

THE  
ACTS AND PROCEEDINGS  
OF  
THE ONE HUNDRED AND TWENTIETH  
**GENERAL ASSEMBLY**  
OF  
**THE PRESBYTERIAN CHURCH IN CANADA**

TORONTO, ONTARIO

JUNE 5TH - JUNE 10TH, 1994

## OFFICERS OF THE 120TH GENERAL ASSEMBLY

Moderator: Rev. Dr. George C. Vais

Principal Clerk: Rev. 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. McKerroll, 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, Que.	F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal,
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, Ontario

### 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 -  
 Rev. T. Gemmell, B.A., B.D. July 1, 1992 -  
 Mrs. B.M. McLean, B.Ed. July 1, 1992 -

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 ST. ANDREW'S HALL: 6040 Iona Drive, Vancouver, British Columbia, V6T 2E8  
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**THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING**

**1994 REMITS** which are sent down under the Barrier Act: (page references are to the Acts and Proceedings, 1994). 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, 1994:** Preamble and Questions For Elders (Committee on Church Doctrine pages [249-251](#), [26](#)). The words underlined indicate change to the Book of Forms.

That the Preamble and and Questions for elders be revised as follows:

412. All ministries of the Church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the Minister of the covenant of grace. By the operation of God's Word and Spirit, the Church is gathered, equipped, and sent out to participate in this ministry. All members of the Church are called to share the Gospel with the world, and to offer to the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again. That the Church may be continually renewed and nurtured for ministry, Christ furnishes the Church with officers, among whom are ruling elders.

The Form of Presbyterial Church Government of the Westminster Assembly reminds us that Christ has furnished some in the Church, beside Ministers of the Word, with gifts for government and with commission to execute the same, when called thereunto, who are to join with the Minister in the government of the Church, which officers reformed churches commonly call elders.

The Presbyterian Church in Canada is bound only to Jesus Christ, the Church's King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds, and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith Concerning Church and Nation of 1954, and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's continuing function of reformulating the faith.

That your faith in God and your integrity of purpose may be declared before God and all people, you are required in terms of this preamble to answer the questions appointed for all who would enter the office of ruling elder.

412.1. Do you believe in God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

412.2. Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures and to be guided thereby in fostering Christian belief, worship and service among the people?

412.3. 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 in 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?

412.4. In accepting the office of Elder, do you promise to perform your duties in the grace of the Lord Jesus Christ, striving to build up the Church and to strengthen the Church's mission in the world?

**Remit B, 1994:** Preamble and Questions for Members of the Order of Diaconal Ministries. (Church Doctrine Recommendation 6, pages [250-251](#), [26](#)). The words underlined indicate changes to the Book of Forms.

That the Book of Forms, section 414 concerning the preamble and questions to the Member of the Order of Diaconal Ministries be reworded as follows and sent down the presbyteries under the Barrier Act.

414. The Presbyterian Church in Canada is bound only to Jesus Christ, the Church's King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith, as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954 and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's function of re-formulating the faith.

The church is one. It is one family under God whose purpose is to unite all people in Jesus Christ. The church is holy. It is set apart by God through the Holy Spirit to be a chosen people in the world. The church is catholic. It is universal, including all people of all time who affirm the Christian Faith. The church is apostolic. It is founded on Christ and the apostles and is in continuity with their teachings. The church is in constant need of reform because of the failure and sin which mark its life in every age. The church is present when the Word is truly preached, the sacraments rightly administered, and as it orders its life according to the word of God.

Through the church God orders this ministry by calling some to special tasks in the equipping of the saints for the work of ministry, for building up the body of Christ. Specialized ministries are recognized as through the designation of men and women to the Order of Diaconal Ministries. Those designated to the Order of Diaconal Ministries join with the ordained and the laity to enable the whole people of God to participate in the reconciling ministry of Jesus Christ.

God has called you by the voice of the church to serve Jesus Christ. You know who we are and what we believe, and you understand the work for which you have been chosen. Being assured of your faith in Christ and your love for people, the presbytery is prepared to designate you in the name of the Triune God, to the Order of Diaconal Ministries of The Presbyterian Church in Canada. We now ask you to declare your faith in the presence of God and the people of God.

414.1 Do you believe in God, the Father, made known in his son, Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

414.2 Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures, and to be guided by them as you lead the people of God.

414.3 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?

414.4 Do you promise, in the strength and grace of the Lord, Jesus Christ, to govern the way you live as becomes the Gospel, and do you promise to serve the people with

compassion, energy, intelligence, imagination and love for the furtherance of God's reconciling mission in the world?

**Remit C, 1994:** Re Synod Commissioners (Clerks of Assembly, Recommendation 1, pages [275](#), [39](#)).

That the following amendments and additions to the Book of Forms be adopted and sent down to presbyteries under the Barrier Act:

**Revised Section 260** The synod is composed of all ministers, members of the Order of Diaconal Ministries and elders on the roll of the presbyteries within the bounds. However, at its own initiative, the synod may decide to function through commissioners appointed by its several presbyteries. The ratio for determining the number of commissioners is to be decided by the synod as circumstances and numbers may dictate provided that 75% of the members of synod agree. The regulations attendant to those affecting the General Assembly in the naming of commissioners will prevail (see sections 278.3-278.7 and 278.9).

**New Section 260.1.1** If the synod has chosen the option of using presbytery commissioners, the clerk of each presbytery shall send to the clerk of synod, at least eight days before each ordinary meeting, the list of commissioners from his/her presbytery; and such certified roll shall be prima facie evidence of the right of the ministers, members of the Order of Diaconal Ministries and elders to sit in the synod.

**New Section 261.1** If the synod has chosen the option of using presbytery commissioners, on agreement of a majority of the commissioners voting at any meeting, or on written request of one-third of all ministers, members of the Order of Diaconal Ministries and elders on the roll of the several presbyteries, the moderator must call a meeting of the full synod.

**New Section 267** If the synod has chosen the option of using presbytery commissioners, the moderator (or moderator pro tem) and twenty-five (25) percent of presbytery commissioners representing at least two of the several presbyteries, form a quorum.

**Remit D, 1994** (Clerks of Assembly Recommendation 2, pages [276](#), [39](#)). That, in answer to Overture No. 17, 1992, the following addition to the Book of Forms be adopted and sent down to presbyteries under the Barrier Act:

**New Section 247.1** All ministers, whether they be on the constituent roll or the appendix to the roll, before agreeing to undertake pastoral services (i.e., baptisms, weddings, funerals) in a congregation other than the one where they are the current incumbent, are required to consult with and receive permission in writing from the session of the local congregation.

## **CHANGES RE PRESBYTERIES**

1. Presbyteries of Glengarry and Brockville have been amalgamated and is now known as the Presbytery of Seaway-Glengarry. (pages [581](#), [45](#))
2. The Presbytery of Chatham's name has been changed to the Presbytery of Essex-Kent. (pages [580-581](#), [45](#))

## **DECLARATORY ACT**

1. That the Assembly answer Overture No. 29, 1993 by adopting a Declaratory Act that presbyteries have the right to set conditions prior to the release of presbytery

certificates of ministers under the care of presbytery. (Clerks of Assembly Recommendation 8, page [40](#))

2. Re Part-time Service

Full-time service includes half-time service or more as defined in Book of Forms section 176.1, and that assistant-to-the minister status be applicable to retired ministers and other ministers working less than half-time or engaged in other work as their primary source of income. (Clerks of Assembly Recommendation 10, page [40](#))

3. That the General Assembly adopt the following as a Declaratory Act: (Life and Mission Agency Recommendation 21, pages [378, 32](#)). The process leading to the designation of a person as a member of the Order of Diaconal Ministries is as follows:

1. Completion of prescribed course of studies to the satisfaction of the Senate of the College, and
2. Certification from the Senate of the College to the presbytery as to the candidate's suitability of character and conduct, and possession of the necessary gifts and skills, and
3. Examination by the certifying presbytery, and a subsequent declaration that the candidate is eligible for designation, and
4. Acceptance by the candidate of an appointment for at least one year within a congregation, institution, agency or society of The Presbyterian Church in Canada.

**ASSEMBLY ACTION ON 1993 REMITS**

**Remits A, B and C** were adopted. (page [52](#))

## STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener Dr. J. J. H. Morris  
 Secretary Ms. T. Hamilton

Assembly Council: Convener Rev. A.M. McPherson  
 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. G.W. Jones

Atlantic Missionary Society: President Mrs. D. Creighton

Business, Committee on, 1994 Assembly: Convener Rev. K. Bach  
 Secretary Rev. T. Gemmell

Church Doctrine, Committee on: Convener Dr. P. A. Brown

Ecumenical Relations, Committee on: Convener Ms. M.E. Ruddell

History, Committee on Dr. J. A. Johnston

International Affairs Committee: Convener Ms. H.M. Lane

Life and Mission Agency: Convener Mrs. M. Kelly  
 General Secretary Rev. H.G. Davis

Associate Secretaries:

- Canada Ministries Rev. J.P. Morrison
- Education for Discipleship Rev. J.R. Bannerman
- Education for Discipleship Mrs. C.J. Hodgson
- Education for Discipleship Rev. D.J. Strickland
- International Ministries Dr. M.J. Ross
- Justice Ministries Dr. R. Hodgson
- 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 Dr. R. Alison  
 Director, Crieff Hills Community Rev. R.C. Spencer

Nominate, Assembly Committee to: Convener Dr. Leslie R. Files

Pension Board: Convener Mr. K. 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 Rev. G.C. Brett  
 Editor Rev. J.D. Congram

Service Agency: Convener Rev. G.A. Beaton  
 General Secretary Rev. K.A. Hincke

Associate Secretaries:

- Financial Management (Comptroller) Mr. D.A. Taylor
- Co-ordinator of Lending Services Dr. F.R. Kendall

Theological Education, Committee on: Convener Mrs. M.E. Manson  
 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  
 Secretary Mr. D.A. Taylor

Women's Missionary Society, Western Division: President Mrs. K. Cowper  
 Executive Director Mrs. T. Corbett

**THE ACTS AND PROCEEDINGS OF**

**THE ONE HUNDRED AND TWENTIETH GENERAL ASSEMBLY**

**OF**

**THE PRESBYTERIAN CHURCH IN CANADA**

**held at**

**Toronto, Ontario**

**June 5-10, 1994**

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**FIRST SEDERUNT**

At the City of Toronto, and within Convocation Hall, University of Toronto, on Sunday, the fifth day of June, in the year our Lord nineteen hundred and ninety-four, at seven-thirty o'clock in the evening.

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

Public worship was conducted by the Rev. Dr. A. Van Seters, Principal of Knox College. The Rev. Dr. E.F. Roberts, Moderator of the 119th General Assembly, preached the sermon, "If My People Will". Ms. A.J. Jannaway, the Rev. Dr. I.G. Nichol, Mrs. P. Cleverley and Mrs. T. Corbett took part in the service. Music was provided by Dr. J. Derksen and the Toronto East Korean Presbyterian Church choir. The Rev. Dr. A. Van Seters conducted the Sacrament of Holy Communion.

**ASSEMBLY CONSTITUTED**

Thereafter, with prayer, Dr. E.F. Roberts 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 as submitted by the clerks of presbytery up until June 1, 1994. The Assembly agreed to accept the same as the roll of Assembly, subject to corrections, on motion of Mr. A.A. Bethune, duly seconded. Those marked with a double asterisk did not attend. The roll as finally established is as follows:

<b>Ministers</b>	<b>Elders</b>
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**I. SYNOD OF THE ATLANTIC PROVINCES**

**1. Presbytery of Cape Breton (Nova Scotia)**

Lorne A. MacLeod, Whycocomagh	Bonnie M.G. LeBlanc, Sydney
R. Ritchie Robinson, Bras d'Or	Wallace B. MacKeigan, Sydney Mines

**2. Presbytery of Newfoundland (Newfoundland)**

N.E. (Ted) Thompson, St. John's    Derek R.J. Marshall, St. John's

**3. Presbytery of Pictou (Nova Scotia)**

Murray M. Graham, River John	W. Lloyd Baillie, Tatamagouche
J. Kenneth MacLeod, New Glasgow	L. Michael Gourd, Eureka
Charles E. McPherson, Stellarton	Karen E. MacKay, Pictou County
H. Kenneth Stright, Pictou	Gerald N. MacLellan, Thorburn

4. **Presbytery of Halifax-Lunenburg (Nova Scotia)**  
 Robert W. Cruickshank, Waverley      Jacob Bondt, Dartmouth  
 L. George Macdonald, Halifax      Linda D. Dixon-MacAulay, Timberlea  
 G. Clair MacLeod, Truro
5. **Presbytery of St. John (New Brunswick)**  
 Douglas E. Blaikie, Fredericton      Stanley R. Price, Fredericton  
 Steven C.H. Cho, St. Stephen      Georgia R. Roberts, St. Stephen  
 James T. Hurd, Woodstock      C. Gordon Ross, Woodstock
6. **Presbytery of Miramichi (New Brunswick)**  
 Philip E. Chiang, Tabusintac  
 Philip D. Crowell, Chatham
7. **Presbytery of Prince Edward Island (Prince Edward Island)**  
 Gordon J. Matheson, Charlottetown      Donald P. MacDonald, Belfast  
 Donald G. Wilkinson, Sherwood      Wyman W. Waddell, Borden

## II. SYNOD OF QUEBEC & EASTERN ONTARIO

8. **Presbytery of Quebec (Quebec)**  
 Daniel H. Forget, Richmond Jean Reid, Melbourne
9. **Presbytery of Montreal (Quebec)**  
 Harris Athanasiadis, Lachute      Kenneth D. Bell, Baie D'Urfe  
 Nicholas Athanasiadis, Lachute      Dan E. De Silva, Dollard des Ormeaux  
 Douglas E.W. Lennox, Huntingdon      Doreen Edward, Pointe Clair  
 William Manson, Montreal      Robert S. Jensen, Terrasse Vaudreuil  
 Jean F. Porret, Montreal      Robert J. Koffend, Montreal  
 Joseph W. Reed, Montreal      Jean Macdonald, Montreal  
 Tae Gon Yoon, Montreal      Margaret E. Manson, Pointe Claire
10. **Presbytery of Glengarry (Ontario)**  
 Fred H. Rennie, Cornwall      Linda A. Carmichael, Vankleek Hill  
 Garry A. Van Bruchem, Lancaster      Margaret R. Newton, Dalkeith
11. **Presbytery of Ottawa (Ontario)**  
 Samuel J. Livingstone, Mountain      Kevin J. Farris, Ottawa  
 Jo-Anne E. Nichols, Osgoode      Peter B. Finlay, Ottawa  
 Cedric C. Pettigrew, Ottawa      Linda Paquette, Orleans  
 Gerald E. Sarcen, Manotick      C. Jean Phillips, Ottawa
12. **Presbytery of Lanark & Renfrew (Ontario)**  
 Leo E. Hughes, Arnprior      William H. Barrie, Almonte  
 G. Grant Wilson, Almonte      Robert J. Tourangeau, Braeside
13. **Presbytery of Brockville (Ontario)**  
 Bert de Bruijn, Chesterville      Ann Langabeer, Winchester  
 Allan M. Duncan, Maitland      David Lewis, Brockville

## III. SYNOD OF TORONTO & KINGSTON

14. **Presbytery of Kingston (Ontario)**  
 George W. Beals, Madoc      Margaret Irwin, Kingston  
 Robert C. Jones, Picton      Helen F. Miller, Stella  
 Donald N. Young, Kingston      Louise N. Wannamaker, Tweed
15. **Presbytery of Lindsay-Peterborough (Ontario)**  
 M. Roy Gellatly, Peterborough      Ralph W. Aikin, Peterborough  
 Reg J. McMillan, Peterborough      Donald R. MacMillan, Woodville  
 James T. McVeigh, Kirkfield      Blanche E. Simpson, Woodville  
 Roger S.J. Millar, Norwood      Marcia G. Whyte, Bobcaygeon

**16. Presbytery of Pickering (Ontario)**

Gordon G. Hastings, Agincourt W. Mary Cowan, Scarborough  
 Wendell W. MacNeill, Scarborough Val G. Harvey, Oshawa  
 Robert C. Mathewson, Toronto Rodney Haynes, Uxbridge  
 Lynda R. Reid, Oshawa (Diaconal) Wade W. Knaap, Port Perry  
 Ronald E. Van Auken, Whitby Carman G. Sarles, Whitby  
 Wallace E. Whyte, West Hill Carl Wienecke, Oshawa

**17. Presbytery of East Toronto (Ontario)**

John D. Congram, Don Mills Sheila M. Crichton, Toronto  
 Peter S. Han, Toronto Conrad Dutchin, Etobicoke  
 J. Desmond Howard, North York Donald A. Elliott, Toronto  
 Caroline H. Loudon, Toronto Joyce Faiz, North York  
 William J. Middleton, Toronto Minnie Kilpatrick, Don Mills  
 J.J. Harrold Morris, Toronto Young Kan Kwak, Scarborough  
 Iain G. Nicol, Toronto Annalies Lauber, Willowdale  
 Earle F. Roberts, Don Mills Roger A. Lindsay, Toronto  
 George C. Vais, Toronto Peggy Montgomery, Toronto  
 Barbara J. Woodruff, Don Mills (Diaconal) Eliza S. Murray, Toronto

**18. Presbytery of West Toronto (Ontario)**

Gardiner C. Dalzell, Toronto David B. Curry, Toronto  
 Andrew M. Duncan, Etobicoke Heather Ferris, Mississauga  
 Kenrich Keshwah, Toronto Clyde P. Hetherington, Etobicoke  
 Myung Chun M. Kim, Willowdale Marguerite W. Lucas, Etobicoke  
 Lois J. Lyons, Etobicoke Ronald (Ron) V. Moffat, Weston  
 Brian R. Ross, Etobicoke John (Jack) R. Stuart, Toronto

**19. Presbytery of Brampton (Ontario)**

Arnold A. Bethune, Milton Alastair D. Elliot, Oakville  
 Harry Bradley, Malton Charlotte E. Farris, Mississauga  
 John A. Deyarmond, Belwood \*\* Allan E. Parsons, Campbellville  
 Douglas C. McQuaig, Mississauga J. Purdy, Campbellville  
 Glen C. Soderholm, Campbellville

**20. Presbytery of Oak Ridges (Ontario)**

Jean S. Armstrong, Don Mills Nouri Garabet, Agincourt  
 Russell T. Hall, Thornhill David C. Lee, Scarborough  
 Angus D. McGillivray, Newmarket C. Philip Martin, Bradford  
 James N. McLenaghan, Beeton Ellen E. Parker, Bolton

**21. Presbytery of Barrie (Ontario)**

H. Douglas L. Crocker, Barrie Graydon D. Boyes, Bracebridge  
 Thomas T. Cunningham, Barrie William (Bill) O.R. Durdin, Barrie  
 Brice L. Martin, Orillia Ruth I. Millar, Barrie  
 James A. Sitler, Bracebridge John Thomson, Angus

**22. Presbytery of Temiskaming (Ontario)**

James J. Gordon, Kapuskasing Jean M. Bruce, Englehart

**23. Presbytery of Algoma & North Bay (Ontario)**

George Hunter, Sudbury G. Bruce McDonald, Sault Ste. Marie  
 Wilfred M. Moncrieff, Sault Ste. Marie Thomas W.E. McGibbon, Sudbury

**24. Presbytery of Waterloo-Wellington (Ontario)**

Barry Luxon, Cambridge Olive R. Anstice, Guelph  
 Donald P.J. McCallum, Guelph Margaret Beale, Guelph  
 John (Jack) H. McIntosh, Toronto Glen W. Cober, Gowanstown  
 Susan P. Shaffer, Erin Alice M. Ferguson, Cambridge  
 Robert M. Shaw, Kitchener Andrew F.H. Foster, Cambridge  
 John P. Young, Waterloo Albert (Bert) R. Stephenson, Puslinch

#### IV. SYNOD OF HAMILTON & LONDON

##### 25. Presbytery of Hamilton (Ontario)

Jeffrey P. Chalmers, Dundas William J. Blain, Dundas  
 J. George Robertson, Stoney Creek Gordon Fergusson, Burlington  
 Tori A. Smit, Hamilton (Diaconal) Sef H. Ginther, Burlington  
 Thomas G. Vais, Caledonia R. George Hutchinson, Hamilton  
 James R. Weir, Burlington R. Salmon, Binbrook

##### 26. Presbytery of Niagara (Ontario)

Dennis I. Carrothers, St. Catharines, Joyce A. Harrison, Beamsville  
 Cynthia J. Chenard, St. David's Kenneth (Ken) E. Jensen, Welland  
 Hugh C. Jones, Niagara Falls Hazel McGraw, St. Catharines  
 Tijis Theijmeijer, St. Catharines Henry A. Wegman, Fenwick

##### 27. Presbytery of Paris (Ontario)

Christopher W. Little, Innerkip Elizabeth Kalmar, Brantford  
 J. Andrew Turnbull, Embro Marlene D. Zehr, Woodstock

##### 28. Presbytery of London (Ontario)

Peter D. Coutts, London Dirk Buth, West Lorne  
 James F. Czegledi, London Elizabeth A. Harris, London  
 Andrew R.S. Jensen, London Frank Mawrovic, London  
 Calvin M. Lewis, Glencoe Howard Perry, London  
 Kenneth W. MacRae, Appin

##### 29. Presbytery of Chatham (Ontario)

Hugh Appel, Wallaceburg George B. Bain, Thamesville  
 William J. Ball, Chatham Donald L. MacIntosh, Leamington  
 Wendy Paton, Windsor John (Jack) C. Powell, Ridgetown

##### 30. Presbytery of Sarnia (Ontario)

Ronald C. Archer, Sarnia Bernice A. Crouch, Strathroy  
 Douglas W. Miles, Strathroy Shirley M. Johnson, Wyoming  
 Cornelis (Case) Vanbodegom, Forest Mary A. McLachlan, Parkhill

##### 31. Presbytery of Stratford-Huron (Ontario)

J. William (Bill) Milne, Mitchell Jean E. Evans, St. Mary's  
 Lucie A. Milne, Mitchell M. Rae Fraser, Bayfield  
 Timothy R. Purvis, Atwood Gerald P. Gibson, Brussels  
 Steven W. Webb, Monkton Mary G. Vallance, Atwood

##### 32. Presbytery of Grey-Bruce-Maitland (Ontario)

Roderick B. Lamb, Paisley Glen K. Crockford, Hanover  
 Stephen R. Lindsay, Teeswater R. Douglas MacCready, Kincardine  
 Howard T. Sullivan, Meaford Ronald A. Machan, Lucknow  
 Alice E.M. Wilson, Hanover George B. Redfearn, Durham  
 Charlene Wilson, Wiarton Jack Ward, Ayton

#### V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

##### 33. Presbytery of Superior (Ontario)

James Ferrier, Thunder Bay Renee F. Gartshore, Fort Frances

##### 34. Presbytery of Winnipeg (Manitoba)

Frederick Douwsma, Selkirk Glen T. McCoubrey, Winnipeg  
 Kenneth A. Innes, Winnipeg Judith Platford, Pinawa  
 M. Beth McCutcheon, Winnipeg Hamilton (Vic) Shedden, Winnipeg

##### 35. Presbytery of Brandon (Manitoba)

Mavis A. Currie, Virden Cecil E. Roberts, Brandon  
 Margaret I. Mullin, Brandon Bernice R. Tashiro, Portage la Prairie

**VI. SYNOD OF SASKATCHEWAN****36. Presbytery of Assiniboia (Saskatchewan)**

John C. Ferrier, Weyburn    Vernon L. Becker, Estevan  
Douglas W. Maxwell, Regina    Kathleen L. Ford, Yorkton

**37. Presbytery of Northern Saskatchewan (Saskatchewan)**

Thomas C. Brownlee, Saskatoon    William Campbell, Saskatoon  
Apack (Andrew) R. Song, Prince Albert    Elma E. Horseman, Saskatoon  
Robert D. Wilson, Saskatoon    Margaret A. Wilson, Saskatoon

**VII. SYNOD OF ALBERTA & THE NORTHWEST****38. Presbytery of Peace River**

D. Allan Young, Fort St. John    Sheila F. Welsh, Dawson Creek

**39. Presbytery of Edmonton-Lakeland (Alberta)**

Bruce W. Kemp, Edmonton    David M. Harrold, Galahad  
Bruce A. Miles, Fort McMurray    Mickey Johnston, Beaumont  
John C. Rhoad, Edmonton    Leslie G. Young, Edmonton

**40. Presbytery of Central Alberta (Alberta)**

Andrew S. Burnand, Red Deer    Mary Glover, Red Deer  
George A. Vanderham, Innisfail

**41. Presbytery of Calgary-Macleod (Alberta)**

D. Murdo Marple, Calgary    Murdo D. MacKenzie, Calgary  
Mark S. Richardson, Calgary    Bernice L. Poon, Calgary  
Hector W. Rose, Bassano    Harry A. Taylor, Calgary  
David J. Whitecross, Calgary    Mary M. Wilkinson, Calgary

**VIII. SYNOD OF BRITISH COLUMBIA****42. Presbytery of Kootenay (British Columbia)**

Calvin B. Brown, Nelson    Gregory A. Smith, Nelson

**43. Presbytery of Kamloops (British Columbia)**

William D. Allen, Kitimat    Noreen A. Davis, Penticton  
Elizabeth M. Zook, Prince George    Sepkje Lind, Kamloops

**44. Presbytery of Westminster (British Columbia)**

Iris M. Ford, Surrey    Don A. Campbell, North Vancouver  
Brian J. Fraser, Vancouver    David J. Jennings, Vancouver  
Robert C. Garvin, Maple Ridge    Jean Lawrence, West Vancouver  
Sung Deuk Hong, Delta    Zena E. Mackay, Burnaby  
Glenn E. Inglis, Langley    Margaret S. Stuart, Mission  
Karen R. McAndless-Davis, Surrey    Fred N. Walsh, Vancouver

**45. Presbytery of Vancouver Island (British Columbia)**

R. Glenn Ball, Nanaimo    John W. J. Lee, Victoria  
Geoffrey B. Jay, Victoria    Bernice Murchison, Sooke  
Adriana Van Duyvendyk, Duncan    Margaret E. (June) Provins, Victoria  
(Diaconal)

**YOUNG ADULT REPRESENTATIVES**

The Court agreed to list within these minutes the names of the Young Adult Representatives to the 120th General Assembly, on motion of Mr. A.A. Bethune, duly seconded.

## Presbytery Young Adult Representatives

1.	Cape Breton	Jennifer A. MacDonald, Sydney Mines, NS
3.	Pictou	Andrew MacLeod, New Glasgow, NS
5.	St. John	Julie A. Holt, Harvey Station, NB
7.	Prince Edward Island	Trevor Leeko, Cambridge, PE
9.	Montreal	Alan Pursell, Dollard des Ormeaux, PQ
11.	Ottawa	Rachel Kennedy, Nepean, ON
13.	Brockville	Angela N. Vandermeij, Prescott, ON
15.	Lindsay-Peterborough	Stephen W. St. Louis, Cannington, ON
18.	West Toronto	Timothy A. Locke, Mississauga, ON
21.	Barrie	Elizabeth J. Millar, Barrie, ON
23.	Algoma & North Bay	Erin McGinn, North Bay, ON
25.	Hamilton	Dale S. Hill, Dundas, ON
29.	Chatham	Sarah A. N. Travis, Windsor, ON
31.	Stratford-Huron	Carolyn McKay, Mitchell, ON
33.	Superior	Erin Racey, Thunder Bay, ON
34.	Winnipeg	Matthew D. Brough, Winnipeg, MB
36.	Assiniboia	Laura McNabb, Glenbush, SK
38.	Peace River	Erin M. Crisfield, Calgary, AB
40.	Central Alberta	Karen A. Reay, Red Deer, AB
42.	Kootenay	Laurence P. Barr, Kimberley, BC
44.	Westminster	Adena M. Yuen, Vancouver, BC

## STUDENT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Student Representatives to the 120th General Assembly, on motion of Mr. A.A. Bethune, duly seconded.

College	Student Representative
Knox College	Carey Nieuwhof
Presbyterian College	Scott Warden
Vancouver School of Theology	John Crowdis

## ELECTION OF THE MODERATOR

Dr. E.F. Roberts called upon the Assembly to choose a Moderator to preside over its deliberations.

Mrs. B. Adamson, Convener, reported on behalf of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly, Dr. J.J.H. Morris moved, seconded by Dr. A.M. Duncan, that the name of Dr. George C. Vais be placed in nomination as Moderator of the 120th General Assembly. There were no further nominations. On motion of Dr. I.G. Nichol, duly seconded, nominations were closed. On motion of Dr. Morris and Dr. Duncan it was agreed that Dr. Vais be declared Moderator of the Assembly.

Dr. Vais and the mover and seconder of the motion to nominate him withdrew temporarily in order that the new Moderator might be suitably robed.

During the robing, Dr. Roberts noted that he would give a report on his moderatorial year during the Tuesday evening sederunt. He used the opportunity to thank the Committee to Advise with the Moderator and in particular its Convener, Mrs. B. Adamson. He also thanked the many Presbyterians who hosted him and his wife during the past year. As well, he expressed gratitude to the Principal of Knox College for the arrangements for the opening service of worship.

## INSTALLATION OF MODERATOR

Dr. George C. Vais was conducted to the chair by Dr. J.J.H. Morris and Dr. A.M. Duncan. Dr. E.F. Roberts, in installing Dr. Vais as Moderator, welcomed him as a friend and

brother in Christ and called upon God in prayer, asking for gifts of strength and discernment for the newly elected Moderator.

Dr. Vais thanked the commissioners for electing him to the office of Moderator and noted that he came to the office as a general practitioner of ministry. He acknowledged the contribution of his grandparents, his parents and those of his wife. In particular, he thanked his wife and his children for shaping his theology and his ministry. Dr. Vais acknowledged that the Moderator's lace had been passed to him by a former Moderator, the Rev. Dr. DeCoursey Rayner. He announced that he had appointed the Rev. Dr. James A. Sitler to act as the Moderator's Chaplain.

On behalf of the whole Church, Dr. Vais expressed gratitude to Dr. Roberts for faithfulness, availability and wise counsel during his moderatorial year, and to Mrs. Dorothy Roberts who accompanied him on many of his travels.

### **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 B. Adamson, Convener.

On motion of J.J.H. Morris, duly seconded, the Assembly agreed to receive the report and to consider its recommendations seriatum.

**Recommendations 1 and 2** (p. [200](#)) were adopted on motion of J.J.H. Morris, duly seconded.

#### **Report as a Whole**

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

### **RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL**

The Assembly called for the minutes of the 119th 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. (cont'd on page [54](#))

### **REPORT OF THE COMMITTEE ON BUSINESS**

The Assembly called for the report of the Committee on Business which was presented by K.S. Bach, Convener. On motion of P. Montgomery, duly seconded, the report was received and its recommendations were considered.

#### **Recommendation 1**

That with a view to having the 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 Monday from approximately 9:00 p.m. to 9:30 p.m.; Tuesday from 7:00 to 9:30 p.m.; Wednesday from 9:30 a.m. to 12:30 p.m. and 2:00 p.m. to 5:00 p.m.; Thursday from 9:30 a.m. to 12:30 p.m., 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 9:30 p.m.; and on Friday from 9:30 a.m. to 12:30 p.m., and from 1:30 p.m. until the business of the Assembly is completed. All sederunts to be held in the gymnasium of the Athletic Complex of the University of Toronto, with the exception of the Monday evening sederunt which will be held in the Ellas Banquet Hall, Scarborough, Ontario. Adopted.

#### **Recommendation 3**

That the Committees of Assembly be constituted as follows:

##### **Committee on Bills and Overtures:**

Convener: James A. Sitler

Minister/Member of ODM: Lynda R. Reid, Garry A. Van Bruchem

Elders: Doreen Edward

YAR/SR: Scott Warden

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

Commissioners who are clerks of presbytery or synod: Charles E. McPherson, Leo E. Hughes, Stephen W. Webb, Douglas W. Maxwell, Calvin B. Brown

**Committee on Business:**

Convener: Karen S. Bach

Minister/Member of ODM: Donald Pollock, Donald G. Wilkinson

Elder: Peggy Montgomery

The Principal Clerk or his appointee

YAR/SR: Adena M. Yuen

**Committee on Roll and Leave to Withdraw:**

Convener: R. George Hutchinson

Ministers/Member of ODM: Wendell W. MacNeill, Karen R. McAndless-Davis

Elders: Mickey Johnston, Derek R.J. Marshall

YAR/SR: John Crowdis

**Committee on Courtesies and Loyal Addresses:**

Convener: Cedric C. Pettigrew

Ministers/Member of ODM: Tori A. Smit

Elder: Margaret E. (June) Provins

YAR/SR: Trevor Leeko

**Committee to Confer with the Moderator:**

Convener: Barbara J. Woodruff

Members: Margaret A. Wilson, Robert C. Garvin, Wilfred M. Moncrieff, H. Kenneth Stright

**Committee on Remits:**

Convener: Glenn E. Inglis

Minister/Member of ODM: Cynthia J. Chenard

Elder: Stanley R. Price

YAR/SR: Carey Nieuwhof

**Committee to Nominate Standing Committees (as nominated by Synods):**

Convener: Reg J. McMillan

Secretary: Leslie R. Files

Ministers/Member of ODM: Andrew R.S. Jensen, Bruce W. Kemp, Douglas E.W. Lennox, Charles E. McPherson, Margaret I. Mullin, J. Andrew Turnbull, Wallace E. Whyte, Donald N. Young

Elders: Kathleen L. Ford, Sepkje Lind, Donald L. MacIntosh, C. Gordon Ross, Louise N. Wannamaker, Carl Wienecke

**Committee to Examine Records:**

Convener: Alice E. M. Wilson

Minutes of the 119th General Assembly:

L. George Macdonald(C), Minnie Kilpatrick, Hector W. Rose

Minutes of the Assembly Council:

Fred H. Rennie(C), Glen K. Crockford, Jean Lawrence

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Alberta)

D. Murdo Marple(C), Sheila F. Welsh, Andrew S. Burnand

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Geoffrey B. Jay(C), Sepkje Lind, Bernice Murchison

Synod of Toronto & Kingston:

(examined by Commissioners from the Synod of the Atlantic Provinces)  
Robert W. Cruickshank(C), R. Ritchie Robinson, Karen E. MacKay

Synod of Hamilton and London:

(examined by Commissioners from Synod of Quebec and Eastern Ontario)  
Jo-Anne E. Nichols(C), Dan E. De Silva, Linda Paquette

Synod of Manitoba and North Western Ontario:

(examined by Commissioners from the Synod of Toronto and Kingston)  
Olive R. Anstice(C), Kenrich Keshwah, Ralph W. Aikin

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Hamilton and London)  
J. William Milne(C), Kenneth E. Jensen, Elizabeth Kalmar

Synod of Alberta:

(examined by Commissioners from the Synod of Manitoba and North Western Ontario)  
Kenneth A. Innes(C), Renee F. Gartshore, Cecil E. Roberts

Synod of British Columbia:

(examined by Commissioners from the Synod of Saskatchewan)  
John C. Ferrier(C), Apack (Andrew) R. Song, Elma E. Horseman

#### **Recommendation 4**

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

#### **Recommendation 5**

That permission be granted to distribute the report of the Committee to Nominate at the end of the first sederunt; and a supplementary report from International Affairs Committee when available. Adopted.

#### **NOTICES OF MOTION**

The following notices of motion were given by D.G. Wilkinson.

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Committee on History (Recommendation 2, p. [297](#)) be re-considered.

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Committee on Church Doctrine (Recommendation 4, p. [249](#)) be re-considered.

I give notice that, at a future sederunt, I will move or cause to be moved, that the Constitution for the Council of the Order of Diaconal Ministries be suspended for the next four years (Life and Mission Agency Committee, Recommendation 33, p. [392](#)).

I give notice that, at a future sederunt, I will move or cause to be moved, that the bylaws of Knox College be changed (Committee on Theological Education, Recommendation 1, p. [512](#)).

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Assembly Council be re-considered (Women's Missionary Society (WD), Recommendation 3, p. [575](#)).

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Trustee Board and the Pension Board (Special Commission re Trustee Board/Pension Board, Recommendation 1 and 2, p. [291](#)-[292](#)) be re-considered.

(cont'd on page [19](#))

## COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by R.J. McMillan, Convener. He moved, duly seconded, that the report be received and its recommendations considered seriatim. Adopted.

### Introduction

The names submitted for nomination which will be distributed at the end of the first sederunt will have been chosen by the Committee to Nominate from the nominations sent in and supported by synods and presbyteries and Assembly Council and the various committees, agencies, boards and senates. Council, committees, agencies, boards and senates are entitled to "protect up to" one-third of their re-nominations and the Committee will list these nominations in their appropriate categories. Once this report has been received, however, all nominations are subject to amendment. The procedure for amendment is described in Recommendations 2 and 3 below. A form will be distributed with the Committee's nomination report on the Sunday evening.

### Recommendation No. 1

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

### Recommendation No. 2

That any proposed changes to the Committee's report of nominations as printed, be given in writing, over the signature of any two commissioners, to any of the following: the Convener, R.J. McMillan; the Secretary, L.R. Files; or T. Hamilton at the General Assembly Office, no latter than 9:30 am, Wednesday June 8, 1994. The change must be in the form of a name replacing another name or filling in blanks in the report. Adopted.

### Recommendation No. 3

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

(cont'd on page [46](#))

## ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Ellas Banquet Hall, Scarborough, Ontario on June sixth, nineteen hundred and ninety-four at eight forty-five in the evening, to be preceded by the Assembly banquet, of which public intimation was given. The sederunt was closed with the benediction by the Moderator.

