal loss incurred in service of the Church are as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence

and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).

4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 2

That the terms of reference for the Special Commission re Appeal No. 1 from Milton R. Reddick against an action of The Synod of Quebec and Eastern Ontario be as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 3

That the terms of reference for the Special Commission re Appeal No. 2 from the Rev. Ian Wishart against an action of The Synod of the Atlantic Provinces be as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.

2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 4

That the terms of reference for the Special Commission re Appeal No. 3 from the Rev. Shirley Jeffrey against an action of the Presbytery of Grey-Bruce-Maitland be as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 5

That the terms of reference for the Special Commission re Appeal No. 4 from the Rev. Garry Van Bruchem against an action of the Presbytery of Seaway-Glengarry be as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 6

That the terms of reference for the Special Commission re Appeal No. 5, 1996 from the Rev. Gael Matheson against actions of the Presbytery of Prince Edward Island’s Executive Committee, and Appeal No. 6, 1996 from the Rev. Gael Matheson against an action of the Presbytery of Prince Edward Island’s Moderator be as follows:

1. That the Special Commission is established under the authority of Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:

Preamble
 Terms of Reference

Membership
 Procedures
 Findings
 Analysis
 Decision and Judgement
 Pastoral Comment

Recommendation 1 was adopted on motion of E.J. Gilmore, duly seconded.

Recommendation 2 was moved by E.J. Gilmore, duly seconded.

J.H. Kouwenberg moved, duly seconded, that Recommendations 2 through 6 be adopted together. Adopted.

Recommendations 2 through 6 were adopted on motion of E.J. Gilmore, duly seconded.

Report as a Whole

On motion of E.J. Gilmore, duly seconded, the report as a whole was adopted.

ECUMENICAL VISITORS

The Moderator welcomed the following ecumenical visitors to the Assembly:

Rev. Dr. Bok Ryang Chung, Moderator of the Presbyterian Church of Korea

Mrs. Young Jan Chung, wife of the Moderator

Elder Nak Un Kim, Associate General Secretary of the Presbyterian Church of Korea

I.K. Kim introduced the ecumenical visitors and acted as translator.

The Rev. Dr. Bok Ryang Chung addressed the Assembly. He thanked the Canadian churches for participating in the fight for human rights and democracy in Korea. The Moderator also thanked the Church for taking care of immigrant congregations in urban centres across Canada and the theological colleges for training young ministers of Korean background. He noted that the recent anniversary theme of the Presbyterian Church of Korea was "A Church That Shares with Churches in the World".

Dr. Bok Ryang Chung then presented gifts to the Moderator, who thanked him in return. She presented all of the ecumenical visitors with gifts and thanked them for visiting the Assembly.

COMMITTEE ON INTERNATIONAL AFFAIRS

The Assembly called for the report of the Committee on International Affairs which, as printed on pages 278-303, was handed in by G.R.J. Kennedy, Convener. On motion of H.J. Klassen, duly seconded, the report was received and its recommendations considered.

Recommendations 1 through 3 (p. [283](#)-85) were adopted on motion of H.J. Klassen, duly seconded.

Recommendation 4 (p. [285](#)) was moved by H.J. Klassen, duly seconded.

Amendment

E.R. Wiley moved, duly seconded, that the following wording replace the original:

That in view of economic hardship imposed on the Cuban people by American trade sanctions over many years, and the extra-territorial reach of those provisions, the Canadian government's objections to United States legislation (the Helms-Burton Bill) be supported and affirmed.

The amendment carried.

Recommendation 4 as amended was adopted.

Recommendations 5 through 9 (p. [287](#), [289](#), [290](#)) were adopted on motion of H.J. Klassen, duly seconded.

Recommendation 10 (p. [292](#)) was moved by H.J. Klassen, duly seconded.

Amendment

V.K. Bell moved, duly seconded, that after the word “support” the following words replace the words of the original recommendation.

“for its faithful work and witness in China in the 1990s.”

The amendment was adopted.

Recommendation 10 as amended was adopted.

Recommendation 11 (p. [292](#)) was adopted on motion of H.J. Klassen, duly seconded.

Recommendations 12 through 18 (p. [292](#), [294](#), [301](#)) were adopted on motion of H.J. Klassen, duly seconded.

Recommendation 19 (p. [301](#)) was moved by H.J. Klassen, duly seconded.

Amendment

A.L. Manning moved, duly seconded, in amendment, that at the end of the recommendation, the following words be added: “and to explore with the Assembly Council the availability of financial resources to fulfill this task.”

L. McKenna-duCharme was granted permission to speak. She asked that PWS&D be added to the motion. The Assembly agreed to this.

The amendment was adopted.

Recommendation 19 as amended then read:

That Canada Ministries, Justice Ministries, Presbyterian World Service and Development, and the International Affairs Committee set up a task force to continue discussion of these issues and develop a more complete statement on the church and immigration, and to explore with the Assembly Council the availability of financial resources to fulfill this task.

Recommendation 19 as amended was adopted.

Report as a Whole

On motion of H.J. Klassen, duly seconded, the report as a whole as amended was adopted.

Additional Motion

C. Baksa moved, duly seconded, that

1. The International Affairs Committee monitor the freedom of religion and conscience in Central and Eastern Europe.
2. That The Presbyterian Church in Canada send a letter of support to the anniversary of the 4th Congress of the Hungarian Reformed Churches in Transylvania in August.

The motion was adopted.

POINT OF PRIVILEGE

J.H. Kouwenberg moved, duly seconded, that

Whereas, some of the dissents and reasons given in re the Assembly’s decision concerning the Special Committee’s Report re Appeal No. 2, 1995 are by some who are parties at the bar and, whereas this is a weighty matter, the Assembly request printed copies of all dissents so that these reasons may be reviewed by a Special Commission appointed by this Assembly and that answers may be given by the Assembly, if necessary.

The motion was adopted.

SPECIAL COMMITTEE RE HAN-CA PRESBYTERY

The Assembly called for the report of the Special Committee re Han-Ca Presbytery which, as printed on pages 431-34, was handed in by G.C. Brett, Convener. On motion of G.A. Cooper, duly seconded, the report was received and its recommendations considered.

Recommendation 1 (p. [434](#)) was moved by G.A. Cooper, duly seconded.

Amendment

I.K. Kim proposed the following amendment, duly seconded.

1. That two presbyteries be created in the area of largest concentration of Korean congregations (Pacific coast and Central Canada) as special “bilingual” Han-Ca Presbyteries.
2. That these presbyteries be given a term of ten experimental years and at the end of five years, an interim evaluation be submitted to the General Assembly.
3. That a committee be formed by this General Assembly to look into the details of establishing these two presbyteries.

(cont’d on p. [51](#))

ASSEMBLY COUNCIL (cont’d from p. [40](#))

Discussion continued on the report of the Assembly Council.

Recommendations 4 through 11 (p. [210](#)-11)

J. Grainger moved, duly seconded, that Assembly grant permission for Recommendations 4 through 11 to be withdrawn.

H.E. Waite moved, duly seconded, that permission to withdraw Recommendations 4 through 11 be withdrawn be denied. Adopted.

Recommendation 4 (p. [210](#))

J. Grainger moved, duly seconded, that the Assembly grant permission to the Assembly Council to withdraw Recommendation 4. Permission was granted.

Recommendation 5 (p. [210](#))

J. Grainger moved, duly seconded, that the Assembly grant permission to the Assembly Council to withdraw Recommendation 5. Permission was not granted.

(cont’d on p. [58](#))

MODERATOR NAMES COMMITTEES

The Moderator named the following Committees.

Special Committee re Overture No. 16 re Meeting Presbyterians Sharing Budget Through Assessments.

K.J. McIntyre (Convener), G.N. Peters, D. Monteith, H. Pigott, B. Marshall, with one of the Clerks of Assembly as Consultant.

Special Commission re Petition No. 2 re Investigating A Personal Loss Incurred in Service of the Church.

H.E. Waite (Convener), C.M. Stuart, S. Demson, with one of the Clerks of Assembly as Consultant.

Special Commission re Appeal No. 1 from Milton R. Reddick against an action of The Synod of Quebec and Eastern Ontario.

B. Cossar (Convener), J.H. Troop, R.Y. Draffin, with one of the Clerks of Assembly as Consultant

Special Commission re Appeal No. 2 from the Rev. Ian Wishart against an action of The Synod of the Atlantic Provinces.

B.W. Walker (Convener), R. Mackie, V.K. Bell, with one of the Clerks of Assembly as Consultant

Special Commission re Appeal No. 3 from the Rev. Shirley Jeffrey against an action of The Presbytery of Grey-Bruce-Maitland.

H.J. Vais (Convener), A.D.M. Reid, D.D. Clements, J. Duke, B.A. Young, with one of the Clerks of Assembly as Consultant

Special Commission re Appeal No. 4 from the Rev. Garry Van Bruchem against an action of The Presbytery of Seaway-Glengarry.

S.A. Hayes (Convener), P.L. VanGelder, G.A. McLaughlan, with one of the Clerks of Assembly as Consultant

Special Commission re Appeal No. 5, 1996 from the Rev. Gael Matheson against actions of the Presbytery of Prince Edward Island's Executive Committee, and Appeal No. 6, 1996 from the Rev. Gael Matheson against an action of the Presbytery of Prince Edward Island's Moderator.

S.D. Self (Convener), P.D. Ruddell, J.W. Denyer, C.L. Smith, S.J. Gale, M. Monkman, E.A.M. Forrester, with one of the Clerks of Assembly as Consultant

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Wednesday, June twelfth, one thousand nine hundred and ninety-six, at nine-thirty o'clock in the morning, of which public intimation was given, and the sederunt closed with prayer by the Moderator.

NINTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Wednesday, June twelfth, one thousand nine hundred and ninety-six at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator offered prayer for Marjorie Ross, Associate Secretary for International Ministries, whose husband died suddenly yesterday and for Richard Isaac, who withdrew from Assembly on a matter of doctrine. The Assembly was then constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from p. 44)

The Assembly called for the report of the Committee on Business, which was presented on an overhead by D.G. Wilkinson, Convener, who suggested a slight change from the order on the overhead.

Amendment

H.S. Lee moved, duly seconded, that the Special Committee re Han-Ca be moved up on the proposed docket ahead of the time period designated for the Clerks of Assembly.

The amendment was adopted.

The report of the Committee on Business was adopted as amended.

(cont'd on p. 59)

SPECIAL COMMITTEE RE HAN-CA PRESBYTERY (cont'd from p. 50)

Discussion resumed on the Kim Amendment.

Permission to Speak

On motion of S.R. Demson, duly seconded, it was agreed that Rev. Y.W. Kim be permitted to express her views on the proposed Han-Ca Presbytery.

Amendment to the Amendment

H.J. Klassen moved an amendment to the Kim amendment which was duly seconded. The amendment read as follows:

That the time frame be changed from ten years to five years, with an interim evaluation and report after three years.

The amendment to the amendment was adopted.

The amended amendment was adopted.

The recommendation was adopted as amended.

Additional Motion

S.D. Self moved, duly seconded, that the Clerks of Assembly be empowered on behalf of the 122nd General Assembly, to prepare the necessary amendments to the Book of Forms (enabling legislation), to be sent under the Barrier Act in 1996-1997.

The motion was adopted.

Additional Motion

I.K. Kim moved, duly seconded, that a minute of appreciation for G.C. Brett and the Special Committee be recorded.

The motion was adopted.

COMMITTEE TO NOMINATE (cont'd from p. 16)

The Assembly called for the second report of the Committee to Nominate, which was handed in by D.E. Lennox, Convener. On motion of P.A. Rose, duly seconded, the report was received and considered. The Convener noted two changes:

Assembly Council: change "Mr." to "Dr." D. Lorne MacLellan

Committee on Church Doctrine: Cecil J. Kirk to replace R. Glenn Ball.

C.A. Scott rose to note that he had already served six years on the Committee on Theological Education. This was noted by the Assembly and the Convener was asked to provide another name at a future sederunt.

(cont'd on p. 53)

CLERKS OF ASSEMBLY (cont'd from p. 44)

Discussion resumed on Recommendation 14. T. Plomp offered revised wording for the proposed revised section 108, Book of Forms, as follows:

Revised section 108: Elders, once lawfully called to the office, and having gifts of God meet to exercise the same, are ordained for life. They may serve in the office for life unless deposed or suspended in process of discipline. They may, however, at the call of a congregation in which the session has instituted term service for elders, fulfill the duties of the eldership on the session for periods of six years, but may stand for re-election at the end of each six year term.

The Assembly agreed to this rewording.

Amendment

M.E. Tubb moved, duly seconded, that section 108.1 be amended to read:

Any session desiring to opt for term service for elders must first consult with the congregation, then notify the presbytery of its intention and receive that court's permission.

The amendment was defeated.

Amendment

G.K. Walford moved, duly seconded, an amendment, that the word "normally" be inserted in section 108 before "are ordained".

Motion to Defer

On motion of H.J. Klassen, duly seconded, the Assembly agreed to defer consideration of Recommendation 14 until a later sederunt. (cont'd on p. 61)

Recommendation 13 (cont'd from p. 43)

Discussion resumed on Recommendation 13. T. Plomp noted that the Clerks had consulted with interested parties and had agreed that the original wording should stand.

Recommendation 13 was adopted.

Additional Motion

J.F.K. Dowds moved, duly seconded,

That the Clerks of Assembly, in consultation with Ministry and Church Vocations of the Life and Mission Agency, draw up guidelines in regard to the process of mediation.

The motion was adopted.

(cont'd on p. [61](#))

SPECIAL COMMITTEE RE OVERTURE NO. 9, 1996 (cont'd from p. [25](#))

The Assembly called for the report of the Special Committee re Overture No. 9, 1996 which was handed in by M.M. McKay, Convener. On motion of M.M. McKay, duly seconded, it was agreed that the report be received and considered.

Recommendation

M.M. McKay moved, duly seconded, that the prayer of Overture No. 9, 1996 be granted; that the recommendation adopted by the 120th General Assembly be followed; and that the Synod of Saskatchewan report back to the 123rd General Assembly with its findings.

The recommendation was adopted.

On motion of M.M. McKay, duly seconded, the report with its recommendation was adopted.

COMMITTEE TO NOMINATE (cont'd from p. [52](#))

Discussion resumed on the report of the Committee to Nominate. On motion of P.A. Rose, duly seconded, it was agreed that J.P. Vaudry replace C.A. Scott on the Committee on Theological Education.

GENERAL ASSEMBLY STANDING COMMITTEES - 1996-97

(It is understood that the Moderator is a member ex-officio of all Assembly standing committees.)

The Assembly Council

Category 1: 8 persons appointed by Assembly from the Church at large.

One Year - Mrs. Mickey Johnston, Beaumont, AB (91); Rev. Wally Hong, Nepean, ON (93); Mr. James A. Doherty, Weston, ON (Convener) (91).

Two Years - Mr. Bill Campbell, Saskatoon, SK (95); Dr. A.R. Neal Mathers, Nottawa, ON (95); Mrs. Joan Sampson, Ottawa, ON (93).

Three Years - Dr. D. Lorne MacLellan, Sydney Mines, NS (94); Mrs. Helen Pigott, Delta, BC (96).

Category 2: 15 persons appointed by Assembly for a term of Three Years, one from each of 15 different presbyteries, selected from among those nominated by presbytery, rotating every Three Years by alphabetical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's turn comes in the rotation.

One Year - London - Rev. Ralph Fluit, Dutton, ON (94); Miramichi - Mrs. Jean Welch, Red Bank, NB (94); Montreal - Rev. Jean F. Porret, Montreal, PQ (94); Newfoundland - Mr. Claude Meslage, Fermont, PQ (94); Niagara - Rev. J. Mark Lewis, Dunnville, ON (94).

Two Years - Northern Saskatchewan - Mr. J. Harold Flett, Saskatoon, SK (95); Oak Ridges - Rev. Angus D. McGillivray, Newmarket, ON (95); Ottawa - Mrs. Linda Paquette, Orleans, ON (95); Paris - Rev. W.D. (Biff) Jarvis, Tillsonburg, ON (96); Peace River - Mrs. Gayle Ewin, Grande Prairie, AB (95).

Three Years - Rev. Diane V. Beach, Red Deer, AB (96); Mr. Robert Sandford, Bury, PQ (96); Rev. Douglas Rollwage, Scarborough, ON (96); Mrs. Linda C. Johnson, Pictou, NS (96); Mr. Lloyd MacNevin, Charlottetown, PE (96).

Category 3: 8 persons appointed by Assembly for a term of Three Years, one from each of the synods, selected from among those nominated by synod and alternating between clergy and non-clergy at the end of each three year term.

One Year - Hamilton-London - Mr. Sam Woods, Burlington, ON (94); Manitoba and North Western Ontario - Rev. Margaret Mullin, Brandon, MB (94); Saskatchewan - Mr. Gordon Liddle, Weyburn, SK (94).

Two Years - Alberta & the Northwest - Rev. Gordon R. Haynes, Edmonton, AB (95); British Columbia - Mr. Ivan F. Cronsberry, Victoria, BC (95).

Three Years - Atlantic Provinces - Mrs. Davida Stewart, Charlottetown, PE (96); Toronto-Kingston - Ms. Ruth MacDonald, Toronto, ON (96); Quebec and Eastern Ontario - Rev. Cedric Pettigrew, Ottawa, ON (96).

Category 4: 3 persons ex-officio, namely: the President of the Atlantic Mission Society or designate; the President of the Women's Missionary Society (WD) or designate; and the Treasurer of The Presbyterian Church in Canada.

Category 5: 4 persons ex-officio without vote, namely: General Secretary of the Life and Mission Agency and the Chief Financial Officer; a representative of the Committee on Theological Education; and the Principal Clerk of the General Assembly who will be Secretary of the Council.

Business, Committee on

One Year - Rev. Donald Wilkinson, Sherwood, PE (Convener)

Two Years - one person to be named from where the Assembly will be held in 1997.

Three Years - one person to be named from where the Assembly will be held in 1998.

Ex-officio - The Principal Clerk or his appointee.

During the Assembly the Committee on Business will be constituted with the above members who are commissioners, plus substitutes, appointed at the first sederunt, for any members who are not commissioners.

Canadian Council of Churches Triennial Assembly

Four named by presbyteries adjacent to the Triennial site, four Church Office staff persons named by the General Secretary's Group, and four named by the Ecumenical Relations Committee (A&P 1987, page [334](#)).

Caribbean and North American Area Council, The World Alliance of Reformed Churches

Four Delegates and two alternates will be named by the Ecumenical Relations Committee (A&P 1996, pp. [269, 41](#))

Church Doctrine, Committee on

One Year - Mrs. Winnie Wilson, Rexton, NB (94); Dr. Nancy L. Cocks, Vancouver, BC (91); Rev. Cheol Soon Park, Toronto, ON (94); Rev. Gael I. Matheson, Montague, PE (91); Mr. Richard Landers, Mississauga, ON (94).

By correspondence - Rev. M. Jean Morris, Calgary, AB (94)
Rev. James T. Hurd, Woodstock, NB (94)

Two Years - Rev. Roberta Clare, Montreal, PQ (92); Dr. Jonathan Dent, Nelson, BC (92); Dr. John A. Vissers, Toronto, ON (95); Dr. Philip J. Lee, St. John, NB (95), Mr. Geoff Martens, Pointe Claire, PQ (95).

By correspondence - Rev. E. (Ted) Stevens, Ottawa, ON (92)
Dr. Cecil Kirk, Saanichton, BC (96)

Three Years - Dr. Paul A. Brown, Trenton, NS (Convener) (93); Rev. Everett J. Briard, West Hill, ON (94); Dr. Margaret Ogilvie, Ottawa, ON (96); Rev. Daniel H. Forget, Richmond, PQ (96); Rev. Joanne R. Stoskopf, Geraldton, ON (96).

By correspondence -

Dr. Joseph Pungur, Calgary, AB (96)
Rev. R. Ian Shaw, Winnipeg, MB (96).

Ex-officio - Representatives from Knox College, Presbyterian College and St. Andrew's Hall/Vancouver School of Theology, one to be named by each college for three year terms that are renewable.

Ecumenical Relations Committee

One Year - Rev. Robert C. Spencer, Puslinch, ON (93); Dr. Ronald Bremner, Saskatoon, SK (94).

Two Years - Ms. Mary Ellen Ruddell, Oakville, ON (92); Rev. Leslie Walker, Finch, ON (95).

Three Years - Dr. Ruth M. Syme, Deep River, ON (Convener) (93); Rev. M. Dianne Ollerenshaw, Calgary, AB (96).

Ex-officio - The Principal Clerk of the General Assembly and the General Secretary of the Life and Mission Agency, or their designate.

By correspondence - The Convener (or first named) of the representatives to the Canadian Council of Churches and to the Caribbean and North American Area Council of the World Alliance of Reformed Churches; one of the delegates from this Church to the last General Council of the World Alliance of Reformed Churches; two of the delegates from this Church to the last Assembly of the World Council of Churches; one representative each of the Women's Missionary Society and the Presbyterian Record Committee.

History, Committee on

One Year - Dr. Hugh MacMillan, Guelph, ON (94), Rev. R. Ritchie Robinson, Bras d'Or, NS (94).

Two Years - Mr. Michael Millar, Barrie, ON (95); Mrs. Elizabeth Sharpe, Newmarket, ON (92).

Three Years - Dr. John A. Johnston, Hamilton, ON (Convener) (93); Rev. Peter G. Bush, Mitchell, ON (96).

By correspondence - Mr. Elmer Way, Stellarton, NS (92); Synod Conveners; One appointee by each of Knox College and The Presbyterian College.

Ex-officio voting - representatives from Knox College, The Presbyterian College, Vancouver School of Theology, when in attendance.

International Affairs, Committee on

One Year - Rev. R.J. Graham Kennedy, St. Catharines, ON (Convener)(91); Rev. Neville F. Jacobs, Vancouver, BC (94).

Two Years - Rev. Carol Smith, Hopewell, NS (95); Mr. R. Mac Sprowl, Acton, ON (95).

Three Years - Rev. James M. Patterson, Thunder Bay, ON (96); Rev. Edward R. Wiley, North Bay, ON (96).

Ex-officio - five persons appointed by the Life and Mission Agency; one person appointed by the Women's Missionary Society (WD).

Life and Mission Agency

One Year - Mrs. Drusella Bryan, Roxborough, PQ (92); Mr. Ken Jensen, Welland, ON (92); Ms. Margaret A. MacLeod, Dundas, ON (94); Rev. Robert C. Garvin, Maple Ridge, BC (94).

Two Years - Mrs. Maureen Kelly, Brampton, ON (92); Dr. Terry D. Ingram, London, ON (Convener) (92); Rev. Caroline R. Lockerbie, Burlington, ON (95); Dr. P.A. (Sandy) McDonald, Dartmouth, NS (92).

Three Years - Rev. Douglas E. Blaikie, Fredericton, NB (94); Rev. Janet A. DeWolfe, Petrolia, ON (96); Rev. George S. Malcolm, Grande Prairie, AB (96); Dr. Michael F. Caveney, Toronto, ON (96).

Assembly Council appointments - Rev. Ralph Fluit, Dutton, ON, (94), Mr. Gordon H. Liddle, Weyburn, SK (94), Mrs. Linda Paquette, Orleans, ON (95).

Ex-officio - one appointee of: Atlantic Mission Society, Women's Missionary Society (WD), Presbyterian World Service and Development Committee.

Maclean Estate Committee

One Year - Mrs. Jan MacInnes, Cambridge, ON (92); Mr. David Huggins, Cambridge, ON (Convener) (94); Mr. David Smart, Burlington, ON (95); Mrs. Lynne Geddes, Hamilton, ON (95).

Two Years - Rev. Helen Allum, Arthur, ON (95); Rev. Donald A. Donaghey, Dundas, ON (95); Mr. Gary Pluim, Kitchener, ON (93); Dr. Donald C. Smith, Georgetown, ON (96).

Three Years - Mr. Bob Mauchan, Toronto, ON (94); Rev. Lillian J. Wilton, Brampton, ON (96); Mr. Robert McClelland, Welland, ON (96); Rev. J. Kevin Livingston, Cambridge, ON (96).

Nominate, Committee to, for the 1997 General Assembly

Convener, Rev. David J.C. Cooper, Don Mills, ON (95); Secretary, Rev. Csaba A. Baksa, Hamilton, ON (96); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension Board

One Year - Mr. Ken A. Mader, Halifax, NS (Convener)(91); Rev. Robert F. Flindall, Kipling, SK (94); Ms. Susan Robinson, New Glasgow, NS (94).

Two Years - Mr. Ralph Aikin, Peterborough, ON (94); Mr. Jerry Crowder, Willowdale, ON (95); Mr. Sam Van Gunst, Red Deer, AB (95).

Three Years - Mr. Merv Worden, Winnipeg, MB (96); Mrs. Isabel Beattie, Sherbrooke, PQ (96); Rev. E. Robert Fenton, Oakville, ON (93).

Ex-officio - the Chief Financial Officer; the Convener of the Trustee Board (or alternate).

By correspondence - Synod Conveners

Presbyterian Record, Committee on The

One Year - Mr. Robert H.D. Phillips, Saskatoon, SK (92); Mr. R.W. (Dick) Ford, Sarnia, ON (Convener) (94); Rev. J. David Jones, Brockville, ON (94).

Two Years - Ms. Anne Pennock, Guelph, ON (92); Ms. Stevie Cameron, Toronto, ON (95); Rev. William D. Van Gelder, Cobden, ON (95).

Three Years - Mr. Andrew Foster, Cambridge, ON (96); Rev. Anne-Louise Jannaway, Willowdale, ON (96); Mr. Garth McNaughton, West Hill, ON (96).

Trustee Board

1992 - Rev. Cameron Brett, Toronto, ON; Mr. Roger A. Lindsay, Toronto, ON.

1993 - N/A

1994 - Mr. R. George Hutchinson, Hamilton, ON (Convener); Mr. Donald H. MacOdrum, Toronto, ON.

1995 - Mr. Brian Malcolm, Toronto, ON; Ms. Elizabeth Fisher, Etobicoke, ON.

1996 - Ms. June Beattie, Don Mills, ON (96); Mr. Gordon Taylor, Toronto, ON (96).

Ex-officio - Principal Clerk; Chief Financial Officer; Conveners of: Assembly Council, Pension Board; Treasurer.

Theological Education, Committee on

One Year - Mr. Don Elliott, Toronto, ON (92); Dr. David Stewart, St. Stephen, NB (94); Rev. John Vaudry, Wingham, ON (96); Ms. Margaret Greig, London, ON (94).

Two Years - Rev. Thomas C. Brownlee, Saskatoon, SK (94); Rev. Fennegina van Zoeren, Olds, AB (96); Dr. David E. Sherbino, Woodbridge, ON (95); Ms. Mary Rodgers, Eden Mills, ON (Convener) (95).

Three Years - Rev. Clayton Kuhn, Port Alberni, BC (93); Rev. Herbert E. Hilder, Sackville, NB (96); Miss Christine Shaw, Winnipeg, MB (96); Ms. Marion Barclay, Toronto, ON (96).

Ex-officio - Vice-Convener or designate of the Senate of: Knox College, Presbyterian College; the Convener of the Senate of St. Andrew's Hall; Principal: Knox, Presbyterian Colleges; Dean: St. Andrew's Hall; three student representatives; two representatives of the Life and Mission Agency, namely, the Associate Secretary for Ministry and Church Vocations and one of the Associate Secretaries from the Education for Discipleship Team.

Senate of Knox College

"... members be drawn from areas roughly near to the institutions." (A&P 1990, p. [537](#))

One Year - Mr. Brian Cass, Toronto, ON (92); Mr. W.E. Fraser, St. Catharines, ON (91); Mr. Donald Carmen, Oakville, ON (94); Rev. Charlotte M. Stuart, Toronto, ON (94); Ms. Christine Ball, Chatham, ON (94).

Two Years - Mr. Paul Mills, Victoria Harbour, ON (92); Rev. Susan Shaffer, Guelph, ON (92); Rev. Peter S. Han, Toronto, ON (95); Rev. D. Laurence DeWolfe, Petrolia, ON (95); Mrs. Stephanie Ling, Toronto, ON (95).

Three Years - Ms. Carol Westcott, Toronto, ON (93); Mr. David Wishart, Toronto, ON (95); Rev. Carolyn B. McAvoy, Oshawa, ON (95); Rev. John Giurin, Norval, ON (96); Mr. Jerrold D. Whelan, Willowdale, ON (96).

Ex-officio - Principal or Acting Principal (Convener); Tenured Faculty; two student representatives; one Graduates Association representative.

Ex-officio - non-voting - non-tenured faculty.

Senate of The Presbyterian College

"... members be drawn from areas roughly near to the institutions." (A&P 1990, p. [537](#))

One Year - Mr. Dan DeSilva, Dollard des Ormeaux, PQ (91); Mr. J.A.B. (Sandy) Bannerman, Beaconsfield, PQ (91); Mrs. Irene Harper, Dollard des Ormeaux, PQ (94); Miss Judy LeFeuvre, Montreal West, PQ (94); Dr. Herre deGroot, Town of Mount Royal, PQ (94); Dr. Leo E. Hughes, Arnprior, ON (94).

Two Years - Mr. Gerald Auchinleck, Montreal, PQ (92); Mrs. Betty Neelin, Ottawa, ON (92); Mrs. Cheryl Colpitts, Kirkland, PQ (95); Dr. Isabel Robertson, Montreal, PQ (92); Rev. Wayne G. Smith, Hopewell, NS (95); Dr. Barbara Trigger, Montreal, PQ (95).

Three Years - Dr. G. Robert Curnew, Montreal, PQ (96); Mrs. Virginia Bell, Beaconsfield, PQ (93); Dr. Stanley D. Self, Trenton, ON (93); Mr. Jong Ku Park, Montreal, PQ (93); Mr. Douglas Lightfoot, Baie d'Urfe, PQ (96); Rev. Scott G. Emery, Richmond, PQ (96).

Ex-officio - Principal (Convener); Professors; two student representatives; two Graduates Association representatives.

Senate of St. Andrew's Hall

One Year - Mr. Charles Burns, White Rock, BC (Convener)(91); Ms. Connie Richardet, West Vancouver, BC (93); Dr. Brian Holl, Vancouver, BC (94); Rev. Paul Myers, Vancouver, BC (94).

Two Years - Mr. David Jennings, Vancouver, BC (95); Mr. Robert Alexander, North Vancouver, BC (95); Mr. Charles Bois, Langley, BC (93); Rev. Geoffrey B. Jay, Victoria, BC (95).

Three Years - Ms. Jean Lawrence, West Vancouver, BC (96); Mr. Eric Muirhead, Vancouver, BC (96); Dr. J.H. (Hans) Kouwenberg, Abbotsford, BC (96); Mr. Neil MacKenzie, Vancouver, BC (96).

Ex-officio - one representative from Vancouver School of Theology; Principal, Vancouver School of Theology; Dean of St. Andrew's Hall.

Governing Board of Vancouver School of Theology

Rev. Paul Myers, Vancouver, BC (95); Mr. Charles Burns, White Rock, BC (93).

Board of Governors of Morrin College

Mr. Byron McBain, Valcartier Village, PQ (93).

Report as a Whole

P.A. Rose moved, duly seconded, that the report of the Committee to Nominate constitute the Standing Committees of the General Assembly for 1996-97. Adopted.

The report as a whole was adopted.

SPECIAL COMMITTEE RE OVERTURE NO. 27, 1996 (cont'd from pp. [19](#), [26](#))

The Assembly called for the report from the Special Committee re Overture No. 27, 1996 which was handed in by R.N. Schroeder, Convener. R.N. Schroeder moved the following recommendation, which was duly seconded:

In light of the findings that:

1. presbytery consists of ordained ministers whose ministry is carried out on a minimum of half-time basis (Book of Forms sections 176.1 and 176.1.1),
2. applications to be placed on the roll by presbytery to the Assembly shall not be made for retired ministers, except those who are rendering active service (Book of Forms section 176.1.8),
3. all other ministers within the bounds ... shall be placed upon an appendix to the roll (a privilege not a right) (Book of Forms section 176.3), and
4. the wont and usage of the Pension Board is that no one gets credit for years of pensionable service unless they are being paid a stipend, so that periods of unemployment will affect pensionable earnings regardless of status on the roll.

Therefore, the Special Committee recommends that the prayer of the Overture not be granted.

The recommendation was adopted.

Report as a Whole

R.N. Schroeder moved, duly seconded, that the report as a whole be adopted.

ASSEMBLY COUNCIL (cont'd from p. [50](#))

Discussion resumed on the report of the Assembly Council.

H.E. Waite and S. Smith were given permission to withdraw proposed amendments indicated during the eighth sederunt.

Recommendation 5 (p. [210](#)), on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 5 be withdrawn.

Recommendation 6 (p. [210](#)), on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 6 be withdrawn.

Recommendation 7 (p. [210](#)), on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 7 be withdrawn.

Recommendation 8 (p. [210](#)), on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 8 be withdrawn.

Recommendation 9 (p. [210](#)), on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 9 be withdrawn.

Recommendation 10 (p. [210](#)) on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 10 be withdrawn.

Recommendation 11 (p. [211](#)) on motion of J. Grainger, duly seconded, the Assembly agreed that Recommendation 11 be withdrawn.

Recommendation 12 (p. [211](#)) was adopted on motion of J. Grainger, duly seconded. (cont'd below)

REPORT OF THE THINK-TANK (cont'd from p. [39](#))

The Assembly agreed that K. Sheward be invited to complete the report from the Think-tank.

Report as a Whole

The report of the Think-tank as a whole was adopted on motion of J. Grainger, duly seconded.

ASSEMBLY COUNCIL (cont'd from above)

Recommendation 27 (p. [223](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 28 (p. [223](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 20 (p. [214](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 24 (p. [222](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 25 (p. [222](#)) was adopted on motion of J. Grainger, duly seconded.

Recommendation 21 (p. [216](#)) was moved by J. Grainger, duly seconded.

The Moderator invited A.M. McPherson to the microphone. He expressed appreciation for the opportunity to serve as Convener of the Assembly Council.

Recommendation 21 was adopted.

J.A. Doherty spoke words of appreciation to those whose terms on the Assembly Council were ending with this Assembly.

(cont'd on p. [68](#))

STUDENT REPRESENTATIVES

The Assembly called for the report of the student representatives. H.L. Balsdon (Presbyterian College), C.A. Young (V.S.T.) and J.C. Jorna (Knox College) addressed the Assembly.

The Moderator thanked the student representatives for their contribution.

NOTICE OF MOTION

B.A. Young gave notice that at a future sederunt she would move or cause to be moved that The Presbyterian Church in Canada Web page on the Internet be continued and that the Assembly Council collaborate with the various church agencies to fund this.

COMMITTEE ON BUSINESS (cont'd from p. [51](#))

The Moderator called on D.G. Wilkinson, Convener of the Committee on Business, who suggested some additions to the docket. The Assembly agreed to these additions.

(cont'd on p. [62](#))

COMMITTEE ON COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was handed in by P.D. Ruddell, Convener. On motion of P.D. Ruddell, duly seconded, it was agreed that the report be received, taken as read and adopted.

We, the Commissioners of the 122nd General Assembly wish to express thanks and appreciation to all those who worked so diligently, efficiently and obligingly to make our experience a meaningful and enjoyable one.

In particular, we thank the Presbytery of Prince Edward Island for their invitation to hold the General Assembly within their bounds. Especially we would express appreciation to the Local Arrangements Committee under the leadership of the Rev. Dr. Gordon Matheson, the

congregation of Zion Presbyterian Church and all the congregations within the bounds for their gracious spirit and generous hospitality. They have simply thought of everything that would facilitate and enhance the meeting of the General Assembly. From coffee breaks, to administrative support, to transportation, to a splendid Assembly banquet shared with Presbyterians from across the Island, we experienced the results of careful, thoughtful and creative planning.

We thank those who planned and executed the worship opportunities of the General Assembly. The Opening Service held in Zion Church was a fine beginning. In particular, mention must be made of the sermon delivered by the Rev. Dr. Alan McPherson, Moderator of the 121st General Assembly, and the leadership in the praise of the congregation given by the choir, Ruth Ann MacDonald, Faye Barrett, Dan St. Amand, Mark Parsons, Cathy MacDonald, and Marilyn Savage. The General Assembly continued to be well-served by those who conducted morning worship and those who preached on each occasion, the Rev. Roger MacPhee, the Rev. Bert Vancook, Mrs. Davida Stewart, the Rev. Dr. Adrian Auret, Mr. Robert Adams. We were ably assisted in our praise by Ruth Ann MacDonald and Fran McBurnie.

We acknowledge with appreciation the kind and efficient service of the staff of MacLauchlan's Hotel, Rodd's Travelodge and Thriftlodge, the Confederation Centre, Holland College, the Prince Edward Hotel, the Civic Centre, Kwik Kopy Printing and the exceptional service of Trius Tours.

Our life together as a General Assembly has been enriched by our Ecumenical Visitors the Rev. Nzie Nsi Eke, Nigeria, Mrs. Maria Saquic, Guatemala, Rev. Dr. Bok Ryang Chung, Mrs. Young Ja Chung, Elder Nakun Kim, Korea and the Rev. Daniel Szabo, Hungary, recipient of the E. H. Johnson Award. We thank them for their challenging messages. Our view of our global involvement through International Ministries was emphasized through the presence of Margaret Vanderzweerde, Liaison with Indian and Nepal, Clara Henderson, Malawi, the Rev. Donald MacKay, Nigeria and the Rev. Joe Reed, Liaison with Central America and the Caribbean.

Like General Assemblies in the past, we note with thankfulness and joy the presence among us of the Young Adult Representatives and the Representatives from our colleges. We thank them for their well-considered and clearly presented insights and viewpoints throughout the work of the General Assembly.

There are others who make the General Assembly work and who make it an opportunity for us to experience the resources available to us - the staff of the Assembly Office, the Resource Distribution Centre and the WMS Book Room and those who prepared the many displays. We thank them for their committed service.

Finally, but in no way least, we express thanks and appreciation to Mrs. Tamiko Corbett, Moderator of the 122nd General Assembly. Her gracious, gentle spirit and her sense of humour coupled with a profound concern for the welfare of the church have served her well as she has guided the work of the Assembly. We pray that God will continue with her as she fulfills the several duties that will come her way during the coming year. May God grant her joy, wisdom, patience, strength, health and protective care.

To Her Majesty, Queen Elizabeth II

May it please your Majesty!

We, the 122nd General Assembly of The Presbyterian Church in Canada, now in session at Charlottetown, Prince Edward Island, wish to convey to Your Majesty both loyalty and affection. Your Majesty's constant and gracious attention to the duties of State calls forth our respect and gratitude.

We praise God for the length of your reign and we pray that God will continue to bless you with good health and wisdom.

To His Excellency the Right Honourable Romeo LeBlanc, Governor General of Canada

We, the 122nd General Assembly of The Presbyterian Church in Canada, now in session at Charlottetown, Prince Edward Island respectfully request you to forward to Her Majesty, Queen Elizabeth, the enclosed expression of our loyalty.

We wish, as well, to assure you of our prayers as you continue to fulfill your several duties. May God bless you with health and wisdom as you travel to the several regions of Canada and may the position of Governor General be instrumental in fostering unity.

To the Right Honourable Jean Chrétien, Prime Minister of Canada

We, the commissioners of the 122nd General Assembly of The Presbyterian Church in Canada, meeting at Charlottetown, Prince Edward Island, send greetings to you and all members of the Canadian Parliament.

While understanding the need to place our financial house in order, we remain concerned that Canada be a place where all people are treated fairly and justly. Of particular concern to us are those in our nation who are most vulnerable and are least able to defend themselves. We urge you to continue and strengthen Canada's international role as a seeker for peace and justice, and a helper of the needy.

We commend your efforts towards unity in the nation, and pray that wisdom and a generous spirit may foster harmony and respect among our richly diverse peoples.

Be assured of our prayers, and may God give you and your ministers the wisdom and courage to promote and support policies that will lead to a future full of promise for all our Canadian people, the world community and the planet earth.

P.D. Ruddell congratulated the Moderator, telling her it was a joy for him to see her elected. He noted her sensitivity and her encouragement of quiet voices. As well, P.D. Ruddell noted how supportive the people of Prince Edward Island had been to all the commissioners. The members of the Local Arrangements Committee were asked to stand, and they were greeted by prolonged applause by the Assembly.

Report as a Whole

On motion of P.D. Ruddell, duly seconded, the report as a whole was adopted.

COMMITTEE TO EXAMINE THE RECORDS (cont'd from p. 13)

The Assembly called for the report of the Committee to Examine the Records, which was handed in by H.J. Vais, duly seconded. On motion of H.J. Vais, duly seconded, the report was received and considered.

Recommendation 1

That the minutes of the 121st General Assembly, the Synod of Saskatchewan, the Synod of Quebec and Eastern Ontario, the Synod of Southwestern Ontario, the Synod of Toronto and Kingston, and the Assembly Council be attested as neatly and correctly kept. Adopted.

Recommendation 2

That the minutes of the Synod of Alberta and the Northwest, the Synod of the Atlantic Provinces, the Synod of Manitoba and Northwestern Ontario and the Synod of British Columbia be attested cum nota. Adopted.

Recommendation 3

That a copy of the "cum nota" attached to records requiring attention be retained for use by the Committee to Examine Records of the 123rd General Assembly. Adopted.

Report as a Whole

On motion of H.J. Vais, duly seconded, the report as a whole was adopted.

CLERKS OF ASSEMBLY (cont'd from p. 53)

Discussion resumed on the amendment by G.K. Walford to Recommendation 14.

The amendment was defeated.

Recommendation 14 was adopted .

Recommendation 15 (p. [252](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 16 (p. [252](#)) was adopted on motion of D.S. Woods, duly seconded.

Recommendation 17 (p. [253](#)) was adopted on motion of D.S. Woods, duly seconded.

Report as a Whole

On motion of D.S. Woods, duly seconded, the report was adopted as amended.

Additional Motion

T.D. Ingram moved, duly seconded, that the Clerks of Assembly be asked to review our polity concerning the ability of Church courts to act when civil or criminal courts are involved, with a view to permitting Church courts to proceed independently of other courts, and to report back to a future Assembly.

The motion was adopted.

COMMISSION RE MATTERS left UNCARED FOR OR OMITTED

On motion of K.J. McIntyre, duly seconded, the Assembly agreed the Commission be established for 1996-1997.

MINUTES SUSTAINED

On motion of W.I. McPherson, duly seconded the minutes of the first six sederunts were adopted and the last four sederunts were taken as read and adopted.

POINT OF PRIVILEGE

D.G. Morton rose to note an apparent discrepancy in the vote count and recorded dissents of recommendations from the Special Committee on Appeal No. 2 that were taken by secret ballot. The Principal Clerk noted that no names appear on secret ballots and thus there is no record by name of affirmative and negative votes. He also observed that scrutineers for the majority and the minority had been present while the votes were being counted. There were a number of spoiled ballots each time, as well.

NOTICES OF MOTION

N. Nagy-Williams gave notice that at a future sederunt she would move or cause to be moved that in light of a commissioner withdrawing for reasons of doctrine and putting a human face on our decisions, we request that the table groups have the opportunity to pray for the urgent and deep pastoral needs which have arisen in our denomination as a result of this Assembly's decision regarding Appeal No. 2, 1995.

N. Nagy-Williams gave notice that at a future sederunt she would move or cause to be moved that presbyteries and sessions be encouraged to provide pastoral care for homosexual persons and church leaders within our denomination.

LIFE AND MISSION AGENCY (cont'd from p. [38](#))

Discussion resumed on the report of the Life and Mission Agency.

Recommendation 27 (p. [369](#)) was adopted on motion of T.D. Ingram, duly seconded.

Congress '96

The Convener invited H.E. Hilder to give a report on Congress '96. H.E. Hilder spoke to the Assembly.

(cont'd on p. [67](#))

COMMITTEE ON BUSINESS (cont'd from p. [59](#))

The Moderator called upon D.G. Wilkinson, Convener of the Committee on Business. He noted that the remainder of the business needed to be scheduled for the afternoon sederunt.

(cont'd on p. [64](#))

ADDITIONAL MOTIONS

On motion of H.J. Vais, duly seconded, A. Lee was given permission to address the Assembly. A. Lee addressed the Assembly.

S.D. Self moved, duly seconded, that the comments of Andrew Lee be printed in the Minutes.

The motion was adopted.

Moderator, and members of the Court, my name is Andrew Lee, pastor from the East Toronto Presbytery. I am also Chairman of the Korean Congregations Association within The Presbyterian Church in Canada, and at this time Convener of the Committee on Han-Ca Presbytery which is a sub-committee of the Korean Congregations Association. I am so excited that I cannot express myself clearly. This has been my prayer for many many years. I believe that it was the work of the Holy Spirit. I thank God, our Father, for moving us through the deep wisdom of the Spirit.

I believe that this is one of the most important and historic decisions The Presbyterian Church in Canada made today. I believe that this will empower the Korean congregations to work together as a collective body for the furtherance of the Gospel of Jesus Christ.

We need your prayers so that the Han-Ca Presbytery may empower our Korean sisters to be equal partners of our church. We also need your wisdom, your guidance, and your patience, as the new born presbytery tries to walk, until we all run together for the Glory of God.

SPECIAL COMMITTEE RE OVERTURE NO. 17, 1996 (cont'd from pp. 18, 26)

The Assembly called for the report of the Special Committee re Overture No. 17, 1996. D.S. Thompson moved, duly seconded that the report be received and considered. Adopted.

The Committee finds that the 1972 Book of Praise has been out of print for some years. The Committee assumes that there would be considerable expense involved in the reprinting of the 1972 Book. An assessment of demand would have to be made. The Overture assumes that General Assembly should bear the costs of the reprint.

The Committee also notes that this Overture comes close to the time of the launch of the New Book of Praise. It is hoped by the Committee of the New Book of Praise that the sales of the new Book will pay for the costs of publication. The Committee asks, will the call for the reprint of the 1972 Book impact the sale of the new?

The Committee believes that these issues can best be settled by other forms of redress to ensure for a period of time, the continued availability of the 1972 Book of Praise. It is expected that congregations that purchase the new Book of Praise will have stocks of the 1972 Book available in large quantities. Information about this could well be circulated over the Internet or in the Presbyterian Record. Rebinding old Books is generally cheaper than reprinting new and many congregations continue to have the 1972 Book of Praise in good condition.

Recommendation

That the prayer of Overture No. 17, 1996 be not granted.

The recommendation was moved by D.S. Thompson, duly seconded.

Amendment

R.R. Rogers moved, duly seconded, and amendment, that this matter be considered when Overture No. 20, 21, and 22 are dealt with.

The amendment was defeated.

The recommendation was adopted.

Report as a Whole

On motion of D.S. Thompson, duly seconded, the report as a whole was adopted.

MODERATOR NAMED COMMITTEES

The Moderator named the following committee:

Committee to Advise with the Moderator

John D. Congram, (Convener), Paulette Brown, Margaret Greig, Peggy Liptrott, Paul Ryu, Rodger Talbot, Gordon Taylor, George Vais, Tom Gemmell, Terrie-Lee Hamilton.

ANNOUNCEMENTS

Announcements were made. T. Hamilton paid special tribute to all of the people of Prince Edward Island and, in particular, to the members of the Local Arrangements Committee.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at the Trade Centre, Charlottetown, Prince Edward Island, on Wednesday, June twelfth, one thousand nine hundred and ninety-six at two o'clock in the afternoon, of which public intimation was given, and the sederunt closed with prayer by the Moderator.

TENTH SEDERUNT

At the Trade Centre, Charlottetown, Prince Edward Island, on Wednesday, June twelfth, one thousand nine hundred and ninety-six, at two o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from p. 62)

The Assembly called for the report of the Committee on Business which was presented on an overhead by D.G. Wilkinson, Convener. On motion of C.L. Smith, duly seconded, the report was received and considered, and being adopted, the business for the tenth sederunt was ordered accordingly.

(cont'd on p. 64)

SPECIAL COMMITTEE ON OVERTURES NO.20, 21, 22 AND PETITION NO. 4 RE THE REVISED BOOK OF PRAISE (CONT'D FROM PP. 18, 20)

The Assembly called for the report of the Special Committee on Overtures No.20, 21, 22 and Petition No. 4 re the revised Book of Praise. The report was handed in by M.H. Smith, Convener, as follows:

Throughout this Assembly we have heard of the diversity that exists in our Church. This diversity is recognized in the Guidelines for the development of the revised Book of Praise drawn up by the 118th General Assembly. It is recognized in the decision of the 117th General Assembly that the Task Force on the Book of Praise will include representatives of various geographical, theological and musical points of view. It is recognized in the varied comments of members of the Committee on Church Doctrine when we consulted them. In seeking unity in the diversity, the Special Committee submits the following report:

Overture No. 20, 1996 re requesting the deletion of certain sampler selections and to ensure addresses to God conform with Biblical usage

Overture No. 20 from St. Paul's, Woodstock approved by the Presbytery of St. John, raises concerns that three hymns in the new hymn book appear to contravene Biblical usage as understood by the Committee on Church Doctrine in its report to the 114th General Assembly. That report which was adopted, states: "Where God is pictured as female, this is usually done through similes or metaphors. These, however, are never employed liturgically as an address to God; God is never addressed as 'mother', nor by any other female term" (A&P 1988, p. 259). Representatives of the Presbytery of St. John also indicated that behind the Overture was a concern that the three specific examples cited might be indicative of a broader tendency within the book as a whole. The Committee was persuaded both that such fears are ungrounded and that the three hymns in question do not, in fact, violate the implicit guidelines of the Church Doctrine Committee's report. The second stanza of "Bring Many Names" (ii 243) which begins "strong mother God, working night and day" is not an invocation but one in a series of images of God that pass through the hymnist's imagination. The fact, that "mother" is not capitalized indicates that it is being used adjectivally rather than vocatively. A similar point can be made of "Mothering God, you gave my birth".

The third example cited, concerns the use of the pronoun “she” in the hymn now entitled “She comes sailing on the wind”. The referent appears not to be “God” per se but the dove - traditional symbol of the Holy Spirit. Members of the Hymn Book Task Force noted that the Hebrew word for Spirit (ruach) is feminine, and that this will be indicated in a footnote. The Task Force also consulted with the Committee on Church Doctrine but received no consensus of opinion about the hymn. Certainly there was no strong indication that the hymn ought to be excluded from the Hymn Book.

Recommendation No. 1

That this be the response to Overture No. 20, 1996.

Overture No. 21, 1996 re Using Trinitarian language and avoiding inclusive language referring to God in the proposed New Book of Praise.

Overture No. 21 raises the same general concern and was passed on simpliciter by the same Presbytery. The Overture appears to take issue with the guidelines given to the Task Force by the 1992 General Assembly namely that “the texts will explore the broad range of Biblical imagery for God” and the recommendation from the Church Doctrine Committee passed by the 116th General Assembly, (1990) that “the Church explore ... a diminished use of masculine pronouns with reference to God, where grammatically feasible, in order to refrain from encouraging a false male image of God”. The Overture suggests that inclusive language will be divisive and threatens to undermine a properly Trinitarian understanding of God. In response to the specific complaint of the Overture, the Committee wishes to draw attention to the fact that the traditional words for “To God be the glory” will be printed along side the revised version. As for the more general fears about the implications of inclusive language in Trinitarian theology, a good case can be made that the new hymn book will significantly strengthen the section on “The Holy Trinity”, in comparison to the 1972 hymn book.

Recommendation No. 2

That this be the response to Overture No. 21, 1996.

Overture No. 22, 1996 re extending the deadline for printing of new Hymnbook and to send manuscript to presbyteries for study and report.

The Kirk Session of the Murray Harbour North Pastoral Charge, Presbytery of Prince Edward Island, has requested that the publication deadline for the revised Book of Praise be extended so that it can be sent down to presbyteries for study in a draft form with all lyrics and other content printed. They also requested that the matter be remitted under the Barrier Act for final decision by a future General Assembly.

This Special Committee has determined that information about the revised Book of Praise has already been sent down to all presbyteries and congregations for study through various questionnaires, samplers and test churches. All congregations were invited to respond.

A survey in the Presbyterian Record drew over 1,500 responses from over 500 different churches (nearly one-half of all congregations in the denomination). The samplers were offered to each congregation in our denomination for use over a 13 month period. Comments were solicited and a total of 46,752 responses were received.

As a result of analysis of statistics, the Task Force was able to determine relative usage of each hymn in the 1972 Book of Praise.

Since 1989, General Assemblies, in approving Guidelines and Procedures for the Task Force have not required the Task Force to use any specific consultation in the process during the revision, but, notwithstanding, the Task Force has been energetic in using a thorough consultative process.

The second question raised in the Overture relates to the process of distribution to congregations by means of the Barrier Act. To submit the revised Book of Praise under the Barrier Act, would require compulsory use by all, and in addition, the use of the Barrier Act would be inappropriate since the Book of Praise is not a matter of Church Law.

This Special Committee is satisfied that the Task Force has followed the Guidelines approved by the 118th General Assembly for the production of the revised Book of Praise and takes note of Recommendation No. 7 on page 321 which calls for voluntary use of the revised Book of Praise in congregations.

Recommendation No. 3

That the prayer of Overture No. 22, 1996 not be granted for the reasons given above.

Petition No. 4, 1996 re to include identified hymns in the new Book of Praise

The original overtures that led to the decision of the General Assembly to revise the Book of Praise talk of the need to avail ourselves of the wide variety of hymns available today, hymns old and new that reflect the diversity of our society. The 118th General Assembly approved the Guidelines and Principles for the selection of texts and music for the revised Book. Balance was sought in the various sections, in quantity, style and theological expression. The consideration of hymns, both those in the 1972 book and those not in the book, the application of the guidelines and the striving for balance has meant that not all hymns from the 1972 book have been included. No doubt favourites of congregations and/or individuals have been dropped.

With regard to Petition No. 4, some of the hymns listed in the in the petition are included in the revised book, as in the 1972 book. Some are included under different names. Some are included, text only, with suggested tunes. Some of the psalms are there with different settings. Some of the tunes listed are included with different text. And some of the hymns listed have not been included, in any way.

Recommendation No. 4

That, in order to adhere to the General Assembly's guidelines for the development of the revised Book of Praise, and to maintain balance in the book, the contents not be altered to include these hymns listed in the petition and not included in the revision.

Recommendation No. 5

That this be the response to Petition No. 4, 1996

Additional Comment

In 1972, the text of the present Book of Praise, was not presented to the Church at all, before the Book was printed. At this General Assembly, copyright was obtained so that commissioners could see the text for the revised book. This copyright expires with the close of the Assembly. We suggest that any commissioners who wish to make further written comment or suggestion to the Task Force do so as soon as possible, in order that their submissions can be considered by the Task Force within the established timeframe.

Request to Divide Recommendation 1

On motion of J.W. Cruickshank, duly seconded, it was agreed that the recommendation be divided.

Recommendation 1 (p. 65) was adopted on motion of M.H. Smith, duly seconded.

Recommendation 2 (p. 65) was adopted on motion of M.H. Smith, duly seconded.

Recommendation 3 (p. 66) was moved by M.H. Smith, duly seconded.

Amendment

G.I. Matheson moved, duly seconded, in amendment that further action regarding approval and, therefore, publication, of the proposed, revised Book of Praise, be postponed until such work, in draft form, be remitted to presbyteries and kirk sessions to study and to report back for final action to the 123rd General Assembly.

The amendment was defeated.

Recommendation 3 was adopted.

Recommendation 4 (p. 66) was adopted on motion of M.H. Smith, duly seconded.

Recommendation 5 (p. 66) was adopted on motion of M.H. Smith, duly seconded.

Report as a Whole

On motion of M.H. Smith, duly seconded, the report as a whole was adopted.

MODERATOR LEAVES CHAIR

Upon prior arrangement, the Moderator invited J.F. Allan, Moderator of the 116th General Assembly, to take the chair.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 62)

Discussion resumed on the report of the Life and Mission Agency.

Recommendation 7 (p. 321) was moved by T.D. Ingram, duly seconded.

Amendment

G.M. Driscoll moved, duly seconded, in amendment that the revised Book of Praise 1996 be sent to a Commission appointed by the Moderator, for examination, and if found to meet the needs of congregations at large that it be recommended for voluntary use in congregations.

The amendment was defeated.

Recommendation 7 was adopted.

Dissent

D.J. Shute asked that his dissent and reasons be recorded as follows:

While specific language in the new Book of Praise is arguably within our official doctrinal standards, the spirit of many of the new hymns plainly panders to a generalized, post-Christian religion, for example, "Pray for the Wilderness" can easily be understood as "Pray to the Wilderness".

Additional Motion

L.E. Siverns moved, duly seconded, that the Task Force consider publishing a separate edition of the Book of Praise in a format that would facilitate the use of the book by other denominations and congregations. Adopted.

K.E. Boyer expressed gratitude to the members of the Task Force, noting that they had considered their work a sacred trust from God. He paid tribute to Donald Anderson and Andrew Donaldson as co-editors, and to Margaret McNaughton and Diane Strickland. Finally he expressed appreciation to the congregations, the clergy, the presbyteries and the sessions who had participated in the work of the Task Force, and to gifted men and women of many centuries who have offered tunes and texts to the glory of God.

Recommendation 8 (p. 321) was adopted on motion of T.D. Ingram, duly seconded.

The Moderator invited the editors and the members of the Task Force to come forward. She paid tribute to them, and invited the Assembly to recognize them by applause.

Recommendation 43

A.D. Reid moved, duly seconded, that the Assembly Council be authorized to confirm the appointment of an Associate Secretary for Canada Ministries in the Life and Mission Agency.

Amendment

H.L. Jones moved in amendment, duly seconded, that the words "a renewable two year appointment to fill the position" be inserted at the appropriate place in the recommendation.

The amendment was defeated.

Recommendation 43 was adopted.

Additional Motion

H.E. Hilder moved, duly seconded, that given the success and the importance of events within our denomination such as Congress '96, the Life and Mission Agency take the appropriate steps to plan for a future Congress.

The motion was adopted.

Appreciation to M.E. Barrington

The Assembly thanked M.E. Barrington for her service as Convener and agreed that a minute of appreciation be prepared by the Life and Mission Agency for presentation to the 123rd General Assembly.

Report as a Whole

On motion of T.D. Ingram, duly seconded, the report as a whole as amended was adopted.

YOUNG ADULT REPRESENTATIVES

The Young Adult Representatives were invited to give their report. They conducted a mock Assembly and informed the Assembly of the results of their voting on key issues. They then read a pastoral letter to the Assembly. The Moderator thanked the Young Adult Representatives for their contribution.

NOTICE OF MOTION (cont'd from p. 59)

B.A. Young moved the motion, notice of which was given at the previous sederunt, with the addition of the word "uninterrupted" after the word "continued". The motion reads:

That The Presbyterian Church in Canada Web page on the Internet be continued uninterrupted and that the Assembly Council collaborate with the various Church agencies to fund this.

The Principal Clerk noted that motions with financial implications need to be referred to the Assembly Council.

The motion was adopted in principle and referred to the Assembly Council.

ASSEMBLY COUNCIL (cont'd from p. 59)

J.A. Doherty read the following Minute of Appreciation for the Rev. Karen Hincke:

The General Assembly records its appreciation for the ministry of the Rev. Karen A. Hincke as General Secretary of the Service Agency. Karen was appointed to the position by the 117th General Assembly in 1991.

Karen has served various congregations and activities faithfully since her ordination leading up to her work at Church Offices. Some of Karen's accomplishments have been in the development of personnel policies for support staff, specifically resulting in a handbook on Terms of Employment for Support Staff at the Church Offices. Karen has also contributed significantly to the overall renovations at Wynford Drive with pastoral concern for accessibility.

We wish her God's richest blessing in her future life and ministry.

Report as a Whole

On motion of J. Grainger, duly seconded the report as a whole as amended was adopted.

NOTICES MOTION (cont'd from p. 62)

N. Nagy Williams deferred to R.F. Hunter to move the motions, notice of which was given at the ninth sederunt. The motion was duly seconded.

In light of a commissioner withdrawing for reasons of doctrine and putting a human face on our decisions, we request that the table groups have the opportunity to pray for the urgent and deep pastoral needs which have arisen in our denomination as a result of this Assembly's decision regarding Appeal No. 2, 1995.

That presbyteries and sessions be encouraged to provide pastoral care for homosexual persons and Church leaders within our denomination.

Both the motions were adopted.

Additional Motion

N. Nagy-Williams moved, duly seconded, that the letter of withdrawal from this Assembly by R. Isaac which was read at the eighth sederunt be spread in the minutes because it was a withdrawal for reasons of doctrine.

The motion was adopted.

To the Committee on Roll and Leave to Withdraw:

I, Richard Isaac, of the Presbytery of East Toronto, ruling elder, hereby respectfully request permission to withdraw immediately as an elder commissioner from this 1996 General Assembly for reasons of doctrine.

The decisions made out of the Report of the Special Committee re Appeal No. 2, 1995 have established doctrine which, in my own situation, removes me from the exercise of the office of ruling elder in The Presbyterian Church in Canada in integrity. My status as elder commissioner has been dependent upon the exercise of that office.

I stand in like circumstances and, even now, in support of Mr. Macdonald. Nor could I continue to exercise my office without the care and support of the person I love.

Neither this Church nor I would wish the secrecy, duplicity and unhealthfulness of any other course.

This request is respectfully submitted.

R. Isaac

MODERATOR NAMES COMMITTEES

The Moderator named the following committees:

Pastoral Committee to Visit Lachine

D.S. Thompson (Convener), T. Corbett, D.G. Morton, S.R. Demson.

Commission to Respond to Dissents re Special Committee re Appeal No. 2.

A.M. McPherson (Convener), D.H. Rollwage, E.J. Gilmore, with one of the Clerks of Assembly as Consultant.

Committee re Han-Ca Presbytery

I. K. Kim (Convener), A.(H.S.) Lee, K.S. Park, E. Yu, A.S.K. Lee, E. Chang, G.C. Brett, J. Davis, P.(P.Y.) Ryu, with one of the Clerks of Assembly as Consultant.

COMMITTEE ON BUSINESS (cont'd from p. 64)

D.G. Wilkinson reported for the Committee. He thanked the Assembly for serving as Convener, and expressed appreciation to the members of the Committee. He thanked T. Hamilton and the Assembly Office staff.

Report as a Whole

On motion of C.L. Smith, duly seconded, the report as a whole was adopted.

Additional Motion

H.J. Klassen, duly seconded, that the Clerks of Assembly be thanked.

The motion was adopted.

ADJOURNMENT

The business being finished, the Assembly joined in singing the one hundred and twenty second Psalm. The Moderator led the Assembly in prayer. She then said:

“In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Ottawa, within St. Andrew’s Presbyterian Church, on June first in the year of our Lord, one thousand nine hundred and ninety-seven at seven thirty o’clock in the evening, local time.”

The Moderator then closed the Assembly with a Benediction.

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APPENDICES

REPORTS OF BOARDS, STANDING COMMITTEES
ETC.

Reports from Assembly Agencies	200
Overtures, Petitions and Appeals	476
Supplementary list of academic degrees & their sources	495
Clerks & Conveners of synod & presbytery standing committees	496
Presbytery and congregational information	602
Congregational statistical and financial reports	676
Changes affecting students, professional church workers, congregations	719
Memorial Records	736
Alphabetical list of congregations	747
Alphabetical address list of professional church workers	760
Index	782

NOTE: In all instances where Assembly has granted permission for an Agency to reword a section of its report or one of its recommendations, the rewording will be found only in the minutes of Assembly.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 122nd General Assembly:

The Committee to Advise with the Moderator met with the Rev. Dr. Alan M. McPherson in June and September, to consider invitations.

Dr. Alan McPherson and Mrs. McPherson travelled extensively, visiting many congregations, presbyteries and organizations within the Church. They visited the Synods of the Atlantic Provinces, Quebec and Eastern Ontario, Toronto-Kingston, Southwestern Ontario, Manitoba and North Western Ontario, Saskatchewan, Alberta and the Northwest, and British Columbia. They attended many social events and small gatherings throughout the country. Dr. McPherson was invited to preach and participate in Sunday worship in many congregations. As Moderator, he attended the 1996 Youth Triennium in Purdue, Indiana, where he spoke to the Canadian delegates and provided spiritual leadership to members of the design team. Another special and distinct opportunity for the McPhersons was to be a part of the Sacred Assembly organized by Elijah Harper, Member of Parliament, which met in Hull, Quebec, in December. Prior to the General Assembly in June, the McPhersons will be attending the '96 Congress.

This year's International visits were to Japan, Taiwan, Korea and Hong Kong. In Japan, the McPhersons were welcomed by the Korean Christian Church of Japan, who greeted the visit with great enthusiasm. While in Korea, Dr. McPherson had the opportunity to preach in Choong Shin Church and to teach a class at the theological seminary. Meeting people representing different organizations, such as Amity International, was a major part of their Hong Kong itinerary. In Taiwan, the McPhersons visited the office of the Presbyterian Church in Taiwan and Changhua Christian Hospital which is celebrating its 100th Anniversary. Dr. McPherson preached in Changhua Church in Taiwan and in Kyoto Nombia Church in Japan. The Church is very grateful to our missionaries in these countries and to the people of these churches for welcoming the McPhersons into their midst.

Nomination for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates Mrs. Tamiko Corbett as Moderator of the 122nd General Assembly.

Recommendation No. 1 (adopted, p. 13)

That the sincere appreciation of the Assembly be extended to the Reverend Dr. Alan M. McPherson for the time he devoted to visiting congregations and presbyteries, listening to their concerns and hopes, and for the compassionate leadership he gave during this past year; and to Mrs. Maureen McPherson for her time spent meeting people throughout the Church in Canada and overseas.

Recommendation No. 2 (adopted, p. 13)

That the thanks of the Assembly be extended to individuals, various congregations, presbyteries, synods and organizations who received Dr. Alan McPherson and Mrs. Maureen McPherson in their midst with kindness and graciousness.

Recommendation No. 3 (adopted, p. 13)

That the thanks of the Assembly be extended to the congregation of Central Presbyterian Church, Hamilton, Ontario, for their gracious willingness to release Dr. McPherson from his duties among them to carry out his responsibilities as Moderator.

J. Cameron Bigelow
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 122nd General Assembly:

The Assembly Council met twice since the last General Assembly, with the Executive Committee meeting on three occasions. As the Council approaches its fifth year of existence, it continues to mature in its understanding of identity as representatives from across the Church, and of its purpose to carry out the General Assembly's wishes to oversee the ongoing work of the Church.

STRUCTURE OF THE CHURCH OFFICES

The 121st General Assembly adopted changes to the job descriptions of several executive staff, authorized the reconstitution of the Service Agency as Support Services, and authorized the Assembly Council to finalize decisions concerning staffing and job descriptions including those of the General Secretary and Associate Secretary for Financial Services in the Service Agency.

COMMITTEE TO REVIEW STRUCTURE AND STAFFING

The Executive of Council appointed a Committee to carry out a review of structure and staffing with special reference to the 121st General Assembly's decision that the Council reconstitute the Service Agency unless recommended to the contrary (A&P 1995, p. 45). The Committee of eight persons - James Goldsmith (Convener), Laurie Jess, Jane Moon, Noreen Marshall, Fern Reeve, Sam Woods, Lorne MacLellan and Cameron Brett - was also asked to identify weaknesses, areas of concern, and to recommend structural changes and appropriate administrative staff levels. The Committee reported to the November 1995 meeting of Council.

Decisions re Structure and Staffing

The following decisions re structure and staffing were adopted by the Assembly Council.

1. Implemented Recommendation No. 9 of the 121st General Assembly "that the Service Agency be reconstituted as Support Services, managed by a Chief Financial Officer with management skills ..." (A&P 1995, pp. 45, 62)
2. That the Service Agency and its Committee be dissolved as of December 31, 1995, with appreciation.
3. Eliminated the position of General Secretary of the Service Agency as of December 31, 1995, and granted the General Secretary, the Rev. Karen A. Hincke, a paid leave of absence effective December 1, 1995.
4. Appointed Mr. Donald A. Taylor as Chief Financial Officer effective December 1, 1995, with duties to be defined by the Assembly Council.
5. Combined the Finance Committee and the Budget Committee to be known as the Finance Committee with authority to direct and advise the Chief Financial Officer. This Committee is to include the Treasurer and is to report to the Assembly Council.
6. Agreed that the Audit Committee be maintained separate from the Finance Committee, reporting to the Assembly Council through the Treasurer.
7. Agreed to prepare a job description for the Chief Financial Officer and for all personnel affected by these changes.
8. Agreed that property management, and information systems, will be included in Support Services, along with Lending Services and the personnel function of Human Resource Management.
9. Moved that administration of the Church Archives and Records Office, and the Church Architecture Committee to the General Assembly Office.
10. Integrated resource production, publication and marketing to be carried out within the Life and Mission Agency.
11. Stewardship Education and Promotion were integrated with the Stewardship of Accumulated Resources and assigned to the Life and Mission Agency.
12. Resolved to proceed immediately to put in place a Human Resources Management policy and a standard operating practices strategy, and to investigate advisability of integrating Human Resources Management with Ministry and Church Vocations, and to undertake a complete review of requirements for support staff positions.

13. Agreed to review, in conjunction with the Committee on Church Doctrine, the policy of installing executive staff by call and induction, and to consider making all executive staff appointments term appointments.
14. Required that all ordained ministers applying for executive positions must demonstrate five years experience within The Presbyterian Church in Canada.
15. Called for a review of the terms of reference for the Assembly Office and the Life and Mission Agency Committee.
16. Established a Standing Committee of Council on Strategic Planning made up of the Principal Clerk, the General Secretary of the Life and Mission Agency, the Chief Financial Officer, the Treasurer, and two persons chosen each from the Life and Mission Agency Committee and the Assembly Council.
17. Agreed to recommend to the General Assembly that the Convener of the Life and Mission Agency and the Convener of the Assembly Office Advisory Committee (when appointed) be members of the Assembly Council, ex officio.

Recommendation No. 1 (adopted, p. 40)

That the Convener of the Life and Mission Agency Committee become a member, ex officio, of the Assembly Council, and the Convener of the Assembly Office Advisory Committee, when appointed, become a member, ex officio, of the Assembly Council, and that the Chief Financial Officer become a member, ex officio and non-voting, of the Assembly Council.

PERSONNEL CHANGES

Resignation of H. Glen Davis, General Secretary, Life and Mission Agency

The Executive received in January, a request from Glen Davis that his service as General Secretary, Life and Mission Agency, be reduced to three-quarters time, until August 31, 1996, and that his resignation from the position be accepted effective August 31, 1996. The Executive agreed to these requests, and the Council concurred at its March 1996 meeting. Council has informed the presbyteries of this decision indicating when Mr. Davis will be available, and that the Rev. J.P. Ian Morrison will be assuming responsibility for the Life and Mission Agency office during any absences of the General Secretary.

Search Processes for Positions in the Life and Mission

The Council has also authorized the Life and Mission Agency to proceed with a search for a person to nominate for the position of General Secretary, and to proceed to appoint persons to four executive staff positions for a two-year period: Associate Secretaries for Justice Ministries (3/4 time), Education for Discipleship (2 at full-time and 1 at half-time).

Resignation of Thomas Gemmill, Principal Clerk and Secretary, Assembly Council

At its November meeting, Council received a letter of resignation from Tom Gemmill. Council appointed a small group to confer with Mr. Gemmill, which resulted in the withdrawal of his resignation. Council has accepted Mr. Gemmill's letter withdrawing the resignation.

TRANSITION COMMITTEE

The 121st General Assembly confirmed the establishment of a Transition Committee "as a means of ensuring that all staff affected by decisions of Assembly are provided with all pastoral and practical support as present working relationships change ..."

One of this Committee's first acts was to engage Ms. Diane Marshall and Ms. Margaret Muir of the Institute for Family Living, Toronto, to act as independent external facilitators to facilitate healing and reconciliation amongst staff at the Church Offices. They have been available to staff on a group and individual basis for transition counselling and for personal counselling. The Transition Committee also engaged Harry A. Crawford to provide relocation counselling and services to any executive staff person requesting this assistance as part of a severance agreement.

The Committee, with the Management Team, has also been careful to arrange briefings for all staff at important points, for example, after the 1995 General Assembly, after the November Council meeting, and after the Think-tank.

The Committee also presented to the Executive and the Council the following severance policy to be applied to staff affected by the decisions of the 121st General Assembly:

1. Severance date is effective as of date of leaving, which in these cases will be December 31, 1995, or earlier if a person so chooses.
2. Severance payments will be effective as of the date of leaving.
3. Severance payments will be based on years of service. Years of service means each full year or part of year of continuous employment on permanent basis. Employee would receive 1 month's salary for each year or partial year of service.
4. Eligibility of Severance:
 - 1) Outright elimination of a position - full severance
 - 2) Change in job description leading to resignation - full severance
 - 3) Reduction of position to part-time, and the person stays - the percentage of reduction becomes the percentage of severance
 - 4) If either of the other 2 members of the Education for Discipleship Team resign, each will be offered 1/2 of full severance, relocation counselling, and a settlement of his/her mortgage.
5. Notices of termination, of potential termination, and of reduction to part-time will be given in writing to all persons affected by July 1, 1995.
6. Mortgages held by The Presbyterian Church in Canada must be discharged no later than one year following date of severance or at the beginning of new employment if that occurs sooner than one year. The mortgagor's personal liability will not be greater than what he or she has invested in the property.
7. Relocation counselling will be provided, if necessary, for up to one year and up to a ceiling of \$5,000 per individual.
8. Persons whose jobs are either wholly or partially terminated because of lack of funds or work, are to be offered first opportunity to fill any positions, for which they are qualified, that become available. This offer will be available for a period of one year after change of job status.
9. Individuals will be offered packages that provide the maximum tax advantage.
10. Should a severed employee obtain a severance package and is able to find employment within The Presbyterian Church in Canada before the months of severance are completed, the severance will be reduced by 1/2 the amount of severance remaining after the date of the new employment and that this become effective as of November 15, 1995.

The Council also agreed that the cost of these severances would be charged to the 1995 operations, a decision made possible by a large bequest.

The main activity of the Transition Committee has been to develop and negotiate severance agreements with the following persons whose employment has been affected by Assembly decisions:

Name	Status	Negotiations	Comments
John R. Bannerman	resigned	completed/signed	effective February 29, 1996
Glenn A. Cooper	three-quarter time	completed/signed	effective December 31, 1995
Karen A. Hincke	job eliminated	final/lawyer	effective December 31, 1995
C. Joyce Hodgson	job reduced/resigned	completed/signed	effective October 29, 1995
Raymond Hodgson	job reduced/resigned	completed/signed	effective December 31, 1995
Barbara McLean	one-half time	completed/signed	effective December 31, 1995
Diane J. Strickland	resigned	completed/signed	effective December 31, 1995

FINANCE STRUCTURE

FINANCE COMMITTEE, TERMS OF REFERENCE

The Council has developed terms of reference for the Finance Committee which are outlined below.

Mandate

Under the authority of the General Assembly the Assembly Council has final responsibility in matters financial for The Presbyterian Church in Canada. Such matters specifically include the development of a budget for approval by the General Assembly.

The Finance Committee is constituted by the Assembly Council to enable the delegation of duties listed below and to carry out other assigned tasks in support of the Assembly Council.

Effective November 26, 1995, the Budget Committee and the Finance Committee were combined.

Membership

The membership, appointed by Assembly Council, will normally consist of persons holding the following positions within the Church:

- Treasurer of the Church
- Convener of Assembly Council
- Chief Financial Officer
- Principal Clerk/Secretary of Assembly Council
- General Secretary of Life and Mission
- Convener of Audit Committee
- 7 additional members of the Church at large who in numbers, both present and by teleconferencing will constitute a majority of the membership.

Convener

Treasurer of the Church.

Secretary

Chief Financial Officer or his designate

Duties

Budget

To study and recommend to the Assembly Council for approval a detailed annual budget for operating revenues and expenditures for the ensuing year (i.e. the next calendar year following the spring meeting of the Assembly Council).

Methodology

- a) The development of budgets should be integrated with the business (operational) and strategic plans of the Church.
- b) The process for developing the annual budget will consist of the following.
 - i) At the fall meeting of the Assembly Council immediately preceding the spring meeting referred to above, the Finance Committee will recommend to the Assembly Council for approval the 'Guiding Principles' to be followed in developing the particular budget, such guiding principles might include the following:
 - realistic and/or balanced budgets
 - revenue projection
 - resources and/or expenditure allocation

At the same meeting, the Finance Committee will present a first draft of the particular budgets for limited review.

- ii) At the spring meeting of the Assembly Council referred to above, the Finance Committee will recommend to the Assembly Council for approval a detailed annual budget for operating revenues and expenditures for the ensuing year.
- iii) The staff responsibility for co-ordinating the development of the detailed annual budget belongs to the Chief Financial Officer. This will include consultation with the General Secretary of Life and Mission, Principal Clerk/Secretary of Assembly Council, Pension Board and the Committee on Theological Education.

Oversight of Financial Affairs

To review the detailed financial statements for each calendar quarter and advise the Assembly Council or its Executive accordingly.

Methodology

- a) A meeting of the Committee will ordinarily be held within one month of each calendar quarter to conduct the review.
- b) The Chief Financial Officer will provide explanations of variances to budget and recommend appropriate action for committee approval.
- c) The Committee will review the year-end financial statements coincident with presentation to the Auditors.
- d) The Committee will request the Audit Committee to render a report on any audit adjustments.

Financial Policy

To study and recommend to the Assembly Council for approval appropriate financial policies to provide guidelines in the management of the financial affairs of the Church.

Methodology

- a) Review all financial policies currently in force for appropriateness and particularly to identify needed revision and/or any omissions. Such policies might include the following topics:
 - Operating surplus or deficits
 - Gifts and Bequests
 - Executive Staff Mortgages
 - Loans to Congregations
 - Cash and investment management
 - Contributions to Colleges, etc.
- b) Establish a system for periodic review and updating.

Advisory to Assembly Council

To inform and advise the Assembly Council on financial matters as requested.

Possible Topics:

- Information systems
- Facilities management
- Human Resources management
- Investment management
- Cash management

Advisory to Chief Financial Officer

To provide advice and counsel to the Chief Financial Officer in the management of the financial affairs of the Church.

Methodology

- a) With reference to the job description of the Treasurer and the Chief Financial Officer, it would be expected that the Committee provide such advice and counsel as a body but generally be communicated by the Treasurer.

Procedure

- a) Committee meetings shall be held at the call of the Convener or at the request of any two members of the Committee.
- b) Minutes shall be kept for all Committee meetings.
- c) Guests may attend Committee meetings at the invitation of the Convener.
- d) Business arising at any Committee meeting shall be decided by a majority of the members in attendance.
- e) A quorum for any meeting shall be 6 attending personally or by teleconferencing.

Reporting

To the Assembly Council at each meeting and to the Executive Committee of the Assembly Council upon request by either the Finance Committee or the Executive Committee.

JOB DESCRIPTION FOR TREASURER, THE PRESBYTERIAN CHURCH IN CANADA

Position

The Treasurer is the person appointed by the General Assembly on nomination of the Assembly Council whose role is to oversee the financial affairs of the Church by serving as Convener of the Finance Committee and by virtue of the working relationship with the Chief Financial Officer.

Duties

- 1) Convener of Finance Committee
 - See Finance Committee's Term of Reference (pp. [204-206](#))
- 2) Supervision of Chief Financial Officer on behalf of Assembly Council with respect to the management of financial affairs
- 3) Audit Committee
 - receive any reports and recommendations from the committee and report thereon to the Assembly Council.
- 4) Financial Statements
 - recommends to the Assembly Council for approval the year end audited financial statements
 - upon approval, co-signs the said financial statements with the Convener of the Assembly Council
- 5) Fulfill other appointments
 - a) Member ex-officio of Assembly Council
 - b) Member of Strategic Planning Committee
 - c) Member (Treasurer) of Trustee Board
 - d) Adhoc Committees as required

Qualifications

A member in good standing of The Presbyterian Church in Canada.

An experienced financial executive preferably with a degree in accounting (CA, CGA or CMA) and working knowledge of the financial affairs of a not-for-profit organization.

An individual who has discretionary time to devote to the affairs of the Church in attending meetings and to perform the oversight role described above, who has functioned in leadership roles and has a record of accomplishment.

Term

Six years (non-renewable)

Accountability

To the General Assembly normally through the Assembly Council.

Recommendation No. 2 (adopted, p. 40)

That the above job description for the Treasurer of The Presbyterian Church in Canada be adopted.

JOB DESCRIPTION FOR CHIEF FINANCIAL OFFICER

Position

The Chief Financial Officer is appointed by the General Assembly to (i) manage the financial affairs of the Church in accordance with the duties listed below, (ii) share the overall management responsibility of the Church Offices equally and co-operatively with the members of the Management Team, and (iii) perform such other tasks as may be assigned by the Assembly Council through its Finance Committee.

Duties

- 1) Management of Financial Affairs
 - a) Long term strategic planning and annual operating planning for financial affairs
 - b) Accounting systems and personnel
 - c) Co-ordinate the development of detailed annual operating budgets
 - d) Review of monthly financial statements and reporting thereon
 - e) Annual audit
 - f) Cash management (treasury and investments)
 - g) Chief contact for banks, lawyers, actuaries, etc.
 - h) Risk Management (control and security i.e. insurances)
 - i) Signing officer
- 2) Regulatory Compliance
- 3) Team Management
 - a) Long term strategic planning and annual operating planning for the Church Offices
 - b) Serve as a member of the Management Team
- 4) Other Tasks
 - a) Management of Support Services, including:
 - Office and Building
 - Personnel Administration and Pension
 - Lending Funds

Qualifications

A member in good standing of The Presbyterian Church in Canada with an understanding of the history, ethos, traditions and polity of the Church.

An experienced financial executive with a degree in accounting (CA, CGA or CMA) and with considerable working knowledge of a not-for-profit organization.

A disposition for and demonstrated ability to work within a collegial model of administration and decision making.

Accountability

Management of financial affairs - functionally to the Treasurer

Overall to the General Assembly through the Assembly Council.

Recommendation No. 3 (adopted, p. 40)

That the above job description for the Chief Financial Officer of The Presbyterian Church in Canada be adopted.

TERMS OF REFERENCE FOR AUDIT COMMITTEE**Mandate**

Under the authority of the General Assembly, the Assembly Council has final responsibility in matters financial for The Presbyterian Church in Canada.

The Audit Committee is constituted by the Assembly Council to enable the delegation of details listed below.

Membership

Appointed by the Assembly Council, the membership will normally consist of two members of the Finance Committee and one member of the Church at large and the Treasurer and Chief Financial Officer who shall be ex-officio members.

Committee

Appointed by the Assembly Council

Convener

Appointed by the Assembly Council

Secretary

Chief Financial Officer or his designate

Duties

- Review the scope and timing of the audit plan with the external auditors.
- Review any changes in accounting principles and practices followed by the Church.
- Review the annual audited financial statements and the review engagement reports of The Presbyterian Church in Canada, The Presbyterian Church in Canada - Pension Fund, J. B. MacLean Fund and recommend their approval to the Treasurer.
- Review with the external auditors any of their recommendations concerning the management of the financial affairs of the Church and particularly internal control and the Church's response thereto.
- Recommend to the Treasurer the appointment of auditors annually.

Procedure

- a) Committee meetings shall be held at the call of the Committee Convener. The auditor may request the Convener to call a meeting.
- b) Normally, the Committee will hold two meetings each year and will include representation from the external auditors.
- c) Minutes shall be kept of each Committee meeting.
- d) Guests may attend a meeting at the invitation of the Convener.
- e) Business arising at any meeting shall be decided by a majority of the members in attendance or connected by telephone.

- f) A quorum of any meeting shall be three members of whom only one shall be an ex-officio member.

Reporting

To the Treasurer on behalf of the Assembly Council.

PLANNING AND OBJECTIVES

THE STRATEGIC PLANNING COMMITTEE

The Council has created the Strategic and Planning Committee to be responsible for visioning, forward planning and co-ordination of work between agencies and committees. The membership consists of James Docherty, Douglas Blaikie, Mickey Johnston, Mark Lewis, Caroline Lockertie, Tom Gemmell (Secretary of the Council), Don Taylor (Chief Financial Officer) or his alternate Russell McKay (Treasurer), and General Secretary of the Life and Mission Agency. This Committee is meeting in May.

THINK-TANK

Council reported to the 121st General Assembly its intention to hold this event in November 1995. The Assembly adopted guidelines for the Think-tank and forwarded them to the Council for implementation (A&P 1995, pp. [73-74](#)).

Council established a Steering Committee to plan for the Think-tank to happen. One of the first decisions was to change the date of the Think-tank to February 21-25, 1996, in order to provide time for the nomination and selection process of participants, and for presbyteries to hold focus groups to respond to a series of questions developed by the Steering Committee in consultation with the facilitator. An equally important early decision was to engage Dr. John Savage of L.E.A.D. Consultants, Columbus, Ohio, to be the facilitator for the Think-tank. He worked closely with the Steering Committee in planning the process for the event. A budget of \$50,000 for the Think-tank was developed and approved by the Assembly Council. Participants were asked to assist with the expenses if they could, and a number did. The report from the Think-tank appears elsewhere in this report (see pp. [217-20](#)).

What follows here is the response of the Assembly Council to the event and the report of the Think-tank.

The Assembly Council gives thanks to God for the gathering of visionary Christians who participated in the Think-tank. Those persons have shown their dedication to the God of Love in their sacrifice of time and personal resources, their willingness to face difficult issues, their responsiveness to challenge, and their openness to visions of a great future for our faith community.

The Assembly Council strongly affirms the Think-tank's yearning for a grass roots movement from the people of the Church. There are some who perceive of the Assembly Council as a bureaucracy, when in fact we were formed as a grass roots movement. Our body consists of farmers, teachers, labourers, computer programmers, students and other ordinary working people from small towns in Cape Breton, Quebec, Ontario, Saskatchewan, British Columbia and every place in between. We are women and men, young and old, all seeking a new vision for our Church. We come from small struggling congregations in quiet towns and busy cities. We toil each day with the difficulties of maintaining our churches, scattered afar, across this country. Whenever we gather as a Council, we bring our grass roots concerns and our dreams for the future.

The Assembly Council celebrates the origin of the Reformed Church as a grass roots movement against a corrupted bureaucracy. We acknowledge that all courts of the Church, sessions, presbyteries, synods and General Assemblies, are grass roots gatherings chosen democratically from the membership of the whole body, in order to seek the will of Christ. We pray that the grass roots nature of our Church will continue to be affirmed in the future.

The Assembly Council prays that God will grant to all of the members of our faith community great new dreams and visions for our future. We pray for our churches to be overflowing with

genuine Christians, celebrating God's love with enthusiasm, and living lives empowered by the Holy Spirit.

We affirm the voice which calls us from our grass roots, and we lift our voices in unison seeking the healing power of God's Holy Spirit for our personal and corporate pain. May God lead our faithful community into a glorious future.

The Council also recognizes that there has been a growing consensus on the issues and conditions which need to be addressed by this Church. We recognize a congruence between the messages from the presbytery focus groups, which were collated for the Think-tank by Gordon Hodgson of Calgary and the State of the Church Report presented to 1995 General Assembly, the report of the Task Force on Restructuring (1990) and even with previous questionnaires and studies over several decades.

The Assembly Council has been asked to honour the Think-tank's request that its report be presented to General Assembly untouched. The Council finds that the report of the Think-tank contains suggestions which offer positive directions for the future of this Church. At the same time, Council has begun to develop its own strategic planning process. Given all of these factors, Council believes that it is important to put in place a careful process for implementing any directions accepted by the General Assembly. In this regard, Council recognizes the list of persons proposed by the Think-tank for inclusion on an Implementation Co-ordinating Committee.

Recommendation No. 4 (withdrawn, pp. [50](#), [58](#))

That the General Assembly affirm the general directions identified in the Report of the Think-tank. (pp. [217](#)-20)

Recommendation No. 5 (withdrawn, pp. [50](#), [58](#))

That a priorities implementation co-ordinating committee of eleven members be named by the Moderator, and that a majority of its members come from the list proposed by the Think-tank, and the remaining members come from the Strategic Planning Committee of Assembly Council.

Recommendation No. 6 (withdrawn, pp. [50](#), [58](#))

That the Implementation Co-ordinating Committee consult closely with the Management Team and the Assembly Council Executive.

Recommendation No. 7 (withdrawn, pp. [50](#), [58](#))

That the Implementation Co-ordinating Committee report with recommendations to the General Assembly for the next two years and to the Assembly Council between Assemblies.

Recommendation No. 8 (withdrawn, pp. [50](#), [58](#))

That the Implementation Co-ordinating Committee give early attention to the following issues:

- 1) improving communication
- 2) empowerment and education of the laity
- 3) study the feasibility of decentralizing some elements of national programs

Note: The above list of issues is not intended to limit the work of the Implementation Co-ordinating Committee but to get it started on issues that received a great deal of attention at the Think-tank.

Recommendation No. 9 (withdrawn, pp. [50](#), [58](#))

That the Finance Committee be asked to find \$15,000 to enable the Implementation Co-ordinating Committee to meet during the first year.

Recommendation No. 10 (withdrawn, pp. [50](#), [58](#))

That the Implementation Co-ordinating Committee present a budget for 1997 and 1998 to the Assembly Council in November 1996.

Recommendation No. 11 (withdrawn, pp. [50](#), [58](#))

That the Implementation Co-ordinating Committee be authorized to consult with the courts of the Church, the Atlantic Mission Society and Women's Missionary Society (WD) as it develops concrete plans for implementation.

Recommendation No. 12 (adopted, p. [59](#))

That the General Assembly express the thanks of the whole Church to all who participated in the Think-tank, recognizing their sacrifice of time and personal resources, their diligence in serving the Church, their anguish over difficult issues, and their faithfulness to Christ.

The Council was concerned about some obvious dysfunction that occurred at the Think-tank, and because this was not unique to the event or to its process, the Council discussed how to address this ongoing issue. The time factor at the meeting did not allow for a thorough discussion and so no conclusions were reached. Questions remain about how to deal with individual, congregational and corporate/denominational pain, and how does the denomination deal with issues that keep holding us back? Dr. Savage and others have commented that unless the Church deals with these, at each level of the denomination, we will not move ahead. The Executive Committee will be discussing these issues at the May meeting and may bring recommendations to the Assembly.

FINANCIAL MATTERS**FINANCIAL REPORT 1995****Recommendation No. 13** (adopted, p. [40](#))

That the audited financial statements for 1995 of The Presbyterian Church in Canada and of the Pension Fund of The Presbyterian Church in Canada, and of the J.B. Maclean Bequest Fund be received for information. (see summary sheets pp. [228-36](#))

BUDGET 1997 AND FORECASTS 1998-2000**Recommendation No. 14** (adopted, p. [40](#))

That the budget for 1997 as set out on page 236 be approved.

Recommendation No. 15 (adopted, p. [40](#))

That the revenue and expenditure forecast for the years 1998 to 2000 be received as set out on page 236.

OVERTURE NO. 27, 1995**Re: To Include Financial Statements for Life and Mission Agency in Acts and Proceedings**

The Council has been in consultation with the Life and Mission Agency on Overture No. 27, 1995, and wishes to inform the Assembly that it concurs with the report and recommendation of the Life and Mission Agency Committee on this matter. (see pp. [306-307](#))

APPOINTMENT OF AUDITORS 1996**Recommendation No. 16** (adopted, p. [40](#))

That the firm of Coopers and Lybrand be the auditors for the Church accounts for the year 1996.

LIVE THE VISION

In 1995, the Council reported that, although the Campaign had formally ended, there was still follow-up work to be done, especially in accounting, sending reminder letters regarding pledges, communicating the way in which funds have been distributed and encouraging new participants. Financial Services has continued to handle the accounting and the record keeping for over 7,000 pledges. The Life and Mission Agency, through Glen Davis, sent reminder letters to pledgers in the fall of 1995. Also, a newsletter about projects funded by the campaign was sent, along with receipts, to all who contributed in 1995. Hugh Lloyd continued his service as Volunteer Co-ordinator of Promotion until the fall of 1995.

At the time of writing this report, total gifts and pledges amounted to \$6,577,567 and the total actually received was \$5,853,197. Of this amount, \$842,000 has already been given to new church development projects in Canada and \$87,000 to overseas projects. Other major projects will be funded this year.

We are deeply grateful to all those individuals and congregations who contributed to the campaign. We encourage those who have made pledges to continue sending contributions until the pledge is fulfilled.

Special appreciation goes to Hugh Lloyd for his volunteer work throughout the campaign and particularly during the months of follow-up. He has given generously and faithfully of his time, energy and talent so that the campaign would realize as much revenue as possible for the mission work that is so dear to his heart.

Recommendation No. 17 (adopted, p. 40)

That appreciation be expressed to Hugh Lloyd for his outstanding volunteer work on the Live the Vision Campaign.

EXPERIMENTAL FUND

The Experimental Fund of The Presbyterian Church in Canada was established in 1981 through the generosity of an anonymous donor who was anxious to support projects in Christian ministry of an innovative or creative nature, which would help to spread the Gospel of Jesus Christ and further the reign of God in our nation or abroad.

A Board of Directors invites applications from individuals or groups, adjudicates upon their appropriateness to the Regulations of the Fund, and dispenses income funds from a capital base, which at the end of 1995, stood at \$142,658. The deadline for applications is March 1st and October 1st each year. Application forms may be obtained from the Secretary, the Rev. Fred Rennie, St. John's Presbyterian Church, 28 Second St. E., Cornwall, ON, K6H 1Y3.

Since its inception, there have been 89 projects reviewed by the Directors, 41 of these have been approved to date and over \$64,000 in grants given. In some cases, funding could only provide "seed money" to get a project started. In 1995, grants were made to establish a Coffee House Ministry in Vancouver, British Columbia; to provide materials for a creative youth ministry of a struggling Presbyterian church in a small and somewhat remote Ontario village; and to put The Presbyterian Church in Canada on the Internet, the results of which are now available to be seen by users of "the net". Commissioners to the General Assembly in Charlottetown this year will also be able to see such results.

Various steps were taken in 1995 to increase awareness of the Experimental Fund across the Church, and this has resulted in an increasing number of applications. These efforts will continue. As the capital base enlarges year by year, more income will be available for distribution. The Directors welcome any and all persons with creative ideas that will benefit the work of the Church, to apply.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the Minister of St. John's Presbyterian Church, Cornwall. Members appointed by the Assembly Council and presently serving are the Rev. Nan St. Louis (1996), Mr. Glen Crockford (1997), and Mrs. Noreen Marshall (1998).

The Directors of the Fund are very appreciative of the beneficence of the donor, who each year continues to substantially augment the capital base.

STIPENDS AND ALLOWANCES 1997

No stipendary increase has been provided to those on minimum stipend since January 1, 1994. Inflation for 1994 (1.2%), 1995 (1.8%), and for 1996 (estimated at 1.6%), totalling 4.6 percent will be causing hardship to those on minimum stipend as their purchasing power is decreased. At the same time, the Council believes that many congregations which provide more than the minimum have been able to provide increases to their professional workers.

The Council proposes that an increase of 3 percent be granted to those on minimum. The calculation is as determined by the 115th General Assembly (A&P 1989 pp. 213-21) and results in an increase on a fixed dollar basis. Based on a Category I person (a minister at minimum stipend) at the 4th increment of \$27,080 x 3% = \$812. This is applied to all levels.

Recommendation No. 18 (adopted, p. 40)

That the 1997 increase to minimum stipends be \$812 for Categories I, II and III.

The 1997 Minimum and Allowance Schedule will be included in this report in the printing of the Acts and Proceedings using the figures adopted by the General Assembly.

The increase for professors and executives at Church Office would be based on the forgoing calculation plus 3% on the utilities which is paid as an allowance (\$2,514 x 3% = \$75) totalling \$887.

Recommendation No. 19 (adopted, p. 40)

That the 1997 increases in respect to stipends of professorial and executive staff at Church Office be \$887.

REFERRALS

The following 1995 overtures were referred to the Assembly Council:

- Overture No. 11, 1995 - Presbytery of West Toronto re strengthening national connectionalism
- Overture No. 12, 1995 - Presbytery of Paris re holding General Assemblies in sanctuaries
- Overture No. 13, 1995 - Presbytery of Prince Edward Island re reprinting Acts and Proceedings pre and post 1925
- Overture No. 29, 1995 - Presbytery of Seaway-Glengarry re excluding congregations from making financial appeals across the Church
- Memorial No. 1, 1995 - Presbytery of Waterloo-Wellington re asking for a definition of "agencies of the Church" related to financial appeals
- Overture No. 33, 1995 - Presbytery of Winnipeg re restricting briefing sessions at General Assembly to one morning
- Overture No. 35, 1995 - Presbytery of Brampton re a new structure for the administration of Assembly programs and operations

These matters have been referred to various committees and/or persons for study and report to Council. The Council hopes that it will be able to report on at least some of these overtures in a supplementary report.

OTHER MATTERS

ARCHIVES AND RECORDS MANAGEMENT

"Of all our national assets, records are our most precious: they are the gift of one generation to another and the extent of our care of them marks the extent of our civilization" (Arthur Doughty, Dominion Archivist). The Archives' mission is to collect, preserve and make available the vital records of the Church, its officials, ministers, congregations and organizations. This work is necessary to the life of the Church as the records are regularly accessed for information, often times because of their legal value.

The Archives and Records Office is located at 11 Soho Street, Toronto, ON, M5T 1Z6 (416-595-1277, fax 416-595-5656). This department operated in 1995-1996 with one full-time employee and four part-time volunteers. The Archives Office received over 3,000 enquiries annually by those writing, calling, faxing or arriving by appointment to do research. At present, there is a flat \$10.00 fee for providing legal documents (such as proof of marriage) and a \$25.00 per hour fee for assisting with other types of research, if requests are not Church business related. Photocopying is 15 cents per page and 25 cents per page from the microreader-printer for all researchers. All genealogical enquiries are handled by volunteers.

As an information office, this department is also responsible for the ongoing records management at the Church Office including the Records Centre; as well as the regular daily operation of the

Archives which occurs at the Soho Street location. With the loss of the Assistant Archivist in 1995, efforts with records management had taken second place until recently. As a result of more emphasis on this area of work due to staff demand, the Archivist/Records Administrator will spend time each week at the Church Office. Having only one staff person performing this dual role has created a very heavy workload on a daily basis as well as a significant backlog of cataloguing.

During this reporting period, the Archives and Records Office was successful with an application to the Federal Government's Department of Heritage receiving \$25,000 which was put towards the emergency relocation to Soho Street. This grant is a significant accomplishment for the Church and reflects the national importance of our archival collection, especially given the large number of demands placed on the government by organizations for funding assistance. More recently, we have applied to the Archives Association of Ontario to fund a four month contract position to assist with cataloguing a specific collection.

Currently, the Archives facility houses office space and stack space for records storage totaling 1,500 square feet. We house a multi-media collection of documentation ranging from minutes, reports and vital statistics to photographs, architectural plans, microfilm and audiovisual records. This year the storage area has nearly reached its capacity due to accessioning a substantial amount of Church Office records and those of closed congregations. It has, therefore, become a necessary and pressing matter to plan for additional space in which to house our ever-growing collection. Should anyone wish to donate material, or have records from closed congregations for deposit, please correspond with our office.

The microfilming projects this office co-ordinates for congregations across the country is a very successful area of our work. Microfilming in the Church has been ongoing since 1978, offering an inexpensive form of insurance and preservation for one-of-a-kind church records. For about \$100.00 one thousand pages can be microfilmed. Duplication of photographs can also be arranged in our collections upon request.

Twice yearly, the Archives and Records Office sends out a newsletter in the PCPak titled "Stepping Into Your Archives". The latest issue appeared in the November mailing containing information on basic conservation for church records. The second issue in the conservation series will continue in the May mailing as a means of assisting local congregations with practical and inexpensive tips on how to best store and care for records.

Recommendation No. 20 (adopted, p. 59)

That the name of the Archives be changed to "Archives and Records Office" to accurately reflect the nature of this multi-layered task.

RESIDENTIAL SCHOOLS WORKING GROUP

The main event held in 1995 related to the healing process between the churches and Aboriginal Peoples was the Sacred Assembly '95, called by Elijah Harper. This four day event was held in the Palais de Congres in Hull, Quebec from December 6-9, 1995. Its purpose was to bring together both Aboriginal and non-Aboriginal spiritual leaders for the purpose of providing counsel and promoting reconciliation in the face of rising frustration in First Nation communities. The Moderator, Dr. Alan McPherson, and 18 other Presbyterians were in attendance. The Moderator addressed the Assembly on behalf of The Presbyterian Church in Canada. The significance of this Sacred Assembly for the churches, the Aboriginal peoples and the government will be felt for years to come.

Chief Robin Green, of Iskatewizaagegan No. 39 Independent First Nation, in his address to the Sacred Assembly, brought to the attention of all gathered the fact that little progress had been made in moving the healing process forward. Most of the students who attended Cecilia Jeffrey Residential School were from Iskatewizaagegan No. 39 Independent First Nation. In a discussion with Chief Green, the Convener of the Committee reminded him that the Church had agreed to sit down at the table to discuss further steps when the third partner in residential schools, namely the Federal Government was on board. The Working Group re Residential Schools had agreed in our first meetings with them that getting Government representatives was the responsibility of the Band. At the Sacred Assembly, we agreed that the Church should write to the Minister of Indian

Affairs and ask him to agree to this meeting with the Band Council. A letter to Mr. Irwin has been acknowledged and we are waiting for a further response from the Minister.

A meeting of the Canadian Council of Churches, which also participated in the Sacred Assembly in the person of Dr. Alexandra Johnston, was held on March 13, 1996, to check on what the various churches were doing. At this meeting, a number of ongoing items were addressed. It was agreed that the Aboriginal Rights Coalition (ARC) would be the main channel through which the churches would act in keeping before the government and denominations their respective responsibilities concerning Residential Schools. ARC would also continue to promote educational material to assist with understanding of the issues which are faced by Aboriginal Peoples. It was also agreed that the Canadian Council of Churches would invite church leaders to endorse a letter to the Minister of Indian Affairs to get the Federal Government to accept its responsibility for what happened in the Residential Schools. A third item was how to communicate regionally what happened at the Sacred Assembly. This will go to the National Native Ministries Committee for discussion.

The Residential Committee has also discussed the possibility of The Presbyterian Church in Canada setting up a healing fund similar to the one which has been adopted by the United Church of Canada. The United Church Fund is one which has a three year goal of \$1,000,000 through voluntary contributions. The money will be distributed to First Nations Communities according to criteria developed by their Healing Fund Council.

The Council has agreed to establish a Presbyterian Church Healing Fund and to authorize the Working Group to seek voluntary contributions over a two year period according to the guidelines approved by the 121st General Assembly. Terms of Reference are being developed for the administration of this fund. The amount of approximately \$95,000 previously set aside for healing processes with Aboriginal Peoples has been transferred to this fund.

RENEWAL OF MASTER AGREEMENT FOR THE SPONSORSHIP OF REFUGEES

The Presbyterian Church in Canada, through the Secretary for Canada Ministries and the Rev. Glynis Williams of Action Refugiés Montréal (a Ministry co-sponsored by The Presbyterian Church in Canada and the Anglican Diocese of Montreal), has represented the Church in negotiations with the Federal Government re the renewal of the Master Agreement (now referred to as the Refugee Sponsorship Agreement). We have attended meetings of the Canadian Council of Refugees with representatives from the Federal Government and Ms. Williams has been a member of the joint committee elected by Master Agreement Holders. She reports:

In February 1996, the joint committee of government and non-government representatives completed their work of drafting a new Refugee Sponsorship Agreement, and it is in the Minister of Immigration's Office awaiting her approval. The six non-government representatives were elected from among the Master Agreement Holders. The Rev. Glynis Williams of The Presbyterian Church in Canada (also representing the Anglican Diocese of Montreal) was a member of this committee.

The Church and ethnic community representatives were most concerned that the new agreement explicitly state that the private sponsorship of refugees was in addition to other programs which the government undertakes. Another concern was that the provision of settlement services, such as health care and second language training, should continue to be available to privately sponsored refugees. Because the government is involved in a long term process of settlement renewal, there was a fear that privately sponsored refugees might be the victims of cost cutting measures. The new Agreement calls for a special meeting following the completion of the settlement renewal process when this issue will be discussed again with Master Agreement holders

Processes for dealing with the problem of secondary migration of refugees upon arrival in Canada and sponsorship breakdown were also addressed in the new Agreement. Although there are areas which we might have hoped could be more strongly worded in the new Agreement, it was the opinion of the six non-government representatives that this Agreement was the best that could be hoped for given the political climate and budgetary concerns that are driving most agendas these days. On a more positive note, it is fair to say

that the government wishes to revitalize the program of private sponsorship, something that cannot be done without the involvement and enthusiasm of the churches.

It is also true that the eighteen months of work of the joint committee did much to improve communication and understanding of our respective positions. The meetings were marked by good debate, discussion and occasionally a little “righteous anger”. We can only hope that the new Minister of Citizenship and Immigration will endorse the new agreement in the near future so that we can get on with the business of welcoming those who need to be resettled here.

The Council has agreed that The Presbyterian Church in Canada should continue to participate in this sponsorship program. It has authorized the Principal Clerk of General Assembly, the Convener of Assembly Council and the Associate Secretary for Canada Ministries to review the final text of the new Agreement and to sign on behalf of The Presbyterian Church in Canada.

CONCLUSION

MINUTE OF APPRECIATION, ALAN M. McPHERSON

The 121st General Assembly of The Presbyterian Church in Canada elected a new Moderator, the Rev. Dr. Alan M. McPherson. With this election, the Assembly Council gave up a strong leader who had been Convener since June 1993, and prior to that, had been Vice-Convener and had served on the Council since its inception.

Dr. McPherson’s gifts of leadership were recognized by the Church in his election to the position of Moderator, but we would ask the Assembly to recognize his service to the Church through the Assembly Council as Convener for two years. Through his leadership, the Assembly Council shook off some of its growing pains and started to deal with some of the major issues facing the Church. The implementation of change is never easy and Alan McPherson guided the Council through some difficult decision making meetings, particularly in the fall of 1994 and spring of 1995. Through all of his tenure, Dr. McPherson demonstrated a love for the Church and for the head of the Church, Jesus Christ. The Council appreciated the time and energy given to this task and also appreciated the time given up by his families, both his own and his extended family at Central Church in Hamilton.

The Assembly Council wishes to express its gratitude to Alan for his committed leadership to the Council and to God who through his grace continues to challenge and bring people with their gifts to the service of his church.

Recommendation No. 21 (adopted, p. [59](#))

That the above minute of appreciation for the service of the Rev. Dr. Alan M. McPherson be adopted.

RETIRING MEMBERS OF ASSEMBLY COUNCIL

The following persons have come to the end of their terms on the Council:

Gerald Anderson, Baileboro, Ontario

Emily Berkman, Ottawa, Ontario

Daniel Boateng, Montrose, British Columbia

Lincoln G. Bryant, Kingston, Ontario

Gardiner C. Dalzell, Toronto, Ontario

James A. Doherty, Toronto, Ontario

Joan Grainger, Prince George,
British Columbia

Martin Kreplin, Renfrew, Ontario

J. Kenneth MacLeod, New

Glasgow, Nova Scotia

Joan Sampson, Ottawa, Ontario

Pieter van Harten, Acton, Ontario

Ruth Whitehead, Ottawa, Ontario

The Council acknowledges the important contribution made by each of these persons to the work of the Council and the whole Church. We express thanks and admiration to each of them as their terms come to an end. The Council hopes that they will continue to support the work of the Council through their experience and prayers, and that the Church remembers them in their prayers as these individuals assume new responsibilities.

GENERAL COMMENTS

New people appointed to the Council by the General Assembly will come with different perspectives and new ideas for furthering the work of the Church. With the strengthening in the financial area and associated processes, the Council looks forward to playing a more pro-active role in fulfilling the mandate of providing leadership in policy-making and formulating new visions. The Council looks to the Church for its support and prayers as it attempts to achieve its coordinating and prophetic role.

Thomas Gemmell
Secretary

James Doherty
Convener

THINK TANK OF THE PRESBYTERIAN CHURCH IN CANADA

February 21-25, 1996

Eighty-two Presbyterians from across Canada gathered on the south shore of Ontario's Lake Simcoe in February to carry out the task set by the 1995 General Assembly for a think tank.

The gathering's mandate was "to prepare specific proposals for the future mission and program priorities which need to be carried out at the national structure level." (1995 A&P, p. 73). In addition, the Assembly Council's report said that the think tank was to be held for the "purpose of examining and thinking through all the key factors which contribute to the position in which we find ourselves as The Presbyterian Church in Canada today, and [come] up with a set of proposals that will enable our Church to set clear priorities and direction for the future" (*ibid.*, p. 218).

A steering committee sought participants from a broad spectrum across the Church. Commissioners to the 1995 Assembly, and presbyteries, were asked to nominate participants, and the nominees then filled out applications. There were 5 presbyteries from which there were no applications. The moderator and clerks of assembly selected participants from more than 150 applications.

Thirty participants were women, 52 were men. Thirty-eight of 44 presbyteries sent at least one participant. The event included seven members of the steering committee, 11 national staff members and two regional staff. A relatively balanced distribution was achieved in gender, geography, size of congregation, and rural vs. urban. Age and ethnicity were the only categories in which the gathering did not reach the goal of the steering committee.

Throughout its work, the think tank celebrated and sought to respond to God's presence in its task through worship and prayer.

The steering committee arranged the process with Dr. John Savage, president of L.E.A.D. Consultants Inc. of the US and a minister of the United Methodist Church. He led the group through the five-day event, initiating a small-group process that led to the recommendations below.

Priorities

The think tank identified the following program priorities for the next decade:

I. Education

We shall provide education for clergy and laity that is faithful to the gospel and serves the needs of congregations by considering such items as

- a) redesigning the model of education
- b) using electronic means
- c) using internship programs, and
- d) examining the appropriateness of the existing colleges.

II. Mission

Mission, including social justice, will be chosen primarily by congregations and presbyteries and done locally, nationally and internationally.

III. Empowering Laity

We affirm the value of the laity's ministry in the Church and in the world. Each congregation will become a driving force for ministry and mission. We will take the education of laity as seriously as we do that of clergy.

We will identify, develop and apply needed skills in the Church, explore the opportunities for creative use of lay gifts within and beyond the Church, and abolish unnecessary restrictions on lay roles in the Church.

IV. Teen and Young Adult Ministries**Teen Ministry**

We will create opportunities in congregations, presbyteries, and at the national level for teens to gather and celebrate their place in the family of God. The Church will encourage and inspire teens to grow in Christian faith that is relevant to their lives and help equip them to engage in their own ministry. We will seek excellence in national and regional conferences and deliberately include the wide ethnic mix in the Church.

Young Adult Ministry

The Church will have as a priority the development of programs and resources for young adult ministry. This priority is distinctly separate from teen ministry.

V. Evangelism

The Church will provide more explicit opportunities for people to share their faith with one another. These will give members the confidence to speak about their discipleship in the workplace and community as they serve Christ in the world.

VI. Spirituality

We shall focus on God by initiating regular gatherings at all levels of the denomination to celebrate the Spirit and seek God's will. Congregations and clusters of congregations (and perhaps presbyteries) will gather regularly for spiritual renewal and fellowship. A gathering for prayer and praise, reflecting our diversity, will occur on the weekend of the opening of General Assembly. We shall promote prayer and fasting as spiritual disciplines.

Methodology

To accomplish these program priorities, the church will need to reorder itself in the following ways:

I. Communication

Communication is central to virtually every aspect of the Church's life.

We shall put in place a communication system for all congregations, which will facilitate and support a mutual connectedness that covenants, shares, listens and challenges.

We will use it for sharing resources, encouraging each other, and sharing experiences.

Training:

We will provide for training in communication technology; in turn, the technology will be used to help train and educate the Church.

Additional possibilities:

- satellite linkups (distance education)
- Internet (e-mail and World Wide Web)

We will equip congregations and regions with communication technology from additional financial resources obtained from selling redundant Church real estate.

II. Structure

At the centre of the Church's structure is the relationship between congregation and presbytery. We will be a church of presbyteries and congregations. Structures will support and encourage congregations, where Christ's mission is most fully undertaken. A congregation is entrepreneurial, driven by the Holy Spirit into risky initiatives in worship, vision, social justice, and education.

Presbytery will nurture and oversee the congregation. It is a care-giver. It encourages innovation. It challenges laziness and unfaithfulness and mediates conflict.

Those two dimensions of structure provide almost all that is needed for the congregations to serve Christ as vital, growing, mission-oriented communities of faith. Supplementary support for congregations and presbyteries may be offered by making national and regional structures peripheral.

A small national office will function as a clearing house, which will provide a national linkage or connectedness. This linkage will also be provided by the Presbyterian Record, the colleges and annual national gatherings, which will be held alternately for judicial decisions and for planning and dreaming.

Access to the Internet and satellite communications will become essential for every congregation. Through this technology, we will initiate mission enterprises and form coalitions for social action.

III. De-Centralization

As needs are identified, we will de-centralize the mission, ministry, theological education and program functions of the PCC.

As needs are identified, we will create regional services for leadership development and education.

IV. Planning

Every congregation shall engage in long-range planning for its goals, purposes and activities.

DISSENTS

I dissent, not from the adoption of the report, but rather from the process, procedures and results of the think tank. Furthermore, the report does not admit the failure of the think tank to satisfy the criteria for the think tank set by the General Assembly. Ian Victor, Dale Woods, David Jennings

The failure of the report to articulate specific suggestions of the think tank experience regarding implementation of specific priorities, both numerous and diverse, as mandated by General Assembly.

The failure of the think tank to allow adequate time to openly debate the draft report.

The uncertain and poorly-defined procedure in plenary and small group sessions. Paul Myers, Kevin Farris

I dissent from the adoption of the report on the basis that the process was interrupted by the introduction of a court system without group approval. The spirit of permission giving was lost by a caretaking process. Wallace Little

IMPLEMENTATION

Principles of Implementation

1. Overall Co-ordinating Body
representation from think tank

liaison from project team
 plan, objectives, reporting process, evaluation
 regional representation

2. Project Teams

project manager
 project team expertise
 project management approach
 involvement by application

3. Communication

of think tank and General Assembly information

4. The following persons are nominated to be a follow-up implementation committee which might be established by the General Assembly:

Jean Morris, clergy, Calgary-MacLeod
 Grant MacDonald, laity, Halifax-Lunenburg
 Robert Kerr, clergy, Vancouver Island
 Sharon Piper, laity, East Toronto
 Anne Smith, laity, Kingston
 Gwen Brown, clergy, Stratford-Huron
 Ken Sheward, laity, East Toronto
 Terry Ingram, clergy, London

INFORMING THE CHURCH

The Think-tank Steering Committee was authorized to implement the ideas generated for informing the Church. The Think-tank participants decided that its Report would be widely distributed so that the Church would be well informed. The Think-tank Report has been made available to the presbyteries, Assembly Council, Life and Mission Agency Committee, the colleges, the Women's Missionary Society (Western Division), the Atlantic Mission Society, Renewal Fellowship, staff of General Assembly agencies and committees, and via the internet. Members of the Think-tank also accepted personal responsibility to communicate the results.

SUPPLEMENTARY REPORT

The Assembly Council has authorized its Executive Committee to bring forward a number of matters to this Assembly, which it now does following its meeting at the end of April.

SYNOD OF THE ATLANTIC PROVINCES RE ST. PAUL'S PRESBYTERIAN CHURCH, GLACE BAY, NOVA SCOTIA

The Council's Executive received a report from the Rev. Lawrence Mawhinney, Convener of the Synod of the Atlantic Provinces' Commission appointed to study the situation in St. Paul's Presbyterian Church, Glace Bay, Nova Scotia. Following a building program, the congregation has a debt of over \$1 million. Nevertheless, it is reported that St. Paul's is a dedicated, enthusiastic and hard-working congregation of 174 members and 24 children in the Church School who support an annual budget of \$85,000 plus mortgage payments of \$5,000 per month. The Synod and its congregations are supporting St. Paul's by guaranteeing loans and providing over \$50,000 per year in direct assistance. The Synod's Commission is concerned that a 14 year program of debt repayment will create a health of the church issue for the congregation, the Presbytery of Cape Breton, the Synod and ultimately for The Presbyterian Church in Canada. The Presbyterian Church Building Corporation has guaranteed some of the indebtedness.

The Synod's Commission is recommending that the Synod mount a one-time campaign to address the debt issue at St. Paul's with a target of \$500,000. It is proposed that the Synod raise \$200,000 from its households, the Presbytery of Cape Breton contribute \$30,000, the congregation \$20,000, special donors \$50,000, and The Presbyterian Church in Canada \$200,000.

The Council's Executive has endorsed the concept of a Church-wide offering to assist St. Paul's, Glace Bay and requests that the Rev. Lawrence Mawhinney be invited to address this Assembly on the matter. It will be asking Council members to support the appeal in their presbyteries and synods.

Recommendation No. 22 (adopted, p. 40)

That the Rev. Lawrence Mawhinney be invited to address the Assembly concerning the situation of St. Paul's Presbyterian Church, Glace Bay, Nova Scotia.

Recommendation No. 23 (adopted, p. 40)

That the Moderator of the Assembly be authorized to send a letter of endorsement of the appeal to the Church.

NATIONAL ABORIGINAL DAY

A letter has been received from Elijah Harper, M.P., informing the Church of the intention of the Government of Canada to proclaim June 21st of each year as "a day to mark and celebrate the contribution of Aboriginal Peoples to Canadian society as Canada's first peoples and to recognize their different cultures". The day shall be known as "National Aboriginal Day". The Council has referred Mr. Harper's call to the Church to participate in this celebration to the Life and Mission Agency with a recommendation that it be supported.

LONG RANGE PLANNING

To assist the Council in its ongoing role to be a locus for visioning and long range planning for the Church, it has established a Long Range Planning Committee. The composition and terms of reference for this Committee are:

Composition

The Long Range Planning Committee shall consist of:

- a) The General Secretary of the Life and Mission Agency;
- b) The Principal Clerk;
- c) The Treasurer;
- d) The Chief Financial Officer;
- e) The Convener of the Assembly Council, ex-officio;
- f) Four others, two from the Assembly Council Executive and two chosen from the membership of the Life and Mission Agency Committee;
- g) The term of appointment shall be for 3 years with up to a one term extension with a maximum of 6 years, or until the person's term on the relevant committee has expired; and
- h) Other persons appointed by the Assembly Council or its Executive, from time to time according to the nature of, or special interest in, a project for study of the Committee.

Terms of Reference

1. To recommend to the Assembly Council long range plans for The Presbyterian Church in Canada, with clear reference to the voice of the grass roots, the Mission Statement of our Church, the nine points of our "Vision", and the Reformed Tradition, all within the context of humbly seeking God's will.
2. To communicate with all courts, committees and agencies established by the Church in order to facilitate the development of strategic directions, the implementation of Long Range Planning and an appropriate evaluation process.
3. To establish priorities for the allocation of resources to carry out the long range plans.
4. This Committee will be a Standing Committee of the Assembly Council.

PERFORMANCE REVIEW FOR ASSEMBLY AND AGENCY STAFF

The Council has updated the performance appraisal instruments to be used in the annual review of all staff members. The instruments will be made available to the synods through the Life and Mission Agency for use with regional staff. The Management Team will implement the annual performance appraisal and will arrange for appropriate training for those responsible for the reviews.

TRANSITION COMMITTEE

The Council has received a number of letters and other expressions of concern over the severance packages made available to staff who were affected by the decisions of the 1995 General Assembly. These letters have been responded to by the Convener of Council.

The severance policy developed and followed in these cases appears earlier in the Council's report (p. 203). It should be noted that the average severance payment amounted to five months' salary. It should also be noted that the reported severance costs were for both executive and support staff. The total severance costs are shown on page 230 "Personnel Separation Costs". The Council had to follow Ontario labour law regarding constructive dismissal in developing the policy and the individual packages.

FUTURE ASSEMBLIES

The Assembly Office staff contacted a number of presbyteries seeking invitations to host the Assembly for 1997 and 1998. The Assembly for 1999 has already been designated to be hosted by St. Andrew's Presbyterian Church, Kitchener, Ontario. Several presbyteries indicated interest, and in the end we received invitations from the Presbytery of Ottawa for 1997 and from the Presbytery of Essex-Kent for 1998.