## SECOND SEDERUNT

At the Ellas Banquet Hall, Scarborough, Ontario, on Monday, June sixth, one thousand nine hundred ninety-four, at nine forty-five in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

## YOUNG ADULT REPRESENTATIVE AND STUDENT REPRESENTATIVES

The Assembly dinner preceded the sederunt and was hosted by Knox College, which arranged entertainment. W.G. Lamont introduced each of the Young Adult Representatives, appointed by presbyteries. T. Hamilton introduced the Student Representatives from the colleges of the Church.

## ECUMENICAL VISITORS

After the dinner, T. Hamilton noted that the following ecumenical visitors would be present at Assembly and would be properly introduced at future sederunts:

The Rev. Alyson Barnett-Cowan

Anglican Church of Canada

The Rev. James Chang  
China Christian Council

Mrs. Vera Chirwa  
The Presbyterian Church of Central Africa, Blantyre Synod

The Rev. Chang In Kim  
The Presbyterian Church of Korea

Mrs. Ki Ok Kim  
The Presbyterian Church of Korea

The Rev. Okokon Udo  
Presbyterian Church of Nigeria

Iskutewisakaygun (Shoal Lake) No 39 Independent Nation:

Chief Éli Mandamin  
Mr. Cuyler Cotton  
Ms Laverna Greene  
Mr. Walter Redsky  
Mr. Robert C. Greene  
Ms Patsy Powassin  
Mr. Lee Maracle  
Mr. Mike Myers

(cont'd on page [25](#))

#### **OVERSEAS STAFF**

M. Kelly, Convener of the Life and Mission Agency Committee, introduced the following overseas staff:

The Rev. Robert Assaly, Jerusalem, Canadian Council of Churches Liaison in the Middle East  
Dr. Jack McIntosh and Dr. Clarabeth McIntosh, Korean Christian Church in Japan  
The Rev. Joe Reed, Area Missionary, Caribbean and Central America  
Mr. Jake Vanderzweede and Mrs. Margaret Vanderzweede, Liaison in South Asia: India and Nepal  
Mr. Davide Villalonga and Mrs. Aleida Villalonga, Nicaragua, Missionaries of The Presbyterian Church of Cuba

#### **OVERSEAS STAFF ON LEAVE BUT NOT PRESENT**

The names of overseas staff, serving in India, who are currently on leave but were not present, were noted as follows:

The Rev. Clarence McMullin and Mrs. Cathy McMullin  
Ms. Diana Wadsworth

#### **REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [17](#))

K.S. Bach presented the Report of the Committee on Business. On motion of P. Montgomery, and duly seconded, the Assembly agreed to adopt the docket as printed, noting a change in the time of the beginning and adjournment of the sederunt.  
(cont'd on page [23](#))

## COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by J.A. Sitler, Convener. On his motion, duly seconded, the report was received and its recommendations considered seriatim. The report was as follows.

The Committee on Bills and Overtures has considered 20 Overtures, 2 Petitions and 3 Appeals. Listed below are the recommended referrals for the Assembly's consideration followed by three recommendations grouping 19 of the 20 Overtures into three categories, namely (i) Overtures regarding the frequency of General Assembly's and some possible implications; (ii) Overtures to be reported on at a later sederunt; and (iii) Overtures to be reported on at the next Assembly. The remaining Overture and two Petitions and three Appeals will be considered seriatim.

### **Recommendation No. 1**

J.A. Sitler moved, duly seconded, that the recommendations of the Committee on Bills and Overtures regarding Overture Nos. 10, 25 and 26, 1994 be approved as follows:

#### **NO. 10 - PRESBYTERY OF PICTOU**

**Re: Continuation of Annual General Assemblies** (p. [579](#))

That this Overture be answered by the action of the Assembly re Recommendation Nos. 2 and 3 of the Assembly Council (p. [210](#)).

#### **NO. 25 - SESSION OF VARSITY ACRES CHURCH, CALGARY, ALBERTA**

**Re: Biennial Assemblies** (p. [587](#))

That this Overture be answered by the action of the Assembly on Recommendation Nos. 2 and 3 of the Assembly Council (p. [210](#)).

#### **NO. 26 - SESSION OF VARSITY ACRES CHURCH, CALGARY, ALBERTA**

**Re: Designing and Implementing a Communications System with Funds Saved by Instituting Biennial Assemblies** (p. [587-88](#))

That this Overture be referred to the Assembly Council in consultation with the Service Agency upon adoption of Recommendation No. 2 of the Assembly Council (p. [210](#)).

Recommendation 1 was adopted.

### **Recommendation No. 2**

J.A. Sitler moved, duly seconded, that the recommendations of the Committee on Bills and Overtures regarding Overture Nos. 12, 13, 18, 19, 20, 22, 24 and 28, 1994 be approved as follows:

#### **NO. 12 - PRESBYTERY OF CHATHAM**

**Re: Name Change from Presbytery of Chatham to Essex-Kent** (p. [580-81](#))

That this Overture be referred to a Special Committee to report to a later sederunt of the General Assembly. (cont'd on p. [26](#))

#### **NO. 13 - SYNOD OF QUEBEC AND EASTERN ONTARIO**

**Re: Amalgamation of the Presbyteries of Brockville and Glengarry** (p. [581](#))

That this Overture be referred to a Special Committee to report to a later sederunt of the General Assembly. (cont'd on p. [26](#))

#### **NO. 18 - PRESBYTERY OF PICKERING**

**Re: Grants From and Oversight of Ewart Endowment Fund** (p. [582-83](#))

That Overture Nos. 18, 19, 20 and 24, 1994 and Recommendation Nos. 30, 31 and 32 of the Life and Mission Agency and the comments of the Assembly Council on page

243-44 and the Women's Missionary Society report page [575-76](#) be referred to a Special Committee of the General Assembly to report to a future sederunt. (cont'd on p. [26](#))

**NO. 19 - PRESBYTERY OF PICTOU**

**Re: Administration of Ewart Endowment for Theological Education** (p. [583-84](#))

See No. 18 above.

**NO. 20 - PRESBYTERY OF BRAMPTON**

**Re: Ewart Endowment Fund for Theological Education** (p. [584](#))

See No. 18 above.

**NO. 24 - PRESBYTERY OF WINNIPEG**

**Re: To Establish a Commission to review Committee on Theological Education Decisions re Ewart Endowment Fund for Theological Education** (p. [582-83](#))

See No. 18 above.

**NO. 22 - SESSION OF MURRAY HARBOUR NORTH PASTORAL CHARGE, PEI**

**Re: Procedure of Circulating the Report of the Assembly Council's Task Force to consider the Multiplicity of Financial Appeals** (p. [585-86](#))

That this Overture be referred to a Special Committee to report to a later sederunt of this Assembly and to note the Assembly Council Recommendation No. 12 (cont'd on p. [26](#)).

**NO. 28 - SYNOD OF SASKATCHEWAN**

**Re: Creating the Presbytery of Saskatchewan** (p. [588-89](#))

That this Overture be referred to a Special Committee to report to a later sederunt. (cont'd on page [26](#))

J.T. Hurd rose on a point of order in connection with Overture No. 18, 1994 asking whether the court could refer recommendations from the Life and Mission Agency Committee when the Agency's reports had not yet been received by the Assembly. It was agreed by the Convener and the seconder to include the words "once the reports of the Life and Mission Agency Committee, the Women's Missionary Society and the Assembly Council have been received." The reworded recommendation in connection with Overture No. 18, 1994 thus read as follows:

That Overture Nos. 18, 19, 20 and 24, 1994 and Recommendation Nos. 30, 31 and 32 of the Life and Mission Agency Committee and the comments of the Assembly Council on page [243-44](#) and the Women's Missionary Society report page [575-76](#) be referred to a Special Committee of the General Assembly, once the reports of the Life and Mission Agency, the Women's Missionary Society and the Assembly Council have been received, for report to a future sederunt.

Recommendation 2 was adopted.

**Recommendation No. 3**

J.A. Sittler moved, duly seconded, that the recommendations of the Committee on Bills and Overtures regarding Overture Nos. 11, 14, 15, 16, 17, 21, 23, and 27, 1994 be approved as follows:

**NO. 11 - SESSION OF ST. JAMES CHURCH, CHATHAM, ON**

**Re: Session as an Open Court** (p. [580](#))

That Overture No. 11, 1994 be referred to Clerks of Assembly in consultation with the Committee on Church Doctrine to report to the next General Assembly.

**NO. 14 - PRESBYTERY OF ALGOMA AND NORTH BAY****Re: Theological Training Programme For Laity to Serve in Remote and Rural Ministry** (p. [581](#))

That Overture No. 14, 1994 be referred to the Committee on Theological Education to report to the next Assembly.

**NO. 15 - SESSION OF ST. ANDREW'S CHURCH, NANAIMO, BRITISH COLUMBIA****Re: Permission to Add Retired Ministers of the United Church of Canada to the Appendix to the Roll of Presbyteries** (p. [581-82](#))

That Overture No. 15, 1994 be referred to the Clerks of Assembly to report to the next Assembly.

**NO. 16 - SESSION OF ST. ANDREW'S CHURCH, VICTORIA, BRITISH COLUMBIA****Re: Changing the Basis on which Pensions are Calculated** (p. [582](#))

That Overture No. 16, 1994 be referred to the Pension Board to consult with the Assembly Council and Service Agency and report to the next Assembly.

**NO. 17 - PRESBYTERY OF BRANDON****Re: Allowing Synod Greater Participation in Life and Mission Agency's Budgeting Process** (p. [582](#))

That Overture No. 17, 1994 be referred to the Assembly Council in consultation with the Life and Mission Agency to report to the next Assembly.

**NO. 21 - PRESBYTERY OF WATERLOO-WELLINGTON****Re: Harmonizing the Policy for Dealing With Sexual Abuse and/or Harassment with the Book of Forms** (p. [584-85](#))

That Overture No. 21, 1994 be referred to the Clerks of Assembly to consult with the Life and Mission Agency to report to the next Assembly.

**NO. 23 - PRESBYTERY OF OTTAWA****Re: Function of Moderators of Presbyteries, Synods and General Assemblies** (p. [586-87](#))

That Overture No. 23, 1994 be referred to the Clerks of Assembly in consultation with the Committee on Church Doctrine to report to the next Assembly.

**NO. 27 - SESSION OF CENTENNIAL PRESBYTERIAN CHURCH, CALGARY, ALBERTA****Re: Course Curriculum Content at the Theological Colleges** (p. [588](#))

That Overture No. 27, 1994 be referred to the Committee on Theological Education to report to the next Assembly.

Recommendation 3 was adopted.

**Recommendation No. 4**

J.A. Sitler moved, duly seconded, that Petition No. 1 from the Presbytery of Pickering re adhering to terms of call for executive staff (p. [589](#)), be referred to the Commissioners of the Presbytery of Pickering to consult with the Clerks of Assembly before Recommendation No. 5 of the Assembly Council is considered by the Assembly. (cont'd on p. [63](#))

Recommendation 4 was adopted.

**Recommendation No. 5**

J.A. Sitler moved, duly seconded, that Petition No. 2 from the Synod of Saskatchewan (p. [589-90](#)) be referred to the Committee on History and the Archivist for report to the next Assembly.

Recommendation 5 was adopted.

**Recommendation No. 6**

J.A. Sitler moved, duly seconded, that Overture No. 29, 1994 (p. [589](#)) from the Presbytery of Kootenay re instrumental arrangements of the "new' Hymn Book, be not received.

Recommendation 6 was adopted.

**Recommendation No. 7**

J.A. Sitler moved, duly seconded, that Appeal No. 1 by William Lennips against the action of the Synod of Hamilton and London be referred to a Special Commission and that the Moderator appoint a Special Committee to determine the Terms of Reference. (cont'd on p. [26](#))

Recommendation 7 was adopted.

**Recommendation No. 8**

J.A. Sitler moved, duly seconded, that Appeal No. 2 of the Session of Elmwood Presbyterian Church against the action of the Presbytery of London be referred to Special Commission and that the Moderator appoint a Special Committee to determine the Terms of Reference. (cont'd on p. [26](#))

Recommendation 8 was adopted.

**Recommendation No. 9**

J.A. Sitler moved, duly seconded, that the Moderator appoint a Special Committee to review Appeal No. 3 by the Rev. Cathy McFarlane against the action of the Presbytery of Superior and consult with the Commissioners of the Presbytery of Superior and report to a future sederunt. (cont'd on p. [26](#))

Recommendation 9 was adopted.

**Report as a Whole**

The report as a whole, as amended, was adopted on motion of J.A. Sitler, duly seconded.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, Toronto, Ontario, on the seventh day of June, nineteen hundred and ninety-four, at seven o'clock in the evening, of which public intimation was given. The sederunt closed with the benediction by the Moderator.

**THIRD SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, on Tuesday, June seventh, one thousand nine hundred ninety-four, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

**REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [17](#))

The Assembly called for the report of the Committee on Business which was given in and read by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered, and, being adopted, the business for the third sederunt was ordered accordingly. (cont'd on page [28](#))

**ROLL AND LEAVE TO WITHDRAW** (cont'd from page [16](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was given in and read by R.G. Hutchinson, the Convener. On motion of R.G. Hutchinson, duly seconded, it was agreed that the report be considered and its recommendations considered.

R.G. Hutchinson moved, duly seconded, that the following names be deleted from the roll:

Presbytery of Brampton	J. Purdy
Presbytery of West Toronto	J. R. Stuart
Presbytery of Chatham	J. C. Powell

He noted that R.J. Stuart and J.C. Powell had sent regrets due to illness and that regrets had also been received from J. Purdy.

The motion was adopted.

R.G. Hutchinson moved, duly seconded, that the name of H. McGraw of St. Catharines be added to the roll of commissioners in place of K. Clarke. The motion was adopted.

R.G. Hutchinson moved, duly seconded, that the roll be amended by these changes. Agreed.  
(cont'd on page [28](#))

## REPORT OF THE MODERATOR OF THE 119TH GENERAL ASSEMBLY

E.F. Roberts began his remarks by telling the Assembly that he was more relaxed at this Assembly than he had ever been. Firstly, he spoke of God's faithful witnesses and of people all across The Presbyterian Church in Canada who are uplifting others in prayer.

Next, E.F. Roberts spoke of God's working in mysterious ways. During his visit to China, he and Dorothy Roberts visited Hunan Province to locate people who had been connected with the Presbyterian Mission many years ago. Everywhere they went, they heard of unbelievable numbers of people within the church. Prior to the revolution there were one million Christians in China. At the end of the Cultural Revolution through persecution, torture and death, only 70,000 Christian remained. At present, there are over nine million Christians in China, a country which experienced the greatest missionary effort the world has ever known. The prayers of Christians around the world for China over many years have resulted in an incredible number of Chinese people coming to learn about the faith.

Finally, E.F. Roberts noted that this has been a year of excitement and pain. Across our Church, there are many hopeful signs, but there are many congregations in conflict. Ministers who have taken vows to submit themselves to the courts of the church have taken the Church to court. There are problems of morality and sexual abuse. He asked "What should we be doing about these deep problems and where are we failing?"

The Moderator thanked E.F. Roberts for his faithful service and witness during the past year.

## LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION

The Assembly called for the report of the Committee on Education and Reception of the Life and Mission Agency as printed on pages [416-25](#). The report was handed in by M. Kelly, Convener of the Life and Mission Agency Committee. She called upon M.H. Farris, Convener of the Committee on Education and Reception, Life and Mission Agency, to present the report of the Committee.

On motion of K.E. Jensen, duly seconded, the report was received and considered.

**Recommendation 46** (p. [417](#)), on motion of K.E. Jensen, duly seconded. Adopted.

**Recommendations 47 through 64** (p. [421-25](#)), were adopted on motion of K.E. Jensen, duly seconded, with the exception of recommendations 51, 58 and 63 which were taken back to the Committee to consult with the appropriate presbyteries and report back at the ninth sederunt of the court. (cont'd on p. [72](#))  
(cont'd on page [43](#))

## ECUMENICAL VISITORS (cont'd from page 19)

The Rev. James Chang of the Christian Church in China, was introduced by G.D. Johnston. He was born in the days of the civil war. As a young man, he experienced the Japanese occupation. As a mature man, he lived through the dark days of the Cultural Revolution and today is the pastor of a growing church. The Moderator invited Mr. Chang to come forward to address the Assembly.

Mr. Chang brought greetings from his congregation and from Christians all over China. He spoke of the days of the Cultural Revolution when Bibles and hymn books were burned. Christians worshipped secretly in their own homes, using memorized Bible and hymn verses. His church opened after twelve years of closure, to the great joy of the people.

The Moderator thanked Mr. Chang for his faithful witness to the Resurrection and presented him with mementos of his visit.

(cont'd on page 28)

## ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society, which, as printed on pages 244-46, was handed in by D. Creighton, President. On motion of W.E. Whyte, duly seconded, the report was received for information.

## COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine, which, as printed on pages 246-74, was handed in by W.J.C. Ervine, Convener. On motion of B.J. Fraser, duly seconded, the report was received and its recommendations considered seriatim.

The Moderator recognized J.J.H. Morris at the microphone. J.J.H. Morris noted that he was at the microphone before the motion to receive the report was stated by the Convener. He then moved, duly seconded, that Assembly now sit as Committee of the Whole. H.A. Taylor moved in amendment, duly seconded, that debate be limited to one-half hour. The amendment was lost. The motion was defeated.

**Recommendation 1** (p. 248) was moved by B.J. Fraser, and duly seconded.

J.T. Hurd moved, duly seconded, that Recommendation 1 be referred back to the Committee on Church Doctrine, with the directive to review carefully the wording of Living Faith, considering also the French and Korean translations, and that presbyteries and sessions be invited to submit any comments concerning its possible adoption as a subordinate standard to the Committee on Church Doctrine prior to December 31, 1994.

E.F. Roberts moved, duly seconded, that an immediate vote be taken. Adopted.

The motion to refer was lost.

**Recommendation 1** (p. 248) was defeated.

**Recommendation 2** (p. 248) was defeated.

**Recommendation 3** (p. 249) was adopted.

D.G. Wilkinson moved the following motion, notice of which was given at the first sederunt (p. 17), that the membership of the Committee on Church Doctrine be re-considered. Adopted.

**Recommendation 4** (p. 249) was adopted.

**Recommendation 5** (p. [250](#))

With the permission of the mover and seconder, the Assembly agreed that this matter would be considered when the appropriate remit came before the Assembly. (cont'd on p. [63](#))

**Recommendation 6** (p. [251](#)) was adopted.  
(cont'd on page [30](#))

**COMMITTEES NAMED**

The Moderator then named the following Committees:

**Committee re Overture Nos. 12 and 13, 1994** (cont'd from page [20](#)):  
T.G. Vais (Convener), P.D. Coutts, C.J. Phillips (cont'd on page [45](#))

**Committee re Overture Nos. 18, 19, 20 and 24, 1994, Life and Mission Agency Committee Rec. Nos. 30, 31 and 32 and comments of the Assembly Council and the Women's Missionary Society (WD) re Ewart Endowment Fund for Theological Education** (cont'd from p. [20-21](#)):  
J.W. Reed (Convener), K.E. MacKay, D.J. Jennings, F.H. Rennie, M.B. McCutcheon (cont'd on p. [50](#))

**Committee re Overture No. 22, 1994 re circulation of report re Multiplicity of Financial Appeals** (cont'd from p. [21](#)):  
H. Appel (Convener), K.L. Ford, L.M. Gourd (cont'd on p. [45](#))

**Committee re Overture No. 28, 1994 re creating Presbytery of Saskatchewan** (cont'd from p. [21](#)):  
B.A. Miles (Convener), E.F. Roberts, R.I. Millar (cont'd on p. [55](#))

**Committee re Appeal No. 1, William Lennips against an action of the Synod of Hamilton-London** (cont'd from p. [23](#)):  
J.J.H. Morris (Convener), L.G. Young, C.E. McPherson, D. Edward (cont'd on p. [70](#))

**Committee re Appeal No. 2, Session of Elmwood Avenue Church against the action of the Presbytery of London** (cont'd from p. [23](#)):  
J. Lawrence (Convener), C.C. Pettigrew, N.E. Thompson, S. Lind (cont'd on p. [69](#))

**Committee re Appeal No. 3, the Rev. Cathy McFarlane against the action of the Presbytery of Superior** (cont'd from p. [23](#)):  
L.N. Wannamaker (Convener), R.D. Wilson, D.A. Elliott, M.I. Mullin (cont'd on p. [39](#))

**PRESENTATION OF MINUTES**

The Principal Clerk advised that minutes of the first and second sederunts were available for distribution.

**PRESBYTERIAN RECORD COMMITTEE**

The Assembly called for the report of the Presbyterian Record Committee as printed on pages [462-63](#). The report was handed in by G.C. Brett, Convener. On motion of T.G. Vais, duly seconded, the report was received and its recommendations considered seriatim.

**Recommendation 1** (p. [463](#)) was moved by T.G. Vais, duly seconded. Adopted.

**Recommendation 2** (p. [463](#)) was moved by T.G. Vais, duly seconded. Adopted.

**Recommendation 3** (p. [463](#)) was moved by T.G. Vais, duly seconded. Adopted.

### **Additional Recommendation**

Moved by T.G. Vais, duly seconded, that permission be granted for the Presbyterian Record to be incorporated as a non-profit corporation with the Record Committee acting as the Board of Directors.

E.F. Roberts moved, duly seconded, that the recommendation be referred to the Assembly Council for report to the next Assembly. Adopted.

### **Report as a Whole**

On motion of T.G. Vais, duly seconded, the report as amended was adopted.

### **COMMITTEE TO CONFER WITH THE MODERATOR**

The Moderator noted a request from R.D. Wilson that his name be removed from the Committee re Appeal No. 3, due to a conflict of interest. Through the Moderator, the Convener suggested that R.D. Wilson be replaced by R.J. McMillan and this was agreed to by the Assembly.

### **LIFE AND MISSION AGENCY COMMITTEE (cont'd from page 24)**

The Assembly called for the resumption of the report of the Life and Mission Agency Committee. M. Kelly, Convener of the Life and Mission Agency Committee, resumed the presentation of the report. The Assembly gave permission for H.G. Davis, General Secretary of the Life and Mission Agency, to give an overview of the Life and Mission Agency's work during the first period following restructuring.

M. Kelly resumed the presentation of the report.

**Recommendation 1** (p. 319) was adopted on motion of K.E. Jensen, duly seconded.

### **Recommendation 2** (p. 320)

M. Kelly spoke with gratitude about R.C. Garvin's past and present ministry. The Assembly gave permission for R.C. Garvin to address the Assembly. He reflected on the new and different initiatives which he saw during his seven years as Superintendent of Missions, British Columbia and Yukon, and latterly, Alberta.

Recommendation 2 was adopted on motion of K.E. Jensen, duly seconded.

**Recommendations 3 through 8** (pages 320-333) were adopted on motion of K.E. Jensen and J.S. Armstrong.

It was moved by A.M. Duncan and duly seconded, that staff be given permission to speak during the presentation of reports for which they have some responsibility. Adopted.

(cont'd on page 29)

### **NOTICE OF MOTION**

A.R.S. Jensen gave notice that he would move or cause to be moved at a future sederunt that a half hour be set aside at the fourth or fifth sederunt to discuss the concerns raised in the "conclusions from experience" section of the Live the Vision Report (p. 429-30).

(cont'd on page 30)

### **PRESENTATION OF AN HONOURARY DOCTOR OF DIVINITY DEGREE TO VERA CHIRWA BY KNOX COLLEGE**

Professor Robert Mathewson escorted Mrs. Vera Chirwa to the podium, where she was welcomed by the Principal of Knox College, Dr. Art Van Seters. Dr. Van Seters invited Dr. Iain Nichol to read the citation.

Dr. Nichol observed that the awarding of this honorary degree was symbolic in four ways. Firstly, it is a significant event at the Mid-Decade point of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society. Secondly, the College is

pleased to fulfil this request from Presbyterian World Service and Development. As well, it marks the 150th Anniversary of Knox College. Lastly, it is the first time that an honorary degree has been awarded during the General Assembly.

In the citation, Dr. Nichol outlined the long and bitter struggle for human rights in Malawi, the years of exile, and of the forcible abduction to Malawi to face charges of treason with her husband. He spoke of Vera's spirit and faith during her twelve years of imprisonment.

With the authority of the Senate of Knox College, Dr. Van Seters conferred upon Vera Chirwa the degree of Doctor of Divinity, Honoris Causa.

### **ECUMENICAL VISITORS** (cont'd from page [25](#))

The Moderator warmly welcomed Dr. Vera Chirwa into the midst of the Church and to the General Assembly. He invited her to address the Assembly.

Dr. Chirwa spoke of her faith which was strengthened by her years of imprisonment, when angels sang and danced with her in prison. During these years, separated from her husband, Vera Chirwa studied the Bible and was sustained.

At the present time, Dr. Chirwa is working on an organization to strengthen the rights of women and children.

(cont'd on page [35](#))

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on the eighth day of June, nineteen hundred ninety-four, at nine thirty o'clock in the morning, and the sederunt closed with the benediction by the Moderator.

### **FOURTH SEDERUNT**

At the Athletic Complex, University of Toronto, Ontario, on Wednesday, June eighth, one thousand nine hundred ninety-four, at nine thirty in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

### **REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [23](#))

The Assembly called for the report of the Committee on Business which was given in and read by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

P. Montgomery moved, duly seconded, that the agenda on the overheads be the agenda for the fourth sederunt. Adopted.

P. Montgomery moved, duly seconded, that the Committee on Theological Education be granted permission to circulate a supplementary report. Adopted.

P. Montgomery moved, duly seconded, that the Committee on Church Doctrine be allowed to distribute a supplementary report. Adopted.

(cont'd on page [32](#))

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from page [24](#))

The Assembly called for the report of the Committee on Roll and Leave to Withdraw which was handed in by the Convener, R.G. Hutchinson. The Convener moved, duly seconded, that the report be received and considered. Adopted.

R.G. Hutchinson moved, duly seconded, that L.N. Wannamaker be given permission to withdraw after the sixth sederunt for personal reasons. Adopted.

R.G. Hutchinson moved, duly seconded, that A.D. Elliott be given permission to be absent from the fifth sederunt for personal reasons. Adopted.

(cont'd on page [32](#))

**LIFE AND MISSION AGENCY COMMITTEE** (cont'd from page [27](#))

Discussion resumed on the Report of the Life and Mission Agency Committee.

**Recommendations 9 through 13** (p. [334](#)-43) were adopted.

**Recommendation 14** (p. [347](#)) was defeated.

**Recommendation 15** (p. [347](#)) was withdrawn.

**Recommendation 16** (p. [358](#))

D.A. Young, duly seconded, moved in amendment that the words "as a beginning to further study", be inserted after the word "adopted" and that the word "present" be added after the word "in". The amendment carried.

Recommendation 16 then read:

That the statement on euthanasia be adopted as a beginning to further study and referred to presbyteries and sessions in present pastoral care.

Recommendation 16 was adopted as amended.

**Recommendation 17** (p. [364](#)) was adopted.

**Recommendation 18** (p. [377](#))

J.T. McVeigh moved, duly seconded, that the words "and apology" be added after the word "confession".

Motion to Refer

A.D. McGillivray moved, duly seconded, that Recommendation 18 be referred to the Assembly Council to obtain a legal opinion and a cost analysis.

The motion to refer was defeated.

The amendment was defeated.

R.T. Hall moved an amendment, duly seconded, that the words "without prejudice" be added at the end of the recommendation. The amendment was defeated.

Recommendation 18 was adopted.

A.D. McGillivray asked that his dissent be recorded and submitted reasons in writing.

I dissent from the action of Assembly, in regard to Recommendation 18, as amended, of the Life and Mission Report, for the reason that it makes The Presbyterian Church in Canada legally liable for unspecified damages and because it makes each worker in the Church connected with any work of the Church with the native peoples in Canada, jointly, severally and individually liable for future and as yet unspecified liability.

A. D. McGillivray

G.W. Beals handed in his dissent.

I dissent from the adoption of Recommendation 18, Life and Mission Agency Report, on the basis that one generation cannot confess or apologize for the sins, failures, behaviour, mindset of another generation.

G.W. Beals

**Recommendation 19** (p. [377](#)) was adopted.

**Recommendation 20** (p. [377](#)) was adopted.

(cont'd on page [32](#))

## **NOTICE OF MOTION** (cont'd from page [27](#))

A.R.S. Jensen moved that a half hour be set aside at the fourth or fifth sederunt to discuss the concerns raised in the "Conclusions from Experience" section of the Live the Vision report. Notice of motion on this matter was given at the previous sederunt. Adopted.

K.S. Bach, Convener of the Business Committee, told the Assembly that the Business Committee had allocated a half hour in the ordering of the business for the fourth sederunt.  
(cont'd on page [42](#))

H. Athanasiadis moved, duly seconded, that the report of the Live the Vision Campaign be received prior to the discussion time allotted on its implications. Adopted.

### **LIVE THE VISION**

The Assembly called for the report of the Live the Vision Steering Committee which, as printed on pages [427](#)-30, was handed in by the Convener, T. Norwood. On motion of J.G. Robertson, duly seconded, the report of the Live the Vision Committee was received and considered.

T. Norwood acknowledged the contribution of Hugh Lloyd, who has volunteered full-time to the Campaign, and to Jean Cook, who provided office support. As well, T. Norwood paid tribute to the Campaign Director, H.E. Waite, and invited him to address the Assembly.

The Moderator thanked H.E. Waite for his firm leadership, for the energy which has put into this venture and for the honest analysis which he shared with the Assembly and with the whole Church. The Moderator also thanked T. Norwood for his contribution.

R.D. Wilson indicated his desire to speak to the report at a later sederunt.  
(cont'd on page [42](#))

### **CHANGE IN DOCKET**

The Convener of the Committee on Business asked that item seven on the docket Report of the Women's Missionary Society, (WD) be postponed and that the Assembly deal with the continuation of the report of the Committee on Church Doctrine.

## **COMMITTEE ON CHURCH DOCTRINE** (cont'd from page [26](#))

Discussion resumed on the report of the Committee on Church Doctrine. The Assembly considered the supplementary report of the Committee and Recommendation 9, contained in it.

J.T. Hurd moved, duly seconded, that Recommendation 9 be tabled until Recommendation 7 has been dealt with. Adopted.

Discussion resumed on Recommendation 7.

J.T. Hurd moved, duly seconded, that the following wording be substituted for Recommendation 7 as printed:

That the 120th General Assembly adopt the foregoing statement on human sexuality, and that this be the response of the General Assembly to the prayers of Overtures Nos. 22, 1987 and No. 9, 1989.

J.H.H. Morris moved, duly seconded, that Young Adult Observers and Student Representatives be permitted to speak during consideration of Recommendation 7 of the Committee on Church Doctrine. Adopted.  
(cont'd on page [48](#))

## PENSION BOARD

The Assembly called for the report of the Pension Board, which, as printed on pages [441](#)-42, was handed in by K. Mader, Convener.

**Recommendation 1** (p. [442](#)) was adopted on motion of J.J.H. Morris, duly seconded.

### **Report as a Whole**

The report as a whole was adopted.

## PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation which, as printed on pages [450](#)-51, was handed in by T. Thompson in place of the Convener, Senator R. Stanbury.

On motion of J. Reid, duly seconded, it was agreed that the report be received and its recommendations considered seriatum.

**Recommendations 1 through 4** (p. [450](#)-51) were adopted on motion of J. Reid, duly seconded.

### **Report as a Whole**

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

## HISTORY COMMITTEE

The Assembly called for the report of the History Committee which, as printed on pages [294](#)-97, was handed in by the Convener, J.A. Johnston.

**Recommendation 1** (p. [297](#)) was adopted on motion of G.C. Dalzell, duly seconded.

D.G. Wilkinson, duly seconded, moved in terms of the notice of motion given at the first sederunt, that the Assembly reconsider the membership of the Committee on History. Adopted.

**Recommendation 2** (p. [297](#)) was adopted.

### **Report as a Whole**

The report as a whole was adopted.

## WOMEN'S MISSIONARY SOCIETY, WD

The Assembly called for the report of the Women's Missionary Society (WD) which, as printed on pages [572](#)-76, was handed in by K. Cowper, President.

**Recommendation 1** (p. [574](#)) was adopted on motion of B.J. Woodruff, duly seconded.

**Recommendation 2** (p. [575](#)) was moved by B.J. Woodruff and duly seconded.

### **Motion to Defer**

R.C. Garvin moved, duly seconded, that Recommendation No. 2 be deferred until the Special Committee on Overtures on the subject reports. Adopted.

**Recommendation 3** (p. [575](#))

D.G. Wilkinson moved, duly seconded, in terms of the notice of motion given at the first sederunt, that the Assembly reconsider the membership of the Assembly Council. Adopted.

Recommendation 3 was adopted.

(cont'd on page [82](#))

**LIFE AND MISSION AGENCY** (cont'd from page [29](#))

**Recommendations 21 through 24** (p. [378-83](#)) were adopted.

**Recommendation 25** (p. [385](#))

J.J.H. Morris, duly seconded, moved in amendment that the words "and students under the care of presbyteries who are preparing for ministry" be added at the end of the recommendation. Adopted.

R.M. Shaw moved, duly seconded, moved in amendment that following the words "by church leaders" the words " and that students and professional church leaders entering The Presbyterian Church in Canada subsequent to June 1996 be required to attend or demonstrate the same within three years of entering" be added.

(cont'd on page [44](#))

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on the eighth day of June, nineteen hundred ninety-four, at two o'clock in the afternoon, and the sederunt closed with the benediction by the Moderator.

**FIFTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, on Wednesday, June eighth, one thousand nine hundred ninety-four, at two-thirty o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator invited his chaplain, J.A. Sitler, to lead in prayer. The Moderator then constituted the Assembly.

**LETTER FROM THE EVANGELICAL CHURCH OF CZECH BRETHERN**

At the request of the Moderator, the Principal Clerk read a letter of greeting from the Moderator of the Evangelical Church of Czech Brethren.

**REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [28](#))

The Assembly called for the report of the Committee on Business which was given in by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, it was agreed that the report be received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the order of business on the overheads be the order of business for the fifth sederunt.

(cont'd on page [39](#))

**COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from page [29](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was given in and read by R.G. Hutchinson, the Convener. On motion of R.G. Hutchinson, duly seconded, it was agreed that the report be received and its recommendation considered.

R.G. Hutchinson moved, duly seconded, that T.R. Purvis be given leave to be absent from the sixth and seventh sederunts to conduct a funeral in his congregation. Adopted.

(cont'd on page [50](#))

**NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE**

The Assembly Council called for the report of the Appointors of the Honourable Norman M. Paterson Fund for Ministerial Assistance, which was presented by A.W. Currie, Convener. On motion of J.J.H. Morris, duly seconded, the report was received and its recommendations considered seriatim.

The Fund for Ministerial Assistance was established by an anonymous donor through the gift of one million dollars to The Presbyterian Church in Canada under an original Indenture dated February 8, 1951. Following the death of the donor in 1983, 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 wife, Eleanor, maintained a life-long interest in the Ministry of our Church which they described as "the mostly highly educated and the most poorly paid profession". They were particularly concerned for married ministers with young children. Since that time, the Fund has been administered by Appointors who are governed by the strict terms of the original Indenture.

In order to be eligible, family income must be less than five thousand dollars above minimum stipend. During the past year, all eligible ministers have received \$350 per annum, and all eligible children have received \$400 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, 1993, through December 31, 1993, a total of 68 ministers and 138 children were eligible to receive quarterly gifts from the Fund for a total of \$115,689.50. Also, a Christmas gift was sent to 12 ministers on the disabled list for a total of \$3,600. A total of \$8,000 was transferred to the Committee on Benevolences to help cover payment to single parents and 10 ministers who are receiving \$125 per month for a year.

From time to time additional contributions are added to the Fund, and in July of last year the Fund received a further generous gift of \$50,000 from The Senator Norman M. Paterson Foundation. However, with the present decline in interest rates on investments, the Appointors have found it necessary to reduce the gift for ministers to \$300 per annum and for children to \$350 per annum. The amount of the Christmas gift will be determined by the Appointors at their next meeting in November.

The following are typical expressions of gratitude for the Fund:

"How can we ever thank you enough for such a generous gift? I opened the envelope and my mouth dropped at your generosity. We have been considering travelling to visit family. Our children rarely see their grandparents, aunts, uncles and cousins. Keeping in touch with our families, however, has been surpassing our financial capabilities lately. We are in a remote location, five hundred miles from the nearest city, and I was despairing at the prospect of visiting home next year. But your gift will certainly enable us to make the trip in the Spring of '94. Again, on behalf of my wife and two children, thank you so much."

"With three young children and a dramatic rise in the cost of living that we did not expect, ... we are for the first time experiencing financial stress. The generous gift from the Fund for Ministerial Assistance has come at such helpful time. We live a simple, frugal life, but this assistance alleviates significant stress in meeting bills and making mortgage payments. The kindness and generosity of others as we minister together is thankfully received."

"On behalf of my family, please allow me to offer our heartfelt thanks for the generous support we received this past year from the Fund for Ministerial Assistance. I need not tell you that minimum stipend does not go that far, especially since my wife ... has chosen to stay at home until our two children are at least of school age. The assistance that we received this past year, and especially at Christmas, certainly went a long way towards allowing us to purchase much needed items. Again, thank you and God bless!"

"I am glad to take this opportunity to express my deep appreciation for the gifts received from the Fund for Ministerial Assistance in 1993. The gifts received throughout the year not only helped to defray the usual expenses such as children's clothes and shoes and the like, they also make the 'special treats' possible; things like our one week trip to the beach every summer. Perhaps one particular incident may illustrate how special and meaningful the gifts are. It was not the easiest time for us financially in the Fall. The car needed repairing again, two of the children needed clothes for school and the girls wanted to take swimming lessons. On a bleak, rainy day my wife and I were on our way out to do some Christmas shopping for the family and our moods reflected the weather. Then, just as we

stepped out the door the postman arrived and delivered the Christmas assistance gift; we cannot begin to tell you how special it was and what it meant to us. Would you please express the appreciation of both myself and my family to the family of the donor? The gifts are a God-send and we don't know what we would do without them."