Recommendation No. 24 (adopted, p. 59)

That the 123rd General Assembly be held within the Presbytery of Ottawa, June 1-6, 1997.

Recommendation No. 25 (adopted, p. 59)

That the 124th General Assembly be held within the Presbytery of Essex-Kent, June 7-12, 1998.

IDENTIFYING CORPORATE PAIN ... A FOLLOW-UP TO THE THINK-TANK

One of the realities of our life in the Church which was identified at the Think-tank was the phenomenon of corporate pain within our system. Areas of such pain were identified, going back to the Church Union controversy of 1925, and moving through programs for renewal which have been periodically developed in the denomination. It was also recognized that particular congregations have their own experiences of pain including loss of buildings to fire, conflicts and loss of significant leaders. Where these events and experiences have not been resolved, clusters of pain build up and can become barriers to moving forward in response to new challenges and opportunities.

The Council calls upon the Church to recognize the reality of deep hurt and clusters of pain in our congregations, presbyteries, synods, and within the denomination. The Council would encourage the Church, at whatever level such experiences are recognized as unresolved, to plan to address this reality, and to recruit persons with appropriate skills for identifying and resolving areas of corporate pain. The Assembly Office will act as a clearing house of resources and resource persons in this regard. Please inform the Assembly Office of resources and of individuals skilled in this area which your court or organization has used.

INCORPORATION OF THE PRESBYTERIAN RECORD

The 121st General Assembly granted approval in principle for the incorporation of The Presbyterian Record as a non-profit corporation, and gave the Assembly Council power to issue in developing and approving the terms of incorporation. Council has been in communication with The Presbyterian Record Committee, and while there has been progress, the matter has not finally been settled.

COMMITTEE ON HISTORY

The 121st Assembly restored the budgets of a number of its committees to the 1994 level, with the exception of the Committee on History. The Council has reviewed this matter and has concluded that fairness would call for a similar restoration in this case.

Recommendation No. 26 (adopted, p. [40](#))

That the budget of the Committee on History be restored to the 1994 level.

REFERRALS

OVERTURE NO. 12, 1995

Re: Holding General Assemblies in Sanctuaries

Overture No. 12, 1995 re holding General Assemblies in sanctuaries has been answered by the Clerks of Assembly as found on pages 246 and 23.

OVERTURE NO. 13, 1995

Re: Reprinting Acts and Proceedings of General Assembly Pre and Post Union (1925)

Overture No. 13, 1995 re reprinting Acts and Proceedings of General Assembly pre and post Union (1925) was referred to the Committee on History. It has reported to Council in the following terms:

If the Overture is concerned solely with the 1925 Minutes of the General Assembly, the Committee realizes that extant copies are limited but nevertheless are available for research in our college libraries, Church Offices and the Archives. It would seem to the Committee that the expense of printing 200 copies should not be a priority item in our Assembly budget. It is pointed out that the 1925 minutes have all been microfilmed. The cost of reproducing microfilmed copies is minimal and can be made at any time upon demand.

If the Overture is concerned with all pre and post 1925 Minutes of Assembly, the Committee was agreed that many complete original copies exist both in private and in institutional hands. On the basis of need, reprinting is not recommended. Again, it is pointed out that all Minutes from 1875 to the present have been microfilmed and copies are reproduced upon request.

Recommendation No. 27 (adopted, p. [59](#))

That the prayer of Overture No. 13, 1995 be not granted for the reasons given above.

OVERTURE NO. 35, 1995

Re: A New Structure for the Administration of Assembly Programs and Operations

The Council believes that the prayer of Overture No. 35, 1995 has essentially been answered by Council's action on the review of structure and staffing as reported on pages 201 and 202.

Recommendation No. 28 (adopted, p. [59](#))

That the prayer of Overture No. 35, 1995 be answered in terms of the Council's review of structure and staffing and its subsequent actions as reported on pages 201 and 202.

SUPPORT SERVICES

At its November 1995 meeting, the Assembly Council confirmed that Support Services would commence operations January 1, 1996, under the direction of the Chief Financial Officer, Donald A. Taylor. Support Services is responsible for the following areas of work:

Financial Services - to receive all funds directed to The Presbyterian Church in Canada and pay all accounts on behalf of the organizations of the Church, to keep records and produce financial statements for each of the organization. Financial Services are also available to assist all levels of the Church with their handling of financial information.

Human Resources Department - managed by Lynda Garland, does the record keeping of pensions

as well as persons who work for the Church. This department is available to answer questions and assist in solving problems relating to the Pension Plan, benefit plans and personnel matters.

Resource Centre - under the management of Dorothy Ruddell and includes Wendy Penwarden and Gerry Waugh both of whom are available as Consultants to assist with orders for materials available from the Church. (They can be reached at our toll-free telephone number 1-800-619-7301 for receiving requests for materials only.)

Building Operations - Printing Department and Distribution Centre are managed by Ken Brown whose job it is to ensure that the building is maintained in good condition and ready for use and that printing orders and materials flow to our customers in a timely fashion.

Support Services is available to assist all those across the Church by providing services as required.

LENDING SERVICES

Lending Services manages funds available to congregations as loans for the acquisition and disposal of property, and the building of new churches and manses and renovation of existing ones.

During 1995, sixteen congregations received new loans from the various funds. Sixteen congregations completed repayment of their debt so that, by the end of the year, 129 loans were outstanding, totalling \$3,861,394. Because money that is lent comes from repayment of loans, when current borrowers forward payments promptly, they are in fact providing help to other congregations who need these services.

The Lending Funds Committee requires completion of an environmental questionnaire for all applications. Presbyteries and congregations should forward applications to the Co-ordinator, Lending Services, at the Church Office well before its scheduled meeting dates. Meetings to consider new applications are planned for November 7, 1996 and March 13, 1997.

The Committee believes that the maximum loan for Phase 1 loans (for a first time church building) should be increased to \$100,000 from \$70,000. Phase 2 (addition of a Christian education facility) and Phase 3 (all other applications) maximums should continue as at present \$70,000 and \$60,000 respectively.

Recommendation No. 29 (adopted, p. [40](#))

That the maximum loan for a first phase church extension congregation be increased to \$100,000 from \$70,000.

TREASURER'S REPORT - RUSSELL E. MCKAY, F.C.A.

To achieve wider circulation of information on the financial position of The Presbyterian Church in Canada, a summary report will be published in the June issue of the Presbyterian Record.

1995 was a good news story. The operating fund achieved a surplus of \$195,000 which has partially offset the deficit carried forward from 1994. The deficit remaining to be recovered amounts to \$518,000.

As has been previously recognized and acknowledged, Presbyterians Sharing totalled \$8,305,000 in 1995, the highest amount ever achieved, and bequests and gifts for general purposes totalled \$1,057,000, which also was a new high.

Operating costs were managed generally within budget except for personnel separation costs which were determined according to severance policy guidelines. (p. [203](#))

The balance sheet of the Church strengthened considerably during 1995 in that fund balances grew by more than \$6,000,000 due in good part to the favourable investment performance in 1995. The change in market value year to year is accounted for as an unrealized gain or loss.

Cash management within the operating fund continues to be a challenge and is dependent upon internal borrowing from fund balances, with interest, in order to stay solvent. The cash shortage

problem builds to a peak, usually in September, because of the mismatching of operating expenditures (spread evenly across the year) and the inflow of receipts from Presbyterians Sharing which is heavily weighted to the fall months.

1996 and Beyond

The 1996 and 1997 budgets have been developed using conservative assumptions and with the objective of producing a surplus of about \$150,000 each year to further offset the cumulative deficit.

The personnel separation costs incurred in 1995 will enable payroll savings to be realized in 1996 and subsequent years so overall expenditure levels are budgetted to be lower in 1996 than 1995.

A forecast of receipts and expenditures for the years 1998 to 2000 has been developed to provide a broad framework for detailed annual budgets.

Organization

There have been a number of organizational changes implemented this past year affecting the administration of financial affairs, which to date have proven effective.

The key changes were the appointment of Donald A. Taylor as Chief Financial Officer and the restructuring of the Budget and Finance Committees.

It is my duty, as Treasurer, to serve as Convener of the Finance Committee. The Committee has been re-organized and has established a schedule of meetings throughout 1996 to fulfill its responsibilities.

The terms of reference of the Finance Committee and the Audit Committee and the job descriptions of the Treasurer, Chief Financial Officer and Accountant are included on pages 204 to 209.

In summary, the 1995 financial statements of The Presbyterian Church in Canada indicate financial strength, the 1996 and 1997 budgets have been developed using conservative assumptions and should produce a surplus each year, and the management and control of financial affairs has been re-organized and is currently functioning effectively and efficiently.

Thomas Gemmell
Secretary

James Doherty
Convener

THE PRESBYTERIAN CHURCH IN CANADA

1997 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
provided they exceed those set by the 122nd General Assembly

Categories: (See Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 1996:	\$24,760	\$22,995	\$21,235
Increase 1997:	812	812	812
Basic Stipend 1997: (See notes 2 & 3)	25,572	23,807	22,047
Increments: (See Note 4)	580	535	485

MINIMUM STIPEND

Starting Stipend 1997	25,572	23,807	22,047
After 1st increment	26,152	24,342	22,532
After 2nd increment	26,732	24,877	23,017
After 3rd increment	27,312	25,412	23,502
After 4th increment	27,892	25,947	23,987
After 5th increment	28,472	26,482	24,472
After 6th increment	29,052	27,017	24,957
After 7th increment	29,632	27,552	25,442
After 8th increment	30,212	28,087	25,927

Appropriate Accommodation: (See Note 5)

Applicable to each category

Utilities - on voucher

Applicable to each category

Health and Dental Insurance: (See Note 6)

Applicable to each category

(working 50% or more of normal hours of work)

Continuing Education

500	500	500
2 weeks	2 weeks	2 weeks

OTHER

Retired Minister: 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.
(See A&P 1991 p. 344, re part-time ministries)

Student on annual appointment: (See Note 7) \$18,322 per annum, plus manse and utilities.

Student on summer appointment: \$201 per week, plus travel as applicable, plus up to \$100 per week for room, board and utilities.

Sunday Supply: \$100 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.30/km.

1997 Maximum Pensionable Earnings: (see Note 8) **\$36,700/annum**

(Please see next page for an explanation of the Notes)

1997 Minimum Stipend and Allowance Schedule

NOTES:

1. **Stipend Categories:**

Category I	- ordained ministers, lay directors of institutions
Category II	- diaconal ministers, lay missionaries with special training
Category III	- lay missionaries

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance (approximately \$4,374 in 1997) is now included in the minimum basic stipend figure.

The individual worker has a choice of:

either (1) including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

or (2) being reimbursed at a per kilometer rate as per Revenue Canada's 4 point provision for church workers.

If option 2 is selected, basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** Basic stipend is increased by an amount equal to the average number of kilometers travelled on a Sunday for church services, multiplied by \$35.14, to a maximum of \$4,216.

4. **Years of Service Increment:** Effective June 1989, but not retroactive for those who have already received their first increment, the first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the Service of Induction/Recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (See A&P 1992, p. [222](#).)

6. **Health and Dental Insurance:** Coverage under the Health and Dental Insurance plan will apply to the above three categories only if the professional church worker's appointment is made by the presbytery. (See also A&P 1986, p. [212](#), Item No. 6; and A&P 1988, p. [227](#), Rec. No. 37.)

7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enroll in summer programmes; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (See A&P 1989, pp. [212](#)-13.)

8. **Pensionable Income** is defined as basic stipend/salary, increments, utilities, housing and the Health and Dental Insurance Plan emolument.

For further information concerning the compensation and benefits for Professional Church Workers, refer to the "Stipends and Benefits for Professional Church Workers - 1994" booklet produced by the Service Agency: Human Resources Department.

ATLANTIC MISSION SOCIETY

To the Venerable, the 122nd General Assembly:

PURPOSE

The purpose of the Atlantic Mission Society is to support with prayer, study and service the mission endeavours of The Presbyterian Church in Canada, through its agencies, the Synod of the Atlantic Provinces and the presbyteries with its bounds.

MEMBERSHIP

Eight presbyteries with 140 auxiliaries, 1,571 members and 684 Home Helpers are included in the membership.

ACTIVITIES

Auxiliary members are involved in many projects in their congregations and support a variety of community programs and projects. They also support projects approved by the Life and Mission Agency, for example, the Kidago project in Kenya and hand-knitted pneumonia vests for infants in Malawi and Central America.

Since April 1, 1995, the Society has been the sole supporter of the Hospital Visitor in Halifax who works now on a part-time basis.

CHILDREN AND YOUTH

Twenty-six children and youth groups registered with the Society and are involved in a wide range of activities. This year's Learning-Sharing Project was "Sharing with Malawi" which raised \$5,166.86, with help from some Sunday Schools, Daily Vacation Bible Schools and camps.

The Society gave financial support to 83 young people from the Synod of the Atlantic Provinces to attend Triennium '95.

BURSARIES

Four \$300 bursaries were awarded to persons certified by their respective presbyteries: Trudy Meyer, Karla Wubbenhorst, Job van Hartingsveldt and Stephen Stead.

THE PRESBYTERIAN MESSAGE

The *Message*, published 10 times a year, is available to anyone interested, and has been recommended as an excellent resource for mission education by the Synod's Mission Committee. Janice Carter is the editor.

ANNUAL MEETING

The 119th Annual Meeting was held in St. Andrew's Church, Lunenburg, on September 20-22, 1995, coinciding with the 100th Anniversary of the St. Andrew's Auxiliary of the Atlantic Mission Society.

The theme was "Our Life in Christ," and 93 participants represented all eight presbyteries. Guest speakers were the Rev. Glen Davis, General Secretary of the Life and Mission Agency, the Rev. Richard Fee, Director of Presbyterian World Service & Development, and Miss Sandra Scott, a Youth in Mission (YIM) volunteer, who took language training in Guatemala and then worked in Nicaragua for a year.

MINUTE OF APPRECIATION

Miss Ina Adamson

For over five years, Ina Adamson was the Executive Secretary for the Atlantic Mission Society until her retirement on June 30, 1995. During that time, she wrote four children's studies and an Atlantic Mission Society Introduction Information Booklet, and led workshops for the Atlantic

Mission Society and in Christian Education. Ina's love for her Lord, her Church and for missions is certainly very evident. We pray God's blessing on her in her retirement.

Recommendation No. 1 (adopted, p. [24](#))

That the Minute of Appreciation for Ina Adamson be adopted.

FINANCIAL HIGHLIGHTS

The following is a summary of receipts and disbursements. A complete report is in the Society's Annual Report.

Receipts

Auxiliaries	\$107,297.73
Designated Specials	2,645.04
Learning-Sharing Project-Malawi	5,166.86
Florence Cathcart Bequest	5,000.00
Gift to Presbyterian <i>Message</i> Anon.	1,000.00
Interest and Dividends	2,802.99

Disbursements

The Presbyterian Church in Canada	60,000.00
* Guyana Project for Children	1,830.80
Triennium '95	3,500.00
Stipend, travel and benefits	28,412.18
Hospital Visitor	7,500.00
Camps	1,400.00
Bursaries	1,200.00
St. Paul's, Glace Bay	1,000.00
Learning-Sharing Project-Malawi	5,166.00
Message Contingency	1,500.00

* Interest from the Anna B. MacDonald Memorial Fund is used for children in Guyana.

Proposed Budget for 1995-1996 \$ 118,000.00

Marlene Sinnis
President

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 122nd General Assembly:

The Committee dealt with many matters this past year, most involving consultation with other committees and boards. We continue our dialogue with the Muskoka Task Force of the Life and Mission Agency on the theology and practice of ministry. We consulted with the Clerks of Assembly concerning Overture No. 31, 1995 re a proposal to allow diaconal ministers and ruling elders to serve as interim moderators. We reviewed the World Council of Churches booklet "Affirming Life" on behalf of the Ecumenical Relations Committee. Matters were referred to us for advice by both the Committee on Education and Reception and the Task Force on the Revision of the Book of Praise, and the Assembly Council sought consultation regarding calls, inductions and term appointments of national staff.

BOARD OF CONGREGATIONAL LIFE, REC. NO. 9 (A&P 1991, pp. [282](#) & [50](#))

Efforts to make the language of ordinations, inductions and designations more inclusive and more suitable for oral reading are nearly complete. We still, however, have not been able to consult all congregations that operate deacons' courts. It will take another year for us to recommend changes to Book of Forms section 413.

HISTORY OF THE COMMITTEE ON CHURCH DOCTRINE

Work continues towards the possible production of a history of the Committee and its work. This history, when and if published, would give some valuable insight into the concerns and thinking of the Church over the past two generations. We are exploring ways to finance this project that do not involve Church funds.

BOARD OF CONGREGATIONAL LIFE, REC. NO. 3 (A&P 1992, pp. [298](#) & [44-45](#))

OVERTURE NO. 1, 1994 (A&P 1994, pp. [274](#) & [63](#))

Re: The Production of Interpretative and Educational Resources to Accompany the Statement on Human Sexuality

The Committee's major project since the last Assembly has been the preparation of these resources in consultation with the Life and Mission Agency. This project has resulted in the 1996 offering of the adult study series titled "The Church Speaks". Three Committee members, a consultant and the series editor have worked on the project. The final text was reviewed carefully by the entire Committee. This study guide, now available from the Resource Centre, contains the text of the 1994 Statement on Human Sexuality divided into 6 suggested study sessions; background information on each section of the statement; exercises, questions and scenarios for study group use with suggestions on how to use them; and a list of other resources for further study. We feel that this is an excellent and economical study for use by the courts of the Church or congregational groups.

CHURCH DISCIPLINE AND THE BOOK OF FORMS

As the Committee carried on some of its consultative work this year, a consensus began to emerge that the sections of the Book of Forms dealing with discipline may require extensive updating. The Committee has agreed to look at this matter and may seek permission from a future Assembly to undertake this kind of revision.

CHURCH DOCTRINE REC. NO. 3 (A&P 1994, pp. [249](#) & [25](#))

CHURCH DOCTRINE REC. NO. 1 (A&P 1995, pp. [225](#) & [24](#))

Re: Faith and Economics

Following the recommendation of this Committee, the 121st General Assembly called for a dialogue between the courts and agencies of the Church on the dimension of our Mission Statement that says, "Our mission, in a world of limited resources, is to use God's gifts wisely and fairly for the good of all".

The Committee presents the following brief statement as an indication of the direction in which it sees this dialogue proceeding.

Christian Faith and Economic Claims

Various Christian churches played a significant role in the downfall of the communist system in Eastern Europe. Churches, including those of the Reformed tradition, became involved not because of Christian opinion on economics as such, but because the all-encompassing claims of Marxist ideology and the unlimited reach of communist practice threatened the integrity of Christian freedom.

Since the demise of Marxist socialism in Russia and Eastern Europe, the West has experienced the almost complete triumph of a renewed and extremely confident capitalism.

Were this development merely a matter of economics, one aspect of socio-political policy, the churches might have no cause to express an opinion. It is not the task of churches, as institutions, to endorse or condemn any particular economic theory.

This present situation in the West, and perhaps especially in North America, is one of politics, social policy, education and almost the whole of life being controlled by economics. In this case, rather than being controlled by the Marxist socialism, it is by an unrestrained capitalism. The churches in this climate should be concerned because the almost unlimited claims and seemingly boundless purpose of this economic theory threaten some of the fundamental teaching and aims of the Christian faith. Unrestrained capitalism is a concern for the following reasons:

1. it claims a pseudo-religious authority;
2. it exalts other needs over human needs;
3. it recognizes no motivation but greed; therefore, it becomes a form of behaviourism in conflict with the Tenth Commandment;
4. it eschews the compassion of Judeo-Christian ethics; and
5. it has garnered support from a religious segment.

Further input into a Church-wide conversation in this area will build upon the above assumptions.

OVERTURE NO. 20, 1995 - SESSION OF COTE DES NEIGES, MONTREAL (A&P 1995, pp. 426-27 & 19)

Re: Participating in Inter-faith Worship Services

The timing of Committee meetings made it impossible to consult the Life and Mission Agency Committee as directed, but its General Secretary suggested that we proceed with our own response to this Overture.

In light of the information received by the Committee, we propose the following statement:

“I am the Lord your God ... you shall have no other gods before me” (Exodus 20:2-3, NRSV).

“Religious worship is to be given to God, the Father, Son and Holy Ghost; and to Him alone; not to angels, saints or any other creature; and, since the fall, not without a mediator; nor in the mediation of any other but of Christ alone” (Westminster Confession, XXI, ii).

Note: In consultation with the Ecumenical Relations Committee, it expressed the concern that our citation of the Westminster Confession of Faith in this context should not be construed as an impediment to worship with Roman Catholics and Eastern Orthodox Christians in situations such as funerals, weddings, Week of Prayer for Christian Unity services, gatherings of the World Council of Churches, etc.

“The sins forbidden in the first commandment are ... having or worshipping more gods than one, or any with or instead of the true God ...” (The Larger Catechism, Q. 105).

Some whom we encounter belong to other religions
and already have a faith.

Their lives often give evidence of devotion
and reverence for life.

We recognize that truth and goodness in them
are the work of God’s Spirit, the author of all truth.

We should not address others in a spirit of arrogance
implying that we are better than they.

But rather, in the spirit of humility,
as beggars telling others where food is to be found,
we point to life in Christ

Living Faith 9.2.1

The Presbyterian Church in Canada affirms that there is one true God who has been revealed through His son, Jesus Christ. A Christian service of worship seeks to glorify God. Worship of any other deity is, by definition, not Christian.

The presence of non-Christians at a Christian service of worship does not mean that the worship service glorifies another deity.

A person of another faith (or a person having no faith at all) may be present at a Christian worship service. The presence of such a person or persons would not threaten the integrity of the service as a glorification of God as revealed in Jesus Christ. In appropriate contexts, a person of another faith may impart information about his/her religious tradition in the form of a lecture or speech. This is not an act of worship but rather an educational exercise in comparative religion. Co-operative public events between people of different religious

traditions are not precluded, as for example a civic function where several faiths are represented, or an environment where the purpose is educational.

An inter-faith worship service, by definition, would not be a Christian worship service; however, the attendance by Presbyterians at what is inter-faith worship could be a legitimate expression of respect for the spirituality of others, reflecting the spirit of Living Faith section 9.2.1, depending upon the circumstances.

Education about other religious traditions enriches a Christian. Such education, however, should be conducted in such a way that the dignity and integrity of a Christian worship service is not compromised. We have a pastoral duty to be sensitive to the needs of fellow Christians who may become confused or offended by what they perceive to be the juxtaposition of non-Christian and Christian elements within a Christian worship service. In such cases, we should be guided by the law of love as enunciated by St. Paul: “Let us then pursue what makes for peace and for mutual upbuilding” (Romans 14:13-23, NRSV) and by the injunction that “all things should be done decently and in order” (I Corinthians 14:40, NRSV).

Recommendation No. 1 (adopted, p. 24)

That presbyteries and ministers be reminded of their obligation to regulate matters concerning public worship in consistency with the standards and law of the Church.

Recommendation No. 2 (adopted, p. 24)

That Overture No. 20, 1995 be answered in terms of the preceding statement and recommendation.

A TRIBUTE TO THE REV. PROFESSOR ROBERT C. MATHEWSON, Ph.D.

The members of the Committee were saddened, along with so many others, to learn of the death of Dr. Robert C. Mathewson, who served on the Committee on Church Doctrine for many years and was our Secretary from 1986 to 1991. Bob was one whose views were always stated clearly, logically and graciously; so his opinions were always deeply respected by all, whether or not they agreed with him on any given issue. Bob approached everything he did and everything in which he believed with the greatest of enthusiasm. His commitment to Christ, the Church, his loved ones, and to all the tasks he undertook has been truly inspirational. Few, if any, individuals have contributed more to the work of this Committee over the years. As a Committee, we are thankful to God for Bob’s life and service, and we desire God’s ongoing comfort of his family.

APPRECIATION TO RETIRING MEMBERS

We wish to express our appreciation to those retiring from the Committee this year for the contributions they have made to our work. A special “thank you” to Beth McCutcheon, who in six years on Church Doctrine has gone well beyond the call of duty in accepting and completing many demanding projects and has contributed much to our deliberations.

SUPPLEMENTARY REPORT

OVERTURE NO. 4, 1996 - PRESBYTERY OF SUPERIOR (p. 477)

Re: Preparing a New Confession for Inclusion within Subordinate Standards

This matter was discussed at the last meeting of the Church Doctrine Committee, but the Committee misunderstood the letter from the Business Committee, and it was assumed, incorrectly, that we were not expected to report on this matter to this Assembly. However, there was a consensus among Committee members that proper attention could not, in any case, be given to such an important matter until the fall 1996 meeting.

Recommendation No. 3 (adopted, p. 24)

That the Church Doctrine Committee be given permission to report on Overture No. 4, 1996 to the 123rd General Assembly.

Paul A. Brown
Convener

Everett Briard
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 122nd General Assembly:

The ministry of the Clerks of Assembly brings us into a variety of situations in the course of the year. We are most visible when at General Assembly, keeping the minutes of the proceedings and sometimes advising the Moderator and Assembly on points of order and procedure. Many hours are also spent responding to requests for advice or opinions from sessions, presbyteries, synods and church members. Acting as consultants to Special Committees and Commissions of General Assembly involves many more hours and occasionally some travel. The Clerks are grateful for the challenge and the trust placed in us as we attempt to call the Church to remain faithful to its polity and ethos.

A growing activity of the Clerks is in responding to lawsuits against The Presbyterian Church in Canada and in responding to presbyteries that have been sued or threatened with lawsuits. In this regard, we remind the Church, especially its ministers and elders, that our ordination and designation vows exclude recourse to the civil courts; see especially Book of Forms section 321. Ministers and elders have agreed to be subject to Jesus Christ by being subject to one another in the courts of the Church, and we are enjoined to uphold the integrity and independence of their spiritual jurisdiction.

Part of the Clerks' responsibility is to meet twice yearly to consider and recommend responses to overtures and other matters referred to us by General Assembly.

OVERTURE NO. 4, 1994 (A&P 1994, p. [577](#), A&P 1995, pp. [227](#)-28)

OVERTURE NO. 36, 1995 (A&P 1995, p. [433](#))

Re: Session Minutes

The Clerks of Assembly responded to Overture No. 4, 1994 at the 121st General Assembly and presented the following argument and legislation to be sent to the presbyteries under the Barrier Act:

This Overture draws attention to the importance of microfilming session minutes and lodging them with the Archives of The Presbyterian Church in Canada for safekeeping. The petitioners rightly point out, however, that after a certain number of session minutes have been microfilmed, several years may pass before the next set of minutes is ready for the Archives. The minutes are vulnerable to damage or loss during that interval. The Overture, therefore, asks General Assembly to "allow, in fact encourage, one extra copy of session minutes to be made and stored in a safe place (such as a vault), separate from where the original minutes are kept, until such time as a microfilm copy has been made of the original minutes, at which time the extra copies are destroyed ..."

The Clerks of Assembly recognize the vulnerability of session minutes that have never been stored permanently on microfilm. We encourage sessions to follow the example of St. Andrew's Church, Victoria, which presented the Overture. We also understand the very real problem the petitioners have underscored and are fully sympathetic with their concern.

The Clerks proposed a recommendation to revise section 27.10 of the Book of Forms (A&P 1995, p. [227](#)). The Assembly referred the recommendation back to the Clerks so that they might consider this matter together with Overture No. 36, 1995 from the Presbytery of Brampton. That Overture requested that "session minutes, with the exception of 'in camera' matters ... be printed and circulated to the members of ... session prior to the next meeting of ... session." The Presbytery argues that the minutes of session meetings merit thorough review and deliberation by elders before approval and that such deliberation could be better accomplished if these minutes were available in print prior to the actual meeting.

The Clerks believe the present and proposed legislation is flexible enough to accommodate the concerns expressed by the Presbytery of Brampton.

The Clerks of Assembly interpret the phrase “minutes of session” to be the minutes of the court kept as the official record by the clerk of session. The Clerks interpret “a summary of minutes” as being a brief digest of important decisions taken by the session at its previous meeting. If session members feel such a summary is not sufficient to prepare them for the next meeting, the Clerks of Assembly propose another approach.

The statement, “a summary of minutes ... containing only material judged by the composers to be suitable for distribution to all members of session ...” is open to wide interpretation and could easily mean all the minutes, but with the names of the movers and seconders of motions and any names of those dissenting from a decision, as well as matters of confidentiality, deleted. At the subsequent meeting of session, this summary could be adopted as the official record, but now including the names of movers and seconders, and any other material that had been deleted. The Clerks believe this to be a “common sense solution” to what is apparently a vexing problem throughout the Church, and do not believe further legislation is required for this practice to be adopted by sessions.

In the light of the above statement and as an answer to Overture No. 4, 1994 and Overture No. 36, 1995, the Clerks once again propose the following:

Recommendation No. 1 (adopted, p. 23)

That the following amendment to section 27.10 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

Revised section 27.10 - Minutes of sessions shall not be reproduced, and the single copy shall be produced by the clerk of session. When agreed to by the session, a summary of minutes composed under the supervision of the moderator and clerk, and containing only material judged by the composers to be suitable for distribution to all members of session, may be prepared and thus distributed. (Declaratory Acts: A&P 1988, pp. 288, 35 and 1991 pp. 254, 37). Notwithstanding the foregoing, one copy of each set of minutes may be made and kept apart from the original minutes and stored in a vault or safety deposit box for microfilming after every five years, such microfilms to be deposited with the Archives of The Presbyterian Church in Canada, whereupon the collected additional copies of the minutes are to be destroyed in the presence of the session.

OVERTURE NO. 28, 1995 (A&P 1995, p. 430)

Re: Young Adult Representatives Fully Participating in Discussions at General Assembly

In its Overture, the Presbytery of Waterloo-Wellington notes that at the 1992 Assembly the Young Adult Observers were given the title of Young Adult Representatives (A&P 1992, pp. 55-56) and that this change in title also changed their legal standing within the Assembly from being “observers” to the fulfilling of a “representative role.” The Presbytery believes that the present procedure of requiring Young Adult Representatives to receive permission to speak before addressing Assembly inhibits their input into the Court and for that reason requests that the rules of the Court be waived to allow all Young Adult Representatives the right to participate in the debate as if they were full members of the Court. (Since there are also a number of Student Representatives from the Colleges, further references will be to Young Adult and Student Representatives.)

The Clerks of Assembly take note of the statement at the 118th General Assembly (1992) issued by the Young Adult Observers themselves, “The Commissioners have begun to see us as representatives of the young people in the Church in Canada. In the light of this, we feel that it is time to change our title from the Young Adult Observers to the Young Adult Representatives, because our role, in our eyes, no longer consists merely of observation” (A&P 1992, p. 55). It was within the context of that statement of self-assessment by the Young Adult Observers at that Assembly that the Court agreed to change the title. The Assembly, however, also included this comment in the minutes, “that the change of title does not change the guidelines for or status of Young Adult or Student Representatives” (A&P 1992, p. 56). (The Clerks note that a decision by Assembly to change a person’s or a group’s status would, in other circumstances, require an

overture so that a more thoughtful response might be given than one driven by feelings of appreciation.)

The Clerks agree that the Young Adult and Student Representatives have played a constructive role, particularly in recent years, at various Assemblies. Nevertheless, the Assembly remains a court of the Church at which those who participate are capable of being held fully accountable for their words and actions by virtue of their office. The Young Adult and Student Representatives, however, are not full members of the Assembly and are not subject to being held fully accountable by any court of the Church for the actions of the Assembly. To speak is to wield power, and the use of such power, without the accompanying accountability, is not to be lightly granted. The privilege to “sit and correspond” is only given to visitors to the court who are members of another court of the Church (Book of Forms section 194). It remains the right of the court to decide for itself whether it wishes to hear from someone who is not a full member of that court. The Clerks believe that this principle must be maintained.

Recommendation No. 2 (amended and adopted, p. 23)

That for the reasons stated above, the prayer of Overture No. 28, 1995 be not granted.

PETITION NO. 1, 1995 (A&P 1995, p. 435)

Re: Examining Minutes and Records of Church Courts

The Petitioners note that some of the committees of General Assembly given responsibility for examining the records of the minutes of synods still demand fulfillment of a now out-dated requirement, to wit, that “every page should have a suitable margin, on which the item of business recorded should be indexed”. It is the prayer of the petitioners that the General Assembly instruct its examining committees in what are the current requirements of the Book of Forms for the keeping of minutes (sections 27.1-27.12) and, in particular, the regulation which reads, “Every page shall have an index, either within a suitable margin or within the body of that page”. (section 27.4)

The Clerks of Assembly believe that the paragraph printed above is sufficient notice to all commissioners of Assembly that they, and all ministers and elders and members of the Order of Diaconal Ministries, should have an up-to-date copy of the Book of Forms in their possession and should endeavour to keep up with the annual changes in this document.

Recommendation No. 3 (adopted, p. 23)

That the above be the answer of the Assembly to Petition No. 1, 1995.

REC. NOS. 1, 2, 3 OF SPECIAL COMMISSION RE APPEAL NO. 3, 1994 (A&P 1995, p. 246)

1. The Special Commission asked that the Clerks of Assembly draft guidelines for Church courts dealing with situations of an urgent nature that cannot wait for the next meeting or even a pro re nata meeting.

The Clerks of Assembly are of the opinion that Presbytery Business or Executive Committees could be given authority to deal with urgent matters of business that arise between meetings of the court, provided that the law of the Church is followed and the policies or standing orders of the particular court are observed. E.g. Guidelines re Sexual Abuse and Harassment pp. 7, 12-15.

The Clerks also note that such authority, if granted, should be used judiciously, and should always be subject to review at the next meeting of the court.

2. The Special Commission also requested the Clerks of Assembly to draft guidelines for Church courts in dealing with acts of violence in our churches and/or in our Church courts.

The Clerks would point first to the Guidelines re Sexual Abuse and Harassment which deal with a certain kind of violence. Second, we would advise that, where appropriate, the Church use the services of the civil authority, i.e., the police and the courts. When necessary, it would be wise to seek the advice of legal counsel, and to have legal counsel represent the Church in any court proceedings. If the person responsible for violent acts is

an officer or member of the Church, appropriate disciplinary action should be taken in accordance with Chapter 9, Book of Forms. Such disciplinary action is usually taken only after the matter has been dealt with in the civil or criminal court.

3. The Clerks were also asked to consult Ministry and Church Vocations to assess how best a presbytery may request and receive help from another presbytery or the Church Offices when forced to deal with a volatile situation involving someone on its roll.

We think that synods could authorize their executive committees to appoint assessor presbyters to assist in such matters when requested to do so by the presbytery concerned. (Book of Forms section 195)

The Clerks note that the vehicles for communication with Assembly Offices and agencies are already in place. Presbyteries always have direct access to the General Assembly Office and to the Ministry and Church Vocations Office of the Life and Mission Agency. Availability can amount to informal consultation on the matter at hand, or could be a more direct form of assistance or intervention depending on the needs and the request of presbytery. Requests for direct intervention should be put in writing to the agency or office. In all cases, however, the responsibility and right of the presbytery to act in a capacity of oversight and care should be safeguarded and respected.

Recommendation No. 4 (adopted, p. [23](#))

That the above report be accepted as the Clerks of Assembly response to Recommendation Nos. 1, 2, 3 of the Special Commission re Appeal No. 3, 1994.

APPENDIX K, BOOK OF FORMS

This new appendix to the Book of Forms is to include all Declaratory Acts of the General Assembly that are still applicable. The Clerks report progress on this project, having compiled approximately twenty-five possible entries, and wish more time to ensure that the appendix is as comprehensive and accurate as possible.

OVERTURE NO. 6, 1995 (A&P 1995, p. [421](#))

Re: Using the Policy on Sexual Abuse and Harassment to Deal With Persons Who Worked in Residential Schools and Missions Supported by our Church

The Clerks have examined this Overture and recognize a similarity to Overture No. 30, 1993, which was answered by the 120th General Assembly (A&P 1994, pp. [227](#), [81](#)). The Clerks are of the opinion that the 1994 response adequately answers Overture No. 6, 1995 as well.

“We believe that to mount the requested investigation would require:

1. that affidavits be sworn, followed by interviews and a whole legal procedure which is alien to native culture. The investigation would have the quality of an euro-centric procedure, which immediately puts native people at a disadvantage.
2. a hunt for individual persons to be singled out for blame and censure, which is not the desire of the native people. The telling of stories on their part is not an exercise in naming names but of participation in a process of healing for themselves and their communities, and participation in a process of healing (reconciliation) with the people of Canada.
3. that native people tell their stories in an environment where they may be believed or not believed, which could be a process of re-victimization of them.
4. that the Church inappropriately bypass the biblical model for reconciliation and healing. Native people would advocate healing processes, including healing circles, in which Church members and leaders would be included (and potentially former staff members as well).
5. that the broader consultation requested by the 118th General Assembly (A&P 1992, p. [73](#)) be jeopardized.”

Recommendation No. 5 (adopted, p. [23](#))

That Overture No. 6, 1995 be answered in the above terms.

OVERTURE NO. 24, 1995 (A&P 1995, p. 428)

Re: Deadlines for Presbyteries Reporting on Referrals by General Assembly Agencies, Committees and Task Forces

The Overture requests that all referrals, questionnaires, and study papers from General Assembly agencies, committees, and task forces be in the hands of presbyteries and/or sessions at least three clear months prior to the deadline set for the response.

The prayer of Overture No. 25, 1995 seems to be eminently reasonable to the Clerks and Assembly Council. We recommend that there be a standing order to this effect. Presumably this would be added to the Book of Forms, as a new section, 80.2. We would note, however, that the General Assembly can take responsibility only for getting such documents into the hands of presbytery and session clerks. The follow-up on these referrals will always depend on the courts addressed.

Proposed New Section 80.2 Book of Forms:

The Clerks of Assembly and other agencies, committees, and task forces of the Assembly are instructed to ensure that all study papers, referrals and questionnaires addressed to presbyteries and/or sessions are in the hands of the respective clerks three full months in advance of the deadline for response back to the agency, committee or task force of General Assembly.

Recommendation No. 6 (adopted, p. 23)

That the above new section 80.2, Book of Forms be approved and sent down to the presbyteries under the Barrier Act.

OVERTURE NO. 12, 1995 (A&P 1995, p. 423)

Re: Holding General Assemblies in Sanctuaries

The Presbytery of Paris argued that holding a General Assembly at a university or convention site incurs unnecessary expense. It noted that holding General Assemblies in sanctuaries would bring the Church closer to congregations. The Overture was referred to both the Clerks of Assembly and the Assembly Council. The Council asked the Clerks to reply.

Evaluations completed by commissioners to the past few Assemblies indicate that the majority appreciates meeting in facilities that provide a writing surface, good lighting and up-to-date audio-visual equipment.

The decision to move the venue of General Assemblies to university conference facilities was made a number of years ago in response to many representations from presbyteries and individual commissioners. One of the main concerns was the lack of air conditioning in sanctuaries during what is often a period of hot weather. As well, church properties do not have sufficient space for ten briefing groups of approximately forty people, for other Assembly committees and for additional office space. In addition, the logistics of providing meals for several hundred people are complex and demanding.

The 1996 Assembly will be held in a convention-type facility, largely on the recommendation of the Local Arrangements Committee. Arrangements are being made by the Presbytery of Prince Edward Island with wide involvement of the congregations within its bounds.

Recommendation No. 7 (adopted, p. 23)

That the prayer of Overture No. 12, 1995 be not granted for the reasons given above.

OVERTURE NO. 31, 1995 (A&P 1995, pp. 430-31)

Re: Diaconal Ministers and Ruling Elders as Interim Moderators

This Overture from the Presbytery of Winnipeg states that members of the Order of Diaconal Ministries have, in the past decade, been given a wider role in The Presbyterian Church in Canada. Further, the General Assembly has granted eligibility to ruling elders to moderate presbyteries, synods and General Assemblies. The Overture encourages the participation of ruling elders in ministry and notes that ministers in some presbyteries have experienced burn-out and career crises due to additional responsibilities of an interim moderatorship.

The Clerks are sympathetic to the need for more equitable sharing of ministry and for leadership experiences for all members of presbyteries. However, a basic tenet of Presbyterian polity is that a minister of Word and Sacraments is by definition the executive of presbytery. Therefore, he or she is in a unique situation vis-à-vis a session. The fact that a minister of Word and Sacraments is moderator of session preserves the accountability to presbytery for his or her actions.

However, moderating the session is not the only function performed by an interim moderator. There are many ways in which diaconal ministers and ruling elders can relieve the interim moderator of responsibility. The Clerks recommend the use of an active advisory committee to the interim moderator, consisting perhaps of two or more ruling elders or diaconal ministers. Search committees can be chaired by an active lay person. In many presbyteries there are people who could take on an interim ministry position. In small presbyteries, elders can be encouraged to be more directly involved in pastoral ministry.

Recommendation No. 8 (adopted, pp. [23-24](#))

That Overture No. 31, 1995 be not granted for the reasons given above.

OVERTURE NO. 37, 1995 (A&P 1995, p. [433](#))

Considering Reporting of Violations of Ordination or Designation Vows Under the Barrier Act

This Overture requests that further action be sisted on implementing Recommendation Nos. 11 and 12 of the Clerks of Assembly (A&P 1994, pp. [282](#) and [40](#)) until the matter is submitted to the presbyteries under the Barrier Act.

The recommendations read as follows (A&P 1994, p. [283](#)):

Recommendation No. 11

That presbyteries be required to report to the Ministry and Church Vocations Office of the Life and Mission Agency all violations of ordination or designation vows which have resulted in disciplinary action.

Recommendation No. 12

That presbyteries be required to add to their standing orders that Interim Moderators be required to consult the Ministry and Church Vocations Office regarding the files of candidates for calls or appointments.

The Clerks of Assembly have considered this request in consultation with the Ministry and Church Vocations Office. We find ourselves tending to agree with the Presbytery of Brampton, since the practice of reporting violations of ordination vows, which have resulted in disciplinary action, to Ministry and Church Vocations and of consulting Ministry and Church Vocations concerning the files of candidates for calls or appointments is mandatory. On the other hand, the practice initiated in 1994 will have been in effect for two years when Assembly meets in June, 1996. To sist implementation at this stage, only to have it potentially reinstated a year hence, seems to be a recipe for confusion. The Clerks recommend, therefore, that the practice be continued by Interim Act until the matter is referred to presbyteries under the Barrier Act and decided upon in 1997.

Recommendation No. 9 (adopted, p. [26](#))

That Recommendation Nos. 11 and 12 of the Clerks of Assembly as approved by the 120th General Assembly be sent down to the presbyteries under the Barrier Act.

Recommendation No. 10 (adopted, p. [26](#))

That an Interim Act be adopted to continue the practice adopted by the 120th General Assembly as outlined in Recommendation Nos. 11 and 12 of the Clerks of Assembly until the matter is finally decided by the 123rd General Assembly.

Recommendation No. 11 (adopted, p. [26](#))

That should Recommendation Nos. 11 and 12, 1994, Clerks of Assembly, be adopted under the Barrier Act, they be added to the Book of Forms as sections 201.3 and 215.2 respectively.

THE BOOK OF FORMS AND THE POLICY ON SEXUAL ABUSE AND HARASSMENT

The Clerks observe that the Life and Mission Agency Committee is bringing to this Assembly a clarification of the Church's Policy on Sexual Abuse and Harassment. (see pp. 364-65) In our view, this represents a preliminary clarification of the policy, especially in light of issues raised by Overture No. 21, 1994 which asks that the Policy be harmonized with the Book of Forms. The Clerks plan to call for further consultation with Ministry and Church Vocations and the Church's lawyers in the fall of 1996 with a view to harmonizing the Policy and the Book of Forms.

BOOK OF FORMS SECTION 30

The Clerks, in consultation with Ministry and Church Vocations, have become aware of a difficulty with section 30 of the Book of Forms. In its current form, the section prohibits the keeping of any minutes or records of any disciplinary action or investigation that results in an acquittal. In a litigious time, we are finding that events of many years ago can now be brought up by way of charges either in the Church or civil or criminal courts. It is a helpful aspect of the Church's investigation or its defence against civil proceedings if the Church can demonstrate that it dealt responsibly with a matter even 10 or 20 years previously. We believe, therefore, that section 30 should be changed so that the minutes and records of all disciplinary investigations and proceedings can be retained, as a protection for the Church and as a protection for persons involved in such matters.

Proposed revision of Book of Forms section 30:

When any information, or complaint, or a fama, of a scandal committed by any person is brought before a court, either of first instance or of appeal, full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. Whatever verdict is reached, the charges, the answer, and the judgment are recorded, and the whole minutes of the trial—including the citations and certificates of the service thereof, and the acts and orders of the court relating to the cause, and the evidence gathered—are attached together and kept in retentis.

Recommendation No. 12 (adopted, p. [26](#))

That the proposed revision of Book of Forms section 30 be approved and remitted to the presbyteries under the Barrier Act.

CONFLICT IN THE CHURCH AND PROCESSES OF MEDIATION

The Church has been dealing with conflict at all levels of its structure and court system. At most levels, the courts tend to respond to conflict by appointing committees or commissions to deal with the conflict or resulting appeals or petitions. The procedures sometimes become complicated by intimations of possible civil actions. The result is that conflicts are often being dealt with in an adversarial mode, which tends to draw out the procedures and escalates the costs of working toward resolution. It is our observation that some, and perhaps most, conflicts could be resolved if a process of mediation were entered into as a first step before complaints or appeals were allowed by way of formal process. The Book of Forms already acknowledges the Gospel principle of Matthew 18:15-17, and frequently points to the desirability of attempting to solve problems privately or informally. There has been a growing awareness of the processes and benefits of mediation in disputes and conflicts. We propose, therefore, that before any court of the Church enter into formal process relating to a petition or to any complaint or appeal, a process of mediation be entered upon and the results reported to the court before formal process is commenced.

Proposed New Section 99.1

Before a court of the Church begins formal process on any matter of conflict or dispute that comes before it by way of petition, protest, complaint or appeal, the parties involved will be instructed to enter into a process of mediation as determined by the court; the results of such mediation are to be presented to the court before formal process is commenced.

Recommendation No. 13 (adopted, pp. [43](#), [52](#))

That the proposed new section 99.1 of the Book of Forms be approved and sent down to the presbyteries under the Barrier Act.

OVERTURE NO. 1, 1996 - PRESBYTERY OF SUPERIOR (p. [475](#))

Re: Establishing a Permanent Judicial Commission

OVERTURE NO. 2, 1996 - PRESBYTERY OF SUPERIOR (p. [475](#))

Re: Clarifying the Status of Ministers Removed From the Appendix to the Roll and the Procedure to Re-instate Them

The above two Overtures came to the Clerks shortly before our spring meeting. Both raise important issues to which we would like to devote time for research, study and discussion. The Clerks request, therefore, permission to report on these Overtures in 1997.

REPORT OF COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The Commission met several times since the last Assembly. In July, it appointed Mr. Tony Keith to serve as Convener of the Trustee Board until the Board could meet and elect its own Convener. It also appointed the Rev. Alan Ross to serve as Convener of the Special Commission re Appeal No. 4 (K.T. Kim and H.S. Kim vs. Synod of Hamilton and London). Six persons were appointed to serve on the Maclean Estate Committee (A&P 1995, p. [60](#)). It was later discovered that such appointments were not required until the 1996 General Assembly; therefore, the appointments were withdrawn. The Committee to Advise with the Moderator was appointed: Rev. Cameron Bigelow (Convener), Rev. Dr. Harrold Morris, Rev. Dr. Linda Bell, Rev. Cameron Brett, Mrs. Maureen Kelly, Mrs. Maureen McPherson, Mr. Thomas Langs, Rev. Thomas Gemmell and Ms. Terrie-Lee Hamilton.

The Commission also met on October 27, 1995. It approved the appointment of Ms. Marion Monkman to replace Ms. Eleanor McHardy-Sampson on the Special Commission re Appeal No. 5, 1995 (Rev. Shirley Jeffrey vs. the Presbytery of Grey-Bruce-Maitland). The resignation of the Rev. Ian MacMillan from the Special Commission re Appeal No. 3, 1995 (Rev. James Skinner and Rev. Kenneth MacLeod vs. the Synod of the Atlantic Provinces) was accepted. The Commission also approved the appointment of Mr. Robert Brien to replace Mrs. Betty Neelin as Convener of the Special Commission re Appeal No. 3, 1995. Also, the Rev. Cameron Brett was appointed Convener of the Special Committee re Han-Ca Presbytery. The Commission also authorized the Assembly Office to explore alternative arrangements for sederunts of the 1996 General Assembly in Charlottetown, Prince Edward Island.

The Moderator and Clerks of General Assembly also met on November 30, 1995, to select the participants in the Think-tank. An initial selection of 84 people was made, and thereafter telephone consultations were held to appoint people to replace those who declined their appointments as participants.

Thomas Gemmell, Barbara McLean, Tony Plomp
Clerks of Assembly

SUPPLEMENTARY REPORT**TERM SERVICE FOR ELDERS**

Overture Nos. 6 and 25, 1993 (A&P 1993, p. [505](#), [17](#))

Clerks' Recommendation Nos. 3, 4, 5, 1994 (A&P 1994, pp. [277-78](#), [40](#))

Clerks' Recommendation Nos. 11, 12, 13, 14 (A&P 1995, pp. [233-34](#), [37](#), [77](#))

In 1994, the Clerks of Assembly reported as follows:

The prayers of both Overtures address a matter which has been before the Church for over forty years, and that is, term service for ruling elders. Overture No. 6, 1993 petitions the Assembly "that while retaining the ordination of elders for life, a term of service be established, after which the elder would relinquish his/her office for a season ...". The Overture from the Session of St. Timothy's Church, Ottawa, makes the same request except that it petitions the Assembly to make such term service optional.

The Clerks of Assembly note, as does Overture No. 25, that the matter of term service for ruling elders has been the subject of overtures in 1952, 1956, 1963, 1965, 1967, 1969, 1979, 1980, 1982, 1987 and 1988. During all of this time, the Church has consistently rejected term service for ruling elders, including a system of optional term service proposed by the Committee on Church Doctrine in 1988.

The Clerks of Assembly are in sympathy with the desire expressed in recent and past overtures which called for a review of our present system of ordination to the eldership and service for life. The Clerks see no need to restate the arguments so ably put by others for and against term service, in particular, the extensive synopsis of a report on the Office of Ruling Elder prepared by the Committee on Church Doctrine in 1981, called “The Ministry of the People of God and the Office of Ruling Elder” (A&P 1981, p. [229](#)).

In order that the matter be placed before those commissioners who do not have ready access to copies of the Acts and Proceedings of past Assemblies, the Clerks quote from the Report of the Committee on Church Doctrine, (A&P 1988, pp. [261-62](#)) the Arguments for Term Service and the Arguments against Term Service.

Arguments for Term Service

In its report to the General Assembly in 1981, the Committee on Church Doctrine gave the following arguments for term service for ruling elders (A&P 1981, pp. [226-27](#)):

1. The First Book of Discipline (1560) of the Church of Scotland set forth the annual election of elders “Lest of long continuance of such officers, men presume upon the liberty of the Kirk”.
2. Precedents for term service abound in Presbyterian history, and numerous Presbyterian and Reformed churches today have enacted term service for eldership.
3. Term service for elders will encourage many with gifts for the office of elder who would otherwise decline because of life-service to accept nomination for a term of service.
4. Term service for elders would permit a smooth way of dealing with elders who no longer wish to serve but in the past have had to demit from the office in order to no longer serve in the office.
5. Term service for eldership keeps elders in contact with the people, and hence with new ideas.
6. The Committee on Church Doctrine believes that there is no fundamental element in our understanding of the eldership, biblically or historically, that forbids the concept of term service for ruling elders.

Arguments Against Term Service

In its report to the General Assembly in 1981, the Committee on Church Doctrine gave the following arguments against term service for ruling elders (A&P 1981, pp. [227-28](#)):

1. Life-service for elders gives stability to our Church.
2. Ordination to the office of elder implies life-long service.
3. Term service for elders would radically alter the nature of our Church government and polity.
4. Term service would entail a “vote of confidence” in elders previously elected to the office, a concept which is as unthinkable as it is to have a periodic vote of confidence in the minister of Word and Sacraments, since a call to ministry is more than election by the people.
5. Term service would lead to a lowering of our standards and all for doubtful and problematic results.
6. Term service may encourage groups having special or basically questionable objectives to get their people in for a term.

The Clerks subscribe to ordination to the eldership for life, but support the concept of term service for elders. They are persuaded by past arguments in favour of this position and have heard again and again from clergy and laity, and through the many overtures from sessions and presbyteries, a cry that term service be instituted. The Clerks are tempted to repeat the recommendation of the Committee on Church Doctrine which sought to make this an option in the

Church on the basis that “half a loaf is better than none”. They are, however, concerned that a kind of “checker-board” pattern is developing within the denomination. Although diversity may well add to the richness of the work and worship of the Church, we believe it ought to be avoided as much as possible, particularly in the area of polity. There should be certain practices that are standard throughout the Church as it seeks to govern itself. For this reason, therefore, the Clerks recommend that term service for elders not be an option, but be universally adopted with The Presbyterian Church in Canada. (A&P 1994, p. 276-77)

The 120th General Assembly (1994) referred Recommendation Nos. 3, 4 and 5 back to the Clerks of Assembly.

In 1995:

Again, the Clerks reviewed the comments of commissioners and recommended optional term service for elders in their 1995 report to the General Assembly. They repeated the statements made in their report to the 1994 General Assembly and added the following:

During briefing sessions at the 120th General Assembly, many commissioners made it clear to the Clerks that mandatory term service for the whole Church would pose an enormous hardship to mostly smaller congregations. At the same time, many commissioners also clearly stated their desire for term service as an option. Again, a goodly number held to the view that the present system is workable as long as sessions provide sabbaticals for elders. The Clerks see this approach as workable in the present system. The Clerks are torn between their strong view that “There should be certain practices that are standard throughout the Church as it seeks to govern itself,” and their support of the concept of term eldership. After considerable and prayerful reflection, we are persuaded that the welfare of the Church is best met with optional term service for elders.

Also during last year’s briefing sessions, some commissioners asked about the mechanics of term service, with questions like, “Of the eighteen faithful elders now serving, how do we determine which one third should leave active service when we institute term service?” The Clerks can only make suggestions. Very senior members of session may see this as a golden opportunity to be released from active service. Younger members may also volunteer to do so. For some, session work, once a labour of love, has become only labour. The elders remaining on session would be placed on a retirement schedule. If this cannot be arranged through negotiation, it may be necessary to cast lots, a not unbiblical principle! The Clerks believe that respect for each other, a genuine desire to serve the good of the Church, and common sense will prevail within sessions in this matter.

During the 1995 briefing groups, the Clerks again heard the dilemma of small congregations opposed to term eldership and others where people are reluctant to commit themselves to active eldership over the long term. One or two commissioners asked whether a session could opt for some elders serving for fixed terms and others serving for life.

The 1995 General Assembly referred Recommendation No. 11 back to the Clerks. Subsequently, the Clerks withdrew Recommendation Nos. 12, 13, and 14.

In 1995-1996:

The Clerks of Assembly considered the matter once again at their fall and spring meetings. In 1994, we recommended that term eldership be universally adopted. The recommendations were referred back to us. In 1995, we recommended optional term service for elders and again the Assembly referred the recommendation back to the Clerks for further consideration.

The matter of term eldership has been brought forward twelve times in more than forty years, but never has it been brought forward with the condition of allowing elders to stand for immediate re-election. Some 80 percent of the congregations in our denomination have less than one hundred members. A number of them have told us that a recommendation which allows for immediate re-election is critical. This is the new feature which the Clerks of Assembly are proposing in 1996.

We are running out of options. Once again, we refer to the recommendation of the Committee on Church Doctrine which sought to make this an option in the Church on the basis that “half a loaf is better than none”.

The Clerks wish to point out that congregations should note that elders may not necessarily be re-elected. The professing members of the congregation will decide. However, a positive feature of term eldership is that elders can choose with dignity a natural point of ending their active service.

We are most definitely opposed to the suggestion that within sessions, term eldership be optional. This practice would surely lead to division and confusion within sessions and congregations. In opposition to our polity, it would create two classes of elders. Finally, it would be the “checkerboard” pattern carried to an extreme.

In proposing the motion to refer the matter of term eldership back to the Clerks, a commissioner to the 1995 Assembly noted that there is flexibility regarding term eldership within the Book of Forms. In the past year, the Clerks have been asked for specific Book of Forms references to cover numerous categories such as “sabbaticals”, as individual sessions tackle the question of flexibility. We believe it is time to provide common ground.

The Clerks propose the following revisions to the Book of Forms:

Recommendation No. 14 (adopted, pp. [43](#), [44](#), [52](#), [61-62](#))

That the following amendments and additions to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act.

Revised section 108 - Elders once lawfully called to the office, and having gifts of God meet to exercise the same, are ordained for life. They may serve in the office for life unless deposed or suspended in process of discipline. They may, however, at the call of a congregation in which the session has instituted term service for elders, fulfill the duties of the eldership on the session for periods of six years, but may stand for re-election at the end of each six year term.

New section 108.1 - Any session desiring to opt for term service for elders should consult with the congregation and must notify the presbytery of its intention and receive that court’s permission.

New section 108.2 - In congregations that have instituted term service for elders, one third of the session shall be elected every two years.

Revised section 133.2 - An elder who moves to another congregation must be elected by that congregation and, as with an elder re-elected for another term, be inducted before becoming a member of session.

Revised section 134 - In the case of an elder who has ceased to be helpful to the congregation and whose removal would seem desirable and even necessary, even though no charge could be preferred against him/her in the way of discipline, and whether such an elder is serving in the office for life or for a term, the General Assembly has directed that, upon representation made in proper form to the presbytery by the session, the presbytery has power, if it see cause, to declare the elder in question should cease to be an acting elder in that congregation, the right of appeal being reserved to all parties concerned (A&P 1914).

Recommendation No. 15 (adopted, p. [62](#))

That, upon passage of this legislation under the Barrier Act, the Life and Mission Agency prepare a service of induction for elders who, having been already ordained, are called to serve on the session of a congregation for an additional term of six years.

Recommendation No. 16 (adopted, p. [62](#))

That the prayer of Overture Nos. 6 and 25, 1993, and the referral from the 120th General Assembly, be answered in the above terms.

Recommendation No. 17 (adopted, p. 62)

That the Clerks be authorized to make any necessary changes to the Book of Forms on this matter if this legislation passes under the Barrier Act.

CLERKS' CONSULTATION

A national consultation for clerks of presbytery and synod was organized by Deputy Clerk, Barbara McLean. It was held at the Queen of the Apostles Retreat Centre in Mississauga, Ontario, from April 21 to 25, 1996. The key segment of the consultation was a two-day workshop on Conflict Mediation led by Richard Blackburn of the Mennonite Peace Centre in Lombard, Illinois. This presentation was very well received and the Clerks believe that the event is a contribution to increasing skill and knowledge in dealing with conflict in the Church. Margaret Henderson, Senior Administrator in Ministry and Church Vocations, was present for the two-day workshop.

In addition, clerks of presbytery and synod heard a presentation in the Think-tank, led by Maureen Kelly and Ken Sheward. Jean Armstrong, Associate Secretary in Ministry and Church Vocations, presented an update on the policy concerning sexual abuse and harassment. Clerks provided workshop leadership on governance and administrative topics and led in worship.

Guests at a luncheon included the General Secretary of the Church of North India, the Moderator-elect, the General Secretary, Support Services, Associate Secretaries in the Life and Mission Agency, the General Manager of the Presbyterian Church Building Corporation and the Editor of the Presbyterian Record. This was an opportunity for clerks and staff to discuss topics of mutual interest.

The Clerks believe that national gatherings of clerks of presbytery and synod are essential to the health of the denomination and will continue to seek ways to finance future gatherings. Finally, the Clerks wish to thank Ruth McCarten for arranging facilities, accommodation, equipment and travel.

ELDERS' WORKSHOP

The Clerks have been urged by the Convener of the Assembly Council to establish standards for eldership training and to give leadership in this area. The Deputy Clerk/Associate Secretary is gathering the excellent materials which have been produced by various presbyteries. At a recent meeting with regional field staff, it was agreed that the Clerks' Office and regional field staff will work together in this ministry to elders.

CLERKS' UPDATE

Finally, the Deputy Clerk/Associate Secretary produces a newsletter for clerks of presbytery and synod, which pulls together ongoing items of interest and concern. At the request of regional field staff, their names will be added to the circulation list. There will be ongoing contact and co-operation between field staff and the Clerks' Office in terms of presbytery concerns and information.

Thomas Gemmell, Barbara McLean, Tony Plomp
Clerks of Assembly

COMMISSION, SPECIAL, RE APPEAL NO. 3, 1995

To the Venerable, the 122nd General Assembly:

The Special Commission was established by the 121st General Assembly to consider two Appeals of James Skinner and one Appeal of Kenneth MacLeod against actions of the Synod of the Atlantic Provinces. That Synod had, at a pro re nata meeting held on May 9, 1995, established a Commission to "investigate fully all matters of the Presbytery of Cape Breton relating to St. Paul's Glace Bay, Nova Scotia, and the events relevant thereto". The Special Commission re Appeal No. 3, 1995 was named by the General Assembly to deal with all three Appeals.

TERMS OF REFERENCE

The 121st General Assembly set the following terms of reference for the Assembly Commission (A&P 1995, p. [67](#))

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the Judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission is advised to present its report to the 122nd General Assembly using the following framework:

Preamble
 Terms of Reference
 Membership
 Procedures
 Findings
 Discovery
 Decision (judgement)
 Pastoral Comment

MEMBERSHIP

The members of the Commission named by the 121st General Assembly were B. Neelin (Convener), R. Brien, L.L. Walker, I.C. MacMillan, R. Yee, with one of the Clerks of Assembly as Consultant. Mrs. Neelin was not a Commissioner to the General Assembly and was absent from her home until early September. When contacted, she had other commitments and felt unable to serve as Convener. Mr. Brien was approached by the Principal Clerk and accepted the responsibility. Mrs. Barbara McLean, Deputy Clerk, was named by the Principal Clerk as consultant. Mr. MacMillan attended the first meeting of the Commission. Subsequently, he found it necessary to resign for family reasons.

PROCEDURES

The Commission held its first meeting on Friday, October 13, 1995, to review the terms of reference and discuss the Appeals. It agreed to call for the judicial record of the Synod of the Atlantic Provinces (Book of Forms section 340). A registered letter requesting same was sent by the Convener to the Clerk of the Synod of the Atlantic Provinces on October 20.

The judicial record was not received until November 12, since the Synod Clerk had made prior plans to be away. Upon receipt of the judicial record, the Commission made plans to hold a hearing as quickly as it could. The dates of November 28 and 29 were set and the venue established as Halifax. The Convener contacted the parties by telephone and registered citations were sent to the appellants and to the Synod of the Atlantic Provinces as respondent.

The General Assembly Commission met at a Halifax hotel on Monday evening, November 27 and Tuesday morning, November 28. A four hour hearing was held on the afternoon of November 28 to deal with the Appeals of Mr. James Skinner. The Commission agreed that Dr. William Isaac

could participate fully in the hearing as advisor to Mr. Skinner. The Synod of the Atlantic Provinces was represented at the bar of the General Assembly Commission by its past moderator, L.G. Macdonald, its Clerk, Dr. J. Cameron and by J.T. Hurd.

During the evening of November 28, the Commission met to review the afternoon hearing. It held a further meeting during the morning of November 29.

In the early afternoon of November 29, the Commission heard the Appeal of K. MacLeod. L.G. Macdonald, J. Cameron and J.T. Hurd represented the Synod of the Atlantic Provinces.

At the conclusion of the hearing of Mr. McLeod's Appeal, the Convener noted that he would hand down the judgement on December 14 within Knox Church, Halifax. He further noted that he would contact Mr. Skinner by telephone to inform him that the judgement would be handed down on December 14.

The draft of the written report prepared by the Commission was edited and amplified by fax and telephone.

FINDINGS/DISCOVERY

First Appeal of J.D. Skinner

Mr. Skinner's first Appeal dealt with his belief that a Synod Commission would be incapable of conducting an unbiased investigation and rendering a fair judgement. In his Appeal, he noted that the Synod had already appointed a Task Force, a Special Committee and an Investigative Committee in relation to the building project of St. Paul's Glace Bay. Many members of Synod had been involved in the work of the above groupings.

In his Appeal, Mr. Skinner noted that "stories, rumours, allegations and whisperings" had circulated within the bounds of the Synod. In his presentation, he amplified this statement.

Documents revealed that there is continuing misunderstanding between the Presbytery of Cape Breton and Mr. Skinner, and between the Presbytery of Cape Breton and the congregation. The General Assembly Commission noted that the Terms of Reference for the Synod Commission are heavily weighted toward financial matters.

The matter of perceived bias raised in Mr. Skinner's first Appeal was considered carefully. During its deliberations prior to and following the hearing the Commission agreed on the following understanding of bias derived from various definitions:

"An inclination or prejudice toward a given result".

The Synod argued that a commission of the Church is not to make any judgement based on "stories, rumours, allegations and whisperings" but on a careful and judicial examination and weighting of factual evidence uncovered in the course of proper investigation. In front of the Commission, Mr. Skinner related examples of being shunned by colleagues and excluded from discussions about the Glace Bay Building Project. This had led him to believe that careful and judicial examination was not possible.

As part of its response at the hearing, the Synod noted that there is considerable goodwill and support throughout the Synod toward the congregation of St. Paul's Glace Bay. Most of the congregations within the bounds of the Synod have forwarded their special St. Paul's allocation in compliance with Synod's decision to support the St. Paul's Glace Bay Building Project. 130 out of 140 congregations have forwarded contributions. Half of the remaining 10 were experiencing financial difficulties and the rest sought further financial information.

Second Appeal of James Skinner

Mr. Skinner's second Appeal cited several examples of apparent conflict of interest, should the advice of the Synod's Honorary Solicitor be sought by the Synod Commission.

As part of its response, the Synod noted that seeking advice from an individual whose advice may be relevant does not require the Synod Commission to accept the individual's perspective, opinion or advice.

Appeal of Kenneth MacLeod

Mr. MacLeod's Appeal was preceded by a background statement. In his Appeal, he presented eight points of argument. One point was seen by the Commission as a pastoral concern for the congregation of St. Paul's Glace Bay. The Commission grouped the other seven under four themes. They were as follows:

First, that all members did not receive notice of the pro re nata meeting held on May 9, 1995, at which the decision was made to strike the Synod Commission. Second, that the Synod unwisely set up a Commission and that it may have overstepped its rights. Third, that the Synod Commission could not be impartial. Four, the findings of Synod Commission might result in further appeals.

In his presentation, Mr. MacLeod asked the General Assembly Commission to take into account the background which preceded his points of appeal. In his background statement, he makes three references to a "tax" imposed on congregations over and above the regular synod allocations. This extra money was designated toward the building loan of St. Paul's Glace Bay.

During the response of the Synod, some details were questioned and corrected. The General Assembly Commission took the background into account in the spirit in which it was offered.

In his Appeal, Mr. MacLeod argued that all members did not receive notice of the pro re nata meeting held on May 9, 1995. The Judicial record shows that by the spring of 1995, the Synod was increasingly concerned about what it saw as a deteriorating situation. In its response to Mr. MacLeod's Appeal, the Synod noted that a pro re nata meeting was called so that the Synod could fulfill its oversight obligations quickly. The timing of the meeting was to allow any complaints or appeals to be forwarded to the 121st General Assembly. The notice of meeting was dated April 29, 1995, eleven days in advance of the date set for the meeting.

The General Assembly Commission was unable to establish when each member of Synod received his or her notice of meeting. In its response, the Synod noted that there was a large attendance at the pro re nata meeting. Further, the documentation indicated that there were many compelling reasons for prompt action on the part of the Synod.

Another point in Mr. MacLeod's Appeal dealt with the issue of bias in regard to consultation with the Synod's Honorary Solicitor. He also referred to attitudes within the Synod. In its response, the Synod noted that the Honorary Solicitor had verbally indicated his intention not to be involved with the Synod Commission in any way. Further, the Synod noted its intention to remove item 14 concerning the Honorary Solicitor from its terms of reference. The issue of perceived attitudes among some members of Synod was also discussed.

Matters raised in Mr. MacLeod's Appeal regarding the wisdom of striking a Commission and the possible overstepping of Synod's rights were thoroughly discussed.

DECISION (JUDGEMENT)

The Commission takes seriously the power of synods "to handle, order, or redress all things omitted or done amiss by presbyteries and sessions within its bounds". (Book of Forms 273). This responsibility has been passed down to the Church today through the Second Book of Discipline, VII, 20. It is one of the basic tenets of Presbyterian polity. The Synod has shown considerable goodwill and leadership in committing itself and the congregations within its bounds to contribute an amount toward the retirement of the loan (principal and interest) to St. Paul's, Glace Bay, over a period of up to twenty years. This Commission believes that the Synod Commission is capable of working in a spirit of fairness and love.

First Appeal of James Skinner

The Decision of the General Assembly Commission on Appeal No. 3, 1995 is to deny the Appeal of James Skinner to replace the Commission established by The Synod of the Atlantic Provinces with a Commission of the General Assembly. However, it has appointed two of its number as assessor synod members in order that they may sit as members of the Synod Commission. This should provide the Commission with two members who have no previous involvement with any

investigation into matters concerning St. Paul's, Glace Bay. The Synod is directed to reduce the number of members named to its Commission to five in order that the Synod Commission may still consist of seven members.

The General Assembly Commission, bearing in mind the important principle of parity between ruling elders and teaching elders, has appointed Mr. Robert Brien and the Rev. Leslie Walker as assessor members of the Synod of the Atlantic Provinces. These appointments also address the issue of gender balance.

The General Assembly Commission is concerned that communication among many parties has been verbal and informal. This has resulted in confusion and hurt. Therefore, the Synod Commission is directed to ensure that all parties are present at its deliberations and that all presentations be given in writing. The parties would, of course, still have the right to speak to their written presentations and respond to questions. This may allow the Synod Commission to make wise decisions about financial implications, deal with pastoral concerns and make constructive recommendations for the future which may lead to reconciliation.

The Synod is also directed to carefully observe that "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214). Assignment of blame and finger-pointing would not be helpful.

The Synod Commission is directed to seek God's guidance in rising above personal feelings and opinions. Members of the Synod Commission will hopefully be seen as ones who seek the law of Christ and thus display fairness and impartiality. Within Presbyterian polity, it is expected that members of courts will strive to seek the general welfare of the Church. At times this may be humanly difficult but Christ's Church deserves no less. Fairness and impartiality and the appearance of same must be evident to all.

The General Assembly Commission notes that Item 16 which refers to the principles of procedural fairness is the last in a long list of terms of reference which deal primarily with financial matters. It might have appeared earlier in the terms of reference.

In the opinion of the General Assembly Commission, an additional item which speaks of the obligation of the Synod Commission to bring the matter to a conclusion in the best interests of all concerned should have been included. As well, an item stressing the pastoral responsibility of the Synod Commission would have been a welcome addition. This Commission believes that the matters of "morale, relations, participation, programs ... vision and future viability, and ministry" contained in Item 9 of the Synod Commission's Terms of Reference are as important as the items dealing with financial matters.

Second Appeal of James Skinner

Mr. Skinner's second Appeal is granted. The General Assembly Commission directs that the intention of the Synod's Honorary Solicitor not to be involved with the Synod Commission be confirmed in writing. The General Assembly Commission believes that in this case, any consultation would give the appearance of bias.

Further, the Synod is directed to strike item 14 from the Terms of Reference prepared for the Synod Commission. This Commission notes that when judicatories seek legal opinions, they must also bear in mind both the letter and spirit of the law of the Church.

Appeal of Kenneth MacLeod

The Appeal of Mr. MacLeod is denied. The matter of perceived bias has been dealt with in the Decision on Mr. Skinner's first Appeal. The question of perceived conflict of interest was dealt with in the Decision on Mr. Skinner's second Appeal.

The Commission believes that the officers of the Synod acted in good faith in calling the pro rata meeting of May 9, 1995. However, the General Assembly Commission directs the Synod to take into account in the future possible postal delays in setting meeting dates and mailing notices of meeting. The spirit of the law of the Church as well as the letter of the law must be upheld.

Mr. MacLeod's concern for the congregation of St. Paul's Glace Bay has been taken into account and seriously considered. This Commission states that it considers the ministry and mission of the congregation of St. Paul's Glace Bay and the welfare of the congregation, its minister and the Presbytery of Cape Breton to be of great importance.

The Commission restates its comments on fairness and impartiality given in the Decision on the first Appeal of James Skinner. Members of the Synod Commission will hopefully be seen as ones who seek the law of Christ and thus display fairness and impartiality.

The Commission believes that the possibility of future appeals is not relevant.

Comment on Delays in the Work of General Assembly Commissions

One of the terms of reference for this General Assembly Commission was that it "meet expeditiously". During the hearings of the above Appeals, it was apparent that the hope of the Synod of the Atlantic Provinces was that hearings would take place in the weeks following the General Assembly. This would perhaps have allowed a Judgement to be rendered prior to the meeting of the Synod in October. For the reasons stated in the Membership section above, this was not possible.

The General Assembly Commission asks that the Clerks of Assembly address the issue of how appeals are dealt with during the General Assembly. In particular, is sufficient time set aside for the meetings of the Committee on Bills and Overtures, to which appeals are directed? Should the General Assembly appoint a Judicial Committee to deal with appeals, some of which might be dealt with during the Assembly? Could the prayer of Overture 12, 1986 and of Recommendation 1, Report of the Clerks of Assembly (A&P 1989, p. 264), on the matter of a Standing Judicial Commission be revisited?

PASTORAL COMMENT

The Commission sought God's wisdom through the reading of three passages of Scripture at the hearings.

Psalm 105: 1-9

This is a vivid reminder of God's faithfulness in keeping covenant with his people and his acts of faithfulness in history from generation to generation.

Galatians 5: 13-14; 22-23

Left to our own wisdom, we make wrong choices. Living in the freedom of Christ we are empowered by the wisdom of the Holy Spirit. Living by the Spirit's wisdom produces a transformation of character and envisions new ways of building relationships based on Christ's love.

Micah 6: 6-8

The hallmarks of reconciliation are to do justice, love kindness and walk humbly with God.

Peacemaking and not the assignment of blame should be the intent of the Synod Commission. It is the prayer of the General Assembly Commission that the Synod Commission will make use of materials on Peacemaking in the Church which are available from the General Assembly Office. The General Assembly Commission also directs the attention of the Synod Commission to pages 358-64 in the 1994 Acts and Proceedings.

The General Assembly Commission wishes to point out that it believes:

- a) Our Church courts do not impose taxes upon congregations.
- b) Bill collectors "collect". God's people give as an expression of love and gratitude in response to God's own generous gifts.
- c) Allocations are the means by which the Church takes seriously the call to share in the work of ministry, for mutual encouragement and building up the body of Christ.
- d) Financial giving by Christians is a spiritual matter and a faith issue. It is not a matter of civil law.

- e) The word “tax” is synonymous with “burden”, “load”, “oppressive”. These words are not synonymous with gratitude.

Moreover, the General Assembly Commission takes seriously the duties of church members to:

“take a lively interest in all that concerns the welfare of the whole Church; to contribute heartily, as the Lord shall enable them for the maintenance of the Christian ministry, and the furtherance of the Gospel at home and abroad” (Book of Forms 141).

Further, it is the hope of this Commission that the findings of the Synod Commission will add to the collective wisdom of the Church on Point 9 of the Vision Statement (A&P 1989, p. [203](#)).

The Courts of the Church will be vital and compassionate. We will discover our fundamental role in discerning the mind of Christ, in conciliation, and inspiring the Church. There will be a spiritual deepening in the life of the Courts through prayer, fellowship and study. We will learn to function pastorally toward congregations and toward those engaged in the ministries of the Church.

There will be positive and compassionate response to crises and conflicts. There will be review of the optimum size of the Courts, including the geographical factors which so affect the life of the Canadian Church. The Courts will be careful not to exclude members and interested persons in such simple ways as scheduling the time of meetings. Priority issues will be given adequate time on the agenda, and less time will be given over to the purely administrative business of the Courts. There will be less desire to escape into legalistic debates over procedures.

This Commission has taken seriously the following portion from the Powers and Duties of the General Assembly as outlined in section 292 of the Book of Forms.

The General Assembly ... in general adopts such measures as may tend to promote true godliness, to repress error ... to preserve the unity of the church, and to advance the kingdom of Christ throughout the world.

Robert Brien
Convener

COMMISSION, SPECIAL, RE APPEAL NO. 4, 1995

To the Venerable, the 122nd General Assembly:

This Special Commission was established by the 121st General Assembly to consider the appeal of Mr. Kyu Tae Kim and Mrs. Hong Soo Kim against the judgment of a Commission of the Synod of Hamilton and London.

TERMS OF REFERENCE

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the judgment of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters related to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.

MEMBERSHIP

The members of the Special Commission as named by the 121st General Assembly are: S. Kendall, I. A. Saliba, C. E. Campbell, W. Ling, I. K. Kim, and one of the Clerks of Assembly as consultant. T. Gemmill acted for the Clerks. A. A. Ross was added to the Special Commission by the Commission of Assembly, and appointed Convener. I. A. Saliba was unable to act, and C. E. Campbell tendered her resignation when she became a minister in the Synod of Hamilton-London, now the Synod of Southwestern Ontario.

PROCEDURES

The Special Commission met on October 26, 1995, November 30, 1995, January 31, 1996, and March 19, 1996, to establish procedures, to review all documents which had been provided by the Synod of Hamilton-London and the Presbytery of Niagara. The Rev. In Kee Kim was a significant member of the Commission, providing help in translation, and insight into cultural and religious practices.

FINDINGS

Our Commission faced a dilemma. Mr. K. T. Kim and Mrs. Kim did not appeal the judgment of the Synod Commission, but repeated their list of complaints against their minister, their congregation, and the Presbytery findings. The first three points of their appeal, according to their own translation, begin with the word "re-investigate". That is not within the terms of reference given to the Commission. The appellants reject the judgment requiring their public apology, and the rebuke and suspension to be imposed by Presbytery. They ask that the record of the judgment be removed. They again blame the minister, the Rev. In Hwan Kim. They do not appeal the judgment of the Synod Commission. Therefore we find no reason for sustaining their appeal. In the opinion of the Special Commission, the Presbytery of Niagara did a thorough study of the congregation and the original situation. Its judgment appears to be fair. We are assured that everything has been followed up except, of course, the judgment against Mr. and Mrs. K. T. Kim, which awaits the outcome of the appeal process. We are given no reason to challenge the Synod Commission's rejection of the appeal against the Presbytery judgment. The appellants have not taken issue with the procedures of the Presbytery or Synod Commissions. They simply have rejected their judgments.

JUDGMENT

The Special Commission therefore denies the appeal of Mr. K. T. Kim, and Mrs. H. S. Kim against the decision of the Commission of the Synod of Hamilton-London, and orders that the judgment made by the Presbytery of Niagara be carried out and obeyed by all parties.

PASTORAL COMMENT

There are three areas of pastoral concern, however. The healing process cannot take place for the Korean Congregation in Niagara Falls until this matter comes to an end. We suggest to the Presbytery of Niagara that it appoint someone to enter a pastoral relationship with Mr. Kyu Tae Kim, and Mrs. Hong Soo Kim, to encourage them to stop their divisive actions, and to seek reconciliation in terms of Matthew 5:23 and 24 (see also Book of Forms sections 397 and 398).

There is a concern for the minister, the Rev. In Hwan Kim and his wife. He has maintained a ministry under very difficult circumstances, a ministry which has been undermined continually by the charges and appeals of Mr. and Mrs. Kyu Tae Kim. He accepted the discipline and advice of Presbytery. Now he deserves the support and encouragement of Presbytery to overcome the hurt of this long ordeal.

The congregation also needs the help of Presbytery and others so it can be restored to the ministry which has inspired the spiritual and financial assistance of the church at large.

There is another matter of concern for our Special Commission. We are distressed that this matter, through its appeal processes has gone on for three and one-half years, which is far too long. We therefore recommend that General Assembly annually appoint a Judicial Commission, according to the Book of Forms section 289, which can act far more swiftly, by meeting between Assemblies as necessary. The Book of Forms already recognizes the value of expediting such matters, in the previously cited section, and in section 320, which says in the latter part: "... in the case of the decisions of a presbytery given after the last meeting of the synod before the meeting

of the General Assembly, or during the meeting of the General Assembly, a protest and appeal, or dissent and complaint, is taken from the Presbytery direct to the General Assembly". If it is true that justice delayed is justice denied, then surely pastoral caring when it is delayed fails to show the concern that our Lord has for all people.

Recommendation No. 1 (referred to Clerks of Assembly, p. [25](#))

That the General Assembly annually appoint a Judicial Commission, according to the Book of Forms section 289, to deal promptly and efficiently with dissents, protests and appeals between Assemblies.

A. Alan Ross
Convener

COMMISSION, SPECIAL, RE APPEAL no. 5, 1995

To the Venerable, the 122nd General Assembly

The Special Commission was established by the 121st General Assembly to consider the Appeal of Shirley Jeffery against the actions of the Presbytery of Grey-Bruce-Maitland.

TERMS OF REFERENCE

The 121st General Assembly set the following terms of reference for the Assembly Commission (A&P 1995, pp. [68-69](#).)

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index): "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission is advised to present its report using the following framework:

- Preamble
- Terms of Reference
- Membership
- Procedures
- Findings
- Discovery
- Decision (judgement)
- Pastoral Comment

MEMBERSHIP

The members of the Commission as named by the 121st General Assembly are: Miss Marilyn Repchuck (Convener), the Rev. Caroline Lockerbie, the Rev. Robert H. Smith, the Rev. James Goldsmith, the Rev. Dr. Earle F. Roberts with Mrs. Barbara McLean as consultant. Ms. E. Eleanor McHardy-Sampson was appointed by Assembly to serve on the Commission but was unable to do so. By the action of the Assembly's Commission to deal with matters uncared for, omitted or overlooked, she was replaced by Miss Marion Monkman.

PROCEDURES

The Assembly Commission met on October 3, 1995, and the morning of November 1, 1995, to review the Appeal and the judicial record of the Presbytery of Grey-Bruce-Maitland and to prepare for the hearing on the Appeal.

The Assembly Commission conducted its hearing in Knox Presbyterian Church, Listowel, the afternoon of November 1, 1995. Present in addition to the members of the Commission and its Consultant were: the appellant, the Rev. Shirley M. Jeffery, her advisor, the Rev. Dr. Vernon W. Tozer, and the Rev. Charles D. Henderson; and for the Presbytery of Grey-Bruce-Maitland, the Rev. Kenneth Wild, the Rev. Alice Wilson, the Rev. Alex M. Mitchell and the Rev. Edward J. Green. The hearing began at 2:00 pm and was completed at 5:20 pm. The Assembly Commission reconvened during the evening of November 1, 1995, and the morning of November 2, 1995. On December 13, 1995, the Assembly Commission met to finalize its report, and later that same day presented the report to Miss Jeffery and the Presbytery of Grey-Bruce-Maitland.

The Commission followed procedures as set out in the Book of Forms as well as being guided by the principles of procedural fairness. The Commission understood these principles of procedural fairness to be that: both parties have the right to be told what the charge or complaint is, to be present during procedures concerning that charge or complaint and to have the opportunity of reply; and there shall be no bias on the part of persons hearing the charge or complaint.

Miss Jeffery was invited to speak before the Commission in reference to her appeal. The reasons for the appeal, as submitted by S. Jeffery to the Presbytery, are as follows:

1. There was non-compliance by the Presbytery with the Book of Forms. The Presbytery did not comply with the processes set down in the Book of Forms. The Presbytery failed to recognize that the Rev. Shirley Jeffery by the very nature of her "office" is a "special employee" whose employment cannot be terminated without cause as defined in the Book of Forms. The "pastoral tie" can only be severed in certain circumstances. The Presbyterian Church in Canada has an outstanding obligation to the Rev. Shirley Jeffery far beyond that contemplated by Presbytery.
2. There was a denial to Rev. Shirley Jeffery of the principles of natural justice she was denied:
 - a) a reasonable time to review and consider the Pastoral Relations Committee's Report delivered on Thursday, April 20, 1995.
 - b) an opportunity to confront her accusers and to question them with an impartial witness present,
 - c) disclosure of relevant particulars,
 - d) an opportunity to call witnesses or substantial supporting evidence,
 - e) adequate time to consult and seek counsel,
 - f) independent adjudicators. The Pastoral Relations Committee acted as adjudicators as well as investigators, being a clear conflict of interest.
3. There was a sacrificing of Rev. Shirley Jeffery to the unreasonableness of her Session. The Pastoral Relations Committee's disclosure to Rev. Shirley Jeffery was that in essence the complaints were a "number of little things." From the recommendations contained in the Pastoral Relations Committee's Report it is clear that some very real problems exist at the session level as opposed to the ministerial level. There was acknowledgement that the problem, at least in part, pre-dated Rev. Shirley Jeffery's time of ministry. The action of the Presbytery tends to condone the Session, fails to state what are the offenses of the minister, and does not give sufficient attention to the minister's submissions, particularly of April 25th.
4. The investigative process was flawed and was carried out without proper regard to the removal of the offence. The Committee being composed of eight persons at no time met as a whole with the complainants, the members of the congregation and the minister. There was no opportunity given to Rev. Shirley Jeffery to respond to the specific complaints, nor

was she even advised of the specifics of complaints. The Committee's Report was disclosed at least in part to third persons prior to Rev. Shirley Jeffery seeing it.

5. The Presbytery had no jurisdiction to endorse the recommendations of the Pastoral Relations Committee. The Presbytery only had jurisdiction if the investigation was conducted properly, in accordance with the Rules of the Church and natural justice. Presbytery pursuant to section 377 could only assume jurisdiction by a "formal process" by its very nature, having regard to the serious consequences, necessitates a full hearing properly constituted and held. This was not done.

The Presbytery ought not to have endorsed a leave of absence or severance of pastoral tie without first having considered the "psychological assessment," assuming it could be directed or ordered, since there appears to be no basis in the Book of Forms warranting a direction for a psychological assessment. Presbytery ought not to have endorsed the severance of the pastoral tie before the congregation was cited properly -- (the Rev. Shirley Jeffery was in the pulpit was on April 30. Members of the congregation were unaware that they were losing their minister. On April 30th the congregation was cited to a congregational meeting to be held on May 11th.)

6. The severance process is totally inadequate and unreasonable. The process fails to have regard to
 - a) the years of service (26) in the Church,
 - b) the age (55) of Rev. Shirley Jeffery,
 - c) the fact that the process has by itself "blackmarked" Rev. Shirley Jeffery from opportunity of further ministry in the Church,
 - d) the expressed intention of Rev. Shirley Jeffery to have the Durham congregation as her last congregation before retirement,
 - e) the psychological distress and anguish of Rev. Shirley Jeffery,
 - f) the reasonable time to obtain a new charge or congregation,
 - g) the impact on the Durham congregation and even on the lack of opportunity for Rev. Shirley Jeffery to address the congregation,
 - h) a proper severance package not being in place at the time that the decision to sever the pastoral tie was made.

Members of the Presbytery of Grey-Bruce-Maitland, including members of the Pastoral Relations Committee, spoke in support of Presbytery's written response to Miss Jeffery's Appeal.

FINDINGS

The numbering of the following Findings relate to the numbering found in Miss Jeffery's reasons for appeal as stated above.

1. The Commission agrees that the Presbytery acted in compliance with section 377 of the Book of Forms. Section 377 states: "When, however, a complaint is made against a minister ... regarding minor matters, such as acts of negligence, or disputes with the session or congregation, which affect his/her reputation and usefulness, the presbytery makes investigation without formal process, dealing with the parties interested, with a view to the removal of the offence. When this end is not attained, the dealing may result in a dissolution of the pastoral tie, or in a formal process, by resolution of the presbytery, or on demand of the minister ... In no case, however, is a presbytery to countenance measures tending to sacrifice a minister ... to the unreasonable feelings of his/her session, or of a party in his/her congregation."

From its inquiries, the Commission is satisfied that there were no formal charges laid against Miss Jeffery, nor does it appear that there were any reasons for formal charges to be laid. The Presbytery's action was based on the fact that there had been a serious breakdown in the relation between minister and elders, a breakdown which, in spite of attempts by various representatives of the Presbytery over several months, did not improve.

The Commission concurs with the reply of the Presbytery on the matter of the dissolution of the pastoral tie. "It is not only permissible but also incumbent upon the presbytery to sever a pastoral tie as a matter of pastoral care and oversight in any circumstances where it finds the pastoral relationship has broken down beyond any hope of reconciliation."

The term "special employee" is not a term understood in the wont and usage of The Presbyterian Church in Canada nor found in the Book of Forms.

2. The Commission understands that the process began with the letter of April 14, 1994, followed by the actions of the Ad Hoc Committee, the petition of December 30, 1994 and the subsequent actions of the Pastoral Relations Committee and its recommendations to Presbytery. It was during the Presbytery Committee's follow-up to the letter of April 14, 1994, that the Session and Minister were brought together; however, in the following months the situation deteriorated. Following the receipt of the petition of December 30, 1994, and subsequent conversations with parties separately, the Presbytery Committee judged the ruling elders unwilling to participate in another meeting with the Presbytery and minister. While we do not believe this jeopardizes the process or the validity of the Presbytery's judgement, in our opinion, a meeting between the minister and elders should have been attempted following receipt of the petition.

The Commission finds that the Presbytery acted appropriately in that the process included meeting with selected representatives of congregational groupings. No opportunity was provided for a meeting of the whole congregation even though the attempt might have failed.

3. In discussing this with the Presbytery, we discovered that there apparently was a problem with the elders of this congregation prior to Miss Jeffery's Call, but the Presbytery did not learn about it until part way through her ministry. While acknowledging the existence of this problem, in the opinion of the Commission, it does not negate the decision taken by the Presbytery.

The Presbytery maintained it was attempting to avoid the sacrificing of the minister to the unreasonableness of the Session and acted out of that concern. After hearing the response of the Presbytery, the Commission is satisfied that the Presbytery acted appropriately.

Recommendations 5 through 10 of the Presbytery Committee's report to Presbytery and adopted by it, indicate an acknowledgement by the Presbytery of problems within the Session, and preliminary attempts to deal with them. The actual follow-up of these recommendations is beyond the purview of this Commission in that the appeal relates only to Recommendations 1 through 4. The Presbytery indicated to the Commission these actions with regard to the Session were only an initial step. It would have been helpful, in the interest of balance, to state that information in the body of the report.

The Commission believes that the problem was a breakdown of a pastoral relationship which was no longer "amicable, healthy or salvageable." This breakdown was evidence of a power struggle which had been discussed at a meeting of the Ad Hoc Committee with the minister and elders and also between the Pastoral Support Committee and the minister on subsequent occasions.

4. The Commission is of the opinion that the principles of procedural fairness were upheld in the context of the informal process followed. The Commission notes that the period of five days given to Miss Jeffery to review and consider the report, while being adequate, was not generous.

It was not the Pastoral Support Committee, but the Presbytery of Grey-Bruce-Maitland which acted on Recommendations 1 through 4 of the Presbytery Committee.

5. Section 377 of the Book of Forms provides for the procedure followed by the Presbytery of Grey-Bruce-Maitland. It is silent on the matter of citations in cases where section 377 has been utilized. Presbytery has complete jurisdiction over ordained ministers, and if in the opinion of a member of the court the process followed is flawed, it should be challenged before the Presbytery proceeds to consider the recommendations. In this case there was no such challenge.

The Commission judges that the requirement of a psychological assessment is within the rights of Presbytery in its exercise of its pastoral oversight. The Commission notes with regret that while the Presbytery intended this assessment to be supportive and pastoral, Miss Jeffery perceived it to be disciplinary.

6. The only reference to a severance package in the recommendations and in the discussion of the Presbytery is that it would be discussed at a later date. Therefore, subsequent action on this point cannot be part of the appeal. While it would have been helpful to have the severance package in place, it is not grounds for upholding the appeal.

GENERAL COMMENT

Book of Forms section 409.3 and 412.3, in reference to Ordination Vows for ministers and ruling elders, ask the question “Do you accept the government of this Church by sessions, presbyteries, synods and general assemblies, and do you promise to share in and submit yourself to all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?” Part of the problem here was a disregard by minister and elders for the vows that they took.

The Commission perceived an over emphasis on legalism within the Session of Durham Church. The minister and elders resorted too much to the letter of the law, and its fine detail, without thinking of the peace and unity of the congregation, or looking for charitable and cooperative ways of approaching their differences.

The Commission commends the Presbytery of Grey-Bruce-Maitland for thoroughness and care in record-keeping.

JUDGEMENT

The Commission finds for the Presbytery of Grey-Bruce-Maitland and denies the Appeal of Rev. Shirley Jeffery to the 121st General Assembly.

PASTORAL COMMENT

The members of the Commission had and continue to have a loving concern for the appellant, the Rev. Shirley Jeffery. Relationships are not dissolved without grief. The unique relationship between a minister and congregation requires nurturing by all people involved. Where the nurture has been inadequate or not understood the tie may dissolve with much acrimony.

The problem was not moral or theological, but a breakdown in communication. The blame for the breakdown does not rest solely with one party. Although the judgement has not upheld Miss Jeffery’s Appeal, the Commission is compelled to indicate that the decision regarding the dissolution of the pastoral tie was in response to the observation of a breakdown in the relationship of congregation and minister and not because of any breach of moral, ethical or legal laws by the appellant.

Marilyn Repchuck
Convener

COMMISSION, SPECIAL, RE PETITION NO. 3, 1995

To the Venerable, the 122nd General Assembly:

In 1993, a Petition was received by the 119th General Assembly from the Session of Knox Presbyterian Church, Waterdown supported by the Presbytery of Hamilton.

The Petition (No. 1, 1993) asked the Assembly to “order that the statue of Margaret Wilson be restored forthwith to its former place of prominence in the rotunda of Knox College where it may serve as a constant reminder to our theological students, and indeed to the Church at large, of the debt we owe to the Scottish martyrs and of their contribution to the Reform tradition from which our Church has evolved, or to do otherwise as the General Assembly, in its wisdom, may deem best”.

This Petition was dealt with by the Committee on Bills and Overtures Recommendation No. 25 (1993):

That Petition No. 1, 1993 re the location of the statue of Margaret Wilson, be referred to the Committee on Theological Education in consultation with the Senate of Knox College for report to the 120th General Assembly.

The Committee on Theological Education responded to the 120th General Assembly in their second supplementary report as follows:

Petition No. 1, 1993 asked the Committee to address the location of the statue of Margaret Wilson at Knox College. Last year, the statue was moved from the rotunda to the Board Room. The Committee decided that it is the College's privilege to decide where furnishings are located. Also, it is not appropriate for the Assembly or this Committee to instruct colleges on what they should do with furnishings.

The Committee on Theological Education made Recommendation No. 4, 1994 that the prayer of the Petition not be granted.

This recommendation was amended by removing the word "not" resulting in the adoption by the Assembly that "the prayer of the Petition be granted". This was conditional on funding being obtained from the volunteer contributions of the Commissioners to the 120th General Assembly and friends of the College by the close of that Assembly.

M.B. McCutcheon later announced "that the conditions promised to the General Assembly for moving the statue of Margaret Wilson has been met".

During the following year, the College did nothing to restore the statue to its original position in the rotunda, but did respond to the ruling of the 120th General Assembly by making a Petition to the 121st General Assembly in which they petitioned to have the 121st General Assembly reconsider the ruling of the 120th General Assembly in order to allow the Senate, through its Convener, to be heard before ruling finally on Petition No. 1, 1993, from the Session of Knox Church, Waterdown.

During the report of the Committee on Theological Education, Recommendation No. 5, 1995 was presented, namely that the Petition from Knox College regarding the location of the statue of Margaret Wilson be heard and considered. Assembly noted that this had been dealt with by the Committee on Bills and Overtures Recommendation No. 28, 1995:

That Petition No. 3, 1995, re Statue of Margaret Wilson be taken as read, received and that the Principal of Knox College be invited to address the Assembly in conjunction with Recommendation No. 5, 1995 of the report of the Committee on Theological Education and that this matter be referred to a Special Commission of this Assembly and that the Moderator appoint a committee to draw up terms of reference and report to the Assembly.

The Principal then addressed the Assembly.

The Moderator's Committee reported to the Assembly naming the Special Committee re Petition No. 3, 1995: N.A. Gorham (Convener), N.H. Ranson, W.K. Borden, S. Barber, E.F. Roberts, with one of the Clerks of Assembly as Consultant.

The Terms of Reference for this Special Commission are to be found on page 70 of the Acts and Proceedings of the 121st General Assembly.

PROCEDURES

On October 30, 1995, the Commission was called to meet. All Commissioners attended with the Rev. Tom Gemmell, Clerk of Assembly, as Consultant. The various petitions were discussed and the issues identified. The Commission decided that it wished to meet with two students from the College who were in favour of returning the statue to its original position in the rotunda and two who were opposed; two members of the congregation of Knox Church, Waterdown; Dr. Art Van

Seters, Convener of the Senate of Knox College and one other member of the Senate of his choosing.

These interviews took place on November 29th.

Further to this, a meeting was held on December 5th when there was a general discussion of the topics which had been presented at the meeting of November 29th. These were discussed in detail and the Convener agreed to write a draft report in conjunction with the Rev. Ken Borden. This was done on December 28th and presented to the full Commission on January 17th. The members of the Commission approved the final text of the report via telephone and fax.

FINDINGS AND DISCOVERY

1. All parties interviewed both for and against seem to agree that the statue should be moved from the private board room to a public place.
2. All parties interviewed agreed that this was largely an educational matter. Suggestions were made that plaques describing the historical significance should be posted beside the statue. A suggestion was made that other articles of historical significance should be grouped around the statue.
3. Concern was shown for the following points:
 - a) That the historical significance of the statue should be a reminder of our covenanting history and reformed tradition.
 - b) The failure of Knox College to implement the decision of the Assembly but rather by petition to request reconsideration by a subsequent Assembly.
 - c) The disposition of the money which was collected at the 120th General Assembly to return the statue.
 - d) The final placement of the statue.
 - e) The treatment of the Waterdown Session throughout the process.
4. Sensitivity to the pastoral concern of the Principal for the students whose opinions and needs are constantly changing and, therefore, cannot be the only consideration.

OBSERVATIONS AND COMMENT

Process

The Committee is of the opinion that the situation regarding the statue of Margaret Wilson need not have arrived at Assembly and need not have taken years to resolve had all parties been willing to listen to each other. The Session of Knox Church, Waterdown, should have approached the College directly and spoken of their concern. The Committee on Theological Education should have been in contact with Knox, Waterdown before bringing back their response to the 120th General Assembly; the Committee on Theological Education should have dealt with the issue in a more responsible way, not having to be reminded at the briefing session that it had not given a response; the Senate of Knox College should have responded in a more responsible way to the ruling of the 120th General Assembly, at least indicating their dissatisfaction with the ruling at the time since the Principal was there as a resource person and two other members of the faculty were Commissioners as well as some members of the Committee on Theological Education.

In the opinion of the Commission, with more concern for each other, the groups could have come to an amicable agreement.

Jurisdiction

The General Assembly, normally acting through the Committee on Theological Education, has responsibility for oversight of Knox College's life and ministry, including its pastoral ministry. The position of the Senate of Knox College can be seen as parallel to the position of a ministry of a congregation who is responsible to the Presbytery for the exercise of his or her ministry. The College is an institution of The Presbyterian Church in Canada and the General Assembly exercises the ministry of oversight for the College. Notwithstanding, we are inviting institutional chaos and paralysis of the Assembly if every item of business transacted by the College is brought under review to the General Assembly by petition, appeal or overture.

Pastoral Care

This is the crux of the Knox Senate's position and that of the Principal of the College when he spoke to the 121st General Assembly. The College appears to have pastoral responsibilities to several distinct groups: faculty and staff, students, residents, visitors to the building, alumnae, supporters and to the Church at large. It requires considerable sensitivity in considering these groups. It should be noted that the students are a fluid group and, therefore, cannot be the only consideration. The main question seems to be, which takes precedence: the negative response of those whose feelings are offended or the positive response of those who see in the statue their past history and faith.

All are agreed that the statue is a symbol and that the importance should not be obscured by hiding it from view. On the other hand, nothing positive will be achieved by placing the statue in a prominent public place without explaining something of the history and achievement of Margaret Wilson.

Money Raised

The raising of the money was a spontaneous action and no names of contributors were kept and no receipts were issued and, therefore, cannot be returned to donors.

JUDGMENT

Having listened to the arguments and having asked for explanations from those interviewed we, as the Commission appointed by the 121st General Assembly, make the following judgments:

1. The final placement of the statue of Margaret Wilson is left to the Senate of Knox College since they are most aware of the traffic patterns within the College and the engineering and structural possibilities of the building. In the opinion of the Commission, the statue should not be placed in the area immediately adjacent to the Board Room.
2. The Senate is to proceed with appropriate speed and planning to:
 - a) move the statue of Margaret Wilson to a place which is open to the public but not the first thing encountered by a visitor on entering the College.
 - b) place explanations of the martyrdom of Margaret Wilson and the background history of the times of the Covenanters.
3. The Commission further rules that the money collected be used to have the statue placed in a suitable and public place as described above, notwithstanding the fact that the purpose of the collection was to have the statue moved back to the rotunda.
4. The Commission suggests that the Senate considers including other historical displays which convey the heritage of the College and the Reformed tradition of The Presbyterian Church in Canada, sensitively remembering to portray other roots which make up our Church today.

PASTORAL COMMENT

Good pastoral care requires that the Assembly, through its committees, agencies, personnel and institutions, treat respectfully and give attentive hearing to all who present petitions, appeals or overtures. The Session of Knox Church, Waterdown felt that their Petition, and therefore themselves, were not taken seriously. They were never consulted by the Committee on Theological Education. The confusion in reporting the decision of the Committee on Theological Education further led to this perception. To designate the statue as "furnishings" was also hurtful to them and further indicated the failure to take them seriously. This inability to hear each other and to be concerned for each other does not show the pastoral care which we as a Church find to be so important. Nevertheless, these matters should not affect the decision of the placement of the statue.

Nora Gorham
Convener

ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 122nd General Assembly:

The Ecumenical Relations Committee maintains grants to the World Alliance of Reformed Churches (WARC), the World Council of Churches (WCC), the Canadian Council of Churches (CCC) and the Ecumenical Decade on Churches in Solidarity with Women. The reduction of our Presbyterians Sharing ... budget to \$46,404 in 1996 from \$59,000 in 1995 has, however, placed our ecumenical partnerships under considerable pressure.

The Church is represented on the General Council of WARC by Stephen Farris, on the Committee on Education and Renewal of the WCC by Alexandra Johnston and on the Governing Board of the CCC by Tom Gemmell, Mary Ellen Ruddell and Ruth Syme. Alexandra Johnston is also the President of the Canadian Council of Churches.

APPOINTING DELEGATES TO CANAAC

The Ecumenical Relations Committee is responsible for appointing representatives and delegates to councils and councils' assemblies. The only appointment that is different from this practice is the Caribbean and North American Area Council of WARC, whose delegates have been appointed by the General Assembly on recommendation of the Committee to Nominate Standing Committees. The Ecumenical Relations Committee is suggesting that the appointment to this Council as to WCC and CCC be put forward by the Committee.

Recommendation No. 1 (adopted, p. 41)

That the responsibility for naming the delegates of The Presbyterian Church in Canada to the Caribbean and North American Area Council of the World Alliance of Reformed Churches be transferred from the Committee to Nominate to the Ecumenical Relations Committee.

MANDATE

Over the past year, the Committee has prepared the following mandate.

Preamble

The Ecumenical Relations Committee has functioned as a standing committee of The Presbyterian Church in Canada since 1979 and prior to that as the Committee on Inter-Church Relations. It was formed to facilitate the national and international ecumenical relationships within the denomination.

As ecumenism is often called into question, so too is the Committee's existence. The hope of the Committee is that the following mandate will provide direction for the Committee and will enable the members and adherents of the Church to understand its work.

The following mandate is not meant to encompass all the Church's involvement in ecumenical work, as the Church is involved in a variety of ecumenical activities at different levels. Nor is it to be seen as a static document. The mandate should be revisited often to ensure our purpose and vision is current.

Statement of Vision

The Ecumenical Relations Committee of The Presbyterian Church in Canada will provide a place for information, co-ordination and education on the national and international ecumenical involvement of the denomination. The Committee will endeavour to develop strategies concerning ecumenism and strengthening of partnerships with various ecumenical bodies.

Mandate

Goal No. 1: To educate members and adherents of The Presbyterian Church in Canada about national and international ecumenical involvements.

Objectives:

- a) To raise awareness about ecumenism and how the Church is involved.
- b) To encourage involvement in ecumenism.

Actions:

- i) Submit a press release, column or notice for publication in the *Presbyterian Record* and *Glad Tidings* frequently.
- ii) An individual or an ad hoc committee, named by the Ecumenical Relations Committee, will be appointed to write and submit the above documents.
- iii) One member of the ad hoc committee will be named to liaise with various persons involved in ecumenical work within the Church Office and corresponding members within the Church, to ensure information is current and applicable.
- iv) One member from the ad hoc committee will share ecumenical information with presbyteries and seek to obtain information on ecumenical involvement from presbyteries.

Goal No. 2: To establish and maintain grants to ecumenical councils as directed by the General Assembly.

Objectives:

- a) Continue financial support of the work of various councils.

Actions:

- i) The Ecumenical Relations Committee will review and establish annually grants to the following:
 - World Council of Churches
 - World Alliance of Reformed Churches (via the Caribbean and North American Area Council)
 - Canadian Council of Churches
 - Ecumenical Decade of Churches in Solidarity with Women

Goal No. 3: To deal with incoming and outgoing correspondence between ecumenically related agencies/individuals and ecumenical partners.

Objective:

- a) To ensure appropriate and timely responses are made.

Actions:

- i) A sub-committee will act with authority from the Ecumenical Relations Committee to respond to correspondence and/or to pass on to the appropriate individual or agency as required.
- ii) The sub-committee will report to each meeting with only that correspondence that requires Committee attention.

Goal No. 4: To maintain and strengthen relationships with ecumenical councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical relationships.

Objectives:

- a) To ensure that The Presbyterian Church in Canada is represented on councils, committees and consultations.
- b) To obtain nominations from across the Church or suggestions of people to serve on these committees, consultations and councils.

Actions:

- i) The Ecumenical Relations Committee will nominate and/or appoint individuals to represent the Church to the various councils and special ecumenical events with which we are affiliated.
- ii) Representatives will receive an orientation concerning their position within one month of attending their first respective meeting.

iii) Orientation will be completed by one or two of the following individuals:

Convener, Ecumenical Relations Committee

Outgoing representative, if applicable

Individual named by the Committee who has a strong background in the position.

iv) Individuals nominated and accepted in a position will be required to submit a written report to the Ecumenical Relations Committee within two weeks of meetings.

Goal No. 5: To develop and articulate an ecumenical vision for The Presbyterian Church in Canada.

Objective:

a) To ensure the Committee has a regular focus of ecumenical vision.

Actions:

i) Time at each meeting will be set aside to facilitate discussion regarding vision.

ii) The ecumenical vision for our Church will be communicated to the constituency (see Goal 1, Action i).

Goal No. 6: To enable delegates to ecumenical bodies to speak on behalf of The Presbyterian Church in Canada.

Objective:

a) to ensure that the Church's positions are clearly articulated and uniformly presented to ecumenical partners and gatherings.

Actions:

i) Representatives will meet with a co-ordinating group (such as the Coalition Caucus, Church and Society Committee, Ecumenical Fine Line Group), and/or the Principal Clerk acting as the Ecumenical Officer to review upcoming issues and agendas.

ii) The co-ordinating group will develop responses consistent with existing policies, and if no policy exists, recommendations will be made through the Ecumenical Relations Committee to the General Assembly.

Recommendation No. 2 (adopted, p. 41)

That the foregoing statement be accepted as a provisional mandate for the Committee on Ecumenical Relations.

Over the next year, the Committee plans to confer with the Life and Mission Agency, the Coalition Caucus and the Consultation on Church and Society to attempt to clarify the relationships and accountability of the ecumenical representation of our Church. This may result in changes to the mandate.

CANADIAN COUNCIL OF CHURCHES (CCC)

The Canadian Council of Churches has experienced a year of upheaval including the resignation of David Oliver as General Secretary, grant reductions by the funding churches, which prevented filling staff vacancies, and an attempt to be more responsive to the needs of member churches. The Rev. Robert Mills has been appointed Interim General Secretary and Dr. Eileen Sculley has been named Associate Secretary of Faith and Witness, a part-time interim position. The Statement of New Directions, which follows, was sent to member churches for comment and response.

Statement of New Directions

At the meeting of the Governing Board, March 16-18, 1995, we undertook to clarify the understanding of Council as a forum where churches meet as churches to decide on common agenda. This understanding of Council as forum flows from the Mission and Means Process, the

report of which was accepted at the November 1994 meeting of the Governing Board. The discussion began with an invitation to churches to name their own current issues. We then moved into small groups to reflect on two questions; firstly, how can the CCC function as a forum for the churches meeting as churches; secondly, how can the member churches identify their mutual agenda. The following is an agreed-upon working definition of what it means for the Council to function as a forum:

1. We understand “forum” as a place to get to know each other and to share prayer, learnings, and information, as well as to determine mutual agenda and to engage in common witness.
2. The churches of the Council will identify the issues. Mutual agenda will arise from and be reviewed at various forums of the Council. Churches, therefore, need to pay attention to careful selection, briefing and debriefing of their representatives.
3. We agree that the forums should identify common agenda and point to joint action. Such action could be taken, as appropriate, by the CCC, or by member churches or groups of churches. We agree that churches can opt in or opt out of specific actions. Structures that will enable the Council to carry out the agreed-upon agenda should be flexible.
4. The focuses of the forums will be categorized primarily under the headings of “Faith and Witness” and Justice and Peace”. These forums will inter-relate and engage in dialogue.
5. The churches have directed the Council to focus primarily on Canadian issues, but also to address global and other issues from a Canadian perspective. We see the importance of seeking to establish connections with councils of churches and other ecumenical organizations in Canada, and will thereby widen the participation in, and experience of, ecumenism.
6. To facilitate accomplishing the agenda identified by the churches, we will develop a new staffing model and management procedures for the CCC.

WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

WARC continues to work on redefining its work in response to current problems. Three new committees are proposed under current revisions to the bylaws: The Committee to Affirm, Challenge and Transform Women and Men in Church and Society (PACT); The Committee on Communications; and The Committee on Youth Concerns. The General Council of WARC will take place in Hungary in August of 1997 with the theme “Break the Chains of Injustice” (Isaiah 58:6).

CARIBBEAN AND NORTH AMERICAN AREA COUNCIL OF THE WORLD ALLIANCE OF REFORMED CHURCHES

This year’s theme of the Council meeting is “Ecclesiology that feeds, frees and serves. What does it mean to be the church? What does it mean to be Reformed?” The Caribbean and North American Area Council is dealing with the reality of cutbacks in Justice Ministries at the same time as the need for justice work is growing. Member churches are called to explore ways of promoting justice at all levels of the Church from national to local, to make justice ministries a priority and to seek innovative ways of overcoming the problems of funding.

The next Council meeting will be held in Ontario in the fall of 1996.

WORLD COUNCIL OF CHURCHES (WCC)

The Ecumenical Relations Committee has been asked to respond to a draft paper on the meaning of membership in the World Council of Churches. Eight new churches have recently become members.

A Conference on World Mission and Evangelism will be held in Brazil in November 1996, on how we do mission in the 21st century. Some Canadian participants will be Marion Best, Alexandra Johnston, Mary Ellen Ruddell and Ted Reeve. Several Canadian Presbyterian delegates have been nominated but at the time of writing we have not been informed who has been named.

The 8th General Assembly of the WCC will meet in Harare, Zimbabwe in 1998.

BELJING CONFERENCE

From September 4-15, 1995, the Fourth UN World Conference on Women was held in Beijing, China. This significant international Conference was influenced in an unprecedented way by non-governmental organizations from civil society, including the world-wide Christian community. The Conference theme was "Creating a World of Equality". The Committee on Ecumenical Relations designated Barbara McLean, Deputy Clerk of the General Assembly, as the official observer from The Presbyterian Church in Canada. Joan Sampson, Past President of the Women's Missionary Society, also received credentials and participated briefly in the official conference. The NGO Forum, which took place 53 kilometres from Beijing in the town of Huairou, preceded the official UN Conference and overlapped it for four days. Eighty-five of the more than 3,000 non-governmental organizations (NGO) accredited to the official Conference were from Canada.

The central task of the Fourth UN World Conference on Women was to develop consensus among the member states of the United Nations on the Conference document, "The Platform for Action for Equality, Development and Peace". Delegates discussed ways to ensure a future equal partnership between men and women. For the first time, a real effort was made to protect the rights of the girl child. Implementation steps were assigned to the various players in the international community, including international financial institutions. Non-governmental organizations, the business sector and the media will assume implementation responsibility along with governments.

The Platform was developed through an extensive participatory process, which included regional conferences for the first time in the history of the United Nations. The Presbyterian Church in Canada was represented on the International Planning Committee by Barbara McLean, at largely her own expense. She participated in the regional conference as well as in preparatory meetings.

The Ecumenical Working Group, which met to prepare for Beijing, has held some post-Beijing events. Church women have been part of workshops across the country. A book of impressions is being prepared with some financial assistance from the Anglican Church of Canada, The Presbyterian Church in Canada and other denominations.

ECUMENICAL DECADE OF CHURCHES IN SOLIDARITY WITH WOMEN AND SOCIETY

The Presbyterian Co-ordinating Group followed with interest and prayerful support in 1995 the UN Fourth World Conference on Women. On December 12, 1995, it sponsored an event "To Beijing With Barbara McLean" which gave people at Church Offices an opportunity to hear about Beijing.

A second bulletin insert was sent out in the PCPak in May 1995. A third insert is planned for May 1996, on why agencies such as Presbyterian World Service and Development, Canadian International Development Agency (CIDA), and the like, have a gender focus.

The National Decade Co-ordinating Group is making plans for a 1998 celebration to highlight the end of the Decade. Barbara Woodruff continues to represent The Presbyterian Church in Canada on this Committee. In relation to the National Group, an Ecumenical Decade group of about 10 men has been meeting. They produced a paper entitled "Ten Theological Statements."

The Presbyterian Decade group sees acting as a clearing house for issues around women, the Decade, social justice, and related matters as one of its functions.

Due to staff changes at the Church Office, there were, regrettably, changes in Committee membership. We, however, look toward celebrating the end of the Decade and a continuing commitment to justice for all God's people.

SUPPLEMENTARY REPORT

CANADIAN COUNCIL OF CHURCHES

Commission on Faith and Witness re Consensus on Euthanasia and Assisted Suicide

Much discussion is being generated in both public and private forums on the changing of Canadian law and practice to accept so called “new” approaches to death and dying. The Commission on Faith and Witness of the Canadian Council of Churches has surveyed the ethical positions of its member churches and has discovered a remarkable Christian consensus on these issues.

Christian thought through the ages has always understood that life is entrusted to us by God. Similar to views reflected in other religious traditions, life is seen as something larger than any person’s “ownership” of it and, therefore, is not our’s to discard. Canadian Council of Churches member churches do not accept the legalization of euthanasia or assisted suicide.

The churches have a long history of providing all forms of health care, healing and support for the suffering and dying. More recently, they have evaluated and agreed to the provision of drug therapies and palliative care which attempt to alleviate pain and maintain dignity of life even at the moment of death. Christians are called by God to form caring communities which make God’s love real for those who are suffering or facing death.

Christians believe they share with other members of society a concern for the protection and respect of life. To change law and practice to enable a person to take his or her own life, or the life of another, would determine the ultimate respect for human life itself. In all they do, people must affirm and revere the natural desire to live, both in themselves and in those they love most dearly. This commitment gives all members of society, especially the most vulnerable, the assurance that they will be supported in all circumstances of their lives.

The Faith and Witness Commission has used definitions for euthanasia and assisted suicide developed by the Canadian Coalition Against Euthanasia. Euthanasia is deliberately killing someone by action or omission, with or without that person’s consent, for compassionate reasons. Euthanasia does not include: withholding or withdrawing medical treatment when its burdens on the dying person outweigh its benefits; giving drugs to relieve pain, even if the unintended effect is to shorten life; respecting a person’s refusal of treatment or request to discontinue treatment. Assisted suicide is to provide information or the means for a person to take his or her own life.

Recommendation No. 3 (adopted, p. 41)

That the foregoing consensus statement be accepted and encourage the Faith and Witness Commission to continue working on this subject.

Ruth Syme
Convener

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original Indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the Church’s appreciation for the gift, the Fund was renamed the Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of our Church and their families and they hoped that their generosity might prompt and encourage the beneficence of others.

The Fund is administered by nine Appointers who are governed by the strict terms of the original Indenture: three are appointed by the Assembly Council, three by the Life and Missions agency, and three are ex officio members. They are not constituted as a regular Board or Committee of the General Assembly, but annual reports are submitted to the Assembly for information.

To be eligible for benefits from the Fund, family income must be less than \$5,000 above minimum stipend. During the past year, all eligible ministers have received \$300 per annum and all eligible children have received \$350 per annum from the Fund. An additional Christmas gift of \$300 was given to each eligible minister and each eligible child. For the period April 1, 1995, through March 31, 1996, a total of 58 ministers and 118 children were eligible to receive gifts from the Fund for a total of \$105,139.

Also, a Christmas gift was sent to 13 ministers on the disabled list for a total of \$3,750. A total of \$2,250 was transferred to the Committee on Benevolences to help cover payments to single parents and seven ministers who are receiving \$125 per month for a year.

Letters of thanks that we receive indicate rising levels of hardship among our ministers and their families who are on minimum stipend. For this reason, the Appointers continue to appeal to the members of our churches for additional gifts to the capital of the Fund so that the ministers of our Church and their children who are most in need may continue to receive help.

Clerks of Presbytery are annually supplied with application forms to be put into the hands of married ministers who are serving the church at the level of the General Assembly minimum stipend. Those whose stipends are marginally above the minimum should also apply for consideration.

The Appointers are deeply grateful to the Rev. J. P. Ian Morrison, Associate Secretary, Canada Ministries, who serves as the Secretary of the Appointers; to Mrs. Mary M. Taylor, Administrator, Canada Ministries, for handling the processing of all applications, the sending out of the gifts, and the binding of letters of appreciation, which are sent to the members of the Paterson family, who maintain a serious interest in the work of the Fund; and to Donald A. Taylor, Chief Financial Officer of the Support Services Department, whose regular financial advice and counsel are greatly appreciated.

Finally, the Appointers are grateful for the privilege of helping the ministers of our Church and their families who are most in need and we earnestly seek the continued support and encouragement of the members of our churches.

Recommendation No. 1 (adopted, p. 21)

That the need for infusions of capital in order to maintain the gifts at their present level be drawn to the attention of sessions and to the members of the Church at large.

MINUTE OF APPRECIATION FOR THE REV. DR. ARTHUR W. CURRIE

It happened in St. Andrew's Church, Ottawa, February 1951, the Rev. Dr. Ian Burnett preached what is called the "million dollar sermon". He preached on the need of ministers and their families and one of his congregation, Senator Norman M. Paterson, was listening. Senator Paterson responded by giving what was then an anonymous gift of one million dollars to begin a fund to assist needy ministers, their wives and children ... a fund that was later added to by the Paterson Foundation and other bequests by generous people.

As successor to Dr. Burnett in the pulpit of St. Andrew's, the Rev. Dr. Arthur W. Currie was made an Appointor of the Fund in 1961. In 1979 he assumed the position of Convener. He has served with utmost diligence and faithfulness, ever concerned for needy ministers across the whole of our church. Dr. Currie enjoyed the privilege of ministering to Senator Paterson for twenty-two years prior to his death, reporting to the meetings of General Assembly across the years, receiving letters of appreciation from grateful recipients as well as having a hand in directing additional monies to the Fund as he served our Church across the nation during his moderatorial year.

The Appointers express these words of tribute and heartfelt gratitude for Dr. Currie's endeavours in fulfilling the wish of Senator Paterson for the greater good of so many people. Those who have worked with him are deeply grateful for his ardent concern, his devotion to the cause and his leadership in the Committee.

With all good wishes as you continue your retirement at the West coast, we, the Appointers of the Fund, and The Presbyterian Church in Canada thank you for your long years of tireless ministry.

Recommendation No. 2 (adopted, p. [21](#))

That the Minute of Appreciation for the Rev. Dr. Arthur W. Currie be adopted.

Recommendation No. 3 (adopted, p. [21](#))

That this report be received for information.

Arthur W. Currie
Convener

J. P. Ian Morrison
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 122nd General Assembly:

How appropriate, historically, for the 1996 Assembly to be held in Charlottetown, the cradle of Canada, and home to Zion Church, the largest congregation in the Maritimes, which over time has provided so many men and women for the Lord's work in Canada and overseas. Despite drastic budget restraints in the past year, your Committee has taken new initiatives and turned dreams into reality.

NATIONAL PRESBYTERIAN MUSEUM

On March 1, 1996, the National Presbyterian Museum opened the doors of its new facilities, provided gratis by Erskine Church, Hamilton. The Assembly Council has given approval in principle to a financial campaign for a permanent site, probably in Toronto, but that is still being negotiated. A business plan is being prepared for the Council. Because of overcrowding at the Church Archives at 11 Soho Street, acquisitions are being strictly curtailed and limited to microfilmed archival materials. Artifacts such as books, flags, statuary, communion tokens, pictures, plaques, trophies, flags and banners are being collected to be catalogued and displayed in the new museum. Materials that are not classified as archival records, but are of historical value, are now welcomed. Inquiries about depositing or viewing materials should be directed to the Committee. When changes take place in the Church and when congregations close, we need to ensure that material of historical importance does not disappear. The National Presbyterian Museum will meet this need. Contributions of shelving, chairs, and other furnishings are now in place. Recent acquisitions include church music books, a silver trowel, tokens, communion beaker, and a Boys' Brigade collection of badges, uniforms, and other memorabilia. The Committee on History is planning to develop a nineteenth-century church library in the museum.

Recommendation No. 1 (adopted, p. [43](#))

That the Church be informed of the opening of the National Presbyterian Museum and that the constituency be encouraged to deposit artifacts of historical interest for cataloguing and display with the Committee on History.

ARCHIVES

Since 1974, when the Church Archives were transferred to spacious, air-conditioned, temperature-controlled facilities in Knox College, the depository has annually increased its holdings and its use by the Church. In 1994, and again in 1995, for instance, over 3,000 inquiries were received. In the same year, the Archives were forced to vacate the premises at 59 St. George Street because of moisture and water problems, and the new site on Soho Street was secured. Budget cuts reduced staff by 50 per cent. In addition the Archivist, the sole remaining employee, is required to spend time at Church Offices because of responsibilities related to Records Management. The Committee recognizes the limitations placed upon the Archives by budget restraints, but is quick to pay tribute to Archivist Kim Arnold, and to the Archivist Emeritus, Dr. T.M. Bailey, together with Janet Bailey, Margaret Waterman, and Betty and Roy Arnold, whose voluntary labours are of inestimable value to the Church. Additional volunteers are being sought through the volunteer program at 50 Wynford Drive.

Recent acquisitions include a record of the diary of the Rev. Robert Jamieson, first missionary of the Canada Presbyterian Church to British Columbia, covering travels in 1870 and 1877, and a video tape on Western missions by the Rev. George Johnston.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

In September, Knox College was the venue for the Twentieth Anniversary and Annual Meeting of the Canadian Society of Presbyterian History. The Constitution was approved as amended, a presentation made to Dr. John Moir, and tribute paid to the late Rev. Dr. Robert Mathewson, Knox College Professor of Historical Theology. Papers included "Isaac Buchanan - Autopsy of a Presbyterian Layman", by T. Melville Bailey, "The Stool of Repentance" - discipline in Victorian Canadian Presbyterianism, by John Moir, and Carey Nieuwhof's "Rise of a Legislative Agenda and the Decline in Congregational Activity in Canadian Presbyterianism, 1875-1925". Anyone interested is welcome to attend the next meeting of the Society on Saturday morning, September 28th at Knox College.

HISTORY PRIZES

The Committee is pleased to announce the winners of this year's History Prizes. "Response to Challenge", a history of the Presbyterian Church in Ontario's Grey-Bruce Counties, written by the Rev. Ken Barker, is the recipient of the congregational prize. "The Burning Bush and a Few Acres of Snow" edited by Principal William Klempa, is awarded the prize for scholarly research. Authors are invited to submit histories focused on Canadian Presbyterian themes to be considered for these annual awards.

PRESBYTERIAN HISTORY

Under the capable editorship of the Rev. Peter Bush, and under a new masthead, two issues of Presbyterian History were distributed to every pastoral charge and to individual subscribers. Articles included John Vaudry's "The Rev. David Perrie - Father of 1925 in Maitland Presbytery" and a review of Dr. Brian Fraser's volume, "Church, College and Clergy" by Dr. Ian Rennie. The next issue is ready for publication. It contains an article on the ideological position of Principal Caven, although drastic budgetary cuts may postpone the printing of this issue.

1996 BUDGET

The Committee reports that its expenditures in 1995 were kept within its \$4,000 annual budget. However, this was only possible because the Secretary decided not to submit bills for printing and postage. We ask the Assembly to note that this Committee has no paid staff or secretarial help, with all correspondence undertaken gratis by its members.

This is the only committee of Assembly that did not have its budget restored for 1996, and thus was allocated \$2,500 rather than \$4,000. This Committee considers itself a cost-effective, valued and valuable arm of the Church, and submits that any amount less than \$4,000 in 1996 will prevent it from fulfilling the responsibilities mandated by Assembly.

Recommendation No. 2 (adopted, p. 43)

That the 1996 Budget of the Committee on History be \$4,000.

HANDBOOK FOR CANADIAN PRESBYTERIANS

This long sought-for volume, compiled by Dr. John Moir and listing thousands of definitions of terminology used by Presbyterians in the courts of the Church, is now being published and should prove a "must" for ruling and teaching elders involved in ecclesiastical courts. The Committee expresses its appreciation to the Presbyterian Record Committee for financially bringing this project to a successful conclusion.

OTHER PUBLICATIONS - MICROFILMING

Publications available through the Committee and the Archives office include three different volumes in the series "Called to Witness", archival and microfilm pamphlets as well as how-to books for writing congregational histories. The Committee urges Church courts to bring the microfilming of their official documents up-to-date and to deposit a copy in the Archives, as required by decision of Assembly.

John A. Johnston
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 122nd General Assembly:

“All human organizations must encapsulate in their structures the love of God for the world by incorporating God’s governance in the exercise of freedom. They must recognize the image of God in every human being as the foundation of human rights and dignity, but not a foundation of human racial, class, material or gender hierarchies. It is due to God’s act of grace that God gives rights to all to partake of God’s divine governance in creation.” Timothy M. Njoya, E.H. Johnson Address, 1995.

PREAMBLE

This year’s report considers some of the most difficult issues of our day: the linkages between human rights and Canada’s trade and development policies. We look at five countries with which Canada has historical economic ties and in which our denomination has church partners: Cuba, Kenya, Nigeria, China and Guatemala. In all these countries, our strategy for human rights advocacy is closely linked to these important and long-standing partnerships.

In a supplementary response to an overture to the 1995 Assembly, we look at our response as a Church and a nation to a world that is increasingly on the move. When basic human rights are threatened, whether by persecution, war, environmental crisis, or economic distress, people are forced to leave their homes. When they come in person to our door in Canada seeking help, how should we respond? As followers of Jesus Christ, we live in the light of the tradition from the early Old Testament of respect for the stranger and “the alien who resides among you” (Exodus 12:49).

The way Canadian foreign policy addresses human rights violations is directly influenced by the effects that criticism of these violations may have on trade relationships with these countries. When the Canadian economy seems fragile and many Canadians are struggling to live on lower incomes or joining the ranks of the poor, it is understandable that many see Canada’s economic interests as the foremost goal of foreign policy.

When The Presbyterian Church in Canada criticizes human rights violations in other countries, it also considers the effect that such criticisms may have on partner churches in these countries. These partnerships reflect many generations of mission. In a post-colonial age, we still have a responsibility to act in ways that uphold and preserve their health and safety. We must support both our partner’s vision and the day-to-day struggles they encounter and seek to overcome in the name of the one God. And what about the “log” in our own eye (Matthew 7:3-5)? We have human rights questions of our own: unsettled native land claims, desperate conditions in parts of our North, and declining standards of health care and education for many. Yet if these concerns blunt our resolution to respond to the gospel witness to justice, we must admit what our silence on human rights means. In one place, it may mean that child labour will continue, and the intricate rugs that we prize will still be woven by tiny hands under inadequate lights. In another place, it may mean that protesters will be tortured and government opponents executed.

Silence then is not our option. The challenge is to know just who will pay the price for our advocacy on a particular issue. If we are forced to a choice that inflicts less suffering than another choice, we must be prepared to share that pain in our own choices about our lives and our country. We invite you to share in the burden of judging ourselves and other countries as we struggle with these questions.

A THEOLOGY OF HUMAN RIGHTS

God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.

God’s justice is seen
when we deal fairly with each other

and strive to change customs and practices that oppress and enslave others.

Justice involves protecting the rights of others.
It protests against everything that destroys human dignity.

Justice requires concern for the poor of the world.
It seeks the best way to create well-being in every society.
It is concerned about employment, education, and health, as well as rights and responsibilities.

Living Faith 8.4.1-4

The familiar language of our faith is that of privileges and responsibilities, grace and obligation. Central to our theology is the doctrine of the pervasiveness of sin in a rebellious human creation, sin that has precluded any claim to rights. But as the great Mosaic covenant promised, Yahweh became God to Israel, and Israel God's people. Israel, and we, live under Law and Promise alike. The word "rights" appears only 14 times in Scripture, whereas words like "duties" and "commandments" appear more than 230 times. But the prophets, Jesus, and the apostles denounced those who neglected those responsibilities and obligations that uphold the dignity of human beings created in God's image. Amos chastised Israel for its injustice to the poor: using false balances to cheat the peasantry of true value for their produce; enslaving or indenturing their labour for silver; or collecting the wheat left over from the harvest for the owner's profit instead of reserving it for the poor under the Law. Micah wrote that Zion was built with blood, that the judges were bribed while the nation lulled itself with the claim, "Surely the Lord is with us!" (Mic 3:11) The book of Isaiah denounced the scoundrels in control of the land who grew rich, fat and sleek while the orphan and the needy went without.

Matthew calls us to respect the poor and needy, who bear the imprint of God, especially if their economic condition is desperate.

'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ...' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me' (Matt. 25:37-39, *NRSV*).

In Luke, the rich man and Lazarus find themselves exchanging places, as God judged the rich for the earthly suffering and inequality experienced by the poor (Luke 16:1-31). James berates the rich for angering God by withholding wages through fraud and oppressing the poor (James 5:1-6).

When the law is biased, when the poor are oppressed, when the stranger is turned away, when the prisoner is forgotten, human rights are violated (Amos 8:4-6; Micah 3:9-11; Isaiah 3:13-15; Jeremiah 5:26-28). These calls for justice were pleas to more powerful social groups such as religious or civil leaders, landowners, families, or ethnic groups to protect the human rights of those seeking justice in courts, of tenants and labourers, of the widow and the orphan, of the stranger in Israel, or the refugee in Babylon. Over the centuries, Christians have been tempted to use the Bible to defend slavery in the name of property rights, or executions in the name of communal rights to security. But our understanding of human rights must be grounded in the whole thrust of the gospel—that peace and justice includes the welfare of all. Within the patriarchy of New Testament society, Jesus' treatment of women and children was a radical challenge.

The temptation to divorce human relationships from worshipping God can be seen in the history of how we have translated the biblical language of justice with its rich meanings. The Hebrew *sedeq* and the Greek *dikaiousune* appear sometimes in English as "righteousness" and sometimes as "justice". In contemporary language, these words have different meanings. These differences reflect historic dichotomies in our culture between sacred and secular, private and public, spiritual and physical, moral and political. These differences have often resulted the

compartmentalization of devotional love of God and activist love of neighbour. This has often marginalized the churches from public debates, mutually impoverishing both sides of the divide.

As our historic Shorter Catechism begins, our chief priority is to love and enjoy God. But we have often failed to recognize that human rights are part of our love for God. Jesus invoked the Old Testament's linking of love of God and human relationships in the two-fold commandment (Deuteronomy 6:5; Leviticus 19:1-35; Matthew 22:34-40; Mark 12:28-34; Luke 10:25-28). We cannot love God without loving our neighbour (I John 2:3-16). Our response to Jesus' invocation of the prophetic call for justice at the Nazarene gathering (Luke 4:16- 21) is inextricably bound up in our experience of God's grace. The activist love of neighbour reflected in our concern for human rights flows inexorably out of a faithful devotional love of God.

Further Reading:

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National Council of Churches of Christ in the USA, *Life in All Its Fullness: The Word of God & Human Rights*, New York: American Bible Society, 1976

Njoya, Rev. Dr. Timothy, "God's Pain and Future Responsibility", Nairobi, Kenya, 1995 (available from International Ministries).

Weingartner, Erich, *The Role of the Churches in the Struggle for Human Rights*, Waterloo: Institute for Christian Ethics, Waterloo Lutheran Seminary, 1993.

-----, *Protecting Human Rights: A Practical Handbook*, Geneva: Churches' Human Rights Programme in the Conference on Security and Co-operation in Europe, 1994

THE LANGUAGE OF HUMAN RIGHTS

For many in the world, debating the language of human rights is an idle luxury, lost amid an ongoing struggle for food, water and land. Some "rights" are perceived as more valuable than others in certain quarters, especially among the privileged. Some like us try to stand with our brothers and sisters who struggle for rights that we enjoy, while at the same time benefiting from the consequences of their suffering, whether it be things we can buy cheaply or profitable investments.

When human interests, claims, needs or concerns are seen as fundamental to being human, these claims come to be defined as rights. The language of human rights gives these claims weight and legitimacy and requires states to listen to them. The secular language of human rights reflects its own history. Contemporary international statements on human rights evolved from the Universal Declaration of Human Rights (1948). The Declaration was intended as a first step in the formulation of the International Bill of Human Rights, which would transform the moral principles into treaty provisions that establish legal obligations on the part of each ratifying state.

The elaboration of human rights became a three-decade long undertaking that culminated in 1976 with the entry into force of three instruments: The International Covenant on Economic, Social and Cultural Rights; the International Covenant on Civil and Political Rights; and the Optional Protocol to the latter. The Covenants oblige those countries that sign and ratify them to recognize and protect a wide range of human rights, while the optional protocol provides mechanisms for individual and state complaints. What was originally meant to be a single covenant became two instead.

In the Cold War context, the East-West division manifested itself in a schism between two groups of human rights: civil and political; and economic and social. To a large extent, the concept of "cultural rights" was ignored by both sides until the resurgence of ethnic minorities and the claims for justice from aboriginal peoples forced cultural rights back on to the international human rights agenda.

For too long human rights and development have remained separate entities, using different language and working from what were perceived to be different priorities. Human rights violations have most often been thought of in terms of civil and political rights: for example, the protection of individuals from torture, illegal detention, enforced disappearance or execution; or principles such as electoral freedoms, access to an independent judiciary and, more contentiously defined, freedom of expression. Yet such rights are meaningless when individuals are too hungry, sick, or marginalized by illiteracy or barriers based on class or ethnicity to exercise such rights.

Though the language of indivisibility and interdependence (of the two sets of rights) has been used since the 1960s, rarely has it been put into practice by either Northern or Southern nations. Leaders of Northern nations have tended to hail the end of insurgency movements and the calling of elections as sufficient signs of democracy to justify ending a country's examination by the United Nations Commission on Human Rights, yet do little to ensure that the economic and social conditions that exacerbated or generated the conflict are addressed. While advancing economic and social reforms, many leaders of Southern nations have overlooked or downplayed violations of civil and political rights. Both adhere to some form of "trickle down" theory: that the other group of rights will be the natural outcome once that group of rights to which primacy has been accorded is secured.

The United Nations Declaration on the Right to Development in 1986 was an attempt to bridge this gap. Its enunciation of economic, social and cultural rights includes the right to work, the right to an adequate standard of living, and access to health care and education. But civil and political rights are also integral to development: the enjoyment of the economic and social benefits of development are meaningless where civil and political rights are repressed or abused. It is precisely when people pursue their right to a fair wage, shelter, or food that they find their rights to dissent, to assembly and to protest curtailed. Yet we still hear the argument that, while the International Covenant on Civil and Political Rights names basic rights, the International Covenant on Economic, Social and Cultural Rights identifies only basic needs; goals to be striven for.

The preamble to the Declaration on the Right to Development recognizes the comprehensive nature of development, and its second article locates the central actor and subject of development in the human person, rather than the nation or economy. Article 2 emphasizes an individual's right not to a particular political or social outcome, but to participation in defining that outcome. However, participation is not just a means to an end, but an end in itself, since the level and quality of participation becomes an indicator of progress.

The most recent in a six-year sequence of UN-sponsored international conferences took place in Beijing in September 1995. The Presbyterian Church in Canada was represented at the Fourth World Conference on Women and the parallel NGO Forum, 50 kilometres away in Huairou. The recognition of women's rights as human rights was the result of a hard-fought battle at the 1993 UN Conference on Human Rights in Vienna. The Beijing Conference recognized rape as a war crime for the first time and highlighted the plight of refugee women. The international community agreed to a document that stated that equality begins in the home, where men and women bear equal responsibilities. Over half of UN member states made concrete commitments. The UN Commission on the Status of Women meeting in the spring of 1996 started planning follow-up actions.

For women in many countries, the achievements of the past few years are significant and it is crucial that this momentum be maintained. The Church can show its support for these milestones through the Ecumenical Decade of the Churches in Solidarity with Women (1988-1998) and by continuing our participation in the monitoring of Canada's compliance with the commitments it has made in the Beijing Declaration and Programme of Action, recognizing that much more work remains to be done.

With the end of the Cold War and the rise of anti-state interventionist politics and laissez-faire economics among Northern governing elites, the whole political environment around human rights has changed. The protection of civil and political rights as well as economic, social and cultural rights is now often subordinated to increased economic globalization through trade and investment as a "higher" political goal.

As citizens, our response to human rights violations is also constrained by our own and our media's cultural biases. Consider Bosnia and Rwanda in April 1994: the number of casualties in Rwanda was 20 times that in the Balkans, but the number of UN troops in the Balkans was 160 times greater than that in Rwanda ("Challenges for the Future: the Human Rights Work of the Canadian Churches", A Discussion paper of the International Affairs Committee of the Canadian Council of Churches, May 1994).

We must also ask ourselves to what extent we react more to the deaths of the prominent and articulate than to the deaths of the obscure. We must apply the same human rights standards to ourselves that we demand of others. The church must proclaim that civil, political, economic, social and cultural rights are indivisible and of equal importance. Development that is effective and holistic must secure and protect all these rights for all God's children.

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Presbyterian Church (USA), Human Rights Update (annual), Louisville, Kentucky.

United Nations, The International Bill of Human Rights (Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights, International Covenant on Civil and Political Rights and Optional Protocols), New York, 1993

-----, Declaration on the Right to Development, 1986 (available from Justice Ministries).

Human Rights Quarterly - an academic journal

HUMAN RIGHTS AND CANADIAN FOREIGN POLICY

We can mobilize public opinion through our churches and through non-governmental organizations to challenge governments and opposition movements who violate fundamental political, civil, economic, social and cultural rights. As citizens, we must also bring human rights concerns to the goals of Canadian foreign policy. These goals have generally been the advancement of Canadian interests (more often economic than strategic, given our place on the world stage), and the upholding of certain political values not uniquely Canadian, such as liberal democracy and minimum social standards, including education, health care, employment support and shelter. These two goals seem often at odds. However, many have argued that Canada's long-run security will ultimately depend on how well we have addressed global problems of war, poverty and environmental degradation.

Our government undertakes a range of measures to respond to human rights violations, usually violations of civil and political rights. In addition to bilateral, or country-to-country, relations, the places where Canada can make these responses include a variety of diplomatic and non-governmental bodies, some with explicit reference to the protection of human rights within their mandates. These include not just the obvious, such as the Commonwealth, the Francophonie or UN-affiliated organizations, but regional ones such as the Organization of American States or the Association of South East Asian Nations, to which Canada belongs as a state with a Pacific border.

These measures range from simply raising human rights concerns within discussions of other issues, to formal diplomatic protests or the use of armed forces in the form of United Nations peacekeeping missions. In between lies the linkage of human rights concerns to our economic ties with a particular nation, whether that link is through aid, investment, or trade. It is these linkages in Canadian foreign policy, or the lack thereof, that have raised considerable public concern in the last few years and are the major sub-theme of this report.

In the case of aid, the Canadian International Development Agency (CIDA) has been urged by successive reviews to promote an understanding of development that includes human rights. The non-governmental organization (NGO) division of CIDA is now assisting programs to promote human rights and democratic development, even within countries experiencing severe abuses.

The severe cuts that CIDA has experienced in recent years lessen its capacity in this area, as in others. The suspension of Canadian aid is one of the Canadian government's policy options in applying pressure to countries known to be abusing human rights. In this context human rights are often defined narrowly as civil and political rights, and such pressure is almost never applied to countries with which Canada has significant trading relations.

Recent (1994 and 1995) government statements on the general relationship between human rights concerns and trade relations have stressed using simply quiet diplomacy with major trading partners on human rights issues. Representatives of Canadian export businesses claim that developing close economic ties with human rights abusers will eventually lead such states to improve their human rights situation. In this debate, again, human rights usually refer to the narrow sense of civil and political rights only. Government and business also argue that unless many countries take the same measures together, there is no point in one country taking a stand.

Historically, the record of sweeping sanctions and total trade embargoes is mixed. Depending on a particular political and economic context, sanctions may be difficult to enforce, or produce contradictory effects. Moreover, sanctions are often applied inconsistently. In 1995, Canada maintained only three total trade embargoes: against the Serb-controlled Yugoslav regime, Libya (over the Lockerbie jet bombing), and Iraq (in the wake of the Gulf war). Other territorial invasions (for example, the Indonesian occupation of East Timor) or internal oppression (for example, of the Kurds) or state-funded bombings of external civilian targets (for example, attacks by US supported Nicaraguan contras on health clinics) have not prompted similar Canadian sanctions.

In the case of Iraq, according to Middle East Christians, the United Nations and others, it is clear that the use of total rather than selective sanctions has hurt ordinary Iraqis without influencing the Iraqi regime. For these reasons, the 1993 General Assembly urged the Canadian government "to press for the lifting of non-military sanctions against Iraq."

Similar sorts of arguments were raised in the debate over sanctions against the apartheid regime of South Africa. In that debate, however, church leaders and reformers within that country made the decision on which was the lesser of two evils and called for total sanctions. Most analysts agree that the world economic embargo did hasten the end of apartheid.

Analysts of Canadian foreign policy who are also concerned about human rights argue for the greater use of selective sanctions and incentives and that Canada should be willing to take its own stand instead of waiting for an international movement to join. They point out that in the cases of countries such as Indonesia, where Canada has engaged in quiet diplomacy and increased economic ties for two decades, the human rights situation has not improved. In a speech to an NGO gathering in Ottawa in February, the new Minister of Foreign Affairs, Lloyd Axworthy, took pains to distance himself from what he called the false dichotomizing of human rights and trade. The speech appeared to signal an increasing sensitivity in Foreign Affairs and International Trade to growing criticism of the government's policy of abandoning human rights conditionality in trade relations. It remains to be seen if this sensitivity issues in any changes to a position that has regarded the relationship between human rights and trade as strictly positive. The government sees trade as a positive instrument of democratic development. The data and experience of churches (and other NGOs) and partners around the world support a different view: undemocratic governments who tend to continue undemocratic practices in their search for investment from multinational corporations in search of favourable tax environments, cheap labour and a minimum of regulation, and a system of liberalized trade that tends to increase rather than decrease the gap between the rich and the poor.

A topic that requires a report of its own from this committee is Canada's arms sales to countries experiencing human rights violations. These exports are documented annually by Project Ploughshares, whose recommendations were endorsed editorially by the Globe and Mail.

Recommendation No. 1 (adopted, p. 48)

That the efforts of CIDA to promote human rights and democratic development be recognized and affirmed.

Recommendation No. 2 (adopted, p. 48)

That the Canadian government be encouraged to respond further to public support for a re-emphasis of human rights concerns in Canada's trade policies with clear policy directions.

Further Reading:

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CUBA

The case of Cuba is a good example of a simultaneously inconsistent and ineffective use of trade embargoes. While overlooking far more severe human rights violations committed by right-wing regimes in the Americas and elsewhere and according Most Favoured Nation status to China, the United States has maintained a total trade embargo against Cuba since the early 1960s. This has resulted in extreme hardship to the Cuban people, particularly since the end of aid from the former Soviet Union, with severe shortages of medicines and health or agriculture related technology. Moreover, the trade embargo has contributed to Cuban President Fidel Castro's entrenched power and popularity by providing Cuba with an obvious and ongoing antagonist.

The other extreme from the United States embargo is evident in the eagerness of some Canadian businesses to minimize human rights concerns in their support of greater trade with Cuba. They point to a "workforce [that] is the best educated in Latin America with a literacy rate on a par with Canada's" as well as a "wealth of technological expertise" (Report on Business Magazine, December 1995, p. 52). After Puerto Rico, Canada is Cuba's second largest trading partner, selling food, machinery and parts, and importing nickel, sugar and fish. This trading relationship has frequently been challenged in Washington, most recently (March) by the Helms-Burton bill, which provides for punitive trade or legal actions against Canadian companies active in Cuba. The bill passed easily in an election year and in the context of Cuba's downing of two Miami-based airplanes after what Havana called prolonged and illegal harassment within the bounds of Cuban airspace. The Canadian government, as well as businesses threatened by the extraterritorial reach of the legislation, has called repeatedly for waivers exempting Canadian companies from the legislation (a request that is unlikely to be granted).

The highly politicized human rights debate on Cuba is also a good example of the dichotomizing of civil and political rights from economic, social and cultural rights. While one side demonizes the Castro government, ignoring Cuba's achievements in the area of economic rights, the Castro government regards the restriction of civil and political rights as a reasonable price to pay in a command economy. In the Canadian government's brief to NGOs (February 1996), it

acknowledged that while there has not been a systematic pattern of rights violations in areas such as torture or disappearances, hundreds of political prisoners suffer difficult prison conditions. The brief commended Cuba's record on economic and social rights as well as its improving record on freedom of religion. So while there are indeed abuses of Cubans' rights to associate, to leave, to express dissent, and to form and join trade unions, and limitations on freedom of opinion, expression and the press, Cuba is the object of a high level of scrutiny while other countries with outrageous human rights records do not even appear on the UN's agenda. Colombia is an egregious example. Other rights-violating countries valued as significant commercial partners, such as China and Indonesia, avoid any substantive scrutiny or sanction.

Although Canada has maintained trade links with Cuba, Canada has often but not always supported the United States on various condemnations of Cuba's human rights record. For example, in 1992 Canada voted in favour of a UN resolution condemning the United States embargo and in 1993 Canada abstained from a similar resolution. As a result of Cuban involvement in Angola, Canada cut off overseas development assistance in 1978. The Canadian government's failure to officially respond to the hurricane of March 1993 and its belated response to the subsequent optic neuritis epidemic have been strongly criticized. Canada resumed aid in June 1994, and officially called for ending the isolation of Cuba within the region. In March 1995, Cuba's most senior diplomat met with Canadian government officials to discuss trade, co-operation and democratic development.

A policy that promotes the realization of all human rights for Cubans is clearly warranted. But determining and articulating this policy will be challenging. The forward-looking voice in Cuba is increasingly heard amongst those church leaders who have begun carefully to balance their support of the gains of the Revolution in the areas of economic and social rights with a critique of state violations of civil and political rights. The Presbyterian Church in Canada has not had significant mission and development links with Cuban partners but is in the process of developing a closer and more official relationship with the Reformed Presbyterian Church of Cuba. Since 1983, The Presbyterian Church in Canada has worked with the Reformed Presbyterian Church of Cuba on projects to raise small domestic animals and replace imported powdered milk with locally produced fluid milk.

Recommendation No. 3 (adopted, p. 48)

That greetings be sent to the Reformed Presbyterian Church of Cuba, conveying the Assembly's prayer and support for the Church's faith and work and our commitment to accompany them in a time of change and challenge.

Recommendation No. 4 (amended and adopted, p. 48)

That the Canadian government's objection to US legislation that seeks to impose its provisions on other countries be supported and affirmed.

Further Reading:

Kirk, John M., *Back in business: Canada-Cuba relations after 50 years*, Canadian Foundation for the Americas, 1995.

Gonzalez, Orestes, Speech to the 121st General Assembly, Waterloo, Ontario, June 1995.

Cuba Info, Johns Hopkins University

Cuba News, Miami: Miami Herald

Cuba Business, London

Cuba Update, New York

KENYA

Despite a bloody struggle for Kenya's independence, achieved in 1963, ethnic politics and political intrigue in a one-party state were offset by relative prosperity up to the early 1970s. This was primarily due to first president Jomo Kenyatta's comparatively pro-Western policies, the West's paranoia about Soviet involvement in Africa (and consequent willingness to overlook

some indiscretions), and the rewards of nationalism at independence. However, in the late 1970s, the oil crisis in the Middle East and the collapse of coffee prices in Kenya triggered a foreign debt spiral that rising interest rates only aggravated.

Except for two years in the early 1990s, Kenya has experienced Structural Adjustment Programs (SAPs) since 1980. Cuts to funding from foreign donors and inefficient administration have increased child mortality to 75 per cent higher than its level in the 1960s, and life expectancy has been dramatically reduced. Inflation runs between 32 and 50 per cent a year, destabilizing the whole economy. Although three-fourths of the people are employed in agriculture, most of it non-waged subsistence, concentration on export crops, distribution problems, laws regarding transport of milk and crops, and government corruption have led to the return of famine in some regions.

In recent years, the Kenyan government has muted its criticism of SAPs, perhaps because the most severe effect is not on the governing elite. It has also supported its donors and lenders on such diplomatic fronts as the Gulf War. Some have suggested that it is this "pro-Western" attitude that has protected the Kenyan government from louder criticism of violations in both the narrow and inclusive sense of human rights. More credibly, governments fear that Kenya will cease its present willingness to host large numbers of regional refugees at United Nations camps, numbers that peaked in 1993 at roughly 300,000. This apprehension may tend to mute our government's and other governments' criticism of Kenya's human rights record.

A seriously flawed election in December 1992 left President Daniel Toroitich arap Moi and the ruling Kenya African National Union (KANU) in power with a divided opposition. The constitution of Kenya affirms its commitment to multi-party democracy, but the Moi government does not recognize its own constitution. It has targeted members of the opposition, journalists, clergy, and certain tribes for harassment, persecution, imprisonment and death. A December 1995 report from Amnesty International documents the widespread use of torture in Kenyan prisons and elsewhere.

The case of Koigi wa Wamwere, Charles Kuria, and G.G. Njuguna Ngengi is a high-profile human rights case that has focused international attention on abuses of political and judicial power in Kenya. Mr. Wamwere and Mr. Ngengi are former members of the Kenyan Parliament who are well-known for their human rights advocacy and support for democratic reform in Kenya. Mr. Kuria is Koigi's brother. Mr. Wamwere has been imprisoned and held without trial for long periods of time. He is currently serving a prison sentence for a crime that was politically fabricated. He and many other political detainees (at least 59 documented cases according to Amnesty International, but there are probably more) are at high risk of being killed in prison. A recent human rights urgent action initiative by way of Gustavo Gutierrez (Cornell) declared that: "Most Kenyan observers agree on the significance of this case that Koigi and his codefendants have come to represent the democracy movement and civil rights on trail in Kenya. The link between the outcomes of justice in this case and international confidence in future democratic, political and economic reforms is indisputable."

The Kenyan government has increasingly exploited land disputes in the Rift Valley and elsewhere to incite ethnic violence, resulting in the displacement of between 100,000 and 200,000 persons from a food producing region. The government's "security zones" (clash areas with access restricted to government-approved persons) are used to discourage church and non-governmental organizations from monitoring human rights violations in these zones and aiding those within them. Favouring its own ethnic group and political party, the government has also ignored increasingly explosive Muslim grievances.

Conditions at refugee and displaced persons camps are poor, unsanitary and unsafe, particularly for women and children. The number of street children and street families is escalating in Kenya. Many of these individuals are exploited by unscrupulous persons and used in the drug and prostitution trade. The incidence of HIV/AIDS, the numbers of children incarcerated in prisons and remand homes are increasing rapidly.

A recent report to the United Nations Commission on Human Rights from Canadian government and church leaders as well as The Presbyterian Church in Canada's mission partners argues that Kenya may be at increasing risk of civil war.

Recommendation No. 5 (adopted, p. 48)

That greetings be sent to the Presbyterian Church of East Africa, conveying the Assembly's prayer and support as they seek to express a faithful witness in a society increasingly experiencing civil and economic upheaval and human rights violations.

Recommendation No. 6 (adopted, p. 48)

That the work of the Inter-Church Coalition on Africa and others in advocating the release of political prisoners in Kenya such as Koigi wa Wamwere be supported.

Further Reading:

"Country Report: Kenya", United Nations Human Rights Commission, 1995.

Francis N. Kihiko (Presbyterian Church of East Africa), "Economic Situation in East Africa and its Effect on the Development Work of NGOs", October 1995.

NIGERIA

Since independence in 1960, Nigeria has been ruled by elected governments for only five years. Political and economic power has been concentrated in the northern states with political and economic elites being chiefly composed of members of the numerically dominant Hausa-Fulani, Yoruba and Igbo, although all three of these groups also include reformers.

After a decade of promises to return the country to civilian democratic rule, elections were held in June 1993, only to be annulled by then head of state General Ibrahim Babangida. The current regime headed by General Sani Abacha has been condemned both within and outside Nigeria for its repression and corruption. Large sums of money loaned to or earned by the Nigerian government through oil revenues are not accounted for; education and transportation structures and generally most infrastructures have been severely neglected.

Behind the events of the past year lies Nigeria's ongoing challenge of reconciling a nominally federalist but *de facto* centralist state with its many ethnic groups and regions. One scholar has recently characterized the decades-long conflict in Ogoniland as typical of internal colonialism defined by three characteristics:

1. ethnic-based political domination, which is used to expropriate the resources of the oil communities for the benefit of the dominant groups;
2. second, the alliance between the dominant groups, the oil companies and state enterprises, which restricts the minorities' access to the modern and more rewarding sectors of the oil economy;
3. and third, oil-based environmental degradation, which undermines the traditional peasant or fishing economy of the oil-producing areas without providing a viable economic alternative. (Ben Naanen, "Oil-producing Minorities and the Restructuring of Nigerian Federalism: The Case of the Ogoni People", *Journal of Commonwealth and Comparative Politics*, vol 33, no 1, March 1995, p. 46-78)

The "Ogoni Nine" were leaders of an environmentalist movement, the Movement for the Survival of the Ogoni People (MOSOP), who advocated for the right to self-government and thus indigenous participation in the responsible development of their resources. According to Amnesty International, in recent years hundreds of civilians have been killed in Ogoniland (in the southeast), some by government forces and most in inter-ethnic clashes apparently instigated by successive military governments. The Ogoni Nine were charged with inciting the murder of four pro-government Ogoni chiefs by a crowd in a May 1994 rally. Human rights groups agree that the trial was manifestly rigged; Amnesty International considers poet and writer Kenule Saro-Wiwa to have been a prisoner of conscience. Some evidence uncovered by British journalists suggests that the government itself was behind the May 1994 killings.

This trial brought the human rights situation in Nigeria greater international attention than it had hitherto received, though many countries including Canada had repeatedly and officially condemned the annulling of the 1993 elections. From within Nigeria, the Campaign for Democracy, representing approximately 35 human rights and pro-democracy groups, has called for not just formal diplomatic protests, but also "severe sanctions", a total embargo on oil and the sale of military equipment to Nigeria, cessation of aid and loans to the Nigerian government, a

freezing of assets held overseas by key members of the Nigerian government; suspension from the United Nations, a ban on new investment in Nigeria, and a ban on exports of oil industry-related technology. (Evidence, Minutes of the Standing Committee on Foreign Affairs and Trade, December 1995)

Thus far, the Commonwealth has suspended Nigeria's membership, and the World Bank has withdrawn support for a \$100 million loan. Canada briefly joined in diplomatic condemnations with the replacement of the High Commissioner with a temporary Acting official. Canada had ceased military exports to Nigeria in 1992. The Standing Committee on Foreign Affairs and International Trade has stated that it encourages "the government of Canada to take a strong leadership role in co-ordinating an enforceable oil embargo against Nigeria with the United States, the European Union (EU) and other partners to stop the military terror in Nigeria and to assist Nigeria to move towards peaceful democratic change." The European Union and the United States import 80 per cent of Nigerian oil, and although six European countries have already declared oil embargoes, Britain and the Netherlands have voted against an EU embargo. The United States also decided against an oil embargo.

Royal Dutch Shell produces about half of Nigeria's oil output and is a key player in the Ogoni oil development. Its recent actions have raised questions about business ethics and corporate responsibility. Quite apart from environmental damage, Shell was implicated in more disturbing incidents. According to Amnesty International, "in April 1993, troops hired by Shell to accompany its American multinational pipeline contractor Wilbros to lay more pipes in Ogoni, opened fire on protesters, killing one person and seriously injuring many [others]" (cited by Naanen p. 74).

By 1995 Shell had reportedly begun efforts to improve its record in Ogoniland, but since its venture is jointly with the Nigerian government Shell claims the latter "would not countenance the reduction on profits that would have followed from spending large sums of money on compensation and cleaning up pollution" (Manchester Guardian Weekly, 3 December 1995). The Economist has argued that Shell makes a convenient target to deflect public criticism from governments who were not strongly critical of Nigeria's human rights record until this year. World reaction appears to be punishing the Abacha regime not for human rights violations that had occurred before the executions this past fall, but for its attitude of defiance.

Nevertheless, Shell's decision hard upon the executions to continue the project from which the World Bank withdrew has also aroused much controversy. Shell protests that the project, Liquefied Natural Gas, will reduce gas flaring in the delta, an environmentally toxic practice that has been tolerated by the company for 30 years. Shell has stated that corporations must never intervene in the political process (in a full-page advertisement, *Globe and Mail*, Manchester Guardian Weekly and numerous other international newspapers, 21 November 1995). The involvement of Shell and other corporations in discussions of policy decisions concerning foreign debt and thus Structural Adjustment Programs, trade, taxation, labour laws, the environment, currency, investment, government spending and the like in both hemispheres lends a particular irony to the conclusion of the statement made by Shell International in the *Globe and Mail*: "The world where companies use their economic influence to prop up or bring down governments would be a frightening and bleak one indeed." Such a full-page advertisement on corporate involvement on an international issue has few precedents and suggests the extent of Shell's concern about the fallout from its actions.

Shell Canada Ltd. does not import Nigerian oil, though some argue that profits from Royal Dutch Shell Group's Nigerian operations benefit the entire global operation including the Canadian subsidiary. Canada imports a small amount of Nigerian oil mainly through Irving which has reportedly said it is prepared to be guided by Canadian government policy. Canada imported about \$600 million worth of crude oil in 1994, and \$444 million in the first three quarters of 1995; Nigerian oil constitutes roughly 12 per cent of total Canadian crude imports (*Globe and Mail*, 15 November 1995).

The Abacha regime has alternated between appearing to harden and acting on the defensive. It announced on October 1, 1995, that it will delay the return to civilian rule for three more years. On the other hand, it also launched a public relations campaign entitled "Not in our character" involving both the discrediting of the Ogoni nine and the improvement of Nigeria's image.

Abacha has also called a special consultative committee to advise him on how to prevent international isolation. In early January, the regime moved elected imprisoned President Abashood Abiola to better quarters, albeit still in detention. Abiola refused an offer of deportation.

Many countries in the region fear civil war in Nigeria and the loss of imported oil from Nigeria should the Shell venture be halted or an oil embargo imposed. Some fear that their own call for international scrutiny of Nigeria would encourage similar scrutiny of their own human rights record. Nelson Mandela has made the strongest criticism of the Abacha regime and has called for sanctions.

The international church community has condemned the executions of the Ogoni nine but remain divided on issues of sanctions or oil embargoes because of the concerns of partner churches within Nigeria for the safety and economic well-being of the people. The World Council of Churches has designated its largest anti-racism grant this year for the Ogoni, and the Council of Churches in Britain and Ireland has called for “tough economic sanctions” including an oil embargo.

The Presbyterian Church in Canada has important historic links with the Presbyterian Church of Nigeria (PCN). The relationship dates back to 1954 and the first placement of international staff in that country. During the Nigerian civil war The Presbyterian Church in Canada supported the provision and delivery of international humanitarian aid.

At its General Assembly in August of 1995, the Presbyterian Church of Nigeria passed a resolution urging the Nigerian churches to join in a day of prayer and repentance on September 30th towards the task of national healing. Other strong resolutions called on the military government to release political detainees and human rights activists; to commit itself to the return of Nigeria to civilian democratic rule as soon as possible; to take steps to purge “our polity of prevailing social ills, outstanding among which are: lawlessness, ... bribery, ... corruption, ... discrimination, ... injustice, ...” an ailing infrastructure and religious conflict. The government was also urged to implement an economic recovery program (PCN Yaba, Lagos, August 19-23, 1995). As a member of both the Christian Association of Nigeria (CAN) and the Christian Council of Nigeria (CCN), the PCN has participated in statements that have called on the international community to “stand firm in its efforts in the struggle for human rights and democracy in our nation” (CAN, Abeokuta, Ogun State, November 16, 1995).

Church partners in Canada and Nigeria have been talking about measures to effect change in Nigeria: these include a call for a freeze on international assets held by members of the military regime, a ban on international travel for the military rulers, a sports boycott and a variety of economic sanctions. At this point our Church has chosen not to speak out directly on the issue of Nigeria because of concern for protecting the residence visas of our International Ministries staff in Nigeria and the lack of any clear signal from our partner church regarding the best means for our Church to participate in the resolution of the Nigerian conflict. Instead, International Ministries at the time of the writing of this report is working with the Inter-Church Coalition on Africa (ICCAF) to prepare an ecumenical statement. (This statement will be available for commissioners at General Assembly.)

At present, our Church supports four staff working with the Presbyterian Church of Nigeria, in the areas of youth and women’s work, theological education, pastoral work, and agriculture. (See the report of International Ministries, p. [328](#))

Recommendation No. 7 (adopted, p. [48](#))

That the Presbyterian Church of Nigeria in its August 1995 statement and the Christian Association of Nigeria statement of November, 1995 be supported accompanied with prayers.

Recommendation No. 8 (adopted, p. [48](#))

That the Canadian government position to suspend Nigeria from the Commonwealth and its consideration of the need for further sanctions be supported.

Recommendation No. 9 (adopted, p. 48)

That an ecumenical approach to advocacy regarding the political situation in Nigeria be affirmed.

CHINA

As a follow-up to the 1989 General Assembly's statement of protest on the Tiananmen Square massacre, the International Affairs Committee reported on China in 1990. In many ways, the basic issues remain unchanged. However, the Canadian government's official position on China has shifted.

One study of Canadian government response between 1989 and 1992 to human rights violations in China argues that because Canada announced a wide range of actions which were then either contradicted, undermined, or ineffectively implemented, Canada succeeded in simultaneously damaging relations with China while sending "confused signals about the seriousness of its concern for violations of fundamental human rights" (Paul Gecelevsky and T.A. Keenleyside, "Canada's international human rights policy in practice: Tiananmen Square", *International Journal* summer 1995, pp. 564-93). The subsequent Chretien government has made it clear that greater economic ties are Canada's chief foreign policy goal in relation to China, and while Canada may hope that such ties lead to democratic development, the government will not jeopardize them with louder criticism of human rights violations.

The 1994 Assembly called on the International Affairs Committee to investigate the feasibility of addressing Canada's policy on trade and human rights in China, in consultation with church partners in Canada and China. The China Issues Task Group's discussion of this and related issues is ongoing. The Group is composed of members of this Committee, the Life and Mission Agency, and interested representatives from the church as a whole. Last year's report summarized key points in the debate, and commissioners further recommended "that the International Affairs Committee look into the situation of human rights violations in China and report back with a recommendation to express our concern at the next General Assembly."

Chinese rulers have inherited a system of government that places a premium on the need to ensure obedience, uniformity and stability. The bad part of this has been the lack of public participation in political decision-making and the violent and illegal silencing of dissent. The good part of this has been the commitment to the "iron rice bowl", a universal guarantee to meet basic needs. But in recent years the opening of China to market reform and a rapidly expanding market economy has resulted in growing social problems, increasing inequities and a massive challenge to that commitment to basic needs. This is particularly evident in the free trade zones.

In the last year, while our government has sent multiple "Team Canada" trade missions to Asia, including China, the violations of the rights of the Chinese people have continued unabated. Legal proceedings against political dissidents such as Wei Jingsheng make a mockery of China's protests that it is proceeding with legal reform. Currently, there is no presumption of innocence of the accused; lawyers are not permitted to have early and prolonged contact with their clients prior to trial; the legal system has few characteristics of an impartial, independent arbiter. The authorities are increasingly choosing to circumvent the legal system entirely by imposing "Re-education Through Labour" sentences on dissidents without bringing them to trial.

Labour rights have been under particular threat in the years since Tiananmen. Workers in all sectors of the economy are increasingly resorting to measures to draw attention to their plight--organizing and striking--that are met with government repression, detention, torture, long imprisonment or disappearance. Though the Chinese constitution provides at great length for women's rights in addition to the Law on the Protection of Women's Rights and Interests, many Chinese women found their awareness of their rights awakened at the Fourth World Conference on Women (Chuan Renyan, "Overshadowing Feminism: Thoughts on the Beijing Women's Conference" in *China Rights Forum*, Winter, 1995).

There is growing concern that China is increasing military intimidation of its neighbours. While China continues its brutal decades-long occupation of Tibet and is mounting displays of military

might meant to welcome back Hong Kong, it is eliciting rising alarm among the inhabitants of islands in the Yellow, East China and South China Seas that are the object of conflicting claims. In the weeks leading up to the first democratic presidential elections in Taiwan on March 23, 1996, as many as 400,000 troops of the People's Liberation Army massed on the Coastal region facing the island of Taiwan. Daily for a month, China launched missiles over the waters of the Taiwan Straits.

The Presbyterian Church in Canada received faxes of concern from our partners in Taiwan and replied with a copy of a letter to the Chinese ambassador urging his government to cease its military threats. Editorial writers around the world condemned the Chinese bellicosity and expressed sympathy for Taiwan's position of ongoing and unwarranted isolation. The Washington Post urged the US President to "drop the phony argument that a strong trade relationship is America's best chance to moderate Chinese political behaviour and bring democracy to China" (February 12, 1996). The International Herald Tribune warned that "China [is] a rising power that sees no need to abide by the rules of the international system. ... China is acting in a way that would have had any other country brought before the United Nations Security Council for threatening international peace and security" (February 10, 1996).

The Globe and Mail asked "Why Isolate Taiwan?" "It makes sense gradually to end Taiwan's exile. There is no reason why both China and Taiwan should not belong to the UN ... Taiwan has earned its place in the family of nations. In time, it should be allowed to sit at the table with everyone else" (May 25, 1995). This leads us to the other key issue before The Presbyterian Church in Canada: Taiwan's continued non-recognition on the world diplomatic stage and particularly at the United Nations. The China Issues Task Group adopted an eight-point statement on the "The Presbyterian Church in Canada and its Partners in Taiwan and China", which received approval at the Life and Mission Agency Committee meeting of March 1995. It is presented to this Assembly for adoption as Church policy.

At the 1995 Assembly, commissioners recommended that "greetings be sent to the Presbyterian Church in Taiwan (PCT) expressing our support for the right of Taiwanese people to advocate independence and to determine their own future." The PCT's enthusiasm for independence is not shared by her brothers and sisters in the China Christian Council (CCC). On the issue of Taiwan, the CCC's position is that "Taiwan always has been and always will be a part of China..."

Proposed Presbyterian Church in Canada Policy on Taiwan

1. The Presbyterian Church in Canada has a long-standing, valued relationship with both the Presbyterian Church in Taiwan (PCT) and the China Christian Council (CCC). We intend to maintain those relationships, not at any cost, but in a way that is consistent both with our respect for the autonomy and sensitive political situations of our partners and with our Church's expressed commitment to justice, human rights and the growth and nurture of our partner churches.
2. The Presbyterian Church in Canada takes very seriously the biblical mandate to do justice, which involves advocacy and action in solidarity with those whose basic human rights are denied.
3. The Presbyterian Church in Canada upholds the right of populations in *de facto* independent political entities to determine for themselves the political and social systems under which they will live.
4. The Presbyterian Church in Taiwan is committed to the principle of self-determination for the people of Taiwan and is working hard to achieve independent status for Taiwan in the family of nations. The PCT is also taking every opportunity to consolidate its position as an independent, autonomous Church within the worldwide ecumenical community. It has taken great pains to enlist the understanding and support of its partner churches and agencies in both of these projects.
5. The push for Taiwan's independence brings the PCT hard up against the China Christian Council's position (and the People's Republic of China's position) that Taiwan always has

been and always will be a part of China and that the matter of Taiwan's independence is not even open for discussion.

6. As for the ecclesiastical question of whether churches in Taiwan are independent members of ecumenical bodies, the China Christian Council clearly affirmed that principle at the Canberra assembly of the World Council of Churches (WCC) when it accepted membership in the WCC along with the PCT. The PCT's partner churches, including The Presbyterian Church in Canada, have given every assurance to the PCT of our full recognition of its autonomy.
7. Increasing pressure from the PCT to garner support, from both overseas churches and governments, for Taiwan independence has led to a rather sharp and rigid response from the China Christian Council.
8. A further complicating factor for our Church is that there are clear issues of human rights and justice, both in Taiwan and China, that we cannot afford to ignore. We have a good track record of supporting the PCT when Taiwan's government suppressed free speech and used oppressive measures to try to halt the movement toward independence. We have never officially endorsed political independence for Taiwan, but we have consistently upheld the right of the people of Taiwan to freedom of speech including the right to advocate independence.

Recommendation No. 10 (amended and adopted, pp. [48](#), [49](#))

That greetings be sent to the China Christian Council and expressions of support for its faithful **work** in the pursuit of peace and justice.

Recommendation No. 11 (adopted, p. [49](#))

That the Chinese government be urged to work diligently to resolve by peaceful means regional conflicts in which it is involved and to devote the necessary resources to the realization of the rights of its citizens.

Recommendation No. 12 (adopted, p. [49](#))

That greetings be sent to the Presbyterian Church in Taiwan.

Recommendation No. 13 (adopted, p. [49](#))

That the Church's policy on Taiwan in the above statement be affirmed.

Recommendation No. 14 (adopted, p. [49](#))

That the China Task Group and the International Affairs Committee be mandated to pursue further work on the issues of human rights and trade in China and its implications for our work through the Canada China Programme.

Further Reading:

Deborah A. Brown, "Christianity, politics and social change in China", *Christian Century* 19 April 1995, pp. 418-22.

Canada China Programme, *China & Ourselves*, Toronto.

Cynthia McLean, "The Canada China Programme" in Christopher Lind and Joe Mihevc, *Coalitions for Justice: The Story of Canada's Interchurch Coalitions*, Ottawa, Novalis, 1994, pp. 117-33.

China Rights Forum: *The Journal of Human Rights in China*, New York, Winter, 1995.

GUATEMALA

Following years of brutal repression on the part of the government and the military and a devastating civil war, in 1986 Guatemalans elected their first civilian government in 30 years. Now entering a second decade of civilian rule, Guatemalans continue to suffer from grinding poverty, repressive government, ruthless military human rights abuses, and economic stagnation. Successive presidents, including the former Human Rights Ombudsman, Ramiro de Leon Carpio, have been unable or unwilling to shake the power of the military. The most recent government of Alvaro Arzu elected in November 1995, has yet to show its colours.

Over 80 per cent of the people in Guatemala live in poverty and over 60 per cent live in extreme poverty. Malnutrition and infant and maternal mortality rates are all very high. Less than 15 per cent of the population owns over 80 per cent of the land. The unequal land distribution, which is the worst in Latin America, is a key reason for high poverty rates as many landless peasants are unable to eke out their living on the land that is left.

Already at 50 per cent, unemployment is rising, and even those who are employed are seldom paid a living wage. The minimum wage is about \$2.60 per day, but the majority of people receive much less: in one survey conducted in 1994 in Guatemala City alone, over 5,000 businesses paid below minimum wage. The majority of people work in the informal sector of the economy, barely making enough to survive.

In response to this poor economic situation, the government has chosen to follow the neo-liberal agenda that prevails in much of the world today by privatizing many national agencies, cutting government services and firing government workers. Despite the presence of a United Nations Verification Commission since 1994, human rights abuses have increased. When a group of workers occupied a plantation to demand unpaid wages, the government responded by sending in over 500 national police and private security agents, who killed three of the peasant leaders. The President's comment on this action was that "private property must be protected". Civil, economic, political and social rights are at the bottom of the government's priorities.

In October 1995, ten returned refugees were massacred by the army who had entered the community and opened fire. This massacre is believed to have long-term impacts on the return of many impoverished refugees who have been slowly returning to Guatemala as the government, the military and the guerrillas negotiate a peace. The fragile peace process, which has been hampered by stalling on key issues such as land reform and Mayan rights, continues at an unacceptably slow pace.

Key social activists, union leaders and political leaders are targeted, threatened and sometimes kidnapped, tortured and killed by paramilitary death squads, the police or the military. In July 1995, Pastor Manuel Saquic Vasquez was kidnapped and brutally assassinated. His body, when recovered, showed signs of torture, including thirty-three stab wounds. The church community believes that a military officer, Victor Roman, is responsible for Manuel's death, as well as the deaths of many others. Despite intense pressure from the international church community, no attempt has been made to arrest this man. The civilian authorities have joined the human rights community in the belief that Victor Roman, who has long-standing links to the military, is responsible for this and other deaths. Nevertheless, despite international pressure, he has successfully used his connections to the military establishment to evade arrest and to obtain shelter in an army base. Manuel Saquic had been active in his community and church, working in the Human Rights Office of the Kakchikel Presbytery. At the time of his death he had been acting as a witness in the case of another Presbyterian minister's death, also attributed to the same officer.

These three cases highlight many of the continuing problems that plague Guatemala: militarization and crimes perpetrated by the military with impunity as well as the polarization of society over social issues. The new government has apparently taken some action to clean out the military, but many human rights, church and popular organizations speculate that this move is just to receive approval in the international community and will have little long-term effect on the power structure of the military.

The Canadian government, through the Canadian International Development Agency (CIDA) initiated in March 1994, a Democratic Development Fund (DDF) with \$5 million to be disbursed over three years. The DDF has provided support to Guatemalan non-governmental organizations human rights, indigenous and women's groups to defend and promote human rights and democratic development.

The Presbyterian Church in Canada currently supports Guatemalan Presbyterian efforts to try to improve the political, social and economic situation for their sisters and brothers in several ways. Ken Kim, a member of the Living Stone Korean Presbyterian Church in Toronto, was appointed in October 1995, by International Ministries to work with the Brotherhood of Mayan Presbyteries, under the National Presbyterian Church of Guatemala. He is involved in church activities ranging

from human rights defence to church development. By working with the Mayan Brotherhood, Ken is supporting Mayan Presbyterians in their attempts to overcome discrimination and poverty, and work for peace, justice and spiritual reconciliation in their communities.

Ken Kim works closely with Justice Ministries to keep our Church members aware of the human rights situation in the country, sometimes requesting urgent action letters. The widow of Manuel Saquic, Maria Francisca, as well as other Presbyterian leaders, continue to be harassed and threatened. Lucio Martinez, the pastor who replaced Manuel Saquic, recently escaped a kidnapping attempt. Due to the grave situation, International Ministries sent Rachel Bezner Kerr in April as a short-term volunteer to accompany Maria Francisca, to try to reduce her danger, and to provide spiritual and physical support during this difficult time.

The Presbyterian Church in Canada, through Presbyterian World Service & Development, is a partner with Diaconia, the National Christian Service Agency of the Presbyterian Church in Guatemala. Diaconia provides training, advice, accompaniment and resources to local presbyteries which run community health, agriculture, income-generation, education and women's projects. PWS&D gives money to a fund that supports projects that improve the health of a community through agriculture, income-generation or health initiatives. Local communities apply to the fund and, if approved, Diaconia helps them to initiate and run the project. In 1994, International Ministries funded the costs of Rachel Bezner Kerr who worked as a volunteer for Diaconia for ten months.

Recommendation No. 15 (adopted, p. 49)

That the Canadian government be commended for its support of the Democratic Development Fund and urged to consider extending it; that the Canadian government be encouraged to continue its pressure on the Guatemalan government to honour its signature on various human rights accords; that the Canadian government be urged to continue its practice of funding two political officers in the embassy in Guatemala City, one of whom has specific responsibilities for monitoring the human rights situation.

Recommendation No. 16 (adopted, p. 49)

That, given the deteriorating human rights situation in Guatemala and the Church's strengthening ties with Christians there, Canadian Presbyterians be encouraged to deepen their knowledge of Guatemala and to pray for our church partners there.

THE CHURCH AND CANADA'S REFUGEE AND IMMIGRATION POLICY

INTRODUCTION

Overture No. 30, 1995 (A&P 1995, pp. 430, 19)

Re: To Develop a Statement on Church and Immigration

The 1995 General Assembly referred the following Overture from the Presbytery of Winnipeg to the Life and Mission Agency:

Whereas, one of the important issues facing Canada today and for the future is the role of immigration in building of the country, and

Whereas, there are subordinate issues surrounding the admissibility of persons to Canada whether based upon family relationships, types and levels of skills, or other qualifications, and

Whereas, turmoil across the world and resulting migratory movements of its people create challenges and opportunities for a Christian response, and

Whereas, the Church should speak out on these contemporary issues in terms which emphasize Christian witness,

Therefore, the Presbytery of Winnipeg humbly overtures the Venerable, the 121st General Assembly, to appoint a Commission to develop a Statement on Church and Immigration as a guide to Church members as they think through these issues, or that they do otherwise as the General Assembly, in its wisdom, may deem best.

With the help of Canada Ministries and Justice Ministries, the International Affairs Committee offers the following as a starting point for further work on these issues. We have highlighted

many but not all aspects of refugee and immigration policy; more technical detail can be found in the cited sources.

A Biblical Reflection

Christians begin ethical discussions with our belief that all individuals are created in the image of God. We live not in a lifeboat with lifeboat ethics, but in God's world. In the words of a 1975 submission from The Presbyterian Church in Canada to the Canadian government on immigration issues, "We believe that all human beings are valuable persons and that any attempt to measure the value of human life in economic or educational terms provides an opportunity for a display of injustice, prejudice, arrogance, and racism".

The particular moral claims of the uprooted are at the core of Old Testament ethics, a reminder of the Israelite's own refugee experience (Exodus 23:9; Leviticus 19:33-34; Deuteronomy 10:19-20, 24:14-19, 26:5-11). Some scholars argue that the Book of Ruth was written to counter the exclusivism and xenophobia behind warnings against the "alien" in Nehemiah and Ezra. Jesus invoked this tradition of concern for the stranger (Matthew 25:31-46), as do the Pauline letters (Romans 12:13, Ephesians 2:19, Hebrews 13:2).

The International Context

"More than one in every fifty human beings is now a refugee or international migrant. Most are women, youth, and children. The vast majority leave countries in the South and remain in the South. People leave their communities for many reasons and are called by different names: refugees, internally displaced, asylum-seekers, economic migrants. As churches, we lift up all those who are compelled by severe political, economic and social conditions to leave their land and their culture, regardless of the labels they are given by others" ("A Moment to Choose: Risking to be with Uprooted People", World Council of Churches, September 1995).

Previous reports from the International Affairs Committee have dealt with many of the forces that have uprooted peoples from their homes: war, discrimination or persecution, economic hardship, or environmental degradation. Through arms sales and economic policies or practices that increase poverty and harm the environment, first-world countries are deeply implicated in these forces that are increasing the number of migrants. Yet these same governments have imposed increasing restrictions against both immigrants and refugees. Moreover, migrants often become scapegoats for tensions in their host countries and face racism, prejudice, discrimination, or hostility.

The Canadian Context

Between January and October 1995, Canada accepted 131,717 refugees and immigrants. Thirteen per cent were refugees, of whom roughly one-third were sponsored. Thirty-seven per cent of these refugees and immigrants were in the family reunification class (spouses, and children under 20); 15 per cent were "assisted relatives" (for example, parents of adult immigrants) who met additional criteria based on income, occupation or education. Another nine per cent were "business immigrants" (individuals who bring in capital to establish a business or for investment) and their dependents; 24 per cent were "independent" immigrants (individuals who meet certain financial, occupational and educational qualifications) and their dependents. The remaining two per cent were for the most part live-in caregivers and a few hundred retirees (Globe and Mail, November 2, 1995). Canada accepts less than half of one per cent of the world refugee population.

Canada's refugee and immigration policy has changed in the last decade, and is still in the process of revision by the present government. Many issues are matters of public debate; others are less well-known. Some are specifically refugee policy issues, while others involve immigrants as well.

REFUGEE POLICY

Applying from Overseas

People applying for refugee status from overseas face many difficulties. They must reach the nearest Canadian visa post, which may not necessarily be in their country. Getting to the visa

post may identify individuals as dissidents to the governments they are trying to escape. Once at the visa post, refugee claimants face slow processing and selection criteria geared more towards immigration concerns than humanitarian need.

In spite of election promises to increase refugee resettlement, the numbers of government-sponsored refugees have been reduced over the last few years. The Inter-Church Committee for Refugees (ICCR), to which The Presbyterian Church in Canada belongs, has called for a flexible, planned and balanced response to world needs; resettling refugees and their families not only from Bosnia, but also from the Middle East and Africa.

Getting to Canada

Since 1993, refugees have been required to produce identity documents before they can be "landed". All refugees without proper documentation are treated as illegal immigrants, and some may be detained until their identity is established. Many refugees escape from situations where it is dangerous and, in cases where there is no established government, impossible to obtain such documents.

Other measures also aimed at reducing illegal immigration also discourage refugees. Since 1990, the Immigration Control Officer Network has provided training and technical support to transportation company staff to enable them to prevent "improperly documented" individuals from arriving in Canada. This training "has been complemented by a new administrative fee system that rewards transportation companies that commit themselves to document screening". The language of this policy is confrontational: it is designed to "interdict illegal immigrants abroad before they can exploit Canada's domestic legal and social assistance systems" (Citizenship and Immigration Canada 1995-96 Estimates, Part III, Expenditure Plan, pp. 53-54).

A similar motivation lies behind a proposed new US-Canada agreement on refugees, scheduled for implementation in December 1996. This agreement would mean that refugees must make their claim in whichever country they arrived first. Thus refugees who enter the United States on their way to the Canadian border will be forced to return and make their claim in the United States. However, the United States standards of refugee protection are lower than in Canada, and in several key areas fall short of international standards. Most notably, the United States has often failed to respect the fundamental principle of not forcibly returning refugees to the situation from which they are attempting to escape.

Intended to eliminate simultaneous applications for refugee status in both Canada and the United States, the agreement affects all claimants. In fact, few refugee claimants in Canada make previous claims to the United States. Critics have pointed out that the agreement is more likely to create duplicate claims, as refugees get moved back and forth between countries according to its terms and implementation.

The agreement will also create a new layer of bureaucracy and costly delays in the refugee process. Misleading references to the United Nations High Commission on Refugees (UNHCR) in the agreement's text implies that it has been approved by the UNHCR when UNHCR has not done so. This agreement has "more to do with responsibility-shifting, than responsibility sharing" ("Canada-US Agreement on Examination of Refugee Claims: Comments", Canadian Council for Refugees, February 1996; see also "Background Document" to the US-Canada Agreement, Inter-Church Committee for Refugees, December 1995)

The Hearing

Refugees who make it through these steps proceed to a hearing before a tribunal established under the Immigration Act. Unlike most legal or governmental tribunals, which have at least three decision-makers, the Act allows only two; reducing the panel to one member has been proposed. Under the Immigration Act, refugees can appeal their cases only on matters of legal procedure, not on the facts of the case. Moreover, a case cannot be re-opened even if there is compelling new evidence. The UNHCR has repeatedly requested Canada to introduce an appeal or review on "the merits" of the case since 1989. In that same year, the General Assembly of The

Presbyterian Church in Canada endorsed the Canadian Council of Churches' efforts to challenge in court this particular limitation of the Act, as well as other changes proposed at that time.

The policy of deporting rejected claimants can endanger refugees by handing them over to the authorities of their home countries. In two cases men who were returned to Ghana after their refugee claims were rejected were jailed upon their return. One was tortured. Ironically, both men escaped Ghana and returned to Canada. They were accepted the second time. Few refugee claimants manage to return to Canada, and efforts to track claimants are limited by the concern that such efforts could endanger refugees in their home countries (Globe and Mail, November 18, 1995).

The authority invested in Immigration Officials is substantial and places a burden on both officials and refugees. Officials may keep someone from proceeding to a hearing if they have reason to believe the person is a criminal or poses a security risk. However, since officials are not required to produce their evidence within a time set by the Immigration and Refugee Board, claimants have no means of defending themselves and their case can be suspended indefinitely.

Definitions of security risk are subject to shifting political alliances. For example, "Mrs. S. arrived in Canada from Iraq just before the Gulf war with her two small children and claimed refugee status. She was an opponent of the Saddam Hussein regime. Canada incarcerated her as a security risk because she was plotting against a recognized government." With Canada's involvement in the Gulf war, Mrs. S was released from prison and allowed to resume her refugee claim ("It's Time to Extend Canadian Justice to Uprooted People: Needed Changes to the Immigration Act: a discussion paper," Inter-Church Committee for Refugees, October 1995, p. 7).

The Financial Costs of Being a Refugee

Those refugees who are granted permanent refugee status in Canada then face extraordinary expenses. Since February 1995, the government has imposed a "right of landing fee" of \$975 on every adult refugee applying for permanent residence in Canada. This is a return to the historical "head" tax imposed on late 19th and early 20th century immigrants of certain ethnic groups.. Refugees also pay processing fees of \$500 per adult and \$100 per child. In contrast, other western major resettlement countries either charge no fees at all to refugees, or, as in the United States, charge a much smaller processing fee. Canada's new policy has been criticized by the UNHCR.

Under some circumstances, the government will make loans to refugees, but ability to pay back is a key factor in the approval process. Thus, a refugee family is more likely than a single refugee to be turned down for a loan. Families are forced to make anguished decisions about who must remain outside Canada.

Since January 1994, refugee claimants have been allowed to work in Canada. Refugee claimants, however, still experience long waits for work permits. At the same time, in some places they may wait months to be eligible for welfare.

Churches have played a major role in paying these fees for refugees. Nevertheless, refugees must begin their new life in Canada with a significant debt burden, particularly for families. Through our representatives at the Canadian Council of Churches and the Inter-Church Committee for Refugees, The Presbyterian Church in Canada has protested the imposition of these fees on refugee claimants.

ISSUES AFFECTING BOTH IMMIGRANTS AND REFUGEES

Procedural Justice

The formulation and implementation of any public policy must be grounded in clearly articulated, consistent and transparent procedural justice.

Under Canada's Immigration Act, some people are incarcerated if an official has only suspicions they may pose a criminal or security risk; others whose cases present actual evidence justifying suspicion are not. Refugee proceedings can be stopped by officials who are not required to

produce their evidence. Uprooted people who have remained in Canada for several years can be deported suddenly, while others in similar circumstances will not. Two people may apply for a work permit in similar circumstances, but only one will receive it. In most cases, the officials who make these decisions are not required to give their reasons. Where there is an appeal process, no meaningful appeal is possible without knowing these reasons. However sincere the intentions and efforts of many immigration officials to be fair and compassionate, the system itself often hinders them from making consistent and accountable decisions.

In Canada, the state must show grounds for incarcerating its citizens, and a judge must authorize the continued incarceration of a Canadian. If a Canadian cannot be brought to trial within two years, the case is dropped because the trial did not take place within a reasonable time. Uprooted people in Canada face wholly different standards. Under the Immigration Act, officials can incarcerate an uprooted person if they have reasonable grounds to believe the person may be a terrorist, security risk or criminal. The Immigration Act has its own procedures involving a tribunal and in some cases a Federal Court review, but there is no time limit on how long a person can be detained before the case is resolved.

A Canadian convicted for a crime serves the punishment. A landed immigrant who commits a crime serves the punishment and even for relatively minor crimes may also be deported. International courts have found deportation to be inappropriate in certain situations. These include the possibility that an individual will be tortured or executed, or an individual will be returned to a situation of armed conflict or to a geographic area that is no longer part of the country of origin. On compassionate grounds, deportation is inappropriate if it will separate husband and wife or parent and child, or if an individual requires essential health care not available in the country to which he or she is to be deported. Many would argue that deportation is inappropriate for individuals who were born overseas but have spent almost all their lives in Canada. Many are not aware of the crucial differences between being a landed immigrant and a Canadian citizen. Others may feel the need to remain as landed immigrants because of family responsibilities.

The decision to deport someone is clearly difficult and sensitive. The government agency that has decided to deport someone reviews the file to see if there are risks, and for a fee of \$450, will consider if there are “humanitarian and compassionate” grounds for allowing the individual to remain in Canada. The inadequacy of these procedures was documented by the government commissioned Waldman/Davis report (March 1994).

Canada’s Obligations Under International Law

Issues such as procedural justice, the protection of uprooted people from torture or threat to life, respect for the family, and the treatment of children, involve inconsistencies among what has happened to migrants in Canada, Canadian legislation touching on the treatment of migrants, and international agreements that Canada has signed. These treaties include the Convention on the Rights of the Child, the Convention against Torture, the International Covenant on Civil and Political Rights, and the Charter of the Organization of American States.

Canadian courts have not corrected this situation by, for example, upholding the rights of these Covenants accepted by all governments in Canada. Instead, courts have deferred to the Immigration Act and the doctrine of administrative discretion. According to this doctrine, administrative decision makers can act “fairly” without treating people consistently, without having criteria for decisions and without giving reasons for a decision.

Family Reunification

Refugees who have been granted permanent status in Canada and landed immigrants are entitled to sponsor close relations under the “family reunification class”. Once broad enough to include uncles, aunts, brothers and sisters, the class now consists only of spouses and children under 20. This reflects in part cultural differences between our understanding of children and that of other societies and results in the splitting up of families. This is particularly tragic when some of the blame rests with officials who may have taken years to process a particular case, during which time the eldest child or two may have passed the age of 19 years. Parents of adult refugees or

immigrants with a certain level of income can be sponsored, when there is a commitment from the sponsor to support the parent for 10 years.

The Economic Debate

Government efforts to reduce the proportion of family reunification immigrants who enter Canada and increase the proportion of “independent” immigrants (business-class or those with particular skills) have been supported by some media writers. However, debate over the economics of immigration policy is controversial, complex and politicized, reflecting rising concern about unemployment and social programs.

One recent study cited widely in the media concluded that the economic returns of immigration are diminishing. Yet as one review pointed out, the actual contributors to the study who supported this argument had more limited background in the subject than those who argued the reverse, that refugees and immigrants contribute more to the economy through purchasing power, taxation, and entrepreneurship than they receive (Devoretz; Samuel). Another more extensive recent study has concluded that the “economic effects of immigration are marginally positive or neutral” (William Foster, Fred Gruen and Neil Swan, “Economic Effects on the Host Community”, in *Immigration and Refugee Policy: Australia and Canada Compared*, Howard Adelman, Allan Borowski, Meyer Burstein and Lois Foster, eds, 2 vols. Toronto: University of Toronto Press 1994. p. 471).

Prejudice and Racism

In the words of a 1988 report to General Assembly on refugees, “The Church has the unique capability of demonstrating how multicultural and multiracial societies can live, work and worship together.” A key role is to challenge some of the myths about refugees and immigrants in Canada.

Compared with the native-born, refugees and immigrants are underrepresented among those receiving social assistance and among the prison population. Most newcomers who speak neither English nor French acquire language skills within a few years of arrival. A recent study of Montreal school children showed that by third grade, allophone children performed at the same level as anglophone and francophone Canadian-born children. Compared with immigrants who arrived in previous decades, immigrants entering between 1980 and 1991 had the highest level of education ever, with immigrants from Africa and the Caribbean among the best educated (Canadian Council for Refugees).

REFUGEE MINISTRY

Private Refugee Sponsorship

The Master Agreement covering the private sponsorship of refugees has been under review for a number of years and in November 1994, a 12 person committee was formed to re-write it. The joint non-governmental/Government Committee on Private Sponsorship completed this task in February 1996, and the agreement is now in the Minister of Immigration’s office awaiting approval. The Presbyterian Church in Canada will need to decide whether it wishes to sign this new agreement. The Rev. Glynis Williams was one of the six elected non-governmental representatives.

Privately sponsored refugees (sponsored by faith communities or other non-governmental organizations) are exempt from the processing fee but subject to the landing fee. After determining that a person is a refugee, overseas visa officers assess “admissibility”, defined as the “likelihood of successful establishment within one year of arrival in Canada”, based on a mixture of objective and subjective criteria. Of particular concern to refugee advocates is whether the additional debt burden created by the landing fees then counts as a negative point against “admissibility”.

In the past, a refugee who had been accepted and become a landed immigrant could sponsor aunts, uncles, brothers and sisters, provided they could prove their ability to support them. This class of immigrant no longer exists and has caused much suffering among refugee families. Many of these families have approached churches requesting private sponsorship for relatives overseas.

Canada has been praised for its recognition that refugee women are often at risk of harm as a result of their gender. However, the requirement of identity documents discriminates against women from countries where women have limited access to such documents. Moreover, women from many societies have less access to education and work skills. These factors combined with the probability that they will be their families' major caregivers count against women and families in terms of "admissibility" or eligibility for loans to meet landing and processing fees. The government and churches should continue to encourage private sponsorship from overseas, particularly of women and children. Women and children comprise roughly three-fourths of the world refugee population, but are most likely to be denied resettlement.

Our Church's Refugee Ministry

An Advisory Committee for Refugee Ministry existed prior to restructuring. This was dissolved in part due to financial constraints and in part because refugee sponsorship is most effectively done at the community level. Advocacy on refugee issues is now done through Justice Ministries, the Inter-Church Committee for Refugees and the Canadian Council of Churches. At present, Refugee Ministry in Canada is one of many responsibilities of the Canada Ministries staff in the Church Offices. Two part-time staff, Glynis Williams in Montreal and Elias Morales in Toronto, also work as refugee advocates.

From year to year, between 5 and 10 congregations across Canada are regularly involved in sponsoring and resettling refugees, and a larger number have been involved at least once in the last 25 years. A 1993 Canada Ministries survey on sponsorship was sent to 95 congregations which had requested information, of which 47 responded. Of these, 18 were actively involved in refugee sponsorship, and 21 indicated they would sponsor again. It is important to acknowledge that many individuals, congregations, and presbyteries are doing important work in refugee ministry, whether providing assistance and friendship to refugees and immigrants, or working through ecumenical coalitions, nongovernmental organizations, or community groups.

The Church Offices receives requests for information and assistance from:

- individuals wanting to be sponsored,
- individuals who want help sponsoring family members,
- congregations wanting information about sponsorship, and
- individuals and families facing deportation.

Normally, these requests are referred to one of the two part-time staff or to an individual or congregation actively involved in refugee sponsorship. Canada Ministries' resources are inadequate to follow up on these requests. The Church Offices also receives information from the Canadian government about refugee programs and policies. However, there is no systematic way to co-ordinate and share information with congregations or interested individuals.

Staff and volunteers feel frustrated on a number of issues that relate to both refugees and immigration. Important information is not getting to congregations and members, thus:

- many may not be fully aware of refugee needs in Canada,
- many may not know how to get involved in assisting refugees,
- many may not know about the church's position on Canada's refugee and immigration policies, and
- many need more information on how to best counter attitudes of racism and xenophobia they may encounter in their communities or promoted through the media.

Ideas for helping congregations include publicizing or in some cases re-publicizing through PC-Pak the literature produced by the Inter-Church Committee, the Canadian Council for Refugees, and the World Council of Churches' Statement on Uprooted Peoples. Some of this literature is suitable as a bulletin insert, while longer statements could form the basis for a short study. Churches could recognize Refugee Rights Day, April 4th, and hold a worship service around the theme.

Conclusion

We must work harder at addressing the root causes of increasing world migration: war, oppression, poverty and environmental degradation. But this is not an excuse to reduce our concern for migrants. In things like cheap coffee and tea, jobs and investment income linked to military exports, access to minerals and tropical woods without having environmental damage at our back door, we benefit from the forces that force people from their homes. Any system that profits from oppression, while at the same time building barriers against those who try to escape, is sinful.

Concerned about what appears to be a growing intolerance towards migrants of all kinds and restrictions against refugees, representatives from the faith communities of Canada, including The Presbyterian Church, issued a “A Call to Conscience: a Statement on Refugees” in June 1995. The statement reminded us that Canada had the worst record in the western world in accepting Jewish refugees before and during the Second World War. The statement’s conclusion calls us as a denomination to our biblical mandate to care for the “stranger”.

We now commit ourselves to engaging in an extensive process of education within our communities regarding the real situation of refugees ... We commit ourselves to supporting and working with other faith communities whose members can feel extremely vulnerable at such a time. The Second World War happened, in part, because not enough ordinary people spoke out against the racism and intolerance which was developing in the 1930s. Never again. We will speak and act on behalf of those whose lives and human rights are threatened at this time. We owe this to those who lost their lives. We owe it to ourselves and to future generations--to become a nation we can hope in.

Call to Conscience” kit, ICCR

Recommendation No. 17 (adopted, p. 49)

That the Government of Canada be urged to end the imposition of landing fees on refugee claimants

Recommendation No. 18 (adopted, p. 49)

That the Government of Canada be urged to reform the Immigration Act to provide a meaningful appeal process for refugees on the basis of the facts and “merits” of the case.

Recommendation No. 19 (amended and adopted, p. 49)

That Canada Ministries, Justice Ministries, and the International Affairs Committee set up a task force to continue discussion of these issues and develop a more complete statement on the church and immigration.

Further Reading:

Social Action Handbook, and Mission Update theme issues on refugees, December 1994 and June 1992

Diocesan Refugee Manual, written with input from Glynis Williams (The Presbyterian Church in Canada-Refugee Ministries). This excellent booklet is available from The Resource Centre, Anglican Church of Canada, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6.

Bulletin, bimonthly available from the Inter-Church Committee for Refugees, 120 St. Clair Avenue West, Toronto, Ontario, M4V 1N5, Tel. 416-921-9967; iccr@web.apc.org

It’s Time to Extend Canadian Justice to Uprooted People: Needed Changes to the Immigration Act: a discussion paper, Inter-Church Committee for Refugees, October 1995.

Building a World that Offers Safety and Security to Refugees: A Kit for Concerned Church Groups, Inter-Church Committee for Refugees, 1994.

“Facing Facts: Myths and misconceptions about refugees and immigrants in Canada”, Canadian Council for Refugees, 6839 Drolet #302, Montreal, Quebec, H2S 2T1, Tel. 514-277-7223; ccr@web.apc.org

Refugees (bimonthly) and The State of the World's Refugees, 1995: In Search of Solutions, United Nations High Commission on Refugees, 280 Albert Street, Suite 401, Ottawa, Ontario, K1P 5G8, Tel. 613-232-0909.

Tom Clark, "Comments on 'Open Door Travesty' by Daniel Stoffman, Saturday Night, November 1994", January 1995.

Andrew Coyne, "The case for open immigration", Next City, winter 1995.

Don J. Devoretz, ed., *Diminishing Returns: the Economics of Canada's Recent Immigration Policy* Toronto: C.D. Howe Institute, 1995.

T. John Samuel, "Diminishing Returns or Indifferent Expertise?" *Canadian Forum*, May 1995, pp. 39-40.

"Focus on Immigration", *Macleans*, 7 November, 1994, pp. 22-34.

Manuel Garcia y Griego, "Canada: Flexibility and Control in Immigration", in Wayne A. Cornelius, Philip L. Martin and James F. Hollifield, eds. *Controlling Immigration: A Global Perspective*, Stanford University Press, 1994, pp. 119-46.

Gerry McCarthy, "Immigration Canada: Failing grades for high-tech communications systems", *Catholic New Times*, October 22, 1995.

Anthony H. Richmond, *Global Apartheid: Refugees, Racism, and the New World Order*

CONCLUSION

The indivisibility and interdependence of human rights has its obvious parallel in a model of development work. A circular image would place human rights monitoring, peace-building/building the conditions for peace, environmental stewardship, advocacy and democratic participation as the supporting spokes on the development wheel. Work is done to strengthen each spoke which in turn is connected at the centre with all the other spokes.

Just as the United Nations High Commissioner for Human Rights is in the process of convening an interagency meeting that will bring together multilateral institutions that usually don't get together--civil and political rights, development, international financial and trade institutions--the non-governmental community is continuing to dismantle its own walls that have kept work that should be mutually supportive in separate compartments.

The work of The Presbyterian Church in Canada and its diverse statements on issues such as global economics, social policy, health care, aboriginal peoples, peacemaking or the environment, are all the work of human rights; both in the secular language of international law and in the sense of gospel rights. For Christians, human rights work fulfills the gospel imperative to preach, release, liberate and proclaim with and on behalf of those whose human dignity has been offended. The morning headlines then become opportunities for prayer and action, taking us beyond despair and into the risky places where God walks with the least and the marginalized.

As with an interdependent model of development, all of the things we do as a church need to be always connected at the centre, mutually informing, enriching and strengthening. Faithful mission is our ongoing struggle to know what constitutes good news in our day and how we preach and interpret it in worship, evangelism, development, and advocacy.

Further Reading to the report as a whole:

Adjali, Mia and Deborah Storms, *United Nations: The Community of Nations*, New York: Friendship Press, 1995.

Greene, Bonnie, *Canadian Churches and Foreign Policy*, Toronto: James Lorimer & Co., 1990.

Johnson, George S., *Beyond Guilt and Powerlessness: Christian Response to Human Suffering*, Toronto: Augsburg/Fortress, 1989.

Mission Update and Social Action Handbook, The Presbyterian Church in Canada

Reports, Amnesty International: 214 Montreal Road, Vanier, Ontario.

Europa World Book, 1994

Third World Guide 1995/96, published in Canada by Garamond Press.

Articles and news releases, InterPress Third World News Agency, The Globe and Mail, the Manchester Guardian Weekly.

Gerald W. Schlabach And Who is my neighbor? Poverty, Privilege, and the Gospel of Christ

Frank Thompson and David Pollock, The Iceberg and the Fire of Love: A Call to Ecological and Social Compassion, Toronto: Anglican Book Centre, 1992.

R.J. Graham Kennedy
Convener

Lee McKenna-duCharme
Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 122nd General Assembly:

Administrative Staff

General Secretary: Glen Davis

Senior Administrator: Anne Phillips

INTRODUCTION

“Jesus Christ is the same yesterday and today and forever.” (Hebrews 13:8)

Change and uncertainty have been part of the daily diet of the Life and Mission Agency for the past year. We have often found it necessary to remind ourselves of the unchanging faithfulness of Jesus Christ.

STAFFING

Early in 1995, financial concerns led the Assembly Council to make recommendations that would have reduced or eliminated major mandates of the Life and Mission Agency. The Agency, convinced that such reductions would be unwise until the Church had a chance to set clear priorities, presented a set of modified proposals that last year’s General Assembly approved. The immediately visible result was that the Associate Secretary position for Justice Ministries was reduced to 3/4 time, the Associate Secretary position for Education in the Faith and Education for Mission was reduced to 1/2 time, and the Associate Secretary position for Resource Production and Communications was reduced to 3/4 time. In addition we had to reduce support staff by three positions. A less visible result was in the pain, stress and damaged relationships experienced by staff.

Subsequently, four members of executive staff resigned: the three Associate Secretaries in Education for Discipleship and the Associate Secretary, Justice Ministries, as did three support staff. The workload for remaining staff increased considerably, despite efforts to eliminate all but essential services.

The Agency faced a dilemma. Assembly had set a mandate for the work to continue at the reduced levels outlined above. At the same time, though, plans were underway for a Think-tank, which was given the task of developing “proposals for the future mission and program priorities which need to be carried out at the national structure level” (A&P 1995, p.73). We did not want to presume what priorities would come out of the Think-tank, nor did we want to stop providing important programs and services while waiting for its results. Therefore, we chose to continue essential tasks and services through contract staff in the recently-vacated Associate Secretary positions. These contracts end on June 30, 1996.

APPRECIATION

The Life and Mission Agency records its appreciation for the valuable contribution of each staff person who left our team in the past year.

Rev. Dr. Raymond Hodgson

In particular, we pay tribute to the Rev. Dr. Raymond Hodgson who served as Associate Secretary for Justice Ministries for ten years, first with the Board of Congregational Life and then with the Life and Mission Agency. Ray's passion for justice, especially for the marginalized, the poor and the oppressed, was evident in everything he did. He spoke out courageously when others were too timid to speak. He challenged us when we too easily accepted the status quo. He helped our Church enter some uncomfortable places, places where the gospel demanded our presence. His skill in research and writing has left us with a series of carefully-crafted position statements on key issues of social justice of which we can be proud. He ably represented our Church in ecumenical circles and on delegations to government agencies. Our ecumenical partners hold him in great respect. He always based his work solidly in the best biblical and theological traditions of our Church, providing a solid rationale for our commitment to social justice. Ray has accepted an appointment as Regional Staff for the Synod of Manitoba and Northwestern Ontario.

John Bannerman, Joyce Hodgson and Diane Strickland

When expressing our appreciation to the Rev. John Bannerman, Mrs. Joyce Hodgson and the Rev. Diane Strickland, it is most appropriate to remember them as a team, the Education for Discipleship Team. They were hired as a team in 1992 to cover seven program areas: Stewardship, Evangelism and Church Growth, Youth, Camping Ministries, Worship, Education in the Faith and Education for Mission. They worked closely together as a team on many projects, including workshops, training events, printed resources and videos. Joyce, the trained educator on the team, greatly broadened the educational curricula options that are now available in our Church. She represented us most ably on the bodies that produce reformed educational materials, and she negotiated a very favourable agreement for our participation in the Whole People of God curriculum. Her commitment to mission was clear in each of the Education for Mission resources she produced and the events she planned. Diane used her creative gifts to produce a series of attractive and useful resources that will enrich our Church for many years to come. She managed the production of the excellent video "Stained Glass - Windows of Faith", which has been so well received. Her commitment to excellence in worship is reflected in the new Book of Psalms and Book of Praise. She gave oversight to both of these projects. John combined his enthusiasm for the gospel with his commitment to the stewardship of the whole of life and provided leadership in stewardship education and in promotion of *Presbyterians Sharing...*. He was in great demand as a workshop leader and as a speaker at youth events. At a time when all of our sister denominations are experiencing a major decline in givings to national programs, our Church has held its own and even achieved record high contributions to *Presbyterians Sharing...* in 1995. Much of that is due to John's hard work and positive encouragement. Also, he has given strong support to national, regional and local youth ministries.

The Life and Mission Agency regrets deeply that this gifted team, along with Ray Hodgson, found it necessary to resign following the 1995 Assembly. We are grateful to God for the gifts they brought. They enriched our journey while they were with us, and we pray that they will continue to be signs of the Kingdom in their future ministries.

Recommendation No. 1 (adopted, p. 36)

That appreciation be expressed to Raymond Hodgson, John Bannerman, Joyce Hodgson and Diane Strickland for the valuable contribution they made to the ministries and mission of The Presbyterian Church in Canada during their service with the Life and Mission Agency.

FUTURE STAFF APPOINTMENTS

Several factors influenced our plans for filling the vacant executive staff positions. 1) In 1995, the General Assembly decided that there would be two-and-a-half positions in Education for Discipleship, and one 3/4-time position in Justice Ministries. These positions need to be filled. 2) The contracts that have allowed the work to be covered in the short term end June 30, 1996. 3) The Think-tank did not provide specific proposals for future priorities related to these portfolios, but it did put strong emphasis on education at all levels. Also, the process for implementing the

directions suggested by the Think-tank will not necessarily lead to immediate major changes to these mandates, although significant change may happen in the long term.

The Life and Mission Agency is committed to co-operating fully with the program priorities set by the Church, so it does not want to limit future options by employing people in these positions on a long-term, “permanent” basis. At the same time, we want to ensure that the work is carried out competently during the time it will take to implement whatever decisions result from the Think-tank process. Also, to attract strong, well-qualified candidates, we believe that we need to offer appointments lasting at least two years. Therefore, we sought permission from Assembly Council to advertise the positions as two-year appointments. No appointments were made before this Assembly, but it was essential that the positions be advertised and nominations requested well before the Assembly. Our intention is to have the positions filled by September 1, 1996, or earlier.

Recommendation No. 2 (adopted, p. [36](#))

That the Life and Mission Agency be authorized to make two-year appointments for two and one half associate secretary positions in Education for Discipleship and one 3/4-time associate secretary position in Justice Ministries.

GENERAL SECRETARY

The General Secretary of the Life and Mission Agency, the Rev. Glen Davis, informed the Agency and the Assembly Council at the end of 1995 that he had decided to pursue a call to congregational ministry as part of a ministerial team with Joyce Davis. He requested and received permission from the Assembly Council Executive to reduce his work to 3/4 time from February 1, 1996, and to resign from his position, effective August 31, 1996.

The Agency, in consultation with the Council Executive, took immediate steps to circulate the presbyteries requesting nominations for the position of General Secretary. At its March meeting, the Agency Committee established a search committee to consider all nominations and applications, to interview candidates and to recommend a name to this Assembly. We hope to present the recommendation in a Supplementary Report. (see p. [387](#))

MINUTE OF APPRECIATION

The Rev. H. Glen Davis

The Life and Mission Agency records its appreciation for the ministry of Glen Davis as General Secretary. Appointed to the position by the 117th General Assembly in 1991, Glen worked with the Special Committee on Restructuring to put together the Life and Mission Agency staff team as well as refine some of the details of restructuring.

Glen is a native of Nova Scotia and holds a B.A. from McGill University, an M.Div. from The Presbyterian College, Montreal, and an M.Th. from the University of Toronto.

During his ministry in The Presbyterian Church in Canada, Glen has answered the Church’s call 10 times; the first when he was 17 years old and appointed by the General Board of Mission as a summer student at Knox Church, New Carlisle, Quebec. The following five summers saw him serve in other areas of Canada.

In 1963, Glen and his wife Joyce were appointed as overseas missionaries working with the Korean Christian Church in Japan. That service deepened his understanding of the need for justice as an integral part of the gospel. His exposure to other cultures, and language-training in both Japanese and Korean, have been a boon for our Church’s relationships with partner churches.

He served in Japan until 1978, when appointed Secretary for Education for Mission in the Board of World Mission. Then in 1982 he was appointed Secretary for International Ministries. These positions provided valuable preparation for the position of General Secretary of the Life and Mission Agency.

Extensive travel in Canada has given him a wide knowledge and understanding of the people and congregations that make up our Church. Having been the Secretary for Education for Mission gave him a deep appreciation of the work of Education for Discipleship and served him well in

his task of editing “Equip”, a publication to help clergy and other professional church workers in their ministries. Glen’s enthusiasm for the church and its ministry is legendary. He has been a source of strength to those who minister to Professional Church Workers and he has encouraged many colleagues to “keep at it” in the face of discouragement.

He is a team player and has worked hard to achieve consensus among the Life and Mission Agency staff—not always an easy task, given the mix of creativity, motivation and passion of his co-workers for their particular mandates. He has felt the frustration of trying to co-ordinate programs in the face of our Church’s tight financial situation, and it was this struggle that gave birth to the idea of the Church setting priorities for work at the national level.

Glen leaves the Life and Mission Agency because he and Joyce have accepted a call to team ministry at Knox Church, Agincourt, in Pickering Presbytery, taking with him a life-long enthusiasm for the broader mission of the Church that can only enrich the people of Knox Church. We rejoice with Glen and Joyce on this next step in their journey; a journey that keeps them serving their Lord and ours in this branch of the holy catholic church.

Recommendation No. 3 (adopted, p. [36](#))

That this minute of appreciation for the Rev. H. Glen Davis be adopted.

THINK-TANK

The Life and Mission Agency was extremely interested in the outcome of the Think-tank, both because it held much potential for helping our Church’s struggle to identify budget priorities and because it originated in a proposal from this Agency. At our meeting in March 1996, we discussed the Think-tank Report and did some very preliminary thinking about practical ways in which the priorities identified in the Report could be reflected in our work. We agreed that we will work to the best of our ability to implement Assembly’s decisions.

CONVENER AND COMMITTEE

We express deep appreciation to Maureen Kelly who served as Convener of the Life and Mission Agency Committee for the first three years of our Agency’s life. She helped the Committee make difficult decisions in a time of perpetual transition, and she did so with firmness, efficiency and a strong commitment to our Church and its ministries. She spent countless hours, not only in the work of the Committee itself, but also in many advisory committees, staff meetings and staff evaluations.

The following members of the Committee have completed their terms of service this year: Muriel Barrington, Douglas Blaikie, Michael Farris and Terrance Samuel. We are grateful for the valuable contribution they have made to our life and work, with special appreciation to Muriel who has served as Convener for the past year.

OVERTURE NO. 27, 1995 (A&P 1995, pp. [429-30](#), [19](#))

Re: Including financial statements for Life and Mission Agency in Acts and Proceedings.

The Overture asks General Assembly to instruct the Life and Mission Agency to “... include financial statements of its expenditures in reports to future Assemblies ...” (A&P 1995, pp. [429-30](#)). It was referred to the Life and Mission Agency to consult with Assembly Council and report to the 122nd General Assembly (A&P [1995](#), p. 19).

The Life and Mission Agency agrees with the intent of the Overture, that the Church receive clear information on how its mission dollars are spent.

We believe, though, that such information should appear in the section of the Acts and Proceedings that contains the Church’s other financial information prepared by the Chief Financial Officer and the Treasurer. Life and Mission expenditures flow through the Chief Financial Officer’s office and all financial statements come from that office.

We have consulted the Finance Committee of Assembly Council, and it has agreed to include in its report to future Assemblies a statement of expenditures that shows the amount spent by each portfolio and department. In addition, even more detailed financial information will be available from the Chief Financial Officer.

Recommendation No. 4 (adopted, p. [36](#))

That the prayer of Overture No. 27, 1995 be granted in the above terms.

CANADA MINISTRIES**Staff**

Associate Secretary:	J. P. Ian Morrison
Administrator:	Mary Taylor
Secretary:	Joan Esdale

1995-1996 IN REVIEW

For 1995-1996 Canada Ministries has allocated grants for ministries in the following categories

- New Church Development - 40
- Town Rural and Remote - 27
- Francophone - 5
- Inner City and Urban Ministries - 11
- Ministry with Aboriginal People - 8
- Chaplaincies - 10
- Refugee Ministry - 2
- Regional Field Staff

When the Life and Mission Agency appointed the Canada Ministries Advisory Committee in 1992, the Agency decided that the Committee would move out of Ontario after three years. The November meeting was the final one for the Ontario Committee, and the heartfelt thanks of the Associate Secretary are extended to the Convener, The Rev. Dr. Terry Ingram, and the other members for the sound and solid advice that they gave. The new Committee is made up of members mainly from the Presbytery of Calgary-MacLeod with representation from the Presbyteries of Edmonton-Lakeland and Central Alberta. The Convener is the Rev. Jean Morris.

Recognizing that every human is part of some "ethnic" group, we have stopped using the term as a Canada Ministries classification for congregational work and ministry. Surrey Korean, for instance, is now more accurately classified as New Church Development.

At its October 1995, meeting, the Grants and Canada Advisory Committee listed the following work of Canada Ministries in order of priority:

- New Church Development
- New Church Development - Capital
- Town, Rural and Remote
- Urban Congregations
- Native Ministries - Urban
- Regional Field Staff
- Chaplaincies
- Francophone Ministries
- Institutions
- Congregations in Transition
- Administration
- Refugee Ministries
- Support of Presbyteries
- Native Ministries - Reserve
- Special Grants

NEW CHURCH DEVELOPMENT

Of the twenty-eight congregations receiving reducing grants, twenty-two accepted grants in 1996 that were lower than those of 1995. Canada Ministries is working with the presbyteries of the other six to find ways to help them get back on the grant reduction track. Westminster Church, Calgary, Alberta, became self-supporting on July 1, 1995. On January 1, 1996, Mississauga Chinese was re-classified from a Student-Yearly Appointment to New Church Development, with Rev Hugo Lau appointed as minister. We are working with the Presbytery of Waterloo-Wellington to make a new appointment at Kitchener East following the Rev. Robert Shaw's move

to St. Andrew's, Tillsonburg. There is also an opening at Jasper Korean/English in the Presbytery of Edmonton-Lakeland.

A new initiative in Abbotsford, British Columbia, has been approved by the Presbytery of Westminster and Canada Ministries. Instead of starting a new congregation in the Clearbrook/Abbotsford/Matsqui area of the lower mainland, support will be given to a "regional church" concept based in the congregation of Calvin Church, Abbotsford. Funding will come from Live the Vision, Canada Ministries and Calvin Church and include provision for a new building site and a second staff person for six years, whose emphasis will be program development, outreach and youth ministry. The Presbytery of East Toronto will receive financial support for a new venture stemming from the Chinese Presbyterian Church. Spearheaded by members of the English-speaking congregation from Beverley Street, the new faith community began meeting in April at a North York hotel. The Presbytery of Vancouver Island and Canada Ministries have approved the Victoria area Western Communities of Colwood, Langford and Mechosin as an area for New Church Development with work to begin later this year.

We are concerned about how New Church Development will be funded beyond 1998. Costs for ministry, property and buildings will be higher than the parameters that have been used in the past. Canada Ministries will hold a special consultation on the matter this fall, with results reported to the Life and Mission Agency Committee for approval before the next General Assembly.

TOWN, RURAL AND REMOTE MINISTRIES

Of the twenty-four congregations that receive grants in this classification, ten took reductions in 1996 from 1995, thus allowing for the possibility of additional work beginning in 1996.

St. Andrew's, Armstrong, in Kamloops Presbytery became self-supporting at the end of 1995. In July 1995, the Rev. Barbara Wright MacKenzie was appointed to Alberton and West Point, Presbytery of Prince Edward Island. The following charges are open, with the most recent ministers' names in parentheses: Fort McMurray, Edmonton Lakeland Presbytery (the Rev. Dr. Bruce Miles); Dixonville, Peace River Presbytery (the Rev. Annetta Hoskin); Biggar (the Rev. Colleen Gillanders-Adams) and Rosetown (the Rev. Robert Adams) in the Presbytery of Northern Saskatchewan; and Kitimat, Kamloops Presbytery (the Rev. Bill Allen). The Presbytery of Northern Saskatchewan gave permission to the Rosetown Church to dissolve the congregation, but otherwise Canada Ministries is working with the presbyteries to fill the openings.

A new grant for a Rural Ministry Internship Program in the Synod of Southwestern Ontario is intended to provide on-the-job training in rural ministry. Unfortunately, there are no students available willing to take this opportunity, so the Rural Ministry Task Force will approach the colleges with a more definite recruitment program.

Cluster Ministry workshops were held in the Presbyteries of Central Alberta, Huron-Perth and Assiniboia, although no presbytery has yet established a Cluster Ministry. The Rural Ministry Task Force has continued to give strong support to the Food Grains Bank, as reported in more detail in the PWS&D Report. (see pp. [372-73](#))

Planning has begun for a conference next spring for people working in remote ministries.

URBAN MINISTRIES

Canada Ministries also sponsored a conference on Cluster Ministries that emphasized urban churches. Bishop John Smith of the Episcopal Diocese of West Virginia was the resource person. Both East Toronto and Montreal Presbyteries are considering cluster ministry models.

Canada Ministries worked with the Presbytery of Montreal to re-negotiate a new working agreement for Tyndale-St. George's between the Anglican Diocese of Montreal and the Presbytery.

Armagh, the shelter for abused women and children, in the Presbytery of Brampton, had to reduce staff and the services it provides in the light of Ontario government cutbacks.

REGIONAL FIELD STAFF

Canada Ministries administers the grant from the Life and Mission Agency for the Regional Field Staff, most of whom are now in place. We are working with Dorothy Henderson from Education for Discipleship and Tam Corbett from the WMS(WD) to develop ways to support regional staff. One result has been a request for all staff to meet with each other and with national staff at 50 Wynford Drive who have resources that may help regional staff in their work. We are assisting with funding and planning such a meeting.

CHAPLAINCIES

Canada Ministries has extended its support of chaplaincies to include the University of Calgary and Edmonton's University of Alberta. In his travels, the Associate Secretary makes a point of staying in touch with those involved in this ministry. Canada Ministries offers financial assistance to help chaplains attend the National Chaplains Conference in Toronto in June, and as part of it will arrange a meeting specifically for chaplains supported by The Presbyterian Church in Canada.

MINISTRY WITH ABORIGINAL PEOPLES

The Ministry at Anamiewigummig (House of Prayer) in Kenora continues to develop under the leadership of Henry Hildebrandt. He is concerned about how to continue with a faithful witness to our traditional partners on reserves while increasing our emphasis on ministry in the cities where, increasingly, Aboriginal People are living. He is proposing that we look at a Cluster Ministries model to deal with the changing circumstances.

About four years ago, Flora House was given a new lease on life when the Core Initiative Program in Winnipeg helped build a new facility at 739 Flora Street. The building, which replaced the old one at 768 Flora, has allowed an expansion of the programs carried out by staff, Warren Whittaker and Kelly Hashemi. The program is limited, however, by the amount of staff time available.

Anishinabe has had a similar renewal with the dedication of their new facility. This building at 287 Laura Avenue is a former federal government warehouse. The Board of Anishinabe, with financial assistance from the Presbytery of Winnipeg, congregations in the Presbytery, and Canada Ministries, transformed the warehouse into a new centre with facilities far surpassing the earlier ones. The staff of Denise Manson and a half-time contract person have expanded the ministry to the point where it too is limited by the amount of staff time available.

Stewart Folster has completed his studies through the Native Ministry Consortium Program of the Vancouver School of Theology and been appointed minister of the Saskatoon Native Circle Ministry in the Presbytery of Northern Saskatchewan. That is where Stewart served as lay missionary while completing his studies.

The work at Mistawasis, Presbytery of Northern Saskatchewan, has also been given a new lease on life through the work of Mary Fontaine, who has been certified as a candidate for ministry by the Presbytery of Edmonton. It is hoped that Mary will work at Mistawasis while completing her courses in the Native Ministry Consortium Program.

Clayton Sterling continues to work with the Kluskus Band in the Cariboo, Presbytery of Kamloops. The provincial government has been indecisive about giving the Band a Tree Farm License. Negotiations reached a critical stage in February when Chief Roger Jimmy felt that the only choice was to put a road block on a forestry access road. It did not happen, and talks are continuing. Clayton is also involved in a horse logging training project at Kluskus.

Healing Process

A major event in 1995 was the Sacred Assembly, which had been a dream of Elijah Harper of Churchill, Manitoba. The four-day event was held in the Palais de Congrès in Hull, Québec, from December 6 to 9, 1995. The gathering brought together Aboriginal and non-Aboriginal spiritual leaders to provide counsel and promote reconciliation in the face of rising frustration in First Nation communities. The Moderator, the Rev. Dr. Alan McPherson, and 18 other Presbyterians attended. Dr. McPherson addressed the Assembly on behalf of the Presbyterian Church. There

will be significant follow-up in Aboriginal communities and the churches for years to come. The National Native Ministries Committee of Canada Ministries which had five of its number in attendance, is working on ways to bring the spirit of the Sacred Assembly to the regional level.

The Canadian Council of Churches which participated in the Sacred Assembly through the presence of Dr. Alexandra Johnston, met on March 13th to examine what the various churches are doing. The Council agreed that churches will work through the Aboriginal Rights Coalition (ARC) to keep before government and churches their respective responsibilities in relation to Residential Schools. ARC will promote educational material to help people understand the issues faced by Aboriginal people. The Council of Churches invited church leaders to endorse a letter to the Minister of Indian Affairs encouraging the federal government to accept its responsibility for what happened in Residential Schools.

A proposal has been approved by the Assembly Council of our Church to set up a Healing Fund, with the contributions being sought for three years from church members and others who are interested (see pp. 214-15). The money will be distributed to First Nation communities according to criteria developed by a Healing Fund Council.

FRANCOPHONE MINISTRY

In March and April of 1995 a major review was made of Francophone Ministry and the structure that had been put in place by the former Board of World Mission to serve this ministry. The review looked at the structure of the Committee, the role of the Co-ordinator, the strategy that had been developed, and the various programs. The result of the review was the dismantling of the National Francophone Ministry Committee and the placing of the responsibility back into the hands of the presbyteries involved, the discontinuation of the position of Francophone Director, and the discontinuation of some of the grants. An Advisory Committee for Canada Ministries will be appointed.

Francophone Co-ordinator

Daniel Forget served faithfully in this position from the time of the formation of the Committee. His work was frustrated by the fact that the francophone ministry did not expand as envisioned. As a consequence, the position of Co-ordinator seemed superfluous, but while there was criticism of the position, there was also strong affirmation of Daniel and his gifts for pastoral ministry.

L'Église St-Paul, Melbourne

The grant to l'Église St-Paul, Melbourne, was discontinued at the end of December, 1995. The Presbytery of Quebec, at the congregation's request, agreed to amalgamate this congregation with St. Andrew's, Melbourne, with French-language services being provided once a month.

L'Église St-Luc, Montréal

The Ministry at l'Église St-Luc continues under the ministry of David Lefneski. One of the final acts of the National Francophone Committee was to ask for the appointment of a Presbytery Missionary to assist in the opportunities which are arising to reach out from this base to other parts of Greater Montreal with a reformed understanding of the good news of the gospel of Jesus Christ. Marc-Henri Vidal has been appointed and he and David Lefneski are sharing in this outreach ministry.

La Vie Chrétienne

1996 marks the 45th year of continuous publishing of La Vie Chrétienne. For the past fifteen years Jean Porret has been the volunteer editor of this magazine. In that time Jean has fulfilled the many responsibilities that fall to an editor/publisher. At the same time as ensuring that all the administrative details are performed he has also done textual research, consulted with contributors, written editorials and other articles. During his time as editor he has written more than 150 different articles, some of which have been published in newspapers in Montreal and Europe. Articles translated into English have also appeared in the *Presbyterian Record*. In his advocacy for this francophone publication Jean has also had to be a fund raiser and public

relations officer. Jean has done all this while holding down the important position of Director of Pastoral Services at the Université de Montréal. We thank Jean for his tireless dedication to this francophone outreach ministry.

We also thank Claire Bradbury, who has been the paid Secretary/Translator for the journal over the past 12 years, and has ably assisted Jean in the publication of the journal. Claire has brought to her role with *La Vie Chrétienne* her particular gifts for the details that go with keeping up a fresh subscribers list, ensuring that articles are submitted in time, translating from French to English and English to French and the myriad other details which go with being responsible for getting a magazine out on time.

One of the grants that was cut in 1995 was that which was given to *La Vie Chrétienne* for the paid position of Secretary/Translator. We continue to make a grant available to the magazine from the Robert Fund. This and other income which comes from subscriptions will allow for the continuation of the publication of *La Vie Chrétienne*. The mantle for the ongoing publication of the journal now falls to the editorial team of David Lefneski, Jean François Guay and Marc-Henri Vidal. The magazine will be published four times a year rather than the present six times a year. The format will be changed to reach a larger audience including children. It will have an evangelism/outreach emphasis to try to reach more of the unchurched.

REFUGEE MINISTRIES

Sponsorship Agreement

Following 18 months of negotiations between the present Master Agreement Holders (including our Church) and representatives of the Government of Canada, a new refugee sponsorship agreement has been worked out. Canada Ministries recommended to the Assembly Council that The Presbyterian Church in Canada enter into the new agreement, although it will mean additional administrative work because of the need to report the number of refugees being sponsored by congregations. Congregations reporting to Canada Ministries on a regular basis will reduce the extra work at the national level, though, so that changing the administrative structure will not be necessary.

Responsibility for Refugee Concerns within the National Office

Presbyterian World Service & Development, International Ministries, Justice Ministries and Canada Ministries each have a particular role regarding refugees, with the work being co-ordinated by Canada Ministries. Information about this has been sent to groups concerned with refugees. Any who need this information can contact Canada Ministries.

LOANS AND GRANTS FROM SPECIAL FUNDS

Canada Ministries continues to make loans available to a number of congregations from the Andrew Chisholm, the McBain Memorial, and the F. Roy Barker Funds. Grants were also approved from the McCormick Trust, the Ukrainian Church Fund, the Robert and the Thompson Funds. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction.

OVERTURE NO. 9 (A&P 1995, p. [422](#))

Re: Enhancing “Guidelines for Planning a Church” to include practical building and financial steps

The Synod of the Atlantic Provinces asks for a booklet outlining practical considerations and step-by-step procedures to help presbyteries and congregations with building projects.

Canada Ministries has consulted the General Manager of the Presbyterian Church Building Corporation and they have agreed to work together on a manual to take a congregation through the process of planning, designing, funding and implementing a building project. The booklet should be available early in 1997.

Recommendation No. 5 (adopted, p. [37](#))

That Overture No. 9, 1995 be answered in the above terms.

EDUCATION FOR DISCIPLESHIP

Education for Discipleship (Team) Staff

Associate Secretaries:	John Bannerman, C. Joyce Hodgson, Diane Strickland
Interim Associate Secretaries (1996)	Annemarie Klassen, Dorothy Henderson, Walter Read
Program Assistants:	Ain Chaudhry, Carolyn Davidson, Barbara Persaud, Grace-ann McIntyre
Deputation Co-ordinator:	Jean Cook

EDUCATION IN THE FAITH

After Joyce Hodgson resigned in October 1995, Dorothy Henderson was hired under contract for the Education in the Faith and Education for Mission portfolios. The work is a half-time position as directed by the 1995 General Assembly.

Education for the Faith is sometimes called spiritual formation or Christian education, but whatever the label, it struggles to maintain a profile in The Presbyterian Church in Canada. In late 1995 and throughout 1996, Christian education focus groups have been studying principles of Christian education, suitable models for Christian education as we approach the third millennium, and Christian education in small churches with small church schools. Within a few months of this Assembly, the staff and the Advisory Committee of Education for the Faith hope to have a summary document with suggestions for Christian education support in The Presbyterian Church in Canada.

Curricula development and support continue. The Life and Mission Agency recommends four curricula - Bible Discovery, Celebrate, The Whole People of God, and Young Children and Worship. Each offers acceptable Reformed theology. *Bible Discovery* is well-suited to congregations which want an uncomplicated curricula with a strong Bible story base. *Celebrate* features direct references to being a Presbyterian and is based on the church year. *The Whole People of God* is developed, written and produced in Canada by an interdenominational group and comes with a handbook for Canadian Presbyterians. It is lectionary-based and provides excellent material for congregational involvement. *Young Children and Worship*, developed by the Reformed Church in America and the Christian Reformed Church, is an excellent program for introducing children to Bible stories and the rhythms and experience of worship. Training is available for this program. *Celebrate* and *Young Children and Worship* are particularly helpful for broadly-graded groups of children and suitable also for inter-generational groups. The workbook, *A Climate for Learning*, available from the Resource Centre at 50 Wynford Drive, is useful for helping congregations find a suitable curriculum.

Several congregations report good success with *Logos*, an inter-generational midweek program. A Canadian training program for *Logos* will be offered for the first time in 1996, in Waterloo, Ontario.

Bible Discovery, *Celebrate* and *The Whole People of God* offer a wide range of adult study resources, and many adult groups continue to use *Kerygma* and the *Covenant Bible Study* series. Videos from Presbyterian and Reformed Educational Ministry (PREM) make excellent adult studies. In 1995, The Life and Mission Agency produced two five-session adult studies directly related to the life of our denomination. *Euthanasia: A Matter of Life and Death* was written by Canadian Presbyterian Kathy Fraser. Ken Stright, a Presbyterian minister in Pictou, Nova Scotia, wrote *The Presbyterian Church in Canada Confesses to Aboriginal Peoples*.

Support for Christian education in congregations comes in several forms: regional staff, and articles in *Equip* in PCPak and in the *Presbyterian Record*. Workshops are available upon request.

The Covenant Community with Children and Youth Committee plans to make available on a regular basis resource materials for regional staff.

EDUCATION FOR MISSION

Despite staff changes in 1995, Mission Education had a strong presence in The Presbyterian Church in Canada. Much of the credit goes to Barbara Persaud, Program Assistant for Education for Discipleship, and Jean Cook, Deputation Co-ordinator. The Education for Mission Advisory Committee continues to help staff to promote and encourage mission education.

In 1995, the following materials were produced: four issues of *Mission Update*, updated Mission Profiles for international staff, Mission Capsules, mission articles in *Equip*, newsletters and advertisements included in PCPak, and church bulletins with a mission theme. The revision of the book *Something Extra* that describes specific projects over and above a congregation's contributions to *Presbyterians Sharing...* is available from the Life and Mission Agency.

During the year, 42 people (most of whom work outside Canada) made deputation visits across Canada. Updated deputation guidelines and the video *Guess Who's Coming to Dinner?* help churches plan and host mission events. One goal of the deputation office for 1996 is to provide mission visitors to areas in Canada that have had few such guests.

In co-operation with the Women's Missionary Society (Western Division), a study package on Street Kids was produced. Writing is underway for the 1996-1997 study on the theme of multiculturalism.

With the WMS(WD) and the Atlantic Mission Society, the Life and Mission Agency produces and promotes resources for mission education. Some are produced co-operatively with Friendship Press, and others we produce ourselves.

Annual Study Themes

1996-97	Geographical:	China and Hong Kong
	General:	Living in a Multicultural Society
1997-98	Geographical:	Food and Mission: The Presbyterian Church in Canada
	General:	Living as Christians in a Violent Society
1998-99	Geographical:	Mission Partnerships: The Presbyterian Church in Canada
	General:	Refugees and Global Migration

Recommendation No. 6 (adopted, p. 37)

That the geographical theme for 1998-1999 be Mission Partnerships: The Presbyterian Church in Canada, and that the general theme for 1998-1999 be Refugees and Global Migration

It seems to be an increasing challenge to convince congregational members to support mission through *Presbyterians Sharing...* while, at the same time, interest is increasing in local mission outreach and short-term mission education tours, exchanges and work camps. Congregations seem to be wanting direct involvement in mission projects.

Youth in Mission (YIM)

The Youth in Mission Council, former volunteers, and friends of YIM are working on 10th anniversary celebrations for 1996.

Last year we focused on the future for Youth in Mission, beginning with a one-day workshop for the Council, directed by Jackie Keatings, Youth Director for the Synod of Toronto and Kingston. As a result, we began to plan programs for younger youth and decided to become more involved in training and mission education for youth.

Partners in Central America and Africa received two volunteer placements in 1995. Sandra Scott of Pictou County, Nova Scotia, returned in June after nine months in Guatemala doing largely veterinary work. Kristen Kell of Selkirk, Manitoba, left in October for an eight-month stay in Malawi, working with the Blantyre Synod on a survival program for street children.

The youth group and their leaders from Calvin Church, North Bay, Ontario, participated in Youth in Mission's first work camp for a week in Ohio, on a building project in an impoverished area. Parts of it were fun, but the trip also provided participants with insight into Christian service. We hope similar trips will follow.

We have openings for twenty youth over 13 years of age at the Cuernavaca Centre for Intercultural Dialogue on Development in Mexico the last two weeks of August. For older youth the program includes leadership training.

This summer, partners in Africa will host a three-week trip for a group 18 and over.

The YIM Council is working to develop resources and mission education training for youth groups, including help for leaders to encourage youth to understand the Christian call to help others.

Many have found volunteering through YIM an important step on their faith journey, helping prepare them for leadership and service in the Church. As we enter our second decade, we pray for God's continuing guidance in our efforts to meet the needs of youth in our Church.

Glynis Quinn

Convener, Youth in Mission Council

EVANGELISM AND CHURCH GROWTH

“But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”
(Acts 1:8 NRSV)

Participants at last year's General Assembly took part in a faith-sharing activity led by the members of the Education for Discipleship Team. People shared profound and moving stories of faith and even displayed a certain passion when testifying to whom they were created and called to be. Faith-sharing was an integral part of workshops for presbyteries and congregations led by Education for Discipleship. (A process for faith-sharing is included in the 1995 Acts and Proceedings. The easy-to-use exercise is very helpful in developing confidence in sharing faith.) Small group ministries are a helpful way for congregations both to reach the unchurched and to provide pastoral care and educational opportunities for members and adherents.

The video *Stained Glass Windows of Faith* premiered at the 1995 General Assembly and was ready for distribution in the autumn of 1995. This wonderful resource may be used most effectively in outreach ministries. Through the reflections of Presbyterians and uplifting music it serves as an excellent introduction to the life, work and faith of The Presbyterian Church in Canada. Information kits on effective use of the video were sent to presbytery representatives in April. The kit included an audio cassette sample of the recording from which most of the music in the video was taken.

In *Transforming Congregations for the Future*, Loren Mead speaks of the “storm” that is rocking the church. He contends that

the storm buffeting the churches is very serious indeed. Much more serious than we have admitted to ourselves, and much more serious than our leaders have yet comprehended. The problems are not minor, calling for adjustments or corrections. They are problems that go to the roots of our institutions themselves.

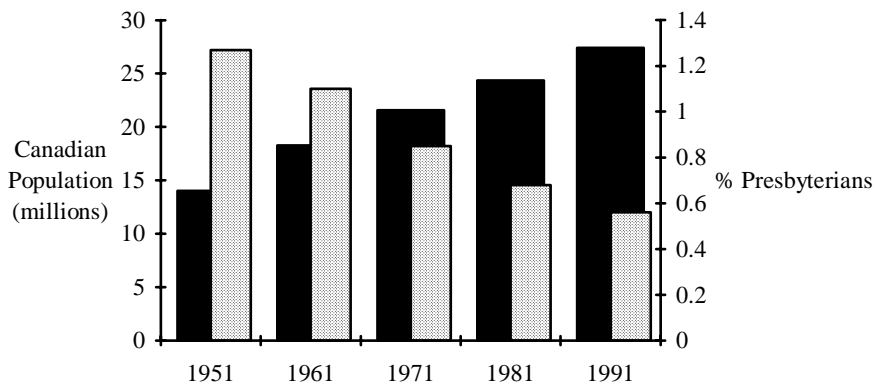
page ix, *Transforming Congregations for the Future*, Loren Mead

Part of Mead's analysis relates to declining membership numbers in mainstream Protestant denominations in the United States. The decline becomes much steeper when compared with the growth of the general population. The following chart illustrates the ratio of membership in The Presbyterian Church in Canada to the general population of Canada.

Comparison of Presbyterian Church in Canada Membership and Population in Canada

Year	PCC Membership	Population	PCC as % of Population
1951	177,312	14,009,400	1.27%
1961	200,640	18,265,300	1.10%
1971	182,559	21,568,300	0.85%
1981	164,902	24,341,700	0.68%
1991	154,717	27,402,100	0.56%

Membership and Population Trends



Erro

r! Switch argument not specified.



This is the context for our efforts in evangelism and church growth as we approach the 21st century. We also need to pay attention to the results of the 1996 Canadian census, since we know that there were 636,000 census Presbyterians in Canada in 1991 (almost three times more than the total number of members and adherents). Note also that, according to the 1991 census, 194,000 census Presbyterians are between the ages of 25 and 44, by far the largest generational group for our Church. Consider the implications of outreach and evangelism to these baby-boomers. We can learn from Reginald Bibby's book, *There's Got to be More! Connecting Churches & Canadians to "think affiliate."* By that term, Bibby means that churches should deliberately reach out to people who have some affiliation or connection to the denomination or tradition.