The Appointors are most grateful to Mrs. Mary Taylor, Administrator, Canada Ministries, who handles the processing of all applications to the Fund and the sending out of the gifts, for collating all the letters of appreciation and forwarding them to the Paterson family; Also, we express our gratitude to Donald A. Taylor Comptroller, for his careful reporting on the financial status of the Fund; to the Rev. J. P. Ian Morrison, Associate Secretary, Canada Ministries, who, in addition to all the other duties that fall to his office, serves as the Secretary of the Appointors; and to the clerks of the Presbyteries who make sure that the annual application forms are given to those who may be eligible to receive gifts from the Fund.

Finally, the Appointors are grateful for the privilege which is ours of being able to offer some assistance and encouragement to our Church's ministers and their families who are most in need.

### **Recommendation 1**

That this General Assembly express the grateful appreciation of The Presbyterian Church in Canada to the Senator Norman M. Paterson Foundation for the generous gift of \$50,000 which was added to the Fund in July 1993.

Recommendation 1 was adopted on motion of J.J.H. Morris, duly seconded.

### **Recommendation 2**

That the continuing need for new infusions of capital into the Fund to offset the decline in interest rates and to maintain the gifts at the present level be kept before sessions and the Church at large.

Recommendation 2 was adopted on motion of J.J.H. Morris, duly seconded.

### **Recommendation 3**

That this report be received as information and printed in the Minutes of this General Assembly.

Recommendation 3 was adopted on motion of J.J.H. Morris, duly seconded.

### **Report as a Whole**

The report as a whole was adopted.

## **ASSEMBLY COUNCIL**

The Assembly called for the report of the Assembly Council, which, as printed on pages [200-244](#), was handed in by A.M. McPherson, Convener.

A.M. McPherson began by paying tribute to the executive and support staff of the Assembly Office.

**Recommendation 1** (p. [201](#)) was adopted on motion of A.M. Duncan, duly seconded. The Moderator called Grant Jones to come forward and expressed the appreciation of the Church for his years of service as Treasurer.

**Recommendation 6** (p. [212](#)) was adopted on motion of A.M. Duncan, duly seconded. A.M. McPherson invited the newly elected Treasurer, Russell E. McKay to come forward. Mr. McKay was introduced to the Assembly.

The Convener then called on Dr. Heather Johnston to address the Assembly about the Canadian Christian Festival IV, scheduled to take place in Hamilton from June 23 - 26, 1994 on the theme "Sharing The Joy", based on John 15.

**Recommendations 29 through 31** (p. [242](#)) were adopted on motion of A.M. Duncan, duly seconded.

**Amended Recommendation 32** (p. [242](#))

In reference to Recommendation 32, the Convener noted that the Assembly Council has added the words "and Recommendation 14 of the Service Agency" after the word "communication".

J.T. Hurd rose on a point of order to note that the report of the Service Agency Committee had not yet been received by the Assembly.

The Convener agreed to add the words "when the report of that Agency has been received by the General Assembly" to the amended recommendation.

The Assembly agreed to accept amended Recommendation 32.

J.K. MacLeod moved, duly seconded, that the recommendation be referred to the Assembly Council with power to issue. Defeated.

Recommendation 32 was adopted.

**Recommendation 2** (p. [210](#)) was moved by A.M. Duncan, duly seconded.  
(cont'd on page [47](#))

**ECUMENICAL VISITOR** (cont'd from page [28](#))

The Principal Clerk introduced the Rev. Alyson Barnett-Cowan from The Anglican Church of Canada. The Moderator invited her to address the Assembly and at its conclusion, presented her with mementos of her visit to the Assembly.  
(cont'd on page [40](#))

**SERVICE AGENCY**

The Assembly called for the report of the Service Agency Committee, which, as printed on pages [465-85](#), was handed in by the Convener, G.A. Beaton. G.G. Hastings moved, duly seconded, that the report be received and its recommendations considered seriatim.

**Amendment**

J.T. Hurd moved in amendment, duly seconded, that the words "except the Summary Statement of the use of the Health & Dental Plan during 1993" be added after the word "report." Adopted.

The motion to receive and consider the report was adopted as amended.

**Motion to Refer**

E.F. Roberts moved, duly seconded, that Recommendations No. 13 and No. 14 be referred to a Special Committee to be appointed as per Assembly Council Recommendation 32. Adopted.

**Recommendation 1** (p. [465](#)) was moved by G.G. Hastings, duly seconded.

L.R. Reid moved in amendment, duly seconded, that those on a basic stipend and up to and including the fifth increment receive the Canadian cost of living index increase and that there be no increase after the fifth increment as of January 1, 1995.

D.A. Young moved in amendment to the amendment, duly seconded, that there be a 1.5% increase to the minimum stipends and allowances schedule on January 1, 1995.

The amendment to the amendment was adopted.

The amendment as amended was defeated.

Recommendation 1 was adopted.

**Recommendation 2** (p. [466](#)) was adopted on motion of G.G. Hastings, duly seconded.  
(cont'd on page [68](#))

## NOTICE OF MOTION

B.A. Miles gave notice that at a future sederunt he would move or cause to be moved that congregations other than aid-receiving and with clergy on basic stipend be informed of the action of the Assembly re: the stipend freeze and that this be the guideline for establishing stipends for 1995.

### INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which, as printed on pages [298-314](#), was handed in by H. Lane, Convener.

B.J. Woodruff moved, duly seconded, that the report be received and its recommendations considered seriatim. Adopted.

B.J. Woodruff moved, duly seconded, that the staff and members of the International Affairs Committee be allowed to speak during the presentation of the report. Adopted.

#### **Recommendation No. 1** (p. [302](#))

The Convener asked that Recommendation No. 1 be revised and the Assembly gave permission for the recommendation to be revised as follows:

That the Government of Canada be urged to support international commodity agreements which seek to stabilize prices and support development efforts, such as the International Sugar Organization.

Recommendation 1 was moved by B.J. Woodruff, duly seconded.

Recommendation 1 was defeated.

#### **Recommendation 2** (p. [303](#)) was moved by B.J. Woodruff, duly seconded.

Recommendation 2 was adopted.

#### **Recommendation 3** (p. [303](#))

The Convener sought permission to delete the words "and weaker" from the recommendation and the Assembly agreed to this change.

Recommendation 3 was moved by B.J. Woodruff, duly seconded.

Recommendation 3 then read:

That the Government of Canada be urged to seek international support for the review of trade agreements to take into account the needs of smaller less developed countries.

Recommendation 3 as revised was adopted.

#### **Recommendation 4** (p. [304](#))

The Convener sought permission to add the words "continue to" after the words "requested to" in line 1 and the Assembly agreed to this change.

Recommendation 4 was moved by B.J. Woodruff, duly seconded.

Recommendation 4 then read:

That the Government of Canada be requested to continue to press for changes in the articles of the international financial institutions (IMF and World Bank) to allow for cancellation or rescheduling of debts owed by countries of the South.

Recommendation 4 as revised was adopted.

#### **Recommendation 5** (p. [304](#))

The Committee sought permission to withdraw the recommendation. Assembly gave its consent.

**New Recommendation 5** was moved by B.J. Woodruff, duly seconded.

Recommendation 5 then read:

That the Government of Canada be urged to seek to change the "annex" to the North American Free Trade Agreement which prevents Canada and Mexico from co-operating in an International Coffee Agreement.

The Assembly agreed to allow Young Adult Representatives to address the Court.

New Recommendation 5 was adopted.

**Recommendation 6** (p. [305](#)) was moved by B.J. Woodruff, duly seconded.

Recommendation 6 was adopted.

**Recommendation 7** (p. [305](#))

The Convener sought the permission of the Assembly to revise the recommendation, which was granted.

The recommendation then read:

That the Government of Canada be requested to urge international financial institutions to supplement the criteria currently used in determining eligibility for international credit with new criteria more consistent with the values of social justice, respect for human rights and democratic participation.

Recommendation 7 was moved by B.J. Woodruff, duly seconded.

Recommendation 7 as revised was adopted.

**Recommendation 8** (p. [305](#))

The Convener sought the permission of the Assembly to revise the recommendation, which was granted.

Recommendation 8 then read:

That the Government of Canada continue to review Canada's participation in international financial institutions and the impact of their policies on the poorest people and on the environment.

Recommendation 8 was moved by B.J. Woodruff, duly seconded.

Recommendation 8 as revised was adopted.

**Recommendation 9** (p. [306](#)) was moved by B.J. Woodruff, duly seconded.

Recommendation 9 was adopted.

**Recommendation 10** (p. [306](#))

The Convener sought the permission of the Assembly to revise the recommendation, which was granted.

Recommendation 10 then read:

That the Government of Canada be urged to increase support for research and development in alternative sources of energy, and to facilitate the transfer of non-polluting technologies to low income countries.

Recommendation 10 was moved by B.J. Woodruff, duly seconded.

Recommendation 10 as revised was adopted.

**Recommendations 11 and 12** (p. [309](#)) were adopted on motion of B.J. Woodruff, duly seconded.

**Recommendation 13** (p. [310](#)) was moved by B.J. Woodruff, duly seconded.

K.J.F. Farris moved, duly seconded, that the word "unreasonably" be inserted following the word "limited". Adopted.

Recommendation 13 then read:

That this General Assembly re-affirm the recommendation of the 115th General Assembly (1989) that concern be communicated to the Federal government that the sharing of scientific discoveries of all research groups in areas of genetic engineering not be limited unreasonably for commercial reasons.

Recommendation 13 as amended was adopted.

**Recommendation 14** (p. [310](#))

The Convener sought the permission of the Assembly to reword Recommendation 14, which was granted, adding "implementation of" between "prior to" and "the Article of the". "In four years time" was deleted.

Recommendation 14 then read:

That the Canadian government be urged to halt all Canadian patenting of biological life forms, and, prior to implementation of the Article of the Uruguay Round Agreement on Trade Related aspects of Intellectual Property Rights (TRIPS), convene a public inquiry into unresolved issues surrounding the patenting of life forms.

Recommendation 14 was moved by B.J. Woodruff, duly seconded.

(cont'd on page [67](#))

### **MODERATOR NAMES COMMITTEES**

The Moderator named the following committee.

Committee to deal with Recommendation 32 of the Assembly Council: (p. [242](#))

R.W. Cruickshank (Convener), M. Johnston, B.J. Fraser, A.M. Van Duyvendyk, G.B. Jay.

### **NOTICE OF MOTION**

J.H. McIntosh gave notice that at a future sederunt he would move or cause to be moved an additional recommendation to the actions following and furthering "Our Confession" (p. [376-77](#)), as follows:

That The Presbyterian Church in Canada commit its resources to a concerted engagement in the healing/reconciliation processes currently in progress with the elders and people of Canada's first nation peoples for five years, setting aside up to five hundred thousand dollars (\$500,000) for disbursement at the direction of the Assembly Council toward the healing of personal and communal suffering, and to the enablement of family and cultural restitution of dignity and new partnerships as the aboriginal people shall choose.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on the ninth day of June nineteen hundred and ninety-four, at nine thirty o'clock in the morning, and the sederunt closed with the benediction by the Moderator.

### **SIXTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, on Thursday, June ninth, one thousand nine hundred ninety-four, at nine thirty o'clock in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

## REPORT OF THE COMMITTEE ON BUSINESS (cont'd from page 32)

The Assembly called for the report of the Committee on Business which was given in by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the agenda on the overheads be the agenda for the sixth sederunt.

On motion of P. Montgomery, duly seconded, it was agreed that permission be granted to the Committee to Nominat to distribute reports after the morning sederunt.

(cont'd on page 46)

### PRAYER

The Moderator announced the death of Elizabeth Kennedy of Montreal, who was to have been a commissioner to the General Assembly and led the Assembly in a prayer of thanksgiving for her life and contribution to The Presbyterian Church in Canada.

## SPECIAL COMMITTEE TO REVIEW APPEAL NO. 3 (cont'd from page 26)

The Assembly called for the report of the Special Committee to Review Appeal No. 3, which was handed in by the Convener, L.N. Wannamaker. She moved, duly seconded, that the report be received and considered. Adopted.

L.N. Wannamaker, duly seconded, moved that the appeal be received. Adopted.

On motion of L.N. Wannamaker, duly seconded, it was agreed that a Commission be established under the authority of section 290 of the Book of Forms, with all the power of General Assembly within its terms of reference:

1. That the Commission have the authority to deal with all matters relating to the Appeal of the Rev. C. McFarlane against the decision and action of the Presbytery of Superior.
2. That the Commission have the authority to call for any minutes or other documents it may deem relevant.
3. That the Commission have the authority to cite representatives of the Presbytery of Superior, the Rev. C. McFarlane, and any other individual it may deem helpful.
4. The proceedings of the Commission will be consistent with the law of the Church and procedural fairness.
5. The Commission will meet as soon as possible, and on completion of its review will bring this matter to a conclusion such as will promote the peace and welfare of all parties concerned.

### Report as a Whole

The report as a whole was adopted on motion of L.N. Wannamaker, duly seconded.

(cont'd on page 86)

### CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which, as printed on pages 274-82, was handed in by T. Plomp, Deputy Clerk.

It was moved by C.E. McPherson, duly seconded, that the report be received and considered. Adopted.

**Recommendation 1** (p. 275) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendation 2** (p. 276) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendations 3 through 5** (p. [277-78](#))

C.E. McPherson moved, duly seconded, that Recommendations 3 through 5 be referred back to the Clerks for report to the 121st General Assembly. Adopted.

**Recommendation 6** (p. [278](#)) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendation 7** (p. [279](#)) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendation 8** (p. [279](#)) was moved by C.E. McPherson and duly seconded.

J. Weir rose to ask whether a reply could be given to Overture No. 9, 1994 in the light of Recommendation 8. The Clerks then sought permission to defer Recommendation 8 to a later sederunt, so that the Clerks could consider Overture No. 9, 1994. Permission was granted by the Assembly.

**Recommendation 9** (p. [280](#)) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendation 10** (p. [280](#)) was adopted on motion of C.E. McPherson, duly seconded.

**Recommendation 11** (p. [282](#))

The recommendation was moved by C.E. McPherson, duly seconded.

K.J. Farris moved, duly seconded, that Recommendation 11 of the Report of the Clerks of Assembly be amended by deleting six words beginning "violations" and ending "vows", and substituting "misconduct".

**Motion to Defer**

R. Shaw moved, duly seconded, that Recommendation 11 and the amendment be referred back to the Clerks of Assembly until Part C, a restoration process, is in place. Defeated.

E.F. Roberts moved an amendment to the amendment, duly seconded, that all words following "Agency" be deleted and replaced with "decisions of presbyteries which have resulted in disciplinary action". Adopted.

The wording of the amendment thus became that proposed by E.F. Roberts. The amendment was adopted.

Recommendation 11 was adopted as amended.

**Recommendation 12** (p. [282](#)) was adopted on motion of C.E. McPherson and duly seconded.

(cont'd on page [82](#))

**ECUMENICAL VISITORS** (cont'd from page [35](#))

J.P. Morrison introduced Chief Eli Mandamin of the Shoal Lake nation and former resident of Cecilia Jeffrey Residential School. The Moderator invited him to address the Assembly.

R. Shaw moved, duly seconded, that the address of Chief Eli Mandamin be spread in the Minutes of the 120th General Assembly. Adopted. (cont'd on page [47](#))

**Chief Eli Mandamin's Address**

I would like to extend our greetings to the Assembly on behalf of my Council and Nation. I am pleased to have been invited to speak here today, and for our delegation to be a part of this important Assembly.

Today is a significant day, for it is the first day of a new relationship. Almost a century ago, representatives of your Church came to our territory. At that historic meeting our leaders expressed their desire that their children receive training and education. You promised a school. For several years the promise remained unfulfilled and your missionary reported the following to his superiors. His words were, and I quote:

"[The school] should be built next summer without fail". ... It was promised by professor Hart on behalf of the Church. If this is deferred any longer than next summer they will lose confidence in us and have no further use for us ... If that happens, it will be simply useless to try to hold services or do mission work amongst them, our mission would be killed by ourselves. No doubt you know the Indian well enough, to know we must keep our promises with him or we need not go near him."

Our need, and our right under treaty, was to ensure that our children would have the opportunity to learn the new skills that would be needed in a changing world. Our leaders knew this and expressed this need to your representatives. Your people led us to understand that they would help in meeting that need.

Unfortunately, your representatives were not entirely truthful about their intentions. Their intent to provide a school was to serve their purposes, not ours. Their goal, which was recorded, but not revealed to us, was to "Civilize and christianize the heathens and pagans."

To do this, you used our care and concern for our most precious possession, our children, and turned our care and our hopes for the future into a process that would attempt to destroy our very foundations as a people.

In 1902, we signed an agreement that described the terms of our trust in you. That agreement made it clear that our intent was for our children to gain skills in an environment of spiritual and cultural respect. We trusted in you and you betrayed that trust. Now we all must live with the consequences of the past.

But, as I said, today is a significant day, for it is the first day that we might face each other honestly and openly. One hundred years ago, "After mature deliberation" the Government of Canada and the churches devised and implemented a policy of removing our children from us and placing them in Residential Schools.

Yesterday, "After mature deliberation" you acknowledged that this policy was wrong and you recognized that lives have been deeply scarred. You have made a commitment to a new future. It is my understanding that the deliberation was not always an entirely easy one. It concerns us that some among you might be looking to the legal profession for moral guidance. My experience with that profession is that, too often, justice and the law are not synonymous.

What is at issue here is not a matter that law and courts can provide an adequate answer for. The issues we have to address were caused by the actions and attitudes of humans. The hurts these actions and attitudes caused must be healed by humans working together in a manner that eliminates the old actions and attitudes.

I can assure those who might be concerned, that our Nation seeks a new relationship. An adversarial approach would be a perpetuation of the old. Our open intent is to facilitate healing for all who were involved. We must do this together, as partners, not as adversaries.

Yesterday's decision was only the first step. I think that we now have a shared objective. Together we must define the depth and the breadth of the scars. This will not be easy. This must be done in a caring and supportive environment. To do otherwise might cause even further damage. We know that our tradition provides the circle in which this can happen. We have proposed that you support us in this critical work.

Together, we must find ways to rebuild respect ... respect for self, respect for tradition, respect for each other. We know that our elders can guide us in this and we have expressed our intention to follow this path. We need your support in this as well.

After almost one hundred years, we are about to start a difficult journey. There will be obstacles, and there will be costs. The enormity of the task is daunting. The results will take time and all our resources have limitations.

Today we have the opportunity to begin what others have been examining and debating for going on four years. As a Christian denomination you have taken a step that can lead to the development of a model that all others who are wrestling with this problem can learn from.

Together we need to approach the other parties, the federal and provincial governments who also have a share of responsibility for assisting in the healing. Neither of these governments have adopted any policies or direction for addressing this critical issue. Together, we can guide them in the development of such direction.

Recalling what Rev. McKittrick said nearly a century ago, "... They will lose confidence in us and have no further use for us ..." We are a patient people, our teachings encourage us to look for the opportunity that makes healing and balance possible. We have not lost confidence that human goodness would re-emerge. There were times of agitation when it seemed that you worked against yourselves, but we stand ready to try once again to develop a relationship founded on trust, justice and peace.

We look forward to working with Ian Morrison, Ray Hodgson and all other Presbyterians who wish to assist in this effort.

On behalf of my Nation I wish to extend an invitation to your Moderator, The Rev. G. Vais, to come to our territory to meet with our elders and people. At that time we will invite the Chiefs and Councils of the Signatory Nations, and those Nations who had children who attended Cecelia Jeffrey to be a part of this gathering.

I also want to say that I do not forget our people, and the people from other Nations who attended Birdle Training School. While Cecelia Jeffrey School is a priority to my Nation, I promise that we will not turn away from providing assistance to this equally critical issue.

It is my sincere desire that one year from today we have the opportunity to provide your Assembly with a report and update on the work we have achieved.

Thank you for this time and opportunity.

The Moderator invited the delegation which accompanied Chief Mandamin to come to the podium, and he read the last two paragraphs of the Confession adopted by Assembly. (p. [377](#)).

Chief Mandamin and his delegation were embraced by the Moderator and the Clerks, after which the Moderator presented Chief Mandamin with gifts.

### **LIVE THE VISION DISCUSSION** (cont'd from page [30](#))

An open discussion was held.

#### **Motion**

P.D. Coutts moved the following motion, duly seconded.

That a Special Committee be established to listen to members of The Presbyterian Church in Canada, and to seek a consensus view of the priorities of the Church to help determine our objectives and strategies for our future. The terms of reference of the Committee to include the following:

1. That the Committee have twelve sitting members and have power to add members by correspondence to achieve regional representation.
2. That the Convener of the Committee be an elder or lay person of The Presbyterian Church in Canada.
3. That at least half of the membership be elders or lay persons.
4. That one member of the Committee be a staff person from our national offices.
5. That the Committee consider the assessments of the state of our Church found in the reports of Live the Vision and the Life and Mission Agency.

6. That they foster regional forums and other appropriate means to listen to the concerns and priorities for our national structure and activity.
7. That the Committee conduct its business without national funding.
8. That the Committee report its findings to the 121st General Assembly.

### **Motion to Change the Order of Business**

H.A. Taylor moved, duly seconded, that the order of business be changed to extend the Live the Vision discussion for a further half hour, limiting individual debate to two minutes. The Moderator informed the court that the motion would require unanimous consent. There were several negative votes and the motion was defeated.

The vote was taken on the P.D. Coutts motion. The motion was adopted.

On motion of J.G. Robertson, duly seconded, the report of The Live the Vision Committee was adopted.

## **COMMITTEE ON THEOLOGICAL EDUCATION**

The Assembly called for the report of the Committee on Theological Education, which, as printed on pages [507](#)-24, was handed in by M.E. Manson, Convener, who moved, duly seconded that the report be received and considered. Adopted.

D.G. Wilkinson moved the following motion, notice of which was given at the first sederunt, that the Assembly consider that the by-laws of Knox College be changed in terms of Recommendations 1 and 2. The motion was duly seconded and was adopted.

**Recommendations 1 and 2** (p. [512](#)) were adopted on motion of M.E. Manson, duly seconded.

The Convener pointed out that two recommendations numbered 3 appeared in the second supplementary report of the Committee and renumbered the recommendations 3 and 4.

### **Recommendation 3** (p. [512](#))

M.E. Manson moved Recommendation 3, duly seconded. Adopted.

D. Lennox requested that the vote be recorded.

For: 87 Against: 76

### **Recommendation 4** (p. [512](#))

M.E. Manson moved Recommendation 4, duly seconded.

M.B. McCutcheon moved in amendment, duly seconded, that the words after "petition" be replaced by "be granted - namely that the General Assembly order that the statue of Margaret Wilson be restored 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 Reformed tradition from which our Church has evolved. This would be 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 Assembly on Friday."

The amendment was adopted.

### **Report as a Whole**

On motion of M.E. Manson, duly seconded, the report was adopted as amended.

## **LIFE AND MISSION AGENCY, COMMITTEE ON EDUCATION AND RECEPTION** (cont'd from page [24](#))

The Moderator called for the report of the Committee and noted that the Convener was not in the court. J.S. Armstrong asked that discussion on the report of the Committee on Education and Reception be delayed until the arrival of the Convener. Agreed.

(cont'd on page [72](#))

**LIFE AND MISSION AGENCY COMMITTEE** (cont'd from page [32](#))

Discussion resumed on the report of the Committee.

**Recommendation 25** (p. [385](#)) was moved by A.R.S. Jensen, duly seconded.

R. Shaw, whose amendment was on the floor when time elapsed for debate at the fourth sederunt, asked, with the concurrence of his seconder, that his motion be withdrawn. The Assembly agreed to this.

D.E. DeSilva moved, duly seconded, that Young Adult Representatives and Student Representatives be granted permission to speak on matters related to the Life and Mission Agency. Agreed.

B.R. Ross moved in amendment, duly seconded, that the words "and thereafter" be added after the phrase "by June, 1996". Adopted.

The amended text then read:

That, by June 1996, and thereafter every professional church leader and students 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.

Recommendation 25 was adopted as amended on motion of A.R.S. Jensen, duly seconded.

**Additional Motion**

T.C. Brownlee moved, duly seconded, that each presbytery draw up a list of counsellors within or nearby the presbytery, such counsellors having expertise in treating sexual abusers, and that this list be distributed to all professional church workers within the bounds. Adopted.

**Recommendation 26** (p. [386](#)) was adopted on motion of A.R.S. Jensen, duly seconded.

**Recommendation 27** (p. [388](#)) was adopted on motion of A.R.S. Jensen, duly seconded.

**Recommendation 28** (p. [389](#)) was adopted on motion of A.R.S. Jensen, duly seconded.

**Recommendation 29** (p. [389](#)) was moved by A.R.S. Jensen, duly seconded.

B.R. Ross moved in amendment, duly seconded, that following wording replace the printed version.

"That the prayer of Overture No. 26, 1992 be answered in terms of the preamble of this recommendation and that ministers, members of the order of diaconal ministries and congregations alike be called to guard at all times the integrity of the call process. The amendment was adopted. The recommendation as amended was adopted.

Pursuant to the notice of motion given in during the first sederunt, P. Montgomery moved, duly seconded, that the Assembly consider the constitution for the Council of the Order of Diaconal Ministries. Adopted.

**Recommendation 33** (p. [392](#))

Recommendation 33 was adopted on motion of A.R.S. Jensen, duly seconded.

**Recommendation 34** (p. [392](#)) was adopted on motion of A.R.S. Jensen, duly seconded.

G. Davis noted the presence of Armed Forces Chaplain, Capt. Robert Sparks.

**Recommendation 35** (p. [392](#)) was adopted on motion of A.R.S. Jensen, duly seconded.

Presbyterian World Service and Development

**Recommendation 36** (p. [399](#)) was adopted on motion of B.J. Woodruff, duly seconded.

**Recommendation 37** (p. [399](#)) was adopted on motion of B.J. Woodruff, duly seconded.

**Recommendation 38** (p. [399](#)) was adopted on motion of B.J. Woodruff, duly seconded.

**Recommendation 39** (p. [400](#)) was adopted on motion of B.J. Woodruff, duly seconded.

#### **Additional Motion**

The Convener sought permission of the Assembly to submit an additional recommendation. The Assembly agreed. It was moved by B.J. Woodruff and duly seconded. The motion read:

That congregations be urged to pray for an end to the killing in Rwanda and to donate generously to the Presbyterian World Service and Development appeal for emergency relief and rehabilitation for Rwandan refugees. (cont'd on page [71](#))

#### **SPECIAL COMMITTEE RE: UNREFERRED OVERTURES NOS. 12 AND 13, 1994**

(cont'd from page [26](#))

The Assembly called for the report of the Special Committee re: Unreferred Overtures Nos. 12 and 13, which was handed in by T.G. Vais, Convener. T.G. Vais moved, duly seconded, that the report be received and considered.

#### **Recommendation 1**

It was moved by T.G. Vais, duly seconded, that the prayer of unreferred Overture No. 12, Presbytery of Chatham re name change of Chatham to Essex-Kent be granted. Adopted.

#### **Recommendation 2**

It was moved by T.G. Vais, duly seconded, that unreferred Overture No. 13, Synod of Quebec and Eastern Ontario re amalgamation of the Presbyteries of Brockville and Glengarry be granted. Adopted.

#### **Recommendation 3**

It was moved by T.G. Vais, duly seconded, that the new name of the Presbyteries of Brockville and Glengarry be the Presbytery of Seaway-Glengarry. Adopted.

#### **Recommendation 4**

It was moved by G.A. Van Bruchem, duly seconded, that the Rev. Nicholas Vandermeij be appointed to call and moderate the first meeting of the new Presbytery. Adopted.

It was moved by G.A. Van Bruchem, duly seconded, that the first meeting of the new Presbytery be held on Tuesday, June 21, 1994 within Knox Presbyterian Church, Moose Creek, Ontario.

#### **Report as a Whole**

On motion of T.G. Vais, duly seconded, the report as a whole was adopted.

#### **SPECIAL COMMITTEE RE: OVERTURE NO. 22 RE CIRCULATION OF REPORT RE MULTIPLEPLICITY OF FINANCIAL APPEALS** (cont'd from page [26](#))

The Assembly called for the report of the Special Committee re: Overture No. 22 re Multiplicity of Financial Appeals, which was handed in by H. Appel, Convener. He moved, duly seconded, that the report be received and considered.

The Convener noted that the Assembly Council did report the formation and appointment of a Task Force as reported in the Acts and Proceedings of the 119th General Assembly.

#### **Recommendation 1**

That Overture No. 22, 1994 be answered by Assembly's action on Recommendation No. 12 of the Assembly Council.

#### **Report as a Whole**

On motion of H. Appel, duly seconded, it was agreed that the report as a whole be adopted.

## **PRESENTATION OF MINUTES**

The Principal Clerk announced that minutes from the third and fourth sederunt and the Report of the Committee to Nominate were available.

### **NOTICE OF MOTION**

K.W. MacRae gave notice that at a future sederunt he would move or cause to be moved that reconsideration be given to the vote of Committee on Theological Education Recommendation No. 3, page [512](#), re Maritime representation on the Committee, for the following reasons:

1. For ambiguous reasons, I voted the wrong way.
2. I believe that it is shameful for The Presbyterian Church in Canada to ignore the concerns of the Maritime Provinces that can only be best represented by people from the Maritime Provinces.

### **NOTICE OF MOTION**

B.J. Fraser gave notice that at a future sederunt he would move or cause to be moved that the Committee on Theological Education be granted permission to circulate documents to the appropriate courts of the Church to seek advice in formulating its recommendations on the number of colleges.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on June ninth, nineteen hundred and ninety-four, at two o'clock in the afternoon, and the sederunt closed with the benediction by the Moderator.

## **SEVENTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, on Thursday, June ninth, one thousand nine hundred ninety-four, at two o'clock in the afternoon, the Assembly met pursuant to adjournment.

The Moderator called upon his Chaplain, J.A. Sitler, to offer a prayer. The Assembly was then constituted by the Moderator.

### **REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [39](#))

The Assembly called for the report of the Committee on Business which was given in and read by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the agenda on the overheads be the agenda for the seventh sederunt.

(cont'd on page [48](#))

### **COMMITTEE TO NOMINATE** (cont'd from page [18](#))

The Assembly called for the report of the Committee to Nominate, which was handed in and read by R.J. McMillan, the Convener. The Convener moved, duly seconded, that the report be received and considered. Adopted.

R.J. McMillan moved, duly seconded, that the Court move into the Committee of the Whole with R.J. McMillan as Convener and L.R. Files as Secretary. Adopted.

Upon proper motion, the Committee of the Whole constituted again to sit in Assembly.

## Report as a Whole

R.J. McMillan moved, duly seconded, that the report of the Committee to Nominate be adopted and spread in the minutes.

It was agreed by Assembly to allow the Convener to withdraw the motion to adopt, since some items remained unresolved, and to report at later sederunt.

(cont'd on page [73](#))

## ASSEMBLY COUNCIL (cont'd from page [35](#))

Discussion resumed on Recommendation 2.

### Recommendation 2 (p. [210](#))

#### Amendments

J.R. Weir moved an amendment, duly seconded, that the practice of biennial General Assemblies be studied and that the Study Document and necessary changes to the Book of Forms be sent to presbyteries and synods for study and report.

A.A. Bethune moved an amendment to the amendment, duly seconded, that the General Assembly to be held in 1995 be suspended and that the Assembly Council provide a mechanism to assess the impact of this action and report to the General Assembly in 1996.

The Moderator ruled the amendment to the amendment out of order.

The amendment was adopted.

Recommendation 2 as amended was adopted .

### Recommendation 3 (p. [210](#))

The Convener noted that the rewording and adoption of Recommendation 2 required the removal of the words "as an Interim Act". Assembly agreed.

A.A. Bethune moved an amendment, duly seconded, that the words "and that the Assembly Council provide a mechanism to assess the impact of this action and report to the General Assembly in 1996" be added to the motion.

M.B. McCutcheon moved an amendment to the amendment, duly seconded, that the following words be added to the recommendation: "and a Committee of this Assembly make recommendations regarding how the business normally brought before the Assembly will be dealt with in the interim and how this will be communicated to the Church." Defeated.

M.B. McCutcheon asked that her dissent be recorded.

The amendment was adopted.

D.N. Young asked for a recorded vote.

For: 130 Against: 120

Recommendation 3 as amended was defeated.

(cont'd on page [63](#))

## ECUMENICAL VISITORS (cont'd from page [40](#))

E.F. Roberts introduced the Rev. Okokon Udo from the Presbyterian Church of Nigeria. The Moderator welcomed Mr. Udo and invited him to address the Assembly. He commented on Africa, Nigeria, the Church and the partnership between The Presbyterian Church of Nigeria and The Presbyterian Church in Canada. In conclusion, Mr. Udo asked where the prophetic ministry of the Church of Jesus Christ in North America had gone and spoke of the need for renewal.

The Moderator thanked Mr. Udo and presented him with mementos of his visit.

(cont'd on page [52](#))

## **COMMITTEE ON CHURCH DOCTRINE** (cont'd from page [30](#))

Discussion resumed on the amendment to Recommendation 7.

H.T. Sullivan moved, duly seconded, that an immediate vote be taken. Adopted.

The amendment was adopted.

J.J.H. Morris, duly seconded, moved in amendment that the Assembly acknowledge the material concerning "Human Sexuality" in the report of the Committee on Church Doctrine, and the bibliography attached, as sources for ongoing thought, reflection and discussion; and encourage presbyteries, sessions, congregations and groups within the Church to use these, and other sources, in continuing study and discussion on human sexuality, and its implications for pastoral care and concern; and that this be the Assembly's response to the references from former General Assemblies on the subject of human sexuality.

The Principal Clerk stated that in the view of the Clerks, since the amendment approximated the original recommendation, it was out of order. The Moderator so ruled.

B.J. Fraser challenged the ruling of the Moderator.

The Principal Clerk asked the Assembly whether it wished to uphold the ruling of the Moderator. By a show of hands, the Assembly upheld the Moderator's ruling.

I.M. Ford moved in amendment, duly seconded, that after "sexuality" the following words be inserted: "that it be discussed by sessions and synods, presbyteries and this input be included in the continuing report of the Church Doctrine Committee".

G.T. McCoubrey moved that an immediate vote on the amendment be taken. Adopted.

The amendment was adopted.

The reworded motion was as follows:

That the 120th General Assembly adopt the foregoing statement on human sexuality and that it be discussed by sessions, synods and presbyteries, and that this input be included in the continuing report of the Church Doctrine Committee and that this be the response of General Assembly to the prayers of Overtures 22, 1987 and No. 9, 1989.

(cont'd on p. [56](#))

## **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on the ninth day of June, nineteen hundred and ninety-four, at seven o'clock in the evening and the sederunt closed with the benediction by the Moderator.

## **EIGHTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, Thursday, June ninth, one thousand nine hundred ninety-four, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

## **REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [46](#))

The Assembly called for the report of the Committee on Business which was given in and read by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the agenda on the overheads be the agenda for the eighth sederunt, with one minor change. Adopted.

(cont'd on page [55](#))

## REPORT OF THE YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. They reported in song, through individual statements and through prayer. The Moderator thanked the Young Adult Representatives for their enthusiasm and commitment.

### Additional Motion

R. Shaw, duly seconded, moved that the singing report of the Young Adult Representatives to General Assembly be spread in the minutes of the 120th General Assembly. Adopted.

## THE YAREE CHORUS (TUNE CAMP GRENADA)

Moderator and those before us  
We present to you the YAREE chorus  
Don't confuse us, please don't bore us  
But most of all we ask that none of you ignore us.

We've been sitting in all the meetings  
Watching all the Acts and Proceedings  
So when it came time to write this ditty  
We were careful to refer to a committee.

Morning worship and briefing sessions  
Life and Missions and the confessions  
So many motions! and more amendments  
Hold back the travel cheques to keep up the attendance.

First Refrain:  
Let us speak  
Oh please Assembly let us speak  
It's hard for us to stay silent  
We'd like to make an amendment.

The lovely red books, or are they Bibles  
Reports inside them go on for miles  
To get them all read has been a trial  
By the time we're done we'll all be out of style.

Bill and Jackie no one could beat  
They've made Assembly really neat  
Bill ordered pizza, Jackie listened  
And they agree the right to speak is what we're missing.

The sederunts could have been shorter  
But business must proceed in decent order  
Our free time has not been as deep  
Lots of ice cream, shopping sessions and no sleep.

Second Refrain:  
Thanks to all  
Each one of us has had a ball  
It's been a real experience  
And it will have a good consequence.

Now as we finish with our song  
There's only one thing that you could do wrong  
That's to clap your hands and make a fuss  
For you to do so would surely cause a ruckus.

Now as we go from here may God bless you  
May life's hardships always miss you  
Go out in peace, go out in love  
And spread the joy and faith we share in God above.

## **REPORT OF STUDENT REPRESENTATIVES**

The Assembly called for the report of the Student Representatives. C. Nieuwhof (Knox College), S. Warden (Presbyterian College) and J. Crowdis (Vancouver School of Theology) addressed the Assembly, outlining what they had learned during the Assembly and thanking the Assembly for permission to participate in debate. The Student Representatives were thanked by the Moderator.

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from page [32](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was handed in by the Convener, R.G. Hutchinson. He moved, duly seconded, that the report be received and considered. Adopted.