In 1995, we produced a resource focusing on the people, practice and promise of The Presbyterian Church in Canada called *Glorifying and Enjoying God*. With chapters on the Bible, stewardship, the sacraments, and other key themes, the study is designed for new member ministry among people who are curious about the faith, seeking answers to life's questions, or serious about church membership. *Glorifying and Enjoying God* is available from the Resource Centre along with pamphlets on Faith Commitment and Membership Commitment.

The brochure "Presbyterians are ... People Who Grow in Faith" is almost completed.

WORSHIP

June to December, 1995

With the resignation last summer of the valued Program Assistant for worship and evangelism, Ms. Anne (Sluman) Burleigh, in October we engaged Ms. Grace-ann McIntyre at half-time, and she has enthusiastically taken up her new duties.

Following last year's General Assembly our first priority was preparation and shipping of Sunday bulletins for the liturgical year from Advent 1995 to the Reign of Christ Sunday, 1996. Next came the preparation of the psalter for typesetting. The Associate Secretary and Task Force Convener, the Rev. Judith Archer-Green, delivered the manuscript on schedule, although layoffs at the typesetters delayed printing, but we are delighted that the new Book of Psalms is now available for congregational use.

With travel budgets reduced, ecumenical work has been curtailed. Nevertheless, our Church was ably represented at the meeting last fall of The Consultation on Common Texts (CCT) by the Rev. Dr. Andrew Fullerton. He delivered a paper titled, "God by Any Other Name, The Grammar of Trinitarian Language." Dr. Fullerton's doctorate from Cambridge University is in Trinitarian theology. Participants have called for publication of the paper, the approach of which is both scholarly and pastoral. Dr. Fullerton's attendance was supported by The Presbyterian Church in Canada and by the Church of St. Andrew and St. Paul in Montreal.

The "Presbyterians Are ... People Who Worship" pamphlet continues to be a strong seller and has been reprinted (10,000 copies) for the fourth time. The excellent booklet by the Rev. Dr. Yme Weonsdregt, *Public Worship: Something We Do* continues to lead congregations, sessions and worship committees through basic education in Reformed worship traditions.

In this, my final report to General Assembly, I want to thank Anne Burleigh for her faithful service to the Church as Program Assistant. I also thank the Church for giving me the privilege of serving in this position for three-and-a-half years.

Diane J. Strickland

January to June, 1996

New Resources

The revision of the Book of Praise is almost complete, as the detailed report below indicates. A booklet on baptism is well on the way, and work is proceeding on a study booklet on children at the Lord's Table. We hope to provide liturgies and services for events and occasions people have mentioned such as Remembrance Day, cremation and special wedding services (e.g. remarriage, remarriage involving children, ending marriage).

Bulletins

Production of worship bulletins for 1996-1997 is underway, and samples will be distributed this summer. A steep rise in paper costs may increase their price.

Associations

We plan to send a participant to the Canadian Liturgical Society's summer symposium, "Theological Education and Worship Training". And the Rev. Dr. Andrew Fullerton will again be our representative at The Consultation on Common Texts, in December.

These Days

Canadian Presbyterian participation in the daily devotional continues. Fairlie Ritchie and Margaret Vanderzweerde are new writers for *These Days*.

TASK FORCE ON THE REVISION OF THE BOOK OF PRAISE

- *We will seek to be changed, to be reformed, to take whatever risks are necessary as we learn to obey God's will.*
- *We will integrate evangelism, social action, and justice ministry.*
- *Our congregations will be alive. Worship services will be joyful and full of meaning ... music used in worship will be lively and varied.*
- *We will be intentional about the ministry of youth and young adults, recognizing their value in the life and work of Christ's Church.*
- *We will use inclusive language as we learn to be inclusive.*
- *We will be effective communicators. We will use contemporary, inclusive language and learn to use metaphors sensitively. Our communication will convey our essential unity,*

vision, and sense of identity, as we continually witness to the Lordship of Christ over all life.
 quotations from the Vision Statement of The Presbyterian Church in Canada, 1989

In implementing the mandate from the 1992 General Assembly (see Appendix), the Task Force has been guided by the Vision Statement of the Church approved by the 1989 General Assembly. In presenting to General Assembly the Table of Contents of the revision, along with supporting documentation, we have done our utmost to respond to the Vision Statement's call to the Church to become more effective communicators, and to communicate our essential unity, vision and sense of identity as we continually witness to the Lordship of Christ over all of life.

In deciding to revise the Book of Praise, General Assembly was responding to changes already widespread in our denomination as much as initiating change. We trust that the revised book will guide and enrich our congregations as God's Spirit moves them to meet new challenges in evangelism, social action and justice as much as in worship by introducing the best of new hymns and songs as well as by retaining the best from our heritage.

In our work, the Task Force has been faced with an embarrassment of riches. We found compelling new texts on virtually every important scripture theme and in practically every musical style and were able to balance sections of the revision according to musical and textual styles, as well as ensuring that every section contains both familiar and new material.

The Task Force met 12 times in the past three years for about 40 days of plenary meetings. Sub-committees working on children and youth music, global music, music and text editions, and prayers and poems of faith met for another 50 days. The Task Force's final meeting was in February 1996, at Knox College, Toronto, during which we made a few changes to the list of contents that was circulated in December 1995, and considered most of the recommendations of the sub-committees. Recommendations left unresolved at adjournment were to be brought to speedy resolution by mail, fax or conference call.

National Consultation

While the Task Force was a representative national body, carefully chosen to span the full range of musical, theological and regional concerns within our Church, our deliberations were also informed by continual consultation with the whole Church. That consultation is summarized below, with further detail given in the appendices.

- Presbyterian Record Survey. A report on responses to the Fall 1992 survey was issued in November 1993, and summary results were reported in the Record.
- Focus groups met to sing through and evaluate hymns in the 1972 Book of Praise in church basements and parlours across the country.
- One hundred and twelve congregations submitted hymn-use statistics, including 600 items from the 1972 Book of Praise and about 1200 items from more than 200 other collections. The report on this data was sent to all who submitted statistics, circulated at General Assembly 1995, and made available by request. The frequency and breadth-of-use data on hymns from the 1972 book have been constant reference points for the Task Force in deciding what to retain, when to change a tune, and when to replace old hymns. Data on hymns from other sources have been helpful in picking hymns to add.
- Survey of the use of copyright licences by Presbyterian congregations.
- Survey of Children and Youth Resources.
- About 3,000 Presbyterians tested new hymns in the Hymn Testing Program and local committees collated data and prepared reports for the Task Force. Staff summarized the data and mailed a full statistical report to participants. Copies of the report are available for examination by commissioners. Its size makes reproduction in quantity prohibitively expensive.
- Most congregations received Samplers in June 1995 and have permission to use them under the copyright terms negotiated by the Task Force through the end of June 1996. (A few apparently were lost in the mail.)
- Others participated in presbytery and synod sponsored workshops led by staff and Task Force members across the country. There were more than 30 such events, most recently in

Calgary and in Pictou County. Attendance ranged from 15 to 80, averaging 20 to 30. Staff have kept before the Task Force concerns raised at workshops.

- Many congregations and individuals have evaluated the proposed table of contents for the revised Book of Praise (mailed before Christmas to all congregations). Some told the Task Force about errors or omissions and offered generally constructive criticisms, and we considered the responses and made improvements where possible
- Staff have prepared a list of recommendations based on comments concerning omissions of items that are important for various reasons and may be included as poems or prayers (i.e., without full musical setting) in space that may become available on half or third pages throughout the book). A sub-committee for Poems of Faith and Prayers is gathering and classifying such material. The Task Force's decisions in this regard will be available to Commissioners at General Assembly.

Ecumenical Consultation

Ecumenical co-operation has been very helpful. The Anglican, United and Presbyterian churches developed a pool of expertise that has benefited all three denominations, particularly in the area of surveys, editorial work and copyright permission. We benefited especially from the subcommittees of the United and Anglican Church task forces on psalms, children and youth resources and popular songs. Our staff are extremely grateful for the many courtesies extended to them by the United and Anglican task forces. We thank the conveyors: George Black (Anglican), Nancy Hardy and Len Lythgoe (United), and the project managers: John Ambrose (United) and Paul Gibson (Anglican). We are grateful also to other staff and members of their task forces who shared their knowledge, experience and technical expertise.

International Co-operation

Co-operation has extended beyond national borders to the Hymn Society in the United States and Canada, which has encouraged our work, and to hymn writers, publishers and copyright administrators around the world whose willingness to provide free copies of recent publications and manuscripts (more than 2,000 items) and to co-operate in our testing program and our Sampler, have made possible an unprecedented level of consultation and participation in the revision process.

Changes to the Circulated List

At our final meeting, the Task Force made the following changes to the circulated list of contents.

Dropped

Njo, njo, njo (Jump with Joy) (traditional words and music from Malawi, published by the PCC in Mission Update)
To God the Lord, who time and space did make (PCC 72, No. 279).

Added

The Lord's my light (Psalm 27; PCC 72, No. 11)
Safe in the hands of God who made me (Psalm 27; Jubilate Psalms, 27b)
Angels from the realms of glory (PCC 72, No. 143)
King of Glory, King of Peace (PCC 72, No. 476)
In Bethlehem, a newborn boy (deals with the slaughter of the innocents, which the Task Force felt was not adequately addressed by the book) (Episcopal Hymnbook, 1982, No. 246)
To God be the glory (PCC 72, No. 73; Crosby's original words to appear as a block of text beside the revised words that were in the Sampler)

Clarification of Contents List

Some correspondents have asked about the absence of items that in fact are present. In a few cases, the first line is slightly different from what they were looking for. The index will add first lines from the 1972 Book where the 1996 first line differs. The contents list that supplements this report follows that practice. Such items include, for example,

I'll of salvation take the cup (PCC 72, 50) is present as part of I love the Lord, because my voice.

I love the Lord, because my voice (PCC 72, 49) is to be conflated with I'll of salvation take the cup (PCC 72, 50; both texts are from Psalm 116). Both opening lines will appear in the index.

O come, let us sing to the Lord (PCC 72, 40; Psalm 95) is present as O come, and sing unto the Lord.

There is a fountain filled with blood (PCC 72, 180) is present as There is a fountain opened wide.

O Word of God incarnate (PCC 72, 287) is present as O Christ, the Word incarnate.

Hark, how the adoring hosts above (PCC 72, 311) is present, beginning with Wesley's own words: Come, let us join our cheerful songs (Sampler No. 19).

The circulated list represents texts that will be present with their own music. Tunes had not all been selected by the music sub-committee when the list was put together, so they were not included. (Tune selections are available at General Assembly.) In addition, there will be a limited selection of texts printed as poems or prayers (without music) but with cross references to suitable tunes. How many, and which items, will not be known until page layout is complete.

Music

The 1989 Vision Statement made clear that the Church wanted greater variety in its form and content of worship: "Worship services will be joyful and full of meaning. The music used in worship will be lively and varied." The Task Force's mandate asked for the music to "embrace a variety of styles" and for "Tunes and settings that will respect the diversity of musical gifts and resources within our congregations." As seen in the test package and the Sampler, the range of musical styles in the revision is much greater than that of 1972 Book of Praise.

Songs with simple chord accompaniment, unaccompanied melodies that may be sung as rounds, call and response styles, settings for soloist and chorus, spirituals, borrowings from folk or popular material from the around the world, all provide a lively contrast to the many traditional choral arrangements and gospel hymns that are retained from the 1972 book. There is also a strong representation of traditional styles supported by about 50 descants and fauxbourdon settings, and about 175 musical cross references reflecting lower or higher settings of the same tune, the availability of a descant or different harmonization, or suitable alternative tunes when a tune is new to our Book of Praise or where hymns are sung to different tunes in different parts of our denomination.

Most hymns will have chord symbols and some will have tempo designations. Descants may be performed by instruments or voice; the musical preface will make this clear and suggest instrumentation where appropriate. Amens will be included with hymns only where they are an integral part of the music. An appendix will provide several amens in every relevant key; musicians who wish to read the music of the amen may photocopy the appendix for use during worship.

Pre-Publication Special Offers

To test the market as well as to help cover publication costs, we worked with the Psalter Task Force to offer the two books both individually and in combination at special pre-publication prices for quantity orders. The special offer ended February 29, 1996, and we are delighted that the results were well beyond the thirty thousand hymn books that we had planned for the first printing. About forty-thousand were ordered, along with twenty thousand Psalters. Psalter orders were double the initial expectation.

Orders came from all provinces and Bermuda, with interest especially high in Ontario, Nova Scotia, Manitoba, Saskatchewan and Alberta. Demand for hymn books and psalters was below average in New Brunswick, and demand for psalters was below average in British Columbia. The average order size for hymn books alone was five boxes (100 books), while the overall average for combination orders (hymn books and psalters) was six boxes (120 sets). There were about 140 combination orders and 160 hymn book orders. Psalters alone were ordered by one or two congregations.

The Task Force has put in place a “second-best” offer to permit congregations that wanted to review the contents or at least wait for General Assembly’s recommendation before participating in a pre-publication offer.

We are gratified by the enthusiasm and trust placed in the process by our congregations across the country.

Provision for Completion of Task

Typesetting is proceeding at a pace that should permit the book to be published in November. Index sub-committees are working on indexes that follow the outline provided by the Sampler. Four printers have offered competitive bids on printing and binding; but a decision is yet to be made. The Life and Mission Agency Committee has recommended that the work be done in Canada. Although higher than printing at a US plant, costs for printing in Canada are within budget estimates. A sub-committee on French-language texts will provide at least one or two verses of French for about 40 items. Other languages will appear where the language is spoken by sufficient numbers of Canadian Presbyterians (e.g., Korean, Chinese, Hungarian, among others), primarily for use in the Church courts.

Contract Staff

The co-editors, Andrew Donaldson and Donald Anderson, were originally contracted as a time-and-a-half team for three years beginning in January 1993. Their contracts have been extended on an as-needed basis (but not beyond year-end) to see the work through proofing, permissions and publication. Jenny Franks (Sills) continues to provide part-time clerical support.

When the hymn book and psalter budgets were designed, a significant component of the communication and educational elements of the plans were left to the worship portfolio of the Life and Mission Agency. Much promotional and educational work was done by Agency staff as part of the evangelism, worship and Christian education portfolios. It was thought that this work would continue through 1997 after the launch of the book, together with the continuing promotion of the psalter. In addition, the Task Force and the editors depended on executive staff for information and advice on marketing. Following the resignation of staff in related portfolios, the General Secretary of the Life and Mission Agency, in consultation with the co-editors, arranged for the hymn-book and psalter related work of the worship portfolio to be continued by Diane Strickland (formerly Associate Secretary, Education for Discipleship) on a contract basis. She had been most directly involved in the planning stages and has been a valuable resource person for the Task Force. Her work will primarily involve organizing worship events and workshops, as mandated by the 1992 General Assembly, to coincide with the issue of the revised Book of Praise. The Task Force is grateful for Ms. Strickland’s willingness to do this work on a flexible part-time basis.

Other Agency staff have been helpful in communicating with the Church on behalf of this project: the General Secretary, Glen Davis, has been an effective ambassador in the Church courts; Canada Ministries has promoted use of the Sampler at various events and through the travels of Associate Secretary, Ian Morrison; the Associate Secretary for Communication, Glenn Cooper, has provided invaluable advice; Ministry and Church Vocations had promoted the use of the Sampler (Jean Armstrong, Associate Secretary); and International Ministries (Marjorie Ross, Associate Secretary) has brought important international material to the attention of the Task Force.

John Bannerman (formerly Associate Secretary, Education for Discipleship) assisted in developing and running the hymn competition on the themes Stewardship Education and the Canadian Presbyterian Experience. The winning hymn, by our own Andrew Donaldson, was “Come, know my joy, the Maker says”. It was picked from among 60 anonymous submissions from Canada, United States and New Zealand, was recently published by The Presbyterian Church in Canada, and is included in the new book.

The Task Force trusts that the revised book is pastorally-sensitive and a faithful implementation of our mandate from General Assembly. We appreciate the Church’s countless prayers of support and concern that have lightened our burden, and we pray that, as the revised Book of Praise (1996) is used in our congregations, the Holy Spirit will fill the whole community of followers of

Christ with joy in the singing of hymns, psalms and spiritual songs to the glory of God. We ask for the continuing guidance of the Holy Spirit and the prayers of the Church as the work is brought to publication.

Recommendation No. 7 (adopted, p. 67)

That the revised Book of Praise (1996) be recommended for voluntary use in congregations.

Recommendation No. 8 (adopted, p. 67)

That the Task Force be discharged on publication of the book.

Appendices will be available for review at General Assembly

Table of Contents, revised Book of Praise (1996)

Sample Proof Pages

Complete Texts

Reports

- Procedural Issues, 1989-1992
- Reports to General Assembly 1993-1995
- Hymn Testing Program
- Presbyterian Record Survey
- Hymn Use Survey
- Copyright Licensing Survey
- CCLI Statistics
- Children and Youth Music Survey
- Workshops and Hymn Festivals
- Meetings of the Task Force
- Membership of the Task Force

Keith Boyer,
Convener

Donald Anderson
Andrew Donaldson
Co-Editors

STEWARDSHIP

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received ... so that God may be glorified in all things through Jesus Christ. (1 Peter 4.10, 11b, NRSV)

An African girl presented a Christmas gift to her teacher. When the teacher unwrapped the gift, she found a beautiful sea shell. Asked where she could have found it, the child said that such shells come only from a special, far-away beach. The teacher was very touched, knowing the girl had walked many miles, and remarked, "You shouldn't have gone so far for a gift for me." The girl looked at her, smiled and replied, "The long walk is part of the gift."

We are God's gifted people. Effective stewardship education helps people to discover, use and celebrate the gifts that God has provided. The 1996 stewardship theme is, "Called to serve with all our gifts". Resources such as worship bulletin inserts, annual report covers, a stewardship Bible study, posters and *The Journal of Stewardship* may help people to be good stewards of God's gifts. Ministry in the last half of this decade needs to focus on the calling, the gifts, and the ministries of all of God's people if the Church is to be faithful during what may be a time of dramatic change.

The book *Sacred Cows Make Gourmet Burgers* (Abingdon Press, 1995) by William Easum emphasizes the importance of gifts and giftedness for what the author calls "permission-giving" congregations. The words from Andrew Donaldson's new hymn *Come, Know My Joy* give eloquent voice to this theology of stewardship.

*Dear Giver, Gift, we seek your face;
You share our thorn, our scar.
We learn your joy when by your grace
We share the gift we are.*

A Stewardship Smorgasbord

- Eugene Grimm lists three commandments for congregational stewardship:
 1. Keep it biblical.
 2. Keep it positive.
 3. Stress the mission.
- Stewardship is about more than money. But it is never about less than money.
- Remember who we are. We are servants of Christ and stewards of the mysteries of God, the good news of Christ crucified and risen. We are not merely consumers, bent on acquiring things and consuming them forever. We are created and called to glorify and enjoy God forever.
- Consider others sources and strategies for giving that complement annual budget giving such as special appeals, stewardship of accumulated resources, spontaneous giving and community-wide worship giving.
- Boomers do not give to budgets! Baby boomers tend not to identify with congregational budgets and will not respond out of loyalty to the institution or denomination. Focus on the stories of people whose lives are touched by the ministry and assure them that their giving makes a difference.
- Include stewardship education as part of the new member ministry of your congregation. The new resource *Glorifying and Enjoying God: The People, Practice and Promise of The Presbyterian Church in Canada* has a section on stewardship.
- Focus on the need of the giver to give and not just the needs of the congregation or the particular institution. There is a close relationship between one's spiritual life and faithful financial stewardship. Martin Luther referred to a conversion of the head, heart and pocketbook.
- Seek out and nurture leaders who are faithful stewards of their time, gifts and money. Good stewardship is contagious.
- Include children and young people in your congregation's stewardship journey.
- Articulate the vision of the congregation, a vision of the ministries to which it is being called by God. Remember that money follows vision.

Ecumenical Stewardship

Four Canadian Presbyterians attended an important conference sponsored by The Ecumenical Center for Stewardship Studies (ECSS) on the "Faith ... Mission ... Giving ... Crisis". Sociologists Reginald Bibby of Canada and Dean Hoge of the United States presented findings from their research on stewardship, giving and mission funding in mainstream Protestant denominations in the 1990s.

The Presbyterian Church in Canada is a member denomination working within ECSS to produce resources and organize educational events. The 1996 stewardship materials using the theme "Called to Serve With All Our Gifts" are produced by ECSS.

A lot of hard work went into planning The North American Conference on Christian Philanthropy, a major stewardship conference being held for the first time in Canada (April 17-19, 1996, in Toronto). More than 20 Canadian Presbyterians participated in the ecumenical event, which featured Loren Mead as one of the keynote speakers.

Other stewardship events in 1996 include the "Money Matters in the Church" consultation at Knox College, in May with Robert W. Lynn as facilitator, and the "Calling Pastors to Stewardship" conference in May in Indianapolis.

We treasure our ecumenical friends within the Canadian Inter-church Stewardship Committee and look forward to our stewardship home page on the Internet and to the 1996 stewardship Bible study being written by John-Peter Smit and Tori Smit of our Church.

Let's look forward in faith to our stewardship work, reflecting on these words: "We sit under trees that we did not plant, and we will plant trees under which we will never sit." (Gladfelter)

Presbyterians Sharing...

Congregational giving to *Presbyterians Sharing...* in 1995 increased by two per cent or almost \$164,000 over 1994 to reach an all-time high of \$8,305,224. This is quite a remarkable accomplishment for the Church half-way through the decade. Virtually every denomination in Canada is suffering from a significant decline in funding for denominational mission and ministries. The United Church of Canada experienced a 1.8 per cent decrease in giving to its Mission and Service Fund in 1995, and the mission fund of The Pentecostal Assemblies of Canada dropped 12 per cent. Other denominations in Canada and the United States are experiencing similar declines.

Despite the increase in giving, *Presbyterians Sharing...* was still \$300,000 short of the approved budget of \$8,600,000. Consequently, some ministries and initiatives in Canada and abroad are being cut back or even shut down. Ministry staff in the field and at the Church Offices are also affected.

This chart shows giving trends in recent years.

	1990	1991	1992	1993	1994	1995
Congregational Giving to <i>Presbyterians Sharing...</i>	7,930,580	8,179,037	8,273,037	8,285,384	8,141,468	8,305,224
Approved Budget for <i>Presbyterians Sharing...</i>	7,900,000	8,374,000	8,504,000	8,674,000	8,600,000	8,600,000
Surplus/Shortfall	30,580	(194,963)	(230,394)	(388,616)	(458,532)	(294,776)

Did you know?

About 60 per cent of congregations met or exceeded their accepted allocations in 1995, which means that about 40 per cent did not reach the goal that they had set for *Presbyterians Sharing...* in 1995.

Total congregational giving in The Presbyterian Church in Canada increased by more than six per cent from 1993 to 1994. For the past 12 years congregational giving has consistently grown and kept well ahead of inflation, although giving to *Presbyterians Sharing...* has declined slightly in real dollars.

Two presbyteries, Kamloops and Newfoundland, exceeded their 1995 suggested allocations. Nine others remitted more than 90 per cent of their suggested amount. (Note: The suggested amount is the share asked of each congregation based on its membership and finances. The accepted amount is what each session or congregation chooses as its target for *Presbyterians Sharing...* for the year.)

In 1994, Canadian Presbyterians contributed just under \$4 million for "other missionary and benevolent purposes," almost half the amount congregations gave to *Presbyterians Sharing...* . In 1970, giving to other missionary work was just over one-third of the total for *Presbyterians Sharing...* (General Assembly Budget) and in 1960 it was about one-quarter. Greater mission involvement in the local community and a decline in loyalty to the denomination may be factors.

Giving to Presbyterian World Service & Development in 1995 totaled \$835,345.

If every household had given regularly to *Presbyterians Sharing...* we would easily have surpassed the approved budget for 1995 of \$8,750,000. How can we encourage more people to become involved and to contribute to the mission and ministries we share in The Presbyterian Church in Canada?

People give to people. In other words, can we put a human face on the ministries of the Church by sharing the stories of our mission staff and partners?

Presbyterians Sharing... in 1996

Annual report covers with information on *Presbyterians Sharing...* along with new brochures and posters have been produced and distributed to help tell the story of the good work being accomplished through our shared mission and ministries. Virtually all copies of the annual report covers were sold and more than 20,000 brochures had been distributed by the middle of March. A new resource that tells mission stories is available now and will be included as an insert in the July/August *Presbyterian Record*. Look for *The Hand of God: Stories of Hope and Healing*

We continue to work to strengthen the network of presbyters and other leaders who support the mission and ministries of our Church. A short newsletter with information on *Presbyterians Sharing...* and stewardship is sent each month to each presbytery, along with recent information about congregational giving within the presbytery. Presbyteries can copy the information so that the ministers and representative elders have up-to-date information for their congregations.

The experiment on Modified Designated Giving continues in the Presbyteries of Calgary-MacLeod, Niagara and Pictou in 1996. Congregations that participate are asked to contribute up to fifty per cent of their accepted allocation to projects or ministries funded through *Presbyterians Sharing...* . The intention is to help congregations feel connected to the work. We also encourage congregations to establish relationships with their partners in this designated giving endeavour. By the end of this year staff and presbytery members will review and evaluate the experiment.

A letter of appreciation and encouragement was sent to sessions at the end of February and plans are underway for another *Presbyterians Sharing...* Sunday that will enable congregations to focus on and celebrate the mission and ministries of The Presbyterian Church in Canada.

Recommendation No. 9 (adopted, p. 37)

That Sunday, September 29, 1996, be designated *Presbyterians Sharing...* Sunday and that all congregations be urged to plan special events during the preceding or following week to highlight the mission and ministries of The Presbyterian Church in Canada.

Stewardship of Accumulated Resources

Stewardship of Accumulated Resources provides a service to the Church, to congregations and to individuals that is directly related to faith. It helps people to reflect on, and make decisions about, their material wealth and how to use it to minister to others by providing financially for the future of the Church.

At planned giving seminars across the country, people display a wonderful openness to the idea of helping others by giving to the Church, whether through a bequest, a trust, life insurance, gift annuities or some other process. Many follow up on the seminars by remembering their congregation in their wills or by working with their own financial advisors. In a recent survey asking why people did not make planned gifts and bequests, the most common replies were nobody asked them, and they did not know how to go about doing it. The seminars address both of these points.

We are looking for a way to evaluate the program other than by simply counting the number of gift annuities acquired. One possibility would be by keeping track of the number of seminars and by regular follow-up with the congregations where they were held.

Another strategy would be a direct mail insurance program to benefit the Church, undertaken in conjunction with the company ITT Hartford. For this program to work, we would need congregational lists. Congregations may be nervous about providing such lists, but they would be used for one mailing only, co-ordinated by the Church Offices, with no further use made of the lists without prior approval from the congregation.

Recommendation No. 10 (adopted, p. 37)

That all congregations be encouraged to make available their congregational list for a one-time planned giving mailing.

Recommendation No. 11 (adopted, p. 37)

That congregations that prefer not to supply the lists be asked to distribute to people in their congregation the information package dealing with the direct mail insurance program.

Hendy Andrews
Planned Giving Officer

YOUTH AND YOUNG ADULT MINISTRIES**Presbyterian Youth Triennium**

We watched the walls that symbolize hatred, fear, racism and oppression come tumbling down at the 1995 Presbyterian Youth Triennium. Walls that divide came down in creative and uplifting worship. They were lowered during recreation, small groups, denominational celebrations and music. We were conscious of the presence of Christ's Spirit throughout the largest Youth Triennium ever, with more than 5,900 young people aged 15 to 19 in attendance. The presence of more than 500 Canadian youth and adults had a significant impact on this amazing event, and the lives of many young Presbyterians were touched and transformed through Triennium '95.

To the many who gave so much time and energy to help make Youth Triennium such a great experience, "Thank you." We who were involved in the planning of the conference knew that many concerned and committed folk were praying for participants at Triennium. We thank God particularly for the contributions of the six Canadians on the design team:

Gordon Welch, Nova Scotia
Tori Smit, Ontario
Jo Morris, Saskatchewan
Courtney Morris, Ontario
Melanie Beringer, Alberta
John Bannerman, Ontario

Plans are underway for the 1998 Presbyterian Youth Triennium. Denominational staff from Cumberland Presbyterian Church, Presbyterian Church (USA) and our Church are beginning to plan for 1998 and will be selecting design team members before the end of the summer. Jo Morris is our denominational co-ordinator for the 1998 event.

Canada West '96 and Rise Up '97 Youth Conferences

Young people from western Canada gather in July at the University of Lethbridge in Alberta for "Joy in the Journey" at Canada West '96. Members of the design team are hard at work to ensure that the more than a hundred teenagers expected will enjoy an excellent conference. Please pray for Canada West '96 and also for Rise Up '97 design team members planning the third Rise Up conference. Rise Up '97 may have as many as 400 youth participants from the central and eastern synods. This regional event is at the University of Waterloo in early July 1997. For information on either event contact youth ministry staff at 50 Wynford Drive or synod staff who have youth ministry responsibilities. You may also purchase the new video *Memories of Canada West '94 and Rise Up '94* from the Resource Centre.

Regional Staff with Youth Ministry Mandate

Names and titles of synod staff serving as youth consultants or with a youth ministry focus are

Janet Tremblay	Spencer Edwards
Youth and Education Director	Youth Consultant
Synod of British Columbia	Synod of Southwestern Ontario
Margaret Wilson	Anne Blane
Educational Consultant	Area Education Consultant
Synod of Saskatchewan	Synod of Quebec and Eastern Ontario
Jackie Keatings	
Youth Consultant	
Synod of Toronto and Kingston	

Covenant Community with Children and Youth

The Covenant Community with Children and Youth with the Rev. Peter Ruddell as Convener continues to give direction and feedback to staff for work with youth and young adults in areas such as Presbyterian Young Peoples' Society (PYPS), Canadian Girls in Training (CGIT), Young Adult Representatives to General Assembly (YARs), Youth in Mission, youth and young adult ministry resources, and other initiatives. The Covenant Community with Children and Youth reminds the Church of its commitment to "enhance its ministry with children and youth on Sunday and throughout the week" and "promote greater participation of children and youth in the total worship experience of the covenant community ..." (A&P 1994, pp. 407, 408).

CAMPING AND OUTDOOR MINISTRIES

In Presbyterian Church Camps in every synod, people of all ages gather for worship, Christian education, recreation, waterfront activities, campfires and fun, all in the name of Jesus Christ. Church camps and other outdoor ministries involve participants in many areas of Christian living such as evangelism, stewardship of creation, leadership development, and community building. Campers are reminded of who they are and whose they are through participation in authentic Christian communities. Encourage people to participate in church camp programs this year, and support one of our camps through prayer.

Camping ministries listed by synod are

ATLANTIC

Camp Geddie
Keir Presbyterian Camp (Presbytery of Prince Edward Island)
Camp MacLeod (Presbytery of Cape Breton)

TORONTO & KINGSTON

Glen Mhor Camp
Camp Iona
Evangel Hall Camp

QUEBEC & EASTERN ONTARIO

Gracefield Camp & Conference Centre
Presbyterian Music Camp
Camp D'Action Biblique (Presbytery of Quebec)

HAMILTON & LONDON

Camp Kintail
Huron Feathers

MANITOBA & NORTHWESTERN ONTARIO

Flora House
Prescawa Camp

ALBERTA

Camp Kannawin

SASKATCHEWAN

Camp Christopher

BRITISH COLUMBIA

Camp Douglas (Presbytery of Westminster)
Dutch Harbour Camp
Vancouver Island Camp

1996 Camping & Outdoor Ministries Curriculum

This year's camping resources theme is *God Calls Us to Peace*. The educational materials lead campers to explore what it means to accept God's gift of peace and to learn ways to share that peace in their lives. Through Jesus Christ, God meets the human yearning for wholeness. In Christ and the Christian community we can experience shalom.

God Calls Us to Peace resources include leaders' guides for children, youth and adults, and camper booklets for children and youth. The materials are available from the Resource Centre at 50 Wynford Drive.

Gladys E. Montgomery Fund - Final Disbursement Committee

In 1991, the amount available for disbursement from the Gladys E. Montgomery Fund was \$534,000. A Final Disbursement Committee was given the task of approving grants to eligible

camping and outdoor ministry programs in The Presbyterian Church in Canada. Criteria for application were:

- identification of an intentional ministry to disadvantaged persons
- to provide for a new or expanded program or facility to improve the camping/outdoor ministry experience of disadvantaged persons
- a five-year plan showing the framework of the use of the grant money
- money must be used within the time frame specified in the application
- no camp or outdoor ministry would receive more than \$100,000 over the span of the disbursement
- moneys are not to be invested into an interest-generating trust fund.

Grants totalling \$521,400 were approved for sixteen programs, with payments scheduled over a five-year period.

By mid-1996, payouts total approximately \$480,000. Some grants were not forwarded because the original conditions and criteria were not met. In addition, the Montgomery Fund has accumulated some interest on unexpended funds. As a result, about \$165,000 remains, and the various camping and outdoor ministry programs have been invited to make application for additional grants. The Rev. Gary Morton of Ottawa convenes the Disbursement Committee.

INTERNATIONAL MINISTRIES

Staff

Associate Secretary:	Marjorie Ross
Administrator:	Wilma Welsh
Secretary:	Gladys Stover
Adjunct Staff for Africa:	Richard Fee

INTRODUCTION

The mandate of International Ministries is “to enable the Church to participate actively in the worldwide mission of Jesus Christ through maintaining and strengthening partnerships with churches and agencies internationally.” We respond to requests from our partners and provide staff with the pastoral and material support to carry out their work.

Recognizing that short-term volunteers funded largely from sources outside *Presbyterians Sharing...* are a growing dimension of our program, International Ministries has developed a new policy concerning volunteers. The International Ministries Advisory Committee has assisted greatly in its preparation.

Co-operation continues to grow between International Ministries and Presbyterian World Service & Development. In Central America and Africa our programs complement each other; there is less convergence in Asia, but we work together in supporting community health work in Bhopal Diocese (formerly called the Bhil field) in India.

Consultation on Future Directions

International Ministries held a consultation of approximately thirty-five participants in January 1996, to try to discern how God is calling us to be in global mission in the next century. Our thanks to The Women’s Missionary Society (WD) who paid some of the costs of the event.

Participants found the consultation both stimulating and inspirational. The full report of the consultation will be available to commissioners, but here are some highlights.

Participants agreed that

- Our mission is to apply the Good News of the Gospel to the bad news of the world.
- We are confident in the message of Christ and the power of the Gospel, but we declare it humbly and with an openness in listening to others. With confidence in who we are and what we believe, as followers of Jesus Christ we act with humility, called to serve, in an attitude of wise stewardship of our gifts and resources.
- Canadian Presbyterians at all levels, congregational, presbytery, synod, as well as General Assembly, shall have the opportunity to engage directly in global mission with overseas churches.

Several of the conclusions of the consultation were similar to points raised during the Think-tank held the following month. While excited about the possibilities of new ways of working, we are exploring the implications they raise both for our mission partners and for our overseas staff. We hope to find ways to minimize potential hardships while affirming the main thrust of greater involvement in global mission at all levels of our Church.

Special Events in the Lives of Our Partners

Two partner churches observed milestones in the past year: the Church of North India marked its twenty-fifth anniversary, and the Presbyterian Church of Nigeria celebrated its Sesquicentennial. The Gospel first went to Nigeria with missionaries from Jamaica supported by the Church of Scotland.

Dr. Akanu (Sir Francis) Ibiam, a leading statesman of the Presbyterian Church of Nigeria who travelled several times across Canada, passed away in July 1995. Our Church was honoured by the invitation extended to one of our ministers, the Rev. Walter F. McLean, to preach the sermon at Dr. Ibiam's funeral in his home village of Unwana.

The Context in Which Our Partners Work

Partner churches strive to witness to societies that, like Canada's, are in transition. Old certainties are disappearing, and the future is unknown. Every country faces challenges. This report draws attention to the particular problems of three countries with which we have close connections.

Guatemala

While military oppression has lessened in Guatemala, the human rights situation for the Presbyterian Church of Guatemala continues to be very difficult. A Presbyterian pastor, Manuel Saquic, was murdered in the summer of 1995 by a group thought to be connected to the military. His associates and his widow continue to be harassed and threatened. Ken Kim, our new appointment to the Hermandad (Brotherhood) of Mayan presbyteries within the Presbyterian Church, has been helping to arrange "accompaniment" for the pastor's widow. Canadian Presbyterian Rachel Bezner Kerr spent two weeks with her in April as part of the accompaniment program.

Nigeria

For several years both our partner in Nigeria and Canadian Presbyterians there have reported that political and economic conditions were steadily worsening. In November 1995, the situation gained world attention when the military government of Nigeria executed nine Ogoni activists, one of whom was a well-known poet. Our partner church, the Presbyterian Church of Nigeria, had issued a statement in August 1995, calling on the military government to release political prisoners and move rapidly to fulfill its promises to turn over power to an elected civilian government.

Although world pressure may bring about significant change in Nigeria within a few years, the immediate future is very difficult for most people. The Presbyterian Church of Nigeria regards our Church as one of its closest partners and looks to us for assistance and solidarity during this difficult time. We have responded with visible support, representatives of our Church participated in their Sesquicentennial celebrations, and with additional financial assistance for leadership training. We are also involved in Canadian ecumenical programs working for change in Nigeria.

Our four staff in Nigeria continue in their ministry despite the difficulties. Contact by mail is no longer reliable or secure. We send them a monthly courier package with personal and office correspondence.

Taiwan and the Peoples' Republic of China

Tension has escalated in the past year between Taiwan and the Peoples' Republic of China, culminating in China's military activities in the Taiwan Straits in March and early April. The Presbyterian Church in Taiwan appealed to its partners for prayers for peace and a negotiated settlement of difficulties. The Life and Mission Agency sent a letter to the Chinese Ambassador

to Canada calling for an end to threats and hostile actions which could endanger the peace and prosperity of the region.

We have a partner church in China (the Chinese Christian Council) as well as in Taiwan. We want to maintain our support of the Chinese church as it rebuilds after a generation of repression. Actions of both Chinese and Taiwanese governments have created tensions that require patience and goodwill from Christians on both sides of the Taiwan Straits.

While we have highlighted the political context of only three of our partners, many others also witness in difficult circumstances. Their economies are deteriorating and they face mounting opposition to Christian involvement in public life. Congregations witnessing to Canadian communities could find echoes in our partners' experience. How should the church minister to families whose young people may never find meaningful employment? How do Christians make sense of global economic forces that seem out of everyone's control? How can we proclaim God's love in Christ to increasingly violent societies? How can we affirm assistance to the most vulnerable in a time of economic restraint?

We ask congregations of our Church to uphold in prayer our partners and the Canadian Presbyterians working with them. Many of them assure us that they regularly pray for us.

Overseas Partners and Staff

Our partners during 1995-1996, and our staff working with them, were as follows:

The Korean Christian Church in Japan	Jack and Clarabeth McIntosh, Michael and Wendy Lessard-Clouston
The Presbyterian Church in Taiwan	Joy Randall, Jack and Betty Geddes
The China Christian Council (Amity Foundation)	Susan Raeburn-Cherradi
The Church of North India	Diana Wadsworth, Pauline Brown, Doreen Morrison, Clarence and Catherine McMullen, Margaret and Jake Vanderzweerde
The United Mission to Nepal	Hubert and Nan Budding, Gerald and Lorna Kent Richard and Ling Schwarz
International Assistance Mission (Afghanistan)	----
The Middle East Council of Churches Baptist Convention of Nicaragua	Robert and Nancy Assaly
Soynica - Nicaragua	John and Viola Duff, David Villalonga
Diaconia - Guatemala	Denise Van Wissen
Federation of Evangelical Churches of Costa Rica	Rachel and Wayne Bezner Kerr, Ken Kim
Caribbean/Central America Liaison	----
The Guyana Presbyterian Church	Joseph Reed
Church of Central Africa Presbyterian (Blantyre Synod - Malawi)	James Farris
(Livingstonia Synod - Malawi)	Clara Henderson, Edgar Hielema, David and Miriam Barrie
The Presbyterian Church of East Africa	Rose Janson
The Presbyterian Church of Nigeria	George Loom, Ian Clark, Catherine Chalin Clark, Rick Allen
The Presbyterian Church of Mauritius	Arlene Onuoha, Peggy Reid and Dennis Single, Donald MacKay
The Presbyterian Church of Mozambique	Brian and Elizabeth Crosby, Bill Elliott and Marie Rempel
Lesotho Evangelical Church (Rand Presbytery)	----
Zaire - Mission Aviation Fellowship	Stewart Gillan
	Dick and Jane Paul

New Staff People 1995-1996

Colleen Good - El Salvador
 Kristen Kell, Youth in Mission volunteer - Blantyre Synod, Malawi
 Ken Kim - Guatemala

Richard and Ling Schwarz - United Mission to Nepal
 Mark and Pamela Young - Livingstonia Synod - Malawi

The following people completed their assignment

Robert and Nancy Assaly, Jerusalem
 Rachel and Wayne Bezner Kerr, Guatemala
 Edgar Hielema, CCAP, Blantyre Synod, Malawi
 Rose Janson, CCAP, Livingstonia Synod, Malawi
 George Loom, Kenya (retired)
 Paul and MaryBeth McLean, Taiwan
 Dick and Jane Paul, Zaire
 Paula Ryan, Taiwan
 Denise Van Wissen, Soynica, Nicaragua (on study leave in Guatemala)

Leave of Absence

Stewart Gillan - returning to South Africa spring 1996 after completing a doctoral program
 Denise Van Wissen - one year study in Guatemala in nutrition and community health

Visitors to Canada

Rev. Orestes Gonzalez, Reformed Presbyterian Church of Cuba
 Bishop Chandu Lal, Moderator, Church of North India
 Six person delegation from the Church of North India
 Rev. C.S. Kang, Korean Christian Church in Japan
 Rev. Kun Sik Kim, Moderator, Korean Christian Church in Japan
 Rev. Ki Soo Kim, Moderator, Presbyterian Church of Korea
 Mr. Anderson Kamwendo, Church of Central Africa, Presbyterian, Blantyre Synod, Malawi
 Rev. Dr. Timothy Njoya, Presbyterian Church of East Africa, Kenya

A number of visits took place between The Presbyterian Church in Canada and our partners

Stephen Farris to Cameroon
 Rick Fee to Kenya, Malawi, South Africa, and Nigeria
 Peter Gray to Malawi
 Harry Klassen to Malawi
 Alan McPherson (Moderator) and Maureen to Japan, Korea, Taiwan and Hong Kong
 Calvin Pater to Guatemala
 Marjorie Ross to India and Pakistan
 Laura Stevenson to Nicaragua
 Delegation to Nigeria (funded by participants and special gifts)

Visits between our Partners

Several visits took place between Fellowship of Costa Rican Evangelical Churches (F.I.E.C.), our partner in Costa Rica, and representatives of our partner organizations in Nicaragua. These were facilitated by Rev. Joseph Reed, Central America Liaison, and partially supported by International Ministries.

Overseas Summer Intern Appointments

1995 Christopher Jorna (Knox College, Toronto) - to Guyana
 1996 Bonnie Mason (Presbyterian College, Montreal) - to India

Leadership Development Program

Rev. Stephen Alando, Presbyterian Church of Ghana, Knox College, Toronto
 Mr. France Cangy and Mrs. Veronique Cangy, Presbyterian Church of Mauritius, theological studies in Fiji
 Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria, studying in Louisville Presbyterian Seminary, U.S.A.

Mrs. Gertrude Kapuma, Blantyre Synod, Church of Central Africa, Presbyterian, studying in South Africa

Mr. Samuel Seecharan, Guyana, studying at St. Andrew's Theological College, Trinidad

Rev. Okokon Udo and Mrs. Umoh Udo, Presbyterian Church of Nigeria, studying in the U.S.A.

Ms Nicole Vitry, Presbyterian Church of Mauritius, St. Colm's College, Scotland

Rev. Wu Wei Xing, Chinese Christian Council, studying at Catherine Booth Bible College, Winnipeg

Ms. Ginette Dennemont, Presbyterian Church of Mauritius, returned after studying at St. Colm's College, Scotland

Mr. Arlindo Chongo and Mrs. Lagrima Chongo, Presbyterian Church of Mozambique, returned after studying in Brazil

Agricultural extension workers from DIACONIA, Guatemala, attended courses on sustainable agriculture in Nicaragua.

Coalitions in which we participate and have representatives

Canada Asia Working Group (CAWG) - Lee McKenna-duCharme, Ted Ellis

Inter-Church Committee on Human Rights in Latin America (ICCHRLA) - Lee McKenna-duCharme

Canada Caribbean Working Group (CCWG) - Marjorie Ross, Joe Williams

Middle East Working Group (MEWG) - Marjorie Ross

Inter-Church Coalition on Africa (ICCAF) - Rick Fee, Russell Hall, Rodger Talbot, Bob Faris, Roy Gellatly, Patti Talbot, Catherine Chalin

Canada China Programme (CCP) - John Johnston, Marjorie Ross

Ecumenical Working Group, Church of North India - Marjorie Ross, Wilma Welsh

Advisory Committees and current Conveners

International Ministries Advisory Committee - John Johnston

Africa Advisory Committee - Mrs. Barbara Deans

China Working Group - Lee McKenna-duCharme

MINUTE OF APPRECIATION

The Rev. Paul and Mrs. Mary Beth McLean

Paul and Mary Beth McLean began their overseas missionary service with The Presbyterian Church in Taiwan in January 1983. They have worked among the Hakka people. The Hakkas are a minority Chinese ethnic group often described as a "hidden" or "unreached" people. Of the three million Hakka people in Taiwan, only 0.3 percent are Christian.

Paul is a gifted linguist, having learned both Mandarin Chinese and the Hakka language. His main task was to help ten Hakka pastors translate the Bible into the Hakka language. This was supported largely by The Presbyterian Church in Taiwan, under the direction of the Bible Society in Taiwan. After eight years of intense teamwork and meticulous labour, the New Testament and Psalms were dedicated and introduced to the churches. The book of Proverbs was completed on the eve of the McLeans' departure from Taiwan. Paul also developed a computer program that will enable the Bible to be translated into other Chinese dialects.

Mary Beth, in addition to caring for three active boys, hosted a community Bible study in her home, taught Sunday School, cared for two other children who were attending school away from home, and witnessed effectively among her neighbours to the Christian family life.

The McLeans returned to Canada in the summer of 1995 when Paul enrolled in a Ph.D. program in Old Testament. He continues his interest in Bible translation in Taiwan and plans to assist when possible in future translation work.

The Presbyterian Church in Canada gives thanks to God for the gifts and the commitment of Paul and Mary Beth McLean over the past twelve years.

Recommendation No. 12 (adopted, p. 37)

That the minute of appreciation for the witness and ministry of the Rev. Paul McLean and Mrs. Mary Beth McLean be adopted.

Dick and Jane Paul

From April, 1987, until June, 1995, Dick and Jane Paul served International Ministries through secondment to Mission Aviation Fellowship (MAF). Dick, a chartered accountant, and Jane, a registered nurse, contributed to the ministry of MAF in Zaire during these very turbulent years. In 1991, their entire house in Kinshasa was looted and they had to be relocated to Nyankunde. Dick and Jane did not waver in their faith or their dedication to the direct ministry of MAF and the supportive ministries that are so much a part of such work in troubled countries and situations. Their period of work has been dominated by great turmoil in the politics and economics of Zaire and Rwanda and other neighbouring countries. Their self-effacing service has been appreciated by their co-workers, by Mission Aviation Fellowship and by their many friends and supporters across our Church.

Recommendation No. 13 (adopted, p. 37)

That the minute of appreciation for the witness and ministry of Dick and Jane Paul be adopted.

E.H. JOHNSON MEMORIAL TRUST FUND

The 1995 E.H. Johnson Award was made to the Rev. Dr. Timothy Njoya of the Presbyterian Church of East Africa, Kenya, for his contributions to African theological reflections, and for his active support of human rights.

The 1996 Award will go to the Rev. Daniel Szabo, Head Curator of the Hungarian Reformed Church, for leadership of his church through several troubled decades.

The E.H. Johnson exchange sent three Canadian Presbyterians, chosen from a number of applicants, to Japan and Korea. Glenn Mount (Welland, Ontario), Barbara Marshall (Newton, British Columbia), and Rev. Cheol Soon Park (Toronto, Ontario) visited the Korean Christian Church in Japan and were present at services in Nagasaki Cathedral marking the Fiftieth Anniversary of the dropping of the atomic bomb. In Korea, they were part of the Jubilee observances of the end of Japanese occupation, organized by the National Council of Churches of Korea.

JUSTICE MINISTRIES**Staff**

Associate Secretary:	Raymond Hodgson (until 30 December 1995) Lee McKenna-duCharme (January - June 1996)
Program Associate:	Lee McKenna-duCharme (July - December 1995)
Support Staff:	Frances Hogg (January - June 1996)

WHAT DOES THE LORD REQUIRE OF US?**INTRODUCTION**

The year between the 121st and 122nd General Assemblies has been one of transition in Justice Ministries, including a smaller staff complement that has necessitated changes in programming. A local Advisory Committee with corresponding membership from across the country has played an active role in the provision of support, criticism and resources to the work of Justice Ministries. In the meantime Canadians find ourselves living out our own version of the developing world's harsh economic realities. Canadian churches have moved into what for many have been rather uncharted waters to give public witness in the face of severe cuts to social programs. Many Canadian Christians, Presbyterians among them believe that, to paraphrase the saying about theology, economics is too important to leave to the economists, and have begun to challenge the prevailing economic doctrine of our day. So what does this mean for the Church in society today? For many the search for answers has meant a fresh reading of Scripture and its word to us about the care of our common household, our stewardship.

Stewardship at its root is about the relationship of Word to world, of theology to economics (Max Stackhouse, p.xiii). And while “stewardship” has been open to fairly narrow interpretations, “justice” has been clearly - and sometimes reluctantly - seen as that which then beckons us out into the public forum, the polis of the people.

The Presbyterian Church in Canada stands in a long line of churches that have developed a profound public theology, raising its expression in the 1955 Declaration of Faith Concerning Church and Nation to the status of a subordinate standard of our Church. *Living Faith: A Statement of Christian Belief* (1984) clearly portrays this Church as engaged in the world and society. A clear public theology helps us to be more intentional in linking the private and the public, the spiritual and the secular, worship and society, righteousness and justice.

This report reflects this Church’s struggle to build those bridges. Answering the question, What does the Lord require of us? What does it mean to love mercy, do justice and walk humbly with our God?, will be different in every situation and will require tools of social analysis. But as Christians and Presbyterians, we begin with a theological and scriptural foundation.

WHY “JUSTICE”?

God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.

Justice involves protecting the rights of others.
It protests against everything that destroys human dignity.

Living Faith 8.4.1, 3

What does the word “justice” mean?

In the Bible, justice is the standard by which the benefits and penalties of living in society are distributed. Justice is a state of being right, of right conduct or being in a straight way. When applied to God in Scripture, justice designates the perfect agreement between God’s nature and God’s acts, providing a standard for humankind.

How is the word used in Scripture?

“Justice” and its related terms help to translate the Hebrew *sedeq* and the Greek *dikaioo*. Together the two words occur about 750 times in the Bible. “Justification” refers to the act that brings human beings into right relationship with God. The pervasiveness of the concept of justice in the Bible is obscured by the fact that the original terms most approximating justice have been frequently rendered in English as “righteousness”. To the translators of the first English Bible, “rightwiseness” was a valid and clear rendering of the Latin Vulgate’s *justitia*. But while the English language has evolved, translators maintain the use of the word “righteousness” in a day when it has acquired quite a different meaning than “justice”.

The result is that when we hear “Seek first the kingdom of God and God’s righteousness ...” (Matthew 6:33) or “Blessed are they who hunger and thirst after righteousness ... Blessed are they who are persecuted for righteousness’ sake ...” (Matthew 5:6, 10), we think of one thing; when we hear “Seek first the kingdom of God and God’s justice ...” or “Blessed are they who hunger and thirst after justice ... Blessed are they who are persecuted for the sake of justice ...” we hear something quite different.

(From Bauer/Gingrich & Danker’s Greek-English lexicon of the New Testament and Other Early Christian Literature)

The Harper’s Bible Dictionary describes justice as:

Justice has its foundation in the very essence of God. It is a chief attribute of God and thus, God is portrayed as the defender of the poor and the oppressed (Jeremiah 9:23; Psalm 10:17,18). This care of God is universal (Psalms 76:8,9; 103:6). The Psalms ground it in God’s role as the sovereign creator of the universe (Psalm 99:1.-4). The demands of God’s justice thus reach outside the bounds of the nation of Israel to all the world (Psalm 9:7-9; Daniel 4:27).

Since the justice of God is characterized by special regard for the poor and the weak, a corresponding quality that issues in appropriate action is demanded of God's people (Deuteronomy 10:18,19). When they properly carry out justice, they are seen to be doing God's will (Isaiah 59:15,16). Paul presents God's justice as a grace flowing into and through the believers to the needy (II Corinthians 9:8-10). The demand of God for justice is so central that other responses to God are empty or diminished if they are carried out without reference to justice (Amos 5:21-24; Micah 6:6-8; Matthew 23:23). Justice is demanded of all people, but particularly of those in positions of political authority (Jeremiah 21:11,12; Isaiah 1:10,17).

Justice is closely related to love and grace rather than being a contrasting principle (Deuteronomy 10:18,19; Hosea 10:12). It thus provides vindication, deliverance and the foundation for community ... Thus the focus is upon the oppressed with particular attention paid to specific groups such as the poor, widows, orphans, slaves, resident aliens, wage earners and those with physical infirmities.(Job 29:12-17; Psalm 146:7-9; Malachi 3:5). Justice is associated with the basic requirements of life in community. Basic needs are basic rights. Thus what is literally "the justice belonging to the needy" should be understood as "the rights of the needy" (Jeremiah 5:28 RSV). These rights, found by observing what matters are involved in the context of the passages mentioning justice (cf. Job 24:1-12; 22:6-9, 23; 31:6, 17-19), include land (Ezekiel 45:9), food and clothing (Deuteronomy 10:18), and shelter (Job 8:6). [While it is important that justice is done in a "righteous" way (Exodus 23:1-3; 6-8), the results of bringing about justice are invariably material.] The context for the carrying out of justice is the creation of community and the preservation of people in it (Leviticus 25:35,36; Job 24:5; Psalm 107:36; Luke 7:29,30).

Justice is a deliverance, rectifying the gross social inequities of the disadvantaged (Psalm 76:9). It puts an end to the conditions that produce the injustice (Psalm 10:18). Such redress will not be to the advantage of everyone in the community: the oppressed are raised; the oppressors are judged (I Samuel 2:7-10; Luke 1:51-53; 6:20-26).

The biblical concern for the poor, the economically marginalized, is both general and specific. The Old Testament repeatedly draws attention to the condition of the widowed, the orphaned and the foreigner, the most vulnerable and least protected of their day. Jesus expressed a similar priority, not only addressing their needs, but confronting those structures and practices that excluded them. In defining his vocation (Luke 4), Jesus borrowed the Old Testament concept of the Jubilee (Leviticus 25, Deuteronomy 15, Isaiah 58, 61, 65). Both the Sabbath Year and the Jubilee were based on a critical social analysis of economic realities that called for drastic, periodic and systemic reversals of the upward funneling of wealth. During those years, debts were canceled and debtors' prisons emptied; land was redistributed and left for fallow; workers rested and slaves were freed. Right relations between landholders and peasantry, between the beneficiaries and the victims of economic injustice, between the farmer and the land were restored. Though theologians have argued for centuries over the application to their day of the Jubilee mandate, God's intention seems clear. To love God and neighbour is to practise Jubilee: to turn back the forces of economic injustice in favour of the excluded, making full community for all God's people a real possibility (F. Ross Kinsler, p.11).

JUSTICE AS "RIGHT RELATIONS"; AS INCARNATION

Through Hebrew and Greek to Latin and English, the word "justice" has maintained the sense of "right" or "straight". To do the work of justice is to bring people into right relationship with one another:

- aboriginals with colonizers;
- corporations with consumers/hosts;
- humankind and the ecosystem;
- women and men;
- south and north;
- poor and rich; and
- the governed and the governors.

Similarly, the “justifying” work of Christ brings human beings into right relationship with God. Justice, founded as it is in the being of God, is most clearly demonstrated in the life and work of the God Incarnate, Jesus Christ. Even as God sent Jesus, so Christ sends us out (John 20:21) to imitate in our lives and work that which we see modeled in the life and work of Christ. The justifying work of Christ finds its incarnation in the justified’s work of justice, bringing God’s creation into right relationship with itself and with God, restoring community. Justice is the flesh on conversion, the deed that brings life and integrity to the word (James 1:22; 2:14-17). Covenant is two dimensional, the one completing the other: It is the gift of God that bonds the human will to God’s justice and to the neighbour in structures of mutual accountability (Stackhouse, pp.26,27).

In *Public Theology and Political Economy*, Max Stackhouse traces the development of what he calls “Christian sociology”. The period of the Enlightenment made acceptable what the Bible had never intended us to do: divide up human experience into spiritual and physical boxes and separate public truth and private opinion; science and faith, politics and prayer. Christian sociology overcame that divide, embracing both. “It accented the notion that not only heaven but earth depended upon deciding for Christ and subsequently putting Jesus’ principles into effective practice in the common institutions of life as well as in the soul. Sooner or later, modern social developments, including political and economic orientations and structures, had to be shown to be compatible or non-compatible with God’s purposes as known in Jesus Christ by the hearts of believers” (ibid. p. 46). Some of the architects of the new sociology turned to the Gospel accounts of Jesus because they “advocated a Christian engagement with economics out of a pastoral concern for those believers victimized by the raw edges of the new economic systems” (ibid. p. 45).

Over the following decades, the thinking developed in the late 19th and 20th centuries came to permeate Western thought to form the basis of Christian social ethics. From a foundation that saw compassion not merely as a private principle, but a public one as well, the key principles of the new sociology became institutionalized in public policy, particularly in the decades immediately following World War II. In Canada, they appeared in the social gospel movements under the political and spiritual leadership of such as James Simpson, William Irvine, J.S. Woodsworth, J.B. Silcox, D.J. Macdonnell and Sara Libby Carson, eventually gaining broad support across the political spectrum.

Two ideas would underlie the creation of the welfare state in the social democratic economies of the North Atlantic: the adherence to a minimum level of support below which no person would be allowed by the state to fall and, secondly, the notion that the welfare state is for everyone, not just the poor, in a society in which everyone gives and takes during the various ups and downs of life, sometimes giving more, sometimes receiving more (Preston, p.10). New laws and regulations and tax structures reined in the crude greed and individualism of capitalism and ensured that everyone received key goods and services. Eventually the collective memory would cease to recall the theological foundation on which the polity was laid.

THE WORK OF JUSTICE MINISTRIES

How has the work of justice been lived out in the national work of The Presbyterian Church in Canada? We have dealt with a broad range of issues that fall within an understanding of justice as “right relations”. Here are some of them.

- **Aboriginal Justice:** How do we restore right relations between the First Nations of Canada and the colonizers who appropriated their land and implemented policies of assimilation? How do we, as a Church, confess our sin and then put flesh on that confession?
- **Corporate Responsibility:** How do we restore right relations between corporations and consumers as well as those in whose communities corporations have set up shop? What is the responsibility of corporations in a globalized economy? What is the responsibility of their church shareholders?
- **Economic Justice:** How do we restore right relations between those with many and those with few “votes” in the marketplace?

- Environmental Justice: How do we restore right relations between human community and the ecosystem that supports it? How do the various partners in God's creation co-exist?
- Gender Justice: How do we restore right relations between women and men? How do we acknowledge and protect the full humanity of us all within a social, cultural, economic, ecclesiological and biblical context of patriarchy? How do we use language that furthers that goal? How is good power exercised?
- Human Rights: How do we restore right relations between the oppressed and the oppressor? How do we advocate with and on behalf of those whose dignity as image-bearers of God has been offended?
- Peace Building: How do we restore right relations between the wagers of war and the wagers of peace within our congregations, our Church, our community and our world? How do we create the conditions for peace, human wholeness and community?
- Social Ethics: How do we restore right relations between the manipulators of life and the Creator of life? How do we bring a word of hope to the dying, the sexually abused, the addicted, the differently-abled, the convict, the exploited?
- Social Policy: How do we restore right relations between the governors and the governed? How do we express the public witness of the church? How do we call to account the writers of iniquitous and unjust decrees?

INJUSTICE: THE UNEQUAL DISTRIBUTION OF GOD'S GIFTS

The greatest divide in the human community is along the fault lines of economics. Much of the conflict that infects our homes and our cities, conflict within and between nation states is rooted in economics - the unequal distribution of wealth, the accumulated hoards of the few and the despair of the many. Even more than generalized poverty, it is the growing gap between the rich and the poor, the awareness by the poor of their poverty and rising expectations for something better, that issues in conflict.

Economics-based conflict and injustice are evident in degraded environments, racism, sexism, classism, oppressive governments and economic elites, corporate irresponsibility, tides of refugees, the surrendering of national sovereignty into the hands of unaccountable multilateral bodies (like the International Monetary Fund, for example, and multinational corporations) and the slashing of government spending on social programs.

Here in Canada, we are simply experiencing the local and regional manifestation of a global reality: while the situations differ and the suffering of the developing world is far greater than that experienced by the majority of Canadians, the driving principles are the same.

THE CANADIAN REALITY

In budget speeches across the nation during 1995 and into 1996, federal and provincial finance ministers set the stage for a rather different kind of Canada than that which we have known. That Canada will see a largely reduced role for the federal government in fighting poverty, redesigning social policy or maintaining national standards for health care and social assistance. Richer provinces will reduce their support for equalization payments that provide poorer provinces with funding to maintain public services. Growing inequality among Canadians will result from deep cuts to social services and the privatization of more and more of the health care system. Federal finance minister Paul Martin's 1995 budget provided for reductions in cash payments to the provinces for health, post-secondary education and social welfare of just under \$7 billion over three years (from \$16.9 billion in 1994-1995 fiscal year to \$10.3 billion in 1997-1998 fiscal year). Provincial budgets reflected these cuts, followed by municipal budget cuts.

The 1995 federal budget provided for the end of the Canada Assistance Plan (CAP) and its replacement in April of 1996 with the Canada Health and Social Transfer (CHST). In addition to the \$7 billion reduction in transfers, the money now comes without the protection of the "bill of rights" that was the CAP. (Last year the UN Committee on Economic, Social and Cultural Rights

examined the impact of the CHST on increasing poverty and basic human rights in Canada. The Committee's study resulted in a letter to the Canadian government asking it to explain how it plans to meet the obligations of the International Covenant on Economic, Social and Cultural Rights while passing laws that appear to be in violation of it.)

Reductions in unemployment insurance of \$3.8 billion over three years come at a time of growth in productivity, profits and stock prices and falling real wages and massive downsizing in both the public and private sectors.

In 1989, a resolution to "seek to achieve the goal of eliminating poverty among Canadian children by the year 2000" passed unanimously in the Canadian Parliament. Since then, the number of poor children in Canada has increased by 55 per cent. The Committee on the UN Convention on the Rights of the Child in its examination of Canada's compliance in 1994 noted this increase and urged Canada to "take immediate steps to tackle the problem of child poverty and make a feasible effort to ensure that all families, particularly single parent families, have adequate resources and facilities" (Church leaders' letter to the Prime Minister, November 20, 1995). The consequences of neglect of young children are reflected in government studies that establish a clear link between the many risk factors associated with child poverty and the development of adult social problems that require costly remedial interventions.

Hospitals in urban Ontario are noting alarming decreases in birth weight statistics and equally alarming increases in the incidence of tuberculosis. More and more people are ending up on the streets and single men are being outnumbered in shelters by women and children. A 21.6 per cent cut in family benefits is having its most drastic effect on the lives of children. Both agencies and those they are designed to care for are suffering cuts while those least in need are promised a 30 per cent relief in their taxes based on an unfounded notion that such a measure will result in job creation.

STORIES

All the names have been changed in these stories.

Alberta

Hours before he took his own life last January, Eric Whale arrived at an Edmonton emergency ward with a plea for help. The 33 year old professional told a doctor that he had been driving on the wrong side of the road, playing a kind of highway Russian roulette. He was told to come back the next day. Three hours later, Eric, who suffered from manic depression, went home with his sister and shot himself. Eric's family questions the doctor's assessment that Eric did not need immediate hospitalization and the probability that the assessment was at least partially influenced by the fact that there were no available beds in the emergency ward. What is clear to them is that the Alberta government's plan to cut by half the number of psychiatric beds while at the same time cutting those community-based support systems that deal with emergency situations such as threatened suicides will result in more tragedies like Eric. A few weeks later, a Red Deer woman was turned away from a hospital because of a bed shortage. She was found dead inside a running car in a sealed garage.

New Brunswick

Roberta Chapman objected to Natural Resources Minister Alan Graham's seemingly offhand remark. "Nobody can live on \$35,000 a year," he said, defending a retired MLA's appointment to a commissioner's post. As a single mother of one, her annual income derived from income assistance and a child tax benefit is about \$9,500. Roberta used to work in a kitchen in a nursing home, peeling potatoes, preparing trays, running the dishwasher. Shortly after her employer took on three people working for their welfare cheques (workfare), she and a fellow worker in the laundry department were quietly asked to leave.

Nova Scotia

The Corder family is a victim of economic efficiency. Walter is a handliner, fishing by hook and line. Like weirs and shut-offs, these methods are the least destructive of groundfish. Fewer fish

are caught each time out, immature fish are not taken, herring can be released unharmed and the resulting catch is of much higher quality than those from drags or gillnets. All three, as essentially fixed-gear fisheries, take what comes to them rather than engaging in the ruthless search-and-destroy missions of the mobile fleets. It would make sense that a conservation-oriented policy in a region with a devastated fishery in need of care and regeneration would protect the kind of fisheries from which the Corder family draws its living.

Yet the Department of Fisheries and Oceans announcement in February of plans for restructuring the Scotia-Fundy region indicates otherwise. The plan, as Walter Corder and his fellow fishers quickly discerned, would do away with a fishery that provides a livelihood for many in favour of a streamlined corporate model that emphasizes return on investment. Contrary to popular belief, fisheries in this region can still provide a good living for fisher families. In fact, inshore or small-boat fisheries are the lifeblood of hundreds of coastal communities in this province. They employ thousands of people, many more per tonne of fish caught than the large offshore boats (as many as 14 to 1). Since they are the least damaging to fish stocks and the environment, they are the best option for meeting the conservation demands of the future fishery. Yet it is the smallest and least destructive elements of the inshore fishery that are being targeted first for cuts.

Walter feels that if jobs and conservation were truly the federal government's agenda, handlining and weirs would be the centrepiece of the future fishery, and serious cuts would be made in the large capital-intensive, destructive boats that catch more fish with one tow than a fleet of handliners would in a month, while destroying habitat, juveniles and untargeted species at the same time. The federal government apparently prefers to have a few people making a lot of money than to have many people gaining a modest living from the public fish resource. The same amount of fish will be caught, but many fewer households will benefit. At the same time that the need grows, those assistance programs meant to mitigate the hardship of Maritime workers dependent on resource industries are being cut to the bone.

British Columbia

He looks quite out of place in this company of the down-and-out. Each day he comes to the Centre for a warm meal and the society of friends he finds here. They accept him despite his fine clothes and scrubbed appearance. Roger had had a good middle management job in Regina, but was the victim of his company's restructuring and downsizing. A steep decline in house prices had, by the time of his layoff, wiped out almost all the equity in the house. The stress of unemployment and fruitless job searching put additional strain on his marriage, which ended with a costly custody battle that used up the remainder of the family savings. Now he is in Vancouver, looking for work and hoping that the last of his cashed-in RRSPs will take him through to the end of the three-month waiting period for welfare recently implemented by the province.

Ontario

It's a catch-22 situation. Abandoned by her husband to care for three small children, Sandra Costas has just lost her day care subsidy. The subsidy has allowed her to continue her work toward a diploma in Retail Management, which has included co-op time with a medium-sized clothing retailer. With a \$1.35 million cut in the cultural interpreters program support, she lost her part-time job doing translation at the Cross Cultural Centre. With neither day care subsidy nor employment, Sandra will return to the welfare rolls. "There is no human sense to it," she says. "Neither is there any economic sense to it. I'm back to where I started three years ago and costing the government more, not less, with fewer choices now before me."

Newfoundland

Sharon's husband works full-time as a security guard. The job pays less than \$6.00 an hour, but he prefers to work rather than collect welfare. Up until now, the government has recognized that with an annual top-up in the form of an income tax rebate in April. The plan was to spend the money on clothes for the children and make a down payment on a new set of false teeth for Sharon. But the family didn't get the rebate this year due to changes in the welfare system that provides for a "clawback" on such rebates.

Quebec

Jean-Paul works in a small hospital in the Eastern Townships. He has watched with dismay as one sector after another in the hospital has been casualized. There are fewer RNs and RNAs and many more untrained nursing assistants who are working on contract without benefits. Formerly unionized food and cleaning services have been contracted out, well-paid and economically secure workers replaced with poorly paid, unprotected and vulnerable workers. Jean-Paul works in the maintenance department and worries that he may be next. He tells his story because he sees a link between what is happening at his workplace and the stories his twenty year old daughter tells of her workplace. Josée works part-time in a Walmart store in a suburb of Montreal. She has noticed how many small stores that have been in operation for decades are now closing up as people drive by them on the way to Walmart and similar warehouse stores. She is not at all sure anymore that Walmart is saving anybody money in the long run.

THE DEBT, THREATS TO SOCIAL PROGRAMS AND HOW WE GOT HERE

So how did we get here? The answer appears to be quite clear. We have sunk deeply and dangerously into debt because we have been living beyond our means. We know what those words mean in terms of household budgeting. The assumption behind federal and provincial financial statements has been that we have gotten carried away with social programming that we simply can no longer afford. Drastic cuts in these services which breed an unhealthy dependence, need to be made in order to avoid "hitting the debt wall" and passing on a legacy of debt to our children. We are assured that once the deficit is paid down, prosperity for all will return.

But there is another line of thinking that is attracting increasing attention in church and economic circles. New alliances - reminiscent of those typical of the social gospel movement of the past - are taking shape to develop that line of thinking, one that poses significant questions to deeply-held convictions about the value and role of the free market. Increasingly, the assurances are met with doubt: will we really be able to return from a place of deep inequities, gutted social programs, a broadly casualized and vulnerable work force and social disintegration - particularly when these appear to be what an increasingly powerful corporate sector desires? When we see unreasonably high interest rates - higher than they were in real terms in 1981 - and the compounded national and provincial deficits growing as a result, the doubters wonder if maybe the debt was not caused by government overspending on social programs. When the banks and corporations report unprecedented profits while hundreds of thousands are laid off, it is hard to believe that the debt-reducing pain is being equitably shared.

If the prevailing economic doctrine is right and there is no other way to fiscal health, the churches' plea for compassion is ours alone to take up. If, however, there are alternatives, then it is incumbent upon the churches to explore them scrupulously, in the light of Scripture and under the guidance of the Holy Spirit.

Is out-of-control social spending the cause of the deficit?

As Leader of the Opposition in October of 1993, Jean Chrétien declared that the "monetary policies of the Conservative government have been absolutely disastrous for the Canadian economy. The Liberal Party is convinced that 'the war on inflation' is at the very root of our economic problems." As Prime Minister, he appears to have abandoned that conviction and has embraced the zero inflation policy of the Bank of Canada. A Statistics Canada study (1991) has shown that government spending, far from being the main cause of Canada's accumulated debt since the 1970s, was responsible for only 6 percent of it (only 1/3 of which is attributable to social programs).

In the early 1980s, the Bank of Canada decided on a policy of zero inflation that would be pursued through the maintenance of high interest rates. The result has been real interest rates (the difference between the interest rate and the rate of inflation) of about 6 percent or higher. Previously, those rates had been quite low, averaging about 2 percent or lower. Just as homeowners saw their mortgage payments increase, the government experienced a similar rise in the cost of borrowing. With the effects of compounding interest (paying interest on the interest)

and despite spending less than it received in revenue, the government has run up huge deficits. A February 1995 study by the Dominion Bond Rating Service attributed the vast majority of the federal debt (93 percent of since 1984) to compounding high interest rates. The study noted that in the 10 year period from 1984 to 1994, the federal debt ballooned from just \$94 billion to a staggering \$508 billion, primarily “due to the compounding interest on the relatively modest program expenditure deficiency.” The study concluded that it is these sustained high interest rates and not out-of-control social spending that is driving the deficit (CCPA Monitor February 96).

How does that relate to everything else?

If we begin with the historical fact of an artificially high interest rate in the service of a zero inflation policy:

- then money becomes more expensive to borrow for both individuals and government
- this leaves less money for people and government to spend on other things
- individuals and families cope by cutting back on those things and services they consume
- the result is a drop in demand for goods and services and thus profits for companies
- companies then cut back on the production of goods
- this means a reduced need for employees and thus layoffs
- a large pool of the unemployed creates a downward pressure on wages and a weakening of workers' bargaining power
- for the government, high interest rates produce large deficits that serve as the rationale for public sector layoffs and social program cuts
- with multi billion dollar cuts in government spending, public debt will increase with any gains through downsizing more than offset by high unemployment and lost tax revenue; taking such a large amount of money out of the economy will have an overall weakening effect
- every dollar cut does not translate into a dollar saved: 25 per cent would have come back in taxes; as much as 40 per cent may go out as income support for the newly unemployed who are now spending less at local stores.

This scenario does not factor in the growing costs of social disintegration as people make less use of formerly free or subsidized services of education, health care, shelter, settlement, adjustment, training, counselling, transportation, recreation, halfway houses; as infrastructure weakens, and as crimes of despair and frustration increase.

Is interest rate policy out of our hands?

There is increasing support for the notion that the government has more power to exercise control over domestic rates of interest than it allows. Though the Bank of Canada points to the global financial markets as the arbiter of our interest rate policy, the evidence would suggest that the Governor does have considerable discretion in setting rates. Over the last fifteen years it would appear that Canadian rates had much more to do with an obsession with zero inflation than with anything else. During that time Canadian short-term interest rates have been maintained as much as six percentage points higher than those in the United States.

The Bank of Canada was established in 1935 by an Act of Parliament that directed it to promote economic growth and employment, as well as to preserve the value of the Canadian dollar. In the past few decades, the Bank has abandoned the first two-thirds of its original mandate, confining its activities to fighting inflation. The combination of low inflation and high interest rates has resulted in huge job losses and a massive increase in both public and private debt on the one hand and the protection of the value of financial assets and an increased return on investment on the other.

While some have held that interest rates are set by factors beyond the control of the government or the Bank of Canada, there are others who say that there is indeed significant room for discretion that, in the service of zero inflation, the Bank has chosen not to use. The question then becomes, “Who benefits from that failure to set interest rates much closer to those of the United States?”

Are we spending too much on social programs?

As a percentage of Gross Domestic Product (GDP) Canada ranks 18th on a list of OECD (Organization for Economic Cooperation and Development) member countries in terms of social spending. France, Italy, Germany and Sweden spend more than twice Canada's percentage of GDP on social programs.

The debate in Canada has been framed in terms of affordability: we cannot afford social programs. But since we are talking about those services that meet needs that are not going to go away, the proposal is not to eliminate these programs. The proposal is to shift the costs for them from the public to the private sector, from payment through taxation to payment through prices decided by the market. So the question is not: Can we afford these services? but rather: How do we want them paid for and how do we want them delivered?" Evidence shows that the public provision of social services is more effective and more equitable.

While most people recognize and value the important and even irreplaceable role for the market in a complex economy, many note that markets generally fail to provide for an efficient allocation of resources or a generally rising standard of living; and that the distribution of resources that results from market forces has no claim for being just.

Do we pay too much in taxes?

Among the industrialized OECD countries, Canada places twelfth in terms of taxes collected as a percentage of GDP, or 36 per cent below the OECD average. Canada ranks 17th in taxes on goods and services and ranks twelfth in its rate of corporate taxation, the lowest among the G-7 nations. In terms of the "size" of government (overall government spending as a percentage of GDP) Canada sits in the middle of the industrialized nations, larger than the US and Japan and the United Kingdom, but about the same as Germany, Italy, France and smaller than Sweden, Norway and the Netherlands.

In 1954, while taxes on corporations provided 23 per cent of all federal revenue, individuals contributed 35 per cent. By 1994, that had changed dramatically. Taxes on individuals had jumped to 58 per cent of federal revenue while corporate taxes had fallen to a mere eight per cent.

A study by H. Mimoto, a former employee of Statistics Canada, and P. Cross, shows that a large contributing factor to the deficit was a decline in revenue due to the implementation beginning in the 1970s of tax breaks in favour of corporations and the wealthy. Revenue Canada statistics from 1992 show that more than 66,000 companies with operations in Canada with combined profits of \$14.7 billion paid no income tax whatsoever. Hundreds of thousands of other corporations making billions in profits paid a lower rate of taxes than the average working person. Over the previous twelve years, corporations with well over \$167 billion in profits managed to pay no corporate income tax while deferring billions more in taxes, some of which will never be paid. In a June 1995 statement, the International Monetary Fund noted that Canada's tax preferences for corporations are "relatively generous but their effectiveness in promoting investment does not appear to have been large" (IMF Staff country report no. 95/46, 1995).

The real question, some say, is not: Are we taxed too much? but: Do we get good value for our tax dollar?

Taxes are, in effect, the price that people pay for public goods and services. When people purchase cars, video games, televisions and clothing, they see this as contributing to their well-being, a conversion of money into desirable goods and services, not a burdensome reduction in their disposable income. It would seem that when people recognize the link between the price they pay in the form of taxes and the public good or service they are receiving, they see it as good value for their money. In addition, taxes are levied by democratically-elected governments, while prices are set according to the limit of what the market will bear, often with little relation to their intrinsic value.

What the government does with over 60 per cent of the taxes it receives is to pay them to others in the form of transfer payments. In a market economy, to have money is to have freedom: the more money you have, the more courses of action are open to you. In a market economy, to lack money

is to lack freedom. The greatest constraint on freedom is low income. Thus when government taxes people, it unavoidably restricts their freedom, but it enlarges the freedom of the people who receive the transfer. On the whole, freedom is actually increased greatly. Many government transfers, such as pensions, children's benefits and social assistance, not only enlarge the freedom of many members of society, but provide the basic necessities of life.

When Canadians ask themselves whether or not we are overtaxed, we tend to compare ourselves with the United States. True, the United States is a low-tax country, collecting only 29.4 per cent of their GDP in taxes in 1992 (compared with 36.5 per cent in Canada and a 38.9 per cent average in industrialized countries). Again, the question is not whether taxes are too high either in an absolute sense or in comparison to some other jurisdiction, but whether the services that people receive in return for their taxes represent good value. But with respect to the United States, if the amount that private citizens in that country pay for health care and education alone in the form of prices is added to the amount that they pay to governments in the form of taxes for goods and services, US citizens end up paying more for "public" goods than do the citizens of any other G-7 country. In a time when provincial governments in Canada are increasingly opening up their doors to an Americanization of our health care system, this seems to be an important point. The US system is a clear example of the lack of efficiency, and equity, in the delivery of public services by the private sector.

The competitive spirit of the marketplace, while providing the incentive for excellence, has a corrosive effect on community, dividing winners from losers and excluding a significant portion of society from full participation. Alone, the market cannot deliver the goods. A vibrant and effective public sector is essential to compensate for the harm caused by a market system from which we all benefit, to ensure a productive and fairly-paid work force, to prevent exploitation and to ensure the mutuality of our interdependence.

Sources: Ecumenical Coalition on Economic Justice and The Canadian Centre for Policy Alternatives

WHAT THE CHURCHES HAVE SAID

"Canadians are confronted with a profound moral challenge. In the face of these harsh human realities, many leaders today are suggesting that we have no choice but to surrender to the impersonal will of the market. They argue that Canada must be more 'competitive,' emphasizing that we must maintain the 'confidence of foreign capital markets'. Political and economic leaders continually tell Canadians that we are forced to take this tough economic medicine Often these leaders have foreclosed on the range of choices by consulting only with those who share their limited view of the world Some have gone further to suggest that the religious community should mind its spiritual business

"[The] conventional economic prescriptions ... resign communities to an economic fatalism which runs counter to God's intention that we can and must make decisions in the interests of our common humanity ... This false wisdom ... denies that people are called by God to be moral beings, making ethical choices in a systemic way for the good of their community. It reduces our ethical choices to matters of individual conduct and acts of personal charity."

Ecumenical statement (Presbyterian, Lutheran, United, Roman Catholic Churches and the Canadian Religious Conference), February 21, 1996

"The reign of Christ offers a vision of human community in which the poor have a moral claim upon the wealth of a community to meet basic needs of housing, food and clothing. Social and economic policy proposals must be evaluated on how they assist Canadians to meet basic life needs."

Acts and Proceedings, 121st General Assembly, The Presbyterian Church in Canada

"We feel compelled to speak because we are people committed to the Gospel of Jesus Christ, committed to compassion and care for one another, committed to a vision of a just society ... We feel compelled to speak because we believe that we can be hope to one another, that, together with people of good will, we can challenge injustice and bring about change ..."

"An Open Letter to all people of good will", Canadian Religious Conference - Ontario region, January 1996

“What the Constitution and CAP (Canada Assistance Plan 1966) do not say ... is how to get on with removing the causes of poverty and creating opportunities for everyone. That is, it is one thing to be committed in theory and another to get on with it in practice. Put another way, it is not enough to have laws that permit people an equal opportunity; both the individual with the club foot and the perfectly healthy young athlete may have an equal opportunity to run the 100 metre dash; but that is not good enough. The disabled person must be given the opportunity to make the most of the talents that they have been given and not be sidelined because of their infirmity; and this requires more than permission to excel. It requires a positive, what some people call a pro-active, policy.”

A Presbyterian writes to the Prime Minister, December 27, 1995

“From the 1930s through the 1960s, many of you offered leadership in the movements to establish public health, education and income security for all people in Canada. The social safety net that we as a society wove under the feet of our neighbours and ourselves was and is the means by which we joined God in making justice and love concrete among us We need leadership in each community of this country for the short, medium and long-term things that must be done as we re-weave a social system in Canada that is driven by justice and stewardship”

Letter from the Moderator of the United Church of Canada, Advent 1995

“Hunger and poverty have afflicted human communities since their beginning. What is different today is that the hunger and poverty in Canada are linked to the restructuring of the Canadian economy and are partly a result of our collective choices ...”

Acts & Proceedings, 121st General Assembly, The Presbyterian Church in Canada

“... Across this country there is a work force who have seen their jobs disappear. The jobless and part-time workers in our communities want to work but are frustrated with the absence of jobs that pay a living wage. Full employment must again be the goal of public policy, not reforms which force the poor and unemployed to compete with other workers for non-existent poverty level jobs.”

Religious Leaders’ letter on social policy reform, January 5, 1996

“As we look around us today, the disparities between north and south, and within countries in the north, are greater now than they were in the past and the cost is instability, social upheaval and human suffering on a scale that cannot be ignored, nor justified through economic theories. It is imperative that we address these realities and find solutions to the injustice. It is our belief that solutions are available; what is lacking is the political will and commitment to put them into place.”

Ecumenical statement on the occasion of the Halifax meeting of the G-7, June 1995

“As we minister to the lives of our constituent members, their families and the communities in which we live, we are conscious of the serious fiscal problems that challenge our society at present. There is no question that the financial crisis facing Ontario needs to be addressed and the provincial budget balanced.

“Our concern, however, is over the present process. Specifically our concern centres on your government’s publicly-stated intention to lower taxes this calendar year

“Premier, given the massive social restructuring that your government is implementing through your fiscal policy and the fact that your government did not consult with groups such as the Church, so as to best determine how these cuts could be humanely brought in, we the Presbytery of Kingston of The Presbyterian Church in Canada prayerfully request that your government suspend the proposed tax cuts, and instead reinvest these billions of dollars directly into those areas of our province most needing funding assistance; areas such as schools and hospitals, and shelters for the homeless and the abused

“Premier, as Christians, as members of the body of our risen Lord, we take seriously God’s command as conveyed to us by His prophet Micah, “to do justice, and to love kindness, and to walk humbly” with our God. Accordingly, we seek to make God’s justice and love real in our day to day lives”

Letter to the Premier of Ontario from Kingston Presbytery, February 20, 1996

THERE ARE ALTERNATIVES

As is apparent even in the foregoing brief treatment, there are alternative diagnoses of our economic problems as well as alternative prescriptions. As Christians, we want alternatives that bring deeply held values to bear on the management of our common household. Along with ecumenical partners, our Church has begun to explore these alternatives. Informed by the experience of working on development models with partner churches in poor nations, we are exploring new models of community economic development in Canada. Through education programs such as Ten Days for World Development (1996 theme material: "There are Alternatives") and the Ecumenical Training for Economic Justice (under the leadership of the Ecumenical Coalition for Economic Justice), we are affirming our understanding that not only does faith have something to say to economics, but that the potential for effecting change is within our grasp. In exercises such as the Alternative Federal Budget 1996 process, we worked with other churches and other sectors to put forward policy proposals that are practical, well-grounded and reflective of the values that we hold as Christians.

CONCLUSION AND RECOMMENDATIONS

What if we as a country were to exercise greater economic autonomy? We are told that capital would take flight and corporations would leave. It certainly does appear that the market cares little where jobs are located as long as the costs of production are low. But there is more to good business than the direct costs of production, other elements that contribute to measures of productivity. Productivity is highest where there is significant investment in human capital, a well-trained and secure work force and an efficient and smoothly-running infrastructure. And those are the kinds of things that are delivered by collective choices through taxation, not the market.

While the market is good at doing some things - producing goods of ever-increasing quality, creating wealth - it is not particularly good at producing jobs. Jobs or the number of jobs created is incidental to the goal of producing goods and wealth. Neither is it designed for redistributing the wealth that it creates. That is what governments are for. Otherwise, wealth tends to collect in the hands of those who have it already. In a free market economy there are invariably casualties, those who sustain losses through no fault of their own and as a result of the inevitable workings of that free market dynamic. The responsibility to compensate for inadvertent injury is a collective one. Those displaced by the free market have a moral claim on compensation from the rest of us as a basic entitlement that the market itself cannot supply. Benefits are paid and assistance given, not because someone has taken pity, but because there is human need. Through collectively provided support, dependency on the vagaries of the market is reduced and the mutuality of our interdependence as a community affirmed.

Fourth century bishop Ambrose of Milan once said to the wealthy who gave some of their possessions to those in need: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself." As long as society at large worked on the concept that assisting the poor was "charity", then the role of the church was to set up street missions and benevolent funds and used clothing depots. But at that point when churches perceived that care for the disadvantaged involved much more than charity, but justice, responsibility fell to society as a whole and government in particular. Particularly for Christians, caring for those in need is not optional; it is a matter of justice.

While the size of the federal and provincial budget cuts compared to the charitable givings of Canadians renders ridiculous the suggestion that private charity can step in and make up for government programs, congregations can do more. Increasingly, they are looking around their communities and asking what can we do? They are getting involved in Out of the Cold programs for the homeless and food banks for the hungry. These actions are indispensable in times like these, bringing us into vital contact with one another. But they are most effective when supported by measures meant to effect change in power relationships and public policies that have contributed to inequities, divisions and polarizations in society. By trying to stay apolitical, an act of charity can have the opposite effect of what is intended by perpetuating and even widening the gaps between those who have and those who do not.

Justice affirms and challenges charity to reach beyond itself. Out of the Cold programs could be used as an address and contact base for the homeless in search of a job; as an opportunity to help people find work and barter services. The indignity of breakfast programs could be mitigated somewhat with the involvement of parents in the decision-making, purchasing, provision and preparation of the food. With valuable experience in overseas development, the Church has expertise to offer in the area of community economic development. Congregations could design initiatives in partnership with other congregations or the Church to provide seed money for revolving loan funds or community kitchens, housing developments or community gardens. Church buildings could be used for classrooms and networking, as bases for advocacy and education. Resources developed at the national level can be used to provide the tools for social analysis, to ask the pertinent questions and develop and implement strategies for meeting immediate needs, for advocacy, education and change.

Justice requires concern for the poor of the world.
It seeks the best way to create
well-being in every society.
It is concerned about employment, education, and health,
as well as rights and responsibilities.

Justice stands with our neighbours
in their struggle for dignity and respect
and demands the exercise of power for the common good.
Living Faith 8.4.4; 8.4.6

Recommendation No. 14 (adopted, p. 37)

That General Assembly and presbyteries be urged to express to the federal government and their respective provincial governments their concern about public policies that threaten to undermine the basic values and principles of community and urge governments to explore alternatives that are both compassionate and fiscally responsible.

Recommendation No. 15 (reworded and adopted, p. 37)

That the Justice Ministries' plans to prepare resources, in consultation with Canada Ministries and Education for Discipleship, be affirmed that will provide congregations with the tools to do social analysis in their local context and assist them in taking concrete action for justice.

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INTER-CHURCH COALITIONS

"Anything that can better be done ecumenically should not be done denominationally." That principle (1992 A&P, p. [458](#)) has been at least partly accomplished for more than twenty years

through our Church's participation in the ecumenical social justice coalitions. Representatives from participating churches work with coalition staff to set priorities, reflect theologically and carry out work on issues that both complement and supplement our priorities. Coalitions also respond to priorities and concerns of partners, both domestic and international. In quite practical terms, we have discovered through the development of and participation in the coalitions, we can do much more together than on our own. They provide the possibility for the development of expertise and connections beyond our capacity to fund alone. Ecumenical involvement through the coalitions and the Canadian Council of Churches draws us out of ourselves into the broader Christian community and prepares us to broaden our public witness.

Aboriginal Rights Coalition (ARC)

Aboriginal Rights Coalition (ARC) is made up of denominational and regional groups working in solidarity with First Nations. Currently ARC focuses on land rights of the Lubicon Cree, military flights over the Innu, and environmental issues affecting Aboriginal Peoples and is taking the lead for the churches in follow-up to the December 1995 Sacred Assembly. ARC also works to link the struggles of indigenous peoples throughout the world and to present them to the churches for reflection and action.

Canada Asia Working Group (CAWG)

Canada Asia Working Group (CAWG) monitors Asian countries for human rights and development issues based on Canadian church relations with local partners, the severity of the human rights situation and the degree to which the country's record is followed by the United Nations Commission on Human Rights. In 1995 and 1996, this Coalition's work is focused on East Timor/Indonesia, the Philippines, Myanmar (Burma) and Sri Lanka. CAWG provides ecumenical leadership on work related to migrant workers, and elaboration of the Right to Development. The latter helps to bridge the widening gap between the stated priorities of Northern and Southern governments.

Canada China Programme (CCP)

The Canada China Programme (CCP) is the Canadian churches' principal vehicle for information, education and interpretation of the church in China during a time of great change. Currently, the CCP is supporting a theological exchange student, Mr. Wu Weiqing, who is studying in Winnipeg and sponsored by the China Christian Council. The CCP has traditionally restricted its mandate to church-to-church relationships.

Ecumenical Coalition on Economic Justice (ECEJ)

Ecumenical Coalition on Economic Justice (ECEJ) assists churches and popular groups in the struggle for economic justice in Canada and the Third World. Priorities include free trade and global economic restructuring, women and economic justice, social policy, and just and sustainable alternatives. Its research on economic and social policies is internationally recognized.

End Child Prostitution in Asian Tourism (ECPAT)

End Child Prostitution in Asian Tourism (ECPAT)-Canada is a coalition of Canadian churches and other concerned citizens, and is part of an international Bangkok-based campaign. Its role is to gather and share information about Canadian involvement in prostitution and related activities and to advocate changes in relevant Canadian laws and policies. ECPAT as it now stands plans to go out of existence at the end of 1996, and is currently investigating how best to move forward into a new phase, probably of global dimensions.

Inter-Church Coalition on Africa (ICCAF)

Inter-Church Coalition on Africa (ICCAF) functions on a working group model. The Images of Africa Working Group challenges unhelpful, inadequate and inappropriate representations of African reality. The Economic Justice Working Group takes leadership on issues of Third World debt, global economics and the International Financial Institutions. Through the new Human Rights Working Group, ICCAF examines human rights concerns in countries like Sudan, Rwanda, Kenya, Burundi and Nigeria.

Inter-Church Committee for Refugees (ICCR)

Inter-Church Committee for Refugees (ICCR) co-ordinates church work on international policy around displaced persons, domestic policy relating to humanitarian immigration and human rights for non-citizens (immigrants and refugees). In 1995, it provided significant input to the development of the World Council of Churches' Policy Statement on Uprooted People. ICCR prepared a kit, *Building a World that Offers Safety and Security to Refugees*, to help member churches work on special refugee protection and resettlement cases. Staff play a major role in the work of the Human Rights Committee of the Canadian Council of Churches on Canadian compliance with United Nations treaties and covenants.

Inter-Church Committee for World Development Education (TEN DAYS for World Development)

In 1997, Ten Days celebrates twenty years of work on Third World Development. To prepare, Ten Days hopes to broaden its focus on global justice to overcome the international/local divisions and look for linkages between groups in the South and in Canada. In 1996, educational materials focused on the theme "There are Alternatives", presenting alternative approaches and analysis to cuts in international development assistance and social spending. Local Ten Days groups across the country are well-placed to take up the theme material's suggested strategies for action and change.

Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)

Inter-Church Coalition on Human Rights in Latin America (ICCHRLA) continues to focus on violations of civil and political rights in Latin America, particularly Mexico, Guatemala, El Salvador, Peru and Colombia. Increasingly, reports draw attention to the roots of civil and political violence in the region: the violation of people's economic, social and cultural rights. This is clearly apparent in the continuing crisis of Chiapas, Mexico and the growing violence in the Andean region. ICCHRLA-sponsored delegations work closely with church partners to express the Canadian churches' solidarity, clarify facts and strengthen advocacy in both national and international arenas.

Inter-Church Fund for International Development (ICFID)

Inter-Church Fund for International Development (ICFID) is both a funding program for economic and social development and a forum for discussion. ICFID focuses its support for community development on sustainable agriculture and community-based health care in Latin America, Africa and Asia. Third World partners attend meetings and travel across Canada to exchange views with Canadians.

PLURA

PLURA (Presbyterian, Lutheran, United, Roman Catholic and Anglican) operates without paid staff, to assist local grassroots organizations in the struggle to overcome poverty in Canada. It funds low-income, self-help groups through provincial committees. With PLURA seed money, these groups work to address the root causes of local poverty.

Project Ploughshares

Project Ploughshares stresses the negative impact militarism has on development. Militarism not only inflicts great suffering on civilian populations, it denies people the opportunity to build a just society in which sustainable development can take place. A new peace-building emphasis stresses creating and maintaining postwar conditions that promote the building of a strong, stable and just civil society. Ploughshares looks at going beyond humanitarian aid, to alternatives to militarism and violence that include early warning mechanisms and citizen-based diplomacy.

Task force on the Churches and Corporate Responsibility (TCCR)

Task force on the Churches and Corporate Responsibility (TCCR) has urged the Canadian government to promote multilateral institutions to enforce international standards in human rights, labour and environmental protection. TCCR emphasizes corporate governance, aboriginal

land and resource rights and environmental management. It plays a key role in discussions with Canadian business leaders on human rights, trade and investment. In 1995, it responded to the churches' requests for more environmental work by forming an Ecology Working Group.

Co-ordination within The Presbyterian Church in Canada

Two Presbyterian Church in Canada groups help co-ordinate our work on justice issues.

- 1) The Consultation on Church and Society, whose members are mainly staff involved in issues of justice, peace and ecology. Discussions focus on ecumenical social justice coalition participation, setting priorities and co-ordinating efforts. The Associate Secretary, Justice Ministries convenes meetings.
- 2) The Coalition Caucus, made up of staff and volunteers who serve on the coalitions, reports to the Consultation. The Caucus is a forum for sharing information and telling stories, for connecting in and eliminating unnecessary duplication. It is a place to communicate denominational policies, priorities and concerns. The number of members is growing as more volunteers take over coalition representation formerly done by staff.

Often co-ordinated by the Canadian Council of Churches, coalitions gather to collaborate on issues related to human rights, trade, International Financial Institutions, peace building, the right to development, and the emerging global agenda. Together the churches and coalitions are forming networks on social justice and women's issues. For more information, contact Justice Ministries.

MINISTRY AND CHURCH VOCATIONS

Ministry and Church Vocations Staff

Associate Secretary:	Jean Armstrong
Senior Administrator:	Margaret Henderson
Administrator	Annette Thomson
Secretary:	Grace-ann McIntyre

PREAMBLE

For three years the Advisory Group of Ministry and Church Vocations has worked to clarify the goals for the department within the mandate set by General Assembly. These goals are as follows:

1. Provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada.
2. Help Church leadership and staff to have the knowledge and background to interpret and respond to new information and trends.
3. Research and monitor changes in church and society and the requirements for leadership for the support of professional church workers by the courts of the Church.
4. Facilitate the sharing of information and talent among various regions and courts.

These goals will be reached through education, research and communication.

Education

Ministry and Church Vocations, where appropriate, includes an educational component with proposed guidelines. For example, the policy for dealing with sexual abuse/harassment recommends education material. The proposed recommendations in this report for helping the Church deal with conflict does not even have guidelines but recommends education alone as the best means of preventing unhealthy conflict in the Church.

Research

The staff collects data on the response of presbyteries to Ministry and Church Vocations' recommendations and communicates the results to the General Assembly. In 1995, this research

included a study of the applicants to the Education and Reception Committee over a five-year period.

Communication

Open communication within the Church Offices and among various courts and congregations continues to be a priority for Ministry and Church Vocations.

We are grateful for the time and effort that volunteers across the country have given to numerous tasks and projects. In particular, a vote of thanks goes to the Advisory Group for its support and encouragement through the difficult times of the past year.

THEOLOGY AND PRACTICE OF MINISTRY

The Muskoka Task Group is preparing a contemporary statement on the theology and practice of ministry in The Presbyterian Church in Canada. The first section on the ruling elder is presented to this Assembly for study by presbyteries. The Task Group will also prepare statements on the ministry of the laity, the deacon and the Order of Diaconal Ministries, and the Ministry of Word and Sacraments.

The Ruling Elder

Table of Contents

The Office of Ruling Elder: Introduction

- | | |
|--------|--|
| Part 1 | The Ruling Elder: Origins and Precedents
The Ruling Elder According to John Calvin
The Ruling Elder in The First and Second Books of Discipline
The Ruling Elder in the Presbyterial Form of Church Government (1645) |
| Part 2 | The Ruling Elder: Our Theology and Practice
Biblical Justification
Functions
Leadership
Pastoral Care
Oversight
Developments |

The Ruling Eldership¹

The Office of Ruling Elder

What is the role of the office of ruling elder in the ministry in The Presbyterian Church in Canada? The question is central in any exploration of our Church's ministry.

Before we answer it, though, we must deal with two others:

1. What is the historical background to the eldership with particular reference to the Calvinist Reformed understanding?
2. What does the Bible say about eldership?

Then, perhaps the most challenging task, we need to offer a helpful and faithful role for the eldership that is suitable for our time.

Part 1 - The Ruling Elder: Origins and Precedents

The three most influential historical precedents for the office of ruling elder for The Presbyterian Church in Canada come from John Calvin (1509-1564), the Scottish Church's *Books of Discipline* (1560 & 1578), and the Westminster Assembly's *The Form of Presbyterial Church Government* (1644).

1. Huldrych Zwingli (1484-1531) had considered the question of church discipline before Calvin, but it was Calvin's understanding that influenced French, Dutch and Scottish Reformed churches.² His view saw elders as ecclesiastical (church) officers with authority

to exercise moral discipline distinct from civil control. Calvin's biblical justification for the position continues to be used today, with some modification.

2. The *First Book of Discipline* (1560) and the *Second Book of Discipline* (1578) were attempts to re-organize non-Roman Catholic churches in Scotland by following Reformed principles. These books about church polity (organization) have strongly influenced The Presbyterian Church in Canada. The *Second Book of Discipline* is acknowledged in the Book of Forms as setting out the "principles and practices of Presbyterian Churches" (1.3) and is frequently quoted in Chapter III, The Session.
3. *The Form of Presbyterial Church Government* (1644) embodies the "recognized principles and practices of Presbyterian Churches," and the Basis of Union of 1875 established the "government and worship of The Presbyterian Church in Canada" in accordance with the 1644 document.³ More recently, *Living Faith: A Statement of Christian Faith*⁴ accepted by the 1984 General Assembly, used the 1644 document's section "Other Church Governors" as the basis for section 7.2.4. on the office of ruling elder.

The Ruling Elder According to John Calvin

The theology and practice of John Calvin in Geneva laid the foundation for the office of ruling elder as exercised in The Presbyterian Church in Canada. Although not invented by Calvin (Zwinglian Reformed churches had appointed elders) the authority and function of elders in Calvin's Genevan consistory (session) became a precedent for French, Dutch and Scottish Reformed churches. Calvin's study of scripture brought him to conclude that, in addition to the office of minister or pastor, there were three other permanent offices in the church: teacher (or doctor), elder and deacon.⁵

The distinctive function of ruling elders, who came from among the people, was to join with pastors "in the spiritual rule of the church."⁶ In affirming the need for spiritual discipline of church members, in accordance with New Testament practice (Matthew 16:19; 18:15-18), Calvin followed the conventional view that some form of church moral oversight is required. Yet in claiming that this moral oversight can be carried out by non-clerical and non-magisterial elders, Calvin steered away from both Roman Catholic clericalism and Zwinglian reliance on the state in matters of moral discipline.

Although the ministers in Geneva selected the first elders from among the civil magistrates, they were installed as elders before they served as officials of the church exercising discipline. Unlike Zwingli, Calvin believed that the church's authority in matters of morality came directly from God, and that it should not entrust this to the state. He contended that the early church did not rely on the state for exercising moral or spiritual discipline and that, therefore, to exercise properly the discipline of morals, "governors" (1 Corinthians. 12:28), "rulers" (Romans. 12:8) or supervisory presbyters (I Timothy. 5:17) were selected from among non-ministers.⁷

Again unlike Zwingli, Calvin was reluctant to use Old Testament quotations to support his case for ruling elders since in Israel, "civic" officials were also leaders in the congregations of God's people and, he believed, did not provide a proper model for Christian church order.⁸

The role of ruling elders, as they ruled with pastors in Calvin's Geneva, was clearly focused on matters of discipline. And discipline meant the correction of morals—rebuking and correcting erring Christians. Both in the relevant passages of the *Institutes* and his *Commentary on Romans*, and in his *Draft Ecclesiastical Ordinances*, Calvin saw the elder functioning within the consistory (session) "to supervise morals," "to investigate vices,"⁹ to be "judges of morals"¹⁰ and "to admonish amicably those whom they see to be erring or to be living a disordered life, and where it is required, to enjoin fraternal corrections themselves and then to make them along with others."¹¹

Discipline in Calvin's Geneva was not an entirely negative function and included religious education, guidance, and corporate counselling.¹² Nevertheless, the main purpose of the ruling elder's role was to enforce the Christian rule of personal conduct. "Governance was almost synonymous with the correction of errors or faults."¹³

The jurisdiction of ruling elders did not extend to ministers, by the way. Only ministers disciplined other ministers in Calvin's Geneva.

The Ruling Elder in the First and Second Books of Discipline

The office of ruling elder developed in Scotland primarily because Scottish reformer John Knox transplanted the Genevan practice. The *First Book of Discipline*, despite being hastily composed and not always consistent, presents a fairly well-developed view of the office. In Scotland, as in Geneva, elders were elected annually. In Geneva, though, ministers alone nominated elders, and only from among the magistrates. By contrast, Scottish elders were nominated from among "every rank and class" by both retiring elders and deacons, and by members of the congregation, to twice the number required. From this list the congregation chose the number needed.¹⁴

In another departure from Genevan practice, a Scottish session exercised discipline over ministers as well as members of the congregation. Further, while the city of Geneva had one consistory, in Scotland every congregation had its own session because the congregations were scattered throughout the country rather than centrally located. The geography of Scotland also led to the need for a more developed presbyterian polity and to the more detailed *Second Book of Discipline* (1578).

Several developments in Scotland strongly influenced the understanding of eldership in The Presbyterian Church in Canada. First, the development of presbyteries meant that the scope of an elder's "governance" expanded beyond the bounds of the congregation. Ruling elders did not have equal status with clergy in presbytery, however. They were outnumbered when the court exercised ecclesiastical discipline, and they were not obliged to take part in presbytery's proceedings. But because they took part in some business matters, they were brought into presbytery's "overseeing" function.

According to T. Wardlaw Taylor, the *Second Book of Discipline* "set the (ruling) eldership on an unassailable scriptural foundation".¹⁵ That foundation is one of the same texts in which Calvin found biblical warrant for the office: 1 Corinthians 12:28. On this apostolic reference to "presidents" or "governors" hangs the perpetual and spiritual office of ruling elder. It should also be noted that for Calvin, 1 Timothy 5:17 provides the biblical justification for elders who are not also teachers of the word.¹⁶

The *Second Book of Discipline* also refers to the rotation of the Levites serving in the temple as a justification for rotating the service of elders who, though elected for life, may "relieve another for a reasonable space".¹⁷ And a final set of scripture passages alluded to in the *Second Book of Discipline* (1 Timothy 3, Titus 1) indicates the qualities an elder ought to have.¹⁸

The *Second Book of Discipline* certainly reflects Calvin's understanding of the office, but goes beyond it. As with Calvin, elders have the responsibility - individually and collectively - to "admonish all people of their duty according to the rule of the Evangel,"¹⁹ and then to correct by private rebuke or, if necessary, by the whole assembly of elders. In addition to this duty, which for Calvin seems to be the main one, the Scottish church assumed there were others. While their "principal office" is to meet together with pastors and doctors for establishing "good order" and "executing discipline,"²⁰ ruling elders also assist the pastor in the work of examining the religious knowledge of those who come to the Lord's Table (catechesis), and in visiting the sick.²¹ As spiritual overseers, they are also to look for the fruition of the word taught and sown by the doctor and pastor. The *Second Book of Discipline*, then, expands the elders' pastoral work beyond that expected by Calvin and the French Reformed churches.

The Ruling Elder in The Presbyterian Form of Church Government (1645)

Probably the work that has most influenced the understanding of ruling eldership in The Presbyterian Church in Canada is the Westminster Assembly's *The Form of Presbyterian Church Government*. This document was an attempt by the Westminster Assembly to advise the English Parliament on a form of church government that was agreeable to scripture and would help to bring peace and a nearer agreement between the churches of Scotland and England. One of the

sharp points of disagreement in the development of this document was whether there is an important (Episcopal) role for non-pastor presbyters in the government of the church.

Following Calvin, Westminster recognized four “ordinary and perpetual” officers: “pastors, teachers, and other church-governors, and deacons.”²² Unlike previous documents, though, this one said that the biblical precedent for the ruling elder (church governor) was to be found in the Old Testament practice of having “elders of the people” join with the priests and Levites in the government of the church. And where Calvin quotes 1 Timothy 5:17 in support of two kinds of presbyters; those who labour in the word and those who rule but do not preach, the Westminster document uses the text solely to support the multifaceted work of the pastor-presbyter.²³

Westminster used 2 Chronicles 19:8-10, following Zwingli, as a biblical warrant for the office of ruling elder. Here Westminster followed a direction Calvin sought to avoid, in an attempt to keep church governance apart from civil authority.

Yet the *Westminster Confession of Faith* follows Calvin, not Zwingli, by emphasizing the independent authority of church governors in ecclesiastical matters with reference to Matthew 18:15-20.²⁴ It also follows Calvin in its use of the standard Reformed texts on ruling elders (Romans. 12:8; 1 Corinthians. 12:28), to find further warrant for ruling elders (church governors) in the gift (*charism*) of governance with which Christ has furnished his church. Once the precedent for “elders of the people” is established by Old Testament practice, the gift of governance given by Christ to the church provides further justification for its continued practice in the church as an office.²⁵

The Westminster Assembly probably justified the office in this way because they were under pressure to draw a clear line between pastors (presbyters called by God) and “other church-governors” (representatives of the people). Had they established the office of ruling elder on the strength of the pastoral epistles, the line between presbyter-bishops and “church governors” might have been too greatly blurred to maintain the peace this document was to help establish.

For the Westminster divines, the function of church-governors (commonly called ruling elders) was always corporate. They were “to join with the minister in the government of the church.”²⁶ There are no surprises in the list of functions: they “enquire into the knowledge and spiritual estate of the several members of the congregation”; they “admonish and rebuke”; and they have the authority to “suspend from the Lord’s Table a person not yet cast out of the church.”²⁷ As in the *Second Book of Discipline*, they look for the fruition of the word taught and sown by the doctor and pastor. As with Calvin and the *Books of Discipline*, they censure behaviour and attitudes not consistent with the gospel. And finally, discipline, in the form of barring a person from the Lord’s Table, is also the prerogative of the ruling officers of the congregation.

What is absent from the Westminster document is the role of the individual elder in the life of the community. All the governing functions are carried out collectively, whereas in the *Second Book of Discipline* and the writings of Calvin, the duties of ruling elders are both collective and individual. Admonition, for example, is carried out privately by a single ruling elder and, if not heeded, is then brought to the assembly of the eldership.²⁸

Helping the pastor by visiting the sick and interviewing people coming to the Lord’s Table also seem to be individual functions of ruling elders in the *Second Book of Discipline*. The Westminster document, though, does not list any individual or private functions for a ruling elder at any court, session, presbytery, synod, or general assembly.

The ruling officers of a particular congregation call before them any member of the congregation, as they see fit, to enquire into their spiritual estate, to admonish and rebuke, and to bar from the Lord’s Table. Any individual or private function ascribed to the office of elder in the Westminster document refers in fact to the pastor.²⁹

It seems, then, that *The Presbyterian Form of Church Government* operates under the conviction that ruling elders exercise the function of governance authoritatively only as an assembly moderated by “one whose office is to labour in the word and doctrine.”³⁰ While the *Second Book of Discipline* says that the “principal office” of the ruling elder is to hold assemblies with pastors

and doctors, Westminster leans strongly toward saying that this is the only office of what it calls “church governors.”

Part 2 - The Ruling Elder: Our Theology and Practice

In light of the historical material just reviewed, what is the state of the office of ruling elder in The Presbyterian Church in Canada? We will examine

1. the biblical justification our Church offers for the office,
2. the functions a ruling elder performs in our denomination, and
3. proposals for the development of the office.

Biblical Justification

The doctrinal statements, booklets and liturgical texts that The Presbyterian Church in Canada has published on the office of ruling elders have followed the direction of the documents discussed in the first part of this paper.

*Living Faith*³¹ follows Westminster’s *The Form of Presbyterian Church Government* in connection with the office of ruling elder. The latter document is the only one cited in the “Notes” section. *Living Faith* also lists Romans 12:6-8 and 1 Corinthians 12:28 as the scriptural warrants for the office. As with Calvin, the *Books of Discipline* and Westminster’s *The Form of Presbyterian Church Government*, our Church identifies the one who rules (*prohistamenos*) of Roman 12:8 and the governor/administrator (*kybernesis*) of 1 Corinthians 12:28 with the ruling elder.

Living Faith, though, also quotes a text that has not been central among the biblical justification generally offered for ruling elders: Acts 14:23. The point of the text (along with Acts 11:30 and 13:22) is given sense in Stephen Hayes’ *Eldership in Today’s Church*. Hayes echoes some contemporary scholars in maintaining that later New Testament references to “elders”, like those in Timothy and Titus, “refer primarily to ministers.”³² Ruling elders, as in The Presbyterian Church in Canada, are more like the elders of Acts, who were lay leaders (“elders of the people”) along the model of the synagogue. Thus the office of ruling elder has its warrant in the practice of the Pauline churches in Acts, not in the pastoral epistles where elder (*presbuteros*) is closer to what we call minister of word and sacraments.

Where Calvin and the *Second Book of Discipline* established the distinction between two types of presbyters (teaching-ruling and those that just rule) based on 1 Timothy 5:17, much of our denominational literature on ruling elders follows Westminster’s *The Form of Presbyterian Church Government* and avoids the Timothy text. Instead, we have tried to establish the distinction between the offices on the unlikely premise that all the elders appointed in the house churches in Acts were ministers. Hayes argues that they were probably elders and were patterned on the synagogue model.

Nevertheless, the importance of 1 Timothy 5:17 is not to be underestimated. For, while we can certainly find warrant for a plurality of elders from Acts 14:23, the clear distinction between elders who rule and those who rule and teach is not immediately apparent from this text. And while there is some debate about whether 1 Timothy 5:17 offers this distinction,³³ some biblical interpreters continue to believe that sound interpretive practices allow for just such a distinction.

In the description of the offices in 1 Timothy 5:17,19 and Titus 1:5 *presbuteros* has become the title of honour for members of a body which cares for the members and life of the church From this body those who ‘preside’ in the strict sense (those who help others to live rightly) and the preachers and teachers are drawn (1 Timothy 5:17). Here we find the root of the present-day Presbyterian system.³⁴

To be sure, the government of the church in the New Testament is not a static model simply to be replicated in our time. But given the implications of the 1 Timothy 5:17 passage for the polity of The Presbyterian Church in Canada, we might give it more serious attention in the resources and statements of our denomination.

A final note needs to be sounded on the use of scripture with respect to the office of ruling elder. As mentioned, Calvin did not use Old Testament passages to provide warrants for the office because of the close association of “church” and “state” in Israel. To preserve the independence of ecclesiastical authority from civic interference, Calvin looked almost exclusively to the New Testament to argue for the office of ruling elder as a spiritual office with its authority directly from God. Unfortunately, with the exception of a few vague references (usually to Jethro and Moses, Exodus 18), we have followed Calvin’s limited use of the Old Testament³⁵ in current literature. Yet from *The Form of Presbyterian Church Government* we can learn to draw Old Testament precedents for “elders of the people,” while preserving the independence of the spiritual rule of the eldership. In a more detailed, study Zwingli produced Old Testament passages (e.g. 2 Chronicles 19:8-10)³⁶ as warrants for the office of ruling elder. These may also help supply a broader foundation for the distinction that The Presbyterian Church in Canada makes between teaching elders (pastors) and ruling elders.

Functions

The functions of the ruling eldership in the materials produced by our denomination are summarized well in *Living Faith*. Elders share with (not “assist”)³⁷ the minister in the leadership, pastoral care and oversight of the congregation.³⁸ We should also add that, when given the task, they share in the leadership, pastoral care and oversight of presbyteries, synods, and even the denomination as a whole through the General Assembly.

Perhaps the most obvious development in the office of ruling elder, above any of the precedents so far examined, has to do with the extent to which they now share in these functions with the minister in the higher courts of the church. Where ruling elders were not always required to attend presbytery, and in some cases were requested not to be in attendance when matters of ecclesiastical discipline that concerned ministers was under consideration (*Second Book of Discipline*), parity now is required in our denomination at presbytery.³⁹ Further, elders now may moderate the proceedings of presbytery (and of every church court except the session).

In The Presbyterian Church in Canada, ruling elders share equally with ministers as members of the courts of the Church, one exception being the laying on of hands at an ordination.

The core functions of the ruling eldership are sharing with the minister in (a) leadership, (b) pastoral care, and (c) oversight of the congregation. Indeed the section of the Book of Forms dealing with the session could be summarized under these three general duties.

(a) Leadership

“Leadership” is a useful term for the task that elders share with the minister for the nurturing and direction-setting of a congregation. The word generally used in the Book of Forms to describe this function is “responsible.” The words, “The session is responsible for ...” begin almost every subsection of Chapter 3 of the Book of Forms.⁴⁰ They could be paraphrased to read, “The session has the task of leadership in ...” or “Sessions lead congregations in these areas ...” (use of church buildings and property, recruitment and care of members, hours and forms of public worship, the total program of Christian education, all aspects of stewardship and mission). The formal description of these areas of responsibility in the Book of Forms (and the absence of specific policies and goals) shows how important it is for leadership to be well-focused, clear-sighted and willing to set policy if “good order” is to be established in these areas of each congregation’s life.

Sessions facilitate the ongoing life of the congregation (worship, education, pastoral care, mission, stewardship), which seems to require, as a minimum, (1) that sessions work at a biblical and theological understanding of the tasks of the church in the world, and (2) that they become familiar with the strategies and resources available.⁴¹

(b) Pastoral Care

Sessions are also responsible for sharing with the minister in the pastoral care of the congregation. The term implies a number of duties. As a group, the session is responsible for ensuring that applicants for church membership are properly instructed in Christian faith

(Book of Forms sections 110-110.3). This duty involves examining candidates to see that such instruction has been given as well as formally admitting candidates to “professing membership.” The duty of assisting the minister in examining candidates for membership has carried on from both the *Second Book of Discipline* and Westminster’s *The Form of Presbyterian Church Government*. Transfer of membership, exclusion “for just cause,” and restoration of professing members is also a pastoral function of the session (Book of Forms sections 110.6-110.8).

While the session oversees the pastoral care of the congregation as a group, the actual carrying out of pastoral care is performed individually by the elders. Elders are each assigned a district and encouraged to “cultivate a personal relationship with those persons (in their district) through visiting, counselling and encouraging them in the Christian life” (Book of Forms sections 109.4, 110.8). In continuity with the *Second Book of Discipline*, elders assist the minister by performing individually the work of pastoral visiting. Eldership is thus “a pastoral office as well as ruling one.”⁴²

The pastoral role of elders has received the most attention recently in our denomination’s development and promotion of resources for eldership.⁴³ This may be because pastoral visitation requires more preparation and training than other aspects of the eldership. Or it may be that the pastoral role of the elder is most needed in our denomination at present.

First, the benefit of a pastorally-trained eldership allows, in the words of Samuel Miller, “all the principal advantages which may be expected from being under the pastoral care of four or five ministers, without having the disadvantages of having to support so many pastors.”⁴⁴

A second benefit has to do with a congregation’s perception of the session. Perhaps because the pastoral role of the ruling elder has not been well-performed,⁴⁵ sessions in our denomination are sometimes perceived as remote, autocratic and uncommunicative.⁴⁶ By encouraging the pastoral role of the ruling eldership, we may also address the issue of congregations feeling distant from that court’s leadership.

(c) Oversight

The last of the three core functions of the eldership, oversight, is also shared with the minister. We can not speak of oversight, though, without raising the issue of authority.

In Reformed churches the “keys of the kingdom” (Matthew 16:19) and “the power of binding and loosing” (Matthew 18:17-18) are vested neither in individuals nor in congregations, but in the courts of the church as they rule under the gospel. Oversight, then, is more than just a function of the session: it carries with it the assumption that the session has behind it the authority of the Church courts. All of the “associations of members and adherents connected with the congregation (Book of Forms section 109.1) are under the supervision and oversight of the session. They may be established only by “first receiving the approval of session” (Book of Forms section 109.1).

The session, then “tends the flock” always with accountability to the higher courts of the Church.⁴⁷ Its primary purpose in this task is to establish and maintain “good order” (Book of Forms section 109). Education, leadership, worship, pastoral care, the sacraments, mission, in fact, all aspects of congregational life receive the session’s oversight so that the life of both the congregation as a whole and its individual members are in harmony with the gospel.

Developments

Except for term service for elders, which is under discussion in The Presbyterian Church in Canada, most other conversations about the eldership centres on expanding the office to incorporate functions traditionally performed by ministers of Word and Sacraments.⁴⁸ There have been discussions about allowing ruling elders, with proper training, to preside at the Lord’s Table, to preach, to serve as interim-moderators, and to participate in the laying-on of hands at the ordination of ministers of Word and Sacraments.⁴⁹

The reasons offered for pursuing a wider role for elders are diverse. Some say that it's a matter of necessity; some presbyteries do not have enough ministers to care responsibly for vacant congregations.⁵⁰ In other cases, theological rational is the motivation. The phrase "residual priestly practice" is applied to the practice of restricting celebration of the sacraments and ordination to ministry of Word and Sacraments. Such practices, it is said, fail "to understand the full implications of the watchword of the Reformation: the priesthood of all believers"⁵¹ Further, it is said that full membership of representative elders in presbytery and their eligibility to serve as moderator of Church courts implies their competence to act as episcopal agents in the role of interim moderators.⁵²

Perhaps the most useful way to address current issues of interest and debate in the denomination about the office of ruling elder would be through the earlier historical and biblical reflections. Are the functions and roles being proposed for the ruling elder consistent with the biblical and historical precedents for the office? Or, from a slightly different perspective, How flexible can the Church be in understanding the ruling eldership before flexibility in fact severs the office from its biblical and historical roots? Can all of the functions being proposed for the office be contained within the adjective "ruling" (*prohistanenos, kybernesis*)?

There is some biblical clarity about the general shape and importance of the office of ruling elder. Initially in the New Testament, "the one who rules" (Romans. 12:8) described a function more than an office. Yet, with the institutionalization of the church, the value of the one who rules to the overall order of church life under the gospel came to be viewed as important,⁵³ important enough to establish the office of ruling elder (1 Timothy 5:17) as a "permanent and perpetual" office. To be sure, not every gift (*charism*) is developed into a corresponding office in the New Testament, but the early church, following the Old Testament precedent of "elders of the people," found the office of ruling elder to be important for the ordering of life under the gospel.

In the Calvinist Reformed tradition, this interpretation continues. While there have been different emphases of the various elements of "ruling," there is also some consensus on both what ruling involves, and what it does not involve. To acknowledge that the task of ruling has limits does not infringe upon the doctrine of the priesthood of all believers. Ruling elders do not have greater or lesser access to God than people who hold other offices in the church, or people who hold no office.

What ruling elders have is a distinct office, one that has traditionally involved, with greater or lesser emphasis, leadership, assisting in pastoral care, and oversight. Ordinarily none of these core tasks involved preaching, presiding at the Lord's Table, or moderating session. Perhaps the Church should provide the training necessary to help elders provide these core functions rather than try to stretch the function of ruling beyond its roots in scripture and its embodiment in our tradition.⁵⁴

There are certainly urgent, practical considerations that have led to consideration of expanding the role of ruling elders to include the functions of a minister of Word and Sacraments, and creative thinking is still needed to answer some of these needs. Yet there are also compelling and practical considerations that lend weight to continuing the office of ruling elder in agreement with biblical and Calvinist Reformed teachings. What is more, it may well be that where a session performs well its tasks of leadership, pastoral care and oversight, ministers of Word and Sacraments will be better able to fulfill their own specific functions.

Perhaps the pressing issues for ruling elders have less to do with how they can function as ministers and more to do with how they can be equipped better to perform as ruling elders.

The following points focus on the competencies and abilities that ruling elders will need should our denomination follow Calvinist Reformed practice for the office.

A. Leadership

- literacy in the basics of Christian doctrine and the content of Holy Scripture for the sake of a leadership that is Christian

- an awareness of the resources and strategies that can help provide direction, vision and goals to a given congregation in a specific time and place
- a familiarity with the areas of responsibility assigned to the session listed in the Book of Forms

B. Pastoral Care

- a willingness to look out for the spiritual welfare of the congregation
- an ability to offer basic Christian guidance and encouragement and to pray with people in the congregation (or a willingness to see that this is done by others)
- an ability to assess whether candidates for church membership have been properly instructed in Christian faith
- an ability to communicate the content of the Christian gospel in a variety of contexts (pastoral, evangelical, educational)
- a genuine concern for the life struggles and circumstances of a varieties of age groups (the ability to relate to people)

C. Oversight

- a willingness to be accountable to the courts of the church for the supervision of the life of the congregation
- the ability to confront people in love in the congregation who are engaged in behaviour that is self-destructive or neighbour-destructive (behaviour inconsistent with the gospel)
- a knowledge of the groups that are meeting under the auspices of the church
- a basic ability critically to review Sunday School curriculum, Bible Study guides, or other Christian education materials considered for church programs

Competencies and abilities such as these, which focus on the successful performance of the core tasks of the ruling eldership, could well lead to a more intense practice of the traditional Calvinist Reformed understanding of the ruling elder rather than to expanding the office to include functions associated with ministry of Word and Sacraments.

What changes might be made to the ruling eldership, other than term service, that would enable the more useful practice of this office? How can the Church help to bring about the successful development and delivery of the above competencies.⁵⁵ Should candidates for the eldership be told at the beginning about the qualifications and expectations for ruling elders? Should the Church begin a process of interviewing candidates for the eldership to assess their suitability, as it does candidates for ministry of Word and Sacraments? Should the Church require some minimum training for ruling elders, either at a Church college or by a travelling school for elders?

If such issues come to centre stage in the Church's discussion of ruling elders, they may well contribute more to the long-term health of the denomination than a plan to meet short-term needs by turning elders into semi-ministers.

End Notes

¹While ministers of Word and Sacraments are also ruling elders, they are not the topic of concern in this paper. Here we are taking up the basis and function of elders whose sole function is to rule.

²Calvin was dependent upon others for the unique way in which the ruling elder came to share in church discipline. In particular, Calvin draws on the work of John Oecolampadius (1482-1531) and Martin Bucer (1491-1551). See R.E.H. Uprichard, "The Eldership in Martin Bucer and John Calvin", *Evangelical Quarterly* 61:1 (January, 1989): pp. 21-37.

³The Book of Forms, Don Mills, Ontario, 1993, chapter 1, paragraph 2.

⁴Wood Lake Books, Winfield, British Columbia, 1984.

⁵John Calvin, *Institutes of the Christian Religion*, translated and indexed by Ford Lewis Battles, edited by John T. McNeill, Philadelphia: The Westminster Press, 1960, Book 4, chapter 3, section 4.

⁶*Ibid.*, 4.11.1.

⁷*Ibid.* For those interested in a detailed analysis of Calvin's use of these texts in his support for the office of Ruling Elder see E.A. McKee, *Elders and the Plural Ministry: The Role of Exegetical History in Illuminating John Calvin's Theology*, Geneva: Librairie Droz S.A., 1988.

⁸See Elsie Anne McKee, "The Offices of Elders and Deacons in the Classical Reformed Tradition," in *Major Themes in The Reformed Tradition*, ed. Donald McKim, Grand Rapids: Eerdmans, 1992, p. 345.

⁹*Ibid.*, 4.11.1.

¹⁰John Calvin, *The Epistles of Paul to the Romans and Thessalonians*, trans. R. MacKenzie, eds. David Torrance and Thomas F. Torrance, Eerdmans: Grand Rapids, 1973, p. 270.

¹¹"Draft Ecclesiastical Ordinances" in *Calvin's Theological Treatises*, trans. J.K.S. Reid, Philadelphia: Westminster Press, no date of publication given, p. 63.

¹²See E.A. McKee 'Elders', in *Encyclopedia of the Reformed Faith*, ed. Donald McKim, Louisville: Westminster/John Knox, 1992, p. 118.

¹³Joan S. Gray and Joyce C. Tucker, *Presbyterian Polity for Church Officers*, 2nd ed., Louisville: Westminster/John Knox, 1986, p. 35.

¹⁴See Janet G. MacGregor, *The Scottish Presbyterian Polity: A Study of its Origins in the Sixteenth Century*, London: Oliver and Boyd, 1926, p. 41.

¹⁵T. Wardlaw Taylor, *The Ruling Elder: His Offices and Duties*, Toronto: Presbyterian Publications, 1950, p. 11.

¹⁶*The Second Book of Discipline*, ed. Adam Lees (1992), Agreed Upon in the General Assembly 1578, 6.3.

¹⁷*The Second Book of Discipline*, ed. Adam Lees (1992), Agreed Upon in the General Assembly 1578, 6.2. Previously elders were elected annually. See MacGregor, *The Scottish Presbyterian Polity*, p. 122.

¹⁸*Ibid.*, 6.3.

¹⁹*Ibid.*, 6.8. Compare here Calvin's advice 'to enjoin fraternal corrections *themselves and then to make them along with others*', page 351 and footnote 11, of this paper.

²⁰*Ibid.*, 6.9. This would include seeing that 'naughty persons' are brought back into the way (7.11) that the word is rightly preached, the sacraments rightly ministered, discipline rightly maintained and 'ecclesiastic good incorruptly distributed'. *Ibid.*, 7.12.

²¹*Ibid.*, 6.6. The work of examining children in religious knowledge was forbidden to elders in the French Reformed Churches of this period. See MacGregor, *The Scottish Presbyterian Polity*, p. 91.

²²*The Form of Presbyterian Church Government in The (Westminster) Confession of Faith*, Edinburgh: William Blackwood and Sons, 1979, p. 172.

²³'Of the Officers of a Particular Congregation', in *The Form of Presbyterian Church Government*, note 4, p. 175. There was, however, considerable debate at Westminster concerning whether this

passage supported ruling elders or whether it was an invention of Calvin's. See G. D. Henderson, *The Scottish Ruling Elder*, London: James Clarke and Co., 1935, p. 194-196.

²⁴See 'Of Church Government, and the Several Sorts of Assemblies', p. 176, and 'Of the Power in Common of all these Assemblies', in *The Presbyterian Form of Church Government*, p. 176. See also *The (Westminster) Confession of Faith*, Edinburgh: William Blackwood and Sons, Ltd., 1979, 30.2. The Westminster Confession is, however, careful to note that the authority of Church courts does not extend to civil affairs except by way of 'humble petition'. *Ibid.*, 30.4.

²⁵If Stephen Hayes means to suggest that the office of ruling elder was established by the Westminster Assembly solely on the basis of Romans 12:8 and 1 Corinthians 12:28, then note needs to be taken of the appeal to 2 Chronicles 19:8-10 as precedent setting for the appointment of elders of the people to participate 'in the government of the church'. 'Other Church Governors', in *The Form of Presbyterian Church Government*, p. 174. See Stephen Hayes, *Eldership in Today's Church*, Toronto: Presbyterian Church in Canada, 1993, p. 5.

²⁶'Other Church Governors,' in *The Presbyterian Form of Church Government*, p. 174.

²⁷'Of Congregational Assemblies,' in *The Presbyterian Form of Church Government*, p. 177. See also *The Westminster Confession of Faith*, chapter 30 'Of Church Censures.'

²⁸*Second Book of Discipline*, 6.8. and Calvin's "Draft Ecclesiastical Ordinances", 63.

²⁹'Pastors', in *The Presbyterian Form of Church Government*, p. 172. No mention is even made of the participation of elders in the distribution of the bread and wine at Communion.

³⁰'Of the Officers of a Particular Congregation', in *The Presbyterian Form of Church Government*, pp. 175-76.

³¹*Living Faith*, Wood Lake Books: Winfield, British Columbia, 1984, 7.2.4.

³²*Eldership in Today's Church*, Don Mills, 1993, p. 5. It is interesting to note that while the term 'elder' in the pastoral epistles appears to have ministers in mind, that we still apply to ruling elders the qualifications (1 Timothy 3 and Titus 1) that are addressed solely to ministers.

³³T. F. Torrance has, in recent years, claimed that Calvin 'invented' the distinction between pastors and elders. See "The Eldership in the Reformed Church," *Scottish Journal of Theology*, 1984, pp. 502-518. In this article Torrance maintains that the elder-deacon may be found in the New Testament and that they are as much 'clergy' as ministers of word and sacraments.

³⁴L. Coenen, 'Bishop, Presbyter, Elder,' in *The New International Dictionary of New Testament Theology*, ed. Colin Brown, 3 vols., Grand Rapids: Zondervan, 1975, 1:199. See also E.A. McKee, *Elders in the Plural Tradition*. McKee offers an extensive examination of Romans 12:8, 1 Corinthians 12:28 and 1 Timothy 5:17 as they are used in Calvin's theological justification of the office of ruling elder.

³⁵No Old Testament reference is given in *Living Faith*; Stephen Hayes in *Eldership in Today's Church* says only that 'one may even see the beginnings of rule by elders as far back as the Old Testament and the elders of Israel' (p. 10); L.W. Fowler devotes one paragraph to Moses and Jethro in *A Manual for Ruling Elders*, Harrison: Harrison Review, nd, p. 16; T. Wardlaw Taylor is a notable exception in his *The Ruling Elder: His Office and Duties*, Toronto: Presbyterian Publication, 1950. Here he devotes considerable space to "The Elders of Israel" (p. 17-19) and "The Elders of the Synagogue" (p. 19).

³⁶In *Leading God's People: A Handbook For Elders and Ministers*, Edinburgh: Saint Andrew Press, 1986, p. 19, Stewart Matthew and Kenneth Scott list almost 40 Old Testament passages which concern 'elders of the people' in Israel.

³⁷The word 'share' is used in *Living Faith*, whereas in *The Second Book of Discipline* the word 'assist' is used where it speaks of the relationship ruling elders have to ministers of word and sacraments. There may be something in this change in vocabulary. Sharing could be taken to mean that ruling elders do the same work. Assisting points more to the auxiliary role of ruling elders that is an end in itself.

³⁸*Living Faith*, 7.2.4. These same functions are also listed in *The Book of Common Order*, 1964, (p. 190) to which the 1993 edition of *The Book of Forms* directs its readers (*Book of Forms*, 73). Stephen Hayes maintains that the main purpose of session meetings has to do with providing leadership for the congregation and planning and providing for the pastoral care of the people. It is also quite possible to read the material in *The Book of Forms* regarding the ‘Duties and Powers’ of the session according to these same areas of concern (leadership, pastoral care and oversight).

³⁹See *The Book of Forms*, 176.2.2. There is no provision, however, for equalizing clergy in the case of pastoral vacancies in presbytery. In other words, while the number of elders must be equal to the number of ministers, nothing is mentioned about the number of ministers being equal to the number of elders at presbytery.

⁴⁰In the liturgy for the ordination of elders, the implication is that they accept the responsibility of ‘fostering Christian belief, worship, and service among the people’. *Book of Common Worship*, 1991, p. 394.

⁴¹Clearly leadership involves more than ‘deciding’. See *The Acts and Proceedings of the One Hundred and Twenty First General Assembly*, Special Committee re State of the Church, p. 396. In the process of leading, the session is by no means forbidden to involve members of the congregation in the process of setting a direction (goals and strategies) for carrying out ongoing Christian work. Indeed not to do so would seem to be irresponsible.

⁴²Stephen Hayes, *Eldership in Today’s Church*, p. 13.

⁴³For example, the video “What Do You Say After Hello”; John Cameron’s, *Not by Constraint*, 1985; Bruce Miles’ *The Elder: Who and What?*, 1984; *Prayer Guide For Elders*, 1992 and; *Elder’s Record Binders*, designed to record pastoral care and communion attendance. We also feature in our Resources Catalogue, Stewart Matthew and Kenneth Lawson’s, *Caring For God’s People*, 1989.

⁴⁴Cited in Gray and Tucker, *Presbyterian Polity for Church Officers*, 2nd ed., p. 39.

⁴⁵The State of the Church Committee reports that 1/3 of the respondents to their survey had not had a visit in two years from a ruling elder. 1994 A&P, p. [396](#).

⁴⁶*Ibid.*

⁴⁷1 Peter 5:1-4 is not one of the passages suggested for reading at the ordination of elders in our denomination. However, it is suggested in both the Church of Scotland’s *Book of Common Order*, Edinburgh: St. Andrew Press, 1994, p. 333 and in the Uniting Church of Australia’s *Uniting in Worship*, Melbourne: Uniting Church Press, 1988, p. 547.

⁴⁸Acceptance of the court system, and a promise to submit to and participate in this system are part of the ordination vows of elders. “Do you accept the government of this church by sessions, presbyteries, synods, and general assemblies, and do you promise to share in and submit yourself to all lawful oversight therein? ...” *Book of Common Worship*, p. 394.

⁴⁹These same discussions are being carried out in the PCUSA. See *Book of Order*, 1988-89, chapter VI, The Church and Its Officers, G-6.0300.

⁵⁰See *The Acts and Proceedings*, 1995 Overture No. 31, 1995 re: “Allowing Diaconal Ministers and Ruling Elders to be Interim Moderators”, p. 431.

⁵¹James Farris, “Ministry or Clericalism?”, *The Presbyterian Record*, October, 1995, p. 12.

⁵²*Acts and Proceedings*, 1995, p. 431.

⁵³See L. Coenen, “Presbyteros” in *Dictionary of New Testament Theology*, 3 vols., Grand Rapids: Zondervan, 1975, 1:197-201.

⁵⁴St. Andrew’s Hall has begun to explore just such a possibility with the proposed establishment of a Centre for Presbyterian Eldership Education. See *The Acts and Proceedings*, 1995, p. 413.

⁵⁵ According to the Report on the State of the Church (*Acts and Proceedings*, 1994, p. 396), many of these abilities are not currently evidenced in the ruling eldership.

Recommendation No. 16 (adopted, p. 37)

That presbyteries and sessions study the paper on the ruling elder and respond to Ministry and Church Vocations by February 28, 1997.

PREPARATION FOR MINISTRY

Guidance Conferences

1995: Three conferences were held, one in Surrey, British Columbia, in March and two in Hamilton, Ontario, in April and August.

- 31 candidates were recommended for certification
- 4 were recommended for certification with additional comments
- 2 were not recommended for certification
- 5 were not recommended for certification at this time, with additional comments
- 2 received recommendations that certification be withheld at this time, with additional comments
- 1 received recommendations that did not deal with certification

1996: Two conferences are planned, both in Hamilton.

Candidates and counsellors are asked to submit evaluations at the end of each conference. In 1995, there were responses from over 70 per cent of the candidates. For the majority, the conference positively exceeds their expectations. Seventy-eight per cent of those responding appreciate this time for self examination, feedback, exploration and confirmation of their call. The experience of Christian community and the opportunity to be with and learn from other candidates and counsellors were also mentioned.

Ministry and Church Vocations also asked for response from presbyteries and colleges last year. Twenty-eight presbyteries and one college responded. Sixty-six per cent found the conference helpful in the role of certifying candidates while 25 per cent did not find it helpful. Fifty-nine per cent believed it was helpful for their candidates while 14 per cent did not. Smaller numbers found reports helpful for pastoral care of candidates (42 percent, compared to 38 per cent who did not) and in assisting candidates in their growth and development (35 per cent, compared with 22 per cent who did not).

While generally agreeing with the reports that recommended certification, five presbyteries indicated that they did not agree with the reports when they contained additional recommendations or did not recommend certification.

When asked whether the guidance conference should continue, 80 per cent believe it should while 10 per cent are uncertain and 10 per cent think it should be discontinued. Some suggested a regional conference or a similar process within presbytery. Some highlighted the importance of psychological testing in connection with the guidance conference or as a tool to replace the conference, provided the process is universal. Ministry and Church Vocations has established a task group to review the guidance conference in the light of the response from presbyteries and colleges and with particular reference to the three-way relationship involving the conference, the presbytery and college. We expect that group to report by the 1997 Assembly.

SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS

Education

In 1993, the General Assembly asked presbyteries to “arrange for training seminars on dealing with sexual abuse and/or harassment for the presbytery and session members within their bounds.” (1993 A&P, p. 326.) The 1994 Assembly followed this recommendation with another that “by June 1996 and thereafter, every professional church leader, and student under the care of presbyteries who are preparing for ministry, attend or demonstrate they have attended a workshop on how to understand and deal with sexual abuse/harassment by church leaders.” (A&P, p. 385.)

Forty-one presbyteries have fulfilled or will have fulfilled these requirements by June. At the time of preparing this report (April) the remaining three presbyteries (Cape Breton, Newfoundland, Assiniboia) had not made definite plans for their workshops.

The 1994 recommendation was also concerned about education continuing after 1996. There is still the need to ensure that new church leaders are educated to deal with the issue. As presbyteries have been responsible for providing this training until June 1996, it seems logical that they be responsible for the training of new professional church workers, where necessary, within their bounds. Because numbers of participants will be lower, synods and regional staff could play a role in organizing the workshops.

On the other hand, candidates for ministry can receive their education on this subject from the Church's colleges. Both Presbyterian College and Knox College provide a one-day workshop on dealing with sexual abuse/harassment for their students. Ministry and Church Vocations will continue to provide training resources for colleges and presbyteries.

Recommendation No. 17 (adopted, p. [37](#))

That presbyteries continue to provide the necessary training for new leaders within their bounds for dealing with sexual abuse/harassment by church leaders.

Recommendation No. 18 (adopted, p. [37](#))

That synods and regional staff be encouraged to assist presbyteries in the provision of training for new church leaders in dealing with sexual abuse/harassment by church leaders.

Recommendation No. 19 (amended and adopted, p. [37](#))

That presbyteries report to General Assembly through Ministry and Church Vocations when such workshops take place.

Recommendation No. 20 (adopted, p. [37](#))

That the Church's colleges provide education on dealing with sexual abuse/harassment by church leaders for all candidates for ministry in The Presbyterian Church in Canada.

Now that the majority of professional church workers have attended a course, moderators of session are asked to note that the policy passed at the 1993 General Assembly says, "Every moderator of session must arrange for training for session to deal with these matters." Many ruling elders have taken workshops, but congregational ministers need to ensure their sessions have received the necessary education. The resources that the Church recommends for presbytery workshops will be useful for congregational workshops. Presbytery ministry Conveners have a list of Canadians trained to lead such workshops. The Resource Centre at 50 Wynford Drive has several videos whose titles are listed in the appendix to the Policy for Dealing with Sexual Abuse and Harassment. Of particular note is the video, "Not in My Church."

Recommendation No. 21 (adopted, p. [37](#))

That ministers of congregations arrange for training for sessions and other congregational leaders in dealing with sexual abuse/harassment by church leaders.

Standing Committees

Presbyteries have continued to work on establishing standing committees to deal with allegations of sexual abuse and harassment. As of February 1996, all presbyteries have such committees as separate committees or had assigned the responsibility to an already existing committee.

Appendix to the Policy

An appendix to the policy, containing information published in Equip or appearing in the Acts and Proceedings, was mailed out in the May PCPak. Please note this update when using the policy.

Note: The following section “Clarification of the Policy” is a draft to be finalized after the meeting of the Clerks in late March.

Clarification of Policy

In 1995, a consultation was held with Ministry and Church Vocations, the Clerks of Assembly, and the Church’s lawyers who worked with the policy. The following came from that consultation, and the report of the Clerks of Assembly contains further information and recommendations.

Investigation and Adjudication

The standing committee for dealing with allegations of sexual abuse and harassment is responsible for the investigation of a complaint. It is their role to get the facts from the complainant and the accused (Book of Forms section 322, “make diligent inquiry,”) to arrange for pastoral care for all concerned and to determine if there is enough evidence to bring forward a charge to presbytery. The policy requires that the committee report to the presbytery on every complaint it receives. If there is not enough evidence to exercise discipline the committee reports the lack of evidence to the presbytery. (Book of Forms section 322. “Every offense is not necessarily an occasion for the exercise of discipline.”) The standing committee’s role is primarily investigation and presbytery’s role is adjudication.

If the standing committee finds that a charge can be laid they may, on the basis of the information received by them, make recommendations to the presbytery. However, it is the presbytery which decides upon the validity of the recommendations. Once the charge is before the court it is at this time that the complainant is to appear before the presbytery and ipso facto before the accused.

Complainant Facing the Accused

There is concern about the policy not requiring the complainant to meet with the accused as stated in the gospel of Matthew 28, 15-17, and referred to in the Book of Forms section 322.1. It is wise to remember the different roles of the standing committee and the court of the Church. The standing committee investigates and can recommend. The court adjudicates. It is during the proceedings of the court that the complainant faces the accused.

Many alleged victims are terrified and in trauma, especially a child who is asked to meet with someone the child has accused of sexual molestation. The policy recognizes this and has the standing committee, (investigating team) present the complaint to the accused. Thus, the standing committee fulfills the spirit of the gospel but adapts the role of the standing committee to the sensitive situations of abuse and harassment. The civil courts can give us some guidance here. The investigators, the police, do not require that an alleged victim meet with the accused before the trial. Even at a trial, according to a member of the Sexual Assault Squad of the Metro Toronto Police, in certain cases a complainant can give evidence from behind a screen. The primary thing to remember is the standing committee investigates and recommends and the court adjudicates, and not to confuse the two.

Congregational Care

Research has found that violations of trust of every kind, not just sexual abuse/harassment, can adversely affect congregations. How the incident is handled when it is made known is critical to the health of a congregation. The violation of trust by church leaders, therefore, affects church growth and evangelism, celebration of worship and the ease with which a congregation deals with change and conflict. Churches are aware of the far reaching consequences, so resources and educational tools are being developed by an ecumenical and international consultation. It is hoped that the results of this consultation will be available within a year. In the meantime, Ministry and Church Vocations continues to monitor this concern.

Mention was made of this topic in last year’s report to General Assembly. A paper was recommended written by Nancy Myer Hopkins, M.S., on “The Congregation Is Also a Victim, Sexual Abuse and the Violation of Trust” printed by The Alban Institute. While the paper deals with sexual abuse, the procedures can be adapted for other kinds of abuse/harassment. Also recommended is “Restoring the Soul of a Church: Healing Congregations Wounded by Clergy

Sexual Misconduct' edited by Nancy Myer Hopkins and Mark Laaser. This resource can still be obtained from the WMS Book Room or Ministry and Church Vocations office.

Recommendation No. 22 (adopted, p. 37)

That presbyteries, sessions and any others using the Policy for Dealing with Sexual Abuse/Harassment note the above statements of clarification.

Restoration in the Christian Community

Ministry and Church Vocations presented a paper on restoration in the Christian community to the Assembly in 1995 (A&P pp. 312-17). The document is being studied by presbyteries who are to report their responses to Ministry and Church Vocations by November 1996.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Overture No. 16, 1995 - Presbytery of Hamilton

Re: Implementing Workshops on Conflict Resolutions Skills in Presbyteries

The Overture asks for the implementation of workshops in the understanding and development of conflict resolution skills to be led by trained personnel within the bounds of presbyteries. It further proposes that ruling elders and members of congregations be invited to attend and professional church leaders be required to attend or demonstrate that they have attended such a workshop.

Conflict has many causes. In some cases it is brought about by differing opinions on theologies, morals and ethics, and differing expectations of the role of professional church workers. One overriding reason for conflict is change and the variety of responses to change.

Conflict itself is not necessarily bad. It is a normal part of life. It is the way conflict is handled that determines whether it is destructive or constructive. John Savage in his material on conflict management and congregational transformation points out that healthy and unhealthy congregations differ in how they deal with a diversity of opinions within their membership.

The same can be said about change. It is a normal part of life. Change is not necessarily bad. In fact, many church leaders would contend that it is a necessary part of congregational life if the church is to reach out and meet the changing needs of members and the neighbouring community. Problems can occur when change is not properly introduced or handled.

Destructive conflict has been in the Church for years, and we need to develop the skills needed to deal with it properly. Professional church workers who have taken workshops on conflict resolution are to be commended. Others should also receive such training.

We have researched resources and trainers in the field, and recommend the following four people who have experience and expertise in conflict resolution. They provide four or five day workshops in Canada and the United States for professional church workers.

- Richard Blackburn, Lombard Mennonite Peace Center, 528 East Madison, Lombard, Illinois 60148
- Hugh Halverstadt, McCormick Theological Seminary, 555 S. Woodlawn Ave., Chicago, Illinois, 60637-1692
- Speed Leas, Alban Institute, P.O. Box 2250, Boulder Creek, California, 95006-2250
- John Savage, L.E.A.D. Consultants, P.O. Box 664, Reynoldsburg, Ohio, 43068

We are continuing to look for Canadian resources and leadership.

The Overture proposes that presbyteries hold workshops for the development of conflict resolution skills. For Professional church workers and elders who cannot attend the four to five day workshops, a workshop of one-and-a-half to two days can be provided. At present there are no workshops to train people to lead the workshops themselves. Therefore, Ministry and Church Vocations proposes to contract with a qualified resource person to design a one-and-a-half to two day workshop for presbyteries and to train other resource people to lead subsequent workshops. Funding for the program will be available in 1997.

We have contacted regional staff people to see whether they are willing to take the necessary training and lead conflict resolution seminars. Some regional staff have already taken courses but all agreed to take further training and to lead workshops. Presbyteries could also appoint other people to take this training.

Recommendation No. 23 (adopted, p. [38](#))

That, by June 1999, presbyteries arrange for workshops for presbytery and session members within their bounds in understanding and developing skills in conflict resolution.

Recommendation No. 24 (amended and adopted, p. [38](#))

That every professional church worker be encouraged to attend and demonstrate to the presbytery that he or she has attended a workshop in understanding and developing skills in conflict resolution.

Recommendation No. 25 (adopted, p. [38](#))

That presbyteries be encouraged to consult Ministry and Church Vocations and regional staff in providing leadership for conflict resolution workshops.

Recommendation No. 26 (adopted, p. [38](#))

That the prayer of Overture 16, 1995 be answered in terms of the above recommendations.

Overture No. 5, 1996 - Presbytery of Lanark and Renfrew (p. [476](#))

Re: Creating Committees to Assist Congregations Outside the Bounds of Presbytery in Dealing with Personnel Problems Between Them and Ministers

The Overture has been received by Ministry and Church Vocations of the Life and Mission Agency. A response will be given to the 1997 General Assembly.

Security of Confidential Files

An additional motion at the 1995 Assembly asked that a process be considered to secure storage and screening procedures for inquiries about the files of professional church workers. Here is the procedure that Ministry and Church Vocations follows.

Security of Storage

1. All file cabinets containing confidential information are in full view of a staff member. When the staff are absent the cabinets are locked.
2. The computer screen of the secretary, which is located in a public area, is positioned so that the screen cannot be seen by a passerby.
3. All confidential material is removed from the desk if staff leave their offices or a visitor is present.

Security of Access to Files

1. Information is given to interim moderators only if a release form has been signed by the worker in question.
2. Only interim moderators and persons inquiring about their own files are provided information on file.
3. If staff does not know a particular interim moderator or individual asking for information, staff checks the name and phone number with Church Office records, and only when they are confirmed will staff call back with the requested information.
4. The Associate Secretary for Ministry and Church Vocations is the only staff person handling files where discipline has been administered by a court of the Church.

Continuing Education

In 1995, the Continuing Education Committee considered ten applications that requested a total of \$8,077. It provided \$4,477 in grants, averaging \$448 to each applicant. In the coming year, the Committee will review criteria for grants.

The fund also continues to provide for a continuing education listing from *the Practice of Ministry in Canada* to be distributed in the PCPak.

As required by a recommendation of General Assembly, the Committee reviewed the continuing education allowance considering the costs of university and continuing education courses, the timing of past changes and the current fiscal situation in congregations. It decided not to recommend an increase for 1997.

Applicants are seeking courses that enhance pastoral skills for ministry, increase skills in conflict management, and help them to provide leadership to congregations that are grappling with re-definition in the current cultural milieu. Slightly more than one-half of the applicants are seeking the Doctor of Ministry degree.

Ministry and Church Vocations reminds all congregations to encourage their ministers to attend to their professional growth and to provide the support for this to take place on a yearly basis.

Personnel Services

Personnel Services links candidates searching for a call with congregations. Professional church workers and candidates for ministry can learn about congregations that have filled out a Congregational Profile. Using the Personal Profile, professional church workers can introduce themselves to a search committee.

We spend a great deal of time doing outplacement and career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At any given time in the past year, an average of 85 to 90 professional church workers and graduating students (about seven per cent of ministers now on the rolls of presbytery) have given permission for Ministry and Church Vocations to circulate their profiles. Usually, there are 65 to 70 congregations looking for a minister, (representing about nine per cent of the charges in The Presbyterian Church in Canada.)

To better serve congregations and professional church workers, Ministry and Church Vocations has obtained the voluntary services of Mr. Peter Johnston to review the profile system, finding out who uses it, who are successful applicants, and the usefulness of the profile forms. His recommendations to the Advisory Group will be reported to a future General Assembly.

Guidebook

Dr. Earle Roberts is assisting Ministry and Church Vocations in preparing a guidebook that collects together all the policies, procedures and regulations that apply to professional church workers. We anticipate that the booklet will be available within the next year.

“From A Woman’s Perspective”

“From a Woman’s Perspective” is a newsletter designed to keep women in touch with each other and to share their theological perspectives, biblical insights, special interests, joys and concerns with the whole Church. Two issues were published in 1995. “Women - Leading, Shaping, Teaching” was the theme for May. In November, a guest editorial team from British Columbia produced an issue on “Ministry on the Edge.” The May 1996 issue, “The Flight of the Dove,” again was prepared by a guest editorial group from Montreal and will focus on the Ecumenical Decade of Churches in Solidarity with Women.

The Editorial Committee is reviewing its methods of production and distribution and consulting the Women in Ministry Committee about future directions.

Women in Ministry Committee

The Women in Ministry Committee continues to carry out tasks related to its mandate: advocacy, education, and networking.

Advocacy

Search Process and Women

The Women in Ministry Committee has decided to research the call system in our Church. The decision was prompted by a specific complaint of gender discrimination and the Committee's unease that it was unable to deny categorically that such unfairness exists. The study will be both statistical and anecdotal and will explore how the call system works for both women and men. The Committee will also study diaconal ministry employment. We have begun advertising for a qualified researcher to conduct the study.

Guidelines for the Ewart Endowment Fund

The Committee has been represented on a Sub-committee to establish guidelines for requests for funds from the Ewart Endowment for Theological Education. While we recognize the place given to the Women's Missionary Society (WD), the Atlantic Mission Society, the Order of Diaconal Ministries, and the Women in Ministry Committee in assessing requests for money from that fund, a continuing concern remains that the final decision-making authority rests with the Committee on Theological Education.

International Ministries Appointees

The Committee is represented on a task force reporting to the 1996 General Assembly concerning Overture No. 38 and No. 39, 1995 that request a review of the stipend, allowance and pension policy for people serving under International Ministries.

Education

Bible Study

We continue to respond to a request from a group of Korean women wanting to learn more about women's role in the early Church and about the interpretation of scripture. The group meets every month, facilitated by members of the Women in Ministry Committee.

Proposal to the Ewart Endowment for Theological Education

Now that guidelines have been established for the distribution of revenues from the Ewart Endowment for Theological Education, the Women in Ministry Committee has re-activated its sub-committee dealing with a proposal to educate ministry students and the wider Church about women's issues. Members of the sub-committee are preparing a new application in time for the September submission deadline. The Committee hopes to be able to fulfill some of its goals to provide education and broaden understanding with the financial assistance of the fund.

Networking

Our committee and representatives of "*From a Women's Perspective*" are consulting Ministry and Church Vocations staff to find a more effective way of carrying out our work while involving women in ministry across the country. Conversations will continue in 1996 around issues of structure and responsibility.

ORDER OF DIACONAL MINISTRIES

At the Biennial Council meeting of the Order of Diaconal Ministries on February 19, 1996, the following vision of diaconal ministry was adopted:

Diaconal Ministers are called to be servants of Jesus Christ.

We believe in a ministry that is spiritual, dynamic, creative and a practical enactment of the gospel of Jesus Christ.

We work collegially in leadership, open to the empowerment of the Holy Spirit, to equip and enrich for Christian life and service.

We envision a ministry rooted in the life and worship of the whole people of God which emphasizes Christian Education, Pastoral Care and Social Services.

A history of the Order of Diaconal Ministries has recently been written as part of a larger paper for the Task Force on the Theology and Practice of Ministry. Copies of the History have been sent to the Archives and to Knox College Library and are available for purchase from The Resource Centre at 50 Wynford Drive.

Two of our members have been honoured this year. Dr. Georgine Caldwell is being presented with an honorary doctorate by the Taiwan Theological Seminary and Marion Barclay is President-elect of the Association of Presbyterian Church Educators (APCE).

The many projects we are working on include investigating a variety of ways of supporting diaconal education and all students for ministry. We are planning a special Council meeting in 1997 to work on the new constitution to be presented to the 1998 General Assembly, and in preparation for our 90th anniversary in the same year.

Recommendation No. 27 (adopted, p. [62](#))

That courts and committees of the Church note the statement on diaconal ministry.

SPECIAL MINISTRIES

Canadian Forces Chaplaincies

Convener: Rev. James Peter Jones. Committee members: Dr. Stephen A. Hayes, Dr. Peter Wotherspoon, Rev. Edward Stevens, LCDR George L. Zimmerman, and Mr. Howard Higgins, with Dr. Stanley Self as corresponding member.

Commandant CFChSC, L.Col. William C. MacLellan, CFB Borden, continues as representative on the Ministry and Church Vocations Advisory Group.

The following ministers of The Presbyterian Church in Canada are full-time Canadian Forces chaplains: L.Col. William C. MacLellan, Commandant CFChSC, CFB Borden, Ontario; Major Robert E. Baker, Wing Chaplain, 14 Wing Air Command, Greenwood, Nova Scotia; Major L.M. Clifton, Base Chaplain, Petawawa, Ontario; Major David C. Kettle, CTC, CFB Chaplain, Gagetown, New Brunswick; LCDR George L. Zimmerman, NDMC Air Command Chaplain, Ottawa, Ontario; Captain J. Edward R. Wiley, Wing Chaplain, 22 Wing Air Command, North Bay, Ontario; Captain A. Harvey Self, 3PPCLI Chaplain, CFB Esquimalt, British Columbia; Captain Robert H. Sparks, 2PPCLI Chaplain, CFB Winnipeg, Manitoba. Our Church also has chaplains in the Reserve Forces.

The annual retreat for all Canadian Forces Chaplains was held May 29 to June 2, 1995, at Glen House, Gananoque, Ontario. Camaraderie develops over the years among the chaplaincy, across denominational lines and branches of the services, although denominational meetings are still held.

As is the case every year, conversations with the chaplains continue to centre on developing structures on military bases for the care of spouses and families of people in military duty throughout the world. Military personal move frequently, often because of peacekeeping responsibilities for the Canadian Forces. Government cutbacks, lower recruitment levels and reduced opportunities for promotion remain concerns.

Chapel Service offerings are distributed to denominations in proportion to the numbers at worship. Our Church provided the Church School mission study material in 1995.

The Convener serves on the Canadian Council of Churches Committee on Chaplaincy which met several times to discuss a change of command within the Protestant Chaplaincy. Chaplain General David C. Estey retired in August 1995. The Roman Catholic Chaplain General also retired last year.

There is now one Chaplain General who oversees both Roman Catholic and Protestant Chaplaincies, Roman Catholic Jean Pelletier. Deputy Chaplain General Rod Ives is Protestant. The Chaplain General's installation was held at St. Andrew's Presbyterian Church, Ottawa.

The Convener is grateful to the chaplains and the committee members for their work and support.

STAFFING

A staff reduction equal to 1/2 a secretarial position in Ministry and Church Vocations means some shift of duties away from the office and an end to some seldom-requested services. For example, most responsibilities for Continuing Education grants are performed now by a committee convened by Dr. Peter Ross. Also, for two years now the Committee on Education and Reception has reduced its meetings to two a year from three. And it saves some money and time by delegating the interviewing of ministry applicants to task groups from the area where a candidate lives.

Staff reductions mean delaying some projects until after this Assembly: an interim ministry report and recommendations, research and promotion of mentoring for graduates and professional church workers new to a position; facilitating a recruitment task group; a workshop for interim moderators; organizing a group to complete the resource "Calling an Additional Minister," guidelines for task groups, preparing a report to Assembly on the value of psychological assessment; referral from General Assembly on defining personal pastoral boundaries; and producing a poster and brochure for congregations on dealing with sexual abuse/harassment.

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

PWS&D Staff

Director:	Richard Fee
Program Co-ordinator:	Clare da Silva (from September 1995)
Resource & Communications Co-ordinator:	Wayne Bezner Kerr (from January 1996)
Development Educator - Western Canada:	Sharon Scott
Administrative Assistant:	Catherine Inglis (from June 1995)

INTRODUCTION

On behalf of Canadian Presbyterians, the Presbyterian World Service & Development (PWS&D) Committee and staff are committed to bringing relief and supporting sustainable development for people in need around the world, and educating Canadians about the work. PWS&D has grown in the past year in ways that will help our assistance to the world's poor be even more effective. We have been evaluating our work, developing policies and holding discussions with churches and organizations nationally and internationally, to bring to people the wholeness, compassion and healing of Christ.

EMERGENCY RELIEF

Action By Churches Together: In September 1995, PWS&D joined in the founding of a new emergency and relief agency, Action by Churches Together (ACT). The organization co-ordinates relief efforts for worldwide emergency situations for the World Council of Churches and Lutheran World Service.

Rwanda: Through the Canadian Foodgrains Bank and ACT, we have been able to direct an additional \$60,000 to assist people affected by the war in Rwanda (beyond an initial relief granted in 1994). More than a million refugees are still outside Rwanda, too afraid to return home and aware of similar hostilities in neighbouring Burundi.

China: Through ACT and its Chinese partner, the Amity Foundation, PWS&D was able to provide at least a little help of \$2,500 to victims of massive flooding in mainland China.

South Africa: Again working through ACT, our part in emergency relief efforts to flood victims in Natal province of South Africa was \$500.

Malawi: PWS&D organized a grain shipment to drought-affected areas of Blantyre Synod, Malawi. As this was the first shipment fully organized by PWS&D, we examined the need and ensured that the facilities were in place to handle 2000 metric tonnes of Canadian yellow corn. With support from the United Church of Canada, the food was shipped in October and arrived in January 1996. While it was en route, we made provision to purchase maize to meet immediate needs while Malawians waited for their harvest and for the shipment. This was a food for work project.

North Korea: PWS&D issued an emergency appeal for food assistance for North Koreans suffering after a flood seriously disrupted travel, communication and water and sewage systems, and destroyed crops. Large areas of arable land have been lost permanently. Our \$70,000 was combined with funds from the Mennonite Central Committee Canada, Lutheran World Relief, and the United Church of Canada, and administered through the Canadian Foodgrains Bank, to send a shipment of rice.

CIDA/PWS&D OVERSEAS PROGRAM

PWS&D has completed the second successful year in a three-year program funding agreement with the federal government's Canadian International Development Agency (CIDA). For this development program, CIDA provides 3 to 1 matching grants, so that every donor's dollar in fact generates \$4 for development. Our grant from CIDA is now \$441,000 per year.

PWS&D was pleased to begin work with a new partner in 1995: Equal Wings, a project in the Dominican Republic, is working both to protect human rights and to improve the standard of living of Haitian sugar workers in the Dominican Republic.

We are also delighted that the Committee to Help Guatemalan Refugees, which assisted displaced Guatemalans during the Guatemalan Civil War, disbanded in 1995, reflecting a much-improved refugee situation in that Central American country. We pass on the thanks of the Committee to faithful donors.

Partner Members on the PWS&D Committee: This year a two-year trial period for Southern Partner representation on the PWS&D committee comes to an end. The program has been very successful. The three Southern Partners, each of whom represents a geographical region in which PWS&D works, often brought a fresh perspective to some complex issues. The partners have travelled throughout Canada during their visits, including a very successful speaking tour in April, 1995, in Manitoba by Blanca Angela Solis A of the Women's Institute, El Salvador, and a November 1995, visit to Saskatchewan by Francis Kihiko of the Presbyterian Church of East Africa, Kenya.

Monitoring Visits: In April 1995, Karen MacKay, a PWS&D committee member from Salt Springs, Nova Scotia, and Suzanne Friedrich, Program Co-ordinator, visited partners and organizations in El Salvador, Nicaragua, Costa Rica, Guatemala and the Dominican Republic that have received grants from PWS&D. During their visit they spent several days with these organizations, sharing experiences and learning from each other. Their visit allowed PWS&D to develop a closer relationship with people from the organizations, improving the framework for future relations.

There were also two monitoring trips in March, 1996. Donna Wilkinson and Douglas Mitchell visited India and Pakistan. Glenn Inglis and John Tollenaar visited partners in Africa. These visits are part of the ongoing CIDA and PWS&D program. The visits provide the information the government needs for our ongoing support from CIDA.

Director's Visit to Africa: In November, Richard Fee visited PWS&D partners in South Eastern Africa, including the Projects Office of the Presbyterian Church of East Africa, Kenya and church officials in Blantyre Synod and Livingstonia Synod in Malawi; in Tanzania he attended a World Council of Churches Regional Consultation. In Zimbabwe he visited the Christian Aid office of the Presbyterian Church of Southern Africa, Zimbabwe Presbytery; and in South Africa, the Sharpville Women's Program.

Adjunct PWS&D Staff Visit to India: Marjorie Ross visited India in her capacity as International Ministries Associate Secretary. While there, she visited the Christian Hospital in Lahore, Pakistan, particularly to study its Community Health Program. She also visited the Community Health work at Jobat and Mendha, projects that PWS&D supports through our grant to the Church of North India, Synodical Board of Health Services.

CONGREGATIONAL INITIATIVES PROGRAM

The Congregational Initiatives Program, instituted in April 1994, was again very popular with Canadian Presbyterian congregations. The program benefits neighbours overseas, while helping to educate Canadians and increase commitment to the world's needs. In 1995, five projects brought together Canadian congregations and organizations in developing countries.

St. Mary's Presbyterian Church, St. Mary's Ontario, successfully completed its "Get Their Goat" project, in which 25 top-quality pregnant goats were shipped from Canada to Nicaragua where they and their offspring will provide improved milk nutrition to families in need.

Elmwood Avenue Presbyterian Church, London, Ontario, completed Phase I of its project with the Los Cayax Community, Guatemala, and was so encouraged that it began Phase II and has completed construction of a school.

Another exciting congregational initiative in 1995 was First Hungarian Presbyterian Church, Toronto, initiating a link with the Reformed Church of Rumania for a community agricultural project. To help instill individual and community initiative, the church is trying to bolster the agricultural sector after years of forced collectivization. This is a fitting project this year since our Church's mission study theme is Eastern Europe.

Paterson Memorial Presbyterian Church, Sarnia, Ontario has joined the Presbyterian Church of Southern Africa, Zimbabwe Presbytery, in an education program for orphans. Often children have been left in the care of grandparents after both parents have died, but these grandparents often are caring for other orphaned children and their resources and energy are stretched to the limit.

CANADIAN FOODGRAINS BANK

People and congregations have been exceptional in their response to world hunger by donating grain or cash to the PWS&D account with the Canadian Foodgrains Bank (CFGB). Donations may also be made directly to PWS&D but designated for the CFGB.

The Rev. David Clements of the Kintyre, New Glasgow and Rodney pastoral charges in Ontario was chosen to join an annual food study tour to Eritrea, Ethiopia and Kenya.

India (CASA) Food Assistance: Again this year, PWS&D is working with the Mennonite Central Committee and the Churches Auxiliary for Social Action (CASA) in India, in a shipment of grain to India for CASA's food for work program. In a two year program, PWS&D will have shipped 1300 metric tonnes for people in India.

Presbyterian Growing Projects: During the 1995 growing season, PWS&D received proceeds from several growing projects in Ontario. John Tollenaar served as liaison with many of them, while Jim Papple from the CFGB visits regularly and provides co-ordination. The projects provide both food for hungry people and education for Canadians.

Proceeds for the year's efforts are

Knox, Monkton	\$ 32,939.67
Kintyre, Rodney, New Glasgow	\$ 33,000.00
Teeswater	\$ 24,900.00
Orangeville	\$ 5,036.76
Tillsonburg	320.00
Kirkwall and West Flamboro	\$ 5,144.31
Knox/Chalmers, Jarvis	\$ 6,000.00
Union (Tri-County)	\$ 511.00
Eden Mills (Happy Reapers)	\$ 6,389.79
Glencoe	\$ 5,961.40
Binbrook	\$ 2,155.27
TOTAL	\$122,328.20

Other projects with Presbyterian involvement include
(Total indicates entire amount donated to CFGB):

Blyth	\$ 22,000.00
Field of Hope	\$ 22,500.00
Holstein	\$ 6,000.00
Lancaster	\$ 26,000.00
Seaforth	\$ 32,000.00
Thorndale	\$ 14,000.00
Ugali, Ingersoll	\$ 8,000.00
TOTAL	\$130,500.00

Many rural churches have become mission partners with urban churches which provide capital to start the projects - seed money, literally. During the growing season people from both congregations meet, visit the fields, enjoy corn roasts and celebrate the harvest. Our thanks to the Rural Ministries Advisory Committee of Canada Ministries for its major role in promoting these projects. Farmers from several provinces contribute to the PWS&D account with the CFGB.

CONGREGATIONAL SUPPORT

Congregational support for PWS&D was down in 1995, with 550 churches contributing financially compared with 619 in 1994. Increases in other areas, however, congregational initiatives, Presbyterian Cornshare projects, and donations directly to the CFGB, are not reflected in these numbers.

Proportional giving from the following congregations is noteworthy: St. David's, St. John's, Newfoundland; Sedgwick Memorial, Tatamagouche, Nova Scotia; Knox, Harvey Station, New Brunswick; St. Andrew's, Quebec City, Quebec; St. Giles, Baie D'Urfe, Quebec; Church of the Covenant, Lansdowne, Ontario; Osgoode Presbyterian, Vernon, Ontario; Bristol Memorial, Bristol, Ontario; First, Pembroke, Ontario; Almonte Presbyterian, Ontario; Knox, Lakehurst, Ontario; Oshawa Korean, Oshawa, Ontario; Elmvale Presbyterian, Ontario; Willis Presbyterian, Jarratt, Ontario; St. Paul's, Englehart, Ontario; St. Andrew's Hespler, Cambridge, Ontario; Knox, Jarvis, Ontario; Scottlea, St. Catharines, Ontario; Paris Presbyterian, Paris, Ontario; Knox (Kintyre), Rodney, Ontario; Elmwood Avenue, London, Ontario; Ailsa Craig Presbyterian, Ontario; Tempo, Lambeth, Ontario; St. Andrew's, Watford, Ontario; Knox, Thedford, Ontario; Knox, Goderich, Ontario; Knox, Bluevale, Ontario; Knox, Kincardine, Ontario; Chalmers, Whitechurch, Ontario; St. Andrew's, Atikokan, Ontario; Ninga Presbyterian, Ninga, Manitoba; St. Andrew's, Moosomin, Saskatchewan; Calvin-Goforth, Saskatoon, Saskatchewan; Dayspring, Edmonton, Alberta; St. Andrew's, Innisfail, Alberta; Memorial, Rocky Mountain House, Alberta; Valleyview, Calgary, Alberta; Surrey Korean, British Columbia; and Trinity, Campbell River, British Columbia.

LIVE THE VISION GRANTS

While PWS&D receives funding primarily from individuals and congregations, Live the Vision featured several of our projects. Since 1994, we have received three Live The Vision grants for the resettlement of refugees in Mozambique (\$21,250), for the Achualinca Feeding Program in Nicaragua (\$5,750) and for a day-care facility in Mauritius (\$20,000).

OVERSEAS EXPOSURE GRANT PROGRAM

An "exposure grant" that allows people to experience life in the developing world was given to Kristen Kell, a Youth In Mission volunteer now working with the Child Survival Program of Blantyre Synod, Church of Central Africa, Presbyterian, in Malawi. The Rev. Harry Klassen also traveled to Malawi where he led seminars on conflict resolution and peace building with both Blantyre and Livingstonia Synods. The Rev. Terry Samuel of St. Giles Church, Sarnia, Ontario, received a grant to visit Guatemala to participate in a development project sponsored by *Missionary Ventures*. Laura Stevenson, also working in Guatemala, received assistance from PWS&D. Six members of Grace Presbyterian Church, Orleans, Ontario, traveled to Kuriftu, Ethiopia, with assistance from PWS&D and helped build facilities for a children's centre. Joan Greer, a nurse from Dundas, Ontario, worked in a medical station in Swaziland, stopping to visit Presbyterian mission personnel in South Africa, Zimbabwe, Mozambique and Malawi. One of

last year's participants in the exposure grant program, Margaret Greig of London, Ontario, who visited Guatemala, writes, "I am still overwhelmed by the hope and courage that we encountered in the midst of poverty. As Canadians, we can learn some lessons from these people and I intend to say this often." Her experience, like others, will help further educate Canadians about sharing with neighbours.

UNITED NATIONS FOURTH WORLD CONFERENCE ON WOMEN, BEIJING

PWS&D tried to sponsor five women to attend the historic conference in Beijing, China in September, but because of visa and other problems, only three attended with our sponsorship: Gina Farnell of Ste. Petronille, Quebec; Flora Chirwa of Blantyre Synod, Malawi; and Rebecca Cascante Gomez of the Fellowship of Costa Rican Evangelical Churches. We also provided an exposure grant to Barbara McLean of the Assembly Office to represent The Presbyterian Church in Canada. Gina Farnell wrote that it was "a privilege to listen to, learn from and share thoughts with women from all over the world ... Yes, there were logistical difficulties with access to the site; however that would not be enough to stop women who had traveled such distances from communicating with each other. What had to be said was much more important." PWS&D was honoured to participate, learn and share in such an historic and important forum for all women.

DEVELOPMENT EDUCATION PROGRAM

In Canada, the primary role of PWS&D is to educate and inform Canadian Presbyterians. The PWS&D staff and Committee are committed to helping the process through speaking engagements, workshops and other presentations.

As our primary funding base, congregations are central to the day-to-day operations of PWS&D, but they also provide one of our most overlooked resources: volunteer contacts. Our congregational contact network is the key to our presence in many churches. We hope to increase the number of dedicated volunteers and provide them with quality materials for use in their congregations. The production of the PWS&D Educational Resource Kit and Congregational Contacts Handbook has brought together in one easy to use resource a variety of helpful materials. We believe it will broaden the appeal and name of PWS&D, which in turn will increase the work we can do in Christ's name among the world's poorest people.

ECUMENICAL COALITIONS

Until the end of 1995, Lee McKenna-duCharme worked for PWS&D one day a week with responsibilities for ecumenical coalitions. In 1995, we provided grants and representatives to

Inter-Church Coalition for Refugees (ICCR)	\$ 7,600.00
Inter-Church Coalition for World Development Education (ICCWDE) - Ten Days for World Development	\$12,000.00
Inter-Church Fund for International Development (ICFID)	\$32,000.00
Inter-Church Coalition on Africa (ICCAF)	\$ 1,000.00

In November, the development education organization, Ten Days for World Development, changed its name to Ten Days for Global Justice, reflecting its focus and its commitment to educate Canadians about issues of justice and social action, in Canada and internationally. PWS&D is pleased to work with this group in its production of quality materials for Canadian Christians.

OTHER ORGANIZATIONS

In 1995, we were also involved with:

Canadian Council for International Cooperation (CCIC)	\$ 5,250.00
Cooperation Canada-Mozambique (COCAMO)	\$10,000.00
Development & Service Committee (DSC) - Canadian Council of Churches	\$14,000.00
Ontario Council for International Cooperation (OCIC)	\$ 300.00
Saskatchewan Council for International Cooperation (SCIC)	\$ 966.00
Interagency Coalition on AIDS and Development (ICAD)	\$ 200.00

While the Canadian International Development Agency has eliminated funding to the Interagency Coalition on AIDS and Development (ICAD), we firmly support the work of the organization. ICAD has provided invaluable resources that have been of great benefit to many international partners.

GRANT PAYMENTS TO THE WORLD COUNCIL OF CHURCHES

The following grants were provided in 1995 to the World Council of Churches:

<i>Unit:</i>	<i>Designation:</i>	<i>Amount:</i>
Unit II - Churches in Mission: Health, Education, Witness	Urban Rural Mission	\$ 4,500.00
Unit III - Justice, Peace, and Creation	Ogoniland Factfinding, Nigeria	\$ 4,000.00
	Dalit Solidarity, India	\$ 6,000.00
	Rural & Urban Women's Initiatives	\$ 5,000.00
Unit IV - Sharing & Service	Undesignated	\$30,000.00
	MECC/DSPR - Palestinian Refugees	\$ 6,000.00
	Ethiopian Orthodox Church	\$ 7,500.00
	Sudan Council of Churches	\$ 9,000.00

LANDMINES

PWS&D launched a national campaign among Presbyterian churches for a ban on the production, use and sale of landmines. Because their victims are almost always civilian, and the weapons are often planted in agricultural areas, they interfere dangerously with community development. PWS&D encouraged Canadian Presbyterians to consider the innocent people injured or killed by landmines and become aware of the severity and cruelty of the problem. In co-operation with Mines Action Canada, PWS&D circulated petitions to every presbytery. The Canadian Government has responded to these petitions and called for a Canadian Moratorium on the production, export, and use of anti-personnel landmines.

FINANCIAL REPORT TO DECEMBER 31, 1995

Direct individual and congregational giving to PWS&D dropped to \$727,459 in 1995, from \$951,035 in 1994, mostly because financial support of the Rwanda campaign in 1994 was outstanding. It is worth noting, though, that undesignated contributions in 1995 increased by \$32,249, helping support all aspects of PWS&D's work. Unaudited figures for contributions of cash and grain from Canadian Presbyterians in 1995 for our CFGB program raised considerably the total donations from congregations and individuals.

STAFF

The PWS&D staff has undergone significant changes since June 1995. We honoured Rhoda Stellick in April upon her retirement, but we were pleased that she continued working until the end of June. Catherine Inglis has most capably assumed the duties of Administrative Assistant. Suzanne Friedrich completed two years with PWS&D and has entered the University of Toronto to study for a Masters' degree in Social Work. Deborah Simpson completed her contract, which extended to fifteen months. Anne Saunders returned to PWS&D and took on the duties in the Development Education office for a four month contract, while Clare da Silva was engaged for the position of Program Co-ordinator. At the beginning of 1996, Wayne Bezner Kerr began responsibilities as the new Resource and Communications Co-ordinator. Sharon Scott continues to work as the Development Educator for Western Canada. We were sad to lose Lee McKenna-duCharme who served as PWS&D part-time staff responsible for coalition co-ordination, but we are glad she continues to work with Justice Ministries.

PWS&D is grateful for God for the volunteers and contract staff who have worked with us and continue to serve the Church in this important service to Christ and his Church.

Recommendation No. 28 (adopted, p. 36)

That the presbyteries be encouraged to thank those congregations who have contributed to the work of Presbyterian World Service and Development during 1995.

Recommendation No. 29 (adopted, p. 37)

That the presbyteries continue to educate and inform congregations about Presbyterian World Service and Development by encouraging all congregations to have their own PWS&D congregational contact.

Recommendation No. 30 (adopted, p. 37)

That appreciation be conveyed to the presbyteries for their enthusiastic response to Presbyterian World Service and Development's Landmines appeal which called for a ban on the production, use, and sale of landmines which are a serious deterrent to development.

**PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT
FINANCIAL STATEMENT JANUARY 1 - DECEMBER 31, 1995**

	Operating Fund	Canadian Foodgrains Bank	1995 Total
Revenue:			
Undesignated contributions	573,104		573,104
Designated contributions for relief projects	139,606		139,606
Government funds from			
Canadian Int'l Development Agency (CIDA)	410,000		410,000
Interest earned on government funds	12,289		12,289
Government of The Province of Saskatchewan	5,153		5,153
Other revenues	18,705		18,705
Material and food resources			
Grants		348,065	
Interest and other revenue		4,578	
	1,158,857	352,643	1,511,500
Expenditures:			
Disaster, relief, rehabilitation	59,640		59,640
Government match funded projects	463,184		463,184
Presbyterian constituency funded projects	129,107		129,107
Memberships, partnerships and coalitions	236,442		236,442
Development education	176,283		176,283
Promotion and advertising	21,106		21,106
Administration	131,189		131,189
Expenditures - Canadian Foodgrains Bank		156,655	156,655
	1,216,951	156,655	1,373,606
Excess of Revenue over Expenditures	-58,094	195,988	137,894
Donna Wilkinson, Convener			

RESOURCE PRODUCTION AND COMMUNICATION

Staff

Associate Secretary: Glenn Cooper
Co-ordinating Secretary: Pat Martin

Resources

Despite a year of considerable turmoil and staff changes, the work to produce resources continues. The number of resources has not dropped significantly despite the resignation of the three Education for Discipleship executive staff, who have generated most educational materials in recent years. Other staff have stepped in, and still others have been brought in on contract to ensure the continuation of as much of the work as possible.

The department remains largely behind the scenes, as usual, working on

- Mission Capsules
- Equip
- preparation of a Service Directory listing the areas of service available from national staff
- publications of PWS&D
- bulletin texts
- the Presbyterian wall calendar
- Mission Update
- From a Woman's Perspective
- promotion flyers for Resource Distribution and the WMS Book Room
- editing of reports to General Assembly
- co-ordinating resources going into PCPak
- promoting and maintaining PCPak subscriptions
- designing display boards for General Assembly, and arranging to lend them
- recording audio tapes of Glad Tidings and the Presbyterian Record
- responding to inquiries from clergy, congregations, presbyteries and synods about communication, resources and computer technology, software and networking
- editorial work on items for a limited audience: e.g. deputation policy for mission workers and interim moderator's guidelines.

The Internet & E-mail

Much time has been spent in recent months setting up a workable e-mail system so that staff at Church Offices can communicate with people across the Church via the Internet. Budget restrictions have meant that we have in place a rather awkward bare bones system compared with some of the more up-to-date software. If the use of e-mail rapidly increases as expected, we will need to upgrade the system fairly soon to handle the volume.

The Internet--Home Page

The Presbyterian Church in Canada now has a home page on the World Wide Web. Michael Farris of Winnipeg established it with financial support from the Experimental Fund and encouragement from this department. The intention is to provide a check-in place for Canadian Presbyterians on the Internet, but people throughout the world will be able to "visit" and find out at least a little about us. If you have Internet access, you can find the Home Page at <http://www.presbycan.ca/>

Michael Farris will be at Assembly with a display of the home page and of e-mail from across Canada and around the world.

Media Relations

Every job has some parts that are impossible to prepare for or plan. An example came with a phone call from a major newspaper asking for our Church's comment on a story they were planning. The article blamed Canadian Presbyterian missionaries in the late 1800s for racial divisions in Trinidad between blacks and East Indians. The story said that Canadian Presbyterians had established a separate educational system for East Indians, thus segregating the two races.

Research unearthed one highly relevant fact. In 1868, Canadian Presbyterians had, in fact, established a school system for East Indians that was separate from the general school system. But they did so because East Indian children were not allowed to attend school with members of the majority. (Research did not uncover whether the segregation was law or simply custom.) The missionaries' intention was to improve the lives of East Indians, who were viewed as second-class citizens in Trinidad because the adults were indentured labourers. The intention was not to divide the culture by race, but to correct an existing inequality.

After seeing the information and a detailed critique of some of the other claims in the planned article, the reporter decided not to run it. Sometimes media relations mean keeping the denomination's name out of the news.

Other media matters involved issuing news releases and responding to inquiries from media outlets, and meeting with representatives of other Canadian churches as a member of Inter Church Communications. Also, CBC TV's Meeting Place co-ordinates its broadcasts of Presbyterian Church services through this office.

The Rev. Dr. Alan McPherson, Moderator of the 121st General Assembly, was interviewed on Rogers' Cable system by the Rev. Grant MacDonald of St. Andrew's, Kitchener, as part of that congregation's television ministry. Rebroadcast several times through the year, the interview generated considerable positive comment. Dr. McPherson was also featured in an interview with Mardi Tindal seen across the country on CTV.

Staffing

Last year's Assembly reduced the department to one and three-quarters from three full-time positions. The position of Production Designer was eliminated and that of Associate Secretary was reduced to three-quarters. The Co-ordinating Secretary position remains full-time. Pat Martin, the Co-ordinating Secretary, has willingly and enthusiastically taken on many of the responsibilities of the production designer in addition to her regular duties

This reduction means Glenn Cooper is spending less time in the Church Office, but the original intention of the living arrangement continues, to include at the national level a perspective and point of view from staff who live away from the Toronto area, without any extra cost to the Church.

Computer and communication technology that made this arrangement workable from its beginning in 1992 have become both more sophisticated and simpler; that is, the technology can do more but is easier to use. The recent establishment of Internet e-mail service for Church Office may make it possible for the Church to consider further decentralization of staff.

CONCLUSION

The past year has been a difficult one. We have coped with staff reductions and the departure of valued colleagues. But the work has continued, and we are deeply grateful to all staff and committee members for their faithful work and cooperative spirit. The time of transition is not over, but we move into an uncertain future with the certainty that God is faithful and that the Lord will continue to build up the Church.

SUPPLEMENTARY REPORT MINISTRY AND CHURCH VOCATIONS

WOMEN IN MINISTRY COMMITTEE

1966-96 - Thirty Year Anniversary

On June 6 and 7, 1966, The Presbyterian Church in Canada made the significant decision to ordain women to the eldership and the ministry of Word and Sacraments. During the General Assembly in Charlottetown, we are planning to celebrate the thirtieth anniversary of this decision. We hope that women and men across the country will join us that week or in the fall with their own celebrations. From a collection of pictures and anecdotes of those events we will submit an article to the *Presbyterian Record*.

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of the Church and students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the Committee's responsibility to receive ministers from other denominations who wish to work within our Church.

The guidelines listed below try to create a candidacy period for each student as well as ensure the usual academic requirements of our Church. The purpose of a sometimes lengthy period of study is evaluation and testing of call within The Presbyterian Church in Canada. Often, well meaning supporters pressure the Committee to shorten programs to a minimum. We resist the pressure because there is no substitute for time in theological formation. Again and again the Committee has seen growth in candidates as they engage our Church over a period of time and study. Also, we do not accept the assumption that simply any theological training prepares people for ministry in our Church. We are a distinct Church with valuable theology and tradition. There is no quick route to the love of Church we expect from our ministers. Hence, the Committee recommends significant time and education for applicants. It is not easy to become a minister in our Church. Nor should it be.

As the following report shows, numbers have increased greatly in the last few years. Less often do people enter ministry in their early twenties straight from university. Many candidates now are mature students who request special programs or exemptions. Similarly, more and more students study at colleges other than Presbyterian. To accept these students, approval is required from General Assembly. The Committee now deals with increasing numbers of students in this category. Last, a surplus of ministers in some other denominations seeking employment has further increased the number of clergy we are asked to approve.

The Committee is still concerned about the growing numbers we present to Assembly. The Presbyterian Church in Canada is no longer facing a severe shortage of ministers. The larger number of potential ministers entering apart from the usual system sometimes puts pressure on those who graduate normally from our colleges. There is also a more subtle concern. A greater proportion of candidates each year enter our ministry through alternate programs. Since no program the Committee recommends can be the equivalent of a regular Canadian Presbyterian education, we are concerned that the character of the denomination may change significantly, without our awareness, through those we introduce from outside the usual stream.

Some may welcome such changes and others may see the trend as a danger to Presbyterian identity in Canada. In either case, the Church will want to evaluate thoughtfully the change to the ministries of the Church.

The following research shows the concerns of the Committee.

A study by Ministry and Church Vocations shows that The Presbyterian Church in Canada received 191 new ministers between 1990 and 1994 either by ordination or reception. Sixty-six (34.6 percent) came through the Committee on Education and Reception. One hundred and twenty-five (65.4 percent) completed the regular training in the Church's theological colleges.

The number of ministers and candidates who have come through the Committee on Education and Reception annually has decreased slightly over the five year period (from 15 to 11 or 12). The annual number of candidates coming through the regular preparation in the theological colleges and who subsequently were ordained has fluctuated but decreased considerably in the same five year period (from 34 to 16 or 17). Consequently, the number coming through Education and Reception has tended, although not consistently, to make up a greater proportion of the total of new ministers in the later years (from 30.6 percent in 1990 to 42.9 percent in 1994).

Considerably more ministers and candidates for ministry who applied through Education and Reception are not in the Church's ministry after five years than candidates who followed the Church's regular training route. Twenty-five per cent of candidates and ministers approved by Education and Reception in the past five years are not in active ministry compared with 17 per cent who followed the more usual course of certification by session and presbytery followed by study at one of our colleges.

The study of candidates ordained and ministers received from 1990 to 1994 also shows that applicants whose background is other than Canadian who went through the Committee on Education and Reception were as likely to be out of active ministry as in it.

Other findings

1. The countries providing the most ministers still in active service are the United States (5), Korea (4), and South Africa (3).
2. The denominations providing the largest numbers of candidates and ministers are Reformed Churches in Korea (8), the Presbyterian Church USA (7), and the United Church of Canada (6).
3. More than one quarter of the applicants to Education and Reception have belonged to another denomination besides the one to which they belonged at the time of application.
4. More than half the applicants to Education and Reception come from Canada, just under 14 per cent from Korea, slightly more than 12 per cent from the United States, with all other countries making up the remaining number, approximately 20 per cent.

CURRENT GUIDELINES

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.
2. Candidates, who are considering attending colleges other than those of The Presbyterian Church in Canada, shall apply with the consent of the presbytery of care to the Committee on Education and Reception for approval of the proposed educational program prior to certification by the presbytery.
3. Graduates of theological colleges not affiliated to The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine how many years of additional study would be required at one of our theological colleges.
 - (a) Graduates from theological colleges affiliated with member churches of the World Alliance of Reformed Churches, whose academic requirements are the equivalent of ours, viz., an arts degree, or the equivalent, plus three years in theology, will normally be required to complete one year of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
 - (b) Graduates of all other theological colleges, not affiliated with the World Alliance of Reformed Churches, will normally be required to complete two years of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
4. No candidate will be considered without at least a B average or its equivalent.

Ministers and Those Certified for Examination for Ordination of Other Churches

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, p. [15](#)) that:

All ministers from other denominations and Presbyterian Churches outside of Canada who desire to be received into the ministry of our Church, shall be required by the presbyteries in which they may labour to pass satisfactorily an examination on the history of The Presbyterian Church in Canada and on the rules and forms of procedure: the examination to be taken any time between the time of application for reception and the time the applicant is received; results of such examination to be sent to the Committee on Education and Reception; the Convener shall advise the Clerk of the General Assembly that all requirements have been met. The Clerk of Assembly may then inform the presbytery concerned that it may proceed to examine for certification for ordination, ordain or induct as the case may be.

Applicants for Special Courses

1. No application for a special General Assembly course may be recommended unless the applicant has attained at the time of first certification, the age of 35 years, and not attained the age of 60 years as of June 1st of the year in which the application is to be considered.
 - (a) Applicants for a special General Assembly course will be required to attend a Guidance Conference.
 - (b) Applicants are also required to have a psychological assessment given by the presbytery.

- (c) A synopsis of a candidate's responses to certification questions in Appendix J of the Book of Forms will be forwarded to the Committee on Education and Reception by presbytery as part of the candidate's application.
2. Requirements for special General Assembly programs shall be:
 - (a) Age 35-40. The equivalent of two full years of arts at the university level, three years intramural study in theology; one biblical language may be assigned at the discretion of the Committee.
 - (b) Age 41-59. The equivalent of one full year of arts at the university level, three years intramural study in theology, with exemption from the biblical language requirement if desired by the applicant. These age guidelines shall come into effect at the time of application for a General Assembly course, or at the time a person begins the process of preparation for ministry, whichever is the earlier.
 - (c) Prerequisite course work for any special course must achieve a B average or above. A program will not be recommended based on a lesser academic standard.
 3. In January of the final year of study of an Assembly student, the appropriate presbytery is permitted to examine him/her for certification for ordination. Approval, however, must be subject to the certification by the college that prescribed studies have been satisfactorily completed and with affirmation, comparable to the college diploma, that the candidate has demonstrated fitness for ministry. The examining presbytery shall inform Ministry and Church Vocations of the Life and Mission Agency of its action.

General:

1. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report. (Book of Forms sections 202.1 and 202.2).
2. All candidates who have English as a second language and who are applying for a special course of studies in English, will be required to pass an English language examination under the supervision of the college the candidate proposes to attend.
3. The responsibility to examine candidates for reception in Canadian Presbyterian Church History and Government belongs to the presbyteries. Presbyteries are invited, nevertheless, to use the colleges of the Church as resources to assist them in this responsibility.

Note:

A reading course has been developed by the Presbytery of East Toronto in consultation with the faculty of Knox College. The Committee on Education and Reception is prepared to make this course available to presbyteries upon request.

4. **Travel Costs:**
The policy of the Committee is that applicants are responsible for any travel costs involved in appearing before the Committee, except in those cases for which the Committee accepts financial responsibility because of special circumstances.
5. All recommendations to the General Assembly are conditional upon receipt of a satisfactory medical certificate when requested.
6. All recommendations of eligibility for reception are valid for three years but may be renewed upon application.
7. Applications to the Committee on Education and Reception for a special General Assembly course, for permission to be examined for certification for ordination, and for reception as a minister of The Presbyterian Church in Canada should be in the hands of the Committee one full month before the next scheduled meeting of the Committee.

- 8 (a) In the case of persons who apply for permission to be examined for certification for ordination, the Committee will send a circular letter to all the presbyteries of the Church, which will be given three months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 205.2).
- (b) In the case of applicants for reception as a minister of The Presbyterian Church in Canada, the Committee will send a circular letter to all the presbyteries of the Church which will be given two months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 248.3).
9. All recommendations for permission to be examined for certification for ordination and for reception are subject to no valid objections being received from the presbyteries in response to circular letters.
10. The Committee has adopted a policy to not receive applications for exemption from the study of a biblical language from persons who have a B.A. degree or equivalent.
11. The assignment of a course of study does not guarantee admission to one of the colleges of the Church. Each college sets its own admission criteria.
12. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

Guidelines For Reception into The Order of Diaconal Ministries

1. Each application should be received on its own merits.
2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of other members of the Order.
3. For graduates of colleges of other Reformed Churches or A.T.S. accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges, which year shall include those areas of study listed in Guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate, if requested.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates Certified for Ordination by Presbyteries as Shown:

1. Stewart Folster, Presbytery of Northern Saskatchewan.
2. Annalies Lauber, Presbytery of East Toronto.
3. Paul Shobridge, Presbytery of East Toronto.

Special Course for Members of Diaconal Ministries Certified for Ordination by Presbyteries as Shown:

1. Joyce Davis, Presbytery of Pickering.
2. Janice MacInnes, Presbytery of Waterloo-Wellington.
3. JoAnne Walter, Presbytery of Hamilton.

Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown:

1. Charles Deogratsias, Presbytery of Oak Ridges.
2. Daniel Scott, Presbytery of East Toronto.
3. Mark Ward, Presbytery of Lindsay-Peterborough.

Ministers and Those Certified for Ordination of Other Churches Received by Presbyteries as Shown:

1. Kang Hwi Lee, Presbytery of Edmonton-Lakeland.
2. Wing Hei Mak, Presbytery of Vancouver Island.
3. Marc-Henri Vidal, Presbytery of Montreal.
4. Wayne Wardell, Presbytery of Barrie.

Ministers of Reformed Churches Received by Presbyteries as Shown:

1. Cirric Chan, Presbytery of Montreal.
2. Patricia Dutcher-Walls, Presbytery of West Toronto.
3. Seung Rhyon Kim, Presbytery of Calgary-MacLeod.
4. Chin-Chai (Peter) Wang, Presbytery of Westminster.

CASES IN PROGRESS

Special Course Candidates:

1. Rosemary Anderson, Presbytery of Pickering.
Is expected to have completed 16 credits of her 2 year (20 credit) program leading to designation by June, 1996.
2. Heather Balsdon, Presbytery of Quebec
Has completed 25 out of 30 courses. Scheduled to do her in-ministry year next year.
3. Robert Dawson, Presbytery of Waterloo-Wellington
Is expected to have completed 18 credits of his program by June, 1996.
4. Walter Hearn, Presbytery of Brampton
Is expected to have completed 16 credits of his program by June, 1996.
5. Kathleen Helmer, Presbytery of Westminster
Has completed pre-theology.
6. Vicki Homes, Presbytery of Pickering.
Is expected to have completed 28 credits of her program by the end of her internship in August, 1996.
7. Esther Lee, Presbytery of London
Is attending Princeton Theological Seminary.
8. Edward Musson, Presbytery of Kingston
Is expected to have completed 10 credits of his program by June, 1996.
9. Alex McLeod, Presbytery of East Toronto
Is expected to have completed 5 credits of his program by June, 1996.
10. Roger Penning, Presbytery of Paris
Completed academic course work.

11. Douglas Scott, Presbytery of Oak Ridges.
Is expected to have completed 16 credits of his program by June 1996.
12. Susan Sheridan, Presbytery of Brampton.
Is expected to have completed 18 credits of her program (part-time) by June, 1996.
13. Kathryn Strachan, Presbytery of Niagara.
Is expected to have completed 32 credits of her program by June, 1996.
14. Diane Tait-Katerberg, Presbytery of Westminster.
Studies are on hold.
15. Job Van Hartingsveldt, Presbytery of Pictou.
Has completed 2 years of study.
16. Catherine Victor, Presbytery of Westminster
Has completed first year.
17. James Young, Presbytery of Barrie.
Is expected to have completed 33 credits of his program by June 1996. Planning to complete his program by Christmas 1996.

Graduates of Other Theological Colleges Applying for Certification for Ordination:

1. Flora Christie, Presbytery of Halifax and Lunenburg.
Is in her second year at Atlantic Theological School and plans to go to Knox 1997-1998.
2. Brenda Fraser, Presbytery of Winnipeg.
No report.
3. Ina Golaiy, Presbytery of Assiniboia.
To complete 1 year of intramural studies at Vancouver School of Theology/St. Andrew's Hall.
4. David Pan, Presbytery of East Toronto
Is expected to complete the last of his 4 courses by June, 1996.

Candidates Applying for Designation as a Member of the Order of Diaconal Ministries:

1. Lynn Harris, Presbytery of Waterloo-Wellington.
Course work completed.
2. Shirley Lam, Presbytery of East Toronto.
Course work completed.

Candidates Applying for Certification for Ordination:

Special Courses for Members of the Order of Diaconal Ministries:

1. Joan Ashley, Presbytery of Essex-Kent
Is expected to have completed 9 credits of her 1 year program by June, 1996 and to complete her studies by Christmas 1996.
2. Mary Jane Bisset, Presbytery of Hamilton.
No report.
3. Charlotte Brown, Presbytery of London
Course work completed.
4. Susan Clarke, Presbytery of Seaway-Glengarry
On hold.
5. Margaret Greig, Presbytery of London
Completed 7 credits of her 1 year program at Knox College.

6. Margaret MacLeod, Presbytery of Hamilton
Is expected to have completed 10 credits of her 1 year plus C.P.E. unit program by June, 1996.
7. Arlene Onuoha, Presbytery of East Toronto.
Has completed 5 credits of her 1 year program.
8. Anja Oostenbrink, Presbytery of Central Alberta.
Graduating May 1996, from Vancouver School of Theology. Not seeking Certification for Ordination at the present time.
9. Margaret Read, Presbytery of Hamilton.
Has completed 3 credits of her 1 year program.
10. Lynda Reid, Presbytery of Pickering.
Is expected to have completed 10 credits of her 1 1/2 year program by June, 1996.
11. Colleen Smith, Presbytery of Brampton.
Is expected to have completed all credits of her 1 year program by June, 1996.
12. Beth Ann Yando, Presbytery of Oak Ridges.
No report.

Ministers of Other Churches:

1. Nabil Attalla, Presbytery of Oak Ridges.
On hold. Service in Kuwait for another year of a 2 year contract.
2. Peter Chung, Presbytery of Oak Ridges

Recommendation No. 31 (adopted, p. 41)

That Peter Chung be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to successfully complete courses in Canadian Presbyterian Church History and Government, and one other course at Knox College, plus a course to be supervised by the Korean Ministries Committee.

CASES TO BE DROPPED

Recommendation No. 32 (adopted, p. 41)

That the cases of David Adlard, Bruce Anderson, George Bitar, Nam Yoo Cho, Tamiko Corbett, Wayne Dawes, Kenneth Haggerty, Joan Hunter, James Murchison, Emerson Mylalsingh, Mary Ellen MacDonald Allason, and Sheila Trott be dropped.

NEW APPLICATIONS

Graduates of Other Theological Colleges Applying for Certification for Ordination:

1. Jackson Clelland, Presbytery of Calgary-MacLeod.

Recommendation No. 33 (adopted, p. 41)

That permission be granted to the Presbytery of Calgary-MacLeod to examine Jackson Clelland for Certification for Ordination after one and a half years of study under the supervision of the faculty of Vancouver School of Theology.

2. Michelle Leblanc, Presbytery of Seaway-Glengarry

Recommendation No. 34 (adopted, p. 41)

That permission be granted to the Presbytery of Seaway-Glengarry to examine Michelle Leblanc for Certification for Ordination.

Candidates Applying for Certification for Ordination:

Special Courses for Members of the Order of Diaconal Ministries:

1. Dorothy Henderson, Presbytery of Waterloo-Wellington

Recommendation No. 35 (adopted, p. 41)

That permission be granted to the Presbytery of Waterloo-Wellington to examine Dorothy Henderson for Certification for Ordination subject to satisfactory completion of 1 year of theological studies at one of the colleges of this Church.

2. Cheryl MacFadyen, Presbytery of Brampton

Recommendation No. 36 (adopted, p. 41)

That permission be granted to the Presbytery of Brampton to examine Cheryl MacFadyen for Certification for Ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church - the studies are to include courses in feminist theology and a congregational placement with a female minister.

Ministers of Other Churches Declared Eligible for Reception:

1. Maurice Bergeron, Presbytery of Montreal.

Recommendation No. 37 (reworded and adopted, p. 42)

That Maurice Bergeron be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to do the in-Ministry year at Presbyterian College plus a course in Reformed Theology.

2. Stanley Cox, Presbytery of Paris.

Recommendation No. 38 (adopted, p. 42)

That Stanley Cox be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to successfully complete an examination in Canadian Presbyterian Church History and Government.

3. William Gooding, Presbytery of Kootenay

Recommendation No. 39 (adopted, p. 42)

That William Gooding be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of one year of theological study at one of the colleges of this Church, plus six months internship to be arranged by the Presbytery of Kootenay.

4. George Shillington, Presbytery of Winnipeg.

Recommendation No. 40 (reworded and adopted, p. 42)

That George Shillington be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of one year of theological study at one of the colleges of this Church and that he be required to successfully complete an examination in Canadian Presbyterian Church History and Government.

Ministers of Reformed Churches Declared Eligible for Reception:

1. Patricia Dutcher-Walls, Presbytery of West Toronto.
2. Seung Rhyon Kim, Presbytery of Calgary-MacLeod.
3. Kang Hwi Lee, Presbytery of Edmonton-Lakeland.
4. Carol Wood, Presbytery of Hamilton.

Candidates Applying for Certification for Ordination who have been Declined:

1. Rory Butler, Scotland.

Ministers Applying for Reception who have been Declined:

1. Joseph Bongango, Belgium.
2. Tshilenga Emmanuel, South Africa.
3. Charles Webster, Presbytery of Miramichi.
4. Joan Wilson, Presbytery of Ottawa.

MINUTE OF APPRECIATION, DR. MICHAEL FARRIS

Dr. Michael Farris has completed nine years of faithful and effective service to the Church through the Committee on Education and Reception. After three years as a Committee member he became the Convener in 1990 and has carried out the responsibility of presenting the report of the Committee to Assembly since then.

Michael helped steer the Committee through a time of transition and provided stability as the staff who supported this Committee changed. Under Michael's leadership, the Committee has engaged in important discussion and made significant decisions that affect the ministry of our Church. The Committee provided a special program for diaconal ministers who wished to be ordained to the

ministry of Word and Sacraments. The Committee has made changes to the guidelines to ensure those applicants asking for special consideration are carefully screened but also has introduced some flexibility in the fulfillment of the guidelines and in the way the Committee operates. Interviewing teams across the country and in other countries have assisted the Committee in determining what recommendations to make about candidates. In all of these considerations, Michael has guided the Committee with a steady and helpful hand.

We are grateful to Michael who has given time, energy and talents to the work of the Committee on Education and Reception and to God who calls and equips people like Michael to God's service.

Recommendation No. 41 (adopted, p. [42](#))

That the minute of appreciation for Dr. Michael Farris be adopted.

Andrew Fullerton
Convener

SECOND SUPPLEMENTARY REPORT

POSITION OF GENERAL SECRETARY

In January 1996, Glen Davis, General Secretary of the Life and Mission Agency announced his decision to accept a call to team ministry, with his wife Joyce. The search for a new General Secretary was initiated in late January when the clerks of presbyteries were notified by letter and nominations were requested.

Eleven nominations were received, two of these for an interim appointment. Three nominees later declined to accept the nomination.

The Search Committee, appointed by the Life and Mission Committee, and affirmed by Assembly Council in March, met four times. Seven other possible candidates were invited by the Search Committee to consider being interviewed for this important position.

After thought, prayer, discussion, and an interview, the Search Committee came to a unanimous decision on the following recommendation

Recommendation No. 42 (adopted, p. [37](#))

That the Rev. J.P. Ian Morrison be appointed General Secretary, Life and Mission Agency, the appointment to become effective September 1, 1996.

Biographical Information

The Rev. J.P. Ian Morrison

A native of Scotland, Ian Morrison, holds a B.A. from Sir George Williams College and a B.D. from Presbyterian College. He completed most of the requirements for a D.Min. and his Dissertation/Project was on the Organizational Structure of The Presbyterian Church in Canada.

Ian served for 22 years in congregations in British Columbia and since 1988 in the National Office, first as Associate Secretary, and then Secretary, for Canada Operations in the Board of World Mission. Since 1992 he has been Associate Secretary, Canada Ministries in the Life and Mission Agency.

Over the years, Ian has had varied experience in many aspects of the life of the church. He has served as Moderator of Presbytery, Clerk of Presbytery, and on the Senate of Vancouver School of Theology. He has been Interim Moderator of several congregations, including Vancouver Taiwanese and has convened committees working on conflict resolution. His courses in continuing education have included "Revitalizing Congregations", Conflict Management, Polarity Management, New Church Development et al.

Ian possesses the qualifications and personal characteristics required, as well as the experience and demonstrated ability for this position.

CANADA MINISTRIES

SYNOD OF THE ATLANTIC PROVINCES

Alberton, West Point Pastoral Charge, Prince Edward Island: The Rev. Barbara Wright MacKenzie's ministry in the Alberton and West Point congregations began the moment she arrived in the summer of 1995. Her work included Vacation Bible School, a nursing home service, a wedding and Sunday worship. These two congregations which are 38 kilometres apart get together occasionally for particular social events and special services. The communication between them is good.

There is neighbourly co-operation among the denominations including a dedication service for sailors who lost their lives in an 1851 storm. On a gray, windy afternoon this year, members of several congregations gathered in the Anglican churchyard to honour those buried along the shore and in that cemetery. The Christian Council meets once a month. Ms. Wright MacKenzie is helping to establish the area's first Pastoral Care Committee to ensure that the spiritual needs of people in the West Prince area are met.

Kings Presbyterian Church, New Minas, Nova Scotia: On Thanksgiving Sunday, 1995, the Rev. Tim Archibald stood before the Kings congregation for the first time as their minister. He had just completed an orientation workshop in Ontario that included spending time with ministers experienced in new church development.

After the Presbytery of Halifax and Lunenburg's induction service, the session established an every-home visitation as its first priority. By the end of December almost every home had been visited, with a special emphasis on people who had not been involved recently and some of them have returned to regular attendance. The congregation is encouraged also by the new faces in worship almost every Sunday.

A youth group began in early November, with leadership provided by the minister, two students, Kimberly Barlow and Graham Murray, from nearby Acadia University, and Beth Mattinson, a member of the congregation. The group calls itself H.U.G.S., which means Helping Unite God's Servants. Eight junior and senior high members attend regularly.

In mid-November the congregation contacted Presbyterian students at Acadia, and just before exam week the cooks of the congregation prepared care packages for twenty very appreciative students.

Advent began with the congregation filling the manse for an afternoon and evening of games, fun, a visit from Santa and lots to eat. The second Sunday in Advent, the Lord's Supper was celebrated and four new members by certificate of transfer were welcomed. The congregation gave white gift donations and helped three needy families with Christmas. Eight to ten people have been meeting regularly to work on singing.

Worship attendance ranges from forty-five to fifty, and financial support is encouraging. In addition to finishing the year in the black, Kings almost doubled its building fund and exceeded its 1995 allocation for Presbyterians Sharing.

St. Luke's Presbyterian Church, Bathurst, New Brunswick: The monthly radio broadcast of St. Luke's is an important part of the congregation's outreach which allows the congregation into homes that otherwise would be closed to its ministry, according to the Rev. Mel Fawcett.

A list of groups and activities at St. Luke's tells a great deal about its life: a choir of twenty, greeters at Sunday worship, different offering bearers each week, a roster of nursery workers, volunteer secretarial help, an active youth program, a Presbyterian Men's Group, monthly social events, Sunday evening services, Tuesday evening Bible study and prayer meetings, a week-long mission conference, a preaching mission, a youth retreat, cantatas and a drama group.

In ministering to people feeling the stress of modern living, St. Luke's has established a counselling service with Dr. William Burbury, who has monthly office hours at the church.

St. James Hanwell Road, Fredericton, New Brunswick: The Rev. Dr. Basil Lowery reports with delight that 1995 saw continued growth at St. James, with membership now close to one hundred and households increased to eighty-seven.

Offerings and other local income are up more than 18 per cent. The congregation has significantly accelerated its payments to the denomination's Lending Fund, putting it well ahead of the repayment schedule.

The facilities continue to be stretched to the limit and the area's economic climate discourages any long-term financial commitment for expansion. While few members are reducing their contributions to the church, most are seriously curtailing spending on things like second cars, larger homes, or expensive vacations. The planning committee struggles with this dilemma. While appreciating the \$100,000 available from "Live The Vision," they are concerned about the financing needed to put their hopes and plans into action.

St. James continues to be involved in the community through membership in the Greater Fredericton Christian Council and the Fredericton Institute for Christian Studies. The congregation provides volunteers for the Community Kitchen and Food Bank. They donated extra "goodies" for the Emergency Shelter for three weeks prior to Christmas and collected a considerable amount of food, clothing and money for the Fredericton Christmas Support Program. They are also generous supporters of Presbyterian World Service & Development and the Coverdale Foundation, an ecumenical program that works with women in conflict with the law. The GROW group (Grief Recovery Over Widow-Hood) uses the building.

Plans for 1996 include expanding the session to ten members and establishing a study program based on the video "Stained Glass" and the study book "Glorifying and Enjoying God."

SYNOD OF QUEBEC AND EASTERN ONTARIO

Franco-Presbyterian Mission, Eglise St. Luc, Montreal, Quebec: The Rev. David C. Lefneski and the Rev. Marc-Henri Vidal report that in 1995, Bernice Augustun, a member of long standing, returned to Vieux Aquin, Haiti, for ministry among children and youth who have little hope for future prospects. This project is called "École du Bon Berger."

Reformation Sunday was a special occasion for the congregation which coincided with its 60th anniversary.

As franco-Presbyterians in The Presbyterian Church in Canada, the people of St. Luc recognized the great concern of many before the 1995 referendum. Like the rest of the Church family, they are not in total agreement in their views, either politically or theologically. But they pray to remain open to various views of scripture, faith and politics. "May we never lose sight of our call to preach the gospel and work for peace as we allow for the gift of diversity."

A special gift from Canada Ministries allowed the purchase of a fax machine and a computer which improved the use of time and energy and helped to co-ordinate publication of *La Vie Chrétienne* and *Mission Montréal*. "Thank you, Canadian Presbyterians!"

Of ninety-five youth from the Presbytery of Montreal who attended a retreat at Gracefield over Christmas, nine were from the catechism class at St. Luc. Much was learned in this cross-cultural exchange as participants used activities, songs and sports to build bridges among themselves.

Small "cell groups" are an important part of the outreach of Eglise St. Luc. Newcomers are encouraged to attend these home Bible studies around the city, where questions about faith and Biblical perspectives on contemporary issues are encouraged. Five groups meet regularly.

A newly-formed pastoral team of the Rev. Mark-Henri Vidal and the Rev. David Lefneski have the challenge of franco-presbyterian outreach within the bounds of the Presbytery of Montreal.

The Rev. Barry Mack and other session members at St. Andrew's, St. Lambert, are working wholeheartedly on a mission on the south shore of Montreal to establish a new franco-Presbyterian community of faith there.

Collaboration with anglo-Presbyterian churches of St. Giles, Baie d'Urfé, and St. John's, Duvernay, illustrates the willingness to co-operate in outreach and bridge-building across cultural and linguistic boundaries.

In November 1995, David Lefneski attended a two-day international meeting launching the Urban Francophone Theological Partnership. It will train church leaders for work in cities with French-speaking populations of 250,000 or more. Nineteen denominations, missionary societies and theological schools were represented, and the Presbytery of Montreal has approved our partnership in the initiative, led by Glenn Smith, director of Christian Direction.

La Vie Chrétienne

After 15 years, Jean Porret has passed le flambeau (the torch) for the francophone journal to a young team made up of Marc-Henri Vidal, David Lefneski and Jean-François Guay. Their challenge is to still publish four times a year while both lowering costs and emphasizing the journal's use as a mission in franco-Presbyterian work. Mme. Clare Bradbury continues as secretary. Jean Porret, a minister of our Church, continues to head the pastoral services at l'Université de Montréal. The "culte Protestant" is in its second year, with a Bible study group, annual retreats and counselling services.

SYNOD OF TORONTO AND KINGSTON

Unionville Presbyterian Church, Unionville, Ontario: The congregation's Mission and Outreach Committee is always looking for new ways to reach into the community and so it hosted a community fireworks display on Victoria Day. It served a thousand cups of free hot apple cider on Main Street, for "Old Tyme Christmas", adopted three single-parent families at Christmas, and held a very well-attended Sunday afternoon open house for the congregation, church groups and community groups that use the building.

The Rev. J. Wesley Denyer reports regular support for PWS&D, and the Rev. Bob Smith, convener of the PWS&D Committee, led in worship one Sunday in January. In June, David Smith of Evangel Hall, Toronto, told of his work during Sunday worship; Rachel Bezner-Kerr, recently working in Guatemala, preached one Sunday during the fall; and Joe Reed spoke at a men's breakfast in November. A group from the congregation is planning a visit to Central America. Special worship services during the year included a Girl Guide Sunday, 11th Anniversary with guest speaker the Rev. Dr. Arthur van Seters, "Bring-a "Friend" Sunday, a "Groups in the Church" Sunday, a "Celebrate the Children" service on Christian Family Sunday, and a Christmas Pageant.

A relationship is being established with Kings Presbyterian Church, New Minas, Nova Scotia.

The Senior Choir has grown to more than 20 to 25 voices. In the spring, a Youth Choir began, but it attracted so many children from the community that it was renamed the Unionville Youth Choir and sings in schools, senior's homes and other churches. It still practices in Unionville Presbyterian Church and sings during its worship. In June, the congregation billeted and hosted a concert for the sixty voice Jubilate Youth Choir of Roswell United Methodist Church from Atlanta, Georgia.

The congregation's Vacation Bible School in 1995 attracted forty children.

Its Future Directions and Planning Committee conducted an extensive survey of the congregation called "Vision Quest 2000" and its results will form the basis for a five-year plan.

Special events included: a member of the congregation, 87-year-old Barbara Henry returning to Ontario Bible College after a break of 60 years to complete a Bachelor of Religious Education Degree; putting on a Saturday morning seminar about children at the Lord's Table; Brookstone Performing Arts presenting two special dramas in the church; production of the mini-musical, "A Dixie Gospel"; hosting the well received one man show, "The Sacred Diary of Adrian Plass"; and the installation of a new sound system in the sanctuary.

An elder's training workshop led to a visitation program which had elders visiting every member of the congregation during a two-week period in March.

Gateway Community Presbyterian Church, North York, Ontario: The Rev. Patricia Hanna reports 1995 as a year for “our usual activities, including our special outreach and evangelism programs; SMiLe, ‘Saturday Morning Live,’ a free music program for community children and a summer Vacation Bible Club, with assistance from the Anglican Church Army. Each September features a Community Welcome Sunday service and barbecue.

The minister attends a monthly inter-agency meeting where the various social-service agencies and schools in the area report activities and needs. Some of the 1995 meetings were held in Gateway Church. Gateway works in partnership with The Anglican Ministry, a store-front ministry in Flemingdon Park.

Pat Hanna also attended, with Rodger Talbot, the denomination’s national “Cluster Conference” and introduced its ideas at a congregational study day. Gateway is also looking at ways to involve greater participation of members in worship, committee structures and special activities. Further discussions of cluster ministries are being held with other congregations in the Presbytery of East Toronto.

Portuguese Presbyterian Church, Toronto, Ontario: Social justice is a central element in the life of this congregation which is made up of immigrants and refugees looking for ways to become integrated into the culture and the church in Canada. The Rev. Lincoln Rezende reports that, after six years as a congregation, they don’t have many immigration problems, but “we still have some.” The congregation gives thanks to God because they reached their 1995 budget goal, and also produced some Christian Education material to reach the Portuguese-speaking community.

Through involvement in a Billy Graham campaign, the congregation reached some people who now attend the congregation every Sunday. Contacts with other Portuguese reformed churches have brought about co-operative services and activities.

The Sunday school is for all ages and reports good participation. Worship sees eighty to eighty-five people each week. Anniversary worship saw the reception of five new members by profession of faith, and the session is expecting to receive more by transfer of certificate from churches in Brazil. Elders are able to preach, when invited.

The congregation hopes to expand its community involvement in providing food to Evangel Hall.

Heart Lake Community Presbyterian Church, Brampton, Ontario: In June 1995, the Presbytery of Brampton told the Heart Lake congregation that it needed to grow in numbers and finances, or close its doors. Eight specific recommendations led to a major survey during the summer, with about half of the questionnaires returned. The minister, the Rev. Ed Dowdles, says that many of the ideas and suggestions led into the next step of planning. In October, about fifteen adults and youth gathered to study and implement the “Twelve Keys To An Effective Church” by Kennon Callahan. A long-range plan was developed to help the congregation grow in mission, using a model developed by the Mission Committee of the Presbytery. If it is helpful, it will be used in other congregations in the Presbytery.

Heart Lake continues to operate its own daycare program and allows its facilities to be used by another church on Sunday afternoons, health-related support groups during the week, and Scout and Guide groups.

Mississauga Chinese Presbyterian Church, Mississauga, Ontario: The Rev. Hugo Lau says that the congregation began by learning to care for each other in small cell groups based either on members living in the same area, or on members’ needs. The cell groups became the contact points for communication and expanded into Chinese Christian fellowship groups in high school and shared-interest cell groups.

The English Language Instruction School in the Church serves the needs of the new immigrants in the neighbourhood, and several students have become Christian. The congregation, whose theme is “Bible-Centred and Following Jesus”, also has an evangelical Bible study group and baptismal class.

SYNOD OF SOUTHWESTERN ONTARIO

DaySpring Presbyterian Church, London, Ontario: Although DaySpring began in 1991 in northeast London, it draws members and adherents from throughout the city. The congregation first worshipped in the centre court of the local mall, but since the advent of Sunday shopping, it meets in a Scout hall.

The Rev. Terry Hastings, says that the active participation of members in all aspects of the congregation's ministry and mission is its greatest strength. In 1995, the congregation provided garden plots for forty-six families on its future building site. Plots were used by low-income families and by people who donated their produce to area food banks. The congregation's mission group also organized a winter clothes drive for an area school. Five hundred fall and winter coats donated by the London Police Force were sent to Bosnia in October after several congregational members arranged two gatherings to pull police insignia off the coats and pack them. DaySpring members are arranging a twinning project with a congregation in Africa.

The two main developments of 1995 were the creation of a Small Group Ministry program and the employing of a music director. Small group ministry came from a desire for a ministry that nurtures people spiritually, providing an avenue for outreach and helping develop a sense of community. The year saw planning, the formation of the small group ministry team, the start of leadership training, and the forming of a pilot group to focus on mission. Other groups will focus on spiritual nurture, newcomer ministry and prayer.

A third-year music student from the University of Western Ontario is helping the congregation to develop strong music in worship and introducing a wide variety of musical forms of praise.

But the church is not growing. When DaySpring began, the long-term city plan was for 15,000 new people to move into north London during the decade. It has not happened and is not expected in the near future. So the congregation is looking for innovative ways to reach out to the unchurched in the area.

In 1996, the congregation expects an expansion of its small group ministry, a continuation of community outreach, training to help elders to be effective in their ministry, along with further developments in worship and music.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Anamiewigummig Fellowship Centre, Kenora, Ontario: May 1, 1996, marked the second anniversary of the Fellowship Centre's move back to 208 Water Street, after a period of a sharp increase in the drop-in centre.

The Rev. Henry L. Hildebrandt continues as Director, and the Board has employed Doris Horne as drop-in Supervisor. Besides welcoming people, Doris often listens to their social and personal problems, and works with volunteers.

The Centre has begun a Wednesday afternoon sharing circle led by Alex Halfe from Washagamis Bay, a First Nations community near Kenora. The sharing circle is a traditional way of involving people in healing by inviting them both to talk and to listen to each other's problems.

Sunday evening worship continues with a sharing time for people to bring concerns, and Bible study is a regular Wednesday evening activity.

Mr. Hildebrandt's work includes counselling and visits to the jail, hospital and detox centre. He also travels to Kenora once a month to lead Bible study and worship at Pinecrest, a senior citizens' home. He occasionally conducts funeral services in area First Nations communities, and says that the past year has included funerals for young men who committed suicide. Suicide and other violent deaths plague many First Nations communities. He also conducts weddings and is available for marriage counselling.

A significant event in 1995 was the tearing down of the Annex, a large old house that was the original drop-in and hostel before construction of the new building around 1970. The site now generates income from the rental of parking spaces.

The remaining building is used a lot. The downstairs hall and office are rented full-time by an aboriginal women's group. Centre staff use the upstairs regularly for programs, and sometimes groups like Metis and First Nations use parts of the upstairs. In 1996, the Board is considering training an aboriginal person for ministry through involvement at Anamiewigummig Fellowship Centre.

Flora House, Winnipeg, Manitoba: Violence last winter at the teen girls evening program has led to firm action to ensure it will not happen again. Personal safety devices allow immediate contact with police, and other security measures have made the Centre better for both clients and workers. Attendance has risen, as has the number of adult volunteers. Programming for teens is increasingly focusing on self-esteem. Workshops help raise awareness with themes like

- relationships and love, what is abusive behaviour?
- hopes and dreams, small steps to attain big goals; and
- sharing circles on various topics.

Staff member, Kelly Lee Hashem, says that adult programs began early last winter with a "Mom's Health Action Group". It taught the effects of stress and methods of coping with it, helping both men and women move to healthier lifestyles. Winnipeg Parks and Recreation provided an aerobics instructor.

To help reduce the problems of youth violence and gangs, Flora House invites police in to talk to young people and listen to community concerns.

In the fall, a tea involved many community residents as volunteers and area women organized a special "Breakfast with Santa."

Rosanne, a mother of five children who is on social assistance had no goals for herself or her future, and lived simply day to day. Involvement in Flora House has helped to develop her self-esteem, and now she is back in school and an active community volunteer.

Dauphin-Winnipegosis Pastoral Charge, Manitoba: The Rev. Charles R. McNeil reports 1995 as a good year where with a number of events involving both congregations have increased fellowship, support and encouragement. Baptisms have allowed the congregations to celebrate and share the faith with a number of young families.

St. James, Dauphin, had an economic crunch late in the first quarter of the year. The session and the board gave valuable leadership in seeking solutions along with the Presbytery which gave direction. There was an adjustment of what the two congregations pay for the expenses of the charge. Stewardship remains a priority.

Both congregations have done strategic planning, with Knox looking at several options for future ministry. St. James focused on worship, outreach and nurture.

Along with a prayer and study group in each congregation, a new group began in Dauphin. Each has distinct interests and needs that members want addressed through prayer and study.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry, Saskatoon, Saskatchewan: The Rev. Stewart Folster's studies at the Vancouver School of Theology have been completed, and he was ordained April 21, 1996, in Saskatoon. Life for the Circle of worship includes recreational events and fellowship, with organized outings to the park for barbecues, breakfast at certain restaurants, bowling, roller skating, swimming, and fun nights with board games and singing. Participants took part in a Saskatoon Concert of Talent, sang with an excellent joint choir at St. Andrew's Presbyterian Church, and sang in the Gospel Night Show at Circle West Presbyterian Church.

Stewart continues his contact with members of the AA program and the Transition House, which helps people who are leaving prison to learn life skills and coping skills. He has also been involved with a dozen members of AA at the Correctional Centre, and reports that sometimes visiting inmates in jail is like "working with children. There are many 18 year old native men in the prison who are spiritually lost."

His work has included involvement in a mini-conference in Winnipeg on Street Gangs and Youth Violence at the new Anishinabe Fellowship building. In November, the Moderator of the 121st General Assembly, the Rev. Dr. Alan McPherson and his wife Maureen visited and presented to the Native people of the Saskatoon area the Confession approved by the 1994 General Assembly.

Stewart was also a participant at the Sacred Assembly in Hull, Quebec, in December focusing on Native spirituality and reconciliation. He writes, "For the first time ever, in Canada, I saw evangelical and charismatic Christians sitting down in dialogue with Roman Catholic and Protestant leaders ... I think we will continue to build bridges and find more ways to express our love of neighbour, and love of God and love of God's sacred creation."

Stewart and his wife, Terry, spend considerable time visiting hospital patients supporting and counselling those who have had spiritual and nervous breakdowns. Worship attendance remains steady at between fifteen and twenty-five, but more than 70 attended for the Moderator's visit and his presentation of the Confession.

Stewart expresses gratitude to the Church and to the Department of Indian Affairs for their financial and spiritual support, and to his family and his wife "for continuing to shove me forward when I thought it was hopeless. And finally I thank God for his grace. Megivetch. (Thank you)."

SYNOD OF ALBERTA

Callingwood Road Presbyterian, Edmonton, Alberta: The Rev. John C. Rhoad reports that ministry is the focus of Callingwood Road Presbyterian. Its vision statement declares "to know him (Christ) and make him known" The session continued to develop programs to help reach that goal.

For children, youth and families they continue to expand the church library, Sunday school and youth class, and Vacation Bible School. They have added new Bible memory programs to help bring home and church together.

They share their building with the community; out of school care, preschool, children and adults coming to piano lessons, and a Mennonite Brethren congregational occasionally using it.

Members volunteer for community programs like meals on wheels or in local nursing homes. Christmas saw the congregation provide fourteen hampers to needy families.

Worship is at the heart of their life, and is expressed in several different locations: in their building, in Stony Plain about 40 km west of Edmonton; then in December, in Niton Junction, a farming community 150 km west of Edmonton. Each Sunday, a group gathers for prayer at Callingwood Road. Sometimes a joint choir involves members of Callingwood Road and others from Stony Plain.

Mill Woods Presbyterian Church, Edmonton, Alberta: The Rev. Bruce W. Kemp reports 1995 as a good year for Mill Woods, with a solid Sunday School program, an increase in youth work and most financial commitments being met. An adult fellowship group has begun and the WMS group combined with the Ladies' Guild, with a commitment to continue to study and support other programs of the WMS. A monthly Praise Night has taken on new life and is attracting people from other congregations.

Outreach is done through support of the Mill Woods Teen Centre, an inter-denominational group with a store-front ministry at the local mall, and the Rainbow Harbour, a non-profit community support group providing clothing and other assistance to needy people.

SYNOD OF BRITISH COLUMBIA

Lakeside Presbyterian Church, Summerland, British Columbia: After completing a full year as minister of Lakeside Church, the Rev. Merrill Reside was convinced that the congregation is viable, with a positive future in the Summerland community. All churches in the community are growing, as is the municipality itself. Summerland has plans for up-grading Lower Town, where Lakeside Church is located. In fact it's the only church in Lower Town.

Some service clubs attend worship as a group, and a Christmas community gathering was held in the church hall.

A Bible study group started in 1995 looks like it will continue, and a seminar on “What Presbyterians believe” was both interesting and educational. A July and August Adventure Camp for children was led by the minister, several volunteers from the congregation, and summer student Brett Stratham. The Wednesday afternoon “Kids Adventure Club” has attracted several young people from the Lower Town with attendance about 10-12. Some of these children’s parents have attended worship occasionally.

An ecumenical church service in the park saw 120 participants from several churches. The active Ministerial Association also conducts a church service at the hospital, Parkdale Place and Summerland Lodge with ministers taking part on a rotation system.

Fifty-nine members were received by certificate of transfer during 1995.

Because young families are scarce in the congregation, they abandoned the idea of Church School for the time being, concentrating instead on a week-day Christian Education program for community children.

North West Vancouver Korean Presbyterian Church, Vancouver, British Columbia: After regular worship began on October 2, 1994, attendance averaged twenty-two for the first three months, increasing gradually in 1995 to more than fifty.

Young Taik Cho reports that the numbers would mean little without growth also in spirit and faith. He attributes the growth to people coming to know the grace of God and becoming steadfast in their faith through one-to-one counselling, home and hospital visitation, weekday Bible studies, the weekly praise and worship service, and the kind of koinonia so often found in smaller and new congregations. Special events in 1995 included an outdoor picnic service in July, joint worship with St. David’s United Church in August and December, and a Christmas dinner and worship service for visa students which attracted 120 people. One exciting though unforeseen development in the ministry has been a growing number of students from Korea. Most came to Canada to study English and some to study theology. Most live with Canadian families in “home stay” programs and have a great deal of trouble adjusting to new people, environment, language and culture. The ministry was not specifically focused on the students, but news of the church quickly spread. Members offered practical advice and assistance for new life in Canada, and also shared their faith, which is bearing fruit among the young people who are away from their own families and homes. Since most do not have transportation, members pick up the students around the city for Sunday and weekday events. They find not only worship in a familiar language, but also a place of fellowship to share common experiences, concerns and Korean food!

The students, in turn, have brought musical and other talents, allowing the small congregation to establish a very active choir. Under the musical leadership of Mr. Simon Lee and special participation of his two children who are studying at the Julliard Music School in New York, the choir joined the BC Boys Choir at Christmas to raise funds for charity, and visited extended care homes. The congregation has been so moved by the music in worship that it now has a Friday evening praise and worship service.

Grace Presbyterian Church, Surrey, British Columbia: The Rev. Iris M. Ford is excited about the congregation’s first full year in a modular building. “The sanctuary especially is so worshipful, yet we use it for dinners, concerts and parties!” They share the building with the Surrey Korean congregation, and enjoy combined activities like a barbecue, a bilingual carol sing, and the Korean congregation’s choir and youth group contributing to worship at Grace. The combined Board meets when needed.

Ministry Teams began in 1995, trying different ways of implementing some of the ideas in the Visioning Paper adopted at the previous annual meeting. Either the minister or the Rev. Amy Campbell, a voluntary assistant, led the teams initially, hoping that lay leadership would take up the task in the future.

A monthly coffee house features a visiting band or singer, and a free “mug-and-muffin” program runs weekday mornings. A music license allows for their own printed praise books, and singing is accompanied by organ, piano and guitar. There are two choirs.

At the annual spring weekend camp for the congregation at Camp Douglas, twenty-eight children and adults enjoyed a beautiful sunny May weekend

Advent began with an Inter-generational Friend Day Service, and two services on Christmas Eve were well attended. In the morning the children took the part of the animals in a play, *Jesus our Brother kind and good*. A real baby stole the show with gurgling and obvious pleasure as she lay in the manger looking up at Christmas lights. It was a sacred, almost magical moment!

A puppet theatre, a gift from Mrs. Vera Mcleod, is a great hit and is used often for children’s stories. Biblical puppets were crafted by friends at Central Church, Vancouver.

Finances remain strained, and several fund-raising events helped the congregation reach its 1995 budget.

They said a sad farewell to a South African refugee family they had been helping for two years. The family was deported three days before Christmas.

Grace Church received seventy-five Books of Praise from Coquitlam Presbyterian Church, and now they’re praying for seventy-five more singers!

Saanich Peninsula Presbyterian Church, Sidney, British Columbia: This year saw continued growth at Saanich, with twelve new members.

To implement plans for the future, joint meetings of the session and board identified three areas that need work: growth; people and staffing; and finances. Three committees were formed to establish some goals and prepared a visitation involving a number of teams for an extensive visitation and a detailed congregational questionnaire. The congregation was very pleased to tell Synod that its grant request was going to be reduced.

The Rev. R. Noel Kinnon reports that the Operation Share Foodbank, in association with Sidney Pentecostal Church, continues to have strong support from the congregation.

An interesting problem has arisen, in that the sanctuary was designed with removable panels at the rear so growth could expand into the large hall. Church School growth, instead, is gradually taking over that space! The Growth Planning Committee knows it has some work to do.

Noel and Edna Kinnon had a difficult year in 1995. Noel’s mother died Easter Sunday. Edna returned to Belfast twice because of her mother’s illness. And her mother died at the end of November. The Kinnons express their gratitude for the prayers and other support they received during this time.

First Presbyterian Church, Prince Rupert, British Columbia: The Rev. John Green reports that people are willing to serve in the church if they are asked. When they decided to replace two teachers with eight, each teaching for a three-month term, they quickly found eight teachers who brought new ideas and enthusiasm to the work, and the Church school is growing.

People are coming forward to volunteer for other tasks and responsibilities which is helping to create a new, positive feeling in the congregation. And they report a small but constant trickle of new members.

They have found helpful a Canada Ministries tool to set short-term, mid-term and long-range goals.

Trinity Presbyterian Church, Campbell River, British Columbia: The Rev. Elizabeth A. M. Forrester says that 1995 was a consolidation year. With 10 per cent of members, 10 per cent of envelope offerings and almost half the session becoming founding members of the Comox congregation in 1994, “some folk were a little anxious.”

In 1995, though, giving was almost the same in total as in 1994, and receiving the same grant as in 1994 allowed them to squeak through. Two families transferred their membership from other parts of Canada, but for the most part new families are from Campbell River.

Highlights of 1995 were the ordination of seven new elders in the spring, a golden wedding anniversary party for the Sunday School superintendent and his wife, a Seniors' Christmas Lunch for twenty-four guests, having new elders arrange and conduct the memorial service for one of the congregation in the minister's absence, and the minister's being called and inducted in November.

They report an abundance of children, although space is at a premium.

The building is used a great deal for community music. In the sanctuary, the congregation has use of a grand piano that is owned by music teachers. Exams, festivals, music recitals and the like bring many into the church fairly frequently. The Girl Guides use a church cottage for Sparks, Pathfinders and Rangers, as well as district meetings and training sessions.

Ms. Forrester is the Co-ordinating Chaplain at the District Regional Hospital, and after a term as president of a women's transition society, she is now treasurer.

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND CARIBBEAN

Joe Reed: Area Missionary in Central America and the Caribbean - The year 1995 began with the visit to Cuba of the Moderator of the 120th General Assembly, the Rev. George Vais and Mrs. Faith Vais. They had spent some time with the Rev. Dr. James Farris in Guyana while Joe Reed accompanied visitors from London, Ontario, through Central America. He met them in Guatemala later, and they continued south through Nicaragua and Costa Rica.

The time in Cuba was important for the on-going relationship between our Church and the Presbyterian Church there. While in Cuba, they also made contact with two other significant partners of that church: the Presbyterian Church (USA) and the United Church of Canada, both represented by regional staff.

The trip with the London delegation exemplifies the congregational initiatives program of PWS&D. In recent years, Elmwood Avenue Church has established a relationship with the community of Los Cayax in Quetzaltenango, Guatemala, and the group particularly wanted to visit that community. Later in the year Joe Reed attended the opening of a school funded mostly by Elmwood.

In the spring he returned to Canada for deputation work and medical care.

In October, twenty-three goats arrived in Nicaragua from churches in the area of St. Mary's, Ontario. The project required careful co-ordination at both the Canadian and the Nicaraguan end: Agriculture Canada, the Nicaraguan Ministry of Agriculture, the airlines, and Customs all had to be carefully lined up. David Villalonga and Joe Reed, as instructed by the airlines, arrived at Sandino airport armed with plastic garbage bags and brooms to clean up after the passengers!

In October, Joe met Ken Kim as he arrived in Guatemala and spent several weeks helping him get to know some of the people. He was also pleased to accompany the Moderator of the Presbyterian Church (USA), visiting to express solidarity with the people of the Cachikel Presbytery who have recently been victims of violence and repression. The specific incident that sparked her visit was the brutal assassination, in August, of Manuel Saquic, a pastor and human rights activist.

Then Calvin Pater of Knox College participated in a forum organized by the Presbyterian Seminary in Realhuleu in what is hoped to be the first of several links between seminaries in Canada and Central America.

Nicaragua

John and Viola Duff: John is with the Department of Theologia and Pastoral (Religious Studies and Chaplaincy), University Politecnica de Nicaragua, Managua (UPOLI). January 1995 saw the

first community-planned ecumenical Vacation Bible School in the history of Barrio Jorge Dimitrov. John Duff and his colleague, the Rev. Guadalupe Gómez, trained community leaders late in 1994, recruited experienced VBS teachers from Baptist churches, and solicited financial support and material resources. Thirty teachers, classroom assistants, and support staff (most from the community) gave 150 children aged 7 to 15 years a wonderful week of song, story, discussion, crafts and recreational activities on the theme, "Jesus is our Friend." Hundreds of parents and others from the community participated in a parade, handicraft display and closing program. As a result of the Vacation Bible School, a children's choir was formed and a recorder and flute group is being developed.

John continues to teach English to five groups totalling more than 50 children of primary and secondary school age. Two classes began videos to express their perceptions of life in their community to their peers, their families, and to friends in Canada. John says that, as his Spanish improves, he expects to focus the English program on intermediate-age children, who are at the threshold of their academic study of English, and develop something more like church "children's club" and "youth group" programs with a social and spiritual focus for those younger and older than this target group.

Interest from other University departments led to a folk dancing class for children and youth, developed through the department of Agricultural Administration, and students from the School of Nursing participated in vaccination campaigns. John sees such activities as important steps in sharing the University's knowledge and resources with the grass-roots community.

The goal of the neighbourhood work is to foster the development of a self-conscious ecumenical Christian community. A further hope is that the University's presence can help the politically-divided community to work together to build the grass-roots elements of a democratic civil society. Gifts from Canadian congregations and individuals through "Something Extra" have greatly helped to establish helpful programs.

On campus, John works on planning with other members of the department, leads Bible studies and devotionals, and helps translate documents from Spanish to English, and texts for the University's English-language bulletin.

His involvement with the English-speaking congregation of Atlantic coast people living in Managua declined after a pastor from the Atlantic region returned to the Seminary in Managua for advanced studies and took on the care of this fellowship.

During 1995, John was involved in welcoming two Canadian volunteers in Managua. Sandra Scott from Atlantic Canada and Laura Stevenson from Ontario both made significant contributions to agencies to which our Church is related. As our Church emphasizes short-term volunteer service, the availability of full-time longer-term missionaries in the area of service will be increasingly important to help ensure their safety, to include significant learning experiences about the local culture as well as the nature of mission and development work, and to help the volunteers to contribute helpfully to the needs of project partners.

After a fairly recent history of significant missionary control, the church in Nicaragua now needs to develop its autonomous identity and to place greater emphasis on the life and work of its congregations. By mid 1995, Baptist Convention leadership proposed that sending churches and their missionaries should relate themselves primarily to the institution or agency where missionaries are to work, with the Convention playing only a consulting role in connection with organizations related to the Convention.

John says that future references to our Nicaraguan partners in Canadian publications, should refer not to the Baptist Convention of Nicaragua, but to the Polytechnic University of Nicaragua (in his case), and to the specific agencies with which the other workers in Nicaragua are associated.

John and Viola express thanks to God for the steady support and encouragement of the staff of International Ministries. A strong team in the office with adequate resources for their work is necessary to make effective the work of personnel serving abroad and even more to sustain a

variety of overseas partnerships and to enable congregations and volunteers to fulfill appropriately their diverse callings to direct involvement in global ministry.

Viola is working with Curriculum Development and Training, Baptist School of Nursing, Managua and spent the first part of the year at the School of Nursing at the University, working with teachers to change the curriculum to fewer teacher-directed lectures. She also helped design evaluation methods for this new element and worked as an advisor to the director of nursing on a report to Pan American Health Organization. In addition to classroom and clinical teaching, Viola has helped improve the exams to help evaluate the teaching, and is developing a study for schools of nursing in Nicaragua on the topic of violence against women and children. She has also served on a committee considering a design to restructure the University.

She worked with the executive of the Nicaraguan Nurses Association on a proposal to decentralize continuing education for nurses and write legislation for the association. To improve communication within the profession, the second edition of the Journal of Nursing was published at the school of nursing at the University, and Viola was on the editorial staff. She also wrote a number of articles for North American journals of nursing to publicize the work being done in Nicaragua.

John and Viola hosted a number of visitors, showing them their work and how they live. They returned to Canada in August for a month of holidays and did deputation work in September to the middle of November. That work consisted of meeting with groups and taking part in worship. Outside the Church, they made presentations to the professors at the University of Ottawa and met with students who said that they would design a project to help student nurses in Nicaragua. Viola also met with directors of nursing and representatives of other universities.