The Committee noted that John A. Deyarmond, Presbytery of Brampton, was not present.

J.J.H. Morris rose to request permission to withdraw at 3 p.m. on Friday, June 10, and noted that this would give him the right to dissent from actions taken in his absence.

The Assembly agreed to the request.

#### **Report as a Whole**

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

### **SPECIAL COMMITTEE RE ALLOCATION OF EWART ENDOWMENT FOR THEOLOGICAL EDUCATION** (cont'd from page [26](#))

The Assembly called for the report of Special Committee re: allocation of Ewart Endowment for Theological Education, which was handed in by J.W. Reed, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

Your Committee reports diligence but, frankly, limited progress. We have met separately with the Convener of the Committee on Theological Education, with representatives of the Mission Societies, and with members of the Order of Diaconal Ministries. We have reviewed actions of past Assemblies, some minutes of meetings of the Committee on Theological Education, and at least some of the correspondence that the matter has generated.

It is clear that the matter with which we have been asked to deal is complex and that it evokes strong emotion among many. Even an initial examination of the matter reveals many issues, including, but not limited to:

- 1) dissatisfaction by some with decisions taken by the 1992 General Assembly;
- 2) some lack of clarity about what the 1992 General Assembly intended by the phrase, "first call on the available income";
- 3) lack of clarity about the definition of diaconal education and a variety of views about how and where that education should take place;
- 4) the perception by some, well-founded or not, that hidden agendas have been involved;
- 5) frustration by some who feel that they have acted in good faith and have been criticized for trying to do the job assigned them by Assembly.

#### **Recommendation 1**

That the Assembly strike a Special Committee of six persons three of whom shall be named by the Moderator from among the Commissioners to the 120th General Assembly and one each shall be chosen by the Mission Societies, by the Committee on Theological Education, and by the Order of Diaconal Ministries, and the three appointed Commissioners shall decide among themselves who shall convene the Committee,

1.1 to review, revise, and/or reaffirm the terms of the Ewart Endowment for Theological Education; and

1.2 in consultation with the Mission Societies, the Order of Diaconal Ministries, and the Committee on Theological Education to define what is presently meant by the phrase "diaconal ministries and education".

Recommendation 1 was adopted on motion of J.W. Reed, duly seconded.

### **Recommendation 2**

That the Special Committee report to the 121st General Assembly.

Recommendation 2 was adopted on motion of J.W. Reed, duly seconded.

### **Recommendation 3**

That no disbursement be made or lien attached to income otherwise available to the Committee on Theological Education from the Ewart Endowment for Theological Education and that any funds promised to date not be dispersed before the report of the Special Committee is received by the 121st General Assembly.

Recommendation 3 was moved by J.W. Reed, duly seconded.

### **Amendment**

B.J. Fraser moved in amendment, duly seconded, that the word "further" be placed between "no" and "disbursed" and that the words following "theological education" be deleted. The amendment was defeated.

### **Dissent**

M.E. Manson asked that her dissent be recorded.

The recommendation was adopted.

### **Dissent**

B.J. Fraser, M.E. Manson, M.I. Mullin and D.N. Young asked that their dissent be recorded.

I dissent from the decision of Assembly on Recommendation 3 because I believe the Committee on Theological Education acted in good faith in its interpretation of the guidelines regarding disbursements from the Ewart Endowment, and in approving a grant to St. Andrew's Hall/Vancouver School of Theology. We are therefore morally obligated to uphold the disbursement of the grant.

D.N. Young

The 118th (1992) General Assembly established the Ewart Endowment to receive the net monies from the sale of the property at 156 St. George Street. It mandated that 90% of the interest from the capital was to be used for theological education, and was to be administered by the Committee on Theological Education.

This recommendation declares null and void a decision made in good faith by the Committee, based on the mandate above.

This recommendation appears to cavalierly ignore the moral responsibility of The Presbyterian Church in Canada to be paying a fairer share of the cost of its students presently undertaking theological studies at St. Andrew's Hall/Vancouver School of Theology.

Furthermore, this recommendation gave no consideration to the impact on the planning of the receiving institution which had, quite justifiably, I believe, assumed the proposed grant to be a dependable decision by the Committee on Theological Education.

M.E. Manson

I dissent for the following reasons:

1. The grant was made according to clear criteria and in good conscience.
2. The refusal to honour the commitment properly made by the Committee on Theological Education creates both hardship and embarrassment in our relationship with Vancouver School of Theology.

B.J. Fraser

#### **Recommendation 4**

That this be the response of the Assembly to Overture Nos. 18, 19, 20, and 24, 1994 to the comments of the Assembly Council (page [243-4](#)) and to recommendations 30, 31, and 32 of the Life and Mission Agency.

Recommendation 4 was moved by J.W. Reed, duly seconded. Adopted.

#### **Recommendation 5**

That the present Committee be discharged.

Recommendation 5 was moved by J.W. Reed, duly seconded. Adopted.

#### **Report as a Whole**

The report as a whole was adopted on motion of J.W. Reed, duly seconded.

### **COMMITTEE ON REMITS** (cont'd from page [16](#))

The Assembly called for the report of the Committee on Remits, which was handed in by the Convener, G.E. Inglis. He moved, duly seconded, that the report be received and considered. Adopted.

#### **Recommendation 1**

That Remit A, 1993, Church Doctrine Recommendation No. 2 (A&P 1993, p. [224](#) & [63](#)) rewording the Book of Forms section 412.2 concerning questions for elders, be approved; that this become the law of the Church; and, that the Book of Forms be amended accordingly.

The recommendation was moved by G.E. Inglis, duly seconded. Adopted.

#### **Recommendation 2**

That Remit B, 1993, Clerks of Assembly Recommendation No. 10 (A&P 1993, p. [232](#) & [54](#)) adding to the Book of Forms the new section 213.4 concerning aid-receiving congregations calling a minister, be approved; that this become the law of the Church; and, that the Book of Forms be amended accordingly.

The recommendation was moved by G.E. Inglis, duly seconded. Adopted.

#### **Recommendation 3**

That Remit C, 1993, Life and Mission Agency Recommendation No. 16 (A&P 1993, p. [292](#) & [52](#)) rewording the Book of Forms section 174.1 concerning titles for Members of the Order of Diaconal Ministers be approved; that this become the law of the Church; and, that the Book of Forms be amended accordingly.

The recommendation was moved by G.E. Inglis, duly seconded. Adopted.

#### **Report as a Whole**

G.E. Inglis moved, duly seconded, that the report as a whole be adopted. Adopted.

### **ECUMENICAL VISITOR** (cont'd from page [47](#))

G. Davis introduced Dr. Chang In Kim, Moderator of the Presbyterian Church of Korea, as well as Mrs. Ko-Ok Kim, and Elder Nak Un Kim, Associate General Secretary of the Presbyterian Church of Korea. The Moderator invited Dr. Kim to address the Assembly. Following his address, the Moderator presented Dr. Kim with gifts and thanked him for his presence at the Assembly.

### **Additional Motion**

R.C. Archer moved, duly seconded, that the words of encouragement and inspiration spoken by Dr. Kim be spread in the minutes of the Assembly. Agreed.

### **Address by Dr. Chang In Kim**

Rev. Moderator and members of the court! I'd like to congratulate you for the 120th General Assembly as it has been very graceful from the very opening. I'd like to also extend my congratulation to Knox College and Principal Dr. Van Seters for the celebration of their successful education for the past 150 years.

In 1888, the Rev. Jame Gale of Ontario, who was a lay person at that time, came to Korea as a missionary. Six years have already passed since we celebrated the 100th anniversary of Christian Mission in Korea. From the earliest period of the Christian Church in Korea, you have sent outstanding missionaries to us. In this way you have contributed to the foundation on which Korean Christian Churches are now growing.

Because of the schism which the General Assembly of Korean Presbyterian Church experienced long time ago, we were not able to maintain our relationship with The Presbyterian Church in Canada. By 1980, we restored the relationship with your church as we decided to co-operate in a world mission project. I am so pleased that we are partners in world mission for Christ.

The year 2012 is our 100th anniversary year for the General Assembly of the Presbyterian Church of Korea. One of our mission goals is to build our church to reach 10,000 member churches with 4 million communicant membership. I am quite confident that we'll reach this goal. My confidence lies in the belief that God is always with those who are diligent in prayer and action. This is a truth which has been proven in the experience of our forefathers of the faith and ourselves. "Diligence in prayer and action" is the inheritance we wish to hand down to our generations to come. Furthermore, I promise that Presbyterian Church in Korea will play a more significant role in the evangelization of world.

The theme of the 78th General Assembly of the Presbyterian Church of Korea which was held in the year 1993, was "The Church leading the Era". That means the church leading in the elimination of evil, the church leading in doing good and the church leading in the peace-movement.

I pray that we the Presbyterian Church of Korea will co-operate and work together with The Presbyterian Church in Canada in these areas.

Last October, I had the opportunity to visit the 42nd General Assembly of Korean Church in Japan. I am mentioning this to express my sincere gratitude to your church. I am grateful to you that your church has sent such outstanding missionaries like Dr. Jack McIntosh who has been serving and the Rev. Glen Davis and many other missionaries who worked for the evangelization and human rights of Koreans in Japan.

The Korean Church in Japan serves Korean immigrants in Japan. I am aware that your church has shown them special interest and care.

The Korean Church in Japan has been engaged in a lonely battle. The mission of your church has been the source of great strength for the Korean Church in Japan. For this, I express my deepest appreciation.

Moderator and members of the Court! There is a new political crisis in the Korean Peninsula and it is concerned with possible nuclear armament. We want neither confrontation nor conflict, but the peaceful unification of our nation. We hope that we will be able to rebuild churches throughout the entire region of North Korea. I ask you to pray for this.

I pray that as you celebrate the 120th General Assembly, your church may continually grow and be mature. And I also pray that you would continually play an important role in world evangelization.

Lastly, I want to remind you that there are more than 20 Korean-Canadian Congregations in The Presbyterian Church in Canada. I pray that you would take good care of them so that they can grow. Thank you very much.

### **CHANGE IN ORDER OF BUSINESS**

K.S. Bach, Convener of the Committee on Business, sought the agreement of the Assembly to move to the report of the Maclean Estate. Permission was granted by the Assembly.

### **MACLEAN ESTATE COMMITTEE**

The Assembly called for the report of the Maclean Estate Committee, which, as printed on pages [431](#)-33, was handed in by R. Alison, Convener. On motion of A.R. Stephenson, duly seconded, it was agreed that the report be received and considered.

**Recommendation 1** (p. [433](#)) was adopted on motion of A.R. Stephenson, duly seconded.

**Recommendation 2** (p. [433](#)) was adopted on motion of A.R. Stephenson, duly seconded.

**Recommendation 3** (p. [433](#)) was adopted on motion of A.R. Stephenson, duly seconded.

#### **Report as a Whole**

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

### **COMMITTEE TO EXAMINE RECORDS**

The Assembly called for the report of the Committee to Examine Records, which was handed in by A.E.M. Wilson, Convener. She moved, duly seconded, that the report be received and considered. Adopted.

#### **Recommendation 1**

That the minutes of the 119th General Assembly, the Synod of Hamilton and London, and the Synod of Quebec and Eastern Ontario be attested as neatly and correctly kept.

The recommendation was adopted on motion of A.E.M. Wilson, duly seconded.

#### **Recommendation 2**

That the minutes of the Assembly Council, the Synod of Saskatchewan, the Synod of British Columbia, the Synod of Alberta and the Northwest, the Synod of Manitoba and North Western Ontario, the Synod of the Atlantic Provinces, and the Synod of Toronto and Kingston be attested, cum nota.

The recommendation was adopted on motion of A.E.M. Wilson, duly seconded.

#### **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 121st General Assembly.

The recommendation was adopted on motion of A.E.M. Wilson, duly seconded.

#### **Report as a Whole**

The report as a whole was adopted on motion of A.E.M. Wilson, duly seconded.

### **REPORTS WITHOUT RECOMMENDATIONS**

The Principal Clerk presented the following reports which do not have recommendations be received and adopted.

Special Commission re Appeal No. 1, 1993 (p. [283](#))

Special Commission re Appeal No. 2, 1993 (p. [285](#))

Special Commission re Appeal No. 3, 1993 (p. [285](#))

Ecumenical Relations Committee (p. [292-94](#))

Special Committee re Matter Raised by Recommendation 3, Committee on History, 1993 (p. [505-507](#))

Trustee Board (p. [571-72](#))

Nominations for Moderator of the 120th General Assembly (p. [441](#))

Presbytery Reports re Remits Under the Barrier Act (p. [463-64](#))

He reminded the Commissioners that if they wished to have Assembly discuss any of the reports, they should so indicate immediately.

M.R. Gellatly rose to request that the report of the Ecumenical Relations Committee be discussed.

The reports were adopted on motion of R. Shaw, duly seconded, with the exception of the report of the Committee on Ecumenical Relations.

### **Motion to Extend Time**

B.A. Miles moved, duly seconded, that the time allotted for business be extended to 9:30 p.m. Since unanimous consent was not given, the motion was defeated.

## **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Athletic Complex, University of Toronto, on the tenth day of June, nineteen hundred ninety-four, at nine-thirty o'clock in the morning, and the sederunt closed with the benediction by the Moderator.

## **NINTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, , Ontario, on Friday, June tenth, one thousand nine hundred ninety-four, at nine thirty o'clock in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

### **REPORT OF THE COMMITTEE ON BUSINESS (cont'd from page [48](#))**

The Assembly called for the report of the Committee on Business which was given in by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the agenda on the overheads be the agenda for the ninth sederunt.

(cont'd on page [72](#))

## **PRINCIPAL CLERK**

The Principal Clerk apologized for his error during the previous sederunt in advising the Moderator that a motion to extend the hour required unanimous consent. He had inadvertently overlooked the agreed ending time for the eighth sederunt in the report of the Business Committee at the first sederunt.

### **SPECIAL COMMITTEE RE OVERTURE NO. 28, 1994 RE CREATING THE PRESBYTERY OF SASKATCHEWAN (cont'd from page [26](#))**

The Assembly called for the report of the Special Committee re Overture No. 28, 1994 which was handed in by the Convener, B.A. Miles. He moved, duly seconded, that the report be received and considered. Adopted.

## Recommendation 1

That Overture No. 28, 1994 be answered as follows:

1. Record agreement in principle to the establishment of one presbytery within the Province of Saskatchewan.

2. That the following interim arrangements be made to cover the period between the 120th and 121st Assemblies:

2.1 The two presbyteries to meet separately to agree to meet jointly with the other presbytery during the coming year and empowering the joint presbytery to make decisions on their behalf.

2.2 Between this Assembly and the next meeting of the Synod of Saskatchewan, the Presbyteries of Assiniboia and Northern Saskatchewan are authorized to hold joint meetings as they may determine and make binding decisions on behalf of the separate presbyteries.

2.3 For the first joint meeting, the Moderator of the Presbytery of Northern Saskatchewan call, then constitute the first meeting and preside over the election of a Moderator for joint meetings until the 121st General Assembly meets; and that the Clerk of the Presbytery of Assiniboia act as Clerk for the opening of the first meeting and until the joint meeting elects its own Clerk.

2.4 That the Synod of Saskatchewan, at its next meeting (October 1994) be urged to grant permission for the two presbyteries to continue to meet jointly until the 121st General Assembly rises.

2.5 That the Synod of Saskatchewan be instructed to report by Petition to the 121st General Assembly whether or not they are prepared to continue to support one presbytery for the Province of Saskatchewan and if they continue to support one presbytery, indicate to which synod they prefer to belong, and recommend a name for the new presbytery.

2.6 That permission be granted to the Synod of Saskatchewan to discuss with the Synods of Manitoba-North Western Ontario and Alberta possible future relations.

B.A. Miles moved, duly seconded, that Recommendation 1 be adopted. Adopted.

B.A. Miles moved, duly seconded, that Recommendation 2 be adopted. Adopted.

## Report as a Whole

B.A. Miles moved, duly seconded, that the report as a whole be adopted. Adopted.

## COMMITTEE ON CHURCH DOCTRINE (cont'd from page 48)

Discussion continued on Recommendation 7.

A.R.S. Jensen, duly seconded, moved that an immediate vote be taken on the amended motion, which read as follows:

That the 120th General Assembly adopt the foregoing statement on human sexuality, and that it be discussed by sessions, synods and presbyteries and that this input be included in the continuing report of the Church Doctrine Committee and that this be the response of the General Assembly to the prayers of Overtures No. 22, 1987 and No. 9, 1989.

The motion to take an immediate vote was adopted.

K.J. Farris asked that his dissent be recorded.

Recommendation 7 was adopted as amended.

The following commissioners registered their dissent:

J.S. Armstrong	M.B. McCutcheon
H. Athanasiadis	J.H. McIntosh
N. Athanasiadis	M.E. Manson
W.J. Ball	R.C. Mathewson
A.A. Bethune	B.A. Miles
A.S. Burnand	R.I. Millar
M.A. Currie	J.J.H. Morris
W.O.R. Durdin	M.I. Mullin
D. Edward	I.G. Nicol
D.A. Elliott	W. Paton
K.J. Farris	J.F. Porret
A.F.H. Foster	T.R. Purvis
J.D. Howard	J.W. Reed
G.E. Inglis	S.P. Shaffer
A.R.S. Jensen	G.A. van Bruchem
R.J. Koffend	A.E.M. Wilson
C.H. Loudon	R.D. Wilson
L.J. Lyons	D.A. Young
W.W. MacNeill	J.P. Young
K.R. McAndless-Davis	

## Dissents

The first line of the Biblical and Historical Section 3 states that "in dealing with any aspect of the human condition, the Church traditionally begins its discussion with the Creation text" about humans being created in God's image. However, in my view, the definitive statement about human life is not found in Genesis 1:27, but in the life, death and resurrection of Jesus Christ.

Christian ethics begin and end with the person of Jesus Christ, to whom the written word testifies. Jesus Christ, revealed in scripture, is our North Star, and the standard by which Scripture tests itself.

As people who love our Lord and seek to follow him, whenever we consider any aspect of human life, we must ask: "Where is Jesus Christ acting here, and how can we help? What would Jesus do?" Often these questions leave us with uncertainty, but we are nevertheless called to struggle with them.

The approach of this report to issues of human sexuality seems to be controlled more by creation and nature than by the revelation of God in the person of Jesus Christ. It begins its study of Scripture at the wrong place, the creation texts. Further, although the report affirms the principle of testing individual biblical texts against the whole canon of Scripture (2.2.4c), it never seems to struggle with the issues of human sexuality according to the overall New Testament witness to Jesus Christ. Our Church's discussion of human sexuality based on Scripture is not yet finished.

S. Shaffer

I wish to have the reasons for my dissent recorded against Recommendation No. 7, as amended, of the Committee on Church Doctrine at the 120th General Assembly which was held in Toronto, June 1994.

1. The report is inadequate for the task assigned to it for the following reasons:

a. It has not dealt adequately with the medical/scientific evidence regarding homosexuality so that it seems to assume that homosexuality is a matter of choice. Such does not appear to be the case although more dialogue and discussion is needed and adoption of the report closes the door for such further discussion.

b. It has not dealt adequately with the doctrine of creation if the medical, biological, scientific evidence is in any way correct. If sexuality is not a matter of choice, how are we to understand God as Creator as well as Sustainer. Divine judgment takes on a different concern under such a view.

c. It fails to offer any adequate help for using and understanding the Scripture in light of our present existence in the world. It assumes that the Scripture is basically a "law" book dealing with principles and precepts in terms of ethical dilemmas rather than the "good news" of what God has done in Jesus Christ. It is very long on law and weak on the gospel. While the report recognizes the tension between the law and the Gospel, it still appears to understand the law more in the sense of condemnation than in Calvin's third understanding of the law as guidelines, taking into account the context of living. Perfectionism is more dominant than grace and forgiveness in the report.

More to the point is the fact that the Committee provided no long term help for those people who having read the texts in Genesis 19 and Judges 19 must ponder the choice of having to choose between protecting the stranger within the house and sacrificing virgin daughters or concubines. Having indicated that one must use the whole of Scripture in the formulation of our understanding the Committee focused on specific texts regarding homosexuality but did not deal with the whole text. What was offered does not provide real guidance for us today and only adds to the confusion of how one is to provide guidance to the church in the use of Scripture. Simple statements about the priority of Scripture do not help. I suspect that we might continue to condemn Galileo and the Copernican theory of a heliocentric universe in light of the guidance that we have received!

d. It views human relationships primarily in terms of a singular understanding of "marriage." If, as the Committee states, the Church is primarily concerned with "love, commitment and fidelity", they have limited the understanding of such to a view that is based primarily upon a "legal" definition of how this is accomplished, a legal definition that seems to be more influenced by the state and the question of property rights than the Christian community's understanding of human relationship.

e. By adopting the report (even though it requests study by presbyteries) it limits our dialogue regarding human sexuality to the report rather than recognizing the need for ongoing discussion in this area. It is not simply a question of denying the existence of the world and its values, it limits the understanding of God and puts more emphasis on Salvation than Creation.

The report, while still inadequate, was a start but it should not be seen as a conclusion. By making it our understanding of human sexuality, I fear that we have stopped far too soon.

R.C. Mathewson

I am very distressed that Assembly has adopted a statement which requires homosexuals to deny their innate sexuality. I am disturbed because, in my view, it was not necessary to make a pronouncement on this subject; the portion of the statement dealing with homosexuality will be both painful and harmful for a great many, and divisive for our denomination.

I see many parallels between the past treatment of our aboriginal people and the present treatment of homosexuals by our society and Church. There is a similar rejection of their identity, urging them to be like us. I foresee the need for another confession or apology by a future Assembly.

In our selective use of Scripture, we seem to have overlooked the example of the one who took such great pains to include and befriend the outcasts of His day. The excellent article on page 14 of the May 1994 Record reminds us that "... Jesus was a special friend of the marginalized: those cast out by the institutions and the Pharisees of his day".

D. Elliott

I wish to record my dissent for the following reasons:

The points on Homosexual Relationships (Section 6) contain flawed exegesis of Scripture and are far too short to be considered thorough. We should be able, at least, to count on a thorough report.

The points on Masturbation (Section 9) are largely negative, proclaiming in 9.4 "Masturbation is not ..." a number of things. Indeed one might conclude that masturbation is barely to be tolerated, but certainly not enjoyed. Do we have so little to say to teens, singles, and others struggling with their sexuality?

The report, as a whole, indicates how little we have really dealt with these issues and how lacking we are in understanding God's word, a hidden treasure in the earthen vessel we call Scripture.

J. Young

I am unhappy with the procedural end run taken when the motion for an immediate vote was allowed after Assembly had allocated twenty minutes - agreed by motion not long before.

J. Young

The amended motion says "no" to homosexual activity. I believe this position will cause serious divisions within our denomination, division which is neither helpful, faithful, nor wise especially at a time when the future of our denomination seems to be in jeopardy.

I also believe that insisting that homosexual activity is not acceptable often compels gay men and women to follow traditional patterns of marriage and parenting children. When the gay person can no longer live within that unnatural and restrictive lifestyle for her/him, the family unit breaks down and pain is experienced by both partners and innocent children as well. As church people concerned about supporting and upholding the family unit, this policy is clearly inconsistent.

W. Paton

Reasons for dissent re Committee on Church Doctrine, Report on Human Sexuality:

1. The report sends a negative signal to all those struggling with the matter of homosexuality because its arguments are still based on the pervasive assumption that homosexuality is a sin. An evil choice. I am not at all convinced of this.
2. Law displaces grace. The only form in which grace appears in the report is in the idea that one should "Love the sinner and hate the sin". This is condescending, patronising, and bordering on self-righteousness. In general, it is also a highly questionable basis for any pastoral strategy.
3. The exegesis and interpretation of the biblical texts on homosexuality and their context is very seriously flawed. This exercise is not controlled by such texts and contexts themselves, but by a preconceived ideal of heterosexual christian marriage. Hence, exegesis is propelled by a pre-determined ethical presupposition. This leaves one in the position of having to ask: Why bother to do the exegesis if the answer is known already?

K. McAndless-Davis, I.G. Nicol

I dissent from the adoption of Recommendation 7 of the Church Doctrine Committee for the following reasons:

1. The theological approach to the biblical texts relating to the issue of homosexual behaviour does not adequately represent recent scholarship.
2. The report does not address the central question of homosexual orientation.
3. The report does not reflect recent medical and psychological understanding concerning homosexuality.
4. The report does not reflect the love and grace of God with regard to those of a homosexual orientation.

A. Jensen

I wish to record my dissent to the Church Doctrine Committee Report on Human Sexuality. I feel that the report's conclusions on homosexuality are premature, given the current state of biblical, theological, scientific and ethical inquiry, and that these conclusions are hurtful and divisive.

G.E. Inglis

I dissent from the action of this General Assembly which in my opinion:

- a. Disregarded the wisdom of the Committee's recommendation, which carefully took into account the significant range of opinion of its members, who had worked diligently and faithfully on this subject for many years.
- b. Failed to adequately factor in the potential divisiveness among the Church's leadership, at a time when consensus among the Church's leadership is vital to its future health and vitality.
- c. Knowing the obvious current range of opinion among the Church's leadership, chose by its action to emphasize law rather than grace when the Church's practice of homophobia is the norm.

The adopted statement's consideration of "The Authority and Sources for Christian Faith and Life" is flawed, in that its analysis of the interplay of Scripture, reason, experience and tradition is inadequate and simplistic. Even this flawed analysis is not consistently applied to the balance of the subject matter of the statement. Divergent views regarding the ethical status of homosexuality are acknowledged as deserving of "a respectful hearing in ongoing discussions in the church" but receive short shrift in the statement itself.

K.J. Farris

I wish to record my dissent to Recommendation 7 for the following reasons:

1. I feel this report is seriously flawed. Scripture is used as the highest standard of life and conduct. Yet the use of Scripture in the report is inconsistent and arbitrary.
2. On the one hand, behaviours such as divorce and cohabitation are evaluated on the basis of the biblical values of love, commitment, and fidelity, and upheld, despite the lack of specific passages in their support.
3. On the other hand, homosexual behaviour in relationships of love, commitment and fidelity is rejected on the basis of a few isolated pages which are themselves the subject of heated debate among Christians.
4. This use of Scripture is not only inconsistent - it is dishonest! It reveals not what the scriptures express, but rather, the prejudices and presuppositions of the authors of the report. These prejudices contradict the law as expressed by Jesus: "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 ... and you shall love your neighbour as yourself. There is no other commandment greater than these." (Mark 12: 30-31)

H. Athanasiadis, N. Athanasiadis, R. Koffend, D. Edward

I do, by my signature, hereby register my dissent to the 120th General Assembly concerning the adoption of the sexuality report on the grounds that it alienates two identifiable minorities, namely the homosexual and single people of our denomination, substitutes the prejudices of our culture for the gospel of Jesus Christ, and breaks his commandment to love.

A.S. Burnard

I hereby record my dissent to the decision of the 120th General Assembly to adopt the report of the Church Doctrine Committee on Human Sexuality for the following reason:

1. The adoption of the statement on human sexuality prior to the circulation of study materials prejudices open discussion by sessions, synods and presbyteries.

L.J. Lyons

I hereby record my dissent from the decision of this General Assembly to adopt recommendation 7 of the Committee on Church Doctrine as amended, for the following reasons:

1. The report is inadequate, inconsistent and inaccurate in the coverage of the topic of Human Sexuality, and the ways in which it interprets Scripture to support an apparently prejudged position.

2. The report, particularly in the section on homosexuality, is legalistic and judgemental, with little apparent pastoral concern for the pain that adoption of this report will cause those persons whose lives it judges as "Departures from God's created order."

3. The adoption of the report will seriously restrict any possibility of open and unbiased discussion and dialogue, and severely limit the possibility of achieving a measure of understanding between Christians of differing sexual orientations.

4. The effect of Assembly's action for many outside the Church, may well be to give credence to a view of The Presbyterian Church in Canada as a narrow, legalistic, judgemental group; and for many within the Church, to be disappointed and disillusioned with our denomination.

J.J.H. Morris

I dissent for the following reasons:

1. Dissatisfaction with the content of the report, concurring with the criticisms of Dr. Iain Nicol (preconceptual bias in handling of scriptural texts; more law than Gospel grace; lack of comprehensive scriptural review).

2. Procedural manipulations, foreclosing faithful comment on and response to the body of the report, leading to a failure of the Assembly to exercise all available means for a thorough understanding; e.g. moving to a Committee of the Whole.

3. Apparent lack of diligence on the part of the Committee in the preparatory process, failing to gain a consensus within the Committee itself and reflected in its own tentative Recommendation 7.

Dissent notwithstanding, I shall use this report in our family and study groups to enable the faithful struggles of good conscience and right relationships.

J.H. McIntosh

I dissent from the decision made by the 120th General Assembly for the following reasons:

1. The recommendation as amended is now authorized to be the standard for The Presbyterian Church in Canada regarding all aspects of human sexuality.

a. Changing the report from a guideline to a statement is based on an arrogance that assumes God has now finished revealing to us ALL of the complexities of the created order and that our continuing study of the sciences will reveal nothing new.

b. At least the original recommendation, as a guideline, gave some recognition of the possibility of learning from further study, dialogue and revelation. Surely the revelations of all of the sciences are gifts from God for the people of God. God's will is expressed in our interpretation of how we are to apply that knowledge.

c. I believe that the broad scope of information and comment on sexuality contained in the report presents a confusion of possible ways to interpret the theology of sexuality - hardly the basis for establishing a strong, fixed statement.

2. The content of the report is inconsistent with my understanding of God's word.

a. I believe that God created each of us uniquely, some of us as heterosexual beings, some of us homosexual beings. Not one of us had a hand in the determination of our personal sexual orientation. Not one of us made a personal choice as to which we would be. Each of us is as God created us; each of us is equal in the sight of God and, therefore, in the sight of one another.

Therefore, I believe that it is unacceptable to have a statement that fails to treat all human beings as equals in the light of God's grace. The statement should have limited itself to:

a. how to use the personal gifts of sexuality most effectively in all the kinds of relationships that can exist

b. a conscious understanding of the actual and potential abuses of which all of us can so easily be guilty

c. how to respond to those abuses personally, pastorally, and denominationally

M. Manson

I wish to record my dissent to Recommendation 7 of the Report of the Church Doctrine Committee for the following reasons:

1. I subscribe to the reasons outlined. I believe that witch hunts will result. I am told that after the original report, it already had in one case - unproven as it turns out. The irony is that we shall return home and shall conduct ourselves as if it had never been. The report bleeds not the love of the Christ. There is only Pharaical condescension and Scribal pronouncements, dogmatic and inconsistent in their application. Would that humility of Christ's salvation had dominated the pride of personal bias.

R. Koffend

#### **Additional Motion**

J.A. Turnbull moved, duly seconded, that a committee be appointed and instructed to investigate the pastoral implications of the adopted statement on Human Sexuality and report their initial findings at the next General Assembly.

The motion was defeated.

R.D. Wilson rose to ask whether the Young Adult Representatives and Student Representatives could record their concurrence with the dissent from the adopted

statement on Human Sexuality. The Moderator ruled that there is no provision for dissent from those who are not commissioners.

**Recommendation 8** (p. [272](#)) was adopted on motion of B.J. Fraser, duly seconded.

**Recommendation 9** (p. [274](#)) was adopted on motion of B.J. Fraser, duly seconded.

**Recommendation 5** (p. [250](#))

In response to a commissioner's query, the Convener agreed to add the words "that it be submitted under the Barrier Act" to the recommendation.

Re-worded Recommendation 5 was adopted.

Recommendation then read:

That the above wording for the Preamble and Questions for elders be approved (Book of Forms section 412) and that it be submitted under the Barrier Act.

**Additional Motion**

W.E. Whyte moved, duly seconded, that the 120th General Assembly extend its appreciation for the diligence and patient dedication of W.J.C. Ervine during this difficult period in the history of the Church Doctrine Committee. Adopted.

**Report as a Whole**

On motion of B.J. Fraser, duly seconded, the report as amended was adopted.

#### ASSEMBLY COUNCIL (cont'd from page [47](#))

**Additional Motion**

B.R. Ross moved, duly seconded, that the Assembly Council be instructed to carry out a thorough review of the priorities reflected in the workload being undertaken by the agencies, committees and staff of the General Assembly, determine the measures by which this workload can be significantly reduced and that the Council present an interim report to the 121st General Assembly, with a final report to be presented to the 122nd General Assembly. Adopted.

**Recommendation 4** (p. [211](#)) was adopted on motion of A.M. Duncan, duly seconded.

B.R. Ross and D. Edward asked leave to dissent, with reasons to be given in writing.

We beg leave to record our dissent from the action of Assembly, in the following terms:

1. The 116th General Assembly established a policy by which the Church engages in theological education;
2. The 116th General Assembly (P.533 and 28), adopted, as part of this policy, a provision by which the work of theological education is financed;
3. The policy in question calls for the Committee on Theological Education to present to the General Assembly a "unified request";
4. The policy, having been adopted by the 116th General Assembly, can be neither ignored nor abandoned arbitrarily by the mutual agreement of the Assembly Council and the Committee on Theological Education;
5. The adoption of Recommendation 4, by including the words "without restriction", effectively sanctions what amounts to a "side-bar" agreement.

B.R.Ross, D. Edward

Mr. McPherson introduced recommendation 5.

The Assembly then agreed to hear from commissioners from the Presbytery of Pickering re Petition No. 1. (cont'd from page [20](#))

W.E. Whyte moved, duly seconded, that the 120th General Assembly direct that the Assembly Council adhere to the terms of guarantees of stipend of executive staff offered by, and approved by the respective presbyteries, until such time as it has the agreement of these presbyteries. Adopted.

**Recommendation 5** (p. [211](#)) was moved by A.M. Duncan, duly seconded and defeated.

**Additional Motion**

The Convener requested permission to submit an additional motion, which was granted by the Assembly.

A.M. Duncan moved, duly seconded, that the 12 days be restored to all staff at 50 Wynford Drive. Adopted.

**Recommendation 7** (p. [212](#)) was adopted on motion of A.M. Duncan, duly seconded.

**Recommendation 8** (p. [212](#)) was adopted on motion of A.M. Duncan, duly seconded.

**Recommendation 9** (p. [212](#)) was adopted on motion of A.M. Duncan, duly seconded.

**Recommendation 10** (p. [212](#))

Permission was granted to change Recommendation 10 to read: "That the Assembly Council be authorized to set the expenditure budget for 1995".

J.C. Rhoad moved in amendment, duly seconded, that the wording of Recommendation 10 be changed following the word "be", to read "... ordered to submit an expenditure budget for 1995 to this Assembly." Defeated.

(cont'd on page [80](#))

**SPECIAL COMMITTEE RE REVISED JOB DESCRIPTION FOR THE POSITION OF  
ASSOCIATE SECRETARY (CO-ORDINATOR), RESOURCE PRODUCTION AND  
COMMUNICATION** (cont'd from page [38](#))

(References: Assembly Council Report Recommendation No. 32 (p. [242](#)) and Service Agency Committee Report Recommendation Nos. 13 and 14 (p. [484-85](#).)

The Assembly called for the report of the Special Committee re the Revised Job Description for the Position of Associate (Co-Ordinator), Resource Production and Communication, which was handed in by R.W. Cruickshank, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

The Special Committee met with G.A. Beaton, Convener of the Service Agency; H.G. Davis, General Secretary of the Life and Mission Agency; M. Ross, Convener of the Special Committee of Assembly Council re Associate Secretary, Resource Production and Communication.

We are also grateful for the extensive documentation received and considered from both K.A. Hincke (General Secretary, Service Agency) and G.N. Cooper (Associate Secretary, Resource Production and Communication).

We wish to acknowledge and express concern for the individuals presently serving our Church effectively in the Service Agency who have experienced frustration and insecurity as a result of the impasse created by the original job description in the Task Force Report on Restructuring.

In our research, it became obvious to us that the needs of the Church would be more effectively served by including the functions of the Associate Secretary, Resource Production and Communication and the Production Department, in the Life and Mission Agency.

In light of Assembly's adoption of Recommendation No. 29 Assembly Council (p. [242](#)) that job descriptions at the Associate Secretary level may only be altered by the General Assembly, and in answer to the referrals from Assembly Council Recommendation No. 32 (p. [242](#)) and Service Agency Recommendation Nos. 13 and 14 (p. [484-85](#)), we submit the following recommendations:

**Recommendation 1**

That the Assembly adopt the following Job Description for the position of Associate Secretary, Resource Production and Communication.

**The Presbyterian Church in Canada  
Position Description**

Position Title:	Associate Secretary (Coordinator)
Department Name:	Resource Production & Communication
Division Name:	Life and Mission Agency
Reports to:	General Secretary, Life and Mission Agency

**General Accountability**

The Associate Secretary (Coordinator), Resource Production and Communication is accountable to the General Secretary, Life and Mission Agency to provide:

- professional advice and assistance to the officers and Agencies of the Church in matters of the design, editing and timing of communications and public relations to effectively disseminate the gospel and the work of the Church in a manner consistent with the Vision and Mission Statement of the Church;
- direction and management of the staff and budget required to produce educational resources and communications materials on a timely and cost effective basis.

The incumbent is accountable for:

- the policies and directions of his/her area of responsibility assigned to the incumbent by name or position;
- the carrying out of all aspects of the position and the fulfillment of all obligations as an officer and agent of the Church, so as to uphold and preserve the image and reputation of the Church and will protect its assets and resources; and
- working in a collegial fashion with all other officers of the Church, as befits a disciple of Christ, especially in concert with other officers of the same Agency.