In October, Viola met with the Committee of Women in Ministry in Toronto to review concerns about the equality of remuneration for workers in The Presbyterian Church in Canada. She underwent surgery in November, with treatment and follow-up examinations keeping her in Canada until the spring of 1996.

Denise A. Van Wissen: Nutritionist and English Teacher - Denise reports 1995 as another year of political turmoil and natural disaster in Nicaragua. Nicaraguans expect all kinds of disruptions and tragedies, and have learned to take them in stride, depending on God to give them strength to confront the latest test of faith and the next one, that they know will soon follow.

She reports the year as being personally fulfilling both in terms of work accomplished and her own professional development. She taught two nutrition courses to groups of women in twelve different barrios and gained valuable hands-on experience as co-ordinator of research on the effects of green leaf concentrate to combat anemia in children under six years of age and in pregnant and nursing mothers. Her only regret is being unable to see the results of the test through to the end because she left Nicaragua. She also gained usable, practical knowledge in a UNICEF course about breast feeding.

She finished sixth level at the Alliance Francais but decided that, instead of continuing, she would dedicate all her free time to preparation for the entrance exam to the Masters program of the Central American Nutrition Institute.

Denise was sorry to be leaving Nicaragua after almost four years in which she had developed friendships with co-workers, women and their children in the barrios, and special student friends. But she believes that she has made a contribution and touched a few lives, and plans to continue in the Latin American struggle for justice, peace and stability.

David Villalonga: Veterinarian

Guyana Presbyterian Church (GPC)

James Farris: In 1995, much closer contact between The Presbyterian Church in Canada and the Guyana Presbyterian Church was made than has been the case in recent years. In addition to Dr. Farris's presence, there was a nine-day visit in February of the Moderator of 120th Assembly,

George Vais and his wife Faith. In May, Marjorie Ross spent a comparable period of time attending the annual meeting of the Caribbean and North American Council for Mission (CANACOM) in Georgetown, Guyana, and represented the Canadian Church at 50th Anniversary celebrations of St. Paul's congregation in Bartica. Arriving with her, and sharing the schedule, was Ken Kim, now in Guatemala, whose visit was a renewal of earlier acquaintance with Guyana at a CANACOM camp.

Knox College student Chris Jorna arrived in the same party to begin his three month assignment under International Ministry's program for students in theology. He covered most of the territory of the Guyana Presbyterian Church and was well received.

Dr. Farris's primary duties continued as the pastoral incumbent in the West Demerara parish, alternating services among the five congregations on a 2/3 basis weekly, with Holy Communion observed monthly in each congregation. He also made quarterly visits to Bartica and to Wakenaam Island. Toward the end of his stay, he was made Interim-Moderator of Leguan Island with its four congregations, after the Rev. Oswald Singh left to take up community service employment with the Guyana Sugar Corporation. His leaving underlined the fact that a salary of \$155 monthly, without retirement provision is unlikely to encourage lifetime vocations by candidates with family obligations.

The general feeling of encouragement that accompanied free elections in 1992 has subsided considerably. There is much new building of banks and other commercial developments, with housing improvements largely among the mercantile class. Yet most people live below the poverty level. The year 1996 is named Visit Guyana Year, but visitors will have to endure the discomforts of the depleted infrastructure: poor roads, services and garbage collection. Violent crime is increasing, much of it associated with illicit drugs.

For a Canadian here, the cyanide spill at the Canadian-owned Omai gold mine in August was a decided embarrassment. Many lawsuits are outstanding by fishermen on the Essequibo, and the official inquiry has not yet reported.

Dr. Dale Bisnauth is constantly in the news and widely reported for his thoughtful and eloquent speeches at school openings, graduations and like events. He gives his weekends to Burns Memorial, Georgetown, and the East Demerara parish on a continuing volunteer basis, and is always a strong voice in Presbytery.

Dr. Farris has worked with two other ministers to train lay leaders as Presiding Elders. Seven were so named after a recent training course, as well as Sam Seecharan, a probationary minister following Trinidad studies, and Saintlean Chhangur and Norene Ledra, formerly deaconesses of the Church. A step beyond this recognition was the decision to appoint two "Lay Pastors" at a modest salary in certain situations.

In the long term, the church sees the need to provide basic theological studies in Guyana, one of the major proposals of the CANACOM task-force that studied the three Reformed churches in Guyana in October. Steps toward inter-church co-operation may be taken fairly soon.

Another proposal of the task-force was to try to improve music in worship and to try to find a way to provide keyboards and musical training for congregations. But there is no money in the Guyana church's budget for such a project.

AFRICA

The Presbyterian Church of Nigeria (PCN)

In 1995, the Presbyterian Church of Nigeria grew from sixteen presbyteries to twenty-eight adding new parishes and one new Synod. Others are planned for 1996. Outreach to the Tiv people in the middle of Nigeria is bearing fruit, and several Tivs are among our workers and in our colleges. There is a growing spirit of revivalism in the church.

The Presbyterian Church of Nigeria, like other churches in Nigeria, has to face the problems of the "prosperity gospel" and the neo-pentecostal movement. And like the rest of the country, the church has to deal with political, economic and social difficulties. The General Assembly budget is suffering and a Nigerian saying is applicable: "The goat that everybody owns, nobody feeds." Each parish is struggling with rising costs and does not see assessments owed to the General

Assembly as a first priority. Many times the General Assembly has not had enough to pay its workers, and sometimes had to borrow from nearby parishes to buy office paper.

1996 is the 150th year of the existence of the Presbyterian Church of Nigeria, and celebrations were held in various parts of the country.

In 1995 two Trustees died: The Very Rev. Onuk and Elder Ezeogo Dr. Akanu Ibiam.

Don MacKay - Teacher - After an appointment of more than four years, Donald MacKay decided he needed to work on the latest scholarship in his teaching areas, so he continued a Doctor of Ministry program begun in 1994 at Union Theological Seminary in Richmond, Virginia. Since completing the course work in February 1996, he's been working on a project in Canada and doing deputation.

The passing of Dr. Akanu Ibiam in July 1995, has been a milestone for the Presbyterian Church of Nigeria. He was an elder statesman, senior traditional ruler and international churchman.

Trinity College, where Donald works, graduated eleven Presbyterian students among the total of forty graduates, four of them with distinction. His presbytery licensed nine.

Arlene Onuoha - General Assembly Statistician, Computer Operator, and Associate for Women's/Youth Desk - Arlene reports with appreciation the amount of work she can get done on a computer donation by The Presbyterian Church in Canada, even though she would like more time to learn how to make it work at optimum efficiency.

Either she or the Principal Clerk visit parishes and presbyteries to help them properly complete the needed statistical forms, and the computer allows quick analysis. But electrical power is erratic, and battery back-up will last one day when electricity is sometimes off for several consecutive days.

Her work as Associate for Women and Youth has Arlene involved with committees and working groups mainly at the national level, and she continues to run the Diaconate Resource Centre.

She had taken on a major part of the work of the Deputy Clerk of Assembly who is studying in the United States. Arlene continues as a member of Ogbor Hill Parish, still working with the Children's Worship Service and as a member of session.

Peggy Reid and Dennis Single: Mary Slessor Institute, where Peggy works, is growing quickly. Less than two years ago they had forty-eight students. By the end of 1995 there were 350 and more wanting to attend, but there's not the room. With money from churches and individuals in Canada, from the Canadian High Commission, and from the villages in the area, the foundation has been laid for a six-classroom school and the walls are going up. Despite a heavy work schedule, Peggy says that the people who have struggled to get the school on its feet are delighted. She would have preferred somewhat slower growth! She continues to teach typing three days a week and do the financial books for the school. Occasionally, she teaches math and English to the first-year students, and continues to teach one day a week at the local theological college.

The three congregations of the Ikot Obong Parish where she serves are growing, but she credits that to the work of the evangelist with whom she works than to her own efforts. She preaches, celebrates the sacraments, and conducts funerals and meetings while the evangelist does the pastoral care. In 1995, however, she also enjoyed organizing and running an elders' weekend retreat for the congregations, and a parish conference. She continues as interim moderator for a nearby parish of five congregations, although it now benefits from a "probationary" minister (student intern).

In 1995 she was Presbytery Moderator because of the tradition that the minister ordained the most number of years is the moderator.

During 1995, Presbyfarms, which Dennis manages, has begun to sustain itself, particularly helpful because of the harsh economic times in Nigeria. It provides employment and salaries for

more than twenty-five men and women. Basic farm operations were supported by internally-generated revenue.

Dennis reports his great appreciation for gifts from Canada that helped repair the tractor, and especially the gift from the Barrie, Ontario, WMS (through PWS&D), designated for a rabbitry project that is well underway. They build rabbit cages out of local bamboo, and now have two dozen rabbits, about half of which are females of breeding age.

In 1995, they also experimented by planting about an acre of rice. It's labour-intensive, and requires unusual skills, drum beating to scare away birds, and trampling to thresh the hand-harvested rice. The yield looks promising.

The tractor, long in need of parts and repair, is now working, and what an enormous help it is for hauling and tillage. It was also used in transporting lumber from the small timber operations occurring on the farm, and to plough a field for cassava planting, a larger field than would have been possible with hand tillage. It will generate income for the farm as is the rubber plantation, which is proving to be quite lucrative.

The chief source of income for the farm continues to be the oil palm plantation. During the peak season for production (January to May) many hands are required to harvest and transport the palm fruit "bunches". Harvesting the more mature oil palms requires individuals skilled in using locally-woven ropes to climb trees as high as forty feet, then maintaining their balance while cutting the palm fruit with a machete. The market for palm fruit and oil in Nigeria seems limitless, and there is great potential for growth in this area. They also sold 2,000 oil palm seedlings, generating further income.

Because of land disputes in the area, only about 100 hectares of the 740 hectares of land leased by Presbyfarms are available for use. Talks with the three villages which claim ownership of the land, however, offer hope of a settlement soon.

Presbyterian Church of East Africa

Richard Allen - Acting Health Co-ordinator - Dr. Allen has been in what he calls "this rather remarkable country of Kenya" since mid 1994 and sees hope for the future in his work of facilitating HIV and AIDS education programs through the Presbyterian Church of East Africa (PCEA).

He has been working to develop a new health policy, setting standards for health dispensaries and providing guidelines for the future direction of Presbyterian Church of East Africa hospitals. Policies were also developed for HIV/AIDS prevention and family planning, although they have received some opposition, partly because they talk about issues related to sexual intercourse of marriage, and partly because of refusal to admit the size and significance of HIV infection and single mother pregnancies. Some in the church, though, are very willing to discuss the issues.

Success of an on-going HIV/AIDS education program at the parish level has been limited. While there is concern, the issue is not seen as a priority. Dr. Allen believes that the situation will change very soon, given that 10 per cent of Kenyan young people are infected.

Ian Clark and Catherine Chalin Clark: Ian is a Tutor at the Pastoral Institute (Old Testament Studies) and Assistant Secretary, Nendeni (Mission) Board. He returned to Kenya in early January 1995, following deputation in Canada. Catherine remained in Canada, partly because of family illness, but also partly because the Presbyterian Church of East Africa has not provided a job for Catherine that matches her experience, ability and sense of call.

- a) The Nendeni (Mission) Board
Ian's work in this assignment was to establish a working pattern for the Board and to provide accountability and reports to donor agencies for grant funds. A second (annual) Nendeni Sunday was held in 1995, with the givings double those of the previous year.
- b) The Pastoral Institute
The Institute, which moved to new premises in September, primarily prepares pastors for the ordained ministry of the PCEA.

Ian sees teaching as his primary work, and increased his teaching load accordingly. As a consequence, he was appointed Dean of Studies, effective in January 1996.

Because the Presbyterian Church of East Africa recruited a special class for pastors from Nendeni and Outreach Areas, Ian did not gather a class for Evangelists in 1995, but used the funds provided by Glenview Church, Toronto, to help support that special class, which was under-funded. He taught Old Testament Introduction and Christian Education during the year, and one of his classes included six pastors from the Presbyterian Church in Sudan.

He wrote for the *Presbyterian Message* and the *Presbyterian Record* in 1995, and has also looked after the Kenyan end of Catherine's projects: Project Kidogo, The Street Children's Camp; Refugee support; and the collection of Human Rights materials. He also worked to try to set up a congregational twinning project with an Ontario congregation, facilitated the visit of two elders from Fallingbrook, and corresponded with interested groups in Canada.

Mission Aviation Fellowship, Zaire

Richard and Jane Paul - Dick is an Accountant. During the year, Mission Aviation Fellowship expanded from being the major provider of air transportation in the region to also providing rapid communication with the outside world. The Paul's community, Nyankunde, is in the interior of Zaire, a country whose roads have been deteriorating for more than 30 years and whose mail system has not functioned for five. All their communication with the rest of the world had to go through Nairobi, Kenya, on the two flights per week that Mission Aviation Fellowship provided.

Many other countries where Mission Aviation Fellowship serves face similar conditions, and while satellite telephones have been used in emergencies, they are too expensive for regular mission work. MAF therefore expanded its e-mail network using radio links with their remote bases in many underdeveloped countries. Although there are growing pains as with any new technology, e-mail now can be sent at a cost that missions can afford, which also helps reduce feelings of isolation.

In addition to handling the finances for a flight operation, the mission is also acting as the bank of Nyankunde. The continuing rapid devaluation of the Zaire saw it go from Z3500 at the beginning of 1995 to Z16,000: \$1 by year's end. The trend to international currency, pounds, marks, francs and US dollars, means that the mission is asked to convert funds on an almost daily basis. Many merchants and most government fees have to be paid in dollars.

During 1995, aircraft from the East Zaire Program participated in relief flights in connection with care of refugees from Rwanda and Burundi in addition to their regular life-saving medical emergency flights and daily flights to move missionaries and their belongings throughout East Zaire.

Because of the death of Jane's father, the Pauls returned to Canada for an early furlough in January, returning to Zaire after Easter to find that four new family groups had joined the mission group.

Keeping track of flights is now a part of Jane's life only when their national flight follower is unable to work. A school for deaf children with which they are involved is improving, and several of the new teachers display both compassion and skill with the students. Jane says that she's still praying for helpers to assist with their Saturday morning children's program, flannel graph Bible stories and colouring. Two classes total thirty-one students.

Jane uses the Bible for teaching English as a second language, and meets once a week for prayer with missionary women from England, Germany, Switzerland, United States and Holland. A 1995 highlight was joining a Zairean women's choir at the hospital chapel, where the songs are mostly in Swahili but and without written music or song books!

The Pauls' time in Zaire as volunteers ends in December 1996.

Church of Central Africa, Presbyterian (CCAP)

Blantyre Synod

Clara Henderson - After a two-year absence, Clara arrived back in Blantyre in October 1995, to begin another term of service. From 1993-1995, she had combined an International Ministries

study leave with a one-year leave of absence to complete a Masters degree in ethnomusicology at Indiana University in Bloomington, Indiana. Her thesis covered the period from the late 19th century to the present, focusing on the Mvano's Africanization, or reinterpretation, of European hymns to make them Malawian. She also examined the attitudes of missionaries (particularly the Scots) and Malawians toward spiritual expressions of Malawian music and culture within the Church of Central Africa, Presbyterian.

In Bloomington, her church home was Bethel African Methodist Episcopal Church, where a highlight was singing in the church choir under the direction Dr. Mellonee Burnim, a professor in the University's Afro-American Studies Department and co-chair of Clara's thesis committee. She first met Mellonee in Malawi when she was guest conductor at the University Choral Workshops.

Upon returning to Malawi, it was with some trepidation that Clara attended worship at St. Michael and All Angels Church, where a former piano student of hers was playing the organ. Church officials in Malawi had asked her to teach piano to some choir leaders to help prepare them to accompany congregational singing. With limited time and difficult circumstances for many of the students, Clara had strong reservations, but proceeded with the lessons. To her delight, and with considerable hard work during her absence, the choir leaders now were more than competent, and able to share the responsibilities of playing for the five services in St. Michael's each Sunday.

Clara notes several significant changes in the two years she was away from Malawi. In a 1993 referendum, Malawians voted for a multi-party system of government. In May 1994, during the subsequent elections which placed a new political party and President in power, she was invited to Malawi to be an international observer. Freedom of speech and association accompanied the political changes but Malawi's struggling economy coupled with numerous devaluations of the Malawi's currency have made life very difficult. In addition, rains were poor last year resulting in a low water table and water shortages throughout the country. The most recent rainy season started well and may be enough to allow a good harvest of maize.

Blantyre Synod is struggling to support itself in the face of the economic hardships. It still manages to move ahead slowly on building projects like manses and churches and the Domasi Practical Learning for Living School. And it continues a number of active programs such as child survival, adult literacy, development and agricultural courses at Naming'azi Farm Training Centre.

Clara is glad to be back in Malawi and working again on musical activities at the grass-roots level. The Synod's music program is headed by the Synod music director and 13 parish ministers working as presbytery music directors. Her job has changed somewhat, from associate Synod music director to the current one of music consultant, as a result of increasing local leadership of the Synod program. She takes part in the music workshops and choir festivals organized by the music department, and in programs of Synod institutions. She gives music lessons at Zomba Theological College and piano lessons for choir leaders from St. Michael and All Angels Church. And she's working with Chigodi Women's Centre personnel to compile a Mvano hymnbook and with Chilema staff to plan ecumenical music workshop for the southern region of Malawi. And she's collecting traditional Malawian tunes commonly sung with hymns.

The Presbyterian Church in Mauritius

Brian and Elizabeth Crosby - Brian is the Director of Formation Biblique et Théologique à Maurice (FBTM) Theological Education by Extension in Mauritius. He has been appointed interim moderator and interim pastor of St. Columba's Church since the American pastor, Donald Damson, who succeeded Rodger Talbot, stayed only eight months out of a two-year contract. This is in addition to his regular work with Formation Biblique et Théologique à Maurice (FBTM) where he has been asked to extend his position as Director for two more years, to the end of 1997. He reports that Formation Biblique et Théologique à Maurice is entering a critical period, which may well determine whether it continues to exist. Almost all of the students now are Roman Catholics. The Anglican Church is launching its own theological college, and Presbyterians who have not yet followed a Formation Biblique et Théologique à Maurice course seem wary of the idea. The Roman Catholic Church is committed to setting up an "école des ministères" and,

although Brian participates in their training commission, it is far from clear how that project will affect FBTM and its staff.

For a furlough in 1995, Elizabeth and Brian left Mauritius at the end of February and returned in mid-September. They describe their Holy Week stay with the congregation at Memorial Presbyterian Church in Rocky Mountain House, Alberta, and “the most effective of all our visits ... as we had time to meet and speak with a variety of groups in the congregation and in the town; good discussion developed and by the end of the week a group had vowed to spearhead the launching of an ecumenical biblical studies program in the town. Easter Sunday morning worship was a wonderful conclusion to a rich week.”

They also spent seven weeks at Vancouver School of Theology in May and June, “a true spiritual and intellectual oasis for us both.”

The Crosbys are appointees of The Presbyterian Church in Canada, although half the cost of their appointment is paid by the Presbyterian Church (USA).

Elizabeth enjoyed her work at the British Council library early in the year, but had to give it up because of furlough. Much of January and February were taken up with helping their son Jonathan prepare to leave Mauritius and make some plans for the future.

During the furlough, Elizabeth visited family in Scotland, and although she does not find deputation easy, she was glad to get to know Canada a little better. Upon returning to Mauritius, she has been able gradually to hand over teaching of her recorder classes to the capable young woman who did the teaching while Elizabeth was away. Health problems require Elizabeth to rest frequently, and she is on the list for another job at the British Council.

After a brief visit to his grandmother in Toronto, Jonathan returned to Scotland where he worked in the kitchens of Iona Abbey from April to July. He took a while to recover from the sadness of leaving Mauritius and his friends there, but he has now begun further studies at the University of Abertay Dundee.

Daughter Alison is still in Toronto, working on a Ph.D. and serving as a Teaching Assistant at York University, both in the department of sociology. She is also a Research Fellow at the Centre for Refugee Studies and hopes to return to Guatemala for more fieldwork with women refugees.

Bill Elliott and Marie Rempel - Marie is an Education Worker. 1995 began with preparations for the World Day of Prayer in Grand Gaube, where it is a tradition, and Pointe-aux-Piments, where it is not. Marie reports that it was a delight to meet and work with Presbyterians, Seventh Day Adventists and Roman Catholics, “and to see members of our own small church taking a leadership role. It was a source of encouragement for the whole community. The church was overflowing.”

High school student Kristello Carpenon has been helping with the small, but very active lending library Marie operates in the sacristy of St. Joseph’s Church, Grand Gaube.

Marie and the kindergarten teacher, Chantal Sissace, also run a lending library in Pointe-aux-Piments. The church-run kindergarten is used for church school receptions, meetings and evening lessons, as well as the library and, of course, kindergarten. Several young adults and some of the older schoolchildren read the Bible in Sunday morning worship. Marie coached one of the children, Karen, who reads French well, but had trouble with her English. With hard work, she managed to gain a place in high school, a rare achievement in her community.

The children and young people at Pointe-aux-Piments often put on plays as part of the church services. A particularly memorable one was the nativity play on Christmas Eve. Belinda, who is deaf and seldom speaks clearly enough to be understood, had a miming part as an innkeeper. But when asked for a room in the Inn, she clearly replied, “Déna!” which means “There is none!” in Creole.

Bill is a Music Consultant. On January 28, about 70 men, women and children, including Bill and Marie, gathered at the airport to see France and Véronique Cangy off. France, an assistant pastor of the Presbyterian Church of Mauritius, and Véronique, his young wife of only six months,

were leaving for at least two years of study at the Pacific Theological College in Fiji. News of their safe arrival in Fiji, delightful accounts of discoveries in their new home, positive reports about their courses, and glowing assessments of their progress and contributions to college life from the academic dean, gave a vision of the value of this experience for France and Véronique and for the church in Mauritius upon their return.

Late February, after two years of service to St. Columba's parish, Rodger and Donna Talbot left Mauritius and at about the same time Brian and Liz Crosby left for extended furlough. Bill was appointed interim moderator at St. Columba's until the end of April, in addition to his full-time responsibility for the two northern parishes. During this busy time, committed lay readers in both northern parishes ably assisted in conducting worship; on one occasion leading a whole service on their own in Grand Gaube, complete with a sermon they had prepared themselves.

May 28 saw another trip to the airport marked the culmination of weeks of cutting through red tape and faulty communication to finalize travel plans for Giovanni Cangy, a young man from the Grand Gaube parish, who was the Mauritian church's delegate to the Presbyterian Youth Triennium in Purdu, a guest of The Presbyterian Church in Canada. Bill is deeply impressed by the way Giovanni assimilated the experience and is able to talk about it.

In July, the young people of Pointe-aux-Piments formed a choir to sing at a wedding, a new venture for them. It followed visits in both Grand Gaube and Pointe-aux-Piments by a lively Malagasy choir led by a woman pastor visiting from Madagascar. The choir members were initially gathered together by interested Mauritian Presbyterians, and the association has grown into an enriching friendship, interesting especially since the ancestors of many Mauritian Creoles were taken to Mauritius as slaves from Madagascar.

Later in July, Bill and Marie began a four-month vacation and furlough, spending time with Marie's family in Spain, then a few days in London. In Canada, the family visits, meetings at Church Offices, and deputation events provided them with what they describe as "indispensable refreshment and comfort." Bill, accompanied by a pianist friend, sang on tape 75 hymns from a French hymnal. He had 100 copies made at reasonable cost in Mauritius, and they are now in circulation.

Returning to Mauritius in November, Bill was pleased to discover the congregations had managed very well during his absence with the help of visiting pastors and lay preachers. It was especially satisfying to hear that the Grand Gaube group had succeeded in organizing a fund-raising "Fancy Fair" on their own, without the supervision of a pastor, and the revenue from the event had exceeded that of each of the last two similar events.

Outdoor carolling at Christmas, a children's nativity play on Christmas Eve, and infant baptism on Christmas Day have quickly become traditions for Bill's congregations.

SOUTH ASIA

Church of North India

Pauline Brown - Secretary of the Central Regional Board of Health Services under the Synodical Board of Health of the Church of North India, Director, School of Nursing, Christian Hospital, Jobat; Director, Community Health Programme, Mendha; Co-ordinator, Village Development Programme, Bhopal Diocese.

Pauline speaks with great appreciation of the associates with whom she works on various assignments: Mrs. Lakme Arthur, Mr. and Mrs. Helen Ashok, two full-time teachers in the School of Nursing; Dr. D. Tezleo, Mr. & Mrs. Wilson Herbert, and other staff who teach and administer the school; in the Mendha program, Mrs. Mercy Ravikant, Director of Nursing, with Sr. Nurse, Mrs. Bela Yashwant, whose staff work covers about 60 villages; Mr. Sanjiv Salathiel, the young Program Officer in the village Development Programme.

Pauline writes, "God has been very generous in blessing us with mutual understanding and openness to learn and discuss with each other as we go along."

After six years as Secretary of Central Regional Board of Health Services, Pauline was ready to hand it over to a newly-elected person at the autumn meeting of the Board. But the man withdrew at the last minute! Pauline admits that the position is not particularly inviting. "We

have been plagued with bothersome occurrences like court cases, having to reply to nuisance correspondence, as well as travelling to Delhi to appear before Synodical Board and high officials of the Church, to clarify certain matters pertaining to Board actions. After six years in this post, I am very ready to hand it over.”

Pauline is taking on a new task, Co-ordinator for Community Health under the Synodical Board. It means spending more time in Delhi, and Pauline is looking forward to it, though at the same time looking for “a young national who will take up the task” in the future.

She was in Canada for four months in 1995, her longest time in 17 years. She was able to attend some class reunions in Ottawa and Kingston, and expressed appreciation for “the helpfulness of the friends at 50 Wynford” who go far beyond the bounds of duty in their helpfulness.

She is also grateful to the Church of North India for inviting her to continue a few more years of service.

1997 is the 100th anniversary of Dr. John Buchanan’s arrival in the Vindhiya Satpura area, and Pauline is hoping for many visitors to help with the celebration.

Doreen Morrison - Jobat Christian Hospital - no report available.

Clarence and Cathy McMullen - Clarence is the Director, Christian Institute of Religious Studies, Lecturer in Sociology, Baring Christian College, Batala, Punjab. The McMullens report that one of the things they enjoy in Batala is a steady stream of visitors.

1995 began with a visit from Professor and Mrs. Edmund Weber from Germany who spent 10 days in their home and led several seminars at the Institute on Religion.

Other 1995 visitors were:

- 14 Canadians from St. Stephen’s College in Edmonton
- Margaret and Jake Vanderzweerde for a week (Margaret released the Silver Jubilee edition of the College Magazine)
- Marjorie Ross, International Ministries and Church Offices
- Jack Lacavich and Bruce Gregerson from the United Church of Canada
- a church historian from the United States for two weeks
- a professor of English literature for four days
- four people from Brazil who did not speak any English but brought an interpreter
- Fr. Manodeep Daniel from the Oxford Brothers
- Dr. Daniel Chetty, the director of the Board of Theological Education, Serampore University

Clarence continues to teach sociology and spent a considerable amount of time helping the new principal in his job.

He helped organize two seminars on Sikh religion and four on various Christian dalit issues. He also conducted a five-day workshop for young lay persons on how to read the Bible and relate it to their lives. He read two papers at the Church of North India Bishops’ Conference ‘Towards a Holistic Understanding of Mission’ and ‘Religious Fundamentalism’. He presented the Christian perspective at an Interfaith conference over which the Governor of the Punjab presided, and was the main speaker at a Christian rally of more than 5,000 people. The Dalit Solidarity Programme of India honoured Clarence at a special program.

He served as President of the Board of Woodstock Christian International School, Chairperson of the Board of Landour Language School, Vice-Chairperson of Baring Union Christian College Board and as board member of several other organizations including the Indian Society for the Propagation of Christian Knowledge, and the Christian Medical College, Ludhiana.

The Church of North India continues to have structural problems and relies on foreign funds to maintain the Church. Yet issues continually challenge the Christian community such as the rights of the Christians as a dalit community. Para-church organizations usually deal with these matters.

The country's political situation is fluid and uncertain. The story of progress is perpetuated by the production of hi-tech consumer goods, yet most of the population continues to starve.

In the Baring community, Cathy continues to be a friend, counsellor, teacher and sometimes a nurse. Her main involvement has been with an eight-year old girl crippled with polio. Cathy also helps in Baring School and tends to their many guests.

The McMullen family has been in good health, and had a six-week holiday in Toronto with their children in 1995, speaking to two Sikh groups in Toronto during the time.

Clarence has reached India's retirement age of 60 and speaks of "trying to put things in perspective as I prepare to leave Batala where Catherine and I have spent more than 25 years of our lives." The have found the years fulfilling and happy, and express thanks to God and to our Church for them to have had such meaningful and fulfilling lives in Batala.

Diana Wadsworth - Manager of the Helen Macdonald Memorial Schools and Hostel. In March 1995, Diana completed her six-year term as treasurer of the local C.F. Church, and plans to retire and leave India in 1996.

She recalled that more than 30 years ago, in 1963, twenty little Tibetan refugee girls came to the school for an education. Most finished school and took training, helped by Canadian friends. Diana expressed some disappointment that only two of them were baptised into the Church. Two returned at Christmas 1995, with their daughters, and Diana was pleased to see signs of a continuing Christian faith, though they are married to Tibetan Buddhist men.

At the end of 1995, the Rt. Rev. A. R. Yusuf, Bishop of the Lucknow Diocese of the Church of North India, died after a sickness of several months, and the appointment of Diana's successor may affect her retirement plans.

She says that, although life in India often seems haphazard, "looking back, we see the clear leading of God who is here all the time pushing, pulling and gently leading."

United Mission to Nepal (UMN)

Hubert and Nan Budding: Hubert had to return to Canada in 1995 to have a cancerous growth removed from his right lung in November, but he made a good recovery and returned with Nan to Nepal.

Gerald N. and Lorna M. Kent - Gerald, Director, Engineering and Industrial Development Department (EIDD), has had the opportunity to use his legal experience several times in 1995, helping Butwal Power Company and Himal Hydro in some negotiations, promoting the Melamchi Diversion Scheme, and helping guide the companies in various corporate matters. His work remains, though, mainly administration.

Highlights of 1995 include:

- The appointment of a Nepali as the Director of Development and Consulting Services, an EIDD-related organization, so now all EIDD-related organizations and projects are headed by Nepalis.
- His Majesty's Government of Nepal has decided that Butwal Power Company should become the first private sector utility in Nepal - its plants have a value of about US\$25 million.
- His Majesty's Government of Nepal has accepted EIDD's recommendation to implement the Melamchi Project using local resources as far as possible, a bold step toward self-reliance. Gerald is the United Mission to Nepal team leader for a project funded by the United Nations Development Programme that has laid the groundwork for the Melamchi Project, which involves the construction of a 27-kilometer tunnel to bring badly-needed drinking water to the Kathmandu valley.
- United Mission to Nepal has adopted a concept proposal prepared by EIDD advocating a gradual shift toward supporting community based schemes, small hydropower schemes that are built, owned and operated for the benefit of the local community.
- The first four Nepali women have graduated from UMN's apprenticeship training school.

- Last spring it looked like the Khimti Project was on the verge of collapse; after an all-party meeting in June, however, the project got back on track, financing is almost finalized, and prospects look good.

Gerald stresses that the projects benefit people: providing jobs, electricity for lighting, cooking and industry, job training and business opportunities. The projects also encourage the development of self-reliant Nepali organizations which in turn can carry forward the process of needed transformation of benefit to Nepali individuals and society.

By the end of United Mission to Nepal's fiscal year, 1,300 Nepalis and 33 United Mission to Nepal expatriate expert volunteers were working in EIDD and related organizations.

For the first few months of 1995, Lorna continued with visitations in the children's ward of Patan Hospital. She also teaches piano, mostly to missionary children, and for several months taught Sunday School and took a turn playing the piano for worship at the International Church. In April and May, she taught music and helped out with language skills for two days a week United Mission to Nepal's Kathmandu Tutorial Group. Until their June-October furlough, she also helped with lunch supervision at the British Primary School.

Since returning to Nepal, Lorna has been the children's representative on the International Church Board. She began work immediately with three other Sunday School teachers, the children and young people of the International Church on a musical called "The Missing Magi," which was put on the day before Christmas. She still teaches music, and taught Grade Two at the British Primary School for a month.

SOUTH EAST ASIA

THE PRESBYTERIAN CHURCH IN TAIWAN

John E. and Flora M. (Betty) Geddes - Continuing with the Department of English at Tamkang University during the spring and fall semesters, Jack also chaired the editorial committee for the 7th Quadrennial International Comparative Literature Conference in August 1995. With his 65th birthday in November came formal notice to begin retirement procedures, and arrangements were complete by the end of the semester in February 1996.

His formal work included writing and speech courses and a prose reading course, and he led an English Bible study, and advised a noon-hour conversation group and the Christian teachers' fellowship.

He served on two boards of the Presbyterian Church in Taiwan, the Tamkang High School and the Taiwan Theological College, both of which had unsuccessful searches for principals. Locally, he served on the session at Ming-teh Church in nearby Tienmu, with special responsibility in the areas of worship and the Pine Year Group, (senior citizens). Ming-teh efficiently conducted a search for a new pastor and inducted the Rev. Stephen Chiang, returning from Australia, on February 4, 1996. Jack's service with the Christian archives project took him to the archives in Tainan, including the main Presbyterian archives. He also met with Chinese scholars whose project on Christian colleges in pre-Communist China is progressing well. At the year end, Jack was working with Canadian representatives and business people and Tamkang University's History Department on the alumni of Tamkang High School, whose records go back to 1914.

Jack speaks with appreciation of their thirty-seven years on this island, although some of the times he describes as "unrewarding and just plain tough." In the end, he describes himself as "immensely grateful."

The Geddes' half-year furlough ended in January 1996, with deputation assignments and a 10-day Stephen Ministry leadership training event in Orlando, Florida.

On returning to Taiwan in February, Betty took up her assignment as Interboard Treasurer of the Presbyterian Church. Her work involves preparing statements for six different mission boards and paying salaries, school fees and rents, as well as exchanging cheques for a dozen or more missionaries. The numbers are dwindling and there will be one less mission board in 1996. In June her assistant resigned and was not replaced which increased her workload somewhat.

On their first weekend back in Taiwan, she and Jack attended the International Church's weekend planning retreat where she spoke of integrating the Stephen Ministry into the church's budget and plans for the year. She and Jack became supervisors for the Stephen Ministers bi-weekly meetings. They started by training small group leaders each Sunday evening; then the Stephen Ministers' small groups began meeting twice a month for supervision.

A Bible Study Fellowship group grew in 1995.

Joy Randall - Director of Nursing at Changhua Christian Hospital. She reports that the Nursing Department has more than 900 nurses and 150 nursing students at their three hospital sites. The hospital continues to grow, especially since a new government insurance coverage for all people in Taiwan started recently. The hospital now has more than 1,000 beds in the three sites, and staff sees more than 5,000 patients a day as Out Patients and more than 500 a day in Emergency.

Part III of a medical centre will soon be complete. Er Lin Branch's new Hospital officially opened in November 1995. With 120 beds open, staff see more than 900 people a day as Out Patients. Joy goes to Er Lin twice a month to supervise and help with any problems in nursing. The community Health Department has developed greatly, and Joy is delighted that a new supervisor joined the staff and has taken over some of her responsibilities. Greater emphasis is being placed on Home Care in the medical care system and hospitals are co-operating with governments to make the shift as helpful as possible. A Hospice Programme is for patients in central Taiwan.

The staff residence is completed, providing for more than 400 people, with guest rooms and activity rooms. Most of the staff are in one place, although some are still at Changhua Church site near the old hospital.

Changhua Christian Hospital celebrates its centennial in 1996 with special activities and celebrations for the patients, community and staff. There will also be outreach to the mountain and aboriginal areas, and activities with young people and their families who have been overcoming the problem of drugs. They are hoping that a tour group from The Presbyterian Church in Canada will be able to visit in November.

A member of Eng Hok Presbyterian Church in Changhua, Joy is active in the Women's group and choir. She is also a member of presbytery, was a missionary representative at General Assembly, and participated in a special conference of the Presbyterian Church in Taiwan on the year 2000 Evangelism preparation.

On furlough in Canada, Joy visited many churches and WMS groups and was happy to tell of the work and concerns of the church in Taiwan. "I appreciate the support of the many concerned people and am thankful for your prayers."

THE AMITY FOUNDATION, HONG KONG

Susan Raeburn-Cherradi - Amity Foundation, Hong Kong, Overseas Staff Associate - A debate concerning the conditions in the Chinese orphanages rages in Hong Kong, that began when a British documentary showing video clips of China's "dying rooms" and amplified by a 400 page Human Rights Watch Asia report. But where does truth lie and where does sensationalism and manipulation begin? What is "official policy" and what are cases of horrendous neglect and lack of resources?

Amity takes part in the discussions, because its work in orphanages began five years before the 1995 reports. Its "Grandmother's Project" brings in volunteer church members, who are often retired medical professionals, to train child care staff in orphanages, and instill a sense of worth in both the work and the children for whom they care. A Hong Kong social worker spent two years in one orphanage modelling and training staff in care for handicapped toddlers and young children. Such projects show others in the community the potential for individual involvement and the child's development. Amity teachers throughout the country have regularly volunteered their services to local orphanages. Susan thinks these are the actions that can improve China and in China's orphanages.

Susan is preparing to leave her work at the Amity Foundation, mainly because “I do not have a passion for the discussion.”

She says that a highlight for her was prior to the Women’s Forum in Beijing. She led an Asian Migrant Workers Tour to China’s cities and countryside to study the effect of internal migration in China, where the “floating population” is estimated at 150 million. People tended to be uniformly optimistic about economic reforms, and the resulting migration is seen as a natural part of development. In all of the villages visited, each household had at least one person working away from the community. Individuals from the countryside keep the right to their small piece of land, and can ask someone else to farm it for them.

In 1995, the co-ordinator of the Amity Foundation Hong Kong office was on sabbatical for six months, and Susan carried out many of his administration and correspondence tasks.

The family is well. Abdu (Susan’s husband) is starting to look for work in Canada, using the internet. Children Aicha and Nadia show a delight and faith in creation.

They are sad to be leaving, but they look forward to becoming part of another community of God’s people wherever they go.

JAPAN

Michael and Wendy Lessard-Clouston: Michael is Professor of English at Kwansai Gakuin University. When they arrived in Japan in March, 1995, the Kansai area was starting to recover from the great Hanshin earthquake. During their first year, their neighbourhood has constantly changed because of the demolishing and rebuilding going on around them.

They lived for about six weeks in a Japanese-style house, then moved into a huge western-style dwelling on the edge of the University campus, and are in the process of making it feel like home. Michael teaches four different courses (6 classes) in English, focusing on listening, conversation and composition. He is also involved in committee and administrative work, writing and research.

Friendships are developing with students who come during office hours to practice their English. During such times he is often challenged about Christianity and is asked what he calls “many good (and hard!) questions.” He speaks regularly at chapel in the School of Economics and participates in various Christian centre activities. He is also getting to know his colleagues, about 30 per cent of whom are Christian. They are particularly helpful in showing him how to work and live as a Christian in Japanese society. He reports that the family is happily settling in to a church, called Kwansai Gakuin, like the University. It’s a short walk from their home. A congregation of the United Church of Christ in Japan, it is relatively large (80-100 on Sundays) and unlike most other churches in Japan. He describes attending Sunday worship as “a blessing, though a challenge. I enjoy the hymns and appreciate the prayers, but am unable to understand very much.”

He and Wendy are studying more Japanese this year.

Wendy’s main responsibility is caring for their son, Joel, who has adjusted to Japan better than they ever imagined. He knows some Japanese words and uses them when playing with Japanese children.

Wendy’s second commitment is to serve the University and the larger community. She speaks in chapel at the University, talks to students who often have questions about North America and helps with English proofreading. Hospitality is a big part of her life, as they often invite students, co-workers, neighbours and people from church into their home. A weekly English discussion group that she hosts in their home has grown to 12 students. Topics include discrimination against women, current events, responsibility to parents, bullying, and other subjects that interest the students who are interested in hearing a Christian perspective on issues but show virtually no interest in Christianity. Many attended Christian high schools and feel they “know” about Christianity. Still, Wendy sees this as a good opportunity to get to know the students.

Wendy has had more time than Michael to learn Japanese, and has had weekly lessons in addition to a nine day intensive course in the summer of 1995. Her Japanese teacher is very helpful, both inside and outside the classroom. She is frustrated by her not-yet-developed language skills, as well as with the inferior status of women in Japan and the lack of respect that comes with that attitude.

John H. and Clarabeth McIntosh: Jack is minister of Kokura Church, Seinan Presbytery. January, 1995, found Beth, like its two-headed namesake, Janus, "looking back over a stimulating year of home assignment and ahead to an as yet undetermined destination upon our return to Japan in March." Preparations for the World YWCA's International Women's Summit scheduled for Seoul, Korea, early in July, and for the subsequent UN Women's Forum at Beijing, kept her happily occupied during the spring. Participation in the Seoul event deepened her appreciation for the contribution made by YWCAs around the world in helping empower women through leadership training and supportiveness.

Pulling up roots after more than 30 years in Osaka proved a painful experience, eased in part by the fact that both her English class at the YWCA and a regular discussion group on women's issues were taken over by a close friend, to their mutual delight.

When the move to Kitakyushu was completed at the end of July, they barely had time to unpack before they were off again as travelling companions for the three E.H. Johnson Exchange representatives, Rev. Cheol Soon Park of Toronto, and elders Barbara Marshall of Surrey and Glenn Mount of Welland. She spent the atomic bomb anniversary dates, August 6th and 9th in Hiroshima and Nagasaki respectively. She says that she will never forget a mid-morning minute of silence in Nagasaki, when every vehicle, including a passing streetcar, stopped in its tracks; people halted on stairs, in the midst of making purchases or talking to friends; and even the birds' songs were stilled!

Later in August, the Seinan Presbytery summer conference offered her, as theme speaker, the challenging opportunity to introduce peace concerns into Korean family and congregational life.

Since September, membership on the Peace and Human Rights Committee of the Fukuoka YWCA has provided another venue for focusing on these priorities, at the same time as a meaningful continuing link with this significant Christian organization nationwide. Because of the distance involved in travelling from Kokura to Fukuoka, a regular English teaching assignment was deemed impractical. Her only regular teaching is with a small group of neighbourhood women, Japanese and Korean together, but she hopes that some of the Lokura Church members will join in, giving an opportunity to discuss deeper life issues.

Beth reports that the aum cult terror tactics, which have mesmerized Japan for many months, have had a devastating effect on people's trust in religious organizations, including the Christian Church.

In the Kokura Church fellowship, she helps with the Church school, which was in need of revival and encouragement when they appeared on the scene. Gradually, since September, they have built a team of teachers committed to sharing their faith with imagination and relevance among young people in the church and the community. A children's program on December 23rd attracted 35 children from the neighbourhood elementary school to hear, for the first time, "the reason for the season," an encouraging start to the congregation's attempts to put down roots in the community.

A weekly study group on the Beijing Plan of Action, held at the Kitakyushu Women's Centre, has provided both a welcome language study challenge and valuable contact with women leaders in the community. Beth serves as facilitator for an extended hour of English-language discussion on these evenings.

Beth continues her ministry of hospitality to visitors to the manse in the old Kokura Church.

Muriel Barrington
Convener

Glen Davis
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 122nd General Assembly:

The past year has been a year of transition and steady growth for Crieff Hills Community (CHC), which serves as a retreat and conference centre for The Presbyterian Church in Canada. We remain indebted to the late Colonel J.B. Maclean for his inspiration and gift of property and bequest fund which have made our continuing existence possible.

Through the continuing dedication and efforts of our staff and volunteers, we continue to serve our many stakeholders, providing Christian education, instruction and retreat facilities in an idyllic setting—*“a place apart ... to come together.”*

OUR TRANSITION

Continuing with the work commenced last year, based mainly on the operations audit conducted in May 1994, we are pleased to report the following related achievements:

1. implementation of a new board governance strategy (Carver Model for not-for-profit organizations) due to be completed by July 1, 1996;
2. the appointment of Co-Directors (Administration and Development);
3. substantial restructuring and realignment of major committees to serve as working groups under the direction of the Co-Directors;
4. completion of an overview Strategic Management Plan for the guidance of staff and volunteers; and
5. an upgrading and expansion of administrative facilities and systems to serve better our future endeavours.

Within the parameters of our Strategic Management Plan, and the policies being developed as part of the Carver-inspired board governance system, we have initiated the design and implementation of several initiatives for growth.

STAFF

Under the leadership of the Co-Director: Development, the Rev. Bob Spencer, we have set stretching goals for market and program expansion, community outreach and fund-raising, all of which will raise and sustain our profile as the Conference and Retreat Centre of choice for all our various stakeholders. Bob has visited various congregations and presbyteries, presenting day-long showcases of programs offered for elders and/or managers. Investigations have been started to seek out the opinions and needs of congregations and individuals that can be addressed by CHC. Plans are underway to provide a stable financial base for our programs. He has also defined contact and relationship-building programs which will be initiated through the coming year.

The Rev. Greg Sumner, our Co-Director: Administration, has led a comprehensive program for upgrading and renewal of our administrative facilities, staff team building, and associated business management systems. Since his appointment in May 1995, he has worked closely with each of our supporting committees and will be a key player in the restructuring of operations to meet future growth demands.

Among our loyal staff, we have seen one retirement, Mrs. Muriel Mast, after 18 years of dedicated service, and one new appointment, Mr. Rick Cotter. We also wish to recognize and express our gratitude for the 20 years of devoted contribution by the Rev. Bob Spencer and his wife Maureen who closely supported the work. Maureen is no longer part of the staff of CHC. In the past year her position was discontinued.

The continuing work of all other key staff, often under difficult circumstances, has been exemplary. They are adapting to a new team-based organizational structure with obvious enthusiasm. All staff have responded particularly well to the challenge of increased productivity, efficiency and autonomy, and it is our intention to continue to invest in their development and well-being.

VOLUNTEERS

We would like to expand our use of the talents, skills and gifts of time offered by many people through volunteerism. We have developed a master list of projects and tasks that might be

adopted by individuals and groups to assist with the care of our beautiful premises at minimal cost.

During this past year we have celebrated the official opening of our latest Retreat Home, The Robert Yeats House. This distinctive building has been constructed with significant help in the form of both volunteer labour and financial contribution from members of St. Andrew's Presbyterian Church, Kitchener, along with help from other churches and individuals. This beautiful facility will suit retreats for four to six people, and offers a large living room for day meetings.

We have been blessed by the willing help of a number of individuals, youth groups and the John Howard Society over the past 12 months. There is room for more volunteer contributions, and we encourage others to work with us as we build people and programs for the future.

PROPERTY

The emphasis remains on responsible stewardship and on the effective use of our existing facilities for the greater glory of God. Crieff Hills Community has been used by several national committees of The Presbyterian Church in Canada, which we construe as an expression of confidence. We look forward to meeting any and all future needs, and to becoming the Conference and Retreat Centre of choice.

Recommendation No. 1 (adopted, p. 43)

That congregations and presbyteries be requested to participate actively in a full needs assessment related to laity education and retreats that can be provided by Crieff Hills Community.

Recommendation No. 2 (adopted, p. 43)

That congregations consider funding Laity Education programs through Crieff Hills Community by providing funds for such activities at Crieff Hills Community or by setting up such a fund within their own congregational budget.

Recommendation No. 3 (adopted, p. 43)

That sessions be encouraged to hold an annual weekend retreat for spiritual growth and community building, among elders and other leaders, at a residential retreat centre in their area, or at Crieff Hills Community for those in southern Ontario.

David E.C. Huggins
Convener

NOMINATIONS FOR MODERATOR - 1996

Evelyn M.I. Carpenter	Pictou
John D. Congram	Pickering, East Toronto
Tamiko Corbett	Quebec, Waterloo-Wellington
Gardiner C. Dalzell	West Toronto
Jean Davidson	Montreal, East Toronto, Oak Ridges
J. Karl English	Niagara, Calgary-Macleod, Vancouver Island
John C. Ferrier	Assiniboia, Northern Saskatchewan
Leslie R. Files	London
Stephen A. Hayes	Algoma-North Bay
Terrence D. Ingram	London
Alexandra Johnston	Niagara
Philip J. Lee	Assiniboia, Northern Saskatchewan
Wallace I. Little	Winnipeg
Grant R. MacDonald	Halifax-Lunenburg, Waterloo-Wellington
P. A. (Sandy) McDonald	Cape Breton
D. Lawrence Mawhinney	Halifax-Lunenburg
Ian S. Rennie	Barrie
Peter D. Ruddell	Brampton, Barrie
Charles A. Scott	Westminster
Stanley D. Self	Kingston, Oak Ridges, Temiskaming
Wilma Welsh	Pickering, Brandon, Kootenay
Garth B. Wilson	Kamloops

PENSION BOARD

To the Venerable, the 122nd General Assembly:

There was one meeting of the Pension Board, held on May 6, 1996, which included a joint meeting with the Trustee Board.

Following this report are schedules that set out:

APPLICATIONS TO RECEIVE RETIREMENT BENEFITS

1995		1996	
May	Ms. Geneva B. Firth Mrs. June D. Johnston Rev. Brant Loper Mrs. Enid E. Sills	January	Rev. David J. Crawford Rev. Larry Jackson Rev. Willard Pottinger
June	Rev. W.D. (Biff) Jarvis Mr. William J. Kerr Dr. J.J. Harold Morris	February	Rev. A.M. McCombie Rev. Frank Gillespie Rev. Lawrence Vlasblom
July	Rev. Lorand Horvath Miss Madeline E. Simmonds	March	Rev. Allan M. Duncan Rev. Wendall MacNeill Rev. Lucie A. Milne Rev. Malcolm E. Muth Mrs. Isabelle J. Scott
September	Rev. Ian S. Rennie	April	Rev. Christiaan Costerus
October	Mr. Lloyd J. Coleman Mrs. Nancy W. Mathewson Dr. James A. Thomson		
December	Mr. Clifford Johnson		

ANNUITANTS DECEASED

1995			
January 1	Mrs. Janet Duncanson	May 8	Rev. Harry Lennox
January 5	Dr. David W. Hay	May 10	Rev. W. George Lewis
January 18	Rev. Jean M. Cruvellier	June 16	Mrs. N. Elizabeth MacMillan
January 22	Mr. Donald B. MacDonald	June 22	Rev. William Wallace
January 22	Rev. Glenn A. Noble		
January 26	Rev. Alex R. Joshua	July 14	Mrs. Margaret Robertson
February 5	Mrs. B.V. McLean	July 31	Rev. Philip Sharren
February 9	Rev. R.A. Sinclair	August 3	Rev. A. Norman McMillan
February 18	Rev. A. Ronald Davidson	August 28	Rev. Stanley Gentle
February 19	Mrs. Greta Adams		
February 25	Rev. Aubrey Hancock	Sept. 20	Rev. William S. Bell
March 21	Mrs. Christine Johnson	Nov. 19	Rev. Thomas A. Pollock
March 21	Mrs. Dorothy MacKay	Nov. 21	Rev. Max Putnam
March 28	Rev. Walter J. Jackson	Nov. 27	Rev. James S. Roe
April 1	Mrs. Elizabeth Kennedy	Dec. 3	Rev. H.A. Hadjiantoniou
April 15	Mrs. Caroline Fulton	Dec. 3	Rev. R. Malcolm Ransom
April 16	Rev. William H.T. Fulton		
April 21	Rev. J.C. Eldon Andrews		
April 26	Rev. Alexander S. Renton		
1996			
February 12	Rev. Stanley Andrews		
April 16	Rev. John S. McBride		

ACTIVE MEMBER DECEASED**1995**

September 28 Rev. Robert C. Mathewson

This detail had been, for the recent few years, included in the report to the now terminated Service Agency.

INVESTMENTS

Canada Life reported to the joint Pension Board and Trustee Board meeting that year end market values were:

Bonds		\$31,289	40.3%
Equities	- Canadian	26,374	34.0%
	- Foreign	14,781	19.0%
Cash		<u>5,186</u>	<u>6.7%</u>
Total		\$77,630	100.0%

The Trustee Board continues its policy direction and oversight of the portfolio management.

BEQUEST FUND

As directed by earlier General Assemblies (103rd, 113th and 119th), a separate fund has been maintained from which supplemental benefits are paid to the retired plan members who receive little or no Canada and Quebec Pension Plan benefits. These payments were continued at the established level in response to the Assembly's directive that any fund shortfall "be made up from the general fund of The Presbyterian Church in Canada, or other funds available to the Pension Board". At December 31, 1995, the fund was reduced to \$25,766, with income for the year being only \$7,334 while benefit payments were \$110,563. Fortunately, a bequest of \$131,250 was received early in 1996 making the 1996 anticipated payments of \$110,604 possible.

We have determined that the main funds of the Pension Plan may not legally be used for these supplementary payments. Therefore, in the absence of further bequests or gifts, there will be a call on the general funds of the Church. We encourage all individual members of the Church, presbyteries and sessions to support this Bequest Fund, in its work for these worthy beneficiaries.

OVERTURE NOS. 6 AND 8, 1996 (pp. [478](#), 479)

Both Overture Nos. 6 and 8, 1996 request that retirement be allowed at age 60 without penalty to Pension benefits.

The Pension Board reports the response given at the 119th General Assembly to similar Overture No. 1, 1993.

- a) The plan provides for a member to draw his/her pension anytime between age 55 and 71. The longer commencement of pension is delayed, the greater the inflows the plan receives of contributions from members, funding from the congregations and the national funds of the church, and the investment income of the plan. This, combined with the fact that retirement at earlier ages leads to pensions being paid, in the normal course of events, for a longer period of years, actuarially dictates that equity require that pensions be lower at the earlier years.
- b) No member will be a participant in the plan and contribute without receiving enhanced benefits for each year of membership.
- c) Should circumstances of disability dictate or suggest retirement at an earlier age, the disability income programme of the Church would alleviate the impact of a lower pension.
- d) The funding of the pension plan of The Presbyterian Church in Canada is different than that for business and professional groups generally. The funding of the pension plan by the

congregations is not earnings related, but flows as a consequence of their level of congregational givings.

- e) While some business and professional Pension Plans have a target retirement age of earlier than 65 years, it is the opinion of the Pension Board that 65 is, in general, the most common “normal” retirement target age.
- f) It has been the attempt of the Pension Board over the years to balance the improvements of the Pension Plan for professional church workers, as fund performance makes possible, without increasing the level of funding required from the various sources in such a way as to take into account all of the constituents involved in the plan. This has included enhancing pension already in the course of payment to retirees, increasing prospectively the pension for participants still active, and maintaining the fund in an actuarially sound financial condition.

We would add:

- (a) That we are advised by our Actuary that the reduction calculation is fair and a slight advantage to early retirees when compared with the actual costs.
- (b) That a general lowering of “full benefit” target retirement to an age of 60 would have a profound impact on the finances and soundness of the plan and fund.

Recommendation No. 1 (adopted, p. [24](#))

That the prayers of Overture Nos. 6 and 8, 1996 not be granted, and that the intent of these Overtures be considered in the ongoing review and recommendations anticipated by Recommendation No. 1 of the Special Committee re Pension Funding.

OVERTURE NO. 7, 1996 (p. [478](#))

Overture No. 7, 1996 requests that a review of the Pension Plan be taken in order to improve benefits. While the Pension Board is not in possession of information to support some of the statements that the preamble of the Overture makes, we agree that ongoing review and recommendation of the Pension Plan should include most of the points made in this Overture.

Recommendation No. 2 (adopted, p. [24](#))

That Overture No. 7, 1996 be referred to the group given the responsibilities set out in Recommendation No. 1 of the Special Committee regarding Pension Plan Funding, if such Recommendation is adopted, or referred to the Pension Board for consideration and recommendation to the 123rd General Assembly.

SPECIAL COMMITTEE RE PENSION PLAN FUNDING

We concur in the views expressed by the Committee that an “ongoing review and recommendation of the total benefit and pension package for employees” is required. The mandate established at the time of Restructuring assigned the responsibility for pension matters to the Pension Board, and the responsibilities previously mandated to the Pension Board for benefits were assigned to the now terminated Service Agency.

The composition of the Pension Board is nine appointed members with substantial experience in employee benefits, consulting actuarial, accounting, finance, human resource management, as well as representatives from active and retired plan members. Additionally, the Convener of the Trustee Board and the Chief Financial Officer are members. There is a wide geographic coverage. We believe that the Pension Board is well suited to carrying out the ongoing review recommended by the Special Committee, with our knowledge, experience and skill, and are willing and able to undertake this task.

Recommendation No. 3 (reworded and adopted, pp. [24](#), [25](#))

That the Pension Board be instructed to carry out the ongoing review and recommendation process set out in the Special Committee’s Recommendation No. 1.

We concur in the Special Committee’s Recommendations Nos. 2 and 3.

ACTUARIAL VALUATION

As is required by the various regulatory regimes under which the Pension Plan operates, and consistent with past practice, an Actuarial Valuation of the Pension Plan was conducted by Eckler Partners Ltd. as of December 31, 1995. Their Actuarial Report dated May 3, 1996, follows and is part of this report. Before commenting on the results of this examination the Pension Board commends Eckler Partners, Ltd. and particularly their associate, John Pettigrew, FFA, FCIA, for their service, skill and acumen. They have been prompt, attentive and wise in their attention to the fund. This examination discloses that the Pension Fund, as a result of good investment conditions, cautions benefits exchanges and the current period of compensation restraint, is in healthy condition with a surplus in the twenty-seven million dollar range (\$27,000,000). To understand the sources of this surplus your attention is directed to pages 419-20 of the Eckler report.

This surplus provides a margin of safety against future adverse performance of the fund assets, the opportunity to protect retirees from the erosion of their pensions by inflation, and some flexibility to support future plan changes.

INFLATION INCREASES

Substantial increases were made as of the January 1, 1993, to pensions being paid and increases based on inflation were made in 1994 and 1995. We believe that such increases should be continued, subject to other demands on the fund, over the next few years. It has been the past practice to make ad hoc increases to pensions being paid based on the results of the triennial Actuarial Valuation on the authority of the General Assembly in the following year. Since the valuation process takes some months this has meant that the time for analysis consideration of alternatives and recommendations to the General Assembly has been very compressed and precluded as much explanation as is desirable. We are therefore proposing that this General Assembly consider inflation increases for four years. This will permit the normally scheduled 1998 year end Actuarial Valuation results to be more fully considered and proposals brought to the 125th General Assembly in 2000.

Our recommendation for inflation increases, anticipates that the average will be 2.5 percent per annum over the four year period. The impact on the fund would be to consume under four million dollars of the surplus. We propose an accumulative upper limit of 3 percent on these increases, which if incurred would cost under five million dollars. Such changes would leave ample surplus in the fund for safety and future flexibility. The following recommendation has been discussed with the Trustee Board and at their meeting on May 6, 1996; they concurred that it be presented to the General Assembly.

Recommendation No. 4 (adopted, p. 24)

That pensions in course of payment to retirees be increased as of January 1 in each of 1996, 1997, 1998 and 1999 by the increase in CPI at August 31st in each of the previous years; with a cumulative maximum of 3 percent per annum.

Kenneth Mader, FCA
Convener

ECKLER PARTNERS LTD.

**ACTUARIAL REPORT
TO THE PENSION BOARD ON THE
PENSION PLAN OF THE PRESBYTERIAN
CHURCH IN CANADA
as at December 31, 1995**

I. INTRODUCTION

We were instructed to perform a valuation of the Pension Plan of the Presbyterian Church in Canada as of December 31, 1995, in accordance with Section 17.3 of the Constitution governing the plan and in accordance with the requirements of the Pension Benefits Act of Ontario.

Our previous valuation was completed as of December 31, 1992.

II. HISTORY OF THE PLAN

The General Assembly of The Presbyterian Church in Canada adopted the present earnings-related pension plan on January 1, 1974 to provide pension and ancillary benefits for plan members. The Plan was merged with the Retirement Fund for Church Employees effective January 1, 1987, and all the assets and liabilities under the Retirement Fund were transferred to and assumed by the Plan as of that date.

The pension formula under the Plan was substantially revised effective January 1, 1990 to base pensions on a member's 5 year average pensionable income. The effects of that revision were included in our previous report.

Since our previous valuation, the General Assembly has approved the following pension increases for retired members:

1. Varying percentage increases effective from January 1, 1993 depending on the year of retirement (these range from 50% for retirement in or before 1973 to 1% for retirement in 1992).
2. Further increases effective January 1, 1994 and January 1, 1995 equal to the increase in the Consumer Price Index (August to August), subject to a maximum of 5% in any year [*NOTE: In practice, the increases actually provided were 1.7% and 0.2% as of January 1, 1994 and 1995 respectively*].

A summary of the main provisions of the Plan as of December 31, 1995 is included as Appendix A of this report.

III. DATA

The valuation was based on data provided by the administrative staff of the Church. We subjected this data to such tests of reasonableness, accuracy and consistency with the data used in the previous valuation as we considered necessary and, after making certain adjustments, were satisfied that the data was adequate for the purposes of the valuation. The data is summarized in Appendix B.

IV. ACTUARIAL ASSUMPTIONS AND METHODS

The actuarial assumptions and methods used in the valuation are summarized in Appendix C. These are exactly the same as those used in the previous valuation as of December 31, 1992. The actuarial assumptions are deliberately conservative in order to (a) minimize the risk that possible future adverse experience could cause an increase in the required employer contribution rate, and (b) provide a margin for emerging surpluses in future valuations, which could be utilized to increase pensions on an ad-hoc basis.

Pensions for retired members have been purchased through annuity contracts with Canada Life. Consequently, liabilities for retired members are not included in this valuation. As a result, there is no specific allowance in this valuation for future pension increases for existing retired members. [*The margin for surpluses referred to in the previous paragraph relates to active and paid-up members only.*]

V. VALUATION RESULTS

Based on the data and actuarial assumptions and methods referred to above, the actuarial balance sheet of the Plan as of December 31, 1995 is as set out in Appendix D. This Appendix also shows comparative figures as of January 1, 1992, before taking into account the pension improvements effective as of such date.

The rates of contribution to the Plan are specified in its provisions and could not readily be increased. Accordingly, for the purposes of assessing the overall financial condition of the Plan and determining the amounts of benefit improvements which may be provided, it is appropriate to compare the sum of the value of the existing assets of the Plan, plus the present value of the expected contributions that will be made in the future on behalf of the existing active members, with the total present values of all benefits that are expected to be paid in the future to existing members and their beneficiaries plus future administrative expenses. The use of this method to determine the surplus available for benefit improvements ensures that, provided future experience

is not less favourable than the assumptions used in the valuation and provided that contributions continue to be made at the rates specified in the Plan, the Plan will be able to meet its expected obligations even if no additional members join the Plan in the future.

The actuarial balance sheet in Appendix D shows that on this basis, the value of existing assets exceeds the estimated liability for accrued benefits by \$18,656,000 and the present value of future contributions exceeds the present value of future benefit accruals and expenses by \$8,512,000, for a total estimated surplus of \$27,168,000. It should be noted that since the portion of the estimated surplus related to future service is based on an assumed total contribution rate of 15%, its amount is less certain than the portion of the surplus related to accrued service.

The derivation of the total estimated surplus is approximately as follows.

		(\$1,000's)
1.	Surplus at previous valuation with expected interest to December 1995	13,294
2.	Decrease due to pension increases effective January 1, 1993, 1994 and 1995	(9,072)
3.	Increase from "excess" contributions (i.e. difference between rates specified in Constitution and those required using valuation assumptions)	2,362
4.	Increase due to favourable experience from January 1992 to December 1995	
	- investments	
	- purchase of pensions	12,627
	- pensionable incomes	1,920
	- miscellaneous	5,605
		<u>432</u>
		20,584
		<u>27,168</u>

As discussed in Section IV, this valuation makes an implicit allowance for pension increases after retirement for active and paid-up members, by using conservative actuarial assumptions. However, no such allowance is made for future pension increases of existing retired members, since their pensions have been purchased from Canada Life. We have calculated that the additional liabilities as of December 31, 1995 that would be required to provide future increases of 3% per annum for existing retired members would be \$13,200,000. It may be felt prudent to retain some of the surplus revealed in this valuation for such increases.

VI. COMPLIANCE WITH REGULATORY REQUIREMENTS

a) Provincial Funding Requirements

For the purpose of reporting to the Pension Commission of Ontario in accordance with the requirements of the Ontario Pension Benefits Act, the actuarial surplus (or unfunded liability) should be determined on a basis that is independent of any rates of contribution specified in the provisions of the Plan. It is therefore necessary to determine the "normal cost" of the plan (i.e. the total rate of contributions required to finance currently accruing benefits). For this purpose we used the "attained age single premium" actuarial cost method, under which the actuarial surplus is defined as the excess of the value of existing assets over the liability for only accrued benefits (i.e. for service before the valuation date).

As shown in Appendix D, the estimated actuarial surplus under the Plan determined on this basis was \$18,656,000. The corresponding "normal cost" of the present plan is 12.4% of members' pensionable incomes (inclusive of members' contributions). As the Plan had an actuarial surplus and the "normal cost" is less than the actual rates of contribution to the

Plan, the solvency requirements of the Ontario Pension Benefits Act were being met (and in fact exceeded) as of December 31, 1995.

b) Maximum Eligible Contributions

The Income Tax Act and Regulations specify the maximum “eligible employer contributions” that may be made to a registered pension plan. In determining the maximum eligible contributions, allowance may be made for anticipated future increases in the level of pensions where it is reasonable to expect that such increases may be granted, even though the Plan does not contractually provide such increases.

Pensions in payment under this Plan have been increased regularly, following each actuarial valuation. We have determined that the pension increases provided under the Plan during the years since 1980 have been approximately equal to the increase in the Consumer Price Index during that period. Thus, for the purpose of determining the maximum eligible employer contributions, it is reasonable to anticipate future pension increases at roughly the full increase in the Consumer Price Index. To estimate the financial position of the Plan on that basis, we assumed increases in the C.P.I. of 3% per annum.

We estimate that taking account of such anticipated pension increases after retirement for all active, paid-up and retired members, the Plan would have an unfunded liability of \$14,439,000 as of December 31, 1995 with respect to benefits accrued up to that date. In addition, the “normal cost” would increase to 16.5% of members’ pensionable incomes.

Thus, the maximum employer contributions that may be made to the Plan from January 1, 1996 to the date of the next actuarial valuation, taking into account anticipated pension increases after retirement, are 16.5% of members’ pensionable incomes plus additional amounts not exceeding \$14,439,000.

c) Solvency Valuation

In addition to the going concern valuation presented above, the Ontario Pension Benefits Act requires an actuary to report on a solvency valuation of the Plan. A solvency valuation is an investigation of the financial condition of the Plan assuming it had been wound up on the valuation date.

We have not prepared a formal solvency valuation of the Plan as of December 31, 1995. However, we have analyzed the factors that account for the differences between the going concern liability and the solvency liability, and we have concluded that the solvency liability is significantly lower than the going concern liability. This is primarily due to the fact that the going concern valuation is based on an actuarial cost method which anticipates the effects of future salary increases, whereas the solvency liability is based only on salaries in effect prior to the valuation date.

Based on the above analysis, it is our opinion that there was no solvency deficiency as of December 31, 1995.

d) Summary

The rates of contribution to the Plan are specified in the Constitution and are approximately equal to 15% of members’ pensionable incomes (inclusive of members’ contributions). Contributions at the above rates exceed the minimum requirements of Ontario pension legislation and are less than the maximum permissible contributions allowed under the Income Tax Act.

Our actuarial opinion required under the Plan for the purposes of the Ontario Pension Benefits Act and the Income Tax Act is included as Section VIII of this report.

VII. SUMMARY OF RESULTS

1. The plan is in sound financial condition, having a total actuarial surplus of \$27,168,000 as of December 31, 1995. Of this actuarial surplus, \$18,656,000 is with respect to service before December 31, 1995 and \$8,512,000 is with respect to future service of active members.

- Contributions to the Plan may continue to be made at the rates specified in the Constitution. These rates satisfy both the minimum funding requirements of Ontario pension legislation and the deductibility requirements of federal tax legislation.

Respectfully submitted,

John Pettigrew, F.F.A., F.C.I.A.

Magdalena S.M. Chow, A.S.A.

VIII. ACTUARIAL OPINION

This actuarial opinion forms a part of the actuarial report on the Pension Plan of the Presbyterian Church in Canada as of December 31, 1995. This Plan has been assigned Registration No. 0368902 by Revenue Canada, Taxation and by the Pension Commission of Ontario.

- The purpose of the report was to prepare actuarial estimates of the funded position of the Plan as of December 31, 1995, as well as the relationship between the projected contributions that will be made to it, at the rates specified in the Constitution governing the Plan, and the amounts needed to meet the funding requirements of the Plan for the period from January 1, 1996 to the effective date of the next valuation (which will be due to be made not later than as of December 31, 1998) in such a manner as to comply with applicable legislation.
- The required employer normal cost contributions under the Plan (including administrative expenses) for the period referred to above are 12.4% of members' pensionable incomes less members' required contributions.
- The Plan was fully funded as of December 31, 1995, having an estimated actuarial surplus of \$18,656,000.
- The Plan did not have a solvency deficiency as of December 31, 1995.
- The value of the Plan assets would be greater than the actuarial liabilities if the Plan were to be wound up as of the valuation date.
- The maximum eligible employer contributions during the period, taking into account post-retirement pension increases that may reasonably be expected to be provided, are (i) 16.5% of members' pensionable incomes less members' required contributions, plus (ii) additional amounts not exceeding \$14,439,000.
- The Plan does not have an actuarial surplus that exceeds the amount permitted to be disregarded pursuant to paragraph 147.2(2)(d) of the Income Tax Act.
- In my opinion, the contributions that will be made to the Plan in accordance with the Constitution governing the Plan will be sufficient to meet the funding requirements set forth in item 2 above and will not exceed the amounts referred to in item 6.
- In my opinion:
 - the data on which this report is based are sufficient and reliable for the purpose of the valuation;
 - the assumptions are, in aggregate, appropriate for the purpose of the valuation; and
 - the methods employed in the valuation are appropriate for the purpose of the valuation.Nevertheless, emerging experience differing from the assumptions that I used will result in gains or losses, which will be revealed in future valuations.

10. This certificate and report have been prepared and this opinion given in accordance with accepted actuarial principles.

John Pettigrew, F.F.A., F.C.I.A.

APPENDIX A

Summary of Pension Plan Provisions as of December 31, 1995

Effective Date

The present plan came into effect on January 1, 1974, superseding a number of previous plans.

Eligibility

Ministers, missionaries, professors, graduates of Ewart College, executive staff of the Church and salaried employees of the Church or a congregation are eligible to become members of the Plan provided they are in pensionable service with an eligible employer.

Contributions

Participating employers remit contributions in accordance with a formula specified in the Constitution, which is approximately equivalent to 15% of members' pensionable incomes. Of this amount, 5% of pensionable income is contributed by the member. For the purposes of the Plan, "pensionable income" includes a housing allowance provided by the employer, and is subject to a maximum in 1995 of \$36,600 in a full year.

Retirement Date

A member may retire on an unreduced pension at age 65 or over.

A member aged 55 or over may retire on a reduced pension, with his accrued pension being reduced by 0.5% for each month by which his age at retirement is less than 65.

A member who defers retirement beyond age 65 continues to make contributions to the plan and receives an actuarially increased pension on his actual retirement date.

Retirement Pension

The annual pension payable to a member on normal retirement is equal to:

- (i) 1.5% of the Average Maximum Pensionable Income; multiplied by
- (ii) the member's Average Pensionable Income Ratio; multiplied by
- (iii) the member's Pensionable Service, where

Average Maximum Pensionable Income is the average of the maximum pensionable incomes (as set each calendar year by the General Assembly) in the year of retirement and the preceding 4 calendar years;

Average Pensionable Income Ratio is the average ratios of the members' pensionable income to the maximum pensionable income in any 5 calendar years (not necessarily consecutive);

Pensionable Service is the period of service during which the member make contributions to this Plan or any other plan of the Church (including the period prior to 1974 during which the Retirement Fund for Church Employees provided benefits on a money-purchase basis). It also includes (i) any service with an employer which is recognised under an agreement with the Church, (ii) eligible service as a full-time doctoral student and (iii) eligible back service in respect of a previous period of pensionable service.

The pension payable to a member who was a contributor on December 31, 1989 is subject to a "grandfathered" minimum equal to the amount that would have been payable under the provisions in effect on December 31, 1989 (i.e. the pension accrued under the previous formula as at December 31, 1989 plus 2% of total pensionable income after December 31, 1989).

The normal form of pension is payable for the member's lifetime with 67% of the pension continuing to the member's surviving spouse after his death. Optional forms of pension are available on an actuarial equivalence basis.

Disability Pension

A member who becomes totally disabled is entitled to a disability pension equal to the member's full accrued pension.

Surviving Spouses' Benefits

The surviving spouse of a member who dies before or after retirement is entitled to a pension equal to 67% of the member's accrued pension, subject to a minimum of \$1,502 per annum, payable until the spouse's death.

Children's Benefits

A surviving spouse with dependent children is entitled to an annual pension of \$616.81 for one child, \$1,110.26 for two children, \$1,542.02 for three children, plus \$308.41 for each additional child, payable until the child reaches age 18 (age 21 if attending school or university). Higher benefits are payable to the child's guardian in the event of the death of both parents.

Minimum Death Benefits

A minimum death benefit is payable on the death of a non-retired member equal to:

- a) the member's contributions made up to December 31, 1986 with interest, plus the value of the member's accrued pension entitlements after December 31, 1986; less
- b) the value of the surviving spouse's pension and/or children's pension payable in respect of the member.

Termination Benefits

A member whose employment terminates after completing two years of plan membership or five years of pensionable service is entitled to a deferred pension commencing at age 65 equal to the pension accrued up to the date of termination. The amount of deferred pension is also subject to the minimum requirements of provincial pension legislation.

Such a member may elect to leave his pension entitlements in the fund ("paid up" member) or, if he is under age 55, transfer the value of his pension entitlements to a subsequent employer's pension plan, to an individual RRSP or to purchase a lifetime pension. A "paid up" member may elect to retain entitlement to pre-retirement spouse and children's pensions by paying premiums equal to 3% of the paid up pension (minimum \$60 per year).

Any other terminating member is entitled to a refund of his contributions with interest.

Special Provisions for Employees in Various Provinces

Notwithstanding the other provisions of the Plan, special provisions for compliance with pension legislation in provinces other than Ontario apply to members employed in those provinces.

Administration

The administration of the plan is the responsibility of a Pension Board consisting of members appointed by the General Assembly.

APPENDIX B
Summary of Membership Data

Active Members

	Age nearest birthday	Number of members	1995 pensionable income		Years of pensionable service	
			\$	\$		\$
Males	15-19	1	22,792		.75	
	20-24	1	34,550		2.62	
	25-29	9	261,987		16.00	
	30-34	51	1,660,919		218.41	
	35-39	77	2,570,609		640.51	
	40-44	95	3,204,628		1,016.67	
	45-49	94	3,222,480		1,162.74	
	50-54	82	2,886,061		1,507.00	
	55-59	84	2,932,622		1,841.95	
	60-64	81	2,795,805		2,225.00	
	65-59	30	1,001,022		838.41	
70-74	3	68,358		225.63		
Total Males		608	20,661,832		9,695.69	
Females	20-24	1	17,006		1.50	
	25-29	1	25,406		.5	
	30-34	27	819,722		142.17	
	35-39	31	897,937		223.29	
	40-44	36	1,182,928		396.74	
	45-49	35	1,033,213		285.28	
	50-54	39	1,284,104		388.80	
	55-59	35	1,078,934		383.87	
	60-64	22	716,786		244.05	
	65-69	8	199,542		109.11	
	70-74	2	43,526		120.11	
Total Females		237	7,299,104		2,295.39	
Total Actives		845	27,960,936		11,991.08	
Average attained age:			males	48.6		
			females	47.3		

Paid-Up Members

	Age nearest birthday	Males		Females	
		Number of members	Accrued annual pension	Number of members	Accrued annual pension
			\$		\$
Paying	35-39	1	2,658	-	-
	40-44	3	7,012	1	652
	45-49	4	13,813	-	-
	50-54	3	21,140	-	-
	55-59	8	39,792	-	-
	60-64	5	32,795	1	1,296
	65-59	2	8,770	-	-
Total		26	125,979	2	1,948
Average attained age:			54.5		52.0

Non-Paying	25-29	-	-	1	806
	30-34	5	7,651	6	7,435
	35-39	13	22,187	18	34,382
	40-44	26	78,025	22	66,919
	45-49	16	61,518	9	23,056
	50-54	21	83,452	10	16,445
	55-59	22	72,780	12	35,587
	60-64	17	51,237	9	35,564
	65-69	1	1,395	-	-
Total		121	378,245	87	220,194
Average attained age:			49.2		45.9

Retired Members

Age nearest birthday	Males		Females	
	Number of members	Accrued annual pension	Number of members	Accrued annual pension
		\$		\$
45-50	-	-	1	6,136
50-55	-	-	3	19,761
55-60	1	5,543	3	25,122
60-65	18	124,818	15	90,099
65-70	88	959,384	48	260,360
70-75	89	966,354	50	321,342
75-80	76	712,083	64	332,548
80-85	67	596,692	45	242,750
85-90	20	155,052	35	220,121
90-95	5	55,699	17	127,091
95-100	1	11,202	4	32,475
	365	3,586,826	285	1,677,805
Average attained age:		74.7		76.7

NOTE: Pensions for retired members have been purchased from Canada Life. The above data was provided directly by Canada Life.

APPENDIX C Actuarial Assumptions and Methods

Investment Return

We assumed an investment return of 6% per annum, net of investment expenses.

Salary Increases

General salary increases of 4% per annum, plus seniority increases in accordance with the following table.

age	salary index
25	0.780
35	0.880
45	0.980
47 and over	1.000

Mortality

1971 GAM Table rated down 2 years in age before retirement, after non-disability retirement, and for spouses. We assumed that future disability retirees will have the same life expectancy after retirement as members of the same sex retiring at age 65.

Retirement

We assumed that all members aged less than 65 on the valuation date will retire at age 65, and that members over the age of 65 will retire immediately.

Disability

We assumed annual rates of disability retirement for male and female members in accordance with the following table.

age	rate of disability retirement
30 and under	0.0000
35	0.0006
40	0.0011
45	0.0016
50	0.0026
55	0.0042
60 and over	0.0130

Termination of Membership

We assumed that all members would continue in employment until death or retirement.

Administrative Expenses

We assumed that non-investment expenses charged to the fund in each future year will equal 0.4% of total pensionable incomes.

Miscellaneous Assumptions

We assumed that 90% of members who die before retirement will be married, and that the same percentage of retiring members will be married. We further assumed that, on average, wives will be three years younger than husbands.

Retired Members

Pensions for retired members and their surviving spouses and dependent children are bought from an insurance company at the date of the members' retirement or death. Existing pensions in payment on the valuation date are not therefore carried as liabilities of the plan in the actuarial balance sheet.

Asset Valuation

Assets were taken at market value, less of net capital gains in 1995 and plus of net capital losses in 1994.

The calculation of the adjusted asset value at December 31, 1995, determined from the audited financial statement after deducting the balance of \$25,766 held in respect of bequests (which is used to provide additional payments to certain pensioners and widows over and above payments provided from the pension plan) was as follows:

Market Value, December 31, 1995	\$80,744,933
Plus: One-third of net capital losses in 1994	1,805,453
Less: Two-thirds of net capital gains in 1995	(5,488,635)
Adjusted value of assets, December 31, 1995	\$77,061,751

Actuarial Cost Method

The actuarial opinion (Section VIII of this report) was prepared on the basis of the attained age single premium actuarial cost method with salary projection.

For the purposes of the actuarial balance sheet (Appendix D), future contributions on behalf of the present active members, at the expected average rates as provided in the Plan, together with the value of existing assets, were taken as assets of the Plan, and the present values of all future benefit payments to existing members and their dependents along with future administrative expenses were taken as Plan liabilities.

APPENDIX D**Actuarial Balance Sheet as of December 31, 1995**

	December 31, 1995			December 31, 1992
	For Accrued Service (\$1,000's)	For Future Service (\$1,000's)	Total (\$1,000's)	Total (\$1,000's)
Assets				
Assets on hand at market value	80,745 (3,683)	- -	80,745 (3,683)	62,222 (2,716)
Adjustment for capital gains				
	<u>77,062</u>	<u>-</u>	<u>77,062</u>	<u>59,506</u>
Value of future 15% contributions	-	56,098	56,098	62,689
Total Assets	<u>77,062</u>	<u>56,098</u>	<u>133,160</u>	<u>122,195</u>
Contingent Liabilities				
Liabilities for active members	54,820	-	54,820	53,354
- for accrued service	-	46,090	46,090	51,569
- for future services				
Liabilities for paid-up members	3,586	-	3,586	2,923
Liabilities for retired members	-	-	-	-
Liabilities for future administrative expenses	-	1,496	1,496	1,672
Total contingent liabilities	<u>58,406</u>	<u>47,586</u>	<u>105,992</u>	<u>109,518</u>
Actuarial surplus	<u>18,656</u>	<u>8,512</u>	<u>27,168</u>	<u>12,677</u>
	<u>77,062</u>	<u>56,098</u>	<u>133,150</u>	<u>122,195</u>

Kenneth Mader, FCA
Convener

PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 122nd General Assembly:

At the end of 1995, loans and guarantees of the Presbyterian Church Building Corporation stood at \$12,000,000.00. One new guarantee for \$250,000.00 was approved; repayment of principal amounted to \$1,300,000.00. This is the first year in which repayments exceeded new loans. Several congregations have found their building programs taking longer than anticipated, due to higher than expected costs and the approval requirements of the municipality.

The Church Extension Loan Fund stands at \$1,140,000, a slight drop from the previous year. One congregation redeemed a substantial amount in order to finance an expansion of its facilities. This fund supports new congregations across Canada in their first building. The interest rate currently being paid on new investments is 6 per cent.

The Corporation continues to assist retired servants of the Church in securing housing. This program, begun at the request of the 1972 General Assembly, with \$200,000.00 in seed money, has grown to include twelve homes, rented on a geared-to-income basis, for 22 retirees from the Atlantic to British Columbia. In addition, rental subsidies or mortgage assistance is provided to a further 15 retirees. All the operating costs are borne by the Corporation. The work of the General Manager has been greatly assisted by volunteers across the Church, who see that the houses are comfortable and maintained in good repair. On request, the General Manager is available to discuss retirement plans with ministers, missionaries and diaconal ministers.

The details of the Corporation's investment portfolio are available from the Corporation or Financial Services of The Presbyterian Church in Canada.

As requested by the 119th General Assembly, a full list of the Directors is reported below.

The Corporation would like to offer a word of caution to congregations planning a building program, and to the presbyteries responsible for approving such plans. A balance needs to be struck between the facilities that are required and the level of debt that is appropriate for a particular congregation. Presbyteries are reminded of their responsibilities as outlined in the Book of Forms section 200.8. The Corporation is available to both congregations and presbyteries to help in determining appropriate levels of indebtedness.

Recommendation No. 1 (adopted, p. [38](#))

That presbyteries, congregations and individual Presbyterians be encouraged to lend funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

Recommendation No. 2 (adopted, p. [38](#))

That congregations and individuals be encouraged to help the work of the Presbyterian Church Building Corporation by gifts of money or real estate for its housing program for retired ministers, missionaries, and diaconal ministers and their spouses.

NOMINATION FOR DIRECTORS

The By-laws of the Corporation provide that "Directors shall be elected annually by the General Assembly from nominees of the Directors."

Recommendation No. 3 (adopted, p. [38](#))

That Mr. Lloyd Caldwell, Halifax, Nova Scotia, Mrs. Joanne Instance, Winnipeg, Manitoba, Mr. Donald Carman, Oakville, Ontario, Mr. Thomas Thomson, Toronto, Ontario, and Mr. David Atkins, Kanata, Ontario, be elected Directors of the Presbyterian Church Building Corporation for the next four years and that Ms. Sheila Limerick, Toronto, Ontario be elected a Director of the Corporation for the next two years.

DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

The By-Laws of the Corporation state:

"... the number shall be not fewer than three nor more than twenty-one".

"Each director shall be elected for a term ending at the fourth annual meeting of the General Assembly of The Presbyterian Church in Canada after election."

"At least two-thirds of the number of directors holding office at any time shall be persons who are not clergy; and at least one representative from each Synod of The Presbyterian Church in Canada shall be a director at all times."

"Directors shall be eligible for re-election at the annual meeting of the General Assembly."

The Directors for 1995-1996 are:

Retiring in 1996:

Mr. L. Caldwell, Halifax, Nova Scotia

Mrs. J. Instance, Winnipeg, Manitoba

Mr. D. Carman, Oakville, Ontario

Mr. T. H. Thomson, Toronto, Ontario

Mr. D. Atkins, Kanata, Ontario

Retiring in 1997:

The Rev. Dr. J. Cameron, Merigomish, Nova Scotia
 Mr. R. Gartshore, Victoria, British Columbia
 The Rev. J. P. Morrison, Scarborough, Ontario
 Mr. R. Thomson, Montreal, Quebec
 Mr. G. Huggan, Don Mills, Ontario
 The Rev. Dr. R. G. MacMillan, Burlington, Ontario

Retiring in 1998:

The Rev. Dr. W. I. McElwain, St. Catharines, Ontario
 Mr. D. McKercher, Saskatoon, Saskatchewan
 Mr. J. B. Barbour, Toronto, Ontario
 The Rev. Dr. K. McMillan, Thornhill, Ontario

Retiring in 1999:

The Hon. R. J. H. Stanbury, Toronto, Ontario
 Mr. C. Manahan, Scarborough, Ontario
 Mrs. L. S. Kilgour, Edmonton, Alberta
 Mr. R. Merifield, Toronto, Ontario
 Mr. A. R. Grant, Calgary, Alberta

Richard J.H. Stanbury, Q.C.
 Convener

Ralph Kendall
 General Manager

PRESBYTERIAN RECORD COMMITTEE

To the Venerable, the 122nd General Assembly:

The 121st General Assembly gave approval to the *Presbyterian Record* to incorporate as a non-profit corporation. The Committee continues to move toward that goal with the hope that such action will put the magazine in a favourable position in dealing with the government and with Canada Post regarding postal rates.

A major financial concern during the past year has been the dramatic rise in the price of paper. Despite this, the Committee decided to maintain the present subscription rates for at least one more year. Rates for the Every Home Plan (EHP) have remained the same for six years.

Under the direction of the Record Committee, the small *Record* staff produces a magazine of superior quality in design, content and reader acceptability eleven times a year. It is no comfort to the Committee that all forms of print media share our concern about declining subscriptions. As of December 1995, the *Record's* circulation stood at 57,556. Four hundred and fifty-two congregations with approximately 46,000 subscribers receive the *Record* through the Every Home Plan. Four hundred congregations with approximately 9,000 subscribers receive it through our Club 50 Plan or by individual subscription. We regret that 18 congregations left the EHP in 1995 while only eight new members joined.

A readership survey was carried out during 1995. Three hundred and thirty-five people completed the form printed in the October 1995 *Record*. Surveys rarely provide new information. Ours confirmed that we have a dedicated, highly educated and mature readership. An obvious need is for the *Record* to attract younger readers. The Committee hopes the extensive content and design initiatives begun with the January 1996 issue will meet some of the present unmet needs.

Editor John Congram and members of the Presbyterian Record Committee continue to make a serious effort to represent, discuss and promote the magazine at every opportunity. The editor and two professional writers from the Committee led a weekend workshop at Crieff Hills Community, November 3-5, for those interested in writing for church or other publications. The *Record* conducts a workshop every two years. The Committee hopes this will inspire additional interest and support for the *Record* and help individuals contribute to improved communications in their congregations.

This year marks the 120th continuous year of publication for the *Record*. Special announcements and items will be featured in its pages throughout the year. A letter was mailed to the sessions of all congregations asking that they participate in this celebration in some way. Appreciation was expressed to those already on the EHP. Congregations not yet a part of this plan have been offered a special half-price introductory offer to join. The Committee believes the *Record* has made a positive contribution to the Church over the past 120 years but realizes its task lies in serving a changing Church and readership in the future.

The *Record* now has a small presence on the Internet in connection with the site of The Presbyterian Church in Canada (<http://www.presbycan.ca/>). The Committee is also exploring the idea of regional inserts in the magazine and is attempting to recruit foreign correspondents, especially in those countries where our Church has a presence.

It is essential to the health of the *Record* that presbyteries promote the *Record* within their bounds and encourage congregations to use one of the group plans. The Every Home Plan requires 80 per cent participation by households and costs \$9. The Club 50 Plan requires 50 per cent participation by households and costs \$11. The *Record* also provides special rates for student subscriptions (\$6 from October to April) and for new congregations, which receive the magazine free the first year.

We continue to provide the Talking *Record* free of charge to about 100 visually impaired people.

Once again, we ask presbyteries to remind congregations that General Assembly adopted a motion in 1985 that congregations contact the *Record* office before deciding to discontinue the EHP.

Ivor Williams
Convener

SPECIAL COMMITTEE ON THE CREATION OF THE HAN-CA PRESBYTERY

To the Venerable, the 122nd General Assembly:

PREAMBLE

The Special Committee re Overture Nos. 19, 21, 25, 26, 32, 34 and Petition No. 2 (Creation of the Han-Ca Presbytery) was established by the 121st General Assembly to study the above named overtures and petition, and make recommendations to the 122nd General Assembly. The overtures and petition asked the 121st General Assembly “to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca (Korean-Canadian) Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly.” This would be a non-geographic, pan Canadian Presbytery made up of Korean congregations of The Presbyterian Church in Canada.

The terms of reference for the Special Committee are found on page 69 of the Acts and Proceedings of the 121st General Assembly. The Moderator of the General Assembly named as members of the Committee: Theresa Han (Convener), Joyce Davis, William Middleton, Donald Smith, Stephen Kendall, Stanley Poon, and Paul Ryu, with a Clerk of Assembly as consultant. Theresa Han was unable to act as Convener and Cameron Brett was subsequently appointed to replace her. Desmond Howard was also added to the Committee.

PROCEDURES

The Committee met on six occasions, including a final meeting to share information with the leaders of the Korean congregations in the Toronto area. It received information provided by the Presbyterian Church (USA) describing its experience with non-geographic presbyteries, including two such Korean-American ones (Hanmi). It corresponded with all Korean congregations outside of the Greater Toronto area, inviting their commentary, ideas and suggestions. As well, a major part of the Committee’s work was devoted to interviewing a number of individuals representing a broadly based and diverse constituency within a variety of Korean congregations in the Greater Toronto region. Four of the individuals who were interviewed are also currently members of the Committee on Han-Ca Presbytery of the Korean Congregations Association which was largely responsible for the wording of the overtures.

The findings of this report are based largely on these interviews, supplemented by the information received from the Presbyterian Church (U.S.A.), the written responses of Korean congregations and individuals, the *Special Study For the Formation of Han-Ca Presbytery*, presented at the 1992 Korean Ministries Consultation, and *A Study and Research on Ministerial Leadership For Korean Congregations in Canada* by Dr. Andrew S.K. Lee.

FINDINGS

1. There is a desire on the part of our Korean sisters and brothers to be recognized, accepted and affirmed as an integral part of The Presbyterian Church in Canada in all aspects of its life, mission and government.
2. This recognition, acceptance and affirmation has yet to be fully experienced by our Korean colleagues.
3. While there is, at an individual level, evidence of a great deal of loyalty and good will toward The Presbyterian Church in Canada (proud to be a member of the PCC is the way one who was interviewed put it), at the congregational level there appears to be little sense of investment in or belonging to the larger church.
4. Language barriers, cultural differences and unfamiliar ecclesiastical practices and traditions are the chief causes of this feeling of isolation from The Presbyterian Church in Canada. Theological differences do not seem to be a major factor.
5. Many Korean congregations, in the interests of survival and securing their cultural identity, tend to be preoccupied with their mission to the Korean community. This intensifies the experience of isolation.
6. The Korean part of our Church experiences a sense of separation, not only from the non-Korean church, but within itself. Tensions exist between:
 - first and second generations,
 - Korean educated and Canadian educated ministers,
 - old ways and new styles,
 - those who seek a larger role for women in the Church, and those who prefer to maintain the traditional order,
 - those of a more conservative theological outlook, and those of a more liberal one, and so on.

While many of these things are, of course, not unique to Korean congregations, they all serve to exacerbate the fragmentation of the Church. Even without such tensions, it faces great challenges in creating a sense of unity among a relatively few, widely dispersed congregations.

7. Many Koreans also feel, in addition to the isolation, and partly as a result of it, a certain marginalization and powerlessness within The Presbyterian Church in Canada, especially at the Presbytery level. Participation in the court is limited by language and cultural factors. There is a perception that Canadian Presbyteries are sometimes insensitive to the Korean style of doing things. This creates particular difficulties when a non-Korean becomes Interim-Moderator of a Korean congregation.
8. The concept of a Han-Ca Presbytery, as a means of redressing this situation, is primarily clergy and elder derived and driven. Almost all Korean clergy support it to a greater or lesser degree. The support from some clergy, mostly but not exclusively younger ones, is frequently qualified by concerns about the timing, financing, duration, openness and leadership style of such a Presbytery.
9. The Korean lay membership has not been widely consulted on the matter of a Han-Ca Presbytery and appears to be largely indifferent to the matter.
10. Second generation Koreans have, by and large, not involved themselves in the discussions about a Han-Ca Presbytery, and those expressing an opinion tend to be less enthusiastic about it than first generation Koreans.

CONCLUSIONS

The Committee has heard a cry from the leadership within the Korean part of our Church. Though it is a loud cry, it is in some ways not an entirely unambiguous one, and touches upon the difficulty of agreeing on the nature of diversity and inclusivity and what, in our Church, is an appropriate balance between the two.

While the cry includes a clear demand to be recognized, accepted and affirmed as an integral part of the Church, at the same time it expresses an apparent desire to be granted special status within the Church. We hear a plea to be given the tools to enable Korean Canadians to take their rightful place as equal partners in the life and mission of the Church. Yet on the lips of some the plea includes a certain uneasiness that the very tools which are sought as a means of empowerment could conceivably lead to even greater disenfranchisement.

There are also a few who are less ambiguous. They see the whole idea of a special Han-Ca Presbytery as more a part of the problem than the solution to it. They are concerned that the creation of such a Presbytery could conceivably:

- drive an even larger wedge between Koreans and non-Koreans,
- make decisions about such issues as the place and role of women in the Korean church more susceptible to prevailing attitudes within the Presbytery than the policy of The Presbyterian Church in Canada,
- place young Canadian educated Korean ministers at a disadvantage when it comes to candidating for vacancies within an all Korean Presbytery,
- set back the integration of Korean congregations within the mainstream of the Church.

Those expressing these anxieties are not alarmists, nor are they suggesting that any of this will probably or inevitably happen. What they do suggest, however, is that the potential for such things would almost certainly increase in a Presbytery based on cultural and theological homogeneity.

The experience which the Presbyterian Church (USA) has had with non-geographical Presbyteries, which in some respects appears to be positive, is not necessarily directly transferable to the Canadian Church. Our situation is not merely an extension of the American one. The past development and present circumstances of Korean congregations are sufficiently divergent in each country to serve as a caution against simply extrapolating the American data and applying it uncritically to our setting. Things like the sheer size of the Korean portion of the church in the United States and the much longer history of Korean immigration there make their circumstances much different from ours. Moreover, not all Korean congregations in the Presbyterian Church (USA) have chosen to align themselves with the Hanmi Presbyteries. Evidently the approval and acceptance of such an arrangement among Korean congregations in the Presbyterian Church (USA) is not unanimous.

The Committee's conclusions, then, are based on three major considerations:

1. The opinion of virtually all of those it interviewed that it is a matter of considerable urgency that our Korean congregations be encouraged to have a greater sense of ownership in The Presbyterian Church in Canada. Nothing short of some significant, far reaching, courageous and creative act is required on our part in order to more fully embrace the Korean community within the larger Church.
2. The concerns of those who are fearful that the creation of a Han-Ca Presbytery could have precisely the opposite effect. In addition to the concerns already mentioned, they raise important logistical matters about the financing and organization of such a far flung Presbytery. And then there is the question of how such a Presbytery could adequately exercise its nurturing and pastoral role among congregations so widely scattered.
3. The Canadian Presbyterian tradition of taking seriously our theological distinctiveness while at the same time allowing for and encouraging as much latitude and diversity as possible within the parameters set by our confessions and polity. In formulating a response

to the concerns raised by the overtures, the Committee has sought to honour such a tradition.

With these considerations in mind, the Committee recommends an alternate way.

It is a way neither of maintaining the status quo nor of supporting the proposal of the overtures.

It is a way which seeks to take seriously the cry of our Korean colleagues without creating a “church within a church”.

It is a way which seeks to honour and promote the unique and distinctive contribution of the Korean church and at the same time maintain and respect the oneness of The Presbyterian Church in Canada.

It is a way which acknowledges that without the gifts, faith and vitality of our fellow Korean believers The Presbyterian Church in Canada would be intolerably impoverished.

It is a way which believes that neither assimilation nor isolation are responses which are adequate or compatible with our understanding of the gospel and our tradition as a confessional inclusive Reformed church.

It is a way which is committed to diversity but not division, unity but not uniformity.

It is a way which the Committee sincerely believes goes beyond the proposal for a separate Han-Ca Presbytery in addressing the concerns raised.

Recommendation No. 1 (amended and adopted, pp. [50](#), [51](#))

That the reply to the overtures and petition re the creation of the Han-Ca Presbytery in the following terms:

That the mandate of the Special Committee on the Han-Ca Presbytery overtures and petition be extended and its membership enlarged to include broadly based representation from Korean congregations appointed by the General Assembly so that it might initiate, develop and present to the 123rd General Assembly a proposal that would include, but not necessarily be restricted to, the following:

1. The designation of two Presbyteries in the area of largest concentration of Korean congregations (Pacific coast and central Canada) as special “bilingual” and “bicultural” Presbyteries with respect to the Korean presence in our Church. This would take place in consultation with the Presbyteries being considered for such a designation.
2. An invitation to our Korean congregations to voluntarily join one of these two Presbyteries.
3. The formation within these Presbyteries of a semi-autonomous Korean caucus with considerable authority and empowerment to conduct its own internal affairs within the parameters permitted by the Book of Forms.
4. The development, in co-operation with these Presbyteries, of standing orders that would recognize the unique character of these Presbyteries, and encourage the full participation of their Korean component.
5. An affirmative action strategy that would insure that the Korean congregations would be involved in the life and mission of the Presbytery as equal partners.

G. Cameron Brett
Convener

COMMITTEE, SPECIAL RE APPEAL No. 2, 1995

To the Venerable, the 122nd General Assembly,

PREAMBLE

The 121st General Assembly appointed a Special Committee re Appeal No. 2, 1995 from Kenneth M.L. Wheaton, Peter M. Szabo, William Manson, Robert Jensen, D.G. Neil, Richard Lancing, Kenneth Ball, Arthur Iarrera, Joseph Hsu, Jason Lin, Morgan T.S. Wong, William J. Klempa, et al, members of the Presbytery of Montreal, taken against actions of the Presbytery of Montreal on April 18th, 1995.

TERMS OF REFERENCE

The 121st General Assembly set terms of reference for this Special Committee as follows (A&P 1995 pp [69-70](#)):

1. That the Special Committee is established further to the accepted practices of the General Assembly (see Book of Reports, Practice & Procedure at General Assembly, p. F-7 re: named by the Moderator at the request of Assembly to undertake a specific task during the ensuing year and report to the next Assembly.
2. That the procedures and actions of this Special Committee be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to an harmonious agreement” (Book of Forms section 214).
3. That the Special Committee be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
4. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
5. That the Special Committee is advised to present its report using the following framework:

- Preamble
- Terms of Reference
- Membership
- Procedures
- Findings
- Discovery
- Decision (recommendations)
- Pastoral Comment

MEMBERSHIP

The membership of the Special Committee as named by the 121st General Assembly is: C.A. Keith (Convener), N.L. Cocks, K.R. Craigie, G. Honeyman, P.J. Lee, J.D. Gordon, P.A. Brown, G.D. Clarke, W.J.C. Ervine, with the Principal Clerk of the General Assembly, T. Gemmell, as consultant.

PROCEDURES

The Special Committee met by teleconference on July 21, 1995, and in person on September 9, 1995, in order to review the Appeals and the materials that had been provided to it by the Appellants and the Presbytery of Montreal, and in order to prepare to meet parties and others cited to appear to assist with its investigation.

Subsequently each of the appellants, the Presbytery, the congregation of St. Andrew’s, Lachine, the Interim-Moderator of St. Andrew’s, Lachine, the Session of St. Andrew’s, Lachine, and its Search Committee, and Mr. Darryl Macdonald were cited to appear before the Special Committee. Anyone from St. Andrew’s, Lachine, was invited to attend and speak. In addition,

the Presbytery was asked to provide a written response to the appeal of the dissenters and to appoint a delegation to represent the position of the Presbytery. It was also agreed that the meetings held by the Committee be public and taped for its subsequent deliberations.

Meetings with those interested in the matter were held within St. Andrew's, Lachine, on October 21, 1995, and within Presbyterian College, Montreal on October 22, 1995. The Special Committee met again in closed session on October 23, 1995, January 27-28, 1996 and February 24, 1996, the latter following a further telephone conference on February 16, 1996. Throughout the public proceedings the Special Committee endeavoured to follow the principles of procedural fairness.

All members of the Special Committee were present at, and participated in, all of its meetings and deliberations.

POINTS OF THE APPEAL

The Appellants appealed to the General Assembly against the action of the Presbytery of Montreal in sustaining a call to Mr. Darryl Macdonald from the congregation of St. Andrew's, Lachine, as regular Gospel Call. Most of the appellants named above also appealed the action of the Presbytery in appointing Mr. Macdonald as Interim Supply at St. Andrew's, Lachine, after the first appeals to General Assembly arrested any further action by the Presbytery to proceed with steps in the call. The Presbytery had ruled the second set of appeals to be "frivolous and vexatious", and so went on to make the Interim Supply appointment despite opposition. Several appellants have protested the "frivolous and vexatious" ruling because the appeal, in their judgment, rests on a serious theological objection to the action of the Court.

FINDINGS

The following report of the findings of the Special Committee is presented with the unanimous agreement of Committee members.

St. Andrew's, Lachine considers its future

St. Andrew's, Lachine, became vacant when the then incumbent resigned in the Fall of 1992. The Rev. Glynnis Williams was appointed Interim Moderator. The Session and the members of the Church embarked upon a detailed study of the future potential for their ministry in St. Andrew's, Lachine. They sought to discern God's guidance and worked carefully to respond to the opportunities for ministry presented to them. Once they decided that a search for a new minister should be undertaken, a Search Committee which represented all age groups and interest groups within the congregation was appointed. The Search Committee was thorough in its work, conducting various surveys of the congregation to complete its profile. A number of different candidates and options for the future ministry at St. Andrew's were considered over the course of two years. In early 1995, a profile was received from Darryl Macdonald.

Who is Darryl Macdonald? Mr. Macdonald is a graduate of Presbyterian College and a licentiate of the Presbytery of Montreal. He is a life long member of The Presbyterian Church in Canada, having grown up in Nova Scotia as a member of Bethel Church in Sydney. He has been active in ministry within the Presbytery of Montreal for over ten years. Since graduation from Presbyterian College, Mr. Macdonald has worked in street ministry and provided pulpit supply for many congregations. His sense of his call to ministry is deeply identified with the challenges facing churches in Quebec. He found in the profile of St. Andrew's, Lachine, a congregation which is prepared to face those challenges, too.

Mr. Macdonald has been aware of his orientation as homosexual for several years. He was not in a relationship when he was licensed by the Presbytery, but has since found a partner to whom he is committed. When St. Andrew's, Lachine, interviewed him and invited him to preach for the call, he asked for a second interview in which he disclosed his sexual orientation and relationship to the Search Committee. He did not wish to hide these matters from the congregation and so asked that the invitation to preach for a call be reconsidered in light of his disclosure.

The Search Committee approached the Session with Mr. Macdonald's profile and explained his situation. After serious deliberation, Session endorsed the recommendation of the Search

Committee to present Mr. Macdonald to the congregation, agreeing to arrange an open meeting with him as part of the consideration of the call. Diligent effort was made to inform all members and adherents about Mr. Macdonald's personal situation and to discuss any concerns raised. After a series of discussions and visits to reach all members, the call was approved by the congregation and signed by over ninety percent of eligible members and adherents. Four people withdrew over the issue of the candidate's orientation.

The Special Committee heard from representatives of St. Andrew's, Lachine, including members of Session, the Board of Managers, the Search Committee and other members of the congregation during its meetings in Montreal. Congregational representatives testified clearly to the suitability of Mr. Macdonald's gifts for the ministry of St. Andrew's, Lachine, which led to the invitation to him to preach for the call. The congregation continues to attest Mr. Macdonald's gifts for ministry — his fine preaching, his pastoral skill, the warmth and depth of his faith, and his team approach to ministry. Participation in the congregation has stabilized since Mr. Macdonald was appointed "interim supply" and givings have kept up. Enthusiasm for the ministry of the congregation is apparent, despite the controversy in Presbytery. Believing Darryl Macdonald to be eligible to receive a call as a licentiate of the Presbytery of Montreal, the congregation extended the call to Darryl Macdonald in good faith, recognizing his gifts for ministry and with discernment that his vision and skills suited the priorities for mission identified by St. Andrew's, Lachine.

The Work of the Interim Moderator

The Committee heard from the Rev. Glynnis Williams as Interim Moderator and received documentation concerning both the procedures followed throughout the vacancy at St. Andrew's and surrounding the call to Mr. Macdonald. Ms. Williams expressed her commitment to honour the decisions of the congregation and to support decision-making over the course of the vacancy with clear communication and information. She does not view the role of an interim moderator to be that of "gatekeeper" and so passed on every profile submitted for consideration by the Search Committee.

With regard to the call to Mr. Macdonald, Ms. Williams understood that the congregation had studied the 1992 Report on Human Sexuality prior to her appointment as Interim Moderator. She did not view it as her role to prevent the call from going forward and believes that the congregation based the call on the gifts for ministry of the candidate and his fit with the congregational profile. She maintained a concern for congregational unity throughout the vacancy and encouraged respect for different opinions during discussion in the congregation. She alerted the congregation to the possibility of controversy in Presbytery over the call and to any dissenters' right to appeal.

In response to questions about her role raised by appellants, Ms. Williams explained that at no time did she wish to withhold information from the Presbytery. Rather she wanted the call and the congregational representatives to be heard by the Court. It is her conviction that if the work of the Holy Spirit is to be discerned in processing a call, the call needs to be tested in the Court. Any perceived reluctance on her part to answer questions put to her in private phone calls before the meeting of Presbytery was not intended to hide information but to ensure that the entire Court received information at the appropriate point in its meeting. Unfortunately, from her point of view, procedural interventions at the meeting were raised before she could speak to questions concerning the call.

The Special Committee concludes that the Interim Moderator conducted the search process diligently with appropriate concern to share information with the congregation and to honour decisions taken by the congregation and its representatives. We do not believe that the Interim Moderator misled the Presbytery nor intended to withhold information from the Court, as had been alleged by some appellants.

The Procedures and Actions of the Presbytery of Montreal

The Presbytery Council

The Presbytery Council meets to prepare a docket two weeks before each stated meeting of the Presbytery of Montreal. Material is then sent out to members of the Court ten days before those

meetings. Council dealt with the call to Mr. Macdonald in its usual manner, checking that documentation was in order and adding the call to the agenda for the April 18, 1995 meeting of the Court. No member of Council raised any question about or objection to the call during the meeting of Council, although the Moderator and others confirmed that they were aware of rumours about Mr. Macdonald's sexual relationship at the time Council met.

Some appellants allege that the documentation sent out by the Clerk of Presbytery after the meeting of Council was incomplete and that the name was omitted from references to the call. These allegations were not substantiated. Documentation and verbal testimony confirm that this call was treated by Presbytery Council according to its customary procedures.

The Role of the Moderator

The Moderator of the Presbytery of Montreal during the matter under appeal was the Rev. William Manson. Mr. Manson is also an appellant to the action of the Presbytery. His role with regard to the call to Darryl Macdonald began at the Presbytery Council meeting when the documents from the congregation were received, examined, and the call put on the agenda for Presbytery's meeting on April 18, 1995.

Mr. Manson believes that the Interim Moderator should have provided information about Mr. Macdonald for circulation in advance to members of Presbytery, although this is not a customary procedure. While he was already aware of rumour concerning Mr. Macdonald, Mr. Manson did not raise any issues about the call at the meeting of Council. However, he felt it incumbent upon himself to make sure that information about Mr. Macdonald's sexual relationship was presented to the Court.

Following the meeting of Presbytery Council, the Moderator phoned the Interim Moderator to question her about Mr. Macdonald's sexual orientation and relationship. Ms. Williams declined to give information in a private conversation, intending to present information on the floor of Presbytery. This intention was expressed in writing to the Moderator. Her notes record that the Moderator suggested in the phone call that she could be involved in a matter of fama.

Thus the stage was set for the meeting of April 18, 1995. The actions of the Moderator following the Council meeting are not within the powers of the office. The Moderator is not the investigator on behalf of Presbytery. The Moderator is to ensure that the procedures of the Court are conducted in good order. (Book of Forms sections 15, 17.1)

The Presbytery Meeting of April 18, 1995

Both the minutes and the verbal accounts of the April 18, 1995 meeting of the Presbytery of Montreal indicate that there was, in one Presbyter's words, "a procedural nightmare", when the call to Darryl Macdonald came on the floor and after the congregational representatives had been heard. Having thanked the Interim Moderator for her report and the representatives for their presentation, the Moderator indicated further information was needed before the Presbytery could proceed with the call.

A motion was then made that the call be received as a regular Gospel call. The Moderator ruled that "in his opinion the Court was not in possession of enough information to proceed with the call." The ruling was challenged, put to a vote, and fell. The Moderator asked the Interim Moderator to present relevant information to the Court at which point there was an objection from the floor. The Moderator then informed the Court from the Chair that he had been advised that the candidate was a practising homosexual. He proceeded to rule the motion on the floor out of order on the grounds that to sanction the ordination of such a person would be contrary to scripture, to the Westminster Confession of Faith, the action of the 120th General Assembly, and would represent a divisive course.

The Moderator's ruling was challenged. By secret ballot the ruling was not sustained, dissents were registered and requests for leave to appeal to the General Assembly were made. The Moderator ruled that this appeal sisted all action on the call. Again the ruling was challenged and the Court overturned the ruling of the Moderator. After a motion that an immediate vote be taken, the motion to sustain the call as a regular Gospel call was put to the Court and carried.

Further dissents were registered and the Moderator again ruled that this procedure was now sisted.

Motions then followed to offer pastoral care to the congregation of St. Andrew's, Lachine. One of those motions proposed that Darryl Macdonald be appointed "interim supply" at St. Andrew's, Lachine, until such time as the matter of his call could be resolved. There was a call for an immediate vote, and a motion that Mr. Manson be replaced by a Moderator pro tem to put the question. The motion to appoint Mr. Macdonald as interim supply carried and further dissents were recorded. After the Moderator returned to the Chair, a motion was subsequently made to declare the dissents to the motion regarding interim supply as "frivolous and vexatious" and to proceed with the appointment. A motion to table was defeated and the motion declaring the final set of dissents frivolous and vexatious was carried.

The Special Committee was struck by the difference between the thoughtful and thorough consideration of the call and related concerns undertaken by the congregation of St. Andrew's, Lachine, and the confrontation which occurred at the meeting of Presbytery. The impression created by both the minutes of the meeting and testimony to the Special Committee suggests that many presbyters were not prepared to listen to and engage each other in discerning the work of the Holy Spirit in the call from St. Andrew's, Lachine.

It is apparent that the Moderator had both personal knowledge and theological concern which he wished to present to the Court in reference to the call from St. Andrew's, Lachine. In order to maintain respect for the office of Moderator and its legitimate function in conducting procedure, when a Moderator has privileged information to present to the Court or questions to put to a motion or call, that Moderator should absent the chair until the matter under consideration has been dealt with fully by the Court. (Book of Forms sections 179-180)

Procedural manoeuvres on the part of many presbyters on all sides of the debate prevented measured consideration of the call. The use of procedural motions to cut off questions or debate in this case worked to the disadvantage of presbyters who did not have advance knowledge of Mr. Macdonald's situation. Several appellants expressed the frustration that they did not have full information, the responsibility for which they attributed to the Interim Moderator. Other presbyters expressed frustration with what they perceived as the bias of the Moderator.

Whether or not presbyters on either side of this matter had the intention to obstruct full and serious consideration of the call is a matter of personal interpretation. Without imputing motives to anyone involved, nevertheless, full and serious consideration of all related concerns, questions and answers did not take place that night. While the Presbytery by majority vote acted, the Special Committee can only wonder whether the meeting was conducted decently and in good order, in a spirit of prayerful discernment open to the leading of the Holy Spirit.

DISCOVERY

Arguments Presented on the Appeal

The Special Committee heard from representatives of those who voted with the majority and from appellants. Other members of Presbytery also had the opportunity to express their views on both the procedure and the theological implications of the call at hand. The substance of views expressed is summarized in the following section of the report, before analysis and recommendations from the Special Committee.

Arguments made on behalf the Majority in Presbytery

1) Presbytery's Response to the General Assembly Report on Human Sexuality

When the Presbytery of Montreal discussed the 1992 General Assembly Report on Human Sexuality, substantial division of opinion among presbyters on issues in the report became apparent. In September 1993, the Presbytery of Montreal passed a statement of covenant which affirmed common faith in Jesus Christ "that would allow for a diversity not only of opinion, but also of application concerning matters of human sexuality". Those speaking for the majority expressed the opinion that this covenant allowed Presbytery to approve the call to Darryl Macdonald, given that Mr. Macdonald has standing as a licentiate of the Presbytery and that the

call from the congregation was in good order, made in full knowledge and with overwhelming support.

2) The Rights and Privileges of Presbytery

Presbyteries have the historic right to process calls from self-supporting congregations within their bounds and to ordain licensed candidates. The majority understand that the General Assembly's Statement on Human Sexuality (A&P 1994) has no status as law or doctrine within The Presbyterian Church in Canada and does not represent a constraint on the action of the Presbytery in exercising its historic rights. In a written submission on behalf of the majority, it was stated that "It would be an extraordinary and precedent-setting action for the Assembly to raise an answer to the prayer of an overture to the status of law and doctrine, without the whole matter having first been sent down to the presbyteries under the Barrier Act. In the meantime, the Assembly has no right to use this report as the basis for interference in the action of any presbytery."

3) Unity and Diversity in the Church

In addressing the Special Committee, representatives of the majority opinion and others who voted with the majority on April 18, 1995 expressed concern that the Church recognize the existing diversity within its theology and practice. The example of the support for women in ministry was cited to illustrate how different congregations and presbyteries responded over time to the 1966 decision of the General Assembly to admit women to the eldership and to the ministry of Word and Sacraments. It was further argued that a wide diversity of positions are held on many social and political issues of theological significance. The Anglophone community in Quebec experiences the need to recognize diversity in its context for ministry. Our primary unity is in Christ. What then is the acceptable range of diversity within this unity? How will we live together in unity and diversity? These are the questions which the majority raises for the whole Church to address. The view was expressed that there has not been enough discussion in the Church at the grassroots level of issues related to human sexuality for the mind of the Church to be heard.

4) Procedural Concerns addressed

The Special Committee raised with representatives of the majority opinion issues of procedure questioned by the appellants, especially regarding the ruling that some dissents were "frivolous and vexatious". The view was expressed that the first dissents would achieve the desired hearing by a higher court and that the second dissents were unnecessary, concerning a point of procedure not a substantive issue. It was acknowledged that many were frustrated and exhausted by the debate and the procedural arguments on the night of the meeting. Perceptions of intentions and actions on that occasion may not be entirely clear.

5) Scriptural Foundations

Biblical objections to homosexuality were addressed by some who voted with the majority, who maintained that a thorough study of scripture does not present homosexuality as a major issue within the canon. In their view, a more fundamental concern is raised over and over again: who is inside and who is outside the regard of God? Hebrew scripture continually lifts up concern for foreigners and vulnerable people; Paul identified the Gentiles as ones included in God's invitation to faith; Jesus included outcasts of his day at table fellowship. A challenge was made to consider how Galatians 3:28 extends to this issue, eliminating human distinctions in unity in Christ.

6) Pastoral Concerns

Pastoral concern for gay and lesbian members of the Church and for their families was expressed by many who voted with the majority. What are the implications of any decisions made by Assembly for such people who are active and faithful members of Presbyterian congregations? It was pointed out that Darryl Macdonald finds himself the subject of appeal because he was open and honest with St. Andrew's, Lachine. Concern was expressed for his vulnerability.

Arguments raised by the Appellants

1) Procedural Objections

Appellants argue that the action of the majority opposes both the usage and doctrinal standards of The Presbyterian Church in Canada, and is therefore beyond the authority of a presbytery. The proper procedure, it was suggested, would have been to overture the General Assembly, requesting the Court to prepare legislation to permit presbyteries to ordain practising homosexual persons, legislation which would require approval under the Barrier Act. Action to sustain the call in question was considered to be divisive and confrontational because such procedures to change the law of the Church were not followed.

Appellants rejected the expectation that the covenant agreement approved in September 1993, represented a foundation for the action taken. Some dissented from the motion to approve that covenant, given that its implications were not clear and that it was introduced on what was considered inadequate notice.

Some but not all appellants argue that information was withheld from presbyters and that some presbyters were not given the chance to speak or ask questions at the April 18, 1995, meeting.

Many appellants also addressed the motion to reject dissents to the appointment of Mr. Macdonald as “interim supply” for St. Andrew’s, Lachine, as “frivolous and vexatious”. They argue both procedurally and pastorally, that the motion was out of order because of the earlier dissents and requests to appeal, and that the appointment was unwise, given that the decision on these appeals was unknown.

2) scripture as primary standard

Almost all appellants appealed to the authority of scripture as the primary standard for The Presbyterian Church in Canada, arguing in various ways that scripture condemns “homosexual practice” or names “homosexuality” as sin. They protest that the action of the Presbytery set aside the authority of this teaching.

Certain texts from scripture were cited by many appellants. These texts are Leviticus 18.22; 20.13; I Corinthians 5, 6:9f; Genesis 2; I Timothy 1:8-10, 3:2; Romans 1:26f. These texts are interpreted to present a clear condemnation of homosexual acts and to establish monogamous marriage as the norm for leaders in Christian community and as the expression of God’s intention for humanity created in the image of God.

3) Christian Tradition and Presbyterian Subordinate Standards

For some appellants, the tradition of the Church catholic presents an authoritative model to condemn homosexual practice as sin and to exclude practising homosexual persons from leadership in Christian community. From this perspective, tradition provides a clear history of interpretation of Christian doctrine and an obstacle to the call under consideration which the Presbytery should have respected. To overturn the precedent of such tradition would take action under the Barrier Act by the General Assembly, it was argued.

The Basis of Union of 1875 and the Preamble and fourth Ordination question and vow were appealed to as authorities which both exclude practising homosexuals from ordination by implication and suggest that the action of the Presbytery represented a divisive course.

Appellants did not agree on whether the questions surrounding homosexuality should be regarded as “of the substance of the faith”. For some, these are questions of faith and morals which reach to the heart of the doctrine of God and Christian ethics. Others see the questions at issue as questions of Church order and allow that appropriate action by the General Assembly under the Barrier Act could change the implications of present standards and tradition.

4) General Assembly Statements on Human Sexuality

The differences of opinion on the weight and meaning of Christian tradition named above lead to somewhat different views on the implications of the Statements of the General Assembly concerning homosexuality.

For some appellants, the actions of the Assembly responding to reports in 1985, 1992 and 1994 represent a clear consensus of The Presbyterian Church in Canada, condemning homosexual practice as sin and thus by implication excluding practising homosexuals from ordination. Others, however, indicated that the status of Assembly reports and statements was not significant to the case at hand because of the existing authority of scripture and tradition. From both points of view, it was suggested that action under the Barrier Act to establish the status of these reports was not needed because nothing in the reports challenged existing standards of the Church.

5) Homosexual Orientation and Practice

Some appellants suggested that it is the practice of homosexual behaviour which is condemned by scripture and which is the issue in the current case. If Mr. Macdonald were not in a committed relationship with another man, there would be no prohibition to his ordination. Homosexual "orientation" itself would not bar someone from ordination, as long as that person remained celibate. Others drew an analogy between homosexuality and alcoholism, proposing that abstinence is the only acceptable option to control behaviour considered harmful to self and others. Still other appellants argued against the validity of the concept of "orientation", suggesting that this is a contemporary concept based on questionable cultural assumptions, concluding that homosexuality is, simply put, sin.

6) Experience of The United Church of Canada

Several appellants were concerned that allowing this call to go forward would be deeply divisive, citing the experience of The United Church of Canada since its 1988 decision affirming the place of homosexual persons within the community and ministry of that Church. It was argued that a decision to allow homosexual persons to be ordained would further contribute to the decline in membership of the Presbyterian Church.

7) Divisive issue for some ethnic congregations

Appellants who represented congregations based in specific ethnic groups raised arguments that any decision to ordain homosexual persons would be deeply divisive.

ANALYSIS AND RECOMMENDATIONS

The Special Committee struggled at length to arrive at a consensus in its recommendations to General Assembly, and in the end was not successful. In part, this resulted from confusion over how this report would be presented, it being the understanding of some members that the model to be followed should identify the major issues which are raised by the facts of the case, and offer alternative solutions. This seemed to them to be particularly suited to a committee whose principal task was seen as providing guidance to the Assembly in a very difficult matter.

In the end, however, the Committee, by majority vote, opted in favour of following the traditional model prescribed by section 36.1 of the Book of Forms. The result is that the recommendations which follow, although expressed as the Committee's recommendations, are not unanimously supported (unless specifically so stated). Dissents from specific recommendations are set out in Section X, entitled "Views of the Minority".

Regarding the Actions of the Presbytery, April 18, 1995

1) In sustaining the call

In the matter at hand, the majority has appealed to a special covenant statement passed in September 1993, as grounds upon which the call could be sustained. The Special Committee finds that the covenant statement is vaguely worded, its implications for actions of the Court unclear, and its weight as precedent questionable. It is not a reliable test of the will of the Court. Furthermore, any call deserves to be heard and evaluated on its own merits, and its outcome ought not to be prejudiced by any such prior agreement in principle. The confidence of the majority in this covenant agreement is misplaced. At the most this covenant represents a mutual agreement to work together respectfully in the face of divided opinion on important matters.

The Presbytery meeting of April 18, 1995, cannot be said to have exercised its jurisdiction in a manner which befits the important responsibility to discern the work of the Holy Spirit in the call presented by St. Andrew's, Lachine. The conduct of the Moderator exceeded the role of this office as outlined by the Book of Forms. Some members of the Court failed to show respect for the office and role of the Moderator. Some but not all members of the Court had advance knowledge of the complications and controversy likely to surround this call. However, the procedural struggle that evening did not enable every member of the Court to understand clearly and speak to the motions, either for information or in debate.

The Special Committee is in unanimous agreement that General Assembly should overturn the decision of the Presbytery of Montreal to sustain the call from St. Andrew's, Lachine. We differ, however, on our reasons. All members feel strongly that the procedural wrangling did not allow for a serious act of discernment by the Presbytery with regard to the work of the Holy Spirit. Some members feel strongly that there are both scriptural and theological obstacles to a call extended to an avowed homosexual person in a sexual relationship.

Recommendation No. 1 (adopted, pp. [29-30](#))

That the action of the Presbytery of Montreal taken on April 18, 1995 to sustain the call from St. Andrew's, Lachine, to Darryl Macdonald be declared null and void.

2) In declaring an appeal to be frivolous and vexatious

The motion to declare the final dissents "frivolous and vexatious" was unwise at least and represents the failure of the Presbytery's covenant statement to ensure respectful working relationships among members with deeply held differences. The Presbytery ought not to take such confidence in its majority opinion that it fails to respect the rights of its minority members.

Recommendation No. 2 (adopted, p. [30](#))

That the ruling of the Presbytery of Montreal to declare the appeal against Mr. Macdonald's appointment as Interim Supply as "frivolous and vexatious" be set aside.

3) In accepting jurisdiction to consider the call

The appellants argued their case against the action of the Presbytery of Montreal on the grounds that the action contradicted scripture, church tradition and various statements that our denomination has adopted in recent years dealing with the issue of homosexual practice. The majority of the Presbytery argues, however, that in our polity, the Presbytery alone has the right to ordain whomever the Presbytery deems qualified. The rights of Presbytery are not so unqualified. Section 81 of the Book of Forms makes it clear the all lower court decisions are subject to the review of higher courts. Indeed, General Assembly, the highest court of the Church, sets various standards for the ordinations that Presbyteries will carry out, including both academic and subscription standards. As a confessional and connectional church, no Presbytery can act independently of the larger Church. The judgment of the Permanent Judicial Commission of the General Assembly of the Presbyterian Church, USA dealt with a similar issue in 1992:

a Presbytery (or any governing body) is not free to exercise its own judgment contrary to our constitutional standards or the lawful injunctions of the higher governing bodies without jeopardizing the entire fabric of our Presbyterian system ... The responsibilities of a presbytery in the calling process go beyond ensuring that the prescribed steps are taken in the proper order. When finding the call of a congregation in order, it is the responsibility of a presbytery, through its Committee on Ministry, to offer counsel regarding the standards which represent the 'voice of the church'.

The scriptures, church tradition, custom and practice, *The Westminster Confession of Faith* (chapter 24), and at least five General Assembly statements made between 1969 and 1994 together form the basis of our denominational policy and practice, namely, that sexual intercourse properly takes place within a heterosexual marriage, and that homosexual practice is not a Christian option.

Recommendation No. 3 (amended and adopted, pp. [30](#), [31](#))

That the call to Mr. Darryl Macdonald, processed by the Presbytery of Montreal, be declared *ultra vires*.

Regarding the future status of the candidate

1) Concerning his eligibility for ordination based on Scriptural considerations

It became clear that the majority in Presbytery wished to act in a way which should satisfy the legitimate desire of a vacant congregation for a minister. However, by its actions the Presbytery acted in contradiction of our primary standard, namely, Holy scripture, and its affirmation of monogamous heterosexual marriage as the proper setting for sexual intercourse and its condemnation of homosexual practice. Until such time as our Church either declares scripture to be no longer relevant to this issue, or accepts as an interpretation of scripture which allows for exceptions, namely, a loving, committed, monogamous same-sex partnership, we are bound as members and courts of the church to accept its authority. The regular way in which our denomination changes its understanding of scripture on a specific issue is through the process of overture, denominational discussion and debate, and the eventual use of the Barrier Act. This route remains open to the Presbytery of Montreal. This was the route followed in the 1960s to change the denominations' understanding of scripture concerning the ordination of women to ministry.

Recommendation No. 4 (adopted, p. [34](#))

That the Presbytery of Montreal be reminded that if it wishes to pursue the matter of ordaining candidates of self-avowed homosexual practice within The Presbyterian Church in Canada, the Presbytery may seek remedy using the regular overture procedure to place this matter before the whole denomination.

2) Concerning his status as a licentiate

No specific charge has been laid against Mr. Macdonald. However, given our denomination's present position on homosexual practice, the Presbytery of Montreal will need to rethink Mr. Macdonald's ministry as 'interim supply' at St. Andrew's, Lachine, or elsewhere.

Recommendation No. 5 (adopted, p. [34](#))

That the Presbytery of Montreal be directed to re-examine the status of Darryl Macdonald as a Licentiate of the Church.

3) Concerning the need for pastoral care

The Special Committee is aware of the power of sexual attraction in our lives. Neither scripture nor Church prohibits ordination on the basis of the direction of one's sexual attraction to others, whether homosexual or heterosexual. However both scripture and Church do concern themselves with the proper and acceptable expression of sexual attraction in sexual activity. We understand the deep and painful issues that Mr. Macdonald faces and especially the tension between his committed relationship and the Church's position regarding homosexual practice. We are also deeply aware of the congregation's concern to have a settled minister and to pursue a meaningful future together.

Mr. Macdonald's gifts do not necessarily have to be lost to the Church. If he were willing to affirm this willingness to live in accordance with the Church's understanding of scripture in relation to sexual practice, he could engage in public ministry within the denomination. This is a difficult demand, but it is no more demanding than our understanding that unmarried church leaders who are heterosexually attracted must also remain sexually abstinent. The call both to Christian discipleship and leadership has always required those who respond to "deny themselves and take up their cross". This will mean different things to different people.

Recommendation No. 6 (adopted, p. [36](#))

That Darryl Macdonald be commended to the Presbytery of Montreal for pastoral care through its Ministry Committee, and that the Committee give consideration to the appointment of a chaplain to offer him assistance through the time of transition facing him.

Regarding the future for St. Andrew's, Lachine

The same kind of concern leads us to urge the Interim Moderator and Presbytery to make a pastoral settlement in Lachine an urgent priority, perhaps through appointing a very carefully selected stated supply or requesting an equally carefully selected ordained missionary from the national Church. A healing ministry of some duration would seem to be required.

Recommendation No. 7 (amended and adopted, p. 36)

That the Presbytery of Montreal give special attention to the pastoral needs of St. Andrew's, Lachine.

PASTORAL COMMENT

This has been a very difficult and hurtful matter for all concerned; certainly for Mr. Macdonald and for the congregation of St. Andrew's, Lachine. Mr. Macdonald has gifts for ministry and genuinely believes that he can reconcile his sexual lifestyle with scripture and the principles and practice of the Church. A large majority of the congregation agree with him, as well as a majority in Presbytery. The appellants have also been hurt because their understanding of scripture and good order in the Church has been challenged and their sincere concern labelled "frivolous and vexatious". Because this situation has been allowed to develop as it has, the adoption of the recommendations proposed by the Special Committee will cause even greater pain.

However, the hurt and damage to the denomination as a whole would be far more devastating should The Presbyterian Church in Canada act in discontinuity with its deeply rooted understanding of scripture, its well established precedents, and its ongoing history of statements dealing with sexual practice. This certainly would be the case were such changes to take place without the reasonable level of consensus to which the proper procedure of overture and Barrier Act generally lead. Darryl Macdonald, the congregation of St. Andrew's, Lachine, and the Presbytery of Montreal should be very much in the prayers of the General Assembly commissioners who deal with this report.

VIEWES OF THE MINORITY

(concurring in by N. L. Cocks, K. Craigie, D. Gordon and C. A. Keith)

Regarding Scriptural Concerns

To propose that the action of the Presbytery of Montreal be declared *ultra vires*, Recommendation No. 3 accepts the argument of many appellants that both scripture, as our primary standard, and Christian tradition, do not permit homosexual "practice" as a Christian option. It is also based on an argument about the jurisdiction of presbyteries in relation to the decision of "higher" courts. These arguments deserve closer examination by the Assembly.

Regarding the Jurisdiction of Presbytery in Matters of Ordination and Call

The Special Committee encountered a significant difference of opinion about the relationship between the courts of the Church and the nature of jurisdiction assigned each court in a presbyterial form of church government. This difference of opinion touches not only Recommendation No. 3 but also Recommendation No. 5.

Members whose views are in the minority interpret the Book of Forms section 201 and 202ff, to give discrete and sovereign jurisdiction to the Presbytery to adjudicate the merits of calls issued by congregations within its bounds, and to license or certify candidates for ordination based on the discernment of suitable gifts within the candidate, adequate theological training, and personal readiness for ministry. The General Assembly sets both the academic standards for candidates for ordination and the primary and subordinate standards to which those to be ordained to the ministry of Word and Sacraments must subscribe. However, the Presbytery supervises and examines students in relation to both sets of standards, to determine that their interpretation of scripture and doctrine reflects adherence to subordinate standards, and that their faith and conduct indicate gifts of the Holy Spirit and readiness for ministry.

With regard to the interpretation of primary and subordinate standards, presbyteries have differed over the years on the acceptable range of interpretation in candidates for ministry. On matters

such as predestination, set out in *The Westminster Confession of Faith*, Chapter III, one would find a variety of interpretations within and between presbyteries. Such latitude exists because of the qualifying phrase in the Preamble and Ordination Questions that secondary standards are interpreted subject to continuing illumination and correction of the Holy Spirit speaking in the scriptures. Except where the Assembly acts through the Barrier Act to identify a particular acceptable interpretation of standards and statements, the Church will continue to embody diversity of interpretation, even on important theological doctrines. Where diversity of theological interpretation exists related to a question of discerning fitness for ministry, the Assembly in its appeal function should not usurp the Presbytery's right of discernment in addressing the theological question. Neither should Assembly impose a particular theological interpretation as a standard without recourse to the Barrier Act.

The role of Assembly statements in the exercise of the Presbytery's jurisdiction over its candidates for ministry is not the same as that of those standards which have been approved under the Barrier Act. Assembly statements on ethical issues, for example on lotteries, ethical investment, or peace-making, do not serve as criteria to assess the behaviour of individual candidates for ministry, but rather as theological interpretation to be explored with them. The Presbytery of Montreal has examined the General Assembly's Statement on Human Sexuality, and exercised its right to differ with statements of the Assembly, and to interpret appropriate adherence to primary and subordinate standards.

This model of jurisdiction recognizes that the General Assembly is truly constituted by the presbyteries, through their representatives, as a forum for collective discernment and decision making in areas of responsibility assigned to the Assembly. The General Assembly's authority is not absolute, as is recognized by the Barrier Act procedure in which the consent of a majority of presbyteries is needed to affirm the decision taken by two Assemblies. There are other ways in which Assembly's authority is circumscribed in the presbyteries, for example, in relation to setting Presbyterian Sharing allocations or in approving educational material for use. Presbyteries vary in their action, interest and support in relation to nationally identified priorities and programs. The Assembly does not compel presbyteries in such matters. This is not a hierarchical model of jurisdiction, but a model for reciprocal dialogue and careful discernment. An understanding of discrete jurisdiction for each court in the presbyterial system accounts for the diversity which exists within The Presbyterian Church in Canada through leadership offered by sessions, presbyteries and synods in response to their sense of God's call. The Assembly's role testifies to the unity we seek as God's gift to the Church, unity which is based in committed, faithful relationships to Christ and in Christ, and not in uniformity of opinion or action.

It is the opinion of members in the minority that the Assembly should not usurp the Presbytery's right and responsibility to discern the work of the Holy Spirit in the lives of candidates for ministry and in the work of local congregations. The Assembly is too far removed from the specific situations of discernment to do the work of the Presbytery. Where the Presbytery has not followed due process, as the Special Committee found in this case, the Assembly should act on appeal to insure that due process is undertaken by the Presbytery. If the Presbytery has failed to apply the standards as set by the Assembly, the Assembly can clarify the standards for the Presbytery. In such cases, the Assembly ought to respect the jurisdiction of the Presbytery and find ways to support the Presbytery in undertaking its responsibilities "decently and in order".

Therefore, four members of the Special Committee have concluded that the Presbytery of Montreal retains jurisdiction over its candidates for ordination in relation to both character and conduct. The Presbytery must be satisfied that every candidate's personal conduct is guided by the self-discipline expected of all who seek to follow Jesus Christ, reflected, for example, in Jesus' summary of the Law in Mark 12.30-31:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength ... You shall love your neighbour as yourself. There is no other commandment greater than these.

Darryl Macdonald was licensed by the Presbytery of Montreal in 1989 and has since been active in various kinds of ministries of which the Presbytery has been kept aware primarily through

reports of its Ministry Committee. Appellants could testify to the good reports of Darryl's ministry and preaching within the bounds. He remains a licentiate in good standing.

During the meetings held by the Special Committee, Darryl Macdonald gave testimony on his own behalf and listened throughout the two days to all other witnesses. Not everyone from the Presbytery had the opportunity to hear Darryl speak of his sense of calling and the ways in which he seeks to be guided by Biblical teaching and his faith in Jesus Christ in the conduct of his life and ministry. If the Presbytery of Montreal is to discern whether or not the gifts and work of the Holy Spirit in Darryl's life continue to testify to God's call, Darryl himself needs to be heard by the Presbytery.

Recommendation No. 3 in effect removes or denies the responsibility of the Presbytery to discern the gifts and maturity of its licentiate and maintain its pastoral oversight. In preference to the course of action proposed in Recommendation No. 3, General Assembly has the option to instruct the Presbytery to undertake its serious responsibility regarding the call from St. Andrew's, Lachine, "decently and in order". In our opinion, Recommendation Nos. 1 and 2 should be followed by a different Recommendation No. 3:

that the Presbytery of Montreal be directed to reconsider the call from St. Andrew's, Lachine, to Darryl Macdonald, giving adequate time for representatives from the congregation to be heard, for the candidate himself to be heard, and for all members of Presbytery who have questions for the congregation or the candidate to put those questions before the motion is put to test the call as a Gospel call.

To assist the Presbytery in conducting its reconsideration of the call from St. Andrew's, Lachine, with decorum appropriate to a time of discerning God's gifts and God's guidance, the Assembly could support the Court in its task with the following recommendation:

that General Assembly appoint three assessor presbyters to the Presbytery of Montreal to assist the court in following good order appropriate to the discernment of God's action when it reconsiders the call from St. Andrew's, Lachine.

The proposed Recommendation No. 5 circumvents due process in the Presbytery, given that no complaint has been raised against Darryl Macdonald. Special Committee members in the minority would caution the Assembly that Canadian churches are being held liable by civil courts unless churches follow their stated procedures with regard to those under the discipline of Church courts. In our opinion, Recommendation No. 5 is not in order, because it does not follow procedures outlined in the sections of the Book of Forms on Discipline and also because it usurps the jurisdiction of the Presbytery outlined above.

Regarding issues of Biblical interpretation

Arguments based on scriptural interpretation drew upon a fairly consistent list of Biblical references. When questioned, most appellants agreed that scripture does reflect the times and cultures in which it was inspired and articulated. However, these appellants were unable to present the principles of interpretation which help them distinguish between culturally bound references in scripture and those Biblical teachings taken to be generally applicable without regard to the influence of either original or contemporary contexts on their interpretation.

For example, texts cited often include references to I Timothy 3:2, which admonishes bishops to be "husband of one wife". This is taken to imply generally that monogamous marriage is the model relationship for Christian leaders. Yet is this an appropriate model of interpretation? To apply the text to an ordained woman, common sense suggests that she would be wife of one husband. But can we simply substitute "wife" for "husband" in all Biblical texts, some texts, or even this text, as we move from Biblical times to our own? Is not the process of interpretation more complex than the citing of this text suggests? This is just one example of how arguments from scripture on the issues connected to homosexuality did not demonstrate the model of Biblical interpretation set out in the 1994 General Assembly's Statement on Human Sexuality, a statement nevertheless cited as authoritative in discussions with the Special Committee.

Many appellants also acknowledged that the Church continues to interpret scripture, sometimes in tension with what a literal sense of texts seems to imply. Examples raised included references in the Westminster Confession of Faith allowing for divorce, in apparent contradiction to the Gospels (Matthew 5.31,32; Mark 10.11,12; Luke 16.18), and the Church's reinterpretation of texts leading to the decision to allow women be ordained as teaching and ruling elders.

As a Church committed to the continuing illumination of the Holy Spirit speaking through the scriptures, we take the responsibility of interpreting scripture seriously. Yet we use many models of interpretation to reach conclusions which we then name as "Biblical". Until the Church is clearer on interpretive principles which guide our consideration of scripture, we will be continually swept up in the struggle to pit text against text, word against word. On issues connected with homosexuality, more than many other issues, the Church seems willing to discern its interpretation by majority vote, whether in Presbytery or Assembly, and even in Special Committees. Is this an approach to Christian community in which guidance from the Holy Spirit, speaking through the scriptures, can truly be discerned?

Regarding the precedent of "Christian tradition"

It has also been argued by appellants and within the Special Committee that "Christian tradition" sets a clear norm against homosexual behaviour which can only be set aside by a decision of the Assembly approved under the Barrier Act. The opinion was put forward that change in doctrine must lead changes in the practice of the life of the Church. What place does a generalized argument from 'tradition' find in arguments about discernment of God's call and ethical decision making, given that tradition includes the practices of the Christian community as well as its teaching and decisions, all of which have in some measure changed or been reinterpreted over the centuries? How does the Church name what constitutes 'Christian tradition'? Whose voices have authority and whose do not, when 'tradition' is identified and interpreted? Does change in doctrine always lead change in practice? Does not the work of the Holy Spirit in the life of the Christian community sometimes make apparent the need to change doctrine?

Changes in Christian practice and thinking regarding slavery, racial prejudice, the value and role of women, among other examples, can be traced in tradition. At different points, tradition could be appealed to in either limiting or liberating ways. "Tradition" is a complex reality which, like scripture, is interpreted from many perspectives to reach differing conclusions at different times and in different contexts. "Tradition", as used in the majority argument, represents both a vague and a rather selective reading of the history of the Christian church to support Recommendation No. 3. In a Church with roots in the Reformation, our heritage provides a more critical model to evaluate and reform Christian thought and practice. We should not accept too simple a reading of 'tradition' which does not explore the details, tensions, contradictions and changes which have emerged over centuries of Christian witness.

In light of all these considerations, members in the minority dissented from Recommendation No. 3 and Recommendation No. 5.

A Further Word on Pastoral Concerns in the work of General Assembly

The 1994 General Assembly's Statement on Human Sexuality concludes,

The implications of this report for pastoral care are far-reaching and deserve much more careful consultation and consideration than your committee has been able to give them. No Christian position on human sexuality can be considered definitive until such implications have been carefully and prayerfully thought through.

The Statement itself names its inconclusive status, yet it is now appealed to as authoritative. How can the Church interpret both its doctrinal standards and its experience in ministry fully and faithfully when pastoral implications have not been adequately explored? Any action contemplated under the Barrier Act needs to take into consideration the many pastoral considerations involved, some of which were raised in the investigation and deliberation of the Special Committee.

One of the areas not yet adequately explored either by General Assembly statements or by presbyteries is the concept of sexual orientation. The Special Committee heard some recent medical opinion which concludes that both heterosexual and homosexual orientations are determined by a complex set of factors, including genetic or biological factors, which make one's sexual orientation more than a matter of individual choice. However, the Church has not yet developed any consensus on how new medical or scientific understanding relates to our on-going interpretation of Scriptural witness.

The General Assembly's Statement on Human Sexuality recognized that "sexuality" itself is a concept which only emerged in the 19th century. So too "sexual orientation" is a contemporary concept, still much debated to be sure. Yet both the 1985 and 1994 statements use these terms without working through the implications of combining ancient Biblical and contemporary scientific and sociological models of interpreting God's action and will.

All members of the Special Committee concurred that homosexual orientation in and of itself is not a barrier to ordination. Members of the Special Committee have differed, however, on how questions of appropriate personal conduct or practice are to be adjudicated in the Church courts. No one disputes the promise made in the fourth ordination vow, that the conduct of those in ordered ministries in both public and private life should "become" the Gospel. We noted, too, the caution in the Book of Forms, in section 315, that

In the exercise of discipline, there ought to be no intermeddling with matters which are purely civil. And, while watchfulness is exercised over the flock, there should be no undue solicitude to pry into the private conduct of individuals or family concerns, or to interfere officially in personal quarrels, or to engage in the investigation of secret wickedness.

If sexual orientation in and of itself is not a barrier to ordination, what guidance can the Assembly offer to presbyteries about appropriate pastoral oversight in relation to matters of private conduct?

Is the problem in the case before the Assembly the fact that Darryl Macdonald made public both his sexual orientation and his relationship to the congregation and the Presbytery? Some of those who spoke to the Special Committee indicated that by drawing attention to his orientation and relationship, Darryl Macdonald was "unrepentant", flaunting the teaching of scripture and the discipline of the Church and advocating conduct which is deemed unacceptable. Others saw his openness as courageous and honest, a statement of integrity so that this truth of his life was not hidden.

If the General Assembly passes both Recommendation Nos. 3 and 5 as originally framed, what conclusions are presbyteries to draw with regard to ministers, elders and candidates for ordered ministries who may be homosexual in orientation? If they do not declare their orientation, will their conscience alone serve as an acceptable guide for their private conduct? Or could speculation about someone lead to the kind of prying investigation against which the Book of Forms warns? It would be a sad pastoral irony of this case if the action of the General Assembly encourages secrecy, and even duplicity, on the part of homosexual members and leaders within The Presbyterian Church in Canada in order that they may fulfil their calling and offer their gifts to God. Given that homosexual people who are baptized into Christ share in the grace of God, how does the Presbyterian Church live this reality in faithfulness and without fear? Recommendation Nos. 6 and 7 do not seem particularly clear or helpful either to the Presbytery of Montreal or to the Church as a whole in wrestling with these important questions.

This case represents the first opportunity for the Church to face directly the many pastoral implications of its statements on human sexuality. The Special Committee has had the opportunity to meet many of the people concerned with this situation face to face. For those of us in the minority, Darryl Macdonald is not a category of person; he is an individual with a deep sense of God's call, faithful commitment to the Church, and recognized gifts for ministry. For us, St. Andrew's, Lachine, is not a pawn in a plot, as has been suggested. It is a congregation of committed men and women who together have struggled with their vision for ministry and the implications of calling Darryl Macdonald as their leader. For us, the Presbytery of Montreal is

not only a court, but a group of Presbyterians facing particular challenges in their context for ministry unlike those in other parts of Canada. They face division over diversity in their social context and they face division over diversity in their court. However the General Assembly resolves this matter, it will be at great pastoral cost to every person involved.

For these and other pastoral considerations, members in the minority dissented from Recommendation Nos. 4, 6 and 7.

In recognition of the pastoral cost and of the impossibility of resolving the situation to everyone's satisfaction, members in the minority were troubled by threats, implied and expressed to the Special Committee, that unless our task was resolved in one or another way, people would leave the Church. Again, such threats remind the Church that for some members, response to questions around human sexuality, and particularly homosexuality, has become more than a question of Christian ethics. It has become a measure of ultimate loyalty to Jesus Christ. This situation has both pastoral and theological dimensions. Any threat to leave the Church diminishes the opportunity for The Presbyterian Church in Canada to re-examine its pastoral questions and its doctrinal standards with open hearts and minds. Let the Assembly beware of treating this matter procedurally and politically, lest it fall prey to the manoeuvring which occurred in the Presbytery of Montreal before and during its meeting in April, 1995. Let the Assembly count the pastoral cost of all its deliberations and decisions.

Many in the majority in the Presbytery of Montreal pleaded for the Church to recognize the diversity which already exists on many important issues we face as Presbyterians and to acknowledge that our deeper unity is rooted in Christ. We urge those unhappy with the course of action taken by this Assembly to respect the bond of unity we have in Christ Jesus and to work within the Church for clearer understanding of this complex issue faced by all churches in this generation.

CONVENER'S APPRECIATION

On a personal note as Convener, I would like to express my very sincere thanks to all of the members of the Special Committee, each of whom accepted the assignment thrust upon him or her unquestioningly, and who devoted countless hours of time to its work. Their devotion to the task at hand, and their individual contributions of wisdom and insight, are very much appreciated.

I would also express the gratitude of all members of the Special Committee to Nancy Cocks for acting as recording secretary, a job which developed into much more than she may have bargained for, and to Dorcas Gordon for agreeing to act as Vice-Convener.

Finally, a special word of appreciation to Tom Gemmell, our tireless and patient advisor (and technical consultant), whose wise counsel was of great assistance throughout.

Anthony Keith
Convener

SPECIAL COMMITTEE RE PENSION PLAN

To the Venerable, the 122nd General Assembly:

The Special Committee was established by the 120th General Assembly to investigate and recommend ways of amending the funding basis for the Pension Plan with a view to eliminating the contributions from Presbyterians Sharing effective January 1, 1996, and to report to the 121st General Assembly.

The Special Committee rendered a progress report to the 121st General Assembly and requested that it be permitted to consider the following additional matters in order to report more fully to the 122nd General Assembly:

The Pension Board placed three recommendations before the 121st General Assembly (A&P, p. 370):

1. That the Church does not have the financial capacity to fund unexpected deficits; the design of benefits, valuation practices and the funding formula all should be sufficiently conservative to ensure a surplus emerges:
 - That pensions being paid need to be regularly reviewed;
 - That the benefit formula for active members will need regular review.
2. That the current level of funding (15 percent) needs to be maintained.
3. That the Committee look at two alternative proposals:
 - A matching contribution by Plan members and the organization by whom they are employed;
 - A modification to eliminate Presbyterians Sharing contribution to the Pension Plan and increase the congregational levy by an equivalent amount.

Recommendation No. 1 was referred to the Special Committee and Recommendation Nos. 2 and 3 were adopted.

PENSION PLAN POLICY

It was recognized by the Special Committee that an ongoing review of the pension plan is critical to determine basic policy questions such as how does the pension plan fit into the Church's strategy for the future? What is an appropriate level of pension to be paid to those already on pension and for those who are active members of the plan? What is an appropriate level of funding for the plan? Should pensions be indexed? What is an appropriate balance of improvement for those already on pension vs. the ability to provide inflation protection in the future? Should the policy of "maximum pensionable earnings" be maintained?

In the past, General Assembly or its Assembly Council has appointed special committees to review and recommend change.

It is common practice today to have one committee be responsible for proposing a single package of benefits for employees.

The Special Committee suggests that a committee of the Assembly Council be struck, with members having expertise in the area of benefits management, to have ongoing responsibility for review and recommendation for the pension plan benefits versus costs as well as for all other benefit packages in relation to the Church's mandate

Recommendation No. 1 (defeated, p. 25)

That the Assembly Council be instructed to strike a committee to have ongoing responsibility for review and recommendation of the total benefit and pension package for employees.

PENSION CONTRIBUTIONS

The original mandate of the Special Committee was contradicted by Recommendation No. 2 (A&P 1995, p. 370, 43) of the Pension Board. From information provided by the actuary it has become clear that we don't need 15 percent funding in the future for existing contractually guaranteed benefits, but may require it if we wish to continue to provide inflation protection to retirees or other new benefits.

Total contributions presently are about 15 percent of pensionable earnings. This is made up of 5 percent from the members, 4 percent from Presbyterians Sharing, and about 6 percent from the employers (for congregations, the actual contribution is 2 percent of the dollar base, which averages 6 percent of all pension earnings).

Current plan benefits provide inflation protection while a member is an active employee. Pension benefits are related to the maximum pensionable earnings, in the last five years of employment. As long as maximum pensionable earnings keep up with inflation, then actively employed members have inflation protection.

The current plan does not contractually guarantee inflation protection after retirement. The Pension Board's past (and we believe current) philosophy is to provide inflation increases provided there is sufficient surplus monies to pay for it based on the actuary's triennial report. To date, this has been possible and at the same time providing improvements to older members whose pensions were inadequately low.

In order to have a sufficiently high degree of confidence that future inflation protection can be provided at 100 percent of changes in the Consumer Price Index (CPI), a 15 percent contribution is required.

If we want to fund only for the contractually guaranteed benefits, a total contribution of about 11 percent would be required - this is 4 percent of pensionable earnings less than at present. If contributions were cut to this level, it would seriously affect the ability to provide continued inflation protection to retirees. Under such a scenario, there could continue to be surpluses, but the probability of surpluses would be much less than at present. The amount of surplus would also be lower. Therefore, inflation increases would be possible, but would probably require additional contributions from some source in the future.

If there were to be a reduced level of contributions from 15 percent to say 11 percent as above, then such reduction should be shared appropriately by all parties to the funding formula.

The Special Committee is of the opinion that no change should be made to the funding formula at this time, pending a report to the 1998 General Assembly on the findings of the committee named above in Recommendation No. 1.

OTHER INITIATIVES

Looking at the bigger picture there is likely to be considerable change as decisions are taken with proposals from the Think-tank and the Strategic Planning Committee over the next year or more. We, therefore, urge that no major changes to the benefits be made at this time, but the Pension Board, if it sees fit, may adjust existing pensions by inflation until these committees have assessed their mandates and are able to make recommendations.

ACTUARIAL ASSUMPTIONS

We reviewed the assumptions used by the actuary in valuing the plan. These assumptions, principally regarding future economic conditions, play a significant part in the amount of current surplus, required contributions and the probability of surplus positions in the future. We note that the assumptions are intentionally very conservative, meaning that there is a very good likelihood surpluses will continue to occur in the future.

Because we are not advocating change at this time, we do not propose changing the assumptions. We suggest that if a committee of Assembly Council is struck, or whichever committee the General Assembly designates as responsible for this task, consider the appropriateness of the actuarial assumptions coincident with a review of pension philosophy as recommended above.

Recommendation No. 2 (adopted, p. [25](#))

That no major changes be made to the pension plan regulations at this time, except for inflation adjustments to existing pensions.

Recommendation No. 3 (adopted, p. [25](#))

That no change be made to the level of contributions or the funding sources at this time and that the issue be addressed by the Committee of Assembly Council, if struck, or whatever committee the General Assembly designates as responsible, and that such committee consult with the Strategic Planning Committee, the Finance Committee and the Pension Board.

Recommendation No. 4 (adopted, p. [25](#))

That this Special Committee be discharged with thanks.

Earle F. Roberts
Convener

Donald A. Taylor
Secretary

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 122nd General Assembly:

The Committee on Theological Education met twice this year, at Knox College, with the Executive meeting four other times.

The Committee wishes to express its appreciation for the active interest and practical support provided by the Rev. Thomas Gemmell, Ms. Terrie-Lee Hamilton and staff of the General Assembly Office.

MEMBERSHIP

The Committee accepted with regret the resignation of Martin Nieuwhof at its fall meeting and did not fill this vacancy. In February, it accepted with regret the resignation, because of illness, of Margaret Manson as Convener and committee member. She has served the Committee faithfully for six years and represented it on numerous other committees of the Church and in ecumenical circles.

The Committee wishes to acknowledge its appreciation to the following members who retire this year: Ellen Forfar from Dauphin, Manitoba, and Charles Scott from Burnaby, British Columbia, both of whom have served since the beginning of the Committee; Christine Schulze, student from St. Andrew's Hall; and Margaret Ogilvie, representative from the Senate of The Presbyterian College.

MINUTE OF APPRECIATION

Margaret Manson

The Committee on Theological Education accepted this spring, with deep regret, the resignation of Margaret Manson as a member of the Committee and Convener. Poor health forced Margaret to take this step and the Committee wishes to express its appreciation for her dedicated and determined leadership during the formative years of the Committee's service to the Church. Margaret took over as Convener from Glen Crockford in 1992. She has been an educator all her life, in the public schools and universities of Quebec and in the Church. She brought a breadth of experience and a depth of wisdom to her work on the Committee that contributed greatly as we sorted out the mandates of the Committee and the competing claims of the various stakeholders. With an appropriate mix of patience and exasperation, she led the Committee to greater clarity concerning the Church's work in theological education and greater agreement on how that might best be accomplished.

Margaret was determined to make sure that all the voices with an interest in theological education in The Presbyterian Church in Canada were heard at the Committee. Her own passion for lay education kept that mandate highly visible in our deliberations. She spent long hours faithfully representing the Committee in discussions and disputes among various parties as they argued and lobbied for the limited resources available to the theological education enterprise.

We ask you to join us in our prayers for a full recovery for Margaret and in expressing our deep appreciation for the graceful service she has given to Christ's Church.

Recommendation No. 1 (adopted, p. 42)

That the Minute of Appreciation for Margaret Manson be adopted.

Professor Donald C. Smith - June 30th, 1996

A graduate of McMaster University, Knox College and the University of Edinburgh, and former minister of Knox Church, Port Alberni (1964-1968), and of St. John's Church, Medicine Hat (1968-1976), Don Smith was appointed to the Knox College Faculty in 1976, first as Director of Field Education and Registrar and later as Professor of Church and Ministry and Director of Basic Degree Studies. Active in all the educational, pastoral and administrative work of the College and the Church, and in many similar activities in the Toronto School of Theology, with the publication of the fruits of his doctoral thesis in *Passive Obedience and Prophetic Protest: Social Criticism in the Scottish Church 1830-1945*, (Peter Lang, 1987), and of other encyclopaedia

articles he was also able to make a significant contribution to historical and theological scholarship. We thank him for his strong commitment to social, economic and political justice and fairness, for his vision of and service to the church both local and ecumenical, for his wisdom and counsel in matters educational and ecclesiastical, and not least, for the twenty years of willing service that he has devoted to the students, staff and faculty of Knox College. We wish Dr. Smith well and our prayers go with him.

Recommendation No. 2 (adopted, p. [42](#))

That the Minute of Appreciation for Professor Donald C. Smith be adopted.

The Reverend A. Ross Gibson - June 30, 1996

Ross Gibson's service to Knox College began twenty years ago when he was engaged on a part-time basis to assist Professor J. Charles Hay in the teaching of homiletics. His earlier experience as a parish minister, his competence in biblical interpretation and theological reflection, enhanced by his experience in theatre arts, including coaching in voice development and speech, made him an ideal teacher of homiletics. His responsibilities in this field were expanded when Dr. Hay assumed the Principalship following Allan Farris' death.

In 1983, Ross began to assist in the theological field education program. With the doubling of the number of regular placements, the expansion of the internship program, and the larger teaching role for Professor Donald Smith after 1985, Ross gradually assumed complete responsibility for field education as a full-time faculty member. In this period, he gave seminars on spirituality and pastoral counselling to the first year ministry class. Throughout his years at Knox, he maintained an active involvement in various peace, anti-poverty and other social justice coalitions.

Through his close contacts in developing personal learning goals and field placements, Ross Gibson greatly influenced two decades of Knox students. His dedication to practice-based learning and wise counsel will be missed. Our prayers and good wishes go with him as he pursues a ministry in the field of pastoral counselling.

Recommendation No. 3 (adopted, p. [42](#))

That the Minute of Appreciation for the Rev. A. Ross Gibson be adopted.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

General Assembly gave the Committee on Theological Education the mandate to administer the interest income from the Ewart Endowment for Theological Education (A&P 1992, pp. [68-69](#)). The Committee is grateful for the 1995 General Assembly's clarification of the terms of reference from the Special Committee re Ewart Endowment for Theological Education (A&P 1995, pp. [390-93](#)).

As required, the Committee on Theological Education appointed a sub-committee including representatives from the Atlantic Missionary Society or Women's Missionary Society (WD), the Women in Ministry Committee and the Order of Diaconal Ministries. The Sub-Committee, convened by Dr. David Stewart, has met twice and developed proposed guidelines for applications for grants which have been circulated to presbyteries and colleges. These guidelines will be refined as the Committee gathers experience in assessing and responding to applications. In March 1996, several proposals were considered, with grants authorized for the following:

1. The grants awarded in this category are for a certain number of years conditional upon annual reporting by the recipient and evaluation by the Sub-Committee on the Ewart Endowment for Theological Education:
 - Knox College for the Ewart Professor of Christian Education, \$75,000 per year
 - Knox College for the McKay Room Education Resource Centre for part-time personnel and acquisitions, \$4,500 per year
 - Order of Diaconal Ministries for students attending professional conferences relating to diaconal ministry, \$5,000 per year

2. The grants awarded in this category are for one year only, 1996:
- Co-ordinating Group for *From a Woman's Perspective* for publication of journal and establishing a website, \$6,350
 - Woodbridge Presbyterian Church, Woodbridge, Ontario, for participation in Stephen Ministry Lay Pastoral Program, \$4,500
 - Steering Committee re 1996 think tank for the event, \$5,000
 - St. Andrew's Presbyterian Church, Maple, Ontario, for participation in Stephen Ministry Lay Pastoral Program, \$4,000

The grant amounts awarded, totaling \$104,350, were well within the funds available at the end of 1995. Some of the grants will be considered for renewal upon the submission of satisfactory evaluation reports on the projects.

The balance in the capital account of the Ewart Endowment for Theological Education as of December 31, 1995, was \$2,684,716. The income account balance was \$150,761 which is the net figure after meeting the requirement that 10 per cent of the year's income be added to the capital account. The income in future years will vary as returns on investments fluctuate, but for planning purposes, the Committee expects income of \$150,000 per year.

The Committee on Theological Education is continuing to finalize the guidelines as it deals with new items pertaining to the working of the Sub-Committee and the approval of the grants. Copies of the guidelines can be obtained from the General Assembly Office. The deadline for applications for the Ewart Endowment for Theological Education are September 1st and December 1st each year and are to be submitted to the Sub-Committee through the General Assembly Office.

FUNDING FOR THEOLOGICAL EDUCATION

Recognizing the Church's increasing difficulty in raising the required amounts for Presbyterians Sharing a formula was developed under which the total grant from the Church for the colleges would decline.

1994 Grant:	10.4% of 1992 Total Revenue
1995 Grant:	9.9% of 1993 Total Revenue
1996 Grant:	9.4% of 1994 Total Revenue
1997 Grant:	8.8% of 1995 Total Revenue
1998 Grant:	8.2% of 1996 Total Revenue
1999 Grant:	8.2% of Total Revenue for the Penultimate year

This would eliminate about a quarter of the Church's grants to the colleges. Grants for 1993 through 1996 have generally followed this formula with some further reductions in 1994 and 1996. The colleges have attempted to offset this decline in grants by increasing tuition fees, stepping up direct fund-raising activity, seeking income from other sources, and continuing tight control of expenses. There has been some success but the development of significant response to direct fund raising efforts will require several years of patient effort. The challenge is now even greater with reductions in provincial grants to the colleges and the promise of more reductions in the future.

There has been concern about the basis for dividing the Church's grant among the three colleges as expressed in Overture No. 3, 1994, (A&P 1994, p. [577](#)) and to which the Committee responded to last year's Assembly (A&P 1995, pp. [403](#), [36](#)). A more equitable split has now been established with the full participation and agreement of the colleges. The 1996 grants allocated to each college are:

The Presbyterian College	\$144,546
Knox College	\$586,818
St. Andrew's Hall	\$118,636

The Committee will continue to monitor these allocations closely as circumstances evolve.

FUTURE OPPORTUNITIES FOR THEOLOGICAL EDUCATION

Last spring the document "Future Opportunities for Theological Education within The Presbyterian Church in Canada" was circulated to each presbytery, requesting a response by

October 31, 1995. The Committee received responses from twelve presbyteries, one individual and one college.

Over the past six years, the Committee and the Church, through the presbytery responses, have fully and carefully consulted and discussed the questions relating to doing theological education and how best to do it within the denomination. In light of the many concerns raised in these consultations and discussions, the Committee will continue to examine the mandates of the three colleges and the appropriateness of each institution as all of them respond to the needs of the Church as expressed in the document, "Future Opportunities for Theological Education" and in the report from the Think-tank.

To encourage the colleges to demonstrate how they are doing theological education and are co-operating within the denomination, the colleges along with the Convener of the Committee or designate will be deciding together how to prepare information for the wider Church on various issues surrounding theological education. This year the colleges will formulate a proposal on how the colleges will co-operate to provide distance education.

Recommendation No. 4 (adopted, p. [42](#))

That the Church affirm its three colleges in relation to the major centres of theological education in Canada as the means for doing theological education.

OVERTURE NO. 10, 1995 - SYNOD OF SASKATCHEWAN (A&P 1995, pp. [422-423,18](#))

Re: Establishing common standards for supervisors of ministry students

Overture No. 10, 1995 asked the Committee on Theological Education to investigate establishing common standards for supervisors of ministry students.

The Committee affirms the importance of field education in educating leadership for the Church. All the colleges presented details on the standards and practices of field education in each of their curricular programs.

Each of the colleges and their consortia are members of the Association of Theological Field Educators (ATFE) and follow the standards established by that Association in developing and executing field education. Each institution has a different way of implementing those standards but does so in a credible way. The colleges recognize each other's supervisor training programs and those approved by partner denominations in theological education. Copies of the respective standards for each of the colleges are available on request from the individual college.

Recommendation No. 5 (adopted, p. [42](#))

That the prayer of Overture No. 10, 1995 be answered in the above preamble.

OVERTURE NO. 22, 1995 - SESSION, ST. JAMES' CHURCH, TRURO, NOVA SCOTIA (A&P 1995, p. [427,19](#))

Re: Establishing a Chair for Youth Ministries

The session of St. James Church, Truro, Nova Scotia, in Overture No. 22, 1995 requested the Church to establish a Chair for Youth Ministries at one of the colleges. The Committee recognizes and understands that Youth Ministry is an important area within theological education. The Committee indicated that an appropriate response could not be made to this General Assembly and therefore formed a task force to explore the larger dimension of theological education for youth ministry within the life of the Church. Some of the issues identified for the task force were:

- concerns raised from the 1996 Think-tank regarding teen and young adult ministries;
- youth ministry within the Church needs to reflect a reformed theology by teaching lay leaders to reflect upon theology and its implications for the Church;
- youth ministry needs to be part of the whole ministry of the whole people of God, therefore, congregations need to look at the integration and inclusion of youth within the total life of the congregation;
- colleges have been asked to examine what they are doing to provide a reformed training for ministers working with youth, and how they propose to meet the needs and priorities of the

denomination as they relate to youth ministry through lay theological education and for those preparing for designated and ordained ministries; and

- within youth ministry there needs to be encouragement to use an inclusive language, especially in the use of music and prayers.

Recommendation No. 6 (adopted, p. 42)

That the above preamble be an interim response to Overture No. 22, 1995, and that the Committee be given permission to reply to the 123rd General Assembly.

OVERTURE NO. 3, 1996 - SYNOD OF SOUTHWESTERN ONTARIO (p. 476)

Re: Internships for all candidates for ministry

The Synod of Southwestern Ontario is asking that each of the colleges establish internships for all candidates for ministry.

Many of the concerns raised in this Overture (lover of people, team player, practical skills, personal and pastoral relations, and integration of classroom training, theory and practical training under supervision) are being addressed by the colleges through a major requirement in field education and increasing integrative programs and designs.

Preparation for rural ministry, which is one of the Synod's concerns, could be enhanced if more students would take internship appointments which are indeed excellent preparation for ministry. The cost of such internships, the fact that they lengthen the student's degree program, the difficulty in finding a sufficient numbers of internships especially in rural areas, and the mobility of students are all serious limitations. Another way of addressing the issues raised in this Overture is through summer internships arranged through Canada Ministries, the colleges and rural congregations, and presbyteries.

Presbyteries could be encouraged to address the issue of "culture shock" mentioned in this Overture by requiring all graduates to take a two or three week immersion program arranged locally before commencing their ministries, and again after their first year of ministry. As well, presbyteries could appoint a presbytery mentor to the newly inducted or recognized person for at least one year.

Recommendation No. 7 (adopted, p. 42)

That the prayer of Overture No. 3, 1996 be answered in the above preamble.

AGREEMENT AMONG VANCOUVER SCHOOL OF THEOLOGY, ST. ANDREW'S HALL AND THE PRESBYTERIAN CHURCH IN CANADA

The Committee has been involved with the development of the new Agreement between Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada through a Joint Working Group for about three years. The Agreement, presented below, has been carefully developed and reviewed by all parties. The Committee, at its last meeting, worked through the document. It has now been approved by the Committee, St. Andrew's Hall and Vancouver School of Theology, and has been reviewed by legal counsel.

THIS AGREEMENT dated for reference the 1st day of July, 1996

Among:

VANCOUVER SCHOOL OF THEOLOGY,
a body corporate, of 6000 Iona Drive,
Vancouver, British Columbia
V6T 1L4
("VST")

And:

ST. ANDREW'S HALL
a body corporate, of 6040 Iona Drive,
Vancouver, British Columbia
V6T 2E8
("SAH")

And:

PRESBYTERIAN CHURCH IN CANADA,
 an unincorporated religious organization,
 of 50 Wynford Drive, North York, Ontario
 ("PCC")

Whereas:

- A. VST, SAH and PCC were parties to an Agreement of Association dated September 1, 1979 and an Agreement dated September 1, 1984 setting out their respective rights and obligations toward each other with respect to the provision of sound and effective theological education for Canadian Presbyterian students in the various degree and diploma programs offered at VST;
- B. The parties desire that PCC remain an associated denomination of VST;
- C. SAH holds a provincial charter as a theological college of PCC to grant degrees in theology and is the sole agent appointed by PCC to administer, monitor and develop PCC's role as an associated denomination with VST;
- D. VST is a multi-denominational theological school, accredited through the Association of Theological Schools and affiliated with the University of British Columbia, and VST, through its provincial charter grants degrees in theological studies, and in partnership with founding, associated and participating denominations, prepares persons for various orders of ministry; and
- E. The parties wish to replace the previous agreements so as to clarify and promote the interests of the parties.

Now Therefore This Agreement Witnesses that in pursuance of those purposes the parties agree as follows:

1. Relationship of Institutions**1.1 Relationship of VST, PCC and SAH**

PCC shall remain an associated denomination of VST and each of the parties shall recognize publicly that association. SAH, or such other entity appointed by PCC from time to time, shall be the sole agent of PCC with which PCC will administer, monitor and promote its relationship with VST. VST retains its right to act on its own behalf with respect to its relationship with SAH and PCC, as more fully set out herein.

1.2 Relationship of VST and SAH

SAH will continue to exercise its degree granting charter solely with VST and will not offer courses of instruction leading to a degree or diploma in theology or grant any such degrees or diplomas independently during the term of this Agreement.

1.3 VST Reporting to PCC

SAH shall appoint the Principal of VST as one of the representatives of SAH to the Committee on Theological Education and its successor committees. The Principal of VST shall have the full right to represent the views of VST and to hear the views of other members of the oversight committee, but shall not have the right to vote on any resolutions of the oversight committee. SAH shall be responsible for the travel and accommodation costs of the Principal of VST when attending meetings of the oversight committee.

1.4 Additional VST Involvement With PCC

With respect to any committee of PCC on which SAH has representation, one member for each such committee shall be appointed by SAH on the nomination of the Principal of VST, provided that first consideration for such appointments shall be in all cases given to faculty and staff who are members of PCC. Those appointed persons shall have all the rights of full membership on the committees. SAH shall be responsible for paying the travel and accommodation costs of those appointed persons when attending those committee meetings.

1.5 VST Reporting to PCC and SAH

- 1.5.1 The Director of Degree Programs of VST or a designate acceptable to SAH shall annually attend one meeting of the Board of SAH occurring at or near the end of each academic year to report on and respond to questions about the academic standards of VST, the progress of Certified Students' (defined below) studies and other related matters.
- 1.5.2 The Principal of VST shall submit an annual report to SAH for submission with the SAH report to the General Assembly of PCC.

1.6 VST and SAH Representation on Respective Boards

VST shall be entitled to nominate the Principal of VST (or such other person designated by the Principal of VST) and one member of the Board of Governors of VST to be full voting members on the Board of SAH. SAH shall be entitled to appoint two members of the Board of SAH (neither of whom shall include an employee of SAH who provides services to VST pursuant to a Contract (defined below)) to be full voting members on the Board of Governors of VST. VST shall nominate one of the SAH appointees to be a full voting member of the Finance Committee of VST and the other SAH appointee to be a full voting member of the Academic Policy Committee of VST.

1.7. Joint Working Group

There shall be established a Joint Working Group consisting of two representatives of each of SAH and VST who shall meet not less than on an annual basis during the currency of this Agreement whose principal task is to foster and enhance the working relationship between SAH and VST.

1.8. SAH Property

SAH shall retain full right, title and interest in and to the property so held by SAH as at the date of this Agreement and full charge of the management of all operations and programs of SAH not related to its degree granting charter. SAH acknowledges and agrees that VST shall have no financial responsibility for any liabilities of SAH, contingent or otherwise.

2. PCC Students Attending VST

2.1 Admission of PCC Students

The parties hereby acknowledge and agree that a student whom PCC certifies to attend VST ("Certified Student") must satisfy the admission criteria of VST prior to being admitted as a Certified Student to VST.

2.2 Tuition Fees

SAH acknowledges and agrees that VST shall not be responsible for the payment of tuition fees, scholarship or bursaries for the enrollment or attendance of Certified Students.

2.3. Denominational Studies

VST shall ensure that the provision of instruction, course materials, funding and all other matters relating to denominational studies for Certified Students is carried out in accordance with, and to the satisfaction of, the requirements and intentions of SAH and PCC.

2.4 Recognition of Graduates

PCC shall recognize the degrees and diplomas awarded by VST to Certified Students as if those degrees and diplomas had been granted by a Presbyterian theological school and authorize its presbyteries to take on examination for certification for ordination those graduates certified as candidates for ministry of PCC.

3. Staff Contracts

3.1 Secondment of SAH Employees to VST

When, upon agreement between VST and SAH, an appointment is to be made where there is a contractual relationship between VST and SAH for all or part of the services of a faculty member, chaplain or administrator ("Appointed Person"), the following procedure shall be followed:

- (a) VST and SAH shall agree on the need for such an appointment.
- (b) VST and SAH shall each have full rights of participation in the preparation of the job description, the interviewing of candidates and the approval of the Appointed Person.
- (c) The Appointed Person shall be appointed by SAH.
- (d) A contract for services (“Contract”) shall be entered into by VST and SAH setting out the specific terms and conditions of the agreement between VST and SAH.
- (e) The Appointed Person shall have substantially the same rights and obligations as faculty members, chaplains or administrators of VST providing similar services, respectively, save as herein provided.
- (f) The Appointed Person shall not be a party to the Contract.
- (g) SAH shall be solely responsible for the total salary and benefits of the Appointed Person.
- (h) Upon execution of a Contract, SAH shall increase its financial contribution to VST in an amount equal to the Appointed Person’s total salary and benefits multiplied by a percentage of the Appointed Person’s time spent providing services to VST as set out in the Contract. That amount shall be paid by VST back to SAH pursuant to the Contract.
- (i) VST shall have the same rights and obligation to review the services of the Appointed Person and discipline the actions of the Appointed Person as if the Appointed Person had been appointed directly by VST.
- (j) VST shall have the right to terminate the Contract on the same basis as it has to terminate the employment of any of its faculty members, chaplains or administrators, respectively, performing similar duties to that of the Appointed Person.
- (k) SAH shall have a right to terminate the employment of the Appointed Person on the same basis as is provided pursuant to the relevant law of British Columbia for an employer, subject only to the requirement that termination occur after the end of an academic year and prior to the next academic year if the termination is not for reasonable cause.

For the purposes of this section 3.1, until a Contract is executed, with respect to that part time faculty member of VST who is also the Dean of SAH, the secondment procedure existing immediately before the date of this Agreement shall continue.

4.0 Financial Arrangements

- 4.1 PCC and SAH shall pay their fair share of the cost to VST of educating PCC students enrolled in VST’s degree or diploma programs. For the purpose of this Part 4, “fair share” shall mean the following:
- (a) a cash amount equal to the amounts to be paid by VST to SAH pursuant to any Contracts then in force; and
 - (b) a cash amount equal to the cost of faculty, administration, library, physical plant and program resources and services provided by VST to PCC, SAH, and PCC students enrolled in VST’s degree or diploma programs. For the year commencing July 1, 1996, the minimum amounts payable pursuant to this paragraph 4.1 (b) shall be \$65,000 and for the two subsequent years the annual minimum amounts payable shall be \$70,000 and \$75,000, respectively. With respect to subsequent years, the cash amounts to be payable pursuant to this paragraph 4.1 (b) shall be determined for three year periods in advance by the parties to this Agreement and such determinations shall be confirmed in writing by the parties; and
 - (c) such additional funds as SAH is able to obtain from PCC for the theological education of PCC students enrolled in VST’s degree or diploma programs, and SAH shall use its best efforts to obtain such additional funding; and

- (d) 50% of any surplus from the operation of the residences at SAH, such amount to be equal to the gross revenues from the operation of the residences less operation, administration and depreciation expenses, as more fully itemized in Schedule A to this Agreement, subject to a maximum annual payment during the first three VST fiscal years pursuant to this paragraph 4.1 of \$25,000, such maximum amount to be determined for subsequent fiscal years for three year periods in advance by the parties to this Agreement and such determinations shall be confirmed in writing by the parties.

- 4.2 VST acknowledges that PCC and its members make additional contributions that are not included in the definition of “fair share” but are benefits to VST, including bursary awards from PCC and SAH to PCC students enrolled in VST’s degree or diploma programs and monies received by VST’s Development Office directly from Presbyterian sources.
- 4.3 VST agrees that it shall not knowingly solicit funds from Presbyterian sources other than those persons who are also VST alumni, members of the Board of Governors and VST faculty.

5.0. Termination

- 5.1 This Agreement shall continue until terminated by written notice by any of the parties to the other parties and such termination shall take effect at the end of the academic year three years after such written notice of such termination is delivered to both the other parties.

6.0 Severability

- 6.1 If a provision of this Agreement shall be found to be wholly or partially invalid by a court of competent jurisdiction, this Agreement shall be interpreted as if the invalid provision had not been a part of this Agreement.

7.0 Entire Agreement

- 7.1 This Agreement supercedes all previous agreements, arrangements and undertakings among the parties hereto relative to the subject matter hereof, and expresses the entire agreement and understanding between the parties with respect to the subject matter, and shall not be modified except by a written modification signed by or on behalf of the parties hereto.

Calculations of surplus from operation of SAH residences

The surplus from the operation of the SAH residences should be the differences between income and expenses, calculated as follows:

Income

All income associated with the operation of the residences, including all of the items listed on the proposed budget for SAH for the fiscal year 1996 dated January 12, 1996, are attached on page 471, except for:

- PCC grants
- Parking - non-residents
- Chapel rental
- Bank interest

Expenses

All expenses associated with the operation of the residences, including all the items listed on the proposed budget for SAH for the fiscal year 1996 dated January 12, 1996, are attached on page 471, except for:

- VST grants
- Amounts paid by VST pursuant to Section 3.1 of the Agreement with respect to the secondment of the Dean of SAH and the Chaplain hired by SAH.

Recommendation No. 8 (adopted, p. 42)

That the Principal of the Vancouver School of Theology be named as an ex officio member of the Committee on Theological Education

Recommendation No. 9 (adopted, p. 42)

That the above Agreement be adopted.

ST. ANDREW'S HALL AND VANCOUVER SCHOOL OF THEOLOGY - FACULTY APPOINTMENTS**Chaplain to St. Andrew's Hall**

St. Andrew's Hall, over the years, has informed the Committee on the need to divide the position of Chaplain and Dean of the Hall due to the increasing number of students preparing for ministry at Vancouver School of Theology and the increasing workload of the individual appointed to this position. The Committee reviewed and approved the new position description for the Chaplain and the revised position description for the Dean.

The Chaplain will have two main areas of responsibility: chaplain to Presbyterian students at Vancouver School of Theology and chaplain to the residents of St. Andrew's Hall and the University of British Columbia. In the first area, the individual will be responsible for co-ordinating the denominational studies program, co-ordinating worship for students, advising students in their preparation for ministry, providing pastoral care, dealing with bursaries, recruiting, co-ordinating students' involvement in the agencies and programs of the Church. As chaplain to the university community, the individual will co-ordinate worship, provide pastoral services to students and others associated with the campus.

Recommendation No. 10 (adopted, p. 42)

That St. Andrew's Hall be given permission to circularize the presbyteries calling for nominations for the position of Chaplain to St. Andrew's Hall.

Don Elliott
Interim Convener

Tom Gemmell
Secretary

REPORT OF THE COLLEGES**KNOX COLLEGE, SENATE OF****The 152nd Convocation**

One of the largest classes in recent years is expected to graduate at the 152nd Convocation on May 15, 1996, in Convocation Hall, University of Toronto. The degree of Doctor of Divinity (honoris causa) will be awarded to the Rev. Thomas Gemmell, Principal Clerk of General Assembly, and the Rev. P.A. (Sandy) McDonald, minister of St. Andrew's Church, Dartmouth, and Musquodoboit Harbour Church, in Nova Scotia. The Convocation speaker will be retiring Professor Dr. Donald Smith. Lori Gemmell will be guest harpist.

The following students are expected to receive the Master of Divinity Degree: Stephen Asotara Alando, Dip.Theol., B.A.(Hons.); Laura Dawn Alary, B.A.(Hons.); Jennifer Lyn Heath Cameron, B.A.; Olwyn May Barrie Coughlin, B.A.; Irwin Brian Cunningham, B.A.; Terrence Hugh Donnelly, B.A.; Dawn Butler Griffiths, B.Sc.N.; Elizabeth Jeanine Inglis, B.A.(Hons.); William G. Ingram, B.A.; Douglas Ralph Kendall, B.A.; Kwang-Kook (John) Kim, B.Sc., M.Sc.; Jin-Sook Ko, B.Sc.; Annalies Lauber; John David William Leggatt, B.A.; Allyson Anne MacLeod, B.A.; Brian David Nichol, B.A.; Lynn Ann Nichol, B.A.; Carey Nicholas Nieuwhof, B.A.(Hons.), LL.B.; Geoffrey Mercer Ross, B.A., M.A.; Loretta Renee Scholten, B.A.; Leonard Paul Shobridge, A.R.C.T., B.A.; Richard William Wallace, B.A., M.A.

The Diploma of the College recipients are: Laura Dawn Alary, B.A.(Hons.); Olwyn May Barrie Coughlin, B.A.; Irwin Brian Cunningham, B.A.; Terrence Hugh Donnelly, B.A.; Dawn Butler Griffiths, B.Sc.N.; Elizabeth Jeanine Inglis, B.A.(Hons.); William G. Ingram, B.A.; Douglas Ralph Kendall, B.A.; Annalies Lauber; John David William Leggatt, B.A.; Allyson Anne MacLeod, B.A.; Carey Nicholas Nieuwhof, B.A.(Hons.), LL.B.; Geoffrey Mercer Ross, B.A., M.A.; Loretta Renee Scholten, B.A.; Leonard Paul Shobridge, A.R.C.T., B.A.

Special General Assembly Certificate recipients are: Joyce Irene Davis, B.A., M.Ed.; Charles Rwangimba Deogratsias, B.A., M.Div.; Daniel D. Scott, B.A., M.C.S., M.Div., D.Min.; Colleen Lynn Smith, Reg.N., B.A.; Mark Ward, B.A., M.Div.; JoAnne Marguerite Walter.

Doctor of Theology Degree: Brook Alan Thelander, B.A., M.Div.

Doctor of Ministry Degree: Michael F. Caveney, B.A., S.T.M.

Strategic Planning: a critical process at a critical moment

The Senate's Strategic Planning Committee has held two key workshops with participation from all sectors within the College and additional representation from the Church. They were conducted by a consultant, Janice Fioravanti of Kitchener, and financed by two grants from the Churches' Council on Theological Education. After the first workshop in March 1995, which focused on the values that shape our community life and work, the Senate adopted the following:

Statement of Values

- Because we trust Jesus as Lord we value and will be held accountable for
 - relationships of trust and respect
 - leadership that serves
 - learning as reflective practice
 - honouring a prophetic voice.

The second workshop in September 1995, began to prepare a Statement of Vision and Strategic Directions which are expected to be submitted to the May 1996 meeting of Senate.

This planning process comes at a critical stage for Knox College and The Presbyterian Church in Canada. Through the Senate's Development and Strategic Planning Committee, the College has been engaged in extensive conversations and consultative meetings with more than 150 people within and outside of Knox.

As the Committee listens intently to a wide variety of expectations emerging from such conversations, other voices also need to be heard. The Committee on Theological Education receives and considers overtures to Assembly from presbyteries and has also developed a wide-ranging Future Opportunities for Theological Education Report. In late February the Church's Think-tank probed the future direction of the Church and included a number of far-reaching comments about theological education. Finally, closer to home the Toronto School of Theology has engaged in a strategic planning process that could have significant implications for Knox College and other member schools. The result of all this "futuring" activity is immensely challenging for the College. At times it feels as though the winds of change are blowing at us from four directions, causing us to ponder not only how we will respond but also how we will give leadership, and how we will communicate all of this effectively.

The Case for Congregational Giving to Knox College

In 1993, General Assembly granted the colleges the right to appeal directly to congregations for funds over and above those received from Presbyterians Sharing. The latter is still Knox's primary source of support, though the annual grant has been reduced (between 1993 and 1996) by \$140,000, with an additional provincial government grant reduction of \$100,000. The University of Toronto and the Toronto School of Theology increased tuition by 16 per cent in 1996. The net result is that the College needs \$225,000 in donations. At least \$25,000 of this is needed to offset additional student aid requirements. As tuition has been introduced over the last five years at Knox, the annual student aid and scholarship needs have increased to over \$200,000. As part of its program, the Development Committee has consulted several presbyteries in formulating a "case statement" to give congregations a succinct, informative picture of the College's financial needs.

Meanwhile, between 1994 and 1995, donations from congregations tripled and from Knox graduates they quadrupled. This is most encouraging and the College is deeply grateful for this support.

Death of Professor Robert C. Mathewson

The sudden death of Professor Robert C. Mathewson on September 28, 1995, due to a stroke came as an acute shock to the Knox College community. Memorial services were held at St. Andrew's Church, King Street, Toronto, and in the Knox College Chapel.

Bob Mathewson served Ewart College for fifteen years as Professor of Religious Studies and Director of Continuing Education, then joining Knox at the time of the Ewart-Knox amalgamation in 1991 when he became Professor of Historical Theology. He was active in the Toronto School of Theology's Doctor of Ministry Program and the Toronto School of Theology Theology

Department. He was also a member and secretary of the church's Committee on Church Doctrine and was a strong supporter of the Order of Diaconal Ministries. The Senate ended its Minute of Appreciation with, "We remember Bob Mathewson with affection and give thanks for his lasting contribution to the life and work of The Presbyterian Church in Canada as a whole and especially Ewart and Knox Colleges over the past twenty years." In our prayers we also commended his wife Nancy and their daughter Kristin to the tender mercy of God.

Appointment of the Reverend Stuart Macdonald

The Senate has appointed the Reverend Stuart Macdonald for a three-year (renewable) term as Director of Basic Degree Studies and Theological Field Education, effective July 1, 1996. A 1985 graduate of Knox College, Stuart has a B.A. and M.A. in history, is currently completing his dissertation in 17th Century Scottish Social History at the University of Guelph. He brings 10 years of pastoral ministry (four years at Centreville Church, South Monaghan, six years at St. Andrew's Church, Cobourg, Ontario), to his new post. Keenly aware of the challenge facing congregations, Stuart believes that he can help Knox graduates face the future with creativity based on the faith that God is with the Church on its journey.

The Senate is grateful for presbytery nominations for this position. Fifteen presbyteries put forward 16 names. All were contacted and invited to apply. Five declined and one did not respond. Six additional applications were received. All but one of the fifteen applicants were members of The Presbyterian Church in Canada. Stuart and two others were interviewed, all of them presbytery nominees. Knox College welcomes Stuart into this community and is grateful for the gifts and graces he brings.

Other faculty news

Stephen Farris completed the second half of his sabbatical in the fall term (1995) and has submitted the manuscript of a book on the use of Scripture in preaching (tentatively titled *Letting the Word Happen*) to a publisher. In the fall of 1996, Calvin Pater will be on sabbatical and in the spring (1997) Helen Goggin will take her sabbatical. Sessional lecturers in the summer of 1995 and the 1995-1996 academic year included the Rev. John Henderson (Pastoral Care and Counselling), Dr. Abraham Khan of Trinity College (Philosophy of Religion), the Rev. Ted Reeves of Emmanuel College (Christian Social Ethics) and Dr. Dorcas Gordon (Greek and New Testament Studies). On February 7, 1996, the Presbytery of West Toronto conducted a Service of Recognition for Dr. Patricia Dutcher-Walls, Assistant Professor of Hebrew Scripture and Old Testament. The Rev. Dr. Clyde Ervine preached and Professor Helen Goggin gave the charge.

The Statue of Margaret Wilson - moved out of the Boardroom

In keeping with the recommendations of the Commission established by the 121st General Assembly (p. 268), the Senate has moved the statue of Margaret Wilson out of the Boardroom. The Commission stated that the statue should neither stay in the Boardroom nor return to the Rotunda. It gave Senate the right beyond these options to determine its location. The Senate agreed to place it in the hallway outside of the Boardroom, a location acceptable to the original petitioners, the Session of Knox Church, Waterdown. The Senate will also erect signs giving some of the historical background of the 17th Century Scottish Covenanters.

Knox College Sunday

The College has started holding Knox College Sunday a week after Thanksgiving, providing congregations the opportunity to remember the College, its students, faculty and staff in their prayers and think about the College's central mission of preparing people for ministry in the Church. Some 80 congregations participated in the first Knox College Sunday on October 15, 1995, (or on an alternative Sunday). Approximately 50 students, faculty and other representatives went out to congregations to preach or participate in worship. Knox College Sunday will fall on October 20, 1996, and interested congregations may contact Barbara Hepburn in the Development Office for information.

Association with the Wycliffe Institute on Evangelism Renewed

Some years ago Senate responded to a number of overtures on the teaching of evangelism by associating itself with its neighbour, Wycliffe College which was establishing an Institute of Evangelism. Almost 20 students have taken courses for credit and Knox is able to have the

Institute offer workshops on evangelism at Knox. More than \$8,000 has been raised to support the Institute. At its February 1996 meeting, the Senate re-affirmed its commitment to this program, re-appointed Stephen Farris to its Council of Reference, and agreed to explore further funding from Presbyterian sources.

The Mabel Dewar Scholarships Awarded

Marion Barclay received the M.Div. Entrance Scholarship, Stephen Alando from Ghana received the International Student Scholarship and Paul McLean, returned missionary from Taiwan, received the Doctoral Entrance Scholarship. Application deadlines for the Dewar Scholarships are as follows: November 15th for Internship, March 1st for all other first-time awards, and May 10th for renewals.

Special Events

The Knox College Choir under the direction of Dr. John Derksen presented Advent Services at St. Andrew's, Oro Station, at Richmond Hill Presbyterian Church, and in the Knox College Chapel in December 1995. The choir presented a concert in late April 1996 in support of Armagh. The choir made two weekend tours to the Presbyteries of Lindsay-Peterborough and Waterloo-Wellington.

Thomas Troeger of the Iliff School of Theology led a large workshop, in early February, on "The Conqueror of Chaos, How life holds its shape in worship" co-sponsored by Knox College and Toronto School of Theology.

In February at Knox College, Peter Richardson, Department of Religions, University of Toronto, delivered the Catherine Gilbert Memorial Lecture in Christian-Jewish Relations, an illustrated exploration of churches and synagogues in Upper Galilee in the 4th to 6th centuries.

"Consider Ministry '96" was held again in mid-February for individuals wishing to explore ministry and theological education. It is now an annual event.

Ten ministers came to the College for the Tower Scholars Program, a week of independent study using the Caven Library (with Kathleen Gibson's expert assistance) and having access to Knox and Toronto School of Theology faculty. This event is organized by the Knox-Ewart Graduates Association.

After last year's enthusiastic response to "Participation in Hope", the consultation in May on the future of the Church, a follow-up is planned May 16-17, 1996. "Money Matters in the Church" will feature Robert Lynn, Scholar-in-Residence at Bangor Theological Seminary and a widely recognized consultant in church stewardship. The two-day event will focus on "practical money issues facing congregations and the way this relates to our faith." It is co-sponsored by the Knox Ewart Graduates Association, the Charles H. MacDonald Memorial Lectureship and the Knox College Max Bell Fund.

The Robert Laidlaw Lectures for 1996 will be given on Wednesday, November 6th at 2 p.m. and 8 p.m. and on Thursday, November 7th at 4:10 p.m. at Knox College. This year's lecturer is Dr. Jane Dempsey Douglass, Professor of Church History, Princeton Seminary and President of the World Alliance of Reformed Churches.

Appreciation

Senate is deeply grateful for the important contribution to the life of the College made by the Knox-Ewart Graduates Association, and also the growing interest in the residence demonstrated by the Knox Former Residents Association. Knox is ably assisted to carry out its mandates through the many volunteers who serve on Senate, its committees, and various other working groups. The Reverend Alan Stewart resigned from Senate for health reasons. Another member of Senate ending a term of service is Mr. George Rankin. The College records its gratitude for the contribution of both of these people. The Senate also wishes to record its gratitude for the faithful dedicated contribution of its faculty and staff.

Arthur Van Seters
Principal

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

The Senate reports on the 1995-1996 academic session expressing deep gratitude to God for his providential care during the year. In a time when the foundations of both church and state are being shaken, our confidence and hope are in God alone. As a theological college of the Church we continue in the words of our mission statement:

to educate candidates for the ministry of The Presbyterian Church in Canada. The College seeks to be a centre for education and research in Reformed theology, attracting students, from churches in Canada, the U.S.A. and elsewhere. It is committed to the distinctives of the Reformed tradition: the sovereignty of God, the centrality of Christ, the authority of Scripture and the tenets of the Christian tradition attested to by the ecumenical creeds and Reformed confessions. The aim of the College is to advance the understanding of the Reformed tradition, to communicate its vitality and relevance and thus to assist the Church in its global mission as it enters the 21st. century.

Students

Twenty-six students registered for the 1995-96 session. One withdrew at Christmas, and another took a leave of absence during second term. Five students hope to graduate in May, and two others are completing requirements to be received into the ministry of our Church. Several new students have already applied and been accepted for the 1996-1997 academic session.

Continuing Education

Presbyterian College continues to sponsor continuing education programs for ministers to update their knowledge and skills for ministry. Generous gifts to the College have made it possible to return to two one-week continuing education programs:

Program A: February 26 - March 1, 1996

Reformed Spirituality in the Chaos of Contemporary Culture: Word and Sacrament in Reformed Worship

The Unity of the Church in Karl Barth's Theology

A Biblical Theology of the People of God

Dr. Fred R. Anderson,
Minister, Madison Avenue
Presbyterian Church, New York City

Professor Bruce McCormack,
Princeton Theological Seminary

Professor Charles H.H. Scobie
Mount Allison University, N.B.

Program B: March 4 - March 8, 1996

Reading the Bible

Christianity Ministry: Yesterday, Today and Tomorrow

Church Conflicts in a Contentious World

Recovering Baptism for a New Age of Mission

Professor Robert C. Culley,
McGill & Presbyterian College

Professor Douglas J. Hall,
McGill

Dr. Thomas H. Yorty,
Pastor, College Hill Presbyterian Church, Pa.

Professor David F. Wright,
New College, Edinburgh

Both programs were given high evaluations by the 31 participants.

The 1997 L.W. Anderson lecturer will be Professor Richard B. Hays, Professor of New Testament, Duke University Divinity School, Durham, North Carolina.

The William Lyall Memorial Lecture

The William Lyall Memorial lecture was given on March 6, 1996, by Professor David F. Wright of New College, University of Edinburgh on the topic, "The Homosexuality Debate and the Reform of the Church."

The Alison Stewart-Patterson Memorial Lecture in 1997

Professor Deborah Van Deusen Hunsinger, Professor of Pastoral Theology, Princeton Theological Seminary and Professor George Hunsinger, Centre for Theological Inquiry, Princeton, New

Jersey, will give the inaugural Alison Stewart-Patterson Memorial Lecture during the 1997 winter term in connection with our Continuing Education programs. The 1998 lecturer will be Professor Elsie McKee, Professor of Worship at Princeton Theological Seminary. The lectureship has been established through a generous gift of the Stewart-Patterson family to honour the memory of the late Rev. Dr. Alison Stewart-Patterson, a graduate of the College and formerly minister of Maisonneuve-St.Cuthbert's Church in the Presbytery of Montreal.

Workshop on Sexual Abuse/Harassment

Professor Karen Lebacqz, Professor of Christian Ethics, McGill Faculty of Religious Studies, led a workshop on sexual abuse/harassment for ministers, professional church leaders and candidates for the ministry. The video, "Not in my Church" was shown and the issues it raised were discussed. Fifty-five people attended from the Presbyteries of Montreal, Quebec, Ottawa, Seaway-Glengarry, and Lanark and Renfrew. The Senate has adopted a sexual abuse/harassment policy that applies to everyone associated with the College.

Lay Education

The College introduced two successful lay education projects during the year. The first was a one-week elderhostel program offered last summer on "The Reformation - left brain, right brain" led by Professor J. C. McLelland. The course was well attended and so highly rated that two elderhostel programs are being offered in August 1996. The second was a five-week course on "Introduction to the New Testament" taught by Dr. Michael Pettem and given at two different times to two groups. By popular request, Dr. Pettem is offering a six-week course on "The Book of Revelation" in the spring, again at two different times.

Vision Statement

The Senate approved a new mission or purpose statement which includes a series of action plans. Copies of the statement are available from the College Office.

New Logo

A logo competition sponsored by the Senate has resulted in the selection of a new logo for the college: a stylized burning bush incorporating the letters "PC". It will be featured in the new College letterhead.

Re-Accreditation of Master of Divinity

The Commission on Accreditation of the Association of Theological Schools has re-accredited the Master of Divinity program of the three colleges of the Joint Board of Theological Colleges at McGill University for a five-year period.

Strategy and Planning and Financial Campaign

A committee is making considerable progress on a five-year strategy plan and has launched a financial campaign among College graduates and current and former Senate members. Thus far, \$17,500 has been raised and we are grateful to all who have contributed.

Personnel

The Reverend Daniel Shute, the College librarian, will be awarded his Ph.D. at the McGill June convocation for a thesis on Peter Martyr Vermigli.

Our building superintendent, Mr. Peter Hillenaar retired due to poor health. He has been replaced by his assistant, Mr. Mario Elvé.

Last summer, Dr. George Harper accepted a call to Westminster Presbyterian Church, Westminster, South Carolina, after splendid service at the College as an editor of academic manuscripts, a replacement for Secretary and Administrative Assistant Cathy Unger McInnis during her holidays, and our computer expert. We are grateful for his splendid service. He has been replaced by Dr. Stewart Cooke.

McGill University and the Joint Board of Theological Colleges

Conversations between the McGill administration, the Faculty of Religious Studies and the Joint Board of Theological Colleges continue on the future form of the Faculty of Religious Studies and

its library. About 60 representatives from the boards or senates of our three colleges Anglican, Presbyterian and United met in January for a day to begin devising a strategy plan for the future. The McGill Consortium of theological colleges is the only centre for English-speaking Protestant theological education in Quebec, and the three colleges and their supporting Montreal church constituencies are determined to see the Faculty continued and to affirm the importance of theological studies within the University. The Presbytery of Montreal passed a resolution to this effect at its February meeting and a letter was sent to the McGill Principal. The 1948 Memorandum of Agreement between the Joint Board and McGill University, into which Presbyterian College entered in 1969 has a binding character and this Agreement cannot be easily broken by the University. We hope that the talks will resolve some of the issues between the University and the Joint Board and will result in a renewed theological and religious studies program.

Convocation

Professor Ian Scott Rennie, Distinguished Professor of Church History, Ontario Theological Seminary, Toronto, will address the 129th Convocation on May 9, at the Church of St. Andrew and St. Paul on "The Minister as Agent of Renewal." Earlier in the day he will lecture on "Movements of Christian Renewal." A graduates' luncheon will be held at noon.

The degree of Doctor of Divinity (honoris causa) will be conferred on Professor Rennie and on the Rev. Gordon Matheson, minister of Zion Presbyterian Church, Charlottetown, Prince Edward Island.

The following are expected to receive diplomas and degrees:

Master of Divinity: Henry Hanan Itescu, B.A., B.Th., Kwang Oh Kim, B.Sc., B.Th., O.M.D., David Angus Stewart, B.A., B.Th.

Diploma of the College: Kwang Oh Kim, B.Sc., B.Th., O.M.D., David Angus Stewart, B.A., B.Th.

Diploma in Ministry: Roger Randall Penning.

Gifts

With gratitude the Senate acknowledges gifts that it has received for bursaries, scholarships and prizes as well as for the general funds of the College. A list of gifts is published as part of the convocation program and is available on request.

William J. Klempa
Principal and Convener

Dan De Silva
Honorary Secretary

VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL

As we move toward the end of the academic year 1995-96 at Vancouver School of Theology, we realize that it has been a year of exciting new initiatives, careful stewardship, challenging new opportunities, and serious efforts to maintain our focus as a multi-denominational school on the Pacific Rim. Our new curriculum is launched with a fine response from our students and a minimum of difficulties. Our excellent and creative faculty have worked with skilled students, former students, and members of the denominations we serve, to set a new course for our program. The curriculum has many features reflecting new needs, yet builds upon the competency model of which we have been so proud over the years. An emphasis on theological integration, Christian interpretation, and congregational leadership for a changing cultural context are all reflected in the curriculum.

Like most theological schools in North America, we experienced a drop in full-time students this year. However, the actual number of students registering at VST has increased. More and more students are studying for ministry over a longer period of time and funding their education by working their way through it. This, of course, changes the nature of our program and the way it is offered, and leads to a somewhat older student body. Needs and expectations change, and we rejoice that a recent recruitment conference at VST attracted nearly 60 people.

We are engaged in important new initiatives in the area of ministry among people from Korea, Hong Kong and Taiwan. The Presbyterian ministers in our area have been important instruments of introduction and participants in our planning. I will travel to these countries in March and continue careful negotiation toward links with their theological schools and churches. Dr. Nancy Cocks, our vice principal, will be in Taiwan in April and will continue our negotiations.

Our faculty, with a well-developed capacity for creative and flexible planning and the ability to examine in depth the context within which we work, are being asked to consider alternative ways to deliver our programs. The computer, Internet, and interactive television are part of our plans for the future. As we move toward teaching more part-time students and offering our programs at a distance from the campus, we will develop other forms of faculty resources, new solidarity with an integration of sessional and part-time lecturers and a high level of skill in teaching in non-traditional settings and time frames. We are searching for a new leader for our Continuing Education and Chalmer's Institute work, with its focus on preparation for excellence in ministry. We also continue our search for a person to give special attention to biblical preaching and Christian interpretation.

The School strives to be a careful steward of our legacy and the continuing support we receive. We are examining ways to redevelop our endowment of land and buildings to meet our long-term financial needs, and we are seeking to expand our services to lay leaders of the church as well as to graduate and post graduate students. In all of this, Presbyterians had a significant role and influence. The three Presbyterian members of our Board, Mr. Charles Burns, The Rev. Paul Myers and the Rev. Elizabeth Forrester, give outstanding committed leadership.

As we have been working throughout the academic year on a revision of the Agreement between our School, The Presbyterian Church in Canada, and St. Andrew's Hall, we recognize how we have valued our 12 or more years of relationship. As a multi-denominational school, we believe we have demonstrated our ability to prepare people for effective, intentional, and even inspired leadership in The Presbyterian Church in Canada.

Of the 20 Presbyterian students registered with us now, we expect the following five will graduate in late April: Richard Brown, Erin Crisfield, John Crowdis, Gavin Robertson and Christine Schulze. We also celebrate that this year we will see the first graduates of our Native Ministries Degree Program, and in the near future the first Presbyterian Native leader will graduate.

We understand ourselves to be your school, and as such we are determined to prepare people for creative and imaginative leadership in and through Presbyterian churches. As the Church adjusts to changing times and new needs, we at the School willingly take a prophetic and leadership role by guiding the development of leadership for the future while assuring that those who serve the churches in the next generation will have a sound grounding in the traditions in which we stand.

Dr. William J. Phillips
Principal

ST. ANDREW'S HALL

The Board of St. Andrew's Hall gives thanks to God for the opportunities, challenges and gifts that the Hall has enjoyed in its ministry. In striving to exercise influential leadership in theological education, pastoral ministry and student accommodation, the Hall has experienced the grace needed by faithful stewards of the Church's resources.

Theological Education

There have been 21 Canadian Presbyterians enrolled in the various degree and diploma programs at Vancouver School of Theology in 1995-1996. Gavin Robertson, John Crowdis, Christine Schulz, Ryk Brown and Erin Crisfield graduated in April. Six new Presbyterian students have already been admitted for September, 1996. The first year of the redesigned M.Div. program has been completed. It is being assessed by faculty, board and students to improve its effectiveness in preparing church leaders who can interpret the gospel with conviction and passion. The first year of the degree can also be taken as a Diploma in Christian Studies by laity seeking a firmer foundation for their discipleship. For this purpose, courses are offered in the evening, at satellite locations and during summer school.

St. Andrew's Hall has spent considerable time and energy negotiating a new Agreement of Association with Vancouver School of Theology. It ensures a clear understanding of the role of the Hall as it exercises its degree-granting charter through the School and the accountability of the School to the Hall as the sole agent of the association that The Presbyterian Church in Canada wishes to have with the School. A clearer understanding of what constitutes a fair share of funding has been achieved and the Hall has been recognized as the agent responsible for raising that money. The Assembly will be asked to approve the final version of the Agreement (pp. 457-62)

A new position of Chaplain to St. Andrew's Hall is being proposed with funding coming from revenues from the residence operations. In light of this position, the Dean's position description was revised.

Plans are proceeding for an initial program of elder education that we hope will be available to sessions across the country this fall. It will focus on the elements that must combine to produce good governance for Presbyterian congregations. We continue to seek permanent funding for this program.

Pastoral Ministry

An essential part of the plans for the St. Andrew's Hall expansion has been the addition of a chaplain to the staff. Half of this person's time would be spent as chaplain to the residences and the University of British Columbia and half as chaplain to Presbyterian students at Vancouver School of Theology. The Committee on Theological Education has agreed to these proposals in this regard and is recommending that the Assembly approve them. (p. 462)

Student Accommodation

Our \$7.5 million expansion to the home at the heart of the campus provided for the University of British Columbia by St. Andrew's Hall is now complete. Students moved in on September 1, 1995. The construction project came in under budget and long-term financing was secured at a very favourable interest rate. The new units are full for September 1996, with many residents staying throughout the summer.

Our capital campaign is progressing, though more slowly than we had hoped. The major disappointment of the year was the decision of the provincial government not to provide promised money for the day-care centre because of social service claw backs. Nevertheless, we have succeeded in raising \$560,000 of our \$1 million dollar goal. The campaign will continue for another year and a half. The Board and its Capital Campaign Team are very grateful for the work of our Development Consultant, Nuala Woodham, and our Development Co-ordinator, Karen Storie. To all who have given, a very sincere word of thanks.

Expressions of Thanks

The Board wishes to express its gratitude to Dean Brian Fraser and Administrator Helen Pigott for their devoted service, especially during the planning and construction of the new residences, the negotiations with Vancouver School of Theology, and the capital campaign. Their vision and determination have contributed greatly to the improvements in our ability to minister at the heart of the University of British Columbia campus and across the country.

Charles Burns
Convener

ST. ANDREW'S HALL - PROPOSED BUDGET - FISCAL YEAR 1996

A/C#	Name	1995 Revised	Year to Date	Proj. Year-end	1996 Budget
Income					
401	Grant-PCC	48,249	40,000	48,000	118,636
	Grant-PCC, additional	80,000	80,000	80,000	(incl. in 401)
402	Winter Fees-dormitory	183,000	136,290	183,000	188,000
	Fees-apartments	268,804	108,470	237,496	860,000
403	Misc. Income	1,765	1,765	3,897	7,500
	Parking	12,500	9,442	15,000	25,000
	Laundry/Vending	1,166	-	2,070	15,000
404	Summer Fees-dormitory	50,000	43,982	48,441	40,000
408	Application Fees	5,000	5,145	6,000	4,000
430	Bank Interest	555	555	555	2,000
414	Hill Trust	3,500	-	-	-
	Donations				
TOTAL		659,539	425,649	624,459	1,260,136
Expenses					
502	Residence Exp.	26,000	9,755	15,000	44,000
504	Food/kitchen exp./repairs	92,000	67,849	94,000	97,000
506	Elec./Water/Steam/Gas	34,500	16,559	25,000	65,000
508	Misc. Exp.	2,500	3,529	1,000	5,000
512	Advertising/Promotion	-	-	-	5,000
513	Office Exp.	3,000	1,827	3,000	4,000
514	Photocopier	1,000	113	100	500
515	Phone/Fax	3,000	2,017	3,000	3,500
516	Insurance	14,400	-	15,961	18,000
518	Bank S/Chgs.	200	99	100	200
519	Auditors	1,177	1,177	1,177	1,500
528	Dean's Salary	65,000	50,769	65,000	71,500
	Chaplain-5 month salary/ benefits/hospitality/travel	-	-	-	27,000
	Community Co-ordinators	8,000	2,000	8,000	16,000
	Community Programs	-	-	-	1,000
	VST Grant	65,000	65,000	65,000	65,000
530	Janitorial/summer office wages	24,000	16,709	24,000	40,000
531	UIC Exp.	4,400	2,791	4,000	4,400
532	CPP Exp.	2,000	1,536	2,200	2,400
533	WCB Exp.	2,000	1,263	2,000	2,200
534	Administrator's Salary	45,000	34,615	45,000	49,575
	Admin. Assistant	2,000	-	(incl. in 530)	8,000
536	Health/Dental Exp.	3,200	2,325	3,200	3,500
537	PCC Pension	6,100	2,928	6,100	6,500
538	Staff benefits Exp.	250	112	112	1,100
578	Board Exp.	2,200	1,807	2,200	2,500
580	Staff Travel	2,000	1,642	2,100	3,000
582	Hospitality/p.r.	2,000	1,700	1,700	2,000
	Mortgage pyts. (\$6.45M/9.5%)	220,416	-	-	661,248
Subtotal		634,843	290,112	392,450	1,209,623
	Replacement reserve	13,333	-	13,333	46,000
	Depreciation	6,000	-	6,000	(incl. above)
	Contingency	5,000	-	5,000	5,000
TOTAL		659,176	290,112	416,783	1,260,623

TRUSTEE BOARD

To the Venerable, the 122nd General Assembly:

The Trustee Board of The Presbyterian Church in Canada is incorporated by Federal Statute and by ancillary legislation in every province. The Board met three times during 1995 and has sought to ensure that it has properly discharged its statutory responsibilities as trustee. The Board acts at the direction of the General Assembly and of the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The Board wishes to express its sincere thanks to Mr. John S. Farquharson whose term of office is complete with the rising of this Assembly.

During the year documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

The Board continues its review of the investment managers and the investment portfolios with a view to setting revised policy in place for their management.

In accordance with the Act of Incorporation, the Board makes available, on request:

- A list of securities showing those:
 - purchased or received during the year
 - matured or sold during the year
 - held by the Board at December 31, 1995, on behalf of the funds of the Church.
- A list of properties whose title is held by the Board for various organizations of the Church.

The following are currently members of the Trustee Board:

Rev. Cameron Brett	Mr. R. George Hutchinson
Mr. James A. Doherty	Mr. Roger A. Lindsay
Mr. John S. Farquharson	Mr. Kenneth A. Mader
Ms. Elizabeth A. Fisher	Mr. Brian Malcolm
Rev. Thomas Gemmell	Mr. Donald H. MacOdum
	Mr. Russell E. McKay

Ex-Officio without vote:

Mr. Donald A. Taylor, Secretary	Mr. H. Donald Guthrie, Counsel
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R. George Hutchinson
Convener

Donald A. Taylor
Secretary

WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION)

To the Venerable, the 122nd General Assembly:

Throughout 1995, Council and Council Executive, synodicals, presbyterials, local groups and individual members of the Society have been encouraged to work for the implementation of the Five Year Plan, adopted in 1994.

The Focus on the Future Standing Committee monitored the action plans listed in the booklet, "Threatened With Resurrection."

EXPERIMENTATION

Two synodicals, Alberta and Saskatchewan, are experimenting with a modified executive structure consisting of a small core group. Regional meetings in several areas have been planned expressly to make the programs more accessible to non-WMS members.

OPENNESS

There has been a reinforcement of awareness amongst our members that justice is a necessary component of our gospel mandate in mission. Therefore, the Society was pleased to have our past President, Joan Sampson, attend NGO (Non-Governmental Organizations) Forum '95 and the Fourth United Nations Conference on Women in China. Similarly we were thankful that Dr. and Mrs. James Marnoch, former workers at Cecilia Jeffrey Residential School, were able to accept our invitation to participate at the Sacred Assembly along with Rosemary Doran, our President, and June Stevenson, Glad Tidings Editor. The WMS is committed to continue sharing in the work of reconciliation and healing with Aboriginal Peoples.

We also have a greater appreciation of and participation with our ecumenical partners: the Women's Inter Church Council of Canada, the Ecumenical Decade Co-ordinating Group, and the National Council of Women in Canada.

ANNUAL MEETING

Utilizing the facilities at Crieff Hills Community for the first time, we also used a new format for our Annual Meeting. Delegates sat in table groups for worship, study, and decision making. Karen Timbers, our worship and Bible Study leader, stimulated participation and inspired us to work together on the theme, "Get the Word Around," a practical and mind-stretching follow-up on "Threatened with Resurrection."

Other highlights included a thanksgiving and closure service for the Area Educational Consultants, an evening to celebrate the 70th Anniversary of the Glad Tidings magazine, and a mission evening "The Word in the World," with national and international guests.

Decisions included:

- a) to encourage WMS women's participation in all levels of Church courts. (See the Supplementary Report, p. 474)
- b) to realign responsibilities and downsize staff at the national office. A team of two executive staff will fill the vacancies left by the two executives, Tamiko Corbett and Barbara Woodruff, and the one support staff, Marian LeFeuvre, retiring in 1996.
- c) to include a representative from the Korean WMS as a member without portfolio on Council Executive.
- d) to request the General Assembly to make children and youth ministry a priority within the Life and Mission Agency.

NEW PRESIDENT

Kay Cowper retired from the presidency after three years of dedicated service and Rosemary Doran was installed as the new President. Rosemary, who ministers at Riverside Church, Windsor, is the first president in office to have a full-time occupation outside the home.

PARTNERSHIP WITH THE AGENCIES OF THE PCC

1. The transfer of regional staff to the Synod/Synodical Areas was completed by the end of 1995. The WMS continues to help fund seven staff, and synodicals are actively represented on consultative committees for staff.
2. The Society is participating in the new committee, the Covenant Community with Children and Youth (CCCY). The mandate of the CCCY has been curtailed by the uncertainty caused by staff changes in the Life and Mission Education for Discipleship Team. The WMS is supporting this ministry with part-time staff whose main responsibility has been the production of the Learning and Sharing resources in consultation with the other partners in the CCCY.
3. The new location of the Book Room has generated an upsurge in sales and increased the work load of our staff. Since January 1, Dorothy Ruddell has had the added responsibility of supervising the staff of the Resource Centre, an arrangement made in response to the report of the 1994 General Assembly's Special Committee.

4. In addition to our contribution to Presbyterians Sharing we have directed the use of grants from our investments to assist mission projects, particularly those that help youth to participate in overseas educational work projects.

FINANCES

The following is a summary of receipts and disbursements for 1995:

Receipts:	Synodicals	\$921,242
	Special gifts	13,783
	Legacies	239,537
	Bank and Investment interest	72,665
	Life Membership Income	<u>2,161</u>
	Total	\$1,249,388
Disbursements:	Presbyterians Sharing . . .	\$250,000
	Mission Education & Regional Staff	623,443
	Administration & Grants	206,494
	Grants, Bursaries, etc., from Investments	41,852
	Gifts received and sent overseas	<u>2,330</u>
	Total	\$1,110,167

The Society gives thanks to God for the continued generosity of our members in their regular offerings and those who remember the WMS in their bequests.

Rosemary Doran
President

Tamiko Corbett
Executive Secretary

SUPPLEMENTARY REPORT

To the Venerable, the 122nd General Assembly:

COVENANT COMMUNITY WITH CHILDREN AND YOUTH

Background: In 1994, the General Assembly adopted the recommendation from the Consultation on the Church's Future Ministry with Children and Youth:

That when deciding future priorities and when funds become available, the Life and Mission Agency seriously consider the creation of a fourth staff position, Associate Secretary, Ministry with Children, Youth and Families in the Education for Discipleship team.

The 1995 Assembly adopted a further recommendation from the WMS(WD):

That the Life and Mission Agency be strongly encouraged to give priority to ministry with Children and Youth for staffing and programming.

The 1996 Annual Meeting of the WMS Council, held May 12-15, at Crieff Hills, agreed to designate \$50,000 to the Life and Mission Agency to assist the Covenant Community with Children and Youth in implementing a viable Children and Youth program.

WMS REPRESENTATION AT PRESBYTERY MEETINGS

The following recommendation is presented as a follow-up to the action recommended in the Five Year Plan of 1994, No. 14:

Be prepared to let our voice be heard at all levels of Church courts. Encourage every presbyterial to have at least two officially recognized WMS representatives in their presbytery.

Recommendation No. 1 (adopted, p. 24)

That each presbytery be encouraged to invite two appointed representatives of presbyterial to attend presbytery meetings with voice but no vote.

APPRECIATION

Tamiko Corbett

Tamiko (Nakamura) Corbett was born in and brought up in a Buddhist family in Vancouver, British Columbia. During World War II, she and her family were evacuated to relocation centres in the Kootenays.

After the war, Tam attended the Vancouver Normal School and became qualified as an elementary school teacher. Through the witness of a fellow teacher, she became a Christian and her desire to learn more about Christianity and the Bible led her to studies at Ewart College, Toronto. Following graduation, Tam was appointed by the WMS(WD) and designated as a Christian Educator in Westminster Presbytery, British Columbia.

Over the years, Tam has served The Presbyterian Church in Canada and the WMS in various capacities. She worked with the Korean Christian Church in Japan; spent some time as Regional Secretary in British Columbia, served on the WMS Council Executive and was a member and then Convener of the Board of World Mission. Tam joined the staff at 50 Wynford Drive as Executive Secretary of the WMS in January 1993.

As a teacher, a deaconess, an elder, a minister's wife and lately as Executive Secretary, Tam has ministered to many people in very special ways. She is loved and respected for her dedication. She has used her talents, skills unstintingly. The Society has benefited greatly through her vision, her sensitivity, her perceptiveness, and her kind gentle spirit prodding us to new and exciting challenges. Tam proved to be the right person in the right place these past years as we have been through restructuring and Five Year Planning, times of turmoil and anxiety.

We thank her sincerely for her years with the Missionary Society, and we pray for God's blessing upon her as she moves to greater challenges as the official Nominee for Moderator of the 122nd General Assembly of The Presbyterian Church in Canada.

Recommendation No. 2 (adopted, p. 24)

That the minute of appreciation for Tamiko Corbett be adopted.

Barbara Woodruff

Barbara Woodruff was born in Kearney, Ontario, and is a graduate of Peterborough Business College. After graduating, she worked in a mining office near Lakefield, Ontario, and as a legal secretary in Huntsville where she attended St. Andrew's Presbyterian Church.

She subsequently studied at Ewart College and upon graduation was designated as the Director of Christian Education, Knox Presbyterian Church, Goderich.

In 1962, Barbara began serving as a member of the WMS staff; first as Regional Secretary to the Synod of Alberta and then to the Synod of Hamilton and London. After further studies, and one and a half years as Director of Christian Education, Central Church, Brantford, she returned to regional work in 1972 as Area Education Consultant for Manitoba and Northwestern Ontario and Saskatchewan.

In the past 16 years, Barbara has served faithfully as Adult Program Secretary with responsibility for developing resources for the WMS. Besides her capable editing in this capacity, she has been an author herself and written material for Heritage Resources.

While Program Secretary, Barbara was privileged to be able to visit several overseas countries and in turn used these travel experiences to further the work of mission within the Society.

Barbara's success in preparing programs and in editing is no doubt due to her accumulated knowledge, and her great concern for the education and the place of women in the Church and society. Barbara has ably represented the Society on several ecumenical boards and committees.

May God continue to bless her as she retires.

Recommendation No. 3 (adopted, p. 24)

That the minute of appreciation for Barbara Woodruff be adopted.

Rosemary Doran
President

Tamiko Corbett
Executive Secretary

OVERTURES - 1996**NO. 1, 1996 - PRESBYTERY OF SUPERIOR** (Referred to Clerks of Assembly, p. [249](#))**Re: Establishing a Permanent Judicial Commission**

WHEREAS, the numbers of Presbyters sufficiently steeped in canon law seems to vary in inverse proportion to the size of the corpus of canon law, and

WHEREAS, electronic technology now presents us with alternatives to costly and time consuming travel such as video-conferencing, or at least teleconferencing, and

WHEREAS, a permanent judicial commission established by the Assembly and available as a resource to the presbyteries could prove judicially prudent and financially feasible,

THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 122nd General Assembly, to enact legislation creating such a Permanent Judicial Commission of General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2, 1996 - PRESBYTERY OF SUPERIOR (Referred to Clerks of Assembly, p. [249](#))**Re: Clarifying the Status of Ministers Removed From and the Procedure to Re-instate Them**

WHEREAS, Book of Forms section 249 is clear that “Every minister of the Church is under the care and subject to the authority of the presbytery with which is lodged his/her certificate of ordination and of Presbyterian standing ...” and Book of Forms section 176.3 is clear that “All other ministers within the bounds, and ministers ordained by the presbytery for work overseas under the Life and Mission Agency, shall be placed upon an appendix to the roll on proper motion and have the right to sit and correspond at all meetings of the presbytery ...”, and

WHEREAS, it is not entirely clear, however, whether a minister who is neither on a constituent roll or an appendix to a roll of a presbytery either through stated desire to be so omitted, or by being lost to contact through the passage of time, continues to be a minister; and if so, by what mechanism is such a person re-instated to the roll of a presbytery (further, can it be to the roll of any presbytery to which he/she applies, or must it be to the presbytery from which he/she was removed?); if not, does removal of a person from the appendix to the roll of a presbytery (whether voluntary or through lapse of time signify removal from the office of Christian Ministry?), by what steps, then, should this be undertaken, and by what steps could this be undone?;

THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 122nd General Assembly, to enact such legislation as shall clarify the status of ministers removed from the appendix to the roll of a presbytery, the circumstances under which removal from the appendix is permissible, and the procedure, if any, for being re-inscribed to a roll after having been deleted, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3, 1996 - SYNOD OF SOUTHWESTERN ONTARIO (Referred to Ctte. on**Re: Internships for all Candidates for Ministry** Theological Education, p. [457,42](#))

WHEREAS, the report on Rural and Remote Ministries to the 115th General Assembly (1989 A&P, pp. [469-75](#)) states that “one great difficulty facing clergy who enter a new congregation ... is a form of culture shock”; it recommended a brief orientation or pre-employment training for ministers prior to their placement or settlement or just afterwards, while saying at the same time, such events “cannot deal with everything” (p. 472, Rec. No. 16), and

WHEREAS, the first requirement of a minister (according to Bishop John Smith at the 1994 Clustering Conference in Hamilton) is to be a lover of people (a people person), and we believe one way to put this to the test is to spend a time in ministry under supervision, and

WHEREAS, ministry is not just for clergy but includes the laity, and requires the clergy to be able to be a team player (no prima donnas or Lone Rangers), as well as to teach or train the laity for ministry, and

WHEREAS, an integration of classroom training (“theory”) and practical training under supervision would be most helpful to the student and faculty, and

WHEREAS, much learning for beginners in ministry comes from practical experience, an intern program would enhance skills and correct faults or weaknesses prior to ordination, and
 WHEREAS, since we no longer have a compulsory “Ordained Missionary” appointment which was a kind of ministry with oversight (however slight) and a testing time, it would seem wise to have a year’s apprenticeship to take its place prior to ordination or induction, and
 WHEREAS, an intern program would give presbyteries and candidates an instrument to measure the practical skills of the candidate over a good period of time, and
 WHEREAS, ministers and congregations are experiencing difficulties in personal and pastoral relationships all across the country, and would profit greatly by learning to handle situations in a supervised setting over a period of time, and
 WHEREAS, we believe intern training would encourage clergy to stay longer in pastorates thus strengthening congregations and eliminating the negative feelings that small congregations can have about themselves, and
 WHEREAS, such “hands on” programs have proven invaluable to those who have participated in them, and since they are important not only for a more satisfying ministry to the person involved, but also for the well-being of The Presbyterian Church in Canada, and
 WHEREAS, other Reformed denominations have found it helpful, if not necessary, to require participation in an intern program prior to ordination,
 THEREFORE, the Synod of Southwestern Ontario humbly overtures the Venerable, the 122nd General Assembly to direct the colleges to establish intern programs for all students seeking ordination to the ministry of Word and Sacraments, but especially regarding rural ministries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 4, 1996 - PRESBYTERY OF SUPERIOR
Re: Preparing a New Confession For Inclusion
of Subordinate Standards

(Referred to Committee on
 Church Doctrine, p. [241,24](#))

WHEREAS, The Presbyterian Church in Canada is a confession Church (Book of Forms section 409), and
 WHEREAS, the latest comprehensive confession adopted by The Presbyterian Church in Canada is the “Westminster Confession of Faith as adopted in 1875 and 1889”, and
 WHEREAS, this particular historical statement of our faith contains some doctrine unfortunate in emphasis or outdated in argument,
 THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 122nd General Assembly, to direct the Church Doctrine Committee to undertake the necessary work of preparing a new comprehensive confession for inclusion in the list of our subordinate standards with a view to presenting a draft document of same to the 128th General Assembly, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 5, 1996 - PRESBYTERY OF LANARK AND RENFREW
Re: Creating Committees to Assist Congregations Outside the
Bounds of Presbytery in Dealing With Personnel Problems
Between Them and Ministers

(Referred to Life &
 Mission Agency, p. [366](#))

WHEREAS, misunderstandings and disagreements can arise between ministers and congregations,
 and
 WHEREAS, this may sometimes lead to division and/or permanent breaking of friendships among members and adherents of the congregation, and
 WHEREAS, presbyteries are sometimes hesitant to step into the situation until every section of the Book of Forms applying to such situations is invoked by the session or Board of Managers or congregations, and
 WHEREAS, it has happened that sometimes only one side of the picture is properly explored, and
 WHEREAS, this leads to increased tension and distrust, and
 WHEREAS, this may destroy or cripple the credibility of Christian witness within the community,
 and
 WHEREAS, within any presbytery friendships may colour or cloud facts, and
 WHEREAS, many members of sessions are not fully aware of all proper procedures to be followed,
 and

WHEREAS, when advice is offered it may sometimes be misunderstood, thus creating yet greater problems, and
 WHEREAS, peace and co-operation within the body of Christ are very essential and must always be given highest priority,
 THEREFORE, the Presbytery of Lanark and Renfrew humbly overtures the Venerable, the 122nd General Assembly to require the creation in each presbytery of a committee not exceeding five individuals with skills or suitable training who could assist congregations in presbyteries outside their own bounds, in the event of personnel problems, at the request of the presbytery within whose bounds the problem exists; each presbytery would be responsible for naming the members of the committee from among their own members, but the group would report to the presbytery within whose bounds the problem exists; it is suggested that a general meeting of the congregation be called, and that the committee meet separately with complainants, with the person against whom the complaint is directed and with any other parties who wish to meet with them, in an effort to arrive at a balanced view of the situation; after they have ascertained the facts, the committee should either recommend action to bring about reconciliation or promptly advise the presbytery concerned in the event that reconciliation seems unattainable, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6, 1996 - PRESBYTERY OF LINDSAY-PETERBOROUGH (Referred to
Re: Voluntary Retirement at Age 60 Years Without Penalty Pension Board, p. [416,24](#))
to Pension Benefits

WHEREAS, there are more yearly graduates from our three theological colleges, plus applications for reception, or Certification for Ordination, than there are vacancies, and
 WHEREAS, there is a large number of recent graduates from our three theological colleges who have been unable to secure a call, and
 WHEREAS, there is a surplus of ministers seeking calls, and
 WHEREAS, there is a shortage of congregations seeking a new minister, and
 WHEREAS, it would help alleviate the shortage of charges, if ministers, between the age of 60 to 65, could be given the opportunity to retire without penalty, if they so desire, and
 WHEREAS, our present Pension Plan allows ministers to retire with a full pension at a minimum age of 65, and
 WHEREAS, retirement prior to age 65, brings a reduction of 6 per cent per year, or part thereof, and
 WHEREAS, it is unfair to ministers who have given many years of faithful service to our Church, but are unable to secure a new call, who are between the years of 60 and 65, to require them to wait until age 65 to qualify for a full pension, or suffer a severe penalty, which would cause great hardship, and
 WHEREAS, many other employers allow for retirement at age 55 without penalty,
 THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 122nd General Assembly to direct the Pension Board to allow for voluntary retirement without penalty, for faithful servants of the Church, who are at least 60 years of age, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 7, 1996 - PRESBYTERY OF LINDSAY-PETERBOROUGH (Referred to
Re: To Review the Pension Plan in Order to Improve Benefits Pension Board, p. [417,24](#))

WHEREAS, our present Church Pension Plan, for professional church workers, was last reviewed and changed in 1974, and
 WHEREAS, our Church has a responsibility to its retired servants to ensure that they have a pension that will enable them to live with dignity and honour, and
 WHEREAS, our present Pension Plan is supplemented by the Old Age Pension plus the Canada Pension Plan and there is real concern over the future availability of the Canada Pension Plan in the year 2,005, and
 WHEREAS, other mainline churches in Canada have vastly superior Pension Plans in comparison to our's, and
 WHEREAS, with declining membership and finances it might be assumed that what we have is all we can afford,

THEREFORE, the Presbytery of Lindsay-Peterborough, humbly overtures the Venerable, the 122nd General Assembly, to direct the Pension Board to review our present Pension Plan, this review should include an actuarial assessment, with a view to substantially improving the retirement benefits to bring them in line with other mainline denominations; this review should include dialogue with our sister churches to determine the feasibility of combining Pension Plans for a maximum return, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 8, 1996 - PRESBYTERY OF HALIFAX AND LUNENBURG (Referred to Pension Board, p. [416,24](#))
Re: To Allow Individuals to Retire at 60 Years of Age Based Upon Years of Service

WHEREAS, the current trend in our society is that employees retire at the age of 60 or younger with a full pension, and

WHEREAS, the option is available to persons to draw a reduced sum from the Canada Pension Plan at the age of 60, and

WHEREAS, the pressures of serving in the ministry take their toll on persons as they grow older, and

WHEREAS, the Pension Fund of The Presbyterian Church in Canada is in a sound financial position,

THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the 122nd General Assembly that the Pension Board be asked to make the necessary arrangements for members of the Pension Plan to draw their pension, if they so desire, at the age of 60 at a rate based upon years of service times the regular percentage used to calculate one's pension or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - SESSION OF CALVIN-GOFORTH PRESBYTERIAN CHURCH, SASKATOON, SK (Referred to Special Committee, p. [18,25,53](#))
Re: Request to Delay Amalgamation of the Presbytery of Assiniboia and Northern Saskatchewan

WHEREAS, Overture No. 28, 1994, of the Synod of Saskatchewan to the 120th General Assembly of The Presbyterian Church in Canada had not been circulated to sessions within the Presbytery of Northern Saskatchewan (A&P, pp. 588-89), and

WHEREAS, the proposed design of the Presbytery of Saskatchewan is unknown, and

WHEREAS, an estimate of the relative costs of both time and money for an amalgamated presbytery have not been presented in writing to sessions within the bounds of the Presbytery of Northern Saskatchewan, and

WHEREAS, the advantages and disadvantages of a presbytery the size of the Province of Saskatchewan have not been debated widely within the Presbytery of Northern Saskatchewan, and

WHEREAS, there is no obvious urgency for this amalgamation,

THEREFORE, the Session of Calvin-Goforth Presbyterian Church, Saskatoon, Saskatchewan, humbly overtures the Venerable, the 122nd General Assembly, to delay the proposed amalgamation of the Presbytery of Northern Saskatchewan and the Presbytery of Assiniboia until such a time as these concerns have been addressed to the satisfaction of the said sessions within the bounds of the Presbytery of Northern Saskatchewan, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded without approval of Presbytery.

NO. 10 - PRESBYTERY OF BRANDON (Referred to Assembly Council to consult with Life & Mission Agency, Church Doctrine & presbyteries, p. [18](#))
Re: An Open Discussion on the Meaning of Stipend

WHEREAS, in 1995 and again for 1996, the General Assembly froze minimum stipends within The Presbyterian Church in Canada, and

WHEREAS, that was an appropriate decision given the difficult situations facing many congregations and individual Presbyterians, and

WHEREAS, the freeze was not across the board, and, therefore, many clergy in congregations that pay above minimum stipend have not had their stipends frozen, some having seen substantial increases, and

WHEREAS, the financial gap between those on minimum stipend and those above minimum stipend is growing ever more rapidly, and
 WHEREAS, The Presbyterian Church in Canada has bought into the secular vision of salary, having lost the Reformed concept of stipend, and
 WHEREAS, this is a betrayal of our Reformed heritage,
 THEREFORE, the Presbytery of Brandon overtures the Venerable, the 122nd General Assembly to begin a free and open discussion of the meaning of stipend as we approach the 21st century, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 - PRESBYTERY OF LINDSAY-PETERBOROUGH (Referred to Clerks of Assembly, p. 18)
Re: Clarifying the Qualifications of members of Board of Managers

WHEREAS, the congregation appoints the Board of Managers to act on its behalf in important matters of finance and fabric, and
 WHEREAS, the individual members of the Board of Managers are thereby entrusted with the responsibility of making vital and far reaching decisions in the life and work of the congregation, and
 WHEREAS, the Book of Forms does not lay down any qualifications or pre-conditions for membership of the Board of Managers, and
 WHEREAS, situations may arise in which those not active in church attendance or involved with the life and work of the congregation may be elected to the Board of Managers, and
 WHEREAS, such appointments may lead to conflict within the congregation, and may diminish the Board of Manager's credibility and effectiveness in the performance of its duties,
 THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 122nd General Assembly:

1. to clarify the practice and procedure of our Church with regard to qualifications necessary for membership of the Board of Managers,
2. to instruct the Clerks of Assembly to prepare an amendment to section 159 of the Book of Forms to include words such as the following: "Since membership of the Board of Managers is an office of great responsibility concerned with the finance and fabric of the congregation, only suitable men and women, members or adherents, should be considered for election. They should be committed Christians, in regular attendance at public worship and involved in the life and work of the congregation for a reasonable period prior to election (say one year). They should be persons of sound judgment and upright character, and either knowledgeable or prepared to learn of the government of the Church".

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 - PRESBYTERY OF WESTMINSTER (Referred to Clerks of Assembly, p. 18)
Re: The Meaning of Being on or Removed From the Appendix to the Roll of Presbytery

WHEREAS, there is confusion about the legal meaning and pastoral implications of ministers being placed upon or removed from the appendix to the roll of a presbytery, and
 WHEREAS, it is not clear what the nature of the privileges and obligations of a presbytery and/or minister being placed upon a presbytery's appendix to the roll may be, and
 WHEREAS, none of the references to the appendix to the roll in the Book of Forms, to wit: sections 175.4, 176.1.9, 176.3, 176.5.1, 248.12.1, 250, 250.1 and 250.2, adequately define the meaning, privileges and/or the obligations of ministers placed upon it, other than the right "to sit and correspond at all meetings of the presbytery" (176.3), and the requirement of ministers "to take a certificate of transference from the presbytery which he/she leaves and to lodge it with the presbytery within whose boundaries he/she is domiciled" or "appointed" (250, 250.1 and 250.2), and
 WHEREAS, this Presbytery has had some objection to removing certain names from our appendix to the roll of ministers who reside outside the bounds of our Presbytery - indeed, outside the country - and who have neither taken their lines with them nor requested the Presbytery to send them, or of ministers who no longer attend a Presbytery congregation while within the bounds of this Presbytery, fearing that they may lose their status as ministers of The Presbyterian Church in Canada,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 122nd General Assembly to request that the Clerks of the Assembly prepare adequate further definition for insertion in the Book of Forms, after due process, on the meaning, privileges and obligations of being placed on the appendix to the roll and the implications of being removed from the appendix to the roll, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 - SESSION OF ST. ANDREW'S CHURCH, WELLAND, ONTARIO (Referred to
Re: Including Extended Family Members in Baptismal Responsibilities Life & Mission
 Agency to consult with Church Doctrine, p. 18)

WHEREAS, the session is responsible for making provision for the sacrament of baptism (Book of Forms section 110.4), and

WHEREAS, candidates for baptism "shall normally" make a profession of faith (Book of Forms section 110.4), and

WHEREAS, the sacrament of baptism may be administered to infants, (also Book of Forms section 110.4), and

WHEREAS, the session is responsible for instruction of those to be baptized, "their children or their wards (Book of Forms section 112.5), and

WHEREAS, our society has seen considerable change in the lifestyle, and role of adult supervision over infants and children by parents, grandparents, guardians and daycare supervisors, with further developments ahead of us: common law family settings, a higher percentage of single-parent homes, mothers employed full-time, a greater usage of daycare, more latch-key children, an increasing demand on grandparents and other relatives, a more demanding employment schedule, seven day work-weeks in the retail trades, a twenty-four hour ongoing manufacturing sector, and

WHEREAS, these social changes have a great impact on the child-bearing years of the life cycle evident in the Baby Boomers, generation "X", and those born thereafter, and

WHEREAS, our Church needs to reflect and be perceived to reflect compassion in the care of infants and young children, and

WHEREAS, Christian grandparents, relatives and friends are seen to be encouraging the baptisms of their extended families, and expressing a willingness to undertake our Church's stated responsibilities for the Christian upbringing of these children, even though they are not the parents of said children, and

WHEREAS, the Lamp report, of 1969, encourages the application of the spirit of the Law as well as the letter of the Law,

THEREFORE, the Session of St. Andrew's, Welland, humbly overtures the Venerable, the 122nd General Assembly to amend section 110.4 of the Book of Forms to read in line 4 and thereafter as follows: and to infants, when at least one parent is a professing member of the Christian Church, baptized, and is fulfilling the covenant engagement of baptism, or alternatively, when an extended member of the family, who is a professing member of the Christian Church, fulfilling the covenant engagement of baptism, and having regular ongoing contact with the child, is willing to stand in place of the parents, and to commit himself/herself to assist, direct and promote the Christian education and involvement of the child within the congregation, and its program of worship and Church school education, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Niagara.