The incumbent will:

- work in a flexible and responsive manner as leader and co-ordinator of all programmes and services within the purview of the office;
- accept responsibility for workshops and speaking engagements to inform the Church about his/her work;
- seek to integrate the concerns of his/her area of responsibility with the concerns of all the programmes of General Assembly and of the theological colleges;
- engage in personal study and reflection in his/her area of expertise as well as participate in scholarly research and discussion taking place ecumenically;
- play an active role in ecumenical coalitions/structures as appropriate for his/her type of programme or service responsibility;
- establish priorities within his/her area so that available funds can be used wisely;
- support, supervise, and direct the ongoing work of staff working in this area of responsibility; and
- undertake such other tasks as are from time to time assigned by General Assembly or the Assembly Council acting in its name.

Within the broader purpose of the Church's mission and obligation to find contemporary and effective ways to communicate the Gospel and the work of The Presbyterian Church in Canada to agencies and organizations beyond our denomination, the essential challenges and responsibilities of the position are:

- assisting key individuals or departments in defining their communications purposes, targets, needs and priorities;

- cultivates media contacts, arranges interviews on important and emergent issues and prepares press releases.

Within the scope of available funds and budgets, the Associate Secretary may also engage the services of specialized individuals or firms on a short term or contractual basis to provide the particular expertise needed to complete a specific project or assignment.

### **Specific Responsibilities**

1. Establishes and maintains good working relationships with staff in each Agency.
2. Consults with and assists Agencies and individuals in defining their communications purposes, needs and priorities.
3. Provides quality creative, editorial writing, graphic and production services as required to produce materials acceptable to the Agency or department served, with priority to be given to the Education for Discipleship team of the Life & Mission Agency.
4. Supervises and co-ordinates the production of finished material within the time schedules, cost parameters, and quality standards established with the originating Agency.
5. Provides overall advice and recommendations to the Church on the broad policy issues of communications content and approaches that will facilitate the better understanding and acceptance of the Christian gospel and the work of The Presbyterian Church in Canada.
6. Cultivates media contacts, arranges interviews on important and emergent issues and prepares press releases and acts as "press officer" for the denomination.
7. Within the Production department, selects key department staff, supervises and appraises performance, encourages training and development and the creation of positive morale and teamwork. Administers staff relations within the human resources policies of the national office.
8. Engages the services of specialized individuals or firms as required on a project, assignment or contract basis.
9. Operates the activities and functions of the department within approved annual budget limits. Continually seeks ways to reduce costs and/or improve the productivity and efficiency of the department.
10. Maintains the appropriate networks throughout the Church with contact persons or groups (e.g. Regional Staff).
11. To help to formulate recommendations to the Assembly Council and the General Assembly for new policies or revisions of policies that will meet the changing needs of her/his area of responsibility.
12. Establishing in co-operation with Secretaries and keep updated a data base of potential volunteers or contract workers across Canada in the areas of writing, copy-editing, proof-reading, designing, photography, typesetting and the production of audio and visual electronic media packages.
13. Works ecumenically wherever possible to share expertise and reduce the expense of high quality material.
14. Works closely and co-operatively with those responsible for distributing the material.

Recommendation 1 was adopted on motion of R.W. Cruickshank, duly seconded.

### **Recommendation 2**

That the position of Associate Secretary, Resource Production and Communication with the production staff of Production Designer and Desktop Publisher/Secretary be transferred at the salary level and under the current terms of employment, to the Life and Mission Agency.

H.G. Davis was given permission to speak. He noted that the position of "Desktop Publisher/Secretary" is the present position of "Co-ordinating Secretary". He also noted that the words "and related budget" should follow the word "Secretary". The Assembly agreed to this.

The Recommendation then read:

That the position of Associate Secretary, Resource Production and Communication with the production staff of Production Designer and Co-ordinating Secretary and related budget be transferred at the salary level and under the current terms of employment, to the Life and Mission Agency.

The recommendation was adopted on motion of R.W.Cruickshank, duly seconded.

### **Recommendation 3**

That Resource Distribution and Marketing services be secured on a contractual basis, and that the Service Agency enter into negotiations with the Women's Missionary Society Council Executive or their representatives for these services, with the understanding that the contractor would exercise functional supervision with the Resource Distribution staff. If this is not feasible, other contractors and/or arrangements, be explored.

### **Recommendation 4**

That immediate steps be taken to provide training to enable current Resource Production and Communication staff to exercise their duties more effectively.

### **Recommendation 5**

That Assembly direct the Assembly Council to develop an evaluation process for General and Associate Secretaries' job performances which will be included in a personnel handbook for executive staff, by end of 1995.

### **Recommendation 6**

That this Special Committee be discharged.

Recommendations 3 through 6 were adopted on motion of R.W. Cruickshank, duly seconded.

### **Report as a Whole**

The report as a whole as amended was adopted on motion of R.W. Cruickshank, duly seconded.

## **COMMITTEE ON INTERNATIONAL AFFAIRS** (cont'd from page [38](#))

Discussion resumed on the report of the Committee.

### **Recommendation 14** (p. [310](#))

Discussion resumed on the revised recommendation.

That the Canadian government be urged to halt all Canadian patenting of biological life forms, and, prior to the implementation of the Article of Uruguay Round on Trade Related aspects of Intellectual Property Rights (TRIPS), convene a public inquiry into unresolved issues surrounding the patenting of life forms.

On motion of B.J. Woodruff, duly seconded, the revised recommendation was adopted.

**Recommendations 15 and 16** (p. [312](#)) were adopted on motion of B.J. Woodruff, duly seconded.

### **Recommendation 17** (p. [313](#))

Permission to submit a revised recommendation as follows was sought from the Assembly.

That the Finance Committee of Assembly Council be requested to give consideration to an increase in the percentage of The Presbyterian Church in Canada's investment in the Ecumenical Development Cooperative Society in 1995.

Permission was granted.

Recommendation 17 as revised was adopted on motion of B.J. Woodruff, duly seconded.

### **Recommendation 18** (p. [314](#))

Permission to submit a revised recommendation as follows was sought from Assembly.

That the attention of the Church be drawn to "In Support of Democracy in South Africa" as a record of Assembly statements on apartheid in South Africa, and that a message be sent to the South African Council of Churches, to the Presbyterian Church of Southern Africa, and to the Evangelical Church of South Africa assuring them of our continued support and prayer.

Recommendation 18 as reworded was adopted on motion of B. Woodruff, duly seconded.

#### **Additional Motion**

It was moved by P.D. Crowell, duly seconded that the International Affairs Committee investigate the feasibility of addressing Canada's policy concerning trade and human rights in China, in consultation with church partners in Canada and China. Adopted.

#### **Additional Motion**

It was moved by N.E. Thompson, duly seconded, that the Government of Canada be requested to continue to implement fisheries management programmes which will ensure the renewal of ground fish stocks and further, that the Assembly reaffirm its recommendation of 1990 by encouraging the Government of Canada to extend unilateral Canadian jurisdiction over the "nose" and "tail" of the Grand Banks. Adopted.

**Recommendation 19** (p. [314](#)) was adopted on motion of B. Woodruff, duly seconded.

#### **Report as a Whole**

The report as a whole as amended, was adopted on motion of B.J. Woodruff, duly seconded.

### **SERVICE AGENCY COMMITTEE** (cont'd from page [35](#))

Discussion resumed on the report of the Committee, with G.A. Beaton, Convener, presenting the recommendations.

**Recommendation 3** (p. [466](#)) was adopted on motion of G.G. Hastings, duly seconded.

#### **Recommendation 4** (p. [466](#))

The Convener sought permission to withdraw Recommendation 4. This was granted by Assembly.

#### **Recommendation 5** (p. [467](#))

Recommendation 5 was adopted on motion of G.G. Hastings, duly seconded.

#### **Recommendation 6** (p. [468](#))

G.G. Hastings moved, duly seconded, that Recommendation 6 be adopted.

#### **Motion to Refer**

W.D. Allen moved, duly seconded, that the question of a statement on theology of stipend be referred to the Church Doctrine Committee to be included with their Recommendation 3 regarding a careful study of scriptural teaching and the doctrinal position of the faith in regards to economics. Adopted.

**Recommendations 7 through 12** (p. [468-80](#)) were adopted on motion of G.G. Hastings, duly seconded.

#### **Recommendations 13 and 14** (p. [485-85](#))

The Convener noted that Recommendations 13 and 14 had been dealt with by the action of the Assembly in response to the Special Committee of Assembly re Revised Job Description for the Position of Associate Secretary (Co-Ordinator), Resource Production and Communicatin.

#### **Report as a Whole**

The report as a whole as amended was adopted on motion of G.G. Hastings, duly seconded.

## NOTICE OF MOTION

J.H. McIntosh gave notice that at a future sederunt he would move or cause to be moved that the title "Our Confession" be clarified as "The 1994 Confession of The Presbyterian Church in Canada Regarding Injustice Suffered by Canada's First Nations Peoples."

### NOTICE OF MOTION (cont'd from page [38](#))

Persuant to Notice of Motion, J.H. McIntosh moved, duly seconded, that The Presbyterian Church in Canada commit its resources to a concerted engagement in the healing/reconciliation processes presently in progress with the elders and people of Canada's First Nation peoples for five years, setting aside up to five hundred thousand dollars (\$500,000) for disbursement at the direction of the Assembly Council toward the healing of personal and communal suffering, and to the enablement of family and cultural restitution of dignity and new partnerships as the Aboriginal people shall choose.

L. Young moved in amendment, duly seconded, that the word "its" be deleted and that "setting aside \$500,000 for disbursement at the direction of the Assembly Council" be deleted.

The amendment was adopted.

The motion as amended was referred to Assembly Council.

### NOTICE OF MOTION (cont'd from page [36](#))

Persuant to Notice of Motion given at the fifth sederunt, B.A. Miles moved, duly seconded that congregations other than aid-receiving and with clergy on basic stipend be informed of the action of the Assembly re the stipend freeze and that this be the guideline for establishing stipends for 1995.

The motion was adopted.

## SPECIAL COMMISSION RE PENSION BOARD AND TRUSTEE BOARD

The Assembly called for the report of the Special Commission re the Pension Board and Trustee Board, which was handed in by W.J. Adamson, (p. [289-92](#)).

On motion of R.G. Hutchinson, duly seconded, it was agreed that the report be received and considered.

Persuant to the notice of motion given at the first sederunt, D.G. Wilkinson moved, duly seconded, that the membership of the Trustee Board and the Pension Board be reconsidered. Adopted.

Recommendations 1 through 3 (p. [291-92](#)) were adopted on motion of R.G. Hutchinson, duly seconded.

### Report as a Whole

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

## SPECIAL COMMITTEE RE APPEAL NO.2, 1994, SESSION OF ELMWOOD AVENUE CHURCH AGAINST THE ACTION OF THE PRESBYTERY OF LONDON (cont'd from page [26](#))

The Assembly called for the report of the Special Committee re Appeal No. 2, Session of Elmwood Avenue Church against the action of the Presbytery of London, which was handed in by J. Lawrence, Convener. On motion of J. Lawrence, duly seconded, it was agreed that the report be received and considered.

### **Recommendation 1**

J. Lawrence moved, duly seconded, that a Commission be established under section 290 of the Book of Forms, having all the powers of General Assembly within these terms of reference:

1. That the Commission be empowered to investigate all matters that might help to clarify the Appeal.
2. That the Commission consult with the Clerks of Assembly to determine a proper understanding of what constitutes a "fama".
3. That the Commission be given authority to call for and examine any records it deems to be relevant.
4. That the Commission meet as soon as possible, and after its review, seek to bring this matter to a satisfactory conclusion.
5. That proper procedures be carefully followed, consistent with the laws of The Presbyterian Church in Canada, and the principles of procedural fairness.
6. That all parties be informed in advance that the judgement of a commission of the General Assembly is final and must be obeyed (Book of Forms section 290.4).
7. That the Commission be sensitive to the apparent brokenness of pastoral relations within the Congregation and between Session and the Presbytery, and recommend action that will help all parties move towards reconciliation and harmony.

Recommendation 1 was adopted.

### **Report as a Whole**

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

### **SPECIAL COMMITTEE RE TERMS OF REFERENCE FOR COMMISSION RE APPEAL NO. 1 - WILLIAM LENNIPS (cont'd from page 26)**

The Assembly called for the report of the Special Committee re: Terms of Reference for the Commission re Appeal No.1 - William Lennips. This was handed in by J.H.H. Morris, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

On motion of J.J.H. Morris, duly seconded, it was agreed to receive the appeal.

### **Recommendation No. 1**

That the report of this Committee be received and considered. Adopted.

### **Recommendation No. 2**

That the terms of reference for a Special Committee re Appeal No. 1 be as follows:

1. The Special Commission is established under the authority of Book of Forms section 290, having all the powers of General Assembly within these terms of reference.
2. The Commission is empowered to deal with all matters relating to the appeals.
3. The Commission is empowered to examine any records of the synod, presbytery and their commissions it deems relevant.
4. The Commission is empowered to cite any individual or group it may deem helpful.
5. The procedures and actions of the Commission will be consistent with the law of the Church and procedural fairness.
6. The appellants will be made aware that the sentence of a Commission is final and must be obeyed (Book of Forms section 290.4).

7. The Commission is directed to meet as soon as possible and, after its review, bring this matter to a conclusion as quickly as they deem advisable in the best interests of all concerned.

### **Recommendation No. 3**

That this report and its recommendations be adopted.

### **Report as a Whole**

On motion of J.J.H. Morris, duly seconded, it was agreed to adopt the report.

## **LIFE AND MISSION AGENCY COMMITTEE** (cont'd from page [45](#))

Discussion resumed on the report of the Life and Mission Agency Committee.

**Recommendations 40 through 45** (p. [407](#)-16) were adopted on motion of K.E. Jensen, duly seconded.

**Recommendations 65 through 69** (p. [427](#))

The recommendations were moved by K.E. Jensen, duly seconded.

### **Motion to Refer**

D. Jennings moved, duly seconded, that Recommendations 65 through 69 of the Life and Mission Agency Committee Report be referred back to the Life and Mission Agency for further review and to amend the Background Check and Release Form to include provision for the strict confidentiality of information provided, consistent with terms of a stated policy of the Life and Mission Agency. Further, that the Life and Mission Agency consider the provision of a less onerous and more relevant form for non-professional employees and volunteers, and consider amending the type of disclosure required, so that it relates only with respect to disciplinary action of a court of The Presbyterian Church in Canada, or a civil court.

The motion to refer was adopted.

The Convener sought permission to present an additional motion. Permission was granted by Assembly.

### **Additional Motion**

J.S. Armstrong moved, duly seconded, that the Moderator, in accepting the invitation of Chief Eli Mandamin to visit Shoal Lake, take this opportunity to express publicly to the aboriginal people there gathered the confession which was adopted by the 120th General Assembly.

The recommendation was adopted.

### **Additional Motion**

R. Koffend moved, duly seconded, that

Whereas the political events of the coming months will have a profound effect on the very nature of Canada, as we know it, and relations among its parts,

On behalf of the Commissioners from Quebec and Montreal Presbyteries, and voicing the concerns by the Student Representatives of the Presbyterian College and the Young Adult Representative from the Presbytery of Montreal,

That this Assembly urge all congregations to engage in special prayers, that the Spirit of God be upon us and move among us, so that God's will be done as discussions and elections take place between now and the next General Assembly.

This motion was repeated verbally in French.

The motion was adopted.

The Convener called on M.H. Farris to present recommendations from the Committee on Education and Reception.

**Recommendation 51** (p. [423](#))

The recommendation was moved by K.E. Jensen, duly seconded. Adopted.

**Recommendation 58** (p. [424](#))

The recommendation was moved by K.E. Jensen, duly seconded. Adopted.

**Recommendation 63** (p. [425](#))

The recommendation was moved by K.E. Jensen, duly seconded. Adopted.

M.H. Farris noted that the following ministers were not declared eligible:

Douglas Grandon  
Peter Campbell

**Additional Motion**

V. Smit moved, duly seconded, that the action of International Ministries in not giving a 1.7% increase to overseas staff be not homologated.

(cont'd on page [73](#))

**PRESENTATION OF MINUTES**

The Principal Clerk announced that the minutes of the fifth and sixth sederunts were available for distribution.

**SPECIAL ANNOUNCEMENT**

M.B. McCutcheon made the following announcement that:

The conditions promised to the General Assembly for moving the statue of Margaret Wilson have been met.

**NOTICE OF MOTION**

B. DeBruijn gave notice that he would move or cause to be moved that:

1. The Service Agency determine the exact source from which ACCESS grants are derived.
2. That if such grants are derived from Lottery earnings, that they immediately withdraw their application for such.
3. That if any funds are provided in response to their application from Lottery earnings, that they be returned to the appropriate body forthwith.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Athletic Complex, University of Toronto, Toronto, Ontario, on Friday, June tenth, nineteen hundred and ninety four, at one-thirty o'clock in the afternoon and closed the sederunt with the benediction.

**TENTH SEDERUNT**

At the Athletic Complex, University of Toronto, Toronto, Ontario, on Friday, June tenth, one thousand nine hundred ninety-four, at one-thirty o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

**REPORT OF THE COMMITTEE ON BUSINESS** (cont'd from page [55](#))

The Assembly called for the report of the Committee on Business which was given in and read by K.S. Bach, the Convener. On motion of P. Montgomery, duly seconded, the report was received and considered.

On motion of P. Montgomery, duly seconded, it was agreed that the agenda on the overheads be the agenda for the tenth sederunt.

(cont'd on page [87](#))

## LIFE AND MISSION AGENCY COMMITTEE (cont'd from page [72](#))

Discussion resumed on the report of the Life and Mission Agency Committee.

T. Smit Motion (from page [72](#))

T. Smit sought permission to change "not homologate" to "rescinded". This was granted by Assembly.

The recommendation then read:

That the action of Internation Ministries in not giving a 1.7% increase to overseas staff be rescinded.

The motion as reworded was adopted.

### **Additional Motion**

J.T. Hurd moved, duly seconded, that the Life and Mission Agency be requested to give consideration to the inclusion of reports on specific Canada and International ministries, for historical purposes, in their reports to future General Assemblies.

The motion was adopted.

### **Additional Motion**

K.E. Jensen rose to present an additional motion regarding the definition of "fama" in connection with the Appeal of Elmwood Avenue Church. The moderator ruled the motion out of order.

### **Report as a Whole**

The report as a whole, as amended was adopted on motion of K. Jensen, duly seconded.

## COMMITTEE ON ECUMENICAL RELATIONS

The Assembly called for the report of the Committee on Ecumenical Relations (p. [292](#)-94). Moved by C.E. McPherson, duly seconded, that the report be received and considered. Carried. The Principal Clerk noted that the Convener, Mary E. Ruddell, was not present in the court.

### **Additional Motion**

M.R. Gellatly, duly seconded, moved that delegates to ecumenical bodies be required to report on issues, trends and other relevant matters in which we are participating, before any further monies are sent to these bodies. The reports filed are to be used in some form in the Ecumenical Relations Report to General Assembly. Adopted.

### **Additional Motion**

R.R. Robinson moved, duly seconded, that the 120th General Assembly, through Mrs. B. McLean, Deputy Clerk, convey its greetings and assurance of prayers to the 206th General Assembly of the Presbyterian Church (USA). Adopted.

### **Report as a Whole**

The report as a whole was adopted on motion of C.E. McPherson, duly seconded.

## NOTICE OF MOTION (cont'd from page [46](#))

Pursuant to the notice of motion given at the sixth sederunt, K.W. MacRae moved, duly seconded, that reconsideration be given to the membership of the Committee on Theological Education. Defeated.

(cont'd on page [79](#))

## COMMITTEE TO NOMINATE (cont'd from page [47](#))

Discussion resumed on the report of the Committee to Nominate.

On motion of R.J. McMillan, duly seconded, it was agreed that the final list of members of General Assembly Standing Committees for 1994-1995 be adopted and spread in the minutes. Adopted.

## GENERAL ASSEMBLY STANDING COMMITTEES - 1994-95

(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 - Rev. Alan M. McPherson, Hamilton, ON (Convener)(91); Rev. Kerry J. McIntyre, Chilliwack, BC (91).

Two Years - Dr. Emily Berkman, Ottawa, ON (91); Mr. James Doherty, Weston, ON (Vice-Convener)(91); Dr. Ruth Whitehead, Ottawa, ON (93).

Three Years - Mrs. Mickey Johnston, Beaumont, AB (91); Rev. Wally Hong, LaSalle, PQ (93); Mr. D. Lorne MacLellan, Sydney Mines, NS (94).

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 Two 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 - Edmonton-Lakeland - Rev. John F.K. Dowds, Edmonton, AB (94); Seaway-Glengarry - Rev. Robert Martin, Vankleek Hill, ON (91); Halifax-Lunenburg - Mr. Howard M. Jack, Dartmouth, NS (91); Hamilton - Rev. James R. Weir, Burlington, ON (91); East Toronto - Mr. Murray Ross, Toronto, ON (93).

Two Years - Kamloops - Mrs. Joan Grainger, Prince George, BC (93); Kingston - Rev. Lincoln G. Bryant, Kingston, ON (93); Kootenay - Dr. Daniel A. Boateng, Trail, BC (93); Lanark & Renfrew - Dr. Linda J. Bell, McDonald's Corners, ON (93); Lindsay-Peterborough - Mr. Gerald Anderson, Baileboro, ON (93).

Three Years - 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).

Category 3: 8 persons appointed by Assembly for a term of Two 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 - Alberta and the Northwest - Mr. Ken Harvey, Calgary, AB (91); British Columbia - Rev. J.H. (Hans) Kouwenberg, Abbotsford, BC (91).

Two Years - Atlantic Provinces - Rev. J. Kenneth MacLeod, New Glasgow, NS (93); Quebec & Eastern Ontario - Mrs. Joan Sampson, Ottawa, ON (93); Toronto & Kingston - Rev. Gardiner C. Dalzell, Toronto, ON (93).

Three Years - Hamilton-London - Mr. Samuel Woods, Burlington, ON (94); Manitoba and North Western Ontario - Rev. Margaret I. Mullin, Brandon, MB (94); Saskatchewan - Mr. Gordon H. Liddle, Weyburn, SK (94).

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

Category 5: 4 persons ex-officio without vote, namely: the senior executive staff person in the Life and Mission Agency and the Service Agency; a representative of the Committee on Theological Education; and the

Category 5 Principal Clerk of the General Assembly who will be Secretary of the Council.

### **Business, Committee on**

One Year - Rev. Karen Bach, Toronto, ON (Convener)

Two Years - Rev. Donald Pollock, (Secretary)

Three Years - One person to be named from the Presbytery where the next Assembly will be held.

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 national staff persons named by the Staff Coordinating Committee, and four named by the Ecumenical Relations Committee (A&P 1987, page [334](#)).

Those attending: Rev. Tom Gemmell, Dr. Raymond Hodgson, Mrs. Joanne Instance, Dr. Alexandra Johnston, Ms Jackie Keating, Rev. Susan Lawson, Mr. Reginald MacLean, Rev. H. Kenneth Stright, Dr. Ruth M. Syme.

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

Delegates: Rev. Terry V. Hastings, Don Mills, ON (93); Rev. A. Alan Ross, Scarborough, ON (94); Miss Olive R. Instice, Guelph, ON (94); Rev. Daniel H. Forget, Richmond, PQ (94).

Alternates: Rev. J. Dorcas Gordon, Scarborough, ON (93); Dr. Michael Tai, Saskatoon, SK (94).

### **Church Doctrine, Committee on**

One Year - Rev. Barbara A. Young, Ailsa Craig, ON (89); Rev. Roberta Clare, Montreal, PQ (92); Rev. Stuart MacDonald, Cobourg, ON (92); Rev. Edward Stevens, Ottawa, ON (92); Dr. Jonathan Dent, Cornwall, ON (92).

By correspondence - Rev. David J.C. Cooper, Coldwater, ON (94)  
Dr. John F. Allan, Victoria, BC (92)

Two Years - Rev. M. Beth McCutcheon, Winnipeg, MB (90); Dr. Thomas W. Eng, Toronto, ON (93); Dr. Paul A. Brown, New Glasgow, NS (Convener)(93); Dr. Byron Jordan, Montreal, PQ (93); Rev. Everett J. Briard, Scarborough, ON (94).

By correspondence - Dr. Frank D. Breisch, Banff, AB (93)  
Rev. Fairlie Ritchie, Cochrane, ON (93)

Three Years - 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)

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 - Ms. Mary Ellen Ruddell, Oakville, ON (Convener) (92); Dr. James S.S. Armour, Montreal, PQ (92).

Two Years - Dr. Ruth M. Syme, Deep River, ON (93); Ms. Linda Moore, Toronto, ON (93).

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

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. Raymond Grant, Edmonton, AB (89); Mrs. Elizabeth Sharpe, Newmarket, ON (92).

Two Years - Dr. John A. Johnston, Hamilton, ON (Convener)(93); Rev. Kathy J. Brownlee, Scarborough, ON (90).

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

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, Presbyterian College, Vancouver School of Theology, when in attendance.

Ex-officio non-voting - Rev. Karen A. Hincke, Service Agency.

### **International Affairs, Committee on**

One Year - Ms. Hannah M. Lane, Fredericton, NB (Convener)(89); Mr. Kun Sil Park, Scarborough, ON (92).

Two Years - Rev. Karen R. Timbers, St. Thomas, ON (92); Ms. Ann Milne, Ottawa, ON (93).

Three Years - Rev. R.J. Graham Kennedy, Ottawa, ON (91); Rev. Neville F. Jacobs, Vancouver, BC (94).

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 - Rev. Terry D. Ingram, London, ON (92); Rev. P.A. (Sandy) McDonald, Darmouth, NS (92); Rev. A.R. Neal Mathers, Nottawa, ON (92); Mrs. Maureen Kelly, Brampton, ON (Convener)(92).

Two Years - Dr. Michael H. Farris, Winnipeg, MB (92); Mrs. Muriel Barrington, Nepean, ON (92); Rev. Terrance G. Samuel, Bright's Grove, ON (92); Rev. Douglas E. Blaikie, Fredericton, NB (94).

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

Assembly Council appointments - Dr. Emily Berkman, Ottawa, ON (92); Mr. Ken Harvey, Calgary, AB (91); Rev. Robert Martin, Vankleek Hill, ON (91).

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

### **Maclean Estate Committee**

One Year - Mr. Jack McClure, Ancaster, ON (89); Miss Charlotte Brown, St. Thomas, ON (92).

Two Years - Mr. David Stewart, Brantford, ON (90); Mr. Gary Plum, Kitchener, ON (93).

Three Years - Dr. Ruth Alison, Terra Cotta, ON (Convener)(90); Mr. David Huggins, Cambridge, ON (94).

Ex-officio - two members appointed by the Synod of Hamilton and London, two by the Synod of Toronto and Kingston, and two by the Life and Mission Agency.

Nominate, Committee to, for the 1995 General Assembly

Convener, Rev. Leslie R. Files, London, ON (93); Secretary, Rev Douglas E.W. Lennox, Huntingdon, PQ (94); others as appointed by synods as per Book of Forms sections 301.2-301.5.

### **Pension Board**

One Year - Mr. Ralph W. Aikin, Peterborough, ON (94); Mr. Rodger Johnson, Waterloo, ON (91); Mrs. Ed MacDonald, Midland, ON (92).

Two Years - Mr. Jim Broadwell, Calgary, AB (90); Rev. E. Robert Fenton, Oakville, ON (93); Mrs. Diane Reid, Baysville, ON (90).

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

Ex-officio - the General Secretary of the Service Agency; the Convener of the Trustee Board (or alternate).

By correspondence - Synod Conveners

### **Presbyterian Record, Committee on The**

One Year - Ms. Anne Pennock, Guelph, ON (92); Mr. R.H.D. (Bob) Phillips, Saskatoon, SK (92); Rev. C.A. (Zander) Dunn, Guelph, ON (92).

Two Years - Ms. Philippa Campsie, Toronto, ON (93); Mr. William Keith, Ottawa, ON (93); Mr. Ivor Williams, London, ON (90).

Three Years - Rev. G. Cameron Brett, Toronto, ON (Convener)(89); Mr. R.W. (Dick) Ford, Sarnia, ON (94); Rev. J. David Jones, Scarborough, ON (94).

### **Service Agency**

One Year - Dr. Ronald Balsdon, Quebec City, PQ (92); Rev. Gordon A. Beaton, Willowdale, ON (Convener)(92).

Two Years - Mr. John Hoag, Toronto, ON (92); Mr. Colin McKay, Kitchener, ON (93).

Three Years - Ms. Mary Pattinson, Willowdale, ON (92); Ms. Patricia Frew, Regina, SK (92).

Assembly Council Appointments: Mr. Howard M. Jack, Dartmouth, NS (92); Rev. Lincoln G. Bryant, Kingston, ON (93); The Treasurer of the Church, (Mr. Russell E. Mackay).

Ex-officio - as Women's Missionary Society (WD) Appointment: Mrs. Marion Weldon, Lambeth, ON (93).

### **Theological Education, Committee on**

One Year - Rev. Thomas C. Brownlee, Saskatoon, SK (94); Rev. Fennegina Caron, Innisfail, AB (92); Rev. A. Harry W. McWilliams, Oakville, ON (93); Dr. Elizabeth Chard, Halifax, NS (90).

Two Years - Mr. Donald A. Elliott, Toronto, ON (92); Mrs. Ellen Forfar, Dauphin, MB (90); Rev. Clayton Kuhn, Tatamagouche, NS (93); Mrs. Margaret E. Manson, Pointe Claire, PQ (Convener)(90).

Three Years - Mr. Martin Nieuwhof, Pentanguishene, ON (94); Dr. David Stewart, St. Stephen, NB (94); Rev. Charles A. Scott, Burnaby, BC (90); Ms. Margaret Greig, London, ON (94).

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. Paul Mills, Victoria Harbour, ON (92); Dr. Robert R. Robinson, London, ON (91); Rev. Susan Shaffer, Guelph, ON (92); Mrs. Lynda Franklin, Toronto, ON (88); Dr. Margaret Taylor, Elmira, ON (92).

Two Years - Mrs. Carol Westcott, Toronto, ON (93); Rev. George R. Bell, Harriston, ON (93); Rev. J. Barry Forsyth, Gananoque, ON (93); Mr. George Rankin, Terra Cotta, ON (93); Rev. H. Allan Stewart, Toronto, ON (93).

Three Years - 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).

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. Gerald Auchinleck, Montreal, PQ (92); Rev. David Dewar, Harvey Station, NB, (92); Mrs. Betty Neelin, Ottawa, ON (92); Dr. Isobel Robertson, Montreal, PQ (92); Rev. Morgan Wong, Outremont, PQ (92); Rev. Glynis R. Williams, Montreal, PQ (92).

Two Years - Dr. Margaret Ogilvie, Ottawa, ON (90); Mr. Philip Allen, Montreal, PQ (90); Mrs. Barbara Loty, Montreal, PQ (93); Mr. Jong Ku Park, Montreal, PQ (93); Mrs. Virginia Bell, Beaconsfield, PQ (93); Dr. Stanley D. Self, Trenton, ON (93).

Three Years - Mr. Dan E. DeSilva, Dollard des Ormeaux, PQ (91); Mr. Sandy Bannerman, Pointe Claire, PQ (91); Mrs. Irene Harper, Dollard des Ormeaux, PQ (94); Miss Judy LeFeuvre, Montreal West, PQ (91); Dr. Herre deGroot, Town of Mount Royal, PQ (91); Dr. Leo E. Hughes, Arnprior, ON (94).

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

### **Senate of St. Andrew's Hall**

One Year - Mr. Charles Bois, Langley, BC (93); Mrs. Sharon Scott, North Delta, BC (93); Mr. William Walker, Vancouver, BC (93); Mr. F. Keith Brown, Vancouver, BC (92).

Two Years - Mrs. Kathy Ball, Delta, BC (91); Rev. Alfred H.S. Lee, Vancouver, BC (91); Dr. Norah Lewis, Richmond, BC (91); Mr. Ed Rumohr, North Vancouver, BC (93).

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

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**

Ms. Paddy Eastwood, Richmond, BC (94); Mr. Charles Burns, White Rock, BC (93).

### **Board of Governors of Morrin College**

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

### **Additional Recommendation**

R.J. McMillan moved, duly seconded, 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.

### **Additional Recommendation**

R.J. McMillan moved, duly seconded, that  
Whereas presbyteries find it difficult to know whom to nominate and  
Whereas the various agencies, boards, senates and committees have a need for specific skills as well as needing general representation from the church, therefore I move  
That the agencies, boards, senates and committees of the Church circulate the presbyteires no later than January 31 1995, indicating their general and specific needs.

The recommendation was adopted.

### **Report as a Whole**

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

### **NOTICE OF MOTION (cont'd from page [73](#))**

The Principal Clerk noted that the Assembly should take the vote again on K.W. MacRae's motion to reconsider the vote on Recommendation 3 of the report of the Committee on Theological Education (p. [512](#)). The MacRae motion was adopted.

**Recommendation 3** of Committee on Theological Education (p. [512](#))

Recommendation 3 was submitted to another vote and was defeated.

**Additional Motion**

K.W. MacRae moved, duly seconded, that the Committee on Theological Education review the membership of the Senate of The Presbyterian College before 1995. Adopted.

**CHANGE IN ORDER OF BUSINESS**

The Moderator sought the permission of the Assembly to move to the report of the Assembly Council. This was granted by Assembly.

**ASSEMBLY COUNCIL** (cont'd from page [64](#))

Discussion resumed on the report of the Assembly Council.

**Recommendation 13** (p. [224](#))

Recommendation 13 was moved by A.M. Duncan, duly seconded.

M.I. Mullin moved in amendment, duly seconded, that "with the recommended regional staff for the combined synods of Saskatchewan, Manitoba and Northwestern Ontario being increased to four" be inserted after the first "that".

J.P. Morrison asked permission to speak. This was granted.

The amendment was defeated.

H. Bradley moved in amendment that "with the hereby stated will of the Assembly (contrary to what is written in the report) that the positions solely funded by the synod remain under the supervision and accountability of the synod and that the synod personnel be encouraged to work in co-operation with the national level" be added after "budgets". Defeated.

G.T. McCoubrey moved in amendment, duly seconded, that the wording in the Assembly Council Report re the report of the Task Force on Synod Staffing and Structure under Item 3 be changed to read "that the national church provide the equivalent funding for two and a half positions and that it request the WMS(WD) to continue to fund its existing two positions.

R.D. Wilson asked that the Assembly give T. Corbett, Executive Secretary of the Women's Missionary Society (WD), permission to speak. Permission was granted.

The amendment was adopted.

Recommendation 13 was adopted as amended.

The recommendation then read:

That the national Church provide the equivalent funding for two and a half positions and that it request the WMS(WD) to continue to fund its existing two positions.

**Recommendation 10** (p. [212](#)) was moved by A.M. Duncan, duly seconded. Adopted.

**Recommendation 11** (p. [212](#)) was moved by A.M. Duncan, duly seconded.

Permission was sought to remove the phrase "in the event that". Permission was granted by Assembly.

A.D. McGillivray moved in amendment, duly seconded, that the words "effective January 1, 1996" be removed and that there be a period after "Assembly". Adopted.

Recommendation 11 was adopted as amended.

The recommendation then read:

That a Special Committee be established to investigate and recommend ways of amending the funding basis for the Pension Plan with a view to eliminating the contributions from Presbyterians Sharing, and report to the 1995 General Assembly.

**Recommendation 12** (p. [214](#)) was moved by A.M. Duncan, duly seconded.

J.T. Hurd moved in amendment, duly seconded, that the words "but that the breach of Presbyterian polity which has necessitated this recommendation" be noted with regret.

The amendment was defeated.

The motion was adopted as printed.

Recommendations 14 through 17 (p. [226-230](#)) were moved by A.M. Duncan, duly seconded. Adopted.

**Recommendation 18** (p. [231](#)) was moved by A.M. Duncan, duly seconded.

J. Armstrong moved in amendment, duly seconded, that the following be added to the Mission Statement: "Our mission, in a world needing new life and hungering for grace, is to enable the administering of the Sacraments of Baptism and the Lord's Supper".

Motion to Refer

J.G. Robertson moved, duly seconded, that the Mission Statement of The Presbyterian Church in Canada be referred back to the Assembly Council for further reflection and report to the 121st General Assembly, after consulting with the Special Committee re Live the Vision and the Committee on Church Doctrine. Adopted.

**Recommendations 19 through 23** (p. [232-37](#)) were moved by A.M. Duncan, duly seconded. Adopted.

**Recommendation 24** (p. [237](#))

Permission by Assembly was granted to reword the recommendation.

A.M. Duncan moved, duly seconded, that the invitation to hold the General Assembly in 1995 from Knox's Galt Presbyterian Church, Cambridge, Ontario, be accepted.

M.R. Gellatly moved, duly seconded, that the following words be added: "and Assembly Council be authorized to receive from all vacant charges (unless an interim minister is appointed) 25% of the total stipend figure when the charge was filled, to be used to finance:

- a) The costs of General Assembly
- b) Repayment of employees' twelve days unpaid deductions
- c) Balances to Presbyterians Sharing."

The amendment was defeated.

Recommendation 24 was adopted.

**Recommendations 25 through 27** (p. [237-39](#)) were moved by A.M. Duncan, duly seconded. Adopted.

**Recommendation 28** (p. [240](#))

The recommendation was moved by A.M. Duncan, duly seconded. Adopted.

T. Theijsmeyer asked that his dissent be recorded.

**Recommendations 33 and 34** (p. [242-44](#)) were moved by A.M. Duncan, duly seconded. Adopted.

**Additional Motion**

L.R. Reid moved, duly seconded, that, if finances indicate it is necessary, the Assembly Council be given permission to negotiate with the staff of the national office regarding reductions of 1995 salaries and with the appropriate presbyteries regarding the 1995 stipends for the executive staff.

The motion was defeated.