NO. 14 - PRESBYTERY OF PICTOU (Referred to Assembly Council, p. 18)
Re: To Provide Annual Cost-of-living Increases to Minimum Stipends

WHEREAS, the annual rate of inflation for Canada has been: 1993 - 1.8 percent, 1994 - 0.2 percent, 1995 - 2.1 percent, and

WHEREAS, the Bank of Canada has an inflation target of between 1.5 percent and 2 percent for the year 1996, and

WHEREAS, the General Assembly has increased minimum stipend rates for professional church workers as follows: 1993 - 1.8 percent, 1994 - 0 percent, 1995 - 0 percent, 1996 - 0 percent, and

WHEREAS, even though these rates are the minimum required by the Church, they are often taken as the norm and/or maximum by congregations and finance committees, and

WHEREAS, inflation erodes the purchasing power of everyone, including professional church workers, and
 WHEREAS, a failure to keep pace with inflation results in a de facto cut in stipend, and causes real financial hardship to church workers and their families, and
 WHEREAS, incremental increases are related to seniority, not cost of living, and have a limit of ten years service, and
 WHEREAS, the call documents placed in the hands of clergy indicate that their financial needs will be reviewed annually,
 THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, the 122nd General Assembly to remedy this situation by ensuring that, at minimum, a cost of living increase be included each year in the minimum stipend schedule for professional church workers, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 15 - PRESBYTERY OF HAMILTON (Referred to Assembly Council to consult
Re: Participation of National Staff in General Assembly with Clerks of Assembly, p. [18](#))

WHEREAS, the courts of the Church make decisions that affect the life of the Church, and
 WHEREAS, the General Assembly is a court of the Church, and should be free to discuss and act on recommendations that arise from its own committees, agencies and boards of the Church, and
 WHEREAS, the staff of the Church Offices of the Church may unduly influence the operation of the Assembly in its decision-making,
 THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 122nd General Assembly to develop policy on the participation of executive personnel during the meeting of the General Assembly, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 16 - PRESBYTERY OF EAST TORONTO (Referred to Special Committee, p. [18](#))
Re: Meeting Presbyterians Sharing Budget Through Assessments

WHEREAS, in 1995 the General Assembly received less than 80 percent of its approved budget (i.e. Presbyterians Sharing), and approximately 60 percent of our congregations exceeded, met or came close to their own “accepted” allocations, and
 WHEREAS, this well established pattern within The Presbyterian Church in Canada is inadequate to the needs of the General Assembly, and
 WHEREAS, congregations and presbyteries which do meet their “suggested” allocations are expressing, increasingly, a sense of unfairness, and
 WHEREAS, each congregation and presbytery enjoys equal rights and privileges, and is entitled to representation on the agencies, committees and courts of The Presbyterian Church in Canada, and
 WHEREAS, presbyteries and synods establish budgets and assessments to do the work and witness of congregations within their bounds,
 THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 122nd General Assembly to appoint a committee to report to the 123rd General Assembly with recommendations for meeting the General Assembly’s annual budget, through assessments, or by whatever fair and equitable means the committee may wish to recommend, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 17 - PRESBYTERY OF VANCOUVER ISLAND (Referred to Special Committee,
Re: To Ensure the Continued Availability of the 1972 Book of p. [18,26,63](#)
Praise for a Period of Time

WHEREAS, the Task Force on the Revision of the Book of Praise has made available a list of the hymns that will be contained in the new book, but has not given specific information concerning the texts of the various hymns, and
 WHEREAS, the said contents have not been submitted to the Committee on Church Doctrine for theological examination, and
 WHEREAS, John Calvin reminds us that “we should be very careful that our ears be not more attentive to the melody than our minds to the spiritual meaning of the words”, and that “such songs as have been composed only for sweetness and delight of the ear are

unbecoming to the majesty of the Church and cannot but displease God in the highest degree” (Institutes 3.20.32), and

WHEREAS, the 1972 Book of Praise is regarded by numerous denominations as one of the finest Church hymnaries available in North America, and

WHEREAS, the principle of publishing a new Hymn Book is one that has not been generally accepted by congregations at large, and

WHEREAS, many of our congregations in The Presbyterian Church in Canada have already signified that they wish to continue using the present Book of Praise, and

WHEREAS, the cost of the Revised Book of Praise will be considerably higher than that of the 1972 Book of Praise and congregations may not be able to afford the more expensive book, and

WHEREAS, it is unlikely that the 1972 Book of Praise will be available following publication of the Revised Book,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 122nd General Assembly, to ensure the continued availability of the 1972 Book of Praise for a period of not less than ten years following the publication of the Revised Book of Praise, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 18 - PRESBYTERY OF PICTOU (Referred to Church Doctrine Committee, p. [18](#))

Re: Declaring Living Faith as a Subordinate Standard

WHEREAS, Living Faith was adopted by the 110th General Assembly as “an acceptable statement of faith” and “as useful in worship and study” (A&P 1984, pp. [241](#) & [23-24](#)), and

WHEREAS, Living Faith has gained wide use, approval and admiration across our Church and beyond our Church, also having been translated into French and Korean for the use of our Korean and French language congregations, and

WHEREAS, Living Faith, though not officially a subordinate standard, is constantly quoted in reports and statements of our Church as if it were a subordinate standard, as much as or more than our actual subordinate standards are quoted, and

WHEREAS, The Presbyterian Church in Canada does not currently have a subordinate standard of a general nature written later than the mid 17th Century, and

WHEREAS, Living Faith summarizes very well, in a contemporary language, many of the important doctrines defined in the Westminster Confession of Faith as well as addressing matters of concern not addressed in that subordinate standard, and

WHEREAS, a previous proposal to upgrade the status of Living Faith failed to proceed by a narrow margin at the 120th General Assembly, and at least some of the persons voting in the majority at that time misunderstood the question and assumed that their vote meant the proposal was being sent back to the Committee on Church Doctrine for further discussion, consultation and refinement rather than being terminated (A&P 1994, p. [25](#)), and

WHEREAS, the preparation of a totally new and comprehensive subordinate standard could well be a long and difficult task, and it would seem best to proceed with what has already received de facto approval rather than leaving the denomination without a contemporary subordinate standard of a general nature for many more years,

THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, the 122nd General Assembly, to direct the Committee on Church Doctrine to review the wording of Living Faith, including its translations, with a view to bringing a recommendation to the 123rd General Assembly, to be submitted under the Barrier Act, to elevate Living Faith to the status of a subordinate standard, and that the courts of the Church be invited to submit any comments and suggestions to the Committee on Church Doctrine regarding this matter by December 31, 1996, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 19 - PRESBYTERY OF WATERLOO-WELLINGTON (Referred to International Affairs Committee, p. [18](#))

Re: Stock Piles of Anti-Personnel Land Mines

WHEREAS, more than 100 million anti-personnel land mines are laid around the world and indiscriminately kill or maim between 1,000 to 2,000 men, women and children every month, and

WHEREAS, anti-personnel land mines impoverish communities by denying access to land and impede social and economic post-conflict reconstruction, and
 WHEREAS, Defence Minister David Collenette, on January 17, 1996, announced a moratorium on the production, export and operational use of anti-personnel land mines, and
 WHEREAS, the announcement by Defence Minister David Collenette does not change Canada's military policy to retain a stock pile of anti-personnel land mines for combat, if necessary,
 THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 122nd General Assembly to:

1. request the Moderator to write a letter commending Defence Minister David Collenette, for implementing the current moratorium on the production, export and operational use of anti-personnel land mines, and
 2. petition the Government of Canada to destroy existing stocks of land mines and to legislate a more extensive ban on the use of anti-personnel land mines by Canadian Military Forces, on the manufacture of any parts and materials in Canada and their subsequent sale to other nations for use in constructing anti-personnel land mines, and on the participation of Canadian citizens and businesses in any sales, trades and shipments of anti-personnel land mines on behalf of and among other nations, and
 3. petition the Government of Canada to give leadership and support to those countries of the United Nations that are seeking an international ban on the manufacture, use, stockpiling, transfer, export or sale of anti-personnel land mines, and
 4. encourage the Government of Canada to increase aid for rehabilitating victims of land mines and for mine clearing operations in affected nations of the world,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 20 - SESSION, ST. PAUL'S CHURCH, WOODSTOCK (Referred to Special Cttee.,
Re: Requesting the Deletion of Certain Sampler Selections p. [18-19,26,64-67](#))
and to Ensure Addresses to God Conforms with Biblical Usage

WHEREAS, The Presbyterian Church in Canada, in her Basis of Union, confesses that "the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners" (Book of Forms section 406.1), and

WHEREAS, the Committee on Church Doctrine, in its report to the 114th General Assembly (which report was adopted by the said Assembly), after considering at length the language of scripture as it pertains to God, stated as follows: "Where God is pictures as female, this is usually done through similes or metaphors. These, however, are never employed liturgically as an address to God; God is never addressed as 'Mother', nor by any other female term. Through both Old and New Testaments God is grammatically masculine, being always referred to as 'he', but never as 'she' (A&P 1988, p. [259](#)), and

WHEREAS, the 116th General Assembly in 1990 affirmed "... that biblical usage will continue to provide the norm for public praise as we address God in worship (A&P 1990, p. [57](#)), and

WHEREAS, it is stated in the preface to The Book of Praise (1972 edition) that "Nothing in this book should contradict anything that we through our confession and creeds affirm", and

WHEREAS, the Larger Catechism of the Westminster Assembly, in answer to the question, "What are the sins forbidden in the second commandment?", states the following (in part): "The sins forbidden in the second commandment are, all devising, counselling, commanding, using and any wise approved, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worship of it, or God in it or by it ...", and

WHEREAS, the Task Force on the Revision of the Book of Praise has circulated a list of proposed contents, indicating that it intends to include as hymns certain poems identified by the following titles: a) "She flies on"; b) "Bring many names"; and c) "Mothering God", and

WHEREAS, in the circulation of materials by the said Task Force in a test package in 1994 the text of the poem a) “She flies on” clearly uses female pronouns to speak of the Holy Spirit; and the text of the poem b) “Bring many names” includes a verse stating “Strong Mother God ... Hail and Hosanna!”, and

WHEREAS, such poems in the light of the scriptures and the confessional standards of The Presbyterian Church in Canada are heretical and wholly unacceptable for inclusion in any volume of praise sanctioned by the courts of our Church,

THEREFORE, the Session of St. Paul’s Church, Woodstock, New Brunswick, humbly overtures the Venerable, the 122nd General Assembly, to rule that the aforementioned poems be not included in any revision of the Book of Praise; and to take whatever steps it may deem necessary to ensure that any and all vocative forms of address to God included in any volume of praise sanctioned by the General Assembly for use within The Presbyterian Church in Canada conform to biblical usage, or to do otherwise, in its wisdom, the General Assembly, may deem best.

With the approval of the Presbytery of St. John.

**NO. 21 - THE SESSION OF ST. ANDREW’S CHURCH,
MONCTON, NEW BRUNSWICK**

(Referred to Special
Committee, p. [19,26,64-67](#))

Re: Using Trinitarian Language and Avoiding Inclusive Language Referring to God in the Proposed New Book of Praise

WHEREAS, God’s word teaches us that there are three persons in the one God: Father, Son, and Holy Spirit; and

WHEREAS, the Westminster Confession declares “that there be three persons of the one substance, power and eternity, God the Father, God the Son and God the Holy Spirit” (Westminster Confession of Faith, Chapter 2, part 3), and

WHEREAS, Living Faith affirms the Trinitarian formula of Father, Son and Holy Spirit (Chapter 1, section 1.5) and the worship of God in the terms “Glory be to the Father and to the Son and to the Holy Spirit” (Chapter 1, section 1.6), and

WHEREAS, the Lord Jesus taught us to pray “Our Father” (Matthew 6:9) and himself prayed to the “Father” (John 17:1, 5, 11, 21, 24, 25), and

WHEREAS, the proposed new Book of Praise is opening the door to inclusive language when addressing God by avoiding established male personal pronouns for God (eg. Sampler, number 27: “To God be the glory, who great things has done. God so love the world freely sending the Son”), and

WHEREAS, such inclusive language in established historic hymns has been and, in our view, will be divisive in our denomination,

THEREFORE, the Session of St. Andrew’s Church, Moncton, New Brunswick, humbly overtures the Venerable, the 122nd General Assembly, that the proposed new Book of Praise:

1. continue the use of the orthodox Trinitarian formula of Father, Son and Holy Spirit, and not other supposedly inclusive formulae, and
2. discontinue the usage of inclusive language when addressing God, and
3. refrain from the changing of hymns in use in the church (e.g. Sampler, number 27) that change biblical usage of male pronouns for God to supposedly inclusive language, or to do otherwise, in its wisdom, the General Assembly may deem best.

**NO. 22 - THE KIRK SESSION OF THE MURRAY HARBOUR NORTH
PASTORAL CHARGE**

(Referred to
Special Committee, p. [19,26,64-67](#))

Re: Extending Deadline for Printing of New Hymnbook and to Send Manuscript to Presbyteries for Study and Report

WHEREAS, the enabling legislation for the “Task Force on the Revision of The Book of Praise” (A&P 1992, pp. [314-315](#)) clearly indicates that such “revised” hymn book is to be ‘The Book of Praise’ (A&P 1992, Rec. 32, p. [315](#)); and therefore, the official hymnal of The Presbyterian Church in Canada, and

WHEREAS, within such enabling legislation (1992), and subsequent reports (A&P 1993, pp. [275-277](#); A&P 1994, pp. [345-347](#); A&P 1995, pp. [282-286](#)) there is no indication that such

- “revised” “Book of Praise” is to be used on a “voluntary” basis [as recently has been maintained by The Presbyterian Record, March, 1996, p. 71], and
- WHEREAS, following Church Union (1925), The Presbyterian Church in Canada reclaimed, on December 31, 1931, (A&P 1932, p. 154) its rightful copyright to the title of its heretofore official hymnal from The United Church of Canada, namely “The Book of Praise”, and
- WHEREAS, by such copyrighted title any hymn book bearing such name as “The Book of Praise” becomes the official hymnal of The Presbyterian Church in Canada, and, therefore, not subject to ‘voluntary’ use, and
- WHEREAS, such was the guiding principle in 1897, for the first “Book of Praise” of the four branches of Presbyterian Churches which united in 1875 to form “The Presbyterian Church in Canada”, intent upon promoting uniformity and conformity of Reformed standards in belief and worship among its people, and
- WHEREAS, any revising process of The Presbyterian Church in Canada’s official hymnal must, with reference to its content, i.e. pre-publishing all lyrics and attendant contents, be both referred then remitted through the Courts of the Church so as to receive universal confirmation under The Barrier Act preparatory to final confirmation at the General Assembly, and
- WHEREAS, the Barrier Act is unequivocal and states: “No proposed law or rule relative to matters of doctrine, discipline, government, or worship, shall become a permanent enactment until the same has been submitted to Presbyteries for consideration. Such consideration shall be given by each Presbytery,” (A&P 1876, p. 72)
- WHEREAS, such due process has been the established procedure of the introduction of all psalters and hymnals within the Presbyterian Church beginning with the Genevan Psalter of 1564, revised in 1649; to the Scottish Hymnal 1870, receiving the sanction of the Assembly, and so on until the 1918 “Book of Praise” of The Presbyterian Church in Canada, and
- WHEREAS, such departure from due process was the chief failing of the Sub-Committee on Church Worship in its revision of the Book of Praise (1965-1972), even adopting methods of revision implemented by The United Church of Canada (A&P, 1964, p. 376) wherein the lyrics of proposed new hymns were not printed in their report to General Assembly for referral to Presbyteries (A&P 1970, p. 293), hence contributing to the ensuing and widespread, limited acceptance of this hymnal by the Church, and
- WHEREAS, once more, 1992-1995, such due process has not been observed by the present Task Force in its exercise of revision, one responsible for removing as much as 55 percent of the hymns in the 1972 “Book of Praise”, some of which are expressive of the cardinal doctrine of The Blood Atonement of our Lord Jesus Christ, and
- WHEREAS, such serious departure from The Presbyterian Church in Canada’s established practice of deliberation and consensus-seeking by ‘the whole church’ through its Courts (The Second Book of Discipline, I.2), thereby ensuring an hymnal for and by the Church, and
- WHEREAS, the proposed revised “Book of Praise” has not been reviewed by The Church through its courts with respect to its doctrine, theology, worship, language, languages, order, principles of selection/omission, and musicology, all workshops, questionnaires, samplers and other irregular methods adopted notwithstanding, and
- WHEREAS, this has resulted in a proposal that, at best, is experimental, and, at worst, is unknown to the Church, and
- WHEREAS, in such a time as this of growing apostasy and a specious ecumenism as besets the contemporary Church, every lawful course available to the Reformed church so as to ensure that sung doctrine for example, hymns, is drawn from the “the pure fountains of Scriptures” (2nd Book of Discipline 1578 I:7) as opposed to the “cistern of men’s invention”, and, therefore, their musical accompaniment reflects the sanctity and dignity befitting the offering up of public worship, and
- WHEREAS, the sole means of testing such orthodoxy of lyric and suitability of music, remains within spiritual government of the Church of Jesus Christ by its courts (many of which received the proposed list of hymns - first lines, only, as late as February 1996), so that the Church “may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Romans 15:6), and

WHEREAS, it can be safely affirmed, that failing to do so, if this present course of action is pursued, it can also be paraphrased that, “if the German people sang themselves into Reformation,” The Presbyterian Church in Canada is about to sing its way out of it, THEREFORE, the Session of the Murray Harbour North Pastoral Charge humbly overtures the Venerable, the 122nd General Assembly:

1. to extend the publication deadline of this proposed revised “Book of Praise” until, in draft form with all lyrics and other content printed, has been sent down to presbyteries for study, and thereupon reported on to the 123rd General Assembly, and
2. remitting the matter under the Barrier Act for final decision by a future General Assembly;

or to do otherwise, as the General Assembly, may deem best.

Transmitted simpliciter by the Presbytery Prince Edward Island.

NO. 23 - PRESBYTERY OF PICTOU

(Referred to Pension Board, p. 19)

Re: To Change Pension Eligibility Formula

WHEREAS, it has been a long standing principle that the ministry in its many forms is more than a 9 to 5 job, it is a calling from God, and this calling cannot be limited to or be controlled by a time clock, and

WHEREAS, it has long been recognized that working within the Church is a high stress vocation, and

WHEREAS, due to the nature of “The Call and Christian Ministry”, the educational requirements (six years university and theological college) and older median age of graduates, many professional church workers are forced to work past the normal retirement age in order to be able to retire with dignity and an adequate pension, and

WHEREAS, this attempt to gain retirement with dignity limits the available positions for new graduates and those being ordained into our Church, and this delay in being ordained perpetuates working past the normal retirement age, in order to receive an adequate pension, and

WHEREAS, at least in some cases, the change in ministry style and methods would encourage Christian maturity within the Church, and

WHEREAS, it is recognized that professional church workers never “retire” from the Christian ministry, these people could be a resource for churches and Church courts, and

WHEREAS, a graduated retirement formula with age with years of service adding to a total of 82 years would allow professional church workers the dignity of adequate living, and

WHEREAS, this formula would recognize those to whom we trust our pulpits, Christian education departments and pastoral care are trustworthy of the “calling” and deserve the earthly reward of their labour, an adequate living allowance, and

WHEREAS, in terms of hours and job stress, this formula would promote “natural justice and fairness” for men and women who serve our Church,

THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, the 122nd General Assembly to appoint a committee to work with the Pension Board to create this system, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 24 - SESSION, ST. ANDREW’S, MONTAGUE, PEI

(not received, p. 19)

Re: Accountability of Colleges and Faculty Representation on the Constituent Roll of Presbyteries

WHEREAS, we in The Presbyterian Church in Canada, ordain our ministers to the Ministry of Word and Sacraments, and

WHEREAS, this is our calling and we recognize no other ministry, and

WHEREAS, we as a Church serve the scriptures of the Old and New Testaments, as the Word of God, and the only infallible rule of faith and manners, and also receive as our principal subordinate standard, the Westminster Confession of Faith, approved by the General Assembly of the Church of Scotland of 1647 (Book of Forms section 2), and

WHEREAS, Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me.” (John 14:6), and

WHEREAS, Jesus also said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” (Matthew 28:19), and

- WHEREAS, it is our Lord's express command that we evangelize all nations, and
- WHEREAS, it is the duty of the Doctor (professor) to open up the mind of the Spirit of God in the scriptures simply, without such applications as the ministers use, to the end that the faithful may be instructed, and sound doctrine taught, and the purity of the Gospel be not corrupted through ignorance or evil opinions (2nd Book of Discipline 5:2), and
- WHEREAS, the Doctor being an elder, as said is, should assist the pastor in the government of the Church, and concur with the elders his brethren in all assemblies; by reason the interpretation of the Word, which is the only judge in ecclesiastical matters, is committed to his charge. (2nd Book of Discipline 5:5), and
- WHEREAS, much of what is being taught to candidates for the ministry of word and sacraments in The Presbyterian Church in Canada, in our Church's colleges and the secular universities to which our Colleges are affiliated is "Universalism", and
- WHEREAS, it is general knowledge, some professors who have been "ordained to word and sacraments", teach this false doctrine and subscribe to or condone non-biblical and abominable lifestyles, and
- WHEREAS, this is in violation of their ordination vows, and
- WHEREAS, this is an undermining and dilution of the entire Reformed doctrine of ministry, and
- WHEREAS, it is now apparent that the Church has little or no control over what is being taught to candidates for the Ministry of Word and Sacraments in these colleges and universities, since the colleges no longer report direct to the General Assembly (A&P 1991),
- THEREFORE, the Session of St. Andrew's, Montague, humbly overtures the Venerable, the 122nd General Assembly to take steps to correct these departures from our rule of faith and standards by legislating.
1. the colleges of The Presbyterian Church in Canada, be permitted only one representative on the constituent roll of presbytery (i.e. where college professors are concerned return to the post 1926 rules for "Constitution of Presbytery"), "One professor, being also an ordained minister, to represent the faculty of any college of the Church within the bounds, and to be elected by the faculty",
it might be fairly and reasonable argued, that such college professors have withdrawn from the work of ministry and engaged in secular professions: "... according to the Declaratory Act of our Church, a minister who withdraws from the work of ministry and engages in a secular profession or business, to which he devotes his full time and from which he derives his livelihood, he hereby forfeits for the time being, his judicial functions and disqualifies himself for constituent membership, as a minister, in the Church courts," (sic) (A&P 1926, p. 74) and
 2. that the present policy concerning the accountability of the theological colleges of The Presbyterian Church in Canada be revoked, and revert to the original policy whereby the colleges accounted to the Church direct through the General Assembly.
or to do otherwise as the General Assembly may deem best.

Forwarded simpliciter by the Presbytery of Prince Edward Island.

NO. 25 - PRESBYTERY OF ST. JOHN

(not received, p. 19)

Re: Requesting a Review of Procedures for Appointing to the Faculties of the Theological Colleges, etc.

- WHEREAS, the 74th General Assembly did receive and adopt a report clarifying the legislation governing Knox College (A&P 1948, p. 54 and pp. 75-79), and
- WHEREAS, the said report clearly sets out in twenty-three By-Laws the legislation governing the Board of Management, the Senate, the Principal, the faculty, and the manner in which professorial appointments are to be made, including the following By-Law 17: "All professors ... who shall hereafter be permanently appointed ... shall be appointed by the General Assembly at its ordinary annual session, such appointment to be made by vote of the majority of members present at the sederunt of the Assembly at which the appointment shall be made; or in such other manner as the said General Assembly shall from time to time by resolution determine and direct to be pursued in making such appointments" (A&P 1948, p. 78), and

- WHEREAS, amendments to the legislation aforesaid were passed by the 102nd General Assembly (A&P 1976, pp. 45, 541) and the 115th General Assembly (A&P 1989, p.33, 293-294), the latter amendment including the words contained in By-Law 17: "All professors who shall hereafter be permanently appointed in the said College shall be appointed by the General Assembly, such appointment to be made by vote of the majority of members present at the sederunt of the Assembly at which the appointment shall be made; or in such other manner as the said General Assembly shall from time to time by resolution determine and direct to be pursued in making such appointments" (p. 293), and
- WHEREAS, the 117th General Assembly did dissolve the Board and Senate of Knox College and did constitute a unicameral Senate (A&P 1991, pp. 34, 417) and in the resolution so doing specified the composition of the new body but gave no indication that the former By-Laws governing the method of professorial appointments were repealed, and
- WHEREAS, the Committee on Theological Education in its report to the 120th General Assembly quotes from By-Law 16, though not citing it by number, as being still in force before proposing some changes to it (A&P 1994, pp. 511-12), and
- WHEREAS, the 121st General Assembly did receive and adopt a report from the Committee on Theological Education (A&P, 1995, p. 36), and
- WHEREAS, the said report included a report from the Senate of Knox College which inter alia stated that "The Senate of Knox College is excited that the process for the appointment of ... as Assistant Professor of Hebrew Scripture and Old Testament is well underway" and further indicated that the Canadian government is "considering our request for permission for ... to immigrate" (A&P 1995, p. 404), and
- WHEREAS, no General Assembly has ever sanctioned the appointment of this individual, and
- WHEREAS, it would appear that the appointment by the Senate of Knox College of ... at the rank of Assistant Professor is presented as the resolution of the vacancy in the Chair of Old Testament at Knox College (A&P 1995, p. 404), and
- WHEREAS, the Senate of Knox College may have the right to make short term appointments of lecturers to carry on the work of instruction temporarily during a vacancy in a chair, but the established law and practice of the Church has always been such as to make appointments to full vacancies in the chairs at Knox College a matter requiring the prior approval of the General Assembly, as noted aforesaid, and
- WHEREAS, the Senate of Knox College sought and received permission of the 119th General Assembly to "circulate the presbyteries and call for nominations for the Chair of Old Testament at Knox College (A&P 1993, pp. 27, 439), and
- WHEREAS, the wont and usage of the Church has always been to report to the General Assembly and receive for information a list of all nominations made by the several presbyteries of the Church prior to considering a recommendation put forward by the Senate requesting that a particular individual be appointed to fill a given vacancy, and
- WHEREAS, such reporting has helped to ensure transparency of process and has also ensured that the whole Church can know the minds of the several presbyteries in respect of identifying potential candidates for present and future vacancies in the vital work of training candidates for ministry within our Church, and
- WHEREAS, the nominations as submitted by the several presbyteries of the Church for the vacancy in the Chair of Old Testament at Knox College were not reported to either the 120th or 121st General Assemblies and are nowhere listed in the Acts and Proceedings of either of these two General Assemblies, and
- WHEREAS, it would appear that the Senate of Knox College and the Committee on Theological Education have merely reported to the 121st General Assembly the appointment of the individual named to fill the vacancy in the chair of Old Testament at Knox College as a fait accompli, and
- WHEREAS, the 121st General Assembly gave, in response to a request from the Senate of Knox College and the Committee on Theological Education, permission "to circulate the presbyteries and call for nominations for the position of Director of Field Education and Basic Degree Studies" (A&P 1995, pp. 36, 401-402), and
- WHEREAS, it would appear from an announcement in a recent publication of Knox College that an appointment has been made by the Senate to fill the vacancy in the position of Director of Field Education and Basic Degree Studies, and

WHEREAS, the effect of these actions on the part of the Senate of Knox College is to take upon itself the right to make appointments to major positions governing the education of the students for the ministry of our Church under their care, without the sanction of the General Assembly; which action was never envisaged as a part of the process of restructuring theological education and is wholly contrary to the long established law and practice of The Presbyterian Church in Canada,

THEREFORE, the Presbytery of St. John, humbly overtures the Venerable, the 122nd General Assembly to:

1. appoint a special committee representative of the Church to review and if necessary propose amendments to the legislation governing Knox College with a view to maintaining and if necessary restoring the mechanism by which the General Assembly and the General Assembly alone makes appointments to fill vacancies in established chairs in Knox College and in other positions of major academic oversight for example the principalship, directors of studies, and
2. receive for information and report within the pages of the Acts and Proceedings of the 122nd General Assembly any nominations put forward by the several presbyteries of the Church for the vacancy in the Chair of Old Testament at Knox College during the extended search period of 1993 and 1994; and similarly for any nominations put forward by the several presbyteries of the church for the vacancy in the position of Director of Field Education and Basic Degree Studies during the search period of 1995 and 1996, and
3. examine the actions of the Senate of Knox College in respect of the two most recent academic appointments aforesaid to determine if they have been made within the law of the Church, and
4. take any further steps deemed necessary to ensure that the wont and usage of the Church and the authority and active oversight of the General Assembly in making appointments to fill vacant chairs within the theological colleges of our church is upheld

or to do otherwise as the the General Assembly, in its wisdom, may deem best.

NO. 26 - PRESBYTERY OF BRAMPTON

(Referred to Life and Mission Agency to

**Re: Placing Recognized and Qualified Interim Ministers
on the Constituent Roll of Presbytery**

consult with presbyteries &
Clerks of Assembly, p. [19](#))

WHEREAS, congregations at the time of a vacancy may require specialized help and support to enable them to deal with past issues and prepare for a call to a new minister, and

WHEREAS, the specialized ministry of qualified interim ministers is recognized as providing an important contribution to congregations in such need, and

WHEREAS, interim ministers have no official standing within the structure of the Church and are, therefore, not placed on the constituent roll of presbytery, and

WHEREAS, interim ministers act within the bounds under the direction of presbyteries, and

WHEREAS, the presbytery would benefit from the work and experience of an interim minister in its bounds through active interim ministry or other special projects or programs the presbytery might assign,

THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 122nd General Assembly to recognize qualified interim ministers as a specialized field and grant them all the rights and privileges of active clergy on the constituent roll, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NAMES TO BE PLACED ON CONSTITUENT ROLL

NO. 27 - PRESBYTERY OF BRAMPTON

(not granted, p. [19,26,58](#))

Re: Placing Arnold A. Bethune on Roll of the Presbytery of Brampton

WHEREAS, the Rev. A.A. Bethune has completed the basic requirements (also advanced courses) as established by the Interim Ministry Network to be an Interim Minister Specialist, and

WHEREAS, the Rev. A.A. Bethune has indicated his willingness to serve as an Interim Minister Specialist within the bounds, and

WHEREAS, the Rev. A.A. Bethune is serving his second Interim Minister appointment within the bounds, and

WHEREAS, the Presbytery is benefiting from his “active” association with it in this capacity, THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 122nd General Assembly, that permission be granted to maintain the name of the Rev. Arnold A. Bethune on its constituent roll between official interim minister appointments to ensure continuity with the Pension Fund and other rights and privileges which are a consequence of being on the constituent roll, or do otherwise as the General Assembly, in its wisdom, may deem best.

MEMORIALS - 1996

NO. 1 - PRESBYTERY OF ST. JOHN (Referred to Clerks of Assembly, p. 19)

Re: Concerning the Reformed Doctrine of Ministry and Embodying a Petition that the Molengraaf Additional Motion, A&P 1995, p. 64, be Withdrawn for 1996

WHEREAS, the 121st General Assembly during its final sederunt adopted a motion from the floor which, in part, stated that “... full-time ministers of the gospel across The Presbyterian Church in Canada be encouraged by this Assembly to take voluntary days off without pay in 1995 and 1996, and to direct church treasurers to submit the financial savings to Presbyterians Sharing over and above accepted congregational allocations, in order to address the deficit situation of the Church ...” (A&P 1995, p. 64), and

WHEREAS, the doctrine of ministry upon which this motion is formulated implies that ministry is a job provided on a fee-for-service basis, rather than a full-time calling, and

WHEREAS, this motion is based on a theology of salary paid for work done, rather than one of stipend provided for freedom to serve, and

WHEREAS, the theology of ministry which recognizes that a stipend is provided in order to enable ministers of the gospel to be free to serve has been upheld by two recent General Assemblies, the 116th (A&P 1990, pp. 210, 70, Recommendation No. 21), and the 118th (A&P 1992, pp. 210, 24, 47-48, 49, Recommendation No. 17), against attempts from various quarters to replace the working concept of stipend with one of salary, and

WHEREAS, it would appear to us that the 121st General Assembly in its haste to find creative ways to increase the givings to Presbyterians Sharing has overlooked and contradicted fundamental tenets of the Reformed Church’s historic doctrine of ministry, and

WHEREAS, we believe that a far better course of action to address the financial requirements of the national Church would be to urge all confessing believers, including full-time servants of the gospel, to consider freewill offerings over and above regular tithing, to enable the General Assembly to do its work,

THEREFORE, the Presbytery of St. John, humbly memorializes the Venerable, the 122nd General Assembly, to reconsider the action of the 121st General Assembly in adopting the “Molengraaf Additional Motion”, and to withdraw it, insofar as it applies to the year 1996, and to declare that to ask “full-time ministers of the gospel ... to take voluntary days off without pay ...” is a contradiction and a denial of their calling, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

PETITIONS - 1996

NO. 1 - REV. JOHN DUFF (Referred to Life and Mission Agency to consult

Re: Relationship of International Ministries Personnel with Clerks of Assembly, p. 19 to the Courts of the Church

WHEREAS, in The Presbyterian Church in Canada, ministers of the word and sacrament formally belong to the Church only through their membership in presbytery, and

WHEREAS, it is central to the Reformed and Presbyterian understanding of ministry that teaching and ruling elders, and diaconal ministers do not exercise their ministry alone, but rather support one another and share collegially in the mission and ministry to which the Church is called in Jesus Christ, through participation in the courts of the Church, and

WHEREAS, the Policies and Procedures of the Board of World Mission (now the Life and Mission Agency) for International Ministries (Section C, No. 6) contemplate that minister of word and sacrament or diaconal minister appointed to International Ministries will enter into the life of the partner church overseas as a colleague and participate in the church courts there, and that the Board (now the Agency) advised the home presbytery in Canada after this has occurred, so that the home presbytery can then act to place the name of that minister on the appendix to the roll, a procedure that seems intended to ensure that a diaconal minister or minister of word and sacrament in full-time service in the Church will always be an active member of one presbytery (or the equivalent), but not of more than one, and

WHEREAS, section 176.3 of the Book of Forms, which simply calls for the minister's name to be moved to the appendix when he or she leaves the country, does not in practice contradict this policy in the case of international appointments to historic overseas partner churches within the Presbyterian and Reformed tradition, and

WHEREAS, in recent years, ministers of our Church have also been appointed to International Ministries with ecumenical agencies, para-church institutions, or overseas churches of other confessional traditions, or to regional liaison responsibilities, situations in which for various reasons it may not be possible for the minister to become part of "church courts" (or the equivalent) in a receiving body overseas, and

WHEREAS, in such cases, strict application of section 176.3 of the Book of Forms contradicts the Policies and Procedures of the Life and Mission Agency and leaves the minister concerned without a presbytery and detrimentally isolated from the Church while outside the country, and

WHEREAS, in such cases, especially a strong link with the home presbytery could strengthen the witness and ministry of the minister serving overseas,

THEREFORE, I request the presbytery of Ottawa to petition the Venerable, the 122nd General Assembly, to revise the relevant provisions of the Book of Forms and/or the policies, procedures and practices of the Life and Mission Agency, with a view to ensuring that every minister of word and sacrament or diaconal minister appointed to International Ministries through our Church have the right and responsibility to belong to a presbytery (or its equivalent), if possible in a partner church overseas, but if not, on the constituent roll of a home presbytery in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Ottawa.

NO. 2 - PRESBYTERY OF PICTOU (Referred to Special Committee, p. [20](#))
Re: Investigating A Personal Loss Incurred in Service of the Church

WHEREAS, the Reverend C. Ian MacLean was appointed in July, 1990, as Ordained Missionary to the former congregation of St. David's, Winnipeg in the Presbytery of Winnipeg, by the former Board of World Mission, and assumed his duties in September, 1990, and

WHEREAS, the Presbytery of Winnipeg made the decision to amalgamate St. David's congregation with St. James Presbyterian Church in June 1991, allowing a new minister only nine months to deal with a difficult congregational situation, and

WHEREAS, the Board of World Mission and the Presbytery both refused to consider housing equity loss on a purchased home as part of a generally inadequate severance package, and

WHEREAS, the housing market in Winnipeg had sharply declined in the months between appointment and severance, and

WHEREAS, Mr. MacLean was compelled to sell at a loss of at least 26 per cent, amounting to approximately \$28,000, and

WHEREAS, this unsatisfactory situation has inflicted serious hardship upon Mr. MacLean and his family of four, and at the same time violates the principle of "natural justice and fairness" much mentioned of late in regards to the servants of the Church and their relationship to the Church, and

WHEREAS, recent severance benefits for departing national staff have seemingly been designed to cushion similar losses and maintain "natural justice and fairness",

THEREFORE, the Presbytery of Pictou humbly petitions the Venerable, the 122nd General Assembly, to appoint a commission to investigate this matter, and resolve it, or do otherwise as the General Assembly, in its wisdom may deem best.

NO. 3 - SESSION, DAYSPRING PRESBYTERIAN CHURCH, EDMONTON (Referred
Re: Producing a Concise and Clear Policy on Sexual to Life and Mission Agency, p. [20](#)
Harassment/Abuse

WHEREAS, the policy does not clearly delineate to whom this policy applies, and
 WHEREAS, the policy deems to interfere with legitimate relationships that Church Leaders may develop, and

WHEREAS, the policy asks for increased intrusiveness into the lives of those being investigated, and

WHEREAS, the policy compels us to lay charges on the balance of probability, and

WHEREAS, most Presbyterians after a weekend seminar do not qualify as investigators or for deciding guilt or innocence on the balance of probability, and

WHEREAS, the policy requires us to conduct an investigation, even if the accused has not been convicted in the criminal courts, and to determine if, on the balance of probabilities, the accused is guilty or innocent; an action which would potentially be in conflict with the laws of the land, and

WHEREAS, the policy seems to encourage investigation when such investigations might prejudice any future legal action, and

WHEREAS, there is not enough clarification of the appropriate way to inform the congregation so as to care pastorally for all involved and avoid any possible legal action, and

WHEREAS, there are inconsistencies within the policy itself, and

WHEREAS, there are inconsistencies between the Book of Forms and the Policy, for example, the policy suggests that discipline could be based on verbal allegations alone (p. 13, section A4h non-criminal complaint procedures) contrary to the Book of Forms section 329, and

WHEREAS, such inconsistencies lead to varied interpretation of the policy by church officials, and

WHEREAS, the Session of Dayspring would have difficulty adhering to some of this policy in its present form,

THEREFORE, the Session of Dayspring humbly petitions the Venerable, the 122nd General Assembly to instruct the Life and Mission Agency which is responsible for the Sexual Abuse/Harassment Policy, to produce a simple straightforward consistent non-intrusive policy that places the burden of investigating cases of sexual abuse/harassment into the hands of qualified professionals and provide the Church with more appropriate guidelines or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Edmonton-Lakeland

NO. 4 - SESSION OF STRATHCONA CHURCH, EDMONTON (Referred to Special
Re: To Include Identified Hymns in the New Book of Praise Committee, pp. [20,26,64](#))

WHEREAS, The Presbyterian Church in Canada is in the process of developing a new Book of Praise, and

WHEREAS, the Task Force on the Revision of the Book of Praise will be presenting its recommendations to the 122nd General Assembly, and

WHEREAS, the members of Strathcona Presbyterian Church have been using the tunes from the Sampler with the intent of formalizing their interest, and

WHEREAS, the members of Strathcona Presbyterian Church, at a meeting of the congregation on January 28, 1996, showed considerable concern regarding the omission of certain hymns from the new Book of Praise, and

WHEREAS, the Session of Strathcona Presbyterian Church is concerned that familiar, well known, hymns have been deleted from the proposed new Book of Praise,

THEREFORE, the Session of Strathcona Presbyterian Church, Edmonton, petition the 122nd General Assembly to instruct the Task Force on the Revision of the Book of Praise to include the following hymns from the present Book of Praise in the new Book of Praise: 50, 61, 82, 96, 101, 108, 119, 125, 136, 140, 143, 151, 159, 167, 168, 182, 186, 198, 205, 225, 381, 390, 404, 408, 411, 414, 415, 430, 452, 453, 459, 464, 466, 468, 470,

472, 476, 480, 490, 505, 516, 519, 523, 528, 547, and 551, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Edmonton-Lakeland.

APPEALS - 1996

NO. 1 - MILTON R. REDDICK (Referred to Special Commission, pp. [20,45,50](#))

Re: Against an Action of The Synod of Quebec and Eastern Ontario

NO. 2 - REV. IAN WISHART (Referred to Special Commission, pp. [20,45-46,50](#))

Re: Against an Action of The Synod of the Atlantic Provinces

NO. 3 - REV. SHIRLEY JEFFREY (Referred to Special Commission, pp. [20,46,50](#))

Re: Against an Action of The Presbytery of Grey-Bruce-Maitland

NO. 4 - REV. GARRY VAN BRUCHEM (Referred to Special Commission, pp. [20,47,51](#))

Re: Against an Action of The Presbytery of Seaway-Glengarry

NO. 5 - REV. GAEL MATHESON (Referred to Special Commission, pp. [20,47-48,51](#))

**Re: Against an Action of the Presbytery of Prince Edward Island's
Executive Committee**

NO. 6 - REV. GAEL MATHESON (Referred to Special Commission, pp. [20,47-48,51](#))

Re: Against an Action of the Presbytery of Prince Edward Island's Moderator

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 1995 and received by Financial Services, as of June 30, 1996:

	<u>1995</u>	<u>1994</u>
Number of ministers	1,222	1,211
Number of Elders	12,218	12,435
Number of self-supporting congregations	951	949
Number of grant-receiving congregations	55	58
Baptisms	4,300	4,567
Communicant members	147,300	148,390
Households	103,243	100,999
Church school pupils	32,065	35,115

Financial

A summary of the financial reports from congregations for the year ended December 31, 1995 and received by Financial Services, as of June 30, 1996:

Total raised by congregations	85,293,551	84,954,691
Total raised for congregational purposes	73,507,501	72,796,979
Remitted to Presbyterians Sharing	8,305,272	8,141,468
Other missionary and benevolent purposes	3,463,119	3,876,135
Raised by WMS(WD) & Atlantic Mission Society	1,240,676	1,333,628
Stipends of principal minister	23,559,870	23,727,749
Total normal congregational expenditures	75,210,732	78,361,102

Congregational Reports and Summaries

The detailed statistical and financial reports for each congregation as submitted by presbyteries as found on page 602 and following.

Please Note:

The 1994 statistical information was revised following the printing of the 1995 Acts and Proceedings. The figures in the 1994 line above reflects this revision.

The figures in the statistical summary information for 1994 on pages 000-000 reflect those congregations which had not previously submitted statistical information for the last three years. The revised information which was sent to the Clerks of Presbytery did not include these congregations.

Those requiring Synod information should contact the Financial Services Office.

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

This list of addresses is copyrighted and is intended for exclusive use within The Presbyterian Church in Canada and by its members only. Use of the list, or any part thereof, for any other purpose is prohibited.

It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Offices.

The following contains addresses as of July, 1995 and changes that will occur shortly thereafter, and of which the Clerks have been notified. Some of the persons listed with a certain Presbytery number will not be shown under the same Presbytery number in the statistics because changes or additions to the rolls have taken place since the end of 1994, which is the closing date for the statistics.

CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

No	Page	Presbytery	No.	Page	Presbytery
1	602, 676	Cape Breton	23	641, 698	Waterloo-Wellington
2	603, 677	Newfoundland	24	644, 699	Hamilton
3	603, 677	Pictou	25	647, 701	Niagara
4	606, 679	Halifax & Lunenburg	26	648, 702	Paris
5	607, 679	St. John	27	650, 703	London
6	608, 680	Miramichi	28	652, 704	Essex-Kent
7	609, 681	Prince Edward Island	29	654, 705	Sarnia
8	611, 682	Quebec	30	655, 706	Huron-Perth
9	612, 683	Montreal	31	657, 707	Grey-Bruce-Maitland
10	615, 684	Seaway-Glengarry	32	659, 709	Superior
11	617, 687	Ottawa	33	659, 709	Winnipeg
12	619, 687	Lanark & Renfrew	34	661, 710	Brandon
13	621, 688	Kingston	35	662, 710	Assiniboia
14	622, 689	Lindsay-Peterborough	36	663, 711	N. Saskatchewan
15	624, 691	Pickering	37	665, 712	Peace River
16	626, 692	East Toronto	38	665, 713	Edmonton-Lakeland
17	630, 693	West Toronto	39	667, 713	Central Alberta
18	633, 694	Brampton	40	668, 714	Calgary-Macleod
19	636, 695	Oak Ridges	41	669, 715	Kootenay
20	637, 696	Barrie	42	670, 716	Kamloops
21	640, 697	Temiskaming	43	671, 716	Westminster
22	640, 698	Algoma & North Bay	44	674, 717	Vancouver Island

A

- 4 **Adam-Murphy, Judithe**, (B.N., M.Div.) 1537 Brunswick St., Halifax, NS, B3J 2B1
- A 15 **Adams, H.G.**, 149 Springdale Cres., Oshawa, ON, L1H 7B9
- 20 **Adams, Robert L.**, (B.A., B.Ed., M.Div.) 8 Church St., Box 354, Cookstown, ON, L0L 1L0
- DA 17 **Adamson, Brenda**, 902 - 299 Mill Rd., Etobicoke, ON, M9C 4V9
- D 3 **Adamson, Ina**, (B.Sc., B.Ed., M.R.E.) R.R. 2, Scotsburn, NS, BOK 1R0
- A 17 **Adamson, Wm. J.**, (B.A., B.D., D.D.) 902-299 Mill Rd., Etobicoke, ON, M9C 4V9
- A 25 **Aday, Louis K.**, (B.C., Th.M., D.Th.) 146 Willson Rd., Welland, ON, L3C 2T6
- A 40 **Agar, Gordon K.**, (B.A.) 108 Trinity Lodge, 1111 Glenmore Trail SW, Calgary, AB, T2V 4C9
- A 43 **Ahn, Sang-Yub**, (B.A., B.D., S.T.M.) 4426 Imperial St., Burnaby, BC, V5J 1B3
- 20 **Aicken, Allen J.**, (B.A., B.D.) 47 Owen St., Barrie, ON, L4M 3G9
- 44 **Allan, John F.**, (B.A., B.D., D.D.) 680 Courtney St., Victoria, BC, V8W 1C1
- A 43 **Allan, John N.**, (B.A., B.D.) 941 - W. 20th Ave., Vancouver, BC, V5Z 1Y4
- M 29 **Allen, Richard**, c/o PCEA Kikuyu Hospital, Box 45, Kikuyu, Kenya
- 23 **Allen, Wayne C.**, (B.A., M.Div., M.Th.) c/o Rockwood Pres. Church, Main St. S., Rockwood, ON, N0B 2K0
- A 42 **Allen, William D.**, (C.D., B.A., M.Div.) 3082 Westview St., Duncan, BC, V9L 4T1
- 17 **Allison, John M.**, (B.A., B.D., M.Th., D.Min.) 3819 Bloor St. W., Etobicoke, ON, M9B 1K7
- A 43 **Allison, Robert L.**, (B.A., B.D.) 1179 Cloverly St., North Vancouver, BC, V7L 1N7
- 23 **Allum, Helen Ruth**, Box 159, Arthur, ON, N0G 1A0
- A 23 **Allum, Walter R.**, (B.A., M.Div., D.D.) Box 159, Arthur, ON, N0G 1A0
- 34 **Alston, Barbara J.**, (B.A., B.Th., M.Div.) Box 148, Hartney, BC, ROM 0X0
- A 19 **An, Sang Jin**, 2431 Finch Ave. W., Apt. 521, Weston, ON, M9M 2E4

- D 5 **Anderson, Catherine**, (B.Ed., Dip.C.E.) c/o 101 Cobourg St., Saint John, NB, E2L 3J8
A 43 **Anderson, Douglas**, (B.A.) 46073 Clare Ave., Chilliwack, BC, V2P 6N9
5 **Anderson, George E.C.**, (B.Sc., B.Th.) 90 Park St., Moncton, NB, E1C 2B3
A 18 **Anderson, J.M.**, (B.A.) 212 Front St., Oakville, ON, L6J 1A2
A 29 **Anderson, John M.**, (B.A., B.D.) 2071 Churchill Rd., Sarnia, ON, N7T 7H3
D 40 **Anderson, Kathie**, 213 - 25 St. S., Lethbridge, AB, T1J 3N8
16 **Anderson, Priscilla M.**, (B.A., M.Div.) 947 Queen St. East, Toronto, ON, M4M 1J9
A 16 **Anderson, Robert K.**, (B.A., B.D., M.Th., M.A., D.Min.) 174 Springdale Blvd., East York, ON, M4C 1Z7
28 **Appel, Hugh**, (M.Th.) 167 Mount Pleasant Cres., Wallaceburg, ON, N8A 5A3
A 17 **Arbuthnot, James P.**, 8 Elmcrest Rd., Islington, ON, M9C 3R8
24 **Archer, Ronald C.**, (B.A., M.Div., D.Min.) 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
A 27 **Archibald, Donald G.**, (B.A.) Apt. 101, 600 Talbot St., London, ON, N6A 5L9
22 **Archibald, John L.**, (B.A., M.Div.) 4 Bayview Rd., Parry Sound, ON, P2A 1A8
9 **Archibald, Timothy F.**, (B.A. (Hons.), M.A., M.Div.) 33 Cortland Crescent, Kentville, NS, B4N 4X4
9 **Armour, J.S.S.**, (B.A., B.D., S.T.M., D.D., M.A.) 26 Richelieu Pl., Montreal, PQ, H3G 1E8
16 **Armstrong, Jean S.**, (M.A.) 662 Pape Ave., Toronto, ON, M4K 3S5
A 24 **Armstrong, Robert H.**, (M.A., B.D., D.D.) 11 Woodman Dr., #403, Hamilton, ON, L8K 4E3
23 **Ashfield, E. Brooke**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
23 **Ashfield, Linda J.**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
29 **Ashton, Jeremy**, (B.A., O.T.C., M.Div.) 572 London St., Box 585, Wyoming, ON, N0N 1T0
9 **Athanasiadis, Harris**, (B.A., B.Th., M.Div.) 490 Lafleur St., Lachute, PQ, J8H 1R6
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26 **Atkinson, Lonnie S.**, (B.Com., M.Div., D.Min., D.D.) 56 Thames St. S., Ingersoll, ON, N5C 2S9
7 **Auret, Adrian, R.R. #2**, Cornwall, PE, C0A 1H0
A 24 **Austen, Fred H.**, 66 Mohawk Rd. E., Hamilton, ON, L9A 2G4

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- 16 **Bach, Karen S.** (B.A., M.Div.) 328 Millwood Rd., Toronto, ON, M4S 1K1
A 26 **Bailey, Albert E.**, (B.A., M.A., Th.D.) 17 Mill Pond Ct., Unit 103, Simcoe, ON, N3Y 5H9
43 **Bailey, Harry F.**, (B.A., M.Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2
24 **Bailey, T. Melville**, (D.D.) 81 Cloverhill Rd., Hamilton, ON, L9C 3L8
14 **Baird, William W.H.**, (M.Div.) Box 807, 222 Hillview Dr., Bobcaygeon, ON, K0M 1A0
4 **Baker, Robert E.**, (C.D., B.A., M.Div.) The Wing, Chaplain's Office (P), 14 Wing, Greenwood, NS, B0P 1N0
24 **Baksa, Csaba A.**, (B.A., B.D., M.Div.) 121 Birch Ave., Hamilton, ON, L8L 6H8
D 28 **Ball, Christina**, (B.A., Dip.C.E.) c/o 54 Craven Dr., Chatham, ON, N7L 1T8
DA 43 **Ball, Kathy**, 11722 94 Avenue, Delta, BC, V4C 3R7
44 **Ball, R. Glenn**, (B.A., M.Div.) 4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
28 **Ball, William J.**, (B.A., B.Th., M.Div.) c/o 54 Craven Dr., Chatham, ON, N7L 1T8
30 **Ballagh-Steeper, Kathleen S.**, (B.A., M.Div.) c/o 25 St. Andrew St., Stratford, ON, N5A 1A2
A 16 **Balmer, Derek**, (B.Th.) #1808 - 400 Wallmer Rd., Toronto, ON, M5P 2X7
A 19 **Balsdon, J.N.**, (B.A., M.Div.) 356 Dennie Ave., Newmarket, ON, L2Y 4M7
44 **Balsdon, Ronald H.**, (B.M.E., M.A.E., M.Div., Ph.D.) 2110 Church Rd., Box 54, Sooke, BC, V0S 1N0
A 9 **Bannerman, Gordon**, (B.Sc.) Box 394, Huntingdon, PQ, J0S 1H0
A 19 **Bannerman, John R.**, (B.A., B.Th.) 504 Rupert Ave., Stouffville, ON, L4A 1V2
A 23 **Barber, Wm. M.**, R.R. #1, Box 42, Bayfield, ON, N0M 1G0
A 44 **Barclay, Leslie T.**, (C.D., B.A.) 5763 Siasong Rd., R.R. #1, Sooke, BC, V0S 1N0
DA 40 **Barclay, Marion R.**, (B.A., M.A., Dip.C.E.) c/o 59 St. George St., Toronto, ON, M5S 2E6
31 **Barker, Kenneth S.**, (B.A., B.D., M.Th.) c/o 865 2nd Avenue West, Owen Sound, ON, N4K 4M6
A 16 **Barnes, Michael**, 163 Banff Rd., Toronto, ON, M4P 2P9
31 **Barr, Alan**, General Delivery, Bluevale, ON, N0G 1G0
A 25 **Barron, S. Murray**, (B.A., B.D., B.D., Th.D.) 32 Harvest Oak Blvd., Welland, ON, L3C 6Z1
16 **Barrow, Peter**, (B.A., B.D., B.D.) 38 Edith St., Georgetown, Halton Hills, ON, L7G 3B1
A 28 **Bassous, Aziz**, 1127 Pelissier St., Windsor, ON, N9A 4M1
18 **Baswick, Wayne J.**, (B.A., M.Div.) 723 Balmoral Dr., Brampton, ON, L6T 1X5
39 **Beach, Diane V.**, (Reg. N., M. Div.) c/o St. Andrew's Pres. Church, 3628 57 Ave., Red Deer, AB, T4N 4R5
19 **Beals, George W.**, (B.Tech. M.Div.) 10058 Yonge St., Richmond Hill, ON, L4C 1T8
23 **Beaton, Alan M.**, (B.A.) 132 Argyle St. N., Cambridge, ON, N3H 1P6
15 **Beaton, David A. (Sandy)**, (B.A., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9
19 **Beaton, Gordon A.**, (B.A., B.D.) 32 Mosley St., Aurora, ON, L4G 1G9
A 29 **Beattie, Robert**, (M.A.) 852 Driftwood Rd., London, ON, N6H 4J1
A 24 **Beattie, Robert H.**, (M.A., B.S.W.) 8 Hillcrest Ave., Hamilton, ON, L8P 2W8
A 20 **Beggs, Eric A.**, (B.A., M.A., B.D., D.Min., D.D.) Box 246, Orillia, ON, L3V 6J6
29 **Bell, George R.**, (B.A.) 261 N. Christina St., Sarnia, ON, N7T 5V4
23 **Bell, Linda J.**, (B.A., M.Div., D.Min.) 6 Grey Owl Dr., Elmira, ON, N3B 1S5
A 43 **Bell, Wm. R.**, (B.A., M.A., B.D., D.D.) 8437-10th Ave., Burnaby, BC, V3N 2S7
42 **Bell-Wyming, Shannon K.**, (B.A., M.Div.) 1365 11th Ave. N., Williams Lake, BC, V2G 2N1
36 **Benty, Ronald**, (B.A., M.Div.) Box 514, Prince Albert, SK, S6V 5R8

- 7 **Berdan, Linda R.**, (B.A., B.Th., M.Div.) 17 Centennial Dr., Kensington, PE, C0B 1M0
- 24 **Bernhardt, Robert J.**, (B.A., M.Div., D.Min.) 200 Mountain Park Ave., Hamilton, ON, L8V 1A2
- 18 **Bethune, Arnold A.**, (B.A., B.D., D.Min.) 120 Baldwin Court, Milton, ON, L9T 2Y7
- A 16 **Bettridge, Robert S.**, (B.A., M.Div.) #47 - 3120 Sheppard Ave. E., Scarborough, ON, M1T 3J9
- 20 **Bigelow, J. Cameron**, (B.A., B.D., M.Th.) 3 Lindsay Cres., Orillia, ON, L3V 7G3
- A 23 **Bigelow, Jesse E.**, (B.A., B.D., S.T.M., D.D.) 175 Queen St. N., #705, Kitchener, ON, N2H 2H9
- DA 20 **Bigelow, Linda**, 3 Lindsay Crescent, Orillia, ON, L3V 7G3
- 16 **Biggs, James F.**, (B.A., M.Div.) 1080 Finch Ave. E., Willowdale, ON, M2J 2X2
- DA 24 **Bissett, Mary Jane**, 17 Victoria St., Dundas, ON, L9H 2B7
- A 33 **Bishop, J. Harvey**, (B.A., B.D.) 904 - 2080 Pembina Highway, Winnipeg, MB, R3P 2G9
- A 26 **Black, Douglas**, 16 Skylark Rd., Brantford, ON, N3R 6W2
- 5 **Blackwell, Gordon L.**, (B.A.) 1022 Mollins Dr., Saint John, NB, E2M 4L8
- 5 **Blaikie, Douglas E.**, (B.A., M.Div.) 512 Charlotte St., Fredericton, NB, E3B 1M2
- D 11 **Blane, Ann**, (C.E.Dip., B.A.) 1719 Edge Hill Place, Apt. 1, Ottawa, ON, K1V 7W5
- 10 **Blatch, Gregory W.**, (B.A., M.Div.) Box 1042, Morrisburg, ON, K0C 1X0
- A 1 **Blaxland, Daphne A.**, (B.A., B.Th., M.Div.) R.R. #1, Montague, PE, C0A 1R0
- 21 **Blue, John D.**, (B.A., M.Div., C.D.) Box 283, Timmins, ON, P4N 7E2
- 43 **Bodkin, John A.**, (B.A., B.D.) 849 Haggood St., White Rock, BC, V4A 4W4
- A 19 **Boggs, R.J.**, (B.A.) Apt. #1011, 80 Inverlochy Blvd., Thornhill, ON, L3T 4P2
- 43 **Bois, Anna C.M.**, (B.A., M.Div.) 3529 196A St., Langley, BC, V3A 1A4
- 11 **Boonstra, Anthony**, (B.Ed., B.Th., M.Div.) c/o St. Andrew's, Box 910, Richmond, ON, K0A 2Z0
- 16 **Borden, W. Kendrick**, (B.Sc., M.Div.) c/o 26 Delisle Ave., Toronto, ON, M4V 1S5
- 14 **Bowes, Mary E.**, (R.N., B.G.S., M.Div.) R.R. #1, Bailieboro, ON, K0L 1B0
- 24 **Boyce, Douglas C.**, (B.Comm., B.A., M.A., M.Div., C.A.) 12 Mountain St., Grimsby, ON, L3M 3J6
- A 28 **Boyd, C.F.**, c/o Pickering College, Box 206, Newmarket, ON, L3Y 4X2
- DA 11 **Boyd, Margaret**, 1695 Playfair Dr., Apt. 1223, Ottawa, ON, K1H 8J6
- 32 **Boyer, Keith E.**, (B.A., B.D.) 327 Harvard St., Thunder Bay, ON, P7E 1X1
- A 23 **Boyne, John C.**, (B.A., B.D.) 42 Mockingbird Dr., Elmira, ON, N3B 1H4
- 24 **Bradley, Harry**, (B.A., M.Div.) 1540 Main St. E., Hamilton, ON, L8K 1E6
- A 42 **Bragg, Edward**, (D.D.) Imperial Manor, 832 Fairview Rd., #403, Penitence, BC, V2A 57K4
- 40 **Breisch, Frank D.**, (B.A., B.D., Th.M., D.Min.) 1125 - 7A St. NW, Calgary, AB, T2M 3J5
- A 33 **Brennan, Jay**, 17 Bedford Park Ave., Toronto, ON, M5M 1H8
- 15 **Brett, G. Cameron**, (B.A., B.D.) 75 Simcoe St., Toronto, ON, M5J 1W9
- A 22 **Brett, Gordon W.C.**, (B.A., M.Div.) 100 Hirshhorn Avenue, Elliot Lake, ON, P5A 1P4
- 15 **Briard, Everett J.**, (B.A., D.Min.) 48 Kirkdene Dr., West Hill, ON, M1C 3A7
- 25 **Brice, Lawrence J.**, (B.A., B.D., M.Th., B.Ed., D.Min.) R.R. #3, Port Rowan, ON, N0E 1M0
- 23 **Brown, Calvin B.**, (B.A., M.Div.) 3819 Bloor St. W., Etobicoke, ON, M9B 1K7
- DA 27 **Brown, Charlotte**, 8 Roanoke Rd., #603, North York, ON, M3A 1E6
- 14 **Brown, Douglas G.**, (B.A., M.A., M.T.S.) Box 276, Warkworth, ON, K0K 3K0
- 30 **Brown, Gwen D.T.**, (B.A., M.Div.) Box 2418, Exeter, ON, N0M 1S7
- 3 **Brown, Paul A.**, (A.B., M.Div., D.Min.) 95 MacDonald Dr., R.R. #1, Trenton, NS, B0K 1X0
- 17 **Brown, Paulette M.**, (B.A., M.Div.) 1830 Finch Ave. W., North York, ON, M3N 1M8
- M 11 **Brown, Pauline**, Jobat Christian Hospital, Jobat, M.P. 457-990, India
- 20 **Brown, Raye A.**, (B.A., M.Div.) 1 High St., Huntsville, ON, P1H 1P2
- 24 **Brown, Richard A.**, 937 LaSalle Park Rd., Burlington, ON, L7M 1M8
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INDEX

Aboriginal Peoples, ministry with	309-10
Aboriginal Rights Coalition (ARC)	347
Accountability of faculty on constituent roll, Overture 24, 1996	486-87,20
Adamson, I., minute of appreciation	237-38,24
Additional Motions:	
Baksa re freedom of religion in Central and Eastern Europe	49
Dowds re guidelines for mediation process	53
Hilder re Life and Mission Agency to take steps to plan for a future Congress	67-68
Hunter re pastoral care for homosexual persons	68
Hunter re prayer for table groups	68
Ingram re review of Polity on Church Courts vs. Civil or Criminal Courts	62
Kim re minute of appreciation for C. Brett and Special Committee	52
Klassen re thanks to Clerks of Assembly	69
Kouwenberg re Special Committee, Appeal No. 2, 1995, dissents	49
McNeil re pastoral care for Presbytery of Montreal	36
McPherson re appreciation to K. Kim and R. Bezner-Kerr	41
Mitchell re extension of Glace Bay Campaign	40
Nagy-Williams re spreading R. Isaac's letter in minutes	69
Rodger re letter of concern to Guatemalan President and message to Church there	16
Rogers re letter of concern to Canadian Foreign Minister re Guatemalan Moderator	38
Rollwage re commendation to R. Kendall	38
Ruddell re Allan Lane and certification for ordination	42
Self re enabling legislation	52
Self re comments of Andrew Lee be printed	63
Siverns re Book of Praise be printed in a format for use by other denominations	67
Vais re Andrew Lee permission to address Assembly	62
Young re continuance of Web Page	59,68
Addresses:	
Church Archives	3
Clerks of presbyteries	602-75
Clerks of sessions (use congregational address)	602-75
Congregations, listed by presbytery	602-75
Knox College	3
Crieff Hills Community (Maclean Estate)	3
Presbyterian College	3
Professional Church Workers	760-81
St. Andrew's Hall	3
The Presbyterian Church in Canada Office	3
Vancouver School of Theology	3
Advise with the Moderator, Committee on	200,13
Nomination and election of T. Corbett	200,12
1995-96 Committee, report of	200,13
1996-97 Committee, membership of	64
Agencies and Committees, Standing:	
Advise with the Moderator:	
1995-96, report of	200,13
1996-97, membership	64
Assembly Council:	
Membership 1996-97	53-54
Report of	200-36,39-40,58-59,68
Business, Committee on:	
Membership 1996-97	54
Report of	13-15,17,23,27,29,30,39,49,51,59,62,64,69
Caribbean and North American Area Council (WARC):	
Membership	54
Church Doctrine, Committee on:	
Membership 1996-97	54-55

Report of	238-41,24
Ecumenical Relations, Committee on:	
Membership 1996-97	55
Report of	269-74,41
History, Committee on:	
Membership 1996-97	55
Report of	276-77,43
International Affairs, Committee on:	
Membership 1996-97	55
Report of	278-303,48-49
Life and Mission Agency:	
Membership 1996-97	55-56
Report of	303-412,20-21,36-38,67-68
Canada Ministries	307-11;388-97
Education for Discipleship	312-27,37,67
International Ministries	327-32,40;397-412
Justice Ministries	332-49,37
Ministry and Church Vocations	349-370,21,41-42;378-87
PWS&D	370-76,36-37
Resource Production and Communication	376-78
Maclean Estate (Crieff Hills Community):	
Financial Statements	232
Membership 1996-97	56
Report of	413-14,42-43
Nominate, Committee to:	
Report of	15-16,52,53-58
Membership 1997	56
Pension Board:	
Financial Statements	233
Membership 1996-97	56
Report of	415-28,25
Presbyterian Record Committee:	
Membership 1996-97	56
Report of	430,22
Theological Education, Committee on:	
Financial Statements	235
Membership 1996-97	56-57
Report of	453-70,42
Trustee Board:	
Membership 1996-97	56
Report of	472,22
Alphabetical List:	
Congregations	747-59
Professional Church Workers	760-81
Annual cost of living to minimum stipends, Overture 14, 1996	480-81,18
Appeals, 1996:	
No. 1, M.R. Reddick vs. Synod of Quebec and Eastern Ontario	494,20,45,50
No. 2, I.S. Wishart vs. Synod of the Atlantic Provinces	494,20,45-46,50
No. 3, S.M. Jeffrey vs. Presbytery of Grey-Bruce-Maitland	494,20,46,50
No. 4, G.A. Van Bruchem vs. Presbytery of Seaway-Glengarry	494,20,47,51
No. 5, G.I. Matheson vs. Executive Committee, Pres. of Prince Edward Island	494,47-48,51
No. 6, G.I. Matheson vs. Moderator, Presbytery of Prince Edward Island	494,20,47-48,51
Appeals, 1995:	
No. 2, K. M. L. Wheaton et al vs. Presbytery of Montreal	435-50,28,29-30,31-36
No. 3, J.D. Skinner, J.K. MacLeod vs. Synod of Atlantic Provinces	253-59,22
No. 4, K.T. Kim vs. Synod of Hamilton-London	259-261,25
No. 5, S.M. Jeffrey vs. Presbytery Grey-Bruce-Maitland	261-65,22
Appendix to the roll, meaning of inclusion or removal, Overture 12, 1996	479-80,18
Appendix K, Book of Forms	245

Appreciation, expression of:

Bannerman, J.	304,36
Bezner-Kerr, R.	41
Clerks of Assembly	69
Hodgson, C.J.	304,36
Hodgson, R.	304,36
Kim, K.	41
Lloyd, H.	40
Strickland, D.	304,36

Appreciation, Minute of:

Adamson, I.	237-38,24
Corbett, T.	475,24
Currie, A.W.	275-76,21
Davis, H.G.	305-06,36
Farris, M.H.	386-87,42
Gibson, A.R.	454,42
Hincke, K.A.	40,68
McLean, P.D.	331-32,37
McLean, M.B.	331-32,37
McPherson, A.M.	216,59
Manson, M.E.	453,42
Paul, D.	332,37
Paul, J.	332,37
Smith, D.C.	453-54,42
Woodruff, B.	475,24

Archives, Church, and Records Management

.....	213-14,59
-------	---------------------------

Assemblies: future years

.....	222
-------	---------------------

Assembly, Clerks of:

Report of	242-53,22-24,26,43,44,52-53,61-62
Appendix K	245
Book of Forms re Policy on Sexual Abuse and Harassment	248
Book of Forms section 30	248,26
Clerks' Consultation	253
Commission re Matters Left Uncared For or Omitted (1996)	249
Commission re Matters Left Uncared For or Omitted (1997)	62
Conflict and Mediation	248-49
Historic list since 1925	3
Interim Act, 1996	5,247,26
Overture, 1994:	
No. 4 re session minutes	242-43,23
Overtures, 1995:	
No. 6 re use of Policy on Sexual Abuse and Harassment and residential schools	245,23
No. 12 re holding General Assemblies in sanctuaries	246,23
No. 24 re deadlines for presbyteries reporting	246,23
No. 28 re YAR participating in General Assembly	243-4,23
No. 31 re diaconal ministers and ruling elders as interim moderators	246-47
No. 36 re session minutes	242-3,23
No. 37 re reporting of violations of vows	247,26
Overtures, 1996:	
No. 1 re establishing a permanent judicial commission	476
No. 2 re clarifying status of ministers removed from the roll	476
Petition, 1995:	
No. 1 re examining records	244,23
Recommendations from Sp. Committee re Appeal No. 3, 1994	244-5,23
Term service for ruling elders	249-52,43,44,52,61-62
Assembly Council:	
Report of	200-236,39-40,58-59,68
Assemblies, future years	222
Archives and Records Management	213-14,59

Audit Committee, terms of reference for	208-09
Auditors for 1996	211,40
Budgets and Forecasts, 1997, 1998-2000	211
Chief Financial Officer, job description of	208-09,40
Corporate Pain	222
Experimental Fund	212
Finance Committee:	
Terms of Reference	204-06
Job Description, Chief Financial Officer	208-09,40
Job Description, Treasurer	206-07,40
Finance Structure	204-09
Financial Matters:	
Budgets 1997	211,40
Financial Report 1995	211,40
Financial Statements	228-36
Forecasts 1998-2000	211,40
Future Assemblies, locations of	222,59
History Committee, funding	223
Lending Services	224,40
Live the Vision	211-12,40
Long Range Planning	221
Memorial 1, 1995, referred to Assembly Council	213
Minute of Appreciation for McPherson, A.M.	216,59
National Aboriginal Day	221
Overtures, 1995:	
No. 11 re strengthening national connectionalism	213
No. 12 re holding General Assemblies in sanctuaries	213,246,23
No. 13 re reprinting Acts and Proceedings pre and post 1925	213,223,59
No. 27 re financial statements for Life and Mission Agency	211
No. 29 re excluding congregations from making financial appeals	213
No. 33 re restricting briefing sessions at General Assembly	213
No. 35 re new structure for administration of Assembly programs and operations ..	213
Personnel Changes	203
Performance Reviews	222
Planning and Objectives	209-11
Presbyterian Record, Incorporation of	222
Principal Clerk:	
Resignation of	202
Withdrawal of resignation	202
Refugee Sponsorship	215-16
Residential Schools Working Group	214-15
Retiring Members	216
Review Structure and Staffing	201-2,40
Sacred Assembly	214-15
Stipends and Allowances 1997	212-13,40
Strategic Planning Committee	209
Structure of the Church Offices	201
Support Services	223-24
Synod of the Atlantic Provinces re Glace Bay	220-21,40
Think-tank	217-20,39,59
Transition Committee	202-03
Treasurer, job description of	206-07,40
Treasurer's Report	224-25
Assembly, General, 1996:	
Committee on Bills and Overtures	17-20
Committee on Business	13-15,17,23,27,29,30,39,49,51,59,62,64,69
Committee on Courtesies and Loyal addresses	14,59-61
Committee on Roll and Leave to Withdraw	14,17,29,31,44
Committee to Examine Records of Assembly, Synods, Council	13,61

Committee to Nominate Standing Committees	14,15-16
Committees named by Moderator	25-26,28,63-64,69
Constituted	7
Minutes of	7-69
Minutes, presentation of	26,38,43
Minutes, sustained	62
Moderator, election and installation of	200,12
Officers of	2
Presbytery nominations for moderator	414
Reports without recommendations	22
Roll of	7-11
Standing Committees of:	
Conveners and staff	6
Membership	53-58
Student Representatives	12,59
Young Adult Representatives	11-12,68
Assembly Office Advisory Committee	202
Assisted Suicide and Euthanasia (CCC), Consensus on	274,41
Assiniboia and Northern Saskatchewan re amalgamation, Overture 9, 1996	478,25,53
Atlantic Ecumenical Council	23
Atlantic Mission Society:	
Report of	237-38,24
Minute of Appreciation	
Adamson, I.	237-38,24
Audit Committee, terms of reference	208-09
Auditors:	
Appointment of, 1996	211
Report of, December 31, 1995	211

B

Bannerman, J.R.	203,304,36
Baptism, including of extended family members in, Overture 13, 1996	480,18
Barrier Act, sent down by the 1996 Assembly:	
Remit A, session minutes	4,243,23
Remit B, sufficient response time for referrals	4,246,23
Remit C, requirement to report all violations in vows	4,247,23-24
Remit D, judgements and records of trials kept in retentis	4,248,26
Remit E, requirement for process of mediation	5,248,52
Remit F, term service for elders	5,252,52
Remit G, possible legislation re participation of YARs	5,23
Remit H, legislation in preparation re Han-Ca Presbyteries	5
Beijing Conference (4th World Conference on Women)	273,281,374
Bethune, A., placing name on constituent roll, Overture 27, 1996	489-90,19,26,58
Bezner-Kerr, R., appreciation of	41
Bills and Overtures, Committee on	14,18-21
Board of Managers, clarification of qualifications, Overture 11, 1996	479,18
Book of Forms and Church Discipline	239
Book of Forms, References:	
Section 27.10, Remit A, 1996	4,243,23
Section 30, Remit D, 1996	4,248,26
Section 80.2, Remit B, 1996	4,246,23
Section 99.1, Remit E, 1996	4,248,49
Section 108, Remit F, 1996	5,252,62
Section 108.1, Remit F, 1996	5,252,62
Section 108.2, Remit F, 1996	5,252,62
Section 133.2, Remit F, 1996	5,252,62
Section 134, Remit F, 1996	5,252,62
Section 201.3, Remit C, 1996	4,247,26
Section 215.2, Remit C, 1996	4,247,26

Book of Praise, avoiding inclusive language in, Overture 21, 1996	484,65,66
Book of Praise, 1972, continued availability of, Overture 17, 1996	481-82,18,63
Book of Praise, Task Force on the revision of the	316-21,68
Brazil, Independent Presbyterian Church of	37
Budgets:	
Budget 1997	211,40
Forecasts 1998-2000	211,40
Presbyterian Sharing	323
Business, Committee on:	
Report of	13-15,17,23,27,29,30,39,44,51,59,62,64,69
Membership 1996-97	54

C

Camping and Outdoor Ministries	326-27
Canada Asia Working Group (CAWG)	331,347
Canada Caribbean Working Group	331
Canada China Program	331
Canada Ministries, report of	307-11,37,388-97
1995-1996 in Review	307
Aboriginal Peoples, ministry with	309
Chaplaincies	309
Field Reports	388-97
Francophone Ministry	310
Grants	311
Healing Process, Aboriginal Peoples	309-10
New Church Development	307-08
Overture 9, 1995 re enhancing guidelines for planning a Church	311,37
Refugee ministries	311
Regional Field Staff	309
Town, rural and remote ministries	308
Urban ministries	308
Canadian Bible Society	12
Canadian Council of Churches	271-72
Canadian Museum of Presbyterian History	276
Candidates for ministry, internships for, Overture 3, 1996	475-76
Caribbean and North American Area Council (WARC)	269
Chair for Youth Ministries, Overture 22, 1995	456-57,42
Chaplaincies	309
Chief Financial Officer, job description of	208-09,40
Children and Youth, Covenant Community with	474
China, human rights	290-92,48-49
Christian Faith and Economic Claims	239-40
Chung, Rev. Dr. Bok Ryang	48
Chung, Mrs. Young Jan	48
Church Development, New	397-08
Church Discipline and the Book of Forms	239
Church Doctrine, Committee on:	
Report of	238-41,24
Appreciation to retiring members	241
Board of Congregational Life Rec. No. 9, 1991 re language of ordinations, etc.	238
Church Discipline and Book of Forms	239
Faith and Economics	239
History of	239
Human Sexuality Report, resources for	239
Membership 1996-97	54-55
Overture 20, 1995 re participating in inter-faith worship service	240-41,24
Overture 4, 1996 re preparing a new confession, subordinate standards	241,24
Tribute to Rev. Prof. R.C. Mathewson	241
Church of North India Working Group	331

Churches in Solidarity with Women	273
Clerks and conveners of presbytery and synod standing committees - 1996-97	496-97
Clerks' Consultation	253
Clerks of Assembly:	
Report of	242-53,23-24,27,43,44,52-53,61-62
Thanks to	69
Appendix K	245
Book of Forms re Policy on Sexual Abuse and Harassment	248
Book of Forms section 30	248,26
Clerks' Consultation	253
Conflict and Mediation	248-9,43,49
Historic list since 1925	3
Interim Act, 1996	5,247,26
Matters Left Uncared For or Omitted:	
Report of 1995 Commission	249
1996 Commission	62
Overtures, 1993:	
No. 6 re term eldership	249-52,43,44,52,61-62
No. 25 re optional term service for ruling elders	249-52,43,44,52,61-62
Overtures, 1994:	
No. 4 re session minutes	242-3,23
No. 21 re harmonizing sexual abuse policy with Book of Forms	248
Overtures, 1995:	
No. 6 re use of Policy on Sexual Abuse & Harassment and residential schools ..	245,23
No. 12 re holding General Assemblies in sanctuaries	246,23
No. 24 re deadlines for presbyteries reporting	246,23
No. 28 re YAR participating in General Assembly	243-4,23
No. 31 re diaconal ministers and ruling elders as interim moderators	246-47,23-24
No. 36 re session minutes	242-3,23
No. 37 re reporting of violations of ordination vows	247,26
Overtures, 1996:	
No. 1 re establishing a permanent judicial commission	476
No. 2 re clarifying roll status of ministers removed	476
Petition, 1995:	
No. 1 re examining records	244,23
Recommendations from Special Committee re Appeal No. 3, 1994	244-5,23
Term service for ruling elders	249-52,43,44,52,61-62
Clerks of session and congregational mailing address	602-75
Clerks of presbyteries, names of	602-75
Clerks of synods, names of	496-97
Close of Assembly	69
Coalitions, participation in	301
Colleges, review of procedures for appoint of faculty, Overture 25, 1996	487-89,20
Commission re Matters Left, Uncared For or Omitted	249
Commission, Special re Petition 3, 1995	265-68
Commissions named by 1996 Assembly:	
Appeal No. 1, re M.R. Reddick vs. Synod of Quebec and E. Ontario	493,20,50
Appeal No. 2, re I.S. Wishart vs. Synod of the Atlantic Provinces	493,20,50
Appeal No. 3, re S.M. Jeffrey vs. Pres. of Grey-Bruce-Maitland	493,20,50
Appeal No. 4, re G.A. Van Bruchem vs. Pres. of Seaway-Glengarry	493,20,51
Appeal No. 5, re G.I. Matheson vs. Executive Committee, Pres. of P.E.I.	493,51
Appeal No. 6, re G.I. Matheson vs. Moderator, Pres. of P.E.I.	493,51
Petition 2 re personal loss incurred in service of the Church	50,44-45
Response to Dissents re Sp. Committee on Appeal No. 2, 1995	69
Commissions, named by 1995 Assembly:	
Appeal No. 3 re J.K. MacLeod, J.D. Skinner vs. Synod of the Atlantic Provinces	253-259
Appeal No. 4 re K.T. Kim, vs. Synod of Hamilton-London	259-61,25
Appeal No. 5 re S.M. Jeffrey vs. Presbytery of Grey-Bruce-Maitland	261-65
Commissioners to this Assembly, roll of	7-11

Committee on Business:	
Report of	13-15,17,23,27,29,30,39,49,51,59,62,64,69
Membership 1996-97	54
Committee on Church Doctrine:	
Report of	238-41,24
Appreciation to retiring members	241
Board of Congregational Life Rec. No. 9, 1991 re language of ordinations, etc.	238
Church Discipline and Book of Forms	239
Faith and Economics	239
History of	239
Human Sexuality Report, resources for	239
Membership 1996-97	54-55
Overture 4, 1996 re new confession, subordinate standards	241,24,476
Overture 20, 1995 re participating in inter-faith worship services	240-41,24
Tribute to Rev. Prof. R.C. Mathewson	241
Committee on Ecumenical Relations:	
Report of	269-74,41
Mandate	269-71
Membership 1996-97	55
CANAAC, appointing delegates to	269,41
Canadian Council of Churches	271-72
Canadian Council of Churches re Euthanasia	274,41
Ecumenical Decade	273
Fourth World Conference on Women	273
World Alliance of Reformed Churches	272
World Council of Churches	272-73
Committee on History:	
Report of	276-77,43
Membership 1996-97	55
Archives	276
Budget for 1996-97	223,277,43
Handbook for Presbyterians	277
Microfilming	277
National Presbyterian Museum	276,43
Prizes	277
Society of Presbyterian History	277
Committee on International Affairs:	
Report of	278-303,48-49
Canadian Foreign Policy and Human Rights	280-94,48
China	290-92,49
Cuba	284-85,48
Guatemala	292-94,49
Kenya	285-87,48
Nigeria	287-90,48
Taiwan	291-92,49
Canadian Refugee and Immigration Policy	295-98
Human Rights:	
Language of	280-82
Theology of	278-82
Women and	281
The Church and Canadian Refugee and Immigration Policy:	
Overture 30, 1995 re Statement on Church and Immigration	294-301,49
Refugee Ministry	299-301
Refugee Policy	295-99,49
Committee on Presbyterian Record:	
Report of	430
Membership 1996-97	56
Incorporation of	222

Committee on Theological Education:

Report of	453-70,42
Membership 1996-97	56-57
Agreement among VST, SAH, The Presbyterian Church in Canada	457-62
Ewart Endowment for Theological Education	454-55
Faculty appointments - St. Andrew's Hall & VST	462
Financial Statements	235
Funding for	
Future opportunities for	455-56
Minute of Appreciation:	
Gibson, A.R.	454,42
Manson, M.E.	453,42
Smith, D.C.	453-54,42
Overtures, 1995:	
No. 10 re establishing common standards for supervisors	456,42
No. 22 re establishing a chair for youth ministries	475-76,42
Overture, 1996:	
No. 3 re internships for all candidates for ministry	476-77,457,42
Report of the Colleges:	
Knox College:	
Report of	462-65
Membership of Senate	57
Macdonald, S., appointment of	464
Mathewson, R.C., death of	463-64
Statue of Margaret Wilson	464
Strategic Planning	463
Presbyterian College, The:	
Report of	466-67
Membership of Senate	57
Continuing Education	466
Vancouver School of Theology:	
Report of the Principal	468-69
Membership of Governing Board	58
Agreement among VST, SAH, the Church.....	457-62
St. Andrew's Hall:	
Report of	469-79
Membership of Senate	57-58
Agreement among VST, SAH, the Church.....	457-62
Position of chaplain	462,42
Committee, Special re Pension Plan	450-52,24-25
Committee to Advise with the Moderator, 1995-96:	
Report of	200,13
Committee to Nominate:	
Report of	15-16,52,53-58
List of Nominations 1996-97	53-58
Membership for 1996-97	56
Committee to Review Structure and Staffing	201-2,40
Committees of 1996 Assembly, membership of:	
Bills and Overtures	14
Business	14
Confer with the Moderator	14
Courtesies and Loyal Addresses	14
Examine Records	14-15
Nominate Standing Committees	14,15-16
Roll and Leave to Withdraw	14
Committees, Special, named by 1995 Assembly:	
Appeal No. 2, re K.M.L. Wheaton et al vs. Presbytery of Montreal	435-50,28,29-30,31-36
Creation of the Han-Ca Presbytery	431-34,49-50,51-52
Committees, Standing, of the General Assembly, 1996-97 membership	53-58

Complaint, minutes of proceedings kept in retentis, Remit D, 1996	4,248,26
Confer with the Moderator, Committee to	14
Conflict Resolutions Skills workshops	365-66,38
Congregational Statistical and Financial Reports	676-718
Congregations support committees from outside bounds, Overture 5, 1996	476-77
Congregations:	
Changes affecting	719-36
Statistical and financial information	676-718
Conveners and clerks of presbytery and synod standing committees, 1996-97	496-97
Congress '96	62
Consultation, of clerks of presbytery and synod	253
Cooper, G.A.	203
Corbett, T., minute of appreciation	475,24
Corbett, T., Moderator:	
Elected	12
Installed	12
Nomination	200,12
Council, Assembly:	
Report of	200-236,39-40,58-59,68
Assemblies, future years	222
Archives and Records Management	213-14,59
Audit Committee, terms of reference for	208-09
Auditors for 1996	211,40
Budgets & Forecasts for 1997, 1998-2000	211
Chief Financial Officer, job description of	208-09,40
Corporate Pain	222
Experimental Fund	212
Finance Committee:	
Terms of Reference	204-06
Job Description, Chief Financial Officer	208-09,40
Job Description, Treasurer	206-07,40
Finance Structure	204-09
Financial Matters:	
Financial Report 1995	211,40
Budgets 1997-2000	211,40
Future Assemblies, locations of	222,59
History Committee, re funding	223
Lending Services	224,40
Live the Vision	211-12,40
Long Range Planning	221
Memorial 1, 1995, referred	213
Membership of, 1996-97	53-54
Minute of Appreciation for A.M. McPherson	216,59
National Aboriginal Day	221
Overtures, 1995:	
No. 11 re strengthening national connectionalism	213
No. 12 re holding General Assemblies in sanctuaries	213,223,246,23
No. 13 re reprinting Acts and Proceedings pre and post 1925	213,223,59
No. 27 re financial statements for Life and Mission Agency	213
No. 29 re excluding congregations from making financial appeals	213
No. 33 re restricting briefing sessions at General Assembly	213
No. 35 re new admin. structure of Assembly programs & operations	213,223,59
Personnel Changes	203
Performance Reviews	222
Planning and Objectives	209-11
Presbyterian Record, Incorporation of	222
Principal Clerk, resignation of and withdrawal of resignation	202
Refugee Sponsorship	215-16
Residential Schools Working Group	214-15

Retiring Members	216
Review Structure and Staffing	201-2,40
Sacred Assembly	214-15
Stipends and Allowances 1997	212-13,40
Strategic Planning Committee	209
Structure of the Church Offices	201
Support Services	223-24
Synod of the Atlantic Provinces re Glace Bay	220-21,40
Think-tank	217-20
Transition Committee	202-03
Treasurer, job description of	206-07,40
Treasurer's Report	224-25
Councils of Churches:	
Canadian Council of Churches	271-72
Caribbean and North American Area Council of WARC	269,41
World Alliance of Reformed Churches	272
World Council of Churches	272
Courtesies and Loyal Addresses, Committee on	14,59-61
Covenant Community with Children and Youth	326,474
Crieff Hills Community (Maclean Estate):	
Report of	413-14
Financial Statement	232
Membership 1996-97	56
Property	414,43
Staff	413
Transition	413
Volunteers	413
Cuba, Human Rights	284-85,48
Currie, A.W., minute of appreciation	275-76,21

D

Davis, H.G., minute of appreciation	305-06,36
Deadline for responses to referrals, Remit B, 1996	4,246,23
Designation vows, violation of, Remit C, 1996	4,247,26
Development, New Church	307-08
Diaconal Ministries, Order of:	
Address list of Diaconal Ministers	760-81
Changes to the Roll Affecting Diaconal Ministers	719-36
List of by presbyteries	602-75
Report of	369,62
Disciplinary action, Remit C, 1996	247,4,26
Doctrine, Church, Committee on:	
Report of	238-41,24
Appreciation to retiring members	241
Board of Cong. Life Rec. No. 9, 1991 re language of ordinations, etc.	238
Church Discipline and Book of Forms	239
Faith and Economics	239
History of	239
Human Sexuality Report, resources for	239
Membership 1996-97	54-55
Overture 20, 1995 re participating in inter-faith worship services	240-41,24
Overture 4, 1996 re preparing a new confession, subordinate standards	241,24
Tribute to Rev. Prof. R.C. Mathewson	241

E

Economic Claims and Christian Faith	239-40
Ecumenical Bodies, Church's representative to	331
Ecumenical Coalition on Economic Justice (ECEJ)	347
Ecumenical Council, Atlantic	23

Ecumenical Decade, Churches in Solidarity with Women and Society	273
Ecumenical Relations Committee:	
Report of	269-74,41
Mandate	269-71,41
Membership 1996-97	55
CANAAC, appointing delegates to	269,41
Canadian Council of Churches	271-72
Canadian Council of Churches re Euthanasia	274,41
Ecumenical Decade	273
Fourth World Conference on Women	273
World Alliance of Reformed Churches	272
World Council of Churches	272-73
Ecumenical Visitors:	
Chung, Rev. Dr. Bok Ryang	48
Chung, Mrs. Young Jan	48
Eke, Rev. Nzie Nsi	21
Kim, Mr. Nak Un	48
Saquic, Mrs. Maria	40-41
Szabo, Rev. Daniel	25
Education and Reception, Life and Mission Agency Committee on:	
Report of	378-87,21,41-42
Cases, action completed	382-83
Cases in progress	383-85
Cases to be dropped	385
Current Guidelines	380-82
Minute of Appreciation for M.H. Farris	386-87,42
New applications	385-86,41-42
Education for Discipleship, report of	312-27,37
Education for Mission	313-14,37
Study Themes	313,37
Youth in Mission	313-14
Education in the Faith	312
Evangelism and Church Growth	314-15
Stewardship	321-25,37
Accumulated Resources	324-25,37
Ecumenical Stewardship	322
Presbyterians Sharing... ..	323-24,37
Task Force re Book of Praise	316-21,68
Worship	315-16
Associations	316
Resources	316
Youth and Young Adult Ministries	325-27
Canada West '96	325
Camping and Outdoor Ministries	326-27
Covenant Community with Children and Youth	326
Curriculum	326
Gladys E. Montgomery Fund	326-27
Regional Staff	325
Rise Up '97	325
Youth Triennium	325
E.H. Johnson Memorial Trust Fund	332
Eke, Rev. Nzie Nsi	21
Elders, ruling, term service for, Overtures. 6 and 25, 1993	249-53,43,44,52,61-62
Election of Moderator	12
End Child Prostitution in Asian tourism (ECPAT)	347
E-Mail	377
Euthanasia and Assisted Suicide, Consensus on	274,41
Ewart Endowment for Theological Education	454
Examine Records, Committee to	14-15,61

Executive Staff of General Assembly	<u>6</u>
Experimental Fund	<u>212</u>
F	
Faculty on constituent roll, accountability of, Overture 24, 1996	<u>486-87,19</u>
Faculty appointments, review of procedures, Overture 25,1996	<u>487-89,19</u>
Faith and Economics	<u>239</u>
Fama, minutes from proceedings kept in retentis, Remit D, 1996	<u>4,248,26</u>
Farris, M.H., minute of appreciation	<u>386-87,42</u>
Field Reports, Canada Ministries	<u>388-97</u>
Field Reports, International Ministries	<u>397-412</u>
Field Staff, Regional	<u>309</u>
Fifth Sederunt	<u>29-30</u>
Finance and Structure:	
Terms of Reference	<u>204-06</u>
Job Description, Treasurer	<u>206-07,40</u>
Job Description, Chief Financial Officer	<u>208-09,40</u>
Financial Officer, Chief, job description of	<u>208-09,40</u>
Financial Statements and Information:	<u>228-36</u>
Colleges, Statements	<u>235</u>
Financial Information	<u>236</u>
Funds Balance Sheet	<u>229</u>
Funds Statement	<u>231</u>
Maclean, J.B. Estate	<u>211,232</u>
Pension Fund	<u>233</u>
Presbyterian Church Building Corporation	<u>234-35</u>
Statement of Revenue, Operating Fund	<u>230</u>
First Sederunt	<u>7-16</u>
Formal process proceeded by mediation, Remit E, 1996	<u>4,248,43,49</u>
Fourth Sederunt	<u>27-28</u>
Francophone Ministry	<u>312</u>
Fund for Ministerial Assistance, report of the Norman M. Paterson	<u>274-76,22</u>
Future Assemblies	<u>222,59</u>
G	
Gemmell, T.G, resignation of and withdrawal of resignation	<u>202</u>
General Assembly:	
Minutes:	
1995, examined	<u>61</u>
1996, distributed	<u>26,43</u>
1996, sustained	<u>62</u>
Report from retiring Moderator re moderatorial year	<u>18</u>
Time and place for 1997	<u>222,69</u>
General Assembly, 1996:	
Committee on Bills and Overtures	<u>14,18-21</u>
Committee on Business	<u>13-14,17,23,27,29,30,39,44,51,59,62,64,69</u>
Committee on Courtesies and Loyal Addresses	<u>14,59-61</u>
Committee on Roll and Leave to Withdraw	<u>14,17,29,31,44</u>
Committee to Examine Records of Assembly, Synods and	<u>14-15,61</u>
Committee to Nominate Standing Committees	<u>14,15,16,53-58</u>
Committees named by Moderator	<u>50,69</u>
Constituted	<u>7</u>
Minutes of	<u>7-69</u>
Minutes, presentation of	<u>26,43</u>
Minutes, sustained	<u>62</u>
Moderator, election and installation of	<u>200,12</u>
Officers of	<u>2</u>
Presbytery nominations for moderator	<u>414</u>
Reports without recommendations	<u>22</u>

Roll of	7-11
Standing Committees of:	
Conveners and staff	6
Membership 1996-97	53-58
Student Representatives	12
Young Adult Representatives	11-12
Gibson, A.R., minute of appreciation	454,42
Glace Bay, St. Paul's	220-21,40
Greetings:	
Atlantic Ecumenical Council	23
United Church of Canada, Presbytery of Prince Edward Island	17
Guatemala, human rights in	292-94,49
Guatemala, National Presbyterian Church in	17
Rodger Motion re letter of concern to President and message to the Church	16
Rogers Motion re letter to Canadian Foreign Minister re Guatemalan Moderator	38

H

Han-Ca Presbytery, Remit H	5
Han-Ca Presbytery, Sp. Committee on the creation of	431-34,49-50
Healing Process, Aboriginal Peoples	214-15
Hincke, K.A.	203,40,68
History, Committee on:	
Report of	276-77,43
Membership 1996-97	55
Archives	276
Budget for 1996-97	223,277,43
Handbook for Presbyterians	277
Microfilming	277
National Presbyterian Museum	276,43
Prizes	277
Society of Presbyterian History	277
Hodgson, C.J.	203,304,36
Hodgson, R.	203,304,36
Home Page, World Wide Web	377,59,68
Human Sexuality Report, resources for	239
Hymn Book, New, extending deadline for printing, Overture 22, 1996	284-86,19,64,66
Hymn Book, Sp. Ctte. re Overtures 20, 21, 22 & Petition 4, 1996	64-67
Hymn Book, Task Force on the Revision of the Book of Praise	316-21,26

I

Independent Presbyterian Church of Brazil	37
In retentis, Remit D, 1996	4,248,26
Installation of Moderator	12
Inter Church Coalitions:	
Aboriginal Rights (ARC)	347
Africa (ICCAF)	331,347
Canada Asia Working Group (CAWG)	331,347
Canada Caribbean Working Group	331
Canada China Program (CCP)	331,347
Church of North India Working Group	331
Ecumenical Coalition on Economic Justice (ECEJ)	347
End Child Prostitution in Asian Tourism (ECPAT)	347
Inter-Church Coalition on Africa (ICCAF)	331,347
Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)	331,347
Inter-Church Committee for Refugees (ICCAR)	348
Inter-Church Fund for International Development (ICFID)	348
Middle East Working Group	331
PLURA	348
Project Ploughshares	348-49

TEN DAYS for World Development	348
Inter-Faith worship services, Overture 20, 1995	240-41,24
Interim Act, 1996, Clerks' Rec. 10, 1996	5,247,26
Interim Ministers, place on constituent roll, Overture 26, 1996	489,19
Interim Moderators, requirement to consult, Remit C, 1996	4,247,23-24
Internet	377
Internships for all ministry candidates, Overture 3, 1996	475-76
International Affairs Committee:	
Report of	278-303,48-49
Canadian Foreign Policy and Human Rights	280-94,48
China	290-92,49
Cuba	284-85,48
Guatemala	292-94,48
Kenya	285-87,48
Nigeria	287-90,48
Taiwan	291-92,49
Canadian Refugee and Immigration Policy	294-301,49
Human Rights:	
Language of	280-82
Theology of	278-82
Women and	281
The Church, Canadian Refugee and Immigration Policy:	
Overture 30, 1995 re Statement on Church and Immigration	294
Refugee Ministry	299-301
Refugee Policy	295-99,49
International Ministries, report of	327-32,37,397-412
Coalitions, participation in	331
Consultation on future directions	327
E.H. Johnson Memorial Trust Fund	332
Field Reports	397-412
Mandate	327
Minutes of Appreciation:	
McLean, P.D.	331-32,37
McLean, M.B.	331-32,37
Paul, D.	332,37
Paul, J.	332,37
Partner Church in Brazil	37
Partnerships	328-29
Overseas partners and staff	329-30
Visitors to Canada	330
Visits to overseas	330
Isaac, Dr. Richard	69

J

Job Description:	
Chief Financial Officer	208-09,40
Treasurer	206-07,40
Johnson, E.H., Memorial Trust Fund	332
Judicial Commission, Permanent, Overture 1, 1996	475
Justice Ministries, report of	332-49,37
Alternatives	344-45
Bibliography	345-46
Canadian reality	336
Church's Comments	342-44
Coalition Caucus	349
Injustice of unequal distribution of God's gifts	336
Inter-Church Coalitions:	
Aboriginal Rights (ARC)	347
Canada Asia Working Group (CAWG)	331,347

Canada China Programme (CCP)	331,347
Ecumenical Coalition on Economic Justice (ECEJ)	347
End Child Prostitution in Asian Tourism (ECPAT)	347
Inter-Church Coalition on Africa (ICCAF)	331,347
Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)	331,347
Inter-Church Committee for Refugees (ICCAR)	348
Inter-Church Fund for International Development (ICFID)	348
PLURA	248
Project Ploughshares	248-49
TEN DAYS for World Development (Inter-Church Committee for World Development Education)	348
Justice as "Right Relations"	334-35
Preparation of Resources	345,37
Public Policy	345,37
Task Force on the Churches and Corporate Responsibility (TCCR)	348-49
The Debt, threat to social programmes	339-42
Why Justice?	333-34
Work of	335-36
K	
Kenya, Human Rights	285-87,48
Kim, K.A., appreciation expressed to	41
Kim, Nak Un	48
Knox College:	
Report of	462-65
Financial Statement	235
Membership of Senate	57
Macdonald, S., appointment of	464
Mathewson, R.C., death of	463-64
Minute of Appreciation:	
Gibson, A.R.	454,42
Smith, D.C.	453-54,42
Statue of Margaret Wilson	464
Strategic Planning	463
L	
Landmines, campaign (PWS&D) to ban production	375
Landmines, dealing with stockpiles of, Overture 19, 1996	482-83,18
Lending Services	224,40
Life and Mission Agency:	
Report of	303-412,20-21,36-38,62
Membership 1995-96	53-54
Appreciation:	
Canada Ministries	307-311,37,388-97
Education for Discipleship	312-27,37
Future Staff appointments	304-05
General Secretary, appointment of J.P. (Ian) Morrison	387,37
General Secretary, resignation of	305
International Ministries	307-22,37,397-412
Justice Ministries	332-49,37
Ministry and Church Vocations	349-70,37-38,62,378-87,41-42
Minute of Appreciation:	
Bannerman, J.	203,304,36
Davis, H.G.	305-06,36
Farris, M.H.	386-87,42
Hodgson, C.J.	203,304,36
Hodgson, R.	203,304,36
McLean, P.D.	331-32,37
McLean, M.B.	331-32,37

Paul, D.	332,37
Paul, J.	332,37
Strickland, D.	203,304,36
Overture: 27, 1995 re financial statements for	306-07,36
Presbyterian World Service and Development	370-76,36-37
Resource Production and Communication	376-78
Staffing	303
Think-tank	306
Live the Vision	211-12,40
Living Faith as subordinate standard, Overture 18, 1996	482,18
Lloyd, H.	40
Local Arrangements Committee, thanks to	64
Locations of future Assemblies	222
Long Range Planning	221
Loyal Addresses, Committee on Courtesies and	14,59-61

M

Maclean Estate Committee (Crieff Hills Community):

Report of	413-14,43
Financial Statements	232
Membership 1996-97	56
Property	414,43
Staff	413
Transition	413
Volunteers	413
Macdonald, Darryl and Appeal No. 2, 1995	435,437-49
McLean, B.M.	203
McLean, M.B., minute of appreciation	331-32,37
McLean, P.D., minute of appreciation	331-32,37
McPherson, A.M.	200,13;216,59;21
McPherson, M., thanks to	200,13
Manson, M.E., minute of appreciation	453,42
Matthewson, R.C., tribute to	241
Matters Uncared, for, Commission re:	
1995-96	249
1996-97	62
Mediation process required, Remit E, 1996	4,248,43,52
Membership of Standing Committees, 1996-97	53-58
Memorials:	
No. 1, 1995 re definition of agencies of the Church	213
No. 1, 1996 re withdrawal of 1995 motion	491,19
Memorial Records	736-46
Middle East Working Group	331
Ministerial Assistance, report of the Norman M. Paterson Fund for	274-76,21
Ministers:	
Alphabetical list of, with addresses	760-81
Changes to the roll affecting	719-36
List of, by presbyteries	602-75
Ministers removed from appendix, clarifying status, Overture 2, 1996	475
Ministries:	
Aboriginal Peoples	309-10
Francophone	312
Refugees	311
Ministry candidates, internships for, Overture 3, 1996	275-76
Ministry and Church Vocations, report of	349-70,37-38;378-87,41-42
Chaplaincies	369-70
Confidential files, security of	366
Conflict Resolutions Skills Workshops	365-66,38
Continuing Education	367

Education and Reception report of	378-87
From a Woman's Perspective	367
Guidance Conference	362
Guidebook for professional church workers	367
Minute of Appreciation, Farris, M.H.	386-87,42
Order of Diaconal Ministries	368-69,62
Overture No. 16, 1995 re implementing workshops on Conflict Resolution	365
Overture No. 5, 1996 re creating cong. support committees outside bounds	477-78,366
Personnel services	367
Preparation for ministry	362
Ruling elder	350-62
Sexual Abuse/Harassment: Education and Training	362-65,37
Sexual Abuse/Harassment Policy Clarification	362-65,37
Support for Professional Church Workers	365-68,38
Theology and Practice of Ministry	350
Thirtieth anniversary of the ordination of women	378,21
Women in Ministry Committee	368
Ministry and Church Vocations, requirement to report to, Remit C, 1996	4,247,26
Ministry with Aboriginal Peoples	309-10
Minute of Appreciation:	
Adamson, I.	237-38,24
Corbett, T.	475,24
Currie, A.W.	275-76,21
Davis, H.G.	305-06,36
Farris, M.H.	386-87,42
Gibson, A.R.	454,42
Hincke, K.A.	68
Manson, M.E.	453,42
McLean, P.D.	331-32,37
McLean, M.B.	331-32,37
McPherson, A.M.	216,59
Paul, D.	332,37
Paul, J.	332,37
Smith, D.C.	453-54,42
Woodruff, B.	475,24
Minutes:	
Examination of, the 1995 Assembly, Synods and Council	61
1996 Assembly distributed	26,28,38,43
1996 Assembly sustained	62
Minutes of proceedings kept in retentis, Remit D, 1996	4,248,26
Mission, Education for	313-14,37
Mission Society, Atlantic	
Report of	237-38,24
Minute of Appreciation, I. Adamson	237-38,24
Mission Study themes	313,37
Missionaries, Overseas:	
Addresses:	
Active missionaries in alphabetical list of church workers	760-81
Retired missionaries found in presbytery listings	602-75
Moderator, Committee to Advise with:	
Report of	200,12-13
Nomination of T. Corbett	200,12
Moderator names Special Committees and Special Commissions:	
Special Committees of 1996 Assembly, reporting back to this Assembly:	
Overture 9, 1996	25,53
Overture 17, 1996	26,63
Overtures 20, 21, 22 and Petition 4	26,64-67
Overture 27, 1996	26,58

Special Committees:	
Han-Ca Presbytery	69
Pastoral Committee to Visit Lachine	69
Overture 16, 1996 re meeting Presbyterian Sharing Budget	50
Special Commissions:	
Appeal 1, 1996, M.R. Reddick vs. Synod of Quebec & East. Ont.	493,20,45,50
Appeal 2, 1996, I.S. Wishart vs. Synod. of the Atlantic Provinces	493,45-46,50
Appeal 3, 1996, S.M. Jeffrey vs. Presbytery of Grey-Bruce-Maitland	493,46-47,50
Appeal 4, 1996, G.A. Van Bruchem vs. Presbytery of Seaway-Glengarry	493,47,50
Appeal 5, 1996, G.I. Matheson vs. Executive Committee, Pres. of P.E.I.	493,47,50
Appeal 6, 1996, G.I. Matheson vs. Moderator, Pres. of P.E.I.	493,47,50
Petition 2 re personal loss incurred in service of the Church	491-92,44-45,50
Response to Dissents re Sp. Committee on Appeal No. 2	69
Terms of Reference, Committee on	25,44-48
Moderator of Assembly:	
Historic list since 1925	2-3
1995-96:	
Report re moderatorial year	18
Report of the Committee to Advise with the Moderator	200,13
1996-97	
Election and installation of	12-13
Presbytery nominations for	414
Thanks to	60
Montreal, Presbytery of, re Appeal No. 2, 1995	435-450,28,29-30,31-36
Morrin College, Board of Governors	58
Morrison, J.P. (Ian)	387,37
Muskoka Task Force, Ministry and Church Vocations	238
N	
National Presbyterian Church of Guatemala	16
National Staff, participation in General Assembly, Overture 15, 1996	481
New Church Development	307-08
Nigeria, Human Rights	287-90,48
Nigeria, Presbyterian Church of	22
Ninth Sederunt	51-64
Nominate Standing Committees, Committee to:	
List of Nominations 1996-97	53-58
Membership for 1996-97	56
Report of	15-16,52,53-58
Nominations for Moderator of 122nd General Assembly	414,22
Norman M. Paterson Fund for Ministerial Assistance, report of	274-76,21
Northern Saskatchewan & Assiniboia Presbyteries re amalgamation, Overture 9, 1996 ...	478,25,53
Notice of Motion:	
Nagy-Williams re table group prayer	62,69
Nagy-Williams re pastoral care for homosexual persons and church leaders	62,69
Rogers re letter of concern to Canadian Foreign Minister re Guatemalan Moderator	38
Smith re membership of delegates to CANAAC	15,40
Smith re membership of Assembly Council	15,40
Young re continuance of Web Page	59,68
New confession of faith, preparing, Overture 4, 1996	476
O	
Officers of the 122nd General Assembly	2
Opening of Assembly	7
Order of Diaconal Ministries	see Diaconal Ministers
Ordination of women, thirtieth anniversary	378,21
Ordination vows, violations of, Remit C, 1996	4,247,26
Outdoor ministries and camping	326-27

Overseas Missionaries:

Active missionaries in alphabetical list of church workers	760-81
Retired missionaries found in presbytery listings	602-75

Overtures, 1993:

No. 6 re term eldership	249,43,44,52,61-62
No. 25 re optional term service for ruling elders	249,43,44,52,61-62

Overtures, 1994:

No. 4 re session minutes	242-43,23
No. 21 re harmonizing sexual abuse policy with Book of Forms	248

Overtures, 1995:

No. 6 re sexual abuse policy vis a vis residential schools	245,23
No. 10 re establishing common standards for supervisors	456,42
No. 11 re strengthening national connectionalism	213
No. 12 re holding General Assemblies in sanctuaries	212,213,246
No. 13 re reprinting Acts and Proceeding pre and post 1925	213
No. 20 re participating in inter-faith worship services	240-41,24
No. 22 re establishing a chair for youth ministries	456,42
No. 27 re financial statements for Life and Mission Agency	211,306-07
No. 28 re full participation of young adult representatives	243-44,23
No. 29 re excluding congregations from making financial appeals	213
No. 31 re diaconal ministers and ruling elders to be interim moderators	246-7,23-24
No. 33 re restricting briefing sessions at General Assembly	213
No. 35 re new structure for administration of Assembly programs and operations	213
No. 36 re session minutes	242-43,23
No. 37 re reporting violation of vows	247,26

Overtures, 1996:

No. 1 re establishing a permanent judicial commission	476
No. 2 re clarifying roll status of ministers removed	476
No. 3 re internships for all ministry candidates	476-77,457,42
No. 4 re preparing a new confession re subordinate standards	477,241,24
No. 5 re creating congregational support committees outside bounds	477-78,366
No. 6 re voluntary retirement at age 60 without penalty	478,416,24
No. 7 re review Pension Plan to improve benefits	478-79,417,24
No. 8 re retirement at 60 based on years of service	479,416,24
No. 9 re request to delay amalgamation of presbyteries	479,18,25,53
No. 10 re open discussion on meaning of stipend	479-80,18
No. 11 re clarification of qualifications re Board of Managers	480,18
No. 12 re meaning of inclusion or removal from appendix	480-81,18
No. 13 re including of extended family members re baptism	481,18
No. 14 re provide annual cost of living to minimum stipends	481-82,18
No. 15 re participation of national staff in General Assembly	482,18
No. 16 re meeting Presbyterian Sharing budgets through assessments	482,18
No. 17 re ensure continued availability of 1972 Book of Praise	482-83,18,26,63
No. 18 re declaring Living Faith as subordinate standard	483,18
No. 19 re stockpiles of landmines	483-84,18
No. 20 re deletion of certain sampler selections	484-85,18-19,26,64-67
No. 21 re avoiding inclusive language in proposed Book of Praise	485,19,26,64-67
No. 22 re extending deadline of printing of new hymn book	485-87,19,26,64-67
No. 23 re change pension eligibility formula	487,19
No. 24 re accountability of faculty on constituent roll	487-88,19
No. 25 re review of procedures re faculty appointments	488-90,19
No. 26 re placing recognized interim ministers on constituent roll	490,19
No. 27 re placing Arnold A. Bethune on constituent roll	490-91,19,26,58

P

Paterson, Norman M., Fund for Ministerial Assistance	274-76,22
Paul, D., minute of appreciation	332,37
Paul, J., minute of appreciation	332,37

Pension Board re	
Report of	415-28,24,25
Actuarial Report	418-28
Annuityants	415
Applications	416
Bequest Fund	233
Financial Statements	418,25
Inflation Increases	416
Investments	425-26
Membership data	416-17
Overtures Nos. 6 and 8, 1996 re retirement at 60 without penalty	417
Overture No. 7, 1996 re review of the Pension Plan	417,25
Pension Plan funding	423-24
Summary of provisions	486
Pension formula, change eligibility, Overture 23, 1996	450-52,24-25
Pension Fund, Special Committee on the	477-78
Pension Plan, improve benefits, Overture 7, 1996	249
Permanent Judicial Commission, establishment of, Overture 1, 1996	203
Personnel Changes	
Petitions, 1995:	
No. 1, 1995	244,23
No. 3, Special Commission on 1995	265-68,22
Petitions, 1996:	
Petition No. 1	491-92,19
Petition No. 2	492-93,20
Petition No. 3	493,20
Petition No. 4	493-94,20,26,64
Planning, Long Range	221
PLURA	348
Presbyterian Church Building Corporation:	
Report of	428-30,38
Directors	429-30,38
Financial statement	234
Presbyterian College:	
Report of	466-67
Membership	57
Financial Statements	235
Presbyterian Message	237
Presbyterian Record, Committee on the:	
Report of	430
Incorporation of	222
Membership, 1996-97	56
Presbyterian World Service and Development, report of	370-78,36-37
Appreciation to Presbyteries re support of land mine campaign	376,37
Canadian Foodgrains Bank	372
CIDA, PWS&D Overseas program	371-72
Congregational Initiatives Program	372
Congregational Support	373
Congregations and PWS&D	376,37
Development education program	374
Ecumenical Coalitions	374
Emergency Relief:	
Action by Churches Together (ACT)	370
China	370
Malawi	371
North Korea	371
Rwanda	370
South Africa	371
Financial Report and Statements	375-76

Grants to World Council of Churches	375
Landmines	375
Live the Vision	373
Other connected organizations	374-75
Overseas exposure grant program	373-74
Presbyteries & PWS&D	376,37
UN Fourth World Conference on Women	374
Presbyterians Sharing:	
Approved Budget 1995	323
Modified Designated Givings	324
Resources, 1996	324
Sunday	324,37
Presbyterians Sharing budgets through assessments, Overture 16, 1996	481,50
Presbyteries of Assiniboia & N. Saskatchewan re amalgamation, Overture 9, 1996	478,18,25,53
Presbytery of Montreal and Appeal No. 2, 1995	435-50,28,29,30,31-36
Presbytery meetings, WMS representation at	474,24
Presbytery standing orders, Remit C, 1996	4,247,26
Presbytery, synod clerks and conveners of standing committees	496-97
Presentation of minutes	26,28,38,43
Professional church workers, address list	760-81
Project Ploughshares	348
Public Worship, 1996 Assembly	7
R	
Record, Presbyterian, Committee on the:	
Report of	430
Membership, 1996-97	56
Incorporation of	222
Records of Assembly, Synods and Council, Committee to examine the	13
Records Management	213-14
Refugee Ministries	311
Refugee Sponsorship	215-16,311-12
Regional Field Staff	309
Remits 1996, sent down under the Barrier Act:	
A - Book of Forms section 27.10, Clerks' Rec. 1, 1996	4,243,23
B - Book of Forms section 80.2, Clerks' Rec. 6, 1996	4,246,23
C - Book of Forms new sections 201.3 and 215.2, Clerks' Recs. 9 & 11, 1996	4,247,26
D - Book of Forms section 30, Clerks' Rec. 12, 1996	4,248,26
E - Book of Forms new section 99.1, Clerks' Rec. 13, 1996	4,248,49
F - Book of Forms revised sections 108, 133.2, 134, new sections 108.1,108.2, Clerks' Rec. 14, 1996	5,252,62
G - Possible enabling legislation required re YAR participation in debates	5,23
H - Legislation in preparation re Han-Ca Presbytery	5
Remote ministries	308
Representation of WMS at presbytery meetings	474,24
Reports without recommendations received and adopted	22
Residential Schools Working Group	214-15
Resource Production and Communication, report of	376-78
Media Relations	377-78
Resources	376-77
The Internet:	
E-mail	377
Home Page	377
Retirement at 60, Overtures 6 and 8, 1996	477,478
Retiring members of Assembly Council	216
Review, Canada Ministries 1995-96	307
Review of Structure and Staffing	201-02,40
Roll and Leave to Withdraw, Committee on the	14,17,29,31,44
Roll of Assembly	7-11

Ruling Elders, as interim moderators, Overture 31, 1995	246-7,23,24
Ruling Elders, term service for	249-52,43,44,52,61-62
Rural Ministries	308

S

Sacred Assembly	214-15
St. Andrew's Hall:	
Report of	469-79,42
Membership of, Senate	57-58
Agreement among VST, SAH, the Church	457-62
Position of Chaplain	462,42
Sampler selections, Overture 20, 1996	483-84,18-19,26,64-65
Second Sederunt	16-22
Sederunts:	
First, Thursday evening	7-16
Second, Friday evening	16-22
Third, Sunday evening	22-26
Fourth, Monday morning	27-28
Fifth, Monday afternoon	29-30
Sixth, Monday evening	30-38
Seventh, Tuesday morning	38-43
Eighth, Tuesday afternoon	44-51
Ninth, Wednesday morning	51-64
Tenth, Wednesday afternoon	64-69
Session minutes, Remit A, 1996	4,243,23
Seventh Sederunt	38-43
Sexual Abuse/Harassment: Education and Training	362-65,37
Sexual Abuse/Harassment Policy Clarification	362-65,37
Sexual Abuse Policy and Book of Forms, Overture 21, 1994	248
Sexual Abuse Policy vis a vis Residential Schools, Overture 6, 1995	245,23
Sexual orientation and ordination	435-50,28,29-30,31-36
Sixth Sederunt	30-38
Smith, D.C., minute of appreciation	453-54,42
Society:	
Atlantic Mission, report of	237-38,24
Women's Missionary (WD), report of	472-75,24
Special Commissions named by the 1995 Assembly:	
Appeal No. 3, J.D. Skinner, J.K. MacLeod vs. Synod of the Atlantic Provinces	253-59,22
Appeal No. 4, K.T. Kim vs. Synod of Hamilton-London	259-61,25
Appeal No. 5, S.M. Jeffrey vs. Presbytery Grey-Bruce-Maitland	261-65,22
Petion No. 3	265-68,22
Special Commissions named by the 1996 Assembly:	
Appeal 1, 1996 M.R. Reddick vs. Synod of Quebec & East. Ont.	493,20,45,50
Appeal 2, 1996 I.S. Wishart vs. Synod of the Atlantic Provinces	493,45-46,50
Appeal 3, 1996 S.M. Jeffrey vs. Presbytery of Grey-Bruce-Maitland	493,46-47,50
Appeal 4, 1996 G.A. Van Bruchem vs. Presbytery of Seaway-Glengarry	493,47,50
Appeal 5, 1996 G.I. Matheson vs. Executive Committee, Pres. of P.E.I.	493,47,50
Appeal 6, 1996, G.I. Matheson vs. Moderator, Presbytery of P.E.I.	493,47,50
Petition 2 re personal loss incurred in service of the Church	491-92,44-45,50
Response to dissents re Special Committee on Appeal No. 2	69
Terms of Reference, Committee on	25,44-48
Special Committees, 1995:	
Appeal No. 2, K.M.L. Wheaton et al vs. Presbytery of Montreal	435-50
Creation of Han-Ca Presbytery	431-34
Pension Plan	24-25
Sponsorship of Refugees	215-15,311
Staffing and Structure, Committee to Review	201-02,40
Standing Committees, conveners and clerks of presbyteries and synods	496-97
Standing Committees, of General Assembly	6

Statistical and financial reports from congregations, 1995	676-718
Stewardship	321-25
Stipend, meaning of, Overture 10, 1996	478-79,10
Stipends and Allowances 1997	212-13,40
Stipends, minimum, provide annual cost of living to, Overture 14, 1996	480-81
Strategic Planning Committee	209
Strickland, D.J.	203,304,36
Structure and Staffing, Committee to review	201-02,40
Structure of the Church Offices	201
Student Representatives:	
List of	12
Report of	59
Study Themes, Mission 1998-99	313,37
Suicide, assisted and euthanasia, consensus on	274,41
Support Services	223-24
Synod, Examination of the minutes of	61
Synod of the Atlantic Provinces re St. Paul's, Glace Bay	220-21,40
Synod and presbytery clerks and conveners of standing committees	496-97
Szabo, Daniel	26

T

Task Force on Book of Praise	316-21,68
Task Force on Churches and Corporate Responsibility	248-49
Ten Days for World Development	348
Tenth Sederunt	64-69
Term service for ruling elders:	
Overtures 6 and 25, 1993	249-52,43,44,52,61-62
Remit F, 1996	5,252,62
Theological Colleges:	
Knox College, report of	462-65
Financial Statement	235
Senate Membership	57
Presbyterian College, The	
Report of	466-68
Senate Membership	57
St. Andrew's Hall, report of	469-70
Vancouver School of Theology	
Report of the Principal	468-69
Theological Education, Committee on:	
Report of	453-70,42
Membership 1996-97	56-57
Agreement among VST, St. Andrew's Hall, Presbyterian Church in Canada	457-62
Ewart Endowment for Theological Education.....	454-55
Faculty appointments, SAH and VST	462
Financial Statements	235
Funding for	455
Future opportunities for	455-56
Minute of Appreciation:	
Gibson, A.R.	454,42
Manson, M.E.	453,42
Smith, D.C.	453-54,42
Overtures, 1995:	
No. 10 re establishing common standards for supervisors	456,42
No. 22 re establishing a chair for youth ministries	475-76,42
Overture, 1996	
No. 3 re internships for all candidates for ministry	476-77,457,42
Report of the Colleges:	
Knox College:	
Report of	462-65

Membership of Senate	57
Macdonald, S., appointment of	464
Mathewson, R.C., death of	463-64
Statue of Margaret Wilson	464
Strategic Planning	463
Presbyterian College, The:	
Report of	466-67
Membership of Senate of	57
Continuing Education	466
Vancouver School of Theology:	
Report of the principal	468-69
Membership of Governing Board	58
Agreement among VST, SAH, the Church	457-62
St. Andrew's Hall:	
Report of	469-79
Membership of Senate of	57-58
Agreement among VST, SAH, PCC	457-62
Position of Chaplain	462,42
Morrin College:	
Board of Governors	58
Think-tank, report of	217-20,39,59
Dissents	219
Implementation	219-20
Informing the Church	220
Methodology	218-19
Priorities	217-18
Third Sederunt	22-26
Thirtieth Anniversary, ordination of women	378,21
Town Ministries	308
Transition Committee, report of	202-03
Treasurer, job description of	206-07,40
Treasurer's Report	224-25
Trustee Board:	
Report of	472,22
Membership	56
U	
United Church of Canada, (Pres. of P.E.I.) letter of greeting	17
Urban Ministries	308
V	
Vancouver School of Theology:	
Report of the Principal	468-69
Membership, Governing Board	58
Agreement among VST, St. Andrew's Hall, the Church	457-62
Visitors, Ecumenical:	
Chung, Rev. Dr. Bok Ryang	48
Chung, Mrs. Young Jan	48
Eke, Rev. Nzie Nsi	21
Kim, Mr. Nak Un	48
Saquic, Mrs. Maria	40-41
Szabo, Rev. Daniel	25
W	
Wilson, Margaret, Statue of	464
Women and Human Rights	281
Women, Ecumenical Decade of Churches in Solidarity with	273
Women in Ministry Committee	378

Women's Missionary Society (WD)

Report of	472-475,24
Covenant Community With Children And Youth	474
Finances	474
Minute of Appreciation:	
Corbett, T.	475,24
Woodruff, B.	475,24
Partnership with agencies of The Presbyterian Church in Canada	473-74
Representation at presbytery meetings	474,24
Woodruff, B., minute of appreciation	475,24
Worship Services, inter-faith	240-41,24
World Alliance of Reformed Churches (CANAAC)	269,41
World Alliance of Reformed Churches (WARC)	269
World Council of Churches (WCC)	272
World Wide Web, Home Page	377,59,68

Y

Young Adult Representatives:

Report of	68
List of	11-12
Right to participate in debates	243-44,23
Thanks to	68
Youth and Young Adult Ministries	325-27
Youth in Mission	213-14
Youth ministries, chair for, Overture 22, 1995	456-57,42