**Additional Motion**

R.C. Garvin moved, duly seconded, that the Life and Mission Agency be instructed to extend the term of service of the Superintendent of Missions for Saskatchewan - Manitoba and Northwestern Ontario for up to twelve months, i.e. to December 31, 1995. Adopted.

**Report as a Whole**

On motion of A.M. Duncan, duly seconded, the report as a whole as amended was adopted.

**WOMEN'S MISSIONARY SOCIETY (WD)** (cont'd from page [31](#))

Discussion resumed on the report of the Women's Missionary Society.

**Recommendation 2** (p. [575](#)) was adopted on motion of B.J. Woodruff, duly seconded.

**Report as a Whole**

On motion of B.J. Woodruff, duly seconded, the report with its recommendations was adopted.

The motion was adopted.

**CLERKS OF ASSEMBLY** (cont'd from page [40](#))

Discussion resumed on the report of the Clerks of Assembly.

**Recommendation 8** (p. [279](#))

Recommendation 8 was adopted on motion of C.E. McPherson, duly seconded.

**Additional Motion**

K.W. MacRae moved, duly seconded, that the Clerks of Assembly bring to the 121st General Assembly the recommendation of a Declaratory Act to provide a comprehensive definition of "fama", in light of the report of the Commission re Appeal No. 2, Session of Elmwood Avenue Church, against the action of the Presbytery of London. Adopted.

**Report as a Whole**

On motion of C.E. McPherson, duly seconded, the report as a whole was adopted.

**NOTICE OF MOTION**

Persuant to notice of motion given at the sixth sederunt, B.J. Fraser moved, duly seconded, that the Committee on Theological Education be granted permission to circulate documents to the appropriate courts of the church to seek advice in formulating its recommendations on the number of colleges. Adopted.

**COURTESIES AND LOYAL ADDRESSES** (cont'd from page [16](#))

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was handed in by C.C. Pettigrew, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

On motion of C.C. Pettigrew, duly seconded, it was agreed that the addresses be taken as read and spread in the Minutes.

We, the Commissioners to the 120th General Assembly, wish to record our gratitude to the many people who have given unstintingly of their time and talent to ensure that our experience has been spiritually uplifting, educationally stimulating and user friendly.

Specifically we want to acknowledge the following:

Our hosts from Knox College, assisted by the Presbyteries of East and West Toronto, Brampton and Pickering, Dr. Arthur Van Seters, principal of Knox College and Dr. Earle Roberts, the Moderator of the 119th General Assembly, who together with others participated in the opening worship service for the 120th General Assembly.

Knox Church for the use of their facilities each morning for worship and for all who planned and presided over the same, reflecting the multi-cultural nature of The Presbyterian Church in Canada in the 1990's.

The Local Arrangements Committee under the capable direction of Brenda Adamson.

The local churches who provided nourishing snacks throughout the week and provided special events on Wednesday evening.

The Young Adult Representatives and Student Representatives for their energy and for the fresh perspective they bring to the court.

The Ecumenical Visitors whose presence graced the Assembly and whose addresses were both inspirational and challenging.

We celebrate the granting of an Honorary Doctor of Divinity Degree to Vera Chirwa by Knox College. We were moved by her story of suffering and how she was sustained by her faith during her 12 year incarceration as a prisoner of conscience in Malawi.

We are equally thankful for the The Rev. James Chang from China who shared with us some of the exciting developments of Christianity in that vast land.

We appreciate the presence of the Shoal Lake Band throughout the proceedings of this Assembly. We are grateful for their patience with us and for the words of Chief Eli Mandamin.

We also acknowledge the presence of Okokon Udo of Nigeria reminding us of the historic ties we have with that country in Africa, and Dr. Kim, Moderator of the Presbyterian Church in Korea, for his update on Presbyterianism in Korea.

The Clerks of the Assembly, the staff of the Church Offices whose skills facilitate the work of the Assembly and whose commitment to the work of the Church is evident throughout the numerous reports, the displays prepared for the information of Commissioners, and who have accepted severe cuts to their income in the year 1994.

Last but not least we wish to acknowledge the contribution of The Rev. Dr. George Vais whose patient and pastoral approach helped to guide the Assembly through many difficult and sometimes contentious issues. We wish you well, sir, in the year ahead as you and your wife, Faith, travel to different parts of Canada and abroad as official representatives of The Presbyterian Church in Canada. May you know God's blessing wherever your travels take you. At the same time we acknowledge the strain that your absence will mean to the Leaside congregation, and call upon all commissioners to uphold them in prayer throughout the next twelve months.

### **To Her Majesty Queen Elizabeth II**

May it please your Majesty!

The 120th General Assembly of The Presbyterian Church in Canada, now in session at the University of Toronto in Toronto, Ontario, Canada, respectfully submits this expression of affection and loyalty.

We are grateful to God that in times of great social, economic and political change, you continue to be a symbol of grace and stability. In the performance of your public duties,

whether it be a state visit or the unveiling of a significant memorial (as was recently done in association with the 50th Anniversary of the D-Day invasion of Europe) or in dealing with personal difficulties, you set a high standard which is a source of inspiration to people everywhere.

We thank you for your commitment to duty, for your continuing interest in persons who are disadvantaged, for your personal integrity and for your concern for justice.

May God continue to bless you with good health and strength so that you will be able to carry the burdens that are your's as Queen, but also as a mother and grandmother.

We wish to assure Your Majesty, of our continued prayers for you, and for all members of the Royal House.

## **A Sa Majesté La Reine Elizabeth II**

Qu'il plaise à Votre Majesté!

La cent vingtième Assemblée Générale de l'Eglise Presbytérienne au Canada qui se réunit à l'Université de Toronto, Toronto, Ontario, Canada désire vous soumettre avec tout son respect l'expression de son affection et de sa loyauté.

Nous sommes très reconnaissants à Dieu que pendant des périodes de grands changements sociaux, économiques et politiques, vous continuez à être un symbole de grâce et de stabilité. En exécutant vos responsabilités publiques, soit lors d'une visite officielle, soit lors du dévoilement d'un monument important soit au milieu de difficultés personnelles, vos hauts standards de comportement servent comme une inspiration pour tous les peuples du monde entier.

Nous vous remercions de votre dévouement à vos devoirs, de votre compassion constante envers les désavantagés, de votre intégrité personnelle et de votre préoccupation pour la justice.

Que Dieu continue à vous accorder une bonne santé afin que vous puissiez supporter dans votre rôle officiel toutes les charges d'état de même que dans vos rôles de mère et de grand'mère de famille.

Nous tenons à assurer Votre Majesté de nos prières à votre égard de même qu'à l'égard de tous les membres de la Famille Royale.

## **To His Excellency the Right Honourable Ramon Hnatyshyn, Governor General of Canada**

May it please Your Excellency:

We the Commissioners to the 120th General Assembly of The Presbyterian Church in Canada, meeting in the city of Toronto, Ontario in the year 1994 respectfully ask that you forward to Her Majesty, Queen Elizabeth II, the enclosed expression of loyalty.

At the same time we wish to assure you of our continuing prayers for yourself, Mrs. Hnatyshyn and for Canada.

The future, it has been said, is always uncertain. No one knows this better than Canadians whose history contains numerous examples of conflicting currents and trends.

Still, in times of change, people need symbols of stability, psychological anchors, as it were, to keep them from losing hope.

We are grateful for your office and for the sensitive way in which you have carried out your duties in recent years. The ceremonies over which you preside remind us of the importance of tradition. The medals of bravery which you distribute to outstanding Canadians evokes a sense of pride in all of us and challenges everyone to consider the needs of others.

May God continue to bless you and this nation we have the privilege of calling home.

## **A son Excellence l'Honorable Ramon Hnatyshyn, Gouverneur Général du Canada**

Qu'il plaise à Votre Excellence:

Nous Commissaires de la 120e Assemblée Générale de l'Eglise Presbytérienne au Canada, en réunion à Toronto, Ontario, en l'année 1994, vous prions respectueusement de transmettre à Sa Majesté la Reine Elizabeth II l'expression de loyauté ci-inclus.

En même temps nous tenons à vous assurer de nos prières à votre égard, de même que pour Mme Hnatyshyn et pour le Canada.

L'avenir est toujours incertain comme on dit. Personne ne le sait mieux que les Canadiens dont l'histoire contient de nombreux exemples de courants et de tendances conflictuelles.

Néanmoins, pendant les périodes de changements, nous avons tous besoin de symboles de stabilité, d'ancrage psychologique afin de nous sauver du désespoir.

Nous sommes très reconnaissants de votre charge et de la façon sensible avec laquelle vous avez poursuivi vos devoirs durant les années récentes. Les cérémonies que vous présidez nous rappellent l'importance de la tradition. Les médailles de courage que vous distribuez aux Canadiens méritants, évoquent un sens de fierté chez nous tous et nous inspirent à faire face aux besoins de nos voisins.

Que Dieu continue à vous bénir de même que cette nation que nous avons le privilège de nommer la nôtre.

## **To The Right Honourable Jean Chrétien, Prime Minister of Canada.**

We, the Commissioners to the 120th General Assembly of The Presbyterian Church in Canada, now meeting in Toronto, Ontario, wish to convey to you, your cabinet ministers and to all members of the Canadian Parliament, our greetings.

You have assumed responsibility for Government at a time of enormous change and challenge.

Modern technology has dramatically transformed the world in which we live. For some this has brought blessing but for others it has produced difficulty, dislocation and despair.

Political uncertainty continues to have an impact upon us both at home and in various countries of the world where, through its peace keeping forces, Canada seeks to make a difference.

May God give you and your ministers vision as you work to establish policies for the future of this blessed land, and courage to build them upon a solid foundation of justice wherein everyone is treated with fairness and all feel at home, whatever their place of origin.

Whatever the future holds, it is the sincere prayer of this Assembly that you will sense the presence of God's spirit leading and guiding you through the maze of many options by which you and we are confronted.

You have an awesome task both as the leader of this complex country, and as Canada's representative in the Councils of the World.

We wish to assure you of the continuing prayers of our Church and our people to the end that we might find solutions to our many problems and that we will remain a strong and united country where God is honoured and all citizens have equal opportunity to share in its unlimited potential.

## **A L'Honorable Jean Chrétien, Premier Ministre du Canada**

Nous commissaires de la 120e Assemblée Générale de l'Eglise Presbytérienne au Canada, qui se réunit à Toronto, tenons à exprimer à vous ainsi qu'aux ministres de votre cabinet et à tous les membres du Parlement Canadien, nos salutations sincères.

Vous avez assumé la responsabilité du gouvernement pendant une période de changements et de défis énormes.

La technologie moderne a transformé d'une façon dramatique notre monde entier. Pour quelques-uns ces changements ont produit des richesses mais pour d'autres ils n'ont produit que des difficultés et du désespoir.

L'incertitude dans le domaine politique continue à faire impact sur nous tous, et dans notre pays et dans les divers pays autour du monde où le Canada cherche à faire une différence.

Que Dieu vous donne, à vous et à vos ministres une vision claire pendant que vous travaillez pour l'avenir de ce pays privilégié et le courage de construire des fondations solides basées sur la justice pour toute la population qui sera traitée d'une façon égale, où tous se sentiront chez eux sans égards à leur pays d'origine.

Quel que soit l'avenir, la prière sincère de cette Assemblée est que vous puissiez sentir la présence de l'esprit de Dieu vous guidant parmi le grand nombre d'options par les quelles nous sommes tous confrontés.

Vous avez une tâche énorme non seulement en tant que premier ministre de ce pays complexe mais aussi dans votre rôle de représentant du Canada aux Conseils importants du Monde.

Nous tenons à vous assurer des prières de notre Eglise et de nos membres afin de trouver des solutions à nos problèmes et de rester un pays fort et uni où Dieu est honoré et où tous les citoyens auront l'opportunité égale de partager dans son potentiel abondant.

On motion of C.C. Pettigrew, duly seconded, it was agreed to adopt the report and discharge the committee.

## **MODERATOR NAMES COMMISSIONS AND SPECIAL COMMITTEES**

The Moderator named the following Commissions and Special Committees:

### **Commission re Appeal No. 1, 1994**

The Moderator named the members of the Commission re Appeal No. 1: J.J.H. Morris (Convener), H. Bradley, D.A. Elliott, N. Serrick, D.E. Sherbino, with one of the Clerks of Assembly as consultant.

### **Commission re Appeal No. 2, 1994**

The Moderator named the members of the Commission re Appeal No. 2: T. Smit (Convener), K. Clarke, W. Paton, V.W. Tozer, C. Wilson, with one of the Clerks of Assembly as consultant.

### **Commission re Appeal No. 3, 1994**

The Moderator named the members of the Commission re Appeal No. 3: M.B. McCutcheon (Convener), M. Kelly, W.M. Moncrieff, J. Platford, J.R. Wyber, with one of the Clerks of Assembly as consultant.

B. McCutcheon rose to say that she might be seen to have a conflict of interest. The Assembly agreed that this would be dealt with by the commission re Matters Left Uncared for or Omitted, as necessary.

### **Committee to Advise with the Moderator**

The Moderator named the Committee to Advise with the Moderator: J.J.H. Morris (Convener), B. Adamson, C. Brett, T. Han, T. Keith, H. Lloyd, B. Middleton, T. Gemmell (Principal Clerk), T. Hamilton (Secretary).

### **Special Committee re Ewart Endowment Fund for Theological Education**

The three named by the Assembly as follows: K.E. Jensen, S.M. Johnson, R.J. McMillan. Three others are to be named later. The Special Committee will name its own Convener.

## Special Committee re Live The Vision

The Moderator named the members as follows: L.N. Wannamaker (Convener), O.R. Anstice, J.R. Bannerman, P.D. Coutts, E.J. Millar, R.E. Van Auken, with one of the Clerks of Assembly as consultant. In addition five lay people are to be named by the Committee, one of which should be from the Young Adult age group chosen from the core area.

### APPOINTMENT OF COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

On motion of J.T. Hurd, duly seconded, it was agreed to appoint a Commission of the Moderator and the Clerks to deal with matters uncared for, omitted or overlooked during the business of this Assembly.

### MINUTES

The Principal Clerk asked that the minutes of the first six sederunts be sustained.

On motion of H.K Stright, duly seconded, the minutes of the first six sederunts were sustained.

C.E. McPherson moved, duly seconded, that the Minutes of the last four sederunts be taken as read and sustained. Adopted.

### NOTICE OF MOTION (cont'd from page [69](#))

Persuant to notice of motion given at the previous sederunt, J.H. McIntosh moved, duly seconded, that the title of "Our Confession" be changed to "The 1994 Confession of The Presbyterian Church in Canada regarding the Injustices Suffered by Canada's First Nations Peoples".

The motion was adopted.

### NOTICE OF MOTION (cont'd from page [72](#))

Pursuant to notice of motion, B. DeBruijn moved, duly seconded, that:

1. The Service Agency determine the exact source from which ACCESS grants are derived.
2. That if such grants are derived from Lottery earnings, that they immediately withdraw their application for such.
3. That if any funds are provided in response to their application from Lottery earnings, that they be returned to the appropriate body forthwith.

The motion was declared Out of Order.

### BUSINESS COMMITTEE (cont'd from page [72](#))

#### Report as a Whole

On motion of P. Montgomery, duly seconded, it was agreed that the report of the Business Committee be accepted.

### CLOSE OF ASSEMBLY

The business being finished, the Assembly joined in singing the one hundred and twenty second Psalm. The Moderator led the Assembly in prayer. He 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 Cambridge, Ontario and within Knox's Galt Presbyterian Church, on the first Sunday in June in the year of our Lord, one thousand nine hundred ninety-five at seven thirty o'clock in the evening, local time."

The Moderator then closed the Assembly with the Benediction.

## REPORTS

### COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 120th General Assembly:

The Committee met twice, in June and September, with Dr. Roberts to consider requests for the Moderator.

Dr. Roberts travelled extensively throughout Canada. In the fall, he attended the meetings of the Synod of the Atlantic Provinces and the Synod of Alberta where he was invited to a number of congregations. In the fall, he visited congregations in Alberta, Saskatchewan, Manitoba, Ontario and Nova Scotia, and in the spring he was invited to congregations in Ontario, Quebec, Saskatchewan and Alberta. Presbytery events were also held for the Moderator throughout the year. Dr. Roberts also visited with students at The Presbyterian College and Knox College. He regretted that he was unable to accept all invitations.

In April, the Moderator's international visit was to East Asia where Dr. Roberts and Mrs. Roberts visited the countries of Taiwan, Hong Kong, China and Japan. The Roberts attended the General Assembly of the Church of Scotland in May.

Dr. Roberts was warmly received wherever he travelled. He was able to see many people who he had met on previous visits and had opportunities to meet many others.

#### **Nomination for Moderator (George C. Vais)**

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates the Reverend Dr. George C. Vais as Moderator of the 120th General Assembly.

#### **Recommendation No. 1** (adopted, page [15](#))

That the sincere appreciation of the Assembly be extended to the Reverend Dr. Earle F. Roberts for the leadership that he provided throughout this past year.

#### **Recommendation No. 2** (adopted, page [15](#))

That the thanks of the Assembly be extended to individuals, various congregations, presbyteries, synods and organizations who received Dr. Roberts and Mrs. Roberts with kindness and courtesy.

Brenda Adamson  
Convener Secretary

Terrie-Lee Hamilton

### ASSEMBLY COUNCIL

To the Venerable, the 120th General Assembly:

The Assembly Council has continued to work on assignments given to it by the Assemblies of 1991 and 1992. At the same time, it has been seeking to understand how it differs from an Administrative Council, how it can order its life so that it reflects the regional diversity and interests of the Church, and how it can be a creative and prophetic instrument of God in the Church. A small sign has been the deployment of specific projects to regional task forces. This has happened with the Mission Statement (Saskatchewan and Alberta), with the issue of fund-raising (British Columbia), and with expenditures of Live the Vision funds (Eastern Ontario). Some projects, such as the review of the structure and staffing of General Assembly agencies, have had to be focussed in central Ontario. The Council is pleased to present this report and, at the same time, to ask for the prayers and understanding of the Church as it seeks to be faithful to its mandate and the Church's vision.

## **MEMBERSHIP**

Soon after the 1993 Assembly, Council found itself in need of two members, owing to the resignation of Ms. Judith Mowat and the move to Texas of the Rev. Nak Joong Kim. The Council appointed the Rev. Wally Hong of Verdun, Quebec and the Rev. Dr. John Cameron of Charlottetown, PEI, to serve on the Council until this meeting of General Assembly. The Council appreciates the willingness of both to serve in this way.

## **RETIREMENT OF THE TREASURER, MR. GRANT JONES**

On June 30, 1994, Grant Jones will complete his six year term as Treasurer of The Presbyterian Church in Canada. In the prior ten years, Grant served as a member of various committees and task forces concerned with such matters as finance, audit, location of Church Offices, compensation for clergy, the allocation formula and others.

During the past two years, Grant has worked with the Budget Committee of the Assembly Council in the development of a new budget building process. The time spent in preparation for, and attendance at, the many meetings on this subject alone represents an outstanding example of commitment to the Church.

These sixteen years also saw Grant carrying the responsibilities of a young and growing family as well as a Senior Partner in the firm of Ernst and Young. Currently, he is Group Managing Partner of the International Group.

In recognition of his service in and to the accounting profession, he has been awarded the FCA designation.

Grant has been unstinting in making his time and talent available to The Presbyterian Church in Canada throughout the past sixteen years.

### **Recommendation No. 1** (adopted, page [34](#))

That the above minute of appreciation for Mr. Grant Jones be adopted and that the Moderator express the thanks of the Assembly for his service as Treasurer of The Presbyterian Church in Canada.

## **THE GENERAL ASSEMBLY**

### **FUTURE ASSEMBLIES**

The Council is responsible for recommending the time and place of future Assemblies. The Assembly for 1996 has been set for Charlottetown, Prince Edward Island. Knox's Galt Presbyterian Church, Cambridge, Ontario, has invited the Assembly for 1995. Staff have visited with several members and the minister of Knox's Galt, and the proposed site for the Assembly at the University of Waterloo. A recommendation will be brought forward in a Supplementary Report.

The Council has also been giving thought to the shape of future Assemblies, partly in response to Memorial No. 1, 1993 from the Session of First Church, Winnipeg, Manitoba. A Task Force has been working on many related issues. Its attention this year largely has been given to the question of biennial Assemblies since Council agreed to recommend such a practice to this meeting.

### **BIENNIAL GENERAL ASSEMBLIES**

The Budget Committee requested the Council, at its November, 1993 meeting, to consider recommending biennial Assemblies as a matter of priority setting and as a means of achieving balanced budgets. The Task Force re Shape of Future Assemblies subsequently presented the following to Council, providing answers to questions commonly asked on this matter.

### Will the Moderator serve for two years?

The Moderator would serve for two years and this time commitment would have to be recognized by employing bodies. The only statutory obligation is the opening of the next Assembly. Practice has amplified the work of the Moderator between Assemblies. There would not necessarily be the doubling of the workload but there would be an expected annual level of participation. The Moderator would attend Assembly Council and Commission meetings. Some moderatorial work, however, could be spread over two years. The Committee to Advise with the Moderator might need to be more active. \$12,000 per year is now available to the employing (congregation) body as a contribution to cover the expenses during the Moderator's absence. A congregation would have to be more intentional in its planning if the Moderator served over two years but it also would have \$24,000 to assist in this planning.

### Would the Assembly Council need to meet more often?

Although we cannot foretell the future, it would probably not be necessary for the Council to meet more often than its present two meetings a year. In fact, there may be the opportunity for a reduction in the number of meetings since much of the Council's business leads into the preparation of its report for Assembly. Also, some meetings could be held at slightly different times, not necessarily in March and November.

### What financial saving would there be to the Church at large?

At present the annual costs to hold the Assembly are as follows:

Postage	\$ 6,300		
Printing Reports	\$46,000		
Travel	70,000		
Accommodation	58,000		
Future Assembly	25,000	(East or West)	This amount could be reduced to \$15,000 because there would be fewer Assemblies.

TOTAL SAVINGS:                      Approximately                      \$195,000 over two years

To this total must be added the following:

1. Travel, accommodation, etc. of resource persons from the agencies, colleges.
2. The cost of local arrangements and the cost to commissioners both personally and subsidized by presbyteries or congregations e.g. meals, etc.
3. The cost to a congregation when its minister is absent for a week, a cost that can not easily be evaluated, when pastoral work is not being done!
4. The cost of time and energy and money to elder commissioners who must either be absent from work or would be doing other 'good works'. This is not to say that participating in Assembly is not a 'good work'.

Think what \$250,000 can do toward establishing new congregations or employing persons for the work of the Church at large!

### Would there be financial savings to agencies and boards?

Reference is made in the Supplementary Report.

### How would the Church be kept informed in the off-year?

Presbyterian Record, PCPak, presbyteries and synods and other events.

### Would there be a loss of 'morale' without the boost of an annual Assembly? Is it fair to put the issue of morale on the General Assembly alone?

Whose morale might be lost? Church Office staff or commissioners? Morale is hard to gauge or determine. The morale of the Church likely needs to be strengthened in new ways and may need to be addressed on a regional basis. At the moment the central synods receive more support than the rest of the Church from the Church Office simply because of

geography. Maybe more support for morale building would come from the regional synods and other events.

At the present time the staff members in the Church Office are responsible for a large volume of work which is required to prepare reports for Assembly as well as their on-going work. If finances are further reduced the problem will get worse. To be able to spend less time preparing a report for Assembly and to allocate more time for the 'work' of the Church in giving assistance to the congregations in their work could be of great benefit.

### **How would the Agencies, etc. get 'feed-back' from the Church?**

The same way that it does now! The Assembly Commission would be able to direct overtures, reports, etc. to appropriate bodies (synods, presbyteries and sessions) for study and report.

### **Is there an issue of 'trust' that needs to be addressed?**

In actual fact the Church now has a great level of trust that is granted to committees and agencies. We are 'brothers and sisters in Christ' and we are dealing with persons ordained to the ministry of Word and Sacrament, Diaconal Ministry and to the eldership. Are we importing a 'Canadian' problem unto the Church? At present the Assembly and the Assembly Council are regionally based. Trust will always be a challenge to us but we are servants of God entrusted with the Good News.

### **Will vision be lost by less frequent Assemblies?**

Vision may be lost for some but other events may more than make up for this possible loss as they receive a renewed and larger vision. Again one may ask if vision is the sole responsibility of an annual Assembly!

### **Biennial Assemblies Suggested Changes**

Section 281 states: "The General Assembly ordinarily meets once a year; and each Assembly fixes the date and place of the next before it dissolves; ....." This section in no way implies that Assembly must meet every year, simply that usually it meets once per year. To cancel once does not break the norm. The suggested changes are underlined.

## Sections of the Book of Forms Requiring Change

### Preface 1981 edition

In accordance with the direction of the 1979 General Assembly the Clerks of Assembly have compiled a revised edition of the Book of Forms. The changes made in recent years have been incorporated in this book. In addition, in accordance with a directive by the 1980 General Assembly, an attempt has been made to "use language inclusive of both sexes." The book is published in an attractive binder in loose-leaf form. Each year, pages will be printed which contain changes in law made by the previous General Assembly. These amended pages are available three months after every Assembly and may be purchased through the Resource Distribution Centre, 50 Wynford Drive, North York, Ontario, M3C 1J7. Congregations may order the amended pages by completing the form which is distributed every year the Assembly meets along with the Annual Statistical Report form.

### Chapter II: General Rules for Church Courts

80.1 It is an instruction to clerks of presbyteries to forward all overtures to the Clerks of Assembly prior to the date indicated by a circular to the clerks of presbyteries from the Clerks of Assembly; but overtures anent names on the constituent roll of presbytery may be forwarded later if the need arises. (see section 297.5)

## Chapter VI: The Presbytery

208.2 The Life and Mission Agency shall report to every Assembly the names of all certified candidates for ordination who have not yet been ordained, for inclusion in the Acts and Proceedings.

## Chapter VII: The Synod

264. The synod appoints a clerk, whose duty it is to keep the record of proceedings, which record is transmitted to every meeting of the General Assembly for review; to preserve its papers; and to give certified extracts from the minutes when instructed by the court, or when the nature of the business requires that they be given. (see sections 18-24)

276.1 It is the duty of the synod clerk to transmit to every meeting of the General Assembly the record of its proceedings for inspection.

## Chapter VIII: The General Assembly

278.4 Shortly after Assembly is dissolved the Clerks of Assembly are instructed to communicate with the presbytery from whose membership the moderator of Assembly has been chosen, advising that it is desirable he/she be elected a commissioner to the following Assembly.

281. The General Assembly ordinarily meets once every other year; and each Assembly fixes the date and place of the next before it dissolves; notwithstanding, any Assembly may determine the location of future Assemblies for the ensuing six years.

281.1 The General Assembly ceases to exist as soon as it is closed and, apart from the powers entrusted to its presbytery, no provision has been made for summoning a special Assembly. [Delete: in the course of the year]

287. After the Assembly has been constituted, and the new moderator has been appointed, the first business is the receiving of the synod rolls, with the accompanying reports of changes since the last Assembly. Such time is spent in devotional exercises as may be determined by the court.

288. The Assembly appoints its Committee on Bills and Overtures, a Committee on Business, and other committees to consider matters specially referred to them. The Assembly, if it sees cause, may appoint a judicial committee to which may be referred appeals and complaints. The Assembly also appoints standing committees, which are intrusted with conducting the business of the Church in its several departments between Assemblies, and which report to every General Assembly.

297.3 Clerks of presbytery are to send the returns on remits to the clerks of the General Assembly not later than the first of April prior to the meeting of the General Assembly, so that the returns may be tabulated for the Assembly.

297.5 Clerks of presbytery are to forward two typewritten copies of all overtures, petitions, and memorials intended for presentation to the General Assembly prior to the date which shall be indicated by a circular to the clerks of presbytery from the clerks of Assembly, that the said overtures, petitions and memorials may be printed and included in the volume of reports for the use of the General Assembly; but overtures anent names on the constituent roll may be forwarded later if the need arises. (see A&P 1967, p. [407](#), [108](#))

298. The reports of standing committees should be forwarded to the clerks of Assembly before the date indicated by a circular to the standing committees from the clerks of Assembly in advance of the meeting of Assembly, in order that they may be presented in bound form to the commissioners at the opening of the Assembly.

301.1 That synods of the Church be assigned a fixed number of representatives for each Assembly as follows: Synod of the Atlantic Provinces, Synod of Quebec and Eastern Ontario, two members each; Synod of Toronto and Kingston, four members; Synod of Hamilton and London, three members; the Synods of Manitoba and Northwestern Ontario, Saskatchewan, Alberta, and British Columbia, one member each. The committee shall

consist of fifteen members in addition to the convener and secretary. It is understood that the fifteen members of the committee are to be commissioners.

301.2.1 Each synod is required to notify the clerks of Assembly by 30th November prior to the meeting of Assembly of the presbyteries within their bounds responsible for appointing members to the Committee to Nominate Standing Committees for the next General Assembly; and

301.2.2 Each presbytery indicated in section 301.2.1 shall send before 31st March prior to the meeting of Assembly, the names and addresses of their appointees to the convener of the Committee to Nominate Standing Committees.

301.3.2 the Synod of Hamilton and London appoint two ministers and one elder for 1952, and reverse the order for each Assembly thereafter;

301.3.3 the Synods of Manitoba and Northwestern Ontario, and Alberta each appoint a minister for 1952, and the Synods of Saskatchewan and British Columbia each appoint an elder for the same year; the order to be reversed for each Assembly thereafter;

301.4 The convener and secretary are appointed from the three central synods in turn, the secretary for one Assembly becoming the convener for the following Assembly and the clerks of synods are required to furnish the names of their respective synod appointments to the clerks of the General Assembly when reporting other matters required from the synod by the General Assembly.

301.5 The secretary so appointed must be a member of the committee to nominate standing committees at the Assembly before his/her appointment as secretary.

## Appendix

J-12.4 The Life and Mission Agency will report to every meeting of the General Assembly the names of all Certified Candidates for Ordination, to be included in the Acts and Proceedings.

### Possible Procedural Change Required

#### Matters arising between Assemblies

281.1 The General Assembly ceases to exist as soon as it is closed and, apart from the powers entrusted to its Commission, no provision has been made for summoning a special Assembly in the course of the year.

289. The Assembly may appoint a commission, whose powers are defined by the terms of the appointment.

289.1 The commission chooses its own convener, who is commonly the moderator of the preceding Assembly if present. The clerks of the Assembly act as its clerks.

289.2 The commission is appointed for the transaction of judicial and administrative business. It has no legislative function.

289.3 If it appears that a commission has exceeded its powers, or has acted in any way contrary to the acts or constitution of the Church, the next Assembly may set aside or reverse its procedure.

Comment: The membership of the Assembly Council is make up of a representative of each of the 8 synods, a representative from 15 of the 45 presbyteries, 8 members at large plus several ex-officio members. Apart from the ex-officio members, there is an equal balance between lay and clergy.

It is recommended that the members of the Assembly Council, who are eligible to hold commissions to the General Assembly, be named as a Commission of Assembly. That the Moderator of the last Assembly, who is a member of the Council, be the Convener of the Commission, and the Principal Clerk, who is also a member of the Council, be Secretary of the Commission. It is important

that the Commission has its own identity even though it uses persons who are members of another entity, thus the immediate past Moderator as Convener.

The Commission would be called to meet at a time coinciding with meetings of the Assembly Council when, in the opinion of the Convener and Secretary, there is business requiring a meeting. In this way there will be representation from all areas of the Church with little additional cost.

The authority of the Commission would be as stated in section 289.2 The specific terms of reference for the Commission need to be spelled out carefully after discussion on points such as those indicated below as well as those suggested by others. It is important to insure that the authority of the Commission does not appear to make it a miniature General Assembly. In other words, build as much as possible on what is already in place.

Complaint, Appeal, Reference

Need to establish procedures for dealing with complaints, appeals, references, etc.

Comment: Complaints and Appeals

Presently all complaints and appeals are heard by the next higher court except when a complaint or appeal against a presbytery decision is lodged after synod has met and before the next meeting of the Assembly. In such cases the complaint or appeal can go directly to the Assembly.

The hearing of appeals and complaints can be classified as "judicial business" and are, therefore, covered in section 289.2, powers of a Commission.

It is recommended that complaints and appeals against decisions of presbyteries, which are lodged after a meeting of the Assembly be handled as follows:

- between Assembly and the next synod, by synod;
- between synod and the spring meeting of Council, by Commission;
- between spring meeting and the next synod, by synod;
- following synod until Assembly meets, by Assembly.

Complaints and appeals lodged against decisions of synod will go to the first meeting of the Commission following receipt of documentation, except when Assembly will meet before the next meeting of synod, in which case they go to the Assembly.

Reference

The following Book of Forms sections refer to "References":

86. A reference is a representation made by a lower court to a higher, for advice or judgement.

87. Cases of particular difficulty or delicacy, the decision of which may establish an important precedent, or on which members are much divided in opinion, or on which, for any reason it is desirable that a larger body should first decide, are proper subjects of reference.

88. A reference is either for judgement on the whole case or for advice on some particular point where difficulty is felt.

The Commission should deal with References to the General Assembly but must exercise extreme caution to ensure that it does not wander into a legislative role. The role of the Commission is somewhat like that of a Declaratory Act, it can affirm what it understands to be the law of the Church regarding any particular matter but it cannot change the law of the Church. If

the Reference cannot be answered within the established law of the Church then the Commission must defer to a meeting of the Assembly.

Admission of candidates from other colleges  
 Reception of ministers, etc.  
 Admission to Order, those with similar qualifications

205.2 If the applicant has studied wholly in a theological college other than one of this Church's theological colleges or is currently in the final year in such a college, application shall be made by the presbytery through the Life and Mission Agency's Committee on Education and Reception to the General Assembly for permission to conduct the examination for certification as a candidate for ordination. The applicant will submit official transcripts of courses taken with the application and the Committee will satisfy itself through reference of these to the senate of one of this Church's theological colleges that the course of studies meets the theological prescription and perspective of this Church. In cases of such applicants, when the secretary of the Committee has in hand the application and all required documentation, the presbyteries will be circularized and given three full months from the sending out of the circular letters to lodge with the secretary of the Committee any competent objection.

174.1 Persons who have successfully completed the course of studies for diaconal ministries at a college recognized by the General Assembly for this purpose and who have been designated by a presbytery of this Church, as well as persons with similar training who have been received by a presbytery with the permission of the General Assembly (see section 174.5) are members of the Order of Diaconal Ministries and shall be referred to as a "Member of the Order of Diaconal Ministries". Members may take their functional titles from the position in which they are engaged: e.g., deaconess, director of Christian education, hospital visitor, pastoral assistant, area education consultant, etc..

174.5 Persons who have received similar education for the office of member of the Order of Diaconal Ministries may be admitted to the Order of Diaconal Ministries of this Church upon acceptance by the General Assembly on application of a presbytery through the Life and Mission Agency's Committee on Education and Reception.

248.1 The right to receive ministers, certified candidates for ordination and licentiates from other Churches rests primarily with presbytery. However, presbytery cannot exercise this right until permission to receive has been granted by the General Assembly or, in specific cases, as in sections 248.5 and 248.6 below, the Life and Mission Agency's Committee on Education and Reception. (see section 302)

248.4 When the Church of the applicant does not hold the same doctrine, government and discipline as this Church, permission to receive can be granted only by the General Assembly.

248.8 In examining applicants the Committee will, among other things, examine the applicant's doctrine, understanding of church government and discipline, educational achievement, personal history and reasons for applying for reception. Based on its findings, the Committee will make recommendation to the General Assembly, except in those specific cases mentioned in sections 248.5 and 248.6 where the Committee has power to issue.

248.12 Presbyteries which have applied for the reception of ministers, and whose applications for reception have been approved by the General Assembly or, as specified in sections 248.5 and 248.6, by the Life and Mission Agency's Committee on Education and Reception, "subject to satisfying presbytery by examination of their knowledge of the history of The Presbyterian Church in Canada and its rules and forms of procedure", are authorized to:

248.12.1 receive the minister as a minister of The Presbyterian Church in Canada and place the name of the minister on the appendix to the roll when presbytery received the report from the General Assembly;

248.12.5 request an extension of time, if the examinations have not been satisfactorily completed prior to the following General Assembly.

Comment: The Committee on Education and Reception is a sub-committee of the Ministry and Church Vocations section of the Life and Mission Agency with special status at General Assembly. In matters dealing with applications relating to the assignment of a special course of study, the evaluation of an individual's qualifications, the reception of a minister, etc., the Committee has direct access to Assembly. In all other matters its access is through the Life and Mission Agency.

For purposes of this exercise we are only concerned with that aspect of the Committee's work dealing with individual applications.

Presently all applications for special courses, evaluation of qualifications for reception into the Order of Diaconal Ministries and for permission to be taken on trials for certification as a Candidate for Ordination from those who have graduated from a college other than one of our Church's colleges, require decision by Assembly. There is no good reason why such decisions could not be made by the Commission during the year when Assembly is not meeting. However, provision ought to be made that if any party (Committee on Education and Reception, the presbytery submitting the application, or the applicant) wants to appeal to Assembly they can do so and the Commission's decision is sisted.

The schedule for dealing with recommendations re the above applications would be as follows:

- from immediately after Assembly adjourns until the end of the summer of the following year, by Commission;
- thereafter, by Assembly

There are two channels for dealing with applications to receive ministers of other Churches. The normal way is by decision of Assembly. However, when the applicant comes from a church which "holds the same doctrine, government and discipline" as our Church, decision regarding permission to receive can be made by the Committee on Education and Reception with report to Assembly.

For our purposes, it is only the former that we need to deal with. It seems better to leave things as they are and simply say to all such applicants, decision will be made when Assembly next meets.

Annual report re roll and changes to the roll  
 Roll of Members of the Order submitted annually  
 Annual statistical reports

276.3 The synod shall require the clerk of each presbytery to report to the synod, through its clerk and at least eight days before its meeting, all particulars respecting the certification of candidates for ordination, the ordination and induction of ministers, the designation and installation of members of the Order of Diaconal Ministries, the reception, translation, demission, suspension, deposition and death of ministers and members of the Order, and the changes made in congregations and mission stations during the year; and all such particulars shall be reported by the synod to the General Assembly.

175.2 The roll of active and other members shall be maintained by presbytery and submitted annually to the clerks of Assembly as part of the roll of presbytery. (see sections 176.5 and 176.5.1)

114.5 The session is required to see that the annual statistical and other reports are completed and returned to the presbytery clerk by the date specified.

Comment: This section deals with annual or biennial reporting of congregational statistics and of changes to the rolls of presbyteries and synods.

If we are to continue annual reporting, will there be an annual publication of such information? If not, why collect them annually?

#### General Assembly Finances

Each year on recommendation of the Assembly Council, Assembly sets the budget for the following year, usually subject to adjustments by the Assembly Council as may be required. It also appoints the Auditor for the current year's accounts. Since 1992 basic stipends and allowances have been adjusted in accordance with the consumer's price index for Canada. If this practice is continued there is no need for an annual decision re stipends.

Comment: Since the Assembly Council and the Commission will have almost identical membership, all matters concerning finance could be left with the Assembly Council, with power to issue, and the Commission need not have this as part of its mandate.

If a dispute arises between the Assembly Council and one of the Agencies or Committees of Assembly, and such dispute must be resolved before the next Assembly, the Convener of the Commission, the Principal Clerk, a representative from the Assembly Council and one from the Agency/Committee concerned could meet to discuss possible names and terms of reference for a committee to resolve the situation, following which the Convener of the Commission will name the committee.

Annual budgets could be submitted two years at a time to the Assembly for approval with adjustment as required by Council.

#### Committee to Nominate

301.4 The convener and secretary are appointed from the three central synods in turn, the secretary for one Assembly becoming the convener for the following Assembly and the clerks of synods are required to furnish the names of their respective synod appointments to the clerks of the General Assembly when reporting other matters required from the synod by the General Assembly.

301.5 The secretary so appointed must be a member of the committee to nominate standing committees at the Assembly before his/her appointment as secretary.

Comment: Over the years there have been a couple of instances when the person named as Secretary has moved from the bounds of the synod making the appointment before becoming Convener. Thus a new Convener had to be found. Fortunately when this happened the synod was able to name someone who had previously served as Convener of the Committee to Nominate.

By stretching the whole process over six years, rather than the current three years, the frequency of this happening is greatly multiplied. Thought needs to be given re the possibility that once someone has served as Secretary of the Committee to Nominate they become Convener of the Committee at the next Assembly even if they have removed from the bounds of the synod which originally appointed them.

#### Six year membership limit on Committees

Comment: The normal term of appointment to a committee is three years, renewable once, for a total of six years. The easiest way to adjust this to biennial assemblies would be to keep the maximum six year rule by making the normal term six years without renewal. Another way to accomplish the same would be a term of two years, renewable twice to a maximum of six years. Or, you could change the maximum to eight years with a term of four years, etc.

## Frequency of meetings

The work schedule and frequency of meetings of agencies and committees are built around the need to produce an annual report to Assembly.

Comment: If the report is biennial, do they need to meet as frequently?

If the Assembly Council were to decide that they would meet less frequently, (say, the fall following Assembly, fall a year later, and the spring before the next Assembly) this would have to be examined in light of the suggestion re the Commission of Assembly.

## Implementation

Comment: The Book of Forms changes need to be made immediately.

Procedural changes arising out of discussions on such items as those listed above under "Possible Procedural Changes Required" should not be set in stone immediately. There are different ways of adjusting to Biennial Assemblies and we will need to experiment until we find what best suits our needs. Therefore, anything we recommend, such as the composition of the Commission, be for a trial period to be reviewed after the second Biennial Assembly with recommendations to the third Biennial Assembly.

Who would review? The Assembly Council or a special committee of Assembly.

Recommendation No. 2 (adopted as amended, page 47)

That the practice of biennial General Assemblies be adopted, and that the necessary changes to the Book of Forms be sent down to the presbyteries under the Barrier Act.

Recommendation No. 3 (amended and defeated, page 47)

That, as an Interim Act, the General Assembly to be held in 1995 be suspended.

Note: The Council is of the opinion that the changes required in procedures by a suspension of the 1995 Assembly are substantially the same as those required by adopting a policy of biennial Assemblies.

## **PRE-ASSEMBLY WORKSHOPS**

The Pre-Assembly Workshop to be held prior to this General Assembly is being organized by Knox College. The theme is "Bible, Church and Social Mores", an investigation of how the Church has changed its mind about religious and social issues from New Testament times to the present. Participants from the Knox College faculty will be: Arthur Van Seters, Calvin Pater, Helen Goggin, Iain Nicol, Bob Mathewson, Stephen Farris and Dorcas Gordon. This conference is open to all commissioners to General Assembly and other interested persons.

## **FINANCIAL**

### **EXPENDITURE BUDGET 1994**

The 1993 Assembly authorized the Council to set the expenditure budget for 1994. The Council adopted the 1994 budget at its November 1993 meeting after a long, arduous, soul-searching review and downward revision of spending estimates. The 1994 budget is virtually balanced, with a projected deficit of \$94,342. To achieve this, the Council agreed to not grant executive staff the cost of living increase approved by the 119th General Assembly, and to require all staff to take 12 days' unpaid leave in 1994 in order to achieve a spending reduction of \$110,000. The Council also agreed to a proposal from the Committee on Theological Education that the colleges reduce their reliance on Presbyterians Sharing by 0.5% of the total operating budget per year through 1998 (at the same time supporting a proposal that the colleges be permitted to raise funds without restriction from within the Church).

**Authorized 1994 Budget**

	1993 Budget (Approved)	1994 Budget (Proposed)	
Receipts			
Presbyterians Sharing	-8,674,000	-8,600,000	
Other Receipts	-1,257,000	-1,000,000	
	-9,931,000	-9,600,000	
Expenditures			
General Assembly	669,000	632,000	
Life and Mission Agency	5,777,000	5,327,741	
Service Agency	1,355,000	1,291,435	
	7,801,000	7,251,176	
For Pension Plan & Group Ins. Premiums		1,250,000	1,285,000
Grant to Cttee. on Theo. Ed. for Colleges		1,030,165	961,368
Youth Programme	60,000	60,000	
Contingency Fund	30,000	30,000	
Total Expenditures	10,171,165	9,587,544	
Net Revenue (-)/Expenditures (+)	240,165	-12,456	
Fund Balance (Unappropriated) Opening		-145,823	94,342
Fund Balance (Unappropriated) Closing		94,342	81,886

**Recommendation No. 4** (adopted, page [63](#))

That the proposal from the Committee on Theological Education that the colleges reduce their reliance on Presbyterians Sharing by 0.5% of the total operating budget each year through 1998, along with permission for the colleges to raise funds without restriction from within the Church be adopted.

The Assembly of 1993 authorized an adjustment to stipends of professorial and executive staff for 1994 based on the annual adjustment in the consumers price index for Canada as of August 31, 1993 (1.7%). As reported above, the Council did not make this adjustment to stipends for executive staff in 1994.

**Recommendation No. 5** (defeated, page [64](#))

That the action of the Assembly Council in not making the authorized adjustment to executive staff stipends for 1994 be homologated.

**TREASURER OF THE PRESBYTERIAN CHURCH IN CANADA**

The Council established a Search Committee for Church Treasurer at its November, 1993 meeting consisting of: Mr. A. Herridge (Convener), Rev. G. Beaton, Rev. A. McPherson and Mr. D. Elliott. The Search Committee requested nominations from the presbyteries, and sought applications through an advertisement in The Presbyterian Record. The Committee met to interview Mr. Russell McKay on March 8, 1994. Following the interview, it was agreed to recommend Mr. McKay for the position. After Mr. McKay took time to find out more about the responsibilities and time commitment, he has agreed that his nomination go forward.

Russell E. McKay received his CA in 1954 and his FCA in 1970. He has served approximately 40 years with the firm of Deloitte Haskin and Sells and its successor, Deloitte and Touche, holding positions of Managing Partner, Toronto Regional, National Managing Partner, and is now a retired partner of Deloitte and Touche. He is a former President of the National Club and is currently Chairman of the Board of the Doctor's Hospital, Toronto. Mr. and Mrs. McKay are active members of Trinity Presbyterian Church, York Mills, Ontario.

**Recommendation No. 6** (adopted, page [34](#))

That Russell E. McKay be appointed as Treasurer of The Presbyterian Church in Canada for a non-renewable term of six years.

**FINANCIAL AUDIT**

The 1993 audited financial statements for The Presbyterian Church in Canada (p. [489-499](#)), the Pension Fund (p. [443-449](#)) and the J.B. Maclean Bequest Fund (p. [434-440](#)) have been received by the Council and approved. The financial statements for 1993 form part of the report of the Service Agency.

**AUDITORS 1994****Recommendation No. 7** (adopted, page [64](#))

That the firm of Coopers and Lybrand, Chartered Accountants, be continued as auditors for the 1994 accounts, and the Service Agency be authorized to set the fees.

**REVENUE BUDGETS FOR 1995 AND 1996**

The Council has reviewed the estimates of the Budget Committee and brings the following recommendations:

**Recommendation No. 8** (adopted, page [64](#))

That the estimate of revenue from Presbyterians Sharing for 1995 be set at \$8,600,000 and from other sources at \$1,000,000 for a total of \$9,600,000.

**Recommendation No. 9** (adopted, page [64](#))

That the estimate of revenues from Presbyterians Sharing for 1996 be set at \$8,900,000 and from other sources at \$1,000,000 for a total of \$9,900,000.

**EXPENDITURE BUDGETS FOR 1995 AND 1996**

The Budget Committee and the Council have made a diligent effort to bring forward expenditure budgets for 1995 and 1996. In the end, however, the Council has been unable to arrive at an approved budget for these years. The Council has requested its Budget Committee to set the expenditure budgets in light of a process of studying priorities which has been established by the Council.

**Recommendation No. 10** (adopted, page [80](#))

That the Assembly Council be authorized to set the expenditure budget for 1995, and for 1996 if there is to be no General Assembly in that year.

**PENSION FUND GRANT FROM PRESBYTERIANS SHARING**

In the Budget Committee's concern for the shortfall in funding to meet mandated work, it has looked at the level of funding required for the Pension Plan requiring contributions from each member, each employer and from Presbyterians Sharing. It may not be clearly understood that employers (usually congregations) are making direct contributions as well as providing further funding through Presbyterians Sharing.

**Recommendation No. 11** (amended and adopted, page [81](#))

That a Special Committee be established 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 report to the 1995 General Assembly, or in the event that there is no Assembly in 1995, report to the Commission of Assembly.

**LOAN RE MISSIONARY RESIDENCE**

In order to continue a programme of repairs and upgrading at the Missionary Residence, 27 Brentcliffe Road, Toronto, the Council has authorized a loan of \$15,000 from the Consolidated Portfolio, repayable over two years.

## **LOAN TO ST. ANDREW'S HALL, VANCOUVER**

St. Andrew's Hall (St. Andrew's) is undertaking an addition to its facilities to provide 93 units of living space for persons attending Vancouver School of Theology and The University of British Columbia (UBC) at an expected cost not to exceed \$6,600,000. It is entering into an agreement with UBC to ensure that construction conforms to the latter's building code and that St. Andrew's Hall will operate the residence to the University standards or in the event of default allow the University to carry on the operation at St. Andrew's expense.

A loan is to be provided by the Bank of Montreal on a demand basis during construction and on a fixed rate term loan basis for up to 10 years, with security provided by way of a mortgage over the original land lease.

Certain up front costs (conditions precedent) are being incurred covering various fees and permits budgeted to be \$213,030 by start of construction (June 1, 1994). The first draw down from the Bank of Montreal loan of \$200,000 will cover most of these costs with the balance coming from St. Andrew's internal funds.

A further condition precedent to the loan is that St. Andrew's will deposit \$250,000 with the Bank of Montreal to be held for the duration of construction expected to be completed by September 1, 1995, to provide assurance of funds available to meet cost overruns in excess of the \$250,000 already provided for in the construction budget. This sum is not available within St. Andrew's resources and it is asking The Presbyterian Church in Canada to lend the sum to it to be repaid on completion of the project together with interest.

If no cost over runs encroach on this money then the sum will be returned to the Church. If it is required then St. Andrew's will have to negotiate a repayment schedule with the Church from its operating cash flow.

From the cash flow projection it is noted that a repayment of 50 % (\$125,000) can be made from the first draw under the Bank of Montreal financing package which would be returned to the Church in June 1994. The balance would be repaid from the return of the deposit from the Bank of Montreal in September 1995.

As directed in the Executive of Council's February 18, 1994 meeting the following legal opinion was received from St. Andrew's solicitor, Mr. G. R. Schmitt of Ferguson Gifford stating:

we are of the opinion that the decision of the Board of Management to grant in favour of the Bank of Montreal security (by way of Assignment of Lease) to finance the expansion of its residence facilities falls within the general power of the Board of Management to manage the financial affairs of St. Andrew's Hall. It does not require the specific approval of the General Assembly. The requirement that the Board of Management observe and obey the orders and instructions of the General Assembly at all times and in all things should not be construed as requiring the Board of Management to seek from the General Assembly specific approval for each of its decisions from time to time.

The proposal is that the Church lend \$250,000 to St. Andrew's Hall from the Consolidated Portfolio on a demand note, at interest at the rate earned on the consolidated portfolio for a period to mature with completion of the construction project expected to be September 1, 1995. The cash flow projection indicates that 50% can be repaid in June 1994 and the balance at the completion of construction in September 1995.

The Council has agreed to provide St. Andrew's Hall with a loan of \$250,000 from the Consolidated Portfolio on a demand note with interest at the rate earned by the Consolidated Portfolio to mature with completion of the construction project.

## **FINANCIAL APPEALS**

At its November 1992 meeting, Council decided to study the matter of financial appeals within the Church. At its next meeting, it decided to study a policy of allowing once-a-year

fund raising by Church related agencies within the denomination. A task force centred in British Columbia was established to develop the policy including criteria by which requests for fund-raising might be evaluated. The Task Force presented a study paper to the November 1993 meeting of Council, which agreed to receive and forward the paper to presbyteries and congregations for study and report to Council by March 31, 1994, so that a recommendation could be brought to the 120th General Assembly.

**Recommendation No. 12** (adopted, page [81](#))

That the action of the Assembly Council in sending the report of the Task Force to Consider Multiplicity of Financial Appeals to presbyteries and sessions for study and comment be homologated.

**STIPENDS OF PROFESSORIAL AND EXECUTIVE STAFF**

The Council has received a report from the Service Agency that the cost of living adjustment of 1.7% for executive and professorial stipends will be re-instated effective January 1, 1995. At the same time, the Service Agency recommended that there be no adjustment in these stipend schedules for 1995. The Council has agreed with this recommendation which will come to the Assembly in the report of the Service Agency. (see p. [000](#))

**THE EXPERIMENTAL FUND**

The Experimental Fund has been established to provide grants to individuals or groups within The Presbyterian Church in Canada who are pursuing projects which will spread the Gospel of Jesus Christ and further the reign of God.

The Fund will support projects which are both innovative and practical in nature. The Fund may provide seed money, i.e. partial funding of projects, to encourage the start-up or renewal of a project, although this is not its primary function.

The deadline for applications is March 1st and October 1st each year. During these months the Directors meet to consider applications for grants. During 1993 a Director of the Fund, the Rev. Fred Rennie assumed the position of Secretary to relieve some of the burden carried by the Secretary of the Assembly Council. Correspondence and requests for application forms should now be addressed to the new Secretary, St. John's Presbyterian Church, 28 Second Street East, Cornwall, Ontario, K6H 1Y3.

The capital of the Fund stands at \$87,000. Approximately \$8,000 income was available for distribution in 1993, and of this grants were made to Christian Festival IV (Hamilton 1994), Larry Brice Reach Out Ministries, and to the Rev. Neal Mathers for experimental work in the general area of evangelism and Church growth. The Directors are concerned to promote the Fund throughout the Church, and would encourage individuals and groups to think creatively and apply courageously for grants. Your idea may be a real "winner" and beneficial to the life of the Church.

The Directors of the Fund are the Secretary of the Assembly Council, the Associate Secretary for Ministry and Church Vocations, the Minister of St. John's Presbyterian Church, Cornwall, Mr. George van Beek, Mrs. JoAnne Walter, and the Rev. Nan St. Louis. At its October meeting appreciation was expressed by the Directors to a former Director, the Rev. Dr. Earle Roberts, "for his role in bringing the Experimental Fund into a working organization".

**COMMISSION ON DISSOLVED AND AMALGAMATED CONGREGATIONS**

**916 Spadina Crescent, Saskatoon**

The property on 916 Spadina Crescent, Saskatoon, was sold and closed on September 1, 1993, at a sale price of \$375,000 netting after expenditures \$357,878.36.

The balance of the mansion fund was closed into this account which reduced the balance to \$344,934.17 which will now be the capital of this fund to be dealt with under the terms established after consultation with the Synod of Saskatchewan. The new fund name will be

"The Presbyterian Residence Memorial Fund" which capital will be held in perpetuity and the income may be used to support the following purposes.

1. Grants towards the support of student ministries in the Synod of Saskatchewan
  - a) Summer student ministries
  - b) Internship programmes
2. Grants towards the support of leadership training events for adults and youth under the direction of the Synod of Saskatchewan.
3. Grants towards rental of adequate office space for Synod office and meeting space.

There are four bursary funds namely:

- i) The Dr. Halliday Trust Fund - capital \$9,500 accumulated income \$5,702. Interest is to be used for assistance to student ministers.
- ii) Wm. How Student Assistance Trust Fund - capital \$4,284, accumulated revenue \$2,442 to be used for assistance to attend seminaries in eastern Canada.
- iii) W. C. Wells Estate Trust Fund - capital \$5,000, accumulated income \$2,211. Interest to be used for bursaries to student ministers from Saskatchewan.
- iv) Dr. McRae Estate Trust Fund - capital \$4,000, accumulated income \$1,343. Interest to be used for library and upkeep.

These four funds will be transferred to The Presbyterian Church in Canada for administration.

### **156 St. George Street, Toronto**

The Commission entered into an agreement for the sale of the property to The Foundation for Culture and Education for the sale price of \$3,200,000 with the sale scheduled to close on June 30, 1994. A deposit of \$150,000 was received.

The tendering process produced indications of interest from 10 parties in October 1993. Five of the tenders were deemed to be too low or had requirements on them that the Commission felt it could not comply with and were rejected. The remaining five tenderers were asked to review their bids and prepare final offers by the end of November 1993, using a standard form of offer which was provided to them.

Four final proposals were received:

- |    |   |             |
|----|---|-------------|
| 1. | Buddhist Communities of Greater Toronto                   | \$2,500,000 |
|    | (conditional on obtaining Ontario Government Financing)   |             |
| 2. | Danforth Institute  | \$2,800,000 |
| 3. | The Metropolitan Toronto - French Language School Council | \$2,800,100 |
|    | (with some conditions)                                    |             |
| 4. | The Foundation for Culture and Education                  | \$3,200,000 |

All offers were reviewed and enquiries were made concerning The Foundation for Culture and Education. As a result of these enquiries, it was determined that The Foundation for Culture and Education is an organization associated with the Roman Catholic Church. The Commission was satisfied as a result of its enquiries that it is in good standing with the Roman Catholic Church and that there was no reasonable basis not to accept the Foundation's offer. Because its offer was significantly better than all others received, the Commission decided to accept it. The offer has been formally executed by The Trustee Board of The Presbyterian Church in Canada in whose name the property is registered.

A commission is payable to the real estate agent, CB Commercial, on a successful closing. The commission payable is equal to 5% of the purchase price.

## THE BENEVOLENCES COMMITTEE

The Benevolences Committee administers 8 benevolent funds with a total capital of \$1,782,132 from which 30 persons received monthly cheques totalling \$133,293 in 1993. Several one-time emergency grants were also made. There are 20 bursary funds with a total capital of \$558,595, and two funds which receive annual gifts to be used for bursaries. Income from these sources enabled the granting of bursaries to 42 students for a total of \$41,645.

The Committee expresses appreciation to all donors who have made contributions to the benevolence and bursary funds of the Church. It invites your prayers and gifts for the needy servants of the Church, especially non-ordained professional church workers.

## REFERRALS

**REGIONAL STAFFING AND STRUCTURES** (A&P 1992, p. [479, 57](#); A&P 1993, p. [208, 23](#))

The Task Force made its final report to the Council in March 1994 and is included here for information.

### Mandate of the Task Force

The Task Force was established by the Assembly Council in response to Recommendation No. 20 of the Special Committee on Restructuring (A&P 1992, p. [479, 57](#)). Its mandate was to receive responses concerning synod/regional configurations and staffing, analyze these responses and report through the Assembly Council to the 1993 Assembly. Further, after receiving comments from the lower courts, the Task Force was mandated to bring a final report concerning regional structures and staffing to the 1994 General Assembly.

### Guiding Principles

Regional staff should function as a team, should be generalists and work interchangeably with one another. It is our belief that the Church should be developing fluid, flexible teams of resource persons with differing gifts to meet the needs of a region. Regional staff need to empower and equip others; they require time to reflect and to access resources. We recommend local people to train others.

The Presbyterian Church in Canada has always sought to provide resources to those who have a greater need. While sixty percent of the households of our Church reside in the Synods of Toronto-Kingston and Hamilton-London, the Task Force is recommending that higher percentages of staff resources be allocated to those synods with unique ministry needs. These needs may involve remoteness, distance and a lack of access to other resources.

The Task Force has tried to encourage creative suggestions and a number have been proposed from the regions. In making its recommendations, the Task Force also was aware of a tendency on the part of synods/synodicals to propose former work patterns. The Task Force's proposal, which it believes is possible within the national church financial resources allocated for regional staff at 1993 levels, takes regional differences into account

### Summary of the Interim Report of the Task Force

The report of the Task Force to the 119th General Assembly summarized responses of synods, synodicals, presbyteries, presbyterials, congregations, WMS groups, the Atlantic Mission Society, the Committee on Theological Education and a number of individuals to a questionnaire which was circulated by the Special Committee on Restructuring. The following questions were posed:

1. What service does your synod/presbytery/congregation want provided by synod/regional staff that would help your work in life and mission programmes?
2. What specific functions do you think field staff need to perform in order to help the national structures of the Church do their work better?

3. In order to accomplish the services you've listed in answer to questions 1&2 effectively, would you suggest a change in the area (boundaries now served by field staff) i.e. a cluster of presbyteries, a combination of two synods, etc.?
4. To whom should regional staff be accountable?
5. Do you have suggestions of specific ways in which field staff could function as a team in your region?
6. Can you suggest titles for the field staff you need that reflect their role and function?
7. Other comments.

#### Critical Common Denominators

The results indicated a nationwide need for assistance and facilitation from regional staff in the following areas:

1. Leadership Training
2. Provision and recommendation of resources
3. Pastoral care for professional church workers
4. Conflict management
5. Congregational revitalization
6. Communicating/interpreting information
7. New church development

The Task Force noted that there were also differing and unique regional needs.

The report outlined the background and development of current regional staff (Mission Superintendents, AEC's and SYD's) and financial support currently available from regional and national sources.

#### **Procedures Followed by the Task Force: From Spring 1993 to February 17, 1994**

The interim report was presented to the Assembly Council in late March, 1993. Council directed the Task Force to send the report to synods, synodicals, presbyteries and presbyterials prior to the General Assembly, so that regional consultations could begin quickly.

On April 8, 1993, an individualized letter from the Convener, together with the interim findings and report of the Task Force was sent to each synod clerk and synodical president, with copies to all presbytery clerks and presbyterial presidents. This letter asked synods and synodicals to consult widely, to move quickly to discuss the report and to prepare a joint report on future staff configurations. The letter pointed out the necessity for a fast-track process rather than the time-frames and procedures normally followed. The Task Force suggested special meetings and the use of teleconferencing and fax machines.

Individualized letters were also sent to presbytery clerks and presbyterial presidents, suggesting that they not wait to hear from synods but prepare responses for synods prior to the summer break.

The Task Force recognized that a number of presbyteries meet only three times a year and that suggestions to synods were required by the time of the early fall synod meetings.

Synods and Synodicals were asked to submit joint reports by November 30, 1993.

The Task Force met in December to review all the reports and to allocate available financial resources to meet the diverse needs of the regions. A draft report was ready by January 19, 1994, and Assembly Council's Executive gave permission to make the report available for information purposes to each Synod and Synodical.

When the Task Force met on February 17, 1994, a number of comments had been forwarded by synods, synodicals, presbyteries and presbyterials.

## Responses From Synods/Synodicals

### General Observations

In at least one synod/synodical, the Women's Missionary Society said that it wished representation on any staff supervisory council in keeping with the contribution it makes to the overall staff budget. Regional WMS bodies continue to emphasize the need for staff persons equipped to promote the traditional emphasis on education for mission and for youth.

The support and advisory committee for the Western Development Educator employed by Presbyterian World Service and Development has asked that the work of PWS&D be seen as crucial to the work of any new staff configurations in Western Canada. The Task Force agrees that providing skills for people to analyze, from a Christian perspective, how mission, development, justice and peace relate to the Gospel is an important part of the overall work of field staff.

### Specific Proposals from Synods/Synodicals

#### The Synod/Synodical of British Columbia

##### Initial Report

The report which this Synod submitted to the Task Force by the November 30th deadline was not a joint report with its Synodical. The WMS had noted at the October meeting of the Synod of British Columbia that its current choice was the present configuration (AEC, SYD, and half-time Superintendent), although it was open to further negotiation. The Synod's first report noted that the Synodical's report represented quite a different configuration of staffing, location and support.

The Synod executive presented its dream of a regional staff configuration which would be truly supportive to the life and work of the synod and presbyteries; one staff person would be resident in each presbytery.

Responses from presbyteries had differed. One envisioned four staff, one in each presbytery, with partial funding coming from presbyteries. Two others noted the need for a minimum of two staff positions which would serve only the Synod of B.C. and the fourth asked for one staff person and a half-time administrative position. The Task Force noted that respondents living outside the Lower Mainland area were those who saw the need for a staff member resident in their area. Currently, staff are resident in the Vancouver area.

Different gifts and expertise would be required for the four staff positions. One possible configuration was suggested as follows:

- Presbytery of Kamloops - particular expertise in rural and remote ministry; pastoral care for church workers.
- Presbytery of Kootenay - Christian education and mission education.
- Presbytery of Vancouver Island - new church development, youth ministry, stewardship and conflict management.
- Presbytery of Westminster - evangelism, church growth and social justice concerns.

##### Joint Report

On February 1, 1994, a joint consensus report was forwarded from the Synod/Synodical. It noted that by the end of 1994, no field staff would be in place and thus the Synod/Synodical has designed a field staff configuration from scratch. The report identified three priorities for regional staff:

1. Christian education and youth programmes resources
2. Development of mission strategies and support for aid-receiving, rural and remote congregations (liaison with Canada ministries)
3. Pastoral support for ministers and crisis/conflict management

These needs would be covered by two staff persons, one based in the Lower Mainland and one based in the Kamloops area. One person would be responsible for priority 1 and the other for priorities two and three. The plan encourages presbyteries and presbyterials to develop skills themselves in areas 2 and 3, and to make use of local resources.

#### The Synod/Synodical of Alberta and the Northwest

The report from this Synod envisaged a staff of four in a prairie region encompassing the present synods of Alberta, Saskatchewan and Manitoba/Northwestern Ontario, with provision for contract workers beyond that number. The report noted that "the need for greater teamwork in the Church is manifest". It also called for mutual accountability of workers within the region which could lead to better stewardship of personnel resources. The proposal takes into account the geographical challenges of the country and outlines a staff configuration which would place four workers across the region. The first staff person would be a secretary in Saskatoon or Regina. Then there would be three programme people, one residing in the synod office city, one in Calgary or Edmonton, and one in proximity to Winnipeg airport. The second person in Saskatoon or Regina would hold a more senior position and would be accountable for the output of the whole team.

This report calls for volunteers in adjacent congregations to assist in the synod office, which would be equipped with modern office equipment: fax, copier, modem and a computer with some desk-top publishing capacity.

The Task Force notes that the proposal does not provide for a regionally-based staff person in Northwestern Ontario, which forms a part of the Synod of Manitoba and Northwestern Ontario.

Letters from the Synodical of Alberta and the Northwest and Presbyterials within its bounds indicated that the Synod's submission differed from the view of the Synodical in regard to regional staffing.

The WMS proposed an Alberta office that would staff an Area Education Consultant, a Superintendent of Missions and a half-time person to look after the camps in Alberta, British Columbia and Saskatchewan.

#### The Synod/Synodical of Saskatchewan

The new model presented by the Synod of Saskatchewan expresses the hope that the Synods of Saskatchewan and Manitoba would be served by four staff, exclusive of secretarial support. Contract workers would be engaged through a "skills and gifts" directory. The report observes that in the past, staff tended to be generalists, yet the Church is facing more and more instances in which individuals with specialized gifts or skills are required. Preliminary thinking envisions two staff providing similar ministry to that of the present superintendents, but with minimal overlap of specialized expertise. The other two staff would have expertise in the areas of youth work, Christian education, women's ministries and mission education.

The Synod report asks that any proposal developed by the Task Force first be sent for reaction from presbyteries and synods before implementation. There is a call for a proposal which clearly sets out what the national Church sees as financially sustainable.

Ideally, the Synod prefers an arrangement whereby staff would serve the Synod of Saskatchewan alone. However, the report notes the need to consider an expanded geographic area which would result in more than one Synod being served by a regionally-based staff. It does not concur with the proposal of the Synod of Alberta for a prairie region consisting of the three present prairie synods. It believes that the provision of pastoral care for ministers and congregations requires staff who are not hampered by excessive distances in developing and nurturing relationships.

The report from this synod/synodical recognizes the need for the regional level to provide some of the funding.

### The Synod/Synodical of Manitoba and Northwestern Ontario

The report of the Synod's special committee on synod staffing referred to the re-alignment and re-definition of regional staff following restructuring at the national level. A special committee of five was established in March 1993, to deal with the matter of synod staffing. Members were drawn from the three presbyteries and from the Women's Missionary Society and the committee had a lay/clergy and male/female balance. Discussions were held by telephone with the national office of the Women's Missionary Society and the Life and Mission Agency.

The proposal envisages shared staff with the Synod of Saskatchewan, with workers resident in each of four areas: the Southern-Eastern Prairies (the Regina-Brandon corridor); the Northeastern Prairies and the Western Shield (the Saskatoon-Prince Albert corridor); Winnipeg and Environs (resident in Winnipeg) and the Central Shield and the Lake (resident in Thunder Bay).

Pastoral care for clergy, congregations and individuals, carried out by a worker with conflict management/resolution skills was seen as the number one concern. The other three workers would be individuals with gifts in Lay Leadership training, Youth and Christian Education for Children, and Native Ministry/Mission Education. Advisory Groups would be set up in each centre and Synod Council would meet yearly to review the work of the staff team. The proposal calls for face-to-face meetings of the team three or four times a year. It also includes an exploration process with the Synod of Saskatchewan regarding the possible amalgamation of the two synods.

The report from this Synod/Synodical proposes that Synod provide some of the funding for its regional staff.

### The Synod/Synodical of Hamilton and London

The report was prepared by a synod/synodical committee. In its report, the Synod noted that it does not see regional staff carrying out all leadership and resourcing activities. Rather, it encourages the use of free-lance skilled people. It sees regional staff as brokers of resources, both personnel and material, to presbyteries/presbyterials, to equip them to assist congregations. Regional staff are enablers and promoters.

This report calls for the continuation of at least the three field staff now in place, but emphasizes the need for a boundary change to accomplish the services requested. It urges all synods/synodicals to take a greater share in meeting the needs of the regions, including raising and retaining the necessary finances, setting policy and exercising control.

### The Synod/Synodical of Toronto and Kingston

This synod/synodical established a synod staffing committee in March, 1993. Its report pointed out that there are a large number of pastoral charges within its bounds, few of which have two or more people on staff. The majority rely on synod and national staff for leadership development of volunteers. As well, there is a great diversity of specialized ministries within the synod - rural, remote, inner city, ethnic, and a need for staff support in new church development.

The report emphasizes the need for a full-time superintendent of missions, one area educational consultant and one synod youth director, or their equivalent, who will work as a team. Free-lancers and short-term contracts could be used for special needs of presbyteries and congregations if none of the Synod staff was qualified or available for the task. Included with the response were current job descriptions.

The response suggests that synod staff be free to work across synod boundaries and in consultation with counterparts in other synods. Joint events in presbyteries or clusters of congregations were emphasized. A consultative committee structure would be put in place to strengthen the team concept and support the work of synod staff.

## The Synod/Synodical of Quebec and Eastern Ontario

This synod noted that it finds itself in a dilemma. It recognizes the need for personnel but finds itself unable to raise the funds to support the work. The report recognizes the need for personnel and thus proposes that the role formerly carried out by the superintendent be a part-time position, potentially combined with a superintendent for the Atlantic Synod or the Co-ordinator of National Francophone Ministries. This individual would have the gifts to help declining congregations die with dignity.

The Synod of Quebec and Eastern Ontario advanced the concept of exploring the use of personnel across denominational boundaries where resources cannot be funded by our Church alone. The point was made that the Church may be reaching the time when geographical/linguistic needs may be stronger than denominational ties.

Combining the Area Educational Consultant and the Synod Youth Director positions with two similarly-qualified persons, one based in Montreal and one in Ottawa, needs to be studied further in light of what funds the Synod and the Women's Missionary Society are prepared to commit.

## The Synod of The Atlantic Provinces

### The Atlantic Mission Society

No additional information was submitted by the Synod of the Atlantic Provinces, which confirmed its questionnaire response submitted to the Life and Mission Agency in November, 1992. The Synod submitted a staff configuration which emphasized the need for four staff positions: Synod minister; youth ministry resource person; education/Camp Geddie resource person and a hospital/pastoral care resource person. A particular comment was made with reference to the final position, due to changes taking place in the hospital care system in the Atlantic region. The role of the hospital visitor may change into that of a co-ordinator of pastoral care services within the Synod as a whole.

The report emphasizes the working relationship with the Atlantic Mission Society, whose worker provides a variety of services. It refers to the importance of links with the Assembly Office in terms of equipping presbyteries to deal with emerging problems.

### Task Force Conclusions

1. Perhaps at no time in the Church's history have funds been more tight or limited. Nonetheless, the Church remains committed to strong regional staffing and to the affirmation of regional needs for resource persons.
2. It is clear from the responses from the eight synod/synodicals that there is much diversity of opinion as to how the regional staffing configurations are to be structured. Each area has reflected its own needs but in one or two cases, these needs have not been expressed by a joint synod/synodical report. While some have been more creative than others, all recognize the need to redesign job descriptions even where little thought has been given as to how these changes would be shaped.
3. It is also clear that there is no need to force homogeneity in the staffing configurations in the regions. If we take seriously the diversity of the country and the regions, then we must let regional needs shape both the job description of the regional staff and how they are configured.
4. We also want to affirm the continuing right for synods/synodicals or regional bodies to work in partnership with the national level in the hiring and the supervising of regional staff. Co-operation and joint accountability are essential elements in the functioning of regional staff. This was a strong message from the questionnaire responses. More authority must be devolved onto the synods/synodicals or regional supervising bodies depending on whether staff are serving one synod/synodical or more than one synod/synodical. It is essential that strong regional support groups be established.

5. The current reality is that we need twice the dollars and a country half the size. Some regional workers are asked to provide nurturing pastoral care for ministers and congregations over a very large geographic area. The Church may wish to explore the observation made by the Synod of Quebec and Eastern Ontario regarding inter-denominational support and care, and think of regional staff as enablers and providers of resources.
6. The development of job descriptions for regional staff should be worked out jointly between representatives of the regions and the national Church; this will be an ongoing process of negotiation.
7. It is clear that teamwork among staff in each region is essential.
8. There is a clear preference for names like "consultant" and "resource person" rather than "superintendent" and "director".
9. Synods/Synodicals are urged to include the use of modern technology such as computer networks, E-mail, fax machines and teleconferencing to bridge the distances and to replace some face-to-face meetings.
10. Regions are urged to explore the use of local ecumenical resources to meet some of their needs for pastoral care and specialized resources.

### **Recommendations Re Staffing and Funding**

The Council adopted in principle the recommendations concerning staffing and funding and that they be a priority for expenditures in the 1995-1996 Budget.

The Task Force noted the call of the Synod of Saskatchewan for a report which clearly sets out what the national Church sees as possible.

The Task Force is constrained by the finances available at present. The Women's Missionary Society (WD) has committed funds for seven staff positions (at 1993 levels), while the Life and Mission Agency has budgeted funds for five positions, including the 1/2 time coordinator for Francophone ministries. The Atlantic Mission Society Executive Secretary spends fifty percent of her time as a Christian Educator. The \$60,000 currently provided from national Church funds to support youth work will need to be continued to support the overall proposal.

1. The Task Force's recommendation is that the national level (including the Life and Mission Agency and WMS-WD) should provide funding for the equivalent of two staff persons with a diversity of skills for the Synod/Synodical of British Columbia. Any other persons required by the Synod/Synodical would have to be funded locally.

From our review of the information submitted from this Synod/Synodical we note that it has identified three priorities. In our view this probably means that another staff position or half position will be required. The matter of where staff would reside would be negotiable.

The initial recommendation of the Task Force was that the three synods in the prairie region function as a single unit with a regional staffing level of five persons. Funding for four positions was proposed from the national level with one position funded by the three synods. The proposal was for shared staff with at least one worker located in each of the following areas: Thunder Bay, Winnipeg, Regina or Saskatoon, Calgary or Edmonton.

While the Synod of Alberta proposed a regional model including the synods of Saskatchewan and Manitoba/Northwestern Ontario, the Synod of Manitoba and Northwestern Ontario made the case that this was an unrealistic proposal due to the distances involved.

The Task Force wishes to affirm the importance of the work of PWS&D and encourages making the position of the Western Development Educator a full-time position. It also encourages PWS&D and the western regions to include the Development Educator as part of the regional staff team.

2. The Task Force proposes that one and a half positions for the Synod/Synodical of Alberta be funded from the national level.

Any other persons required by the synod would have to be funded locally.

The Synod/Synodical of Saskatchewan and the Synod/Synodical of Manitoba and Northwestern Ontario called for four staff resident in the following regions: Saskatoon/Prince Albert, Regina/Brandon, Winnipeg and Thunder Bay. The report from Manitoba and Northwestern Ontario noted a commitment by the Synod to cover \$40,000 in 1995. Financial constraints have already been noted.

3. The Task Force recommends that two and a half positions, shared between the Synods/Synodicals of Saskatchewan and Manitoba/Northwestern Ontario, be funded by the national level. Other required regional staff would have to be funded between the two synods.

The report from the Synod/Synodical of Hamilton and London calls for at least the present three staff as well as freelance/contract workers. It included a possibility of sharing regional staff across boundary lines.

4. The Task Force recommends that two staff positions for the Synod/Synodical of Hamilton and London be funded from the national level and that the third position and freelance workers be funded from the Synod.

The submission from the second of the two central Synods is similar to the one provided by the Synod of Hamilton and London. The Synod/Synodical of Toronto and Kingston wishes to have three staff persons. It sees the names and job descriptions changing from "superintendent", "area education consultant" and "synod youth director" and wants three persons dedicated solely to the work of the Synod to carry out a variety of functions.

5. The Task Force recommends that two staff positions for the Synod/Synodical of Toronto and Kingston be funded from the national level and that the third position and freelance workers be funded from the Synod.

6. The Task Force recommends that national funding for the Synod/Synodical of Quebec and Eastern Ontario be provided for the equivalent of two staff positions (including the half time co-ordinator for Francophone Ministries) and urges the Synod to find ways to provide the funding for one staff position. The suggestion that a staff person carry out what were formerly the functions of a superintendent jointly with the Synod of the Atlantic provinces should be explored with that Synod and with national church agencies.

7. The Task Force recommends that the national level fund the equivalent of one staff position (possibly two half positions) for the Synod of the Atlantic Provinces. It is noted that a further half position is funded by the Atlantic Mission Society at present. Any other persons required by the synod would be funded locally.

### **Hiring, Supervision and Accountability**

8. The Task Force recommends that the following hiring and supervision principles be followed. Regionally staff presently in place will have to be open to change. Regions should be given flexibility in determining whether current field staff are suitable for new patterns and work priorities. If those staff require only training to upgrade their skills and qualifications, this opportunity would be given to them. Some regional positions may require new personnel, for which applications would be sought.

9. The Task Force recommends that supervision and accountability be seen as a joint responsibility between the regions and the national level.

### **Financing**

The suggested configuration is based on keeping 1994 funding at the same level as 1993. The Task Force believes that funding can be found within the present national budget

levels to fund the positions as recommended in this report. It also believes that most of the funding required from the synods/regions can be found.

The Task Force notes that the Assembly Council is undertaking a review of national staffing and structure which was mandated by the General Assembly on recommendation of the Special Committee on Restructuring, and does not feel that it is within its mandate to recommend any change in national office staffing levels.

10. The Task Force wishes to recommend that we begin from a common stipend level for all regional staff taking into account experience and qualifications. On the basis of an analysis of present regional field staff remuneration, allowances and employer costs, our estimate is that the average cost for each regional staff person would be \$55,000. This would mean that the estimated cost to the national church would be \$715,000 and to the regions \$467,500.

It may be that the Church at this time wants to move in the direction of a larger complement of regional staff than that recommended here. To fund more regional staff would require either a reduction in national programme staff in church offices, or a reduction in grants to mission programmes and congregations within the regions, or both. One synod report called for a reduction in the number of national office staff in order to provide additional sources of funds for regional staffing.

The Task Force notes further that a rigorous process resulted in the 1994 proposed budget, which requires all staff at 50 Wynford Drive to take twelve days unpaid leave in 1994. In addition, the cost of living increase will not be given to executive staff.

### **Final Comment**

The Task Force recognizes that its recommendations are modest, but believes that they reflect the diverse needs and proposals from each region. Further, we hope that the recommendations will give our Church an effective regional staff that can be sustained within budget limitations. These recommendations call for flexible staff teams that can provide required resources and training, that can work together to avoid overlap, and that can meet a variety of needs.

Further, these proposals allow for much more ownership, accountability and supervision at the regional level.

It is our prayer that this model for regional consultants will bring added life and strength to the mission of the church in all parts of our country, and that God will call forth a staff team which is committed, qualified and energetic, in order to bring glory to God's name.

Recommendation No. 13 (amended and adopted, page [80](#))

That the above report and action of Council re adopting the recommendations, in principle, as a priority for expenditures in the 1995-1996 Budgets, be the fulfillment of Recommendation No. 20 of the Special Committee on Restructuring (A&P 1992, p. [479, 57](#)).

### **LAY EDUCATION AND LAY THEOLOGICAL EDUCATION**

The following is the final report of the Task Force which was received and adopted by Council in November 1993.

#### **Mandate**

The Task Force was appointed by the Assembly Council to fulfil Recommendation No. 13 of the Special Committee on Restructuring (A&P 1992, p. [469, 35](#)):

That the Assembly Council be asked to strike a Task Force made up of representatives of the Committee on Theological Education, the Education for Discipleship team of the Life and Mission Agency and other suitable people to determine the responsibilities of the Committee and the Agency in the areas of Lay Education and Lay Theological Education.

## Principles

The Letter to the Ephesians teaches that God gave gifts to the Church "to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Ephesians 4:11-13). That process does not come about through clearly marked and discrete stages. It is a continuum.

The Task Force believes that so also is the process of learning and growth to which both the terms Lay Education and Lay Theological Education have been applied. The Committee on Theological Education reported to the 118th General Assembly that it "understands lay theological education to be a process of nurture in the life of the individual in response to an awareness of God in her/his life" (A&P 1992, p. 493); but that definition stands equally well for the work of the Education for Discipleship Team.

Although it is possible to allocate the responsibility for certain aspects and functions, there is not a point at which Lay [Christian] Education suddenly crosses a boundary, and becomes theological. For Christians there is no proper lay education which is not firmly imbued with theology.

## The Opportunities

There are as many opportunities as there are members of the Church. Every Christian should be encouraged to grow into that maturity of which Ephesians speaks. Constituencies include everything from those wanting to enrich their own personal thought and growth; through those who are trying to find better ways to integrate their Christian faith and their daily work (in lifestyle and witness), as well as those seeking to impact the community in terms of justice and social action; to those seeking strength and skills to serve the congregation as teachers, elders and leaders. In addition, there are the needs of those contemplating a vocational call to the variety of ministry opportunities that exist; and the need to ensure that those who enter "professional" ministry are themselves equipped to enrich and encourage the latent skills for ministry residing in the people of God entrusted to their care.

## The Allocation of Responsibilities

In terms of the division of responsibilities, the Task Force recognizes and affirms the terms of reference laid out by the Special Committee on Restructuring for the Life and Mission Agency, and being undertaken by the Education for Discipleship Team. These are to be found in the Report to the 118th General Assembly (A&P 1992, p. 470-73). In broad outline, they focus on life in the congregation, and include such matters as:

- curriculum development;
- leadership training for congregational leaders and teachers;
- promoting the use of Bible Study resources;
- development of resources for elders, youth and young adult ministries, and for those contemplating profession of faith;
- education for stewardship; and
- education for mission.

We encourage the Education for Discipleship Team as they continue to explore the wide range of opportunities and responsibilities which are theirs, and begin to develop such initiatives as the "Advocates" project.

Similarly, we recognize and affirm the tasks identified for the Committee on Theological Education by the Task Force on Theological Education as reported to the 116th General Assembly (A&P 1990, p. 534-35). The Committee made a preliminary report on these matters to the 118th General Assembly (A&P 1992, p. 493-94), and we encourage them as they seek the time and resources to fulfil their mandate in those areas. Specifically we would highlight the mandate to "emphasize opportunities for concentrated or advanced education."

Specifically that will involve the development of opportunities for learning by those who exercise special leadership roles. They will be characterized by depth and continuity, and presented through specific courses which will be more intensive and more comprehensive than the diverse range of opportunities which will be available through Education for Discipleship. The achievement of those who complete a course could be recognized through the award of a diploma or certificate.

These courses would be available across the country in local communities, but related to the context of the Colleges, co-ordinated through the local Leadership Development Teams (see A&P 1990, p. [534-35](#)), and under the ultimate supervision of the Committee on Theological Education. Opportunities for ecumenical co-operation should be explored, and experiments such as those conducted through Peter Bush and Richard Sands evaluated and developed.

Included within this mandate should be the exploration of training opportunities for those, such as lay preachers, who might serve as ancillary resources in sparsely staffed areas of the country. As soon as the resources of the Committee on Theological Education permit, responsibility for Theological Education by Extension should be transferred from Education for Discipleship to the Committee.

It is important that the College staffs be involved in these developments. In its report to the 116th Assembly, the Task Force on Theological Education spoke of the need for a "sound adult education pedagogy." To that, we add the need for sound androgogy. That means not simply the way in which adults are taught. It means that our theological students must be taught how to teach adults - receiving the skills themselves by which they will be enabled to become responsive and able educators once they go out to serve. If this work is to be done, it can only fully be done with the whole-hearted co-operation of those who are called to teach in our Colleges.

One word of caution. The ability of the Committee on Theological Education to carry out these responsibilities is seriously limited by the reality that it has no staff resources beyond those provided by the Assembly Office. One possible avenue to alleviate this problem is the fact that some members of the Task Force indicated an interest in continuing to have opportunity to assist in developing Lay Theological Education. In one form or another, the Committee may wish to take advantage of their interest, and ability to come together at minimal cost.

### **Co-ordination**

In our previous report we concentrated on the need for close understanding and co-operation between the Agency (Canada Ministries and Ministry and Church Vocations as well as Education for Discipleship) and the Committee. Given that we see all Christian Education as a progress towards Christian maturity, that need still stands. An Associate Secretary for Education for Discipleship, and the Associate Secretary for Ministry and Church Vocations both serve as ex-officio members of the Committee on Theological Education. Such links are imperative, and we trust that they will be sufficient to ensure that unnecessary overlaps do not occur, and that no untoward gaps are left untended. The effectiveness of this approach should be monitored by both the Life and Mission Agency and the Committee on Theological Education.

Recommendation No. 14 (adopted, page [81](#))

That the above report and action of Council be the fulfillment of Recommendation No. 13 of the Special Committee on Restructuring (A&P 1992, p. [469, 35](#)).

### **REVIEW OF STRUCTURES AND STAFFING**

Since the Council had agreed to recommend the suspension of the 1995 General Assembly, it had to decide how to deal with the referral from the 1991 General Assembly that there be a thorough review of the new structure for report to the 1995 Assembly (A&P 1991, pp. [407, 26, 46](#)). The Council decided to move up the review to 1994 and appointed a Task Force to carry out the work. The Task Force presented a very full report to the Council in March 1994, and all of the eighteen recommendations were adopted, some in amended

form. A summary of the Task Force's report is being prepared and will be included in a Supplementary Report to this Assembly.

### **OVERTURE NO. 30, 1993**

#### **Re: Investigations re Residential Schools**

Overture No. 30, 1993 requested a process of investigation regarding Residential Schools. Council revised the wording of the report on this issue, so that it reads as follows:

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. 15** (adopted, page [81](#))

That the prayer of Overture 30, 1993, be not granted for the above reasons.

### **OVERTURE NO. 11, 1993 AND MOTION OF T.J. KAY** (A&P 1993, pp. [50](#), [64](#))

#### **Re: Funding For Church Doctrine Committee**

The General Assembly has requested the Council to consider increased funding for the Committee on Church Doctrine. The Convener, Dr. Clyde Ervine, reported that the Committee needs to hold an additional meeting in 1994 in order to complete its work on the Report on Human Sexuality and to deal with its other work. The Budget Committee, in its report to Council, indicated that there will be an additional \$2,200 available for the Committee in 1994. This amount would allow the Committee to meet for an extended period at one of its meetings in 1994.

**Recommendation No. 16** (adopted, page [81](#))

That the above action be the answer of the Assembly Council to Overture No. 11, 1993 and to the motion of T.J. Kay (A&P 1993, pp. [50](#), [64](#)).

## **OTHER MATTERS**

### **RESIDENTIAL SCHOOLS WORKING GROUP**

Assembly Council has received correspondence from Iskutewisakaygun No. 39 Independent First Nation requesting financial support to organize a conference of former students at the Cecelia Jeffrey Residential School. The Council also had the following information before it:

The work of this Church with respect to the Residential Schools has recently been carried by Ray Hodgson, Ian Morrison and June Stevenson. Their work resulted in the proposed Confession. The 118th General Assembly did not adopt the proposed Confession. It did, however, adopt three recommendations:

1. That the Church commit itself to listen to the issues as they are named and described by Aboriginal peoples and to listen to what Aboriginal peoples decide is useful and appropriate in response.
2. That the Church support healing processes that arise from Aboriginal peoples themselves.
3. That the Church commit itself to seeking ways to work with Aboriginal peoples in calling the Government of Canada to acknowledge that its policies were harmful to Aboriginal peoples.

On the basis of these decisions, we became involved in the Working Group with the Assembly of Manitoba Chiefs, with Michael Farris acting for the Church. We also entered into correspondence with other Bands and this has resulted in the proposal from Shoal Lake. At the beginning of November, Ray Hodgson, Ian Morrison, Tam Corbett and Tom Gemmell, along with Lorraine Major and Stewart Folster appeared before the Royal Commission on Aboriginal Peoples in Ottawa, along with the other three historic mission churches (Roman Catholic, Anglican, United). Our Church's brief was entitled "Reweaving The Relationships With Aboriginal Peoples" and highlighted eleven decisions taken by General Assemblies over the past 25 years.

With respect to the request from Iskutewisakaygum No. 39 Independent First Nation, there are two aspects to its proposal: a land claim, and a desire for a process of healing. There is a need for ongoing negotiations with this Band on both fronts, which probably should be expanded to include all Bands involved in Treaty 3 which includes all nations in the Kenora area which have a treaty. To move into this broader mode would have the effect of creating an ecumenical negotiating team similar to the one working with the Assembly of Manitoba Chiefs. With respect to the land claim, there is a need for legal advice before the Church proceeds to negotiations.

In response to this information, the Council has established a Residential Schools Working Group to monitor and co-ordinate the work of the Church in the Manitoba negotiations, the Treaty 3 negotiations and any follow-up on the Royal Commission on Aboriginal Peoples. The terms of reference for this Working Group are:

1. To monitor the ongoing situation with respect to residential schools operated by The Presbyterian Church in Canada until circa 1969.
2. To monitor the report of the Royal Commission on Aboriginal Peoples as it applies to the issue of residential schools.
3. To enter into negotiations with the Assembly of Manitoba Chiefs and representatives of the Grand Council of Treaty 3 on issues arising from the operation of residential schools by The Presbyterian Church in Canada.
4. To enter into negotiations as necessary with other denominations involved in residential schools, and with the federal and provincial governments involved.
5. To seek legal counsel at the appropriate time, and at any rate before committing the Church to any agreements that have legal or financial implications.
6. To report regularly to the Assembly Council or its Executive, recognizing that all decisions committing the Church to liability and financial responsibility will be taken by the General Assembly on advice or recommendation from the Assembly Council.
7. The members of the Working Group are: Rev. Ian Morrison, Rev. Ray Hodgson, Mrs. Tam Corbett, Rev. Michael Farris and Rev. Tom Gemmell.

#### **STAFF SUPPORT FOR THE COMMITTEE ON THEOLOGICAL EDUCATION**

The Council has examined the staffing needs of the Committee on Theological Education and has agreed that the Assembly Office, through the Principal Clerk and Senior Administrator, will provide the administrative support for the Committee until the next staffing review but not later than 1996.

## APPRECIATION

The Council acknowledges with gratitude the contribution of the following persons whose terms of service end with this Assembly: Mr. Arthur J. Herridge, Mrs. Mickey Johnston, Dr. John R. Cameron, Mr. Robert F. McLean, Dr. Heather Bryant, Mr. Noel de Wever, Dr. Allan M. Duncan, Rev. R. Ritchie Robinson, Rev. Evelyn Carpenter, Ms. Margaret Graham and the Rev. Annabelle Wallace.

### The Holy Spirit Forms and Equips the Church

By the Spirit, Christ calls the church into being and unites us to himself and to each other.  
The Holy Spirit is in all who know Christ.

The Spirit blesses us with various gifts.  
We seek to discover those gifts  
and to use them for our Lord.  
Faithful loving service is a sign  
that the Spirit is present.  
The presence of the Spirit is evident  
where people are made whole, encouraged,  
and enabled to grow in Christ.

Living Faith 4.3, 4.3.1, 4.3.4

## SUPPLEMENTARY REPORT

The Council was unable to complete a number of matters at its spring meeting. The Executive was empowered to deal with them and report to Assembly.

### STIPEND FOR MODERATOR OF GENERAL ASSEMBLY

An additional motion to the Report of the Assembly Council to the 119th General Assembly instructed "that the Assembly Council consider the matter of a stipend for the Moderator of the General Assembly and report to the 120th General Assembly." (A&P 1993, p. [23](#))

In 1986, the Administrative Council considered this question. It adopted a policy that the Moderator's congregation, board or committee would continue to pay the full stipend and allowances. It also included a \$12,000 sum in the budget to be paid to the congregation, board or committee to assist with extra expenditures incurred for pastoral care during the year and with out-of-pocket money the Moderator might lose as a result of being absent during the moderatorial year. The Council also provided that should a Moderator retire from active ministry during the moderatorial year, Council would work out an appropriate per diem rate for the Moderator. In adopting the latter policy, Council backed off from proposals which would have a retired person paid a stipend from the Contingency Fund during the moderatorial year.

Now that it is possible to have elders serve as Moderator of General Assembly, the question is raised again. It is supposed that an elder's employer will not be willing or able to continue the Moderator's salary in his or her work situation. It is also supposed that the Moderator's responsibilities after General Assembly are of such a nature that she or he will be required to be absent from employment duties for a substantial period of time. It is also implicit in the question that there is a particular function to be fulfilled by the Moderator and a stipend must be provided somewhat like a fee-for-service arrangement.

In 1984, the Council adopted the following statement as its interpretation of the function of the Moderator between Assemblies:

#### The Moderator's Function Between Assemblies

1. The Book of Forms mentions only the following functions:

"The Moderator of each General Assembly is, until the next Assembly sits, ex officio a member of all boards or committees . . ." (285)

"The Assembly may appoint a commission ... The Commission chooses its own chairman, who is commonly the moderator of the preceding Assembly if present." (289, 289.1)

"At the time appointed for meeting (of General Assembly), a diet of worship is held when a sermon is preached by the moderator of the last Assembly." (282)

"... it is desirable he/she be elected a commissioner to the following Assembly." (278.4)

2. From time to time, Assemblies have requested or instructed their moderators to take up certain duties following the dissolution of the court. (e.g. A&P 1982, p. [373](#), para #5)

3. There are many informal expectations, suppositions and hopes respecting the scope of the moderator's activities in the minds of our people and the general public. Some have been fulfilled quite regularly by successive moderators:

As speaker for significant anniversaries or occasions in congregations, presbyteries or communities;

As "representative of The Presbyterian Church in Canada" at ecumenical and civic gatherings;

As "spokesman for the Church" by the news media;

And the editor of the Presbyterian Record has regularly and graciously invited moderators to write articles for publication.

Members of the Administrative Council are quite aware of the potential dangers in some of the above perceptions, and of the Church's displeasure toward anyone who is prone to be overzealous as a "representative" or "spokesman". On the other hand, the Council should also be aware of the opportunities, the desirability and, in the Gospel sense, the necessity for the moderator to assume these roles. There is a great opportunity to witness to those outside the Church community and indeed an expectation that the moderator will do so.

As with any minister, a moderator cannot presume to present personal views as the voice of the Church. As with any minister, a moderator is a servant of the Gospel and of the Church which, by virtue of the declaratory and legislative roles of General Assembly, interprets the application of the Gospel to contemporary issues.

We, therefore, find it useful to the Church that moderators serve in the above roles during the 12 months following the General Assembly over which they preside, it being understood that the words "representative" and "spokesman" are descriptive of functions and not descriptions of the office."

**Recommendation No. 17** (adopted, page [81](#))

That, since up to \$12,000 per year is available to reimburse an elder Moderator for lost work time, the current practice be continued with the proviso that a per diem rate be developed when necessary and that expenses in excess of \$12,000 annually be charged to the Contingency Fund.

## MISSION STATEMENT

From the very first meeting of the Assembly Council, its members have spent time developing a Mission Statement as mandated by the 1991 General Assembly (A&P 1992, p. [407](#), [25](#), [26](#)). A Task Force based in the prairie provinces has been working on the statement. It reported regularly to Council for further guidelines. A draft statement was sent to presbyteries, the Church Doctrine Committee, Assembly agencies and members of the Council in mid-1993. The Task Force has attempted to take seriously all responses, and

has since presented the Council with two additional drafts. The Council is now prepared to propose a statement for approval.

## **Mission Statement The Presbyterian Church in Canada, 1994**

### **Who are we?**

Disciples of Christ  
Glorifying God  
and  
Rejoicing in Service!

### **What do we do?**

Through the power of the Holy Spirit, we proclaim the love and good news of Jesus Christ through our words and actions.

As a reformed church, we rely on the truth and inspiration revealed through the Scriptures for God's guidance into the future - a future that we approach with wonder and anticipation, knowing God is with us.

As worshipping communities, our people are supported, strengthened and equipped to share the love of God revealed in Jesus Christ.

### **How do we do this?**

- Our mission, in a world where many do not know the gospel, is to tell the Biblical story in new and creative ways.
- Our mission, in a world burdened with anxiety and apprehension, is to provide a place of sanctuary, tranquility and renewal in the name of the One who said, "I will give you rest".
- Our mission, in a world where many are oppressed, excluded or ignored, is to call for justice and reconciliation in the Church and in the world, and to respect and hear all God's children.
- Our mission, in a world of finite resources, is to use God's gifts wisely and fairly for the good of all.
- Our mission, in a world of many nations, peoples, denominations and faiths, is to learn from one another and work together for the healing of the nations.

In all times and seasons, we give glory to the God of all creation, to Jesus Christ, the Son, and to the Holy Spirit by whose presence all are blessed.

**Recommendation No. 18** (referred back to Assembly Council, along with a proposed amendment, page [81](#))

That the above statement be adopted as The Mission Statement for The Presbyterian Church in Canada and be referred to the courts of the Church and the agencies and committees of the General Assembly for implementation.

### **DISTINGUISHED SERVICE AWARD**

In consideration of a need for formal recognition of lay members of The Presbyterian Church in Canada who have rendered outstanding service in the form of leadership, administration and professional skills and experience, and recognizing that the only form of honorary award available is the academic degree of Doctor of Divinity (H.C.), the following recommendation was adopted by the 119th General Assembly:

That an appropriate form of distinguished service award intended to honour the service of outstanding laity be instituted and that the Assembly Council be

requested to report to the next Assembly on implementation of such an award (A&P 1993, p. [27](#), [441](#)).

A Task Force to study the implementation of a Distinguished Service Award for laity, with the Rev. George Vais (Convener), Mr. Art Herridge, Dr. Alexandra Johnston, Mr. Trevor Boyes and Ms. Ruth Alexander was duly appointed by Assembly Council and charged with reporting to Council in March 1994.

### **Criteria**

The service to be considered should be outstanding and substantial over a meaningful period of time. The results/benefits of such service, whether given at local, regional or national levels, should be seen as having advanced the Kingdom of God within The Presbyterian Church in Canada.

### **Nominations**

Congregations, boards and committees may submit nominations through the appropriate presbytery. Presbyteries will be eligible to forward one nomination for the following Assembly.

### **Award**

The award should consist of a brief citation and suitably inscribed certificate, a medal and a pin. The design of the medal and pin should be done by a professional in the field of regalia. While reflecting traditional Church symbols and insignia care should be taken to avoid duplication of designs already in use within the Church.

### **Selection Committee**

This Committee will be established and its members appointed by General Assembly. The Committee will consist of no more than seven members, be seen as national in its membership, and with no more than three members from Southern Ontario. A former Moderator should be the Convener of the Committee. The initial Selection Committee members should be appointed for a three year term with provision made for membership rotation following the initial term. Whenever possible, the awards should be presented by the Moderator at General Assembly or during the course of his or her travels.

### **Selection Process**

Presbyteries will forward one nomination per year to the Committee. The Committee will review the nominations and submit a slate of up to five nominees to Assembly Council for affirmation and forwarding to General Assembly. Presbyteries may re-nominate persons who were not selected in the first instance.

### **Publicizing**

A letter from the Moderator to presbyteries would outline the purpose, criteria and process to do with the Award. A letter from the Principal Clerk to presbyteries would provide additional details, schedule dates and a supply of nomination forms. A suitable article in The Presbyterian Record would be aimed at informing the Church membership.

### **Financial Implications**

The Council is aware that the institution of such an award will have a cost attached. To have a medal and pin designed and produced, to allow for the Committee to meet at least once a year and be seen as national in its membership, and to bring the recipients to the General Assembly are all part of the costs involved. Developmental costs of approximately \$5,000; annual travel to General Assembly for up to five recipients of \$3,000; and annual Committee costs of approximately \$3,000 would have to be covered.

### **Recommendation No. 19** (adopted, page [81](#))

That a Distinguished Service Award be instituted in terms of the above report, and that the first awards be made at the General Assembly of 1996.

## REVIEW OF STRUCTURE AND STAFFING

### Introduction

The review of Staffing and Structure was moved up to report in 1994 and was completed in the period January 25 through March 19, 1994, by a Task Force appointed by and operated under Terms of Reference as set down by the Assembly Council. The measures or criteria utilized by the Task Force as benchmarks in carrying out its mandate are contained in the three reports to the General Assembly by the Task Force on Restructuring (1990) and Special Committee on Restructuring (1991 and 1992), and the recommendations, amendments and conclusions as published in the Acts and Proceedings of the General Assembly for 1990, 1991 and 1992.

The following interviews and surveys were carried out:

- The General Secretaries, Principal Clerk and other heads of associated groups such as Presbyterian Record, WMS (WD), PCBC, and Live the Vision were interviewed.
- The Associate Secretaries or equivalent level were interviewed (all but those who were committed to travel plans).
- All support staff were surveyed and any who indicated they wanted an interview were interviewed. An attempt was made to interview all senior support staff. Field staff both domestic and international were represented.
- The Conveners of the following committees: Service Agency, Life and Mission Agency, Budget, Assembly Council, Presbyterian Record were interviewed. The past Convener of the Special Committee on Restructuring was also interviewed.
- The Conveners or members of Advisory Groups were interviewed; all active committees were represented.
- All members of Assembly Council were surveyed and given the opportunity for an interview if desired.
- Congregations were sampled: two from each Synod, with the exception of Toronto/Kingston and Hamilton/London, where four were chosen. A balance between rural and urban congregations was maintained in the selection. The minister or clerk of Session of the congregation was interviewed.
- The consultant (System Analyst) currently working with the Agencies was interviewed.

The report submitted to the Assembly Council covered specific sections on Structure, Organization, and People. Each section was a compilation of the issues that were raised and debated, the conclusions of the Task Force and recommendations for consideration by the Assembly Council.

Within the time allowed, this review has taken the pulse of how the agencies and committees are positioned, in what is a very complex and strategic process in the life of our denomination. We commend the complete report to you for your most prayerful study and consideration. (Available through the Assembly Office).

The report of the Task Force was presented to Assembly Council on March 18 and 19, 1994, and was well received. Two follow up sessions were held with the executives and support staff at Wynford Drive. This allowed questions and discussion from their perspective on the content of the report. With the completion of this activity the Task Force was dissolved.

### General Observations

One overriding issue arose time after time and that was the matter of accountability. The major difficulty is the absence of a vehicle for the senior executives of the organization to carry out their collective responsibilities within the structure. This mechanism does not need to be overbearing or authoritative, but needs to be allowed to work in a climate where there is a desire to bring out the best interpretation of our mission statement.

The Task Force identified some areas that were discussed or that were brought out from previous Reports on Structuring that have been missed or not yet fully addressed by the organization:

1. Collective accountability and responsibility for planning etc. (as implied above)
2. Youth ministry
3. Stewardship emphasis as required by our denomination.
4. Embracing of technology as a co-ordinating element, and efficiency and effectiveness stimulant.

### General Observations in Direct Response to Terms of Reference Investigation Questions

1. How are the Agencies working in cooperation with one another?

There is a measure of dysfunction and feeling of frustration. The process of organization and implementation has brought to the surface areas needing interpretation that have not been worked out collectively. People have been put in positions without appropriate training or skills. Accountabilities are confusing, overall priorities are missing, and evaluation criteria is not available. Therefore, a collective agreement on expectations does not exist. "Good evaluation demands that standards of effectiveness or success be established beforehand" (A&P 1992, p. [485](#)).

2. What has the financial impact been?

Financial constraints have resulted in pressures which are not a direct outcome of restructuring.

The budgeting process has been well tested. There is very little room for flexibility in decisions. The hard decisions as to where to cut and where not to cut has initiated tensions. There is not an overall frame of reference, consequently overall priorities have not been established and each Agency has had to interpret its priorities independently.

3. What strains and stresses are being encountered in the new system?

There appears to be a number, but the following reflect the ones we heard most often:

**Work loads:** brought about by lack of clear communication and understanding of job expectations, training, relationships, and accountability (committee members and volunteers as well as staff).

**Frustration:** interpretation of responsibilities, frustration at roadblocks (too many checkpoints and questioning of decision points) inability to get the job done.

**Financial and security:** impact of 12 day cutback and monthly pay, follow-up on how to cope, lack of equity in arrangement.

**Relationships:** frustration with lack of feedback and action on results of surveys, suggestions, correspondence, and questions. The other strains and stresses also affect this area as well. Relationship strains are inter agency as well as intra agency.

4. What things are working better than before?

There are a number of encouraging signs that the potential of the organization is emerging, with a number of good things to build on, and examples are described in two categories:

In place and working:

- Education for Discipleship Team; concept was experimental, and appears to be working even better than anticipated as reflected in feedback from the members of the team and the areas touched by their effort.
- The lending function has been absorbed successfully by PCBC.
- A Fine Line Group has been established to deal with questions from congregations and courts. The objective being to direct and answer questions consistently. This is a good conceptual model.
- Networking and utilization of regional resources. A good model is working in Ministry & Church Vocation area and emerging activity in International Ministries.

Emerging with potential:

- PCPak: general consensus is that the content and usefulness of the material is improving. Special mention was consistently made of Mission Briefs and calendar inserts.
- Work going on with the courts, and clerks' conferences through the Deputy Clerk's office is seen to be building positive attitudes and outcomes.
- Resource material is improving along with availability.
- There are pockets where a business-like, professional approach to carrying out activities is starting to take hold, (not to the detriment of good relationships). Attitude shifts towards work and management responsibilities, are resulting from activities like the Fine Line Groups, that have generated a raised awareness of role, responsibilities and boundaries.
- Congregations and others commented that service awareness and sensitivity for needs has improved over the last 6 months.
- Some strategic and relational planning is being initiated by WMS(WD) as it is affected by the new structure.

5. What has caused strains and stresses in the system?

- The new structure
- Financial constraints
- The organization and implementation process (of restructuring)
- Inadequate preparation for managing change
- The Human Resources policy and management

All of the above to a greater or lesser degree, but the Task Force would put the emphasis on the organization and implementation element and to a lesser degree the financial constraints element.

6. Is the system of Advisory committees efficient and effective?

Efficient when goals and expectations are clear, well thought out and focused and when members are well informed and are effectively recruited so that they can bring different perspectives to the table.

Effective when the results of consultation increase, or broaden the perspective on the issues or programmes or material being brought before the group for advice.

One-third are evolving, one-third are still struggling with the transition from the legacies of the old board style, but are functioning, one-third are not working.

7. Are staffing levels adequate?

The Task Force found this question difficult to answer, as there were many considerations. Work load was an obvious concern of many areas. What was the answer? More people, better training, different people, or realignment? We also found the question, "should the work be done?" surfaced with regularity. Our general conclusion was that until the overall priorities for the denomination are completed, a precise decision cannot be made. We are aware that some feel that the Church Offices are already spending "too much." This is a very critical question that needs a precise answer as soon as possible. Our recommended direction is, that with specific exceptions which are covered in the report, the staff levels should remain unadjusted until the rationalization and justification with overall Church priorities is completed.

### **Action Steps**

The following are action steps, based on the recommendations of the Task Force and approved for implementation by the Assembly Council.

1. Establish the mechanism and schedules that will allow facilitation of the collective accountability, authority, and responsibility of, the Assembly Council, the Agencies and the Agency Committees and the Assembly Office.

2. Clarify accountabilities and ownership within the organization and then ensure effective communication with all necessary parties. This would include the policy and process for performance reviews of General and Associate Secretary level of staff.
3. Establish overall denominational strategy, tactics, objectives and priorities based on the Mission Statement and then ensure effective communication with all necessary parties.
4. Ensure the development and implementation of policy and strategic short and long term plans for:
  - Staff development and training. This includes needs assessment as well as in-service seminars and workshops.
  - Human resource management
  - Stewardship of all resources. This would include the continuing support of the Live the Vision and Money Matters as required.
  - Information and Communication systems. This would include identification of all Data Base requirements and access.
5. Establish the process and responsibilities for re-assessing staffing levels and workloads in the light of the interpreted Mission Statement, Objectives and Priorities, that will be available as a result of the completion of the above tasks.
6. To affirm the practice of forming Advisory Groups for the Executives in the Assembly Office as well as the agencies for specialized requirements.
7. Revise the Council's ongoing review of structure and staffing so that there will be a four-year cycle. In the second year, there will be a check-up type of review, and in the fourth year there will be an indepth review.
8. Ensure that the following items are in place as they relate to the Resource Centre:
  - Evaluation Criteria for measuring performance
  - Marketing and sales plan
  - Organization plan
9. Identify areas where it would be advantageous to encourage the use of Fine Line Groups.

For example, for areas where there is apparent overlap, conflict or cross agency communication required and that the concept be communicated to all in a manner that can be clearly understood. Examples of use could be for resource production, preparation for General Assembly or wherever formal scheduling, feedback and alert systems are required.

**Recommendation No. 20** (adopted, page [81](#))

That the review process reported herein and the action steps Nos. 1 and 2 reported above be the answer of the General Assembly to Overture No. 24, 1992, Presbytery of Winnipeg (A&P 1992, p. [600](#), [18](#), [74](#)).

**Recommendation No. 21** (adopted, page [81](#))

That a four year cycle be adopted for the Council's ongoing review of structure and staffing as described in action No. 7 above.

**OVERTURE NO. 11, 1992 - PRESBYTERY OF MONTREAL** (A&P 1992, p. [594](#), [17](#))

This Overture requests that Associate Secretaries of the agencies be appointed by the General Assembly. The Council is of the opinion that appointments of General Secretaries and Associate Secretaries have been made, and will be made in the future, by the General Assembly or its designee, the Assembly Council. It is also the case that modifications to job descriptions for these positions must be approved by the General Assembly.

**Recommendation No. 22** (adopted, page [81](#))

That Overture No. 11, 1992 be answered in the above terms.

## **OVERTURE NO. 38, 1992 - PRESBYTERY OF PARIS** (A&P 1992, p. [605-606](#), [19](#))

The Presbytery of Paris requests that the Council define a working understanding of being accountable in its decisions as a model for the courts of the Church. The Council reports that a result of its review of structure and staffing is a determination to clarify all levels of accountability within the agencies of the Church as a top priority. The Council expects to be transparent in its reporting to General Assembly in these matters, as it has attempted to be in its report to this Assembly on the review of structure and staffing.

**Recommendation No. 23** (adopted, page [81](#))  
That Overture No. 38, 1992 be answered in the above terms.

## **FUTURE ASSEMBLIES**

The staff made a site visit in response to the invitation from Knox's Galt Presbyterian Church. They visited the congregation and met with the University of Waterloo Conference Staff.

**Recommendation No. 24** (amended and adopted, page [81](#))  
That, in the event that it is decided to hold a General Assembly in 1995, the invitation from Knox's Galt Presbyterian Church, Cambridge, Ontario be accepted.

Note: The 1995 Assembly would be accommodated at the University of Waterloo at which all the events of Assembly would occur, with the exception of the opening service on Sunday June 4, 1995, which would be in Knox's Galt Presbyterian Church.

The Task Force on the Shape of Future Assemblies is in process of finalizing a questionnaire which will help with defining the purpose of Assembly, its structure and format, and ways of accomplishing its purpose.

**Recommendation No. 25** (adopted, page [81](#))  
That the Assembly Council be permitted to distribute a questionnaire re future Assemblies to synods, presbyteries, committees which report to Assembly, the colleges, and the Clerks of Assembly.

## **MULTIPLICITY OF FINANCIAL APPEALS**

For many years, The Presbyterian Church in Canada has faced repeated calls for a more open policy concerning financial appeals by the diverse agencies and organizations of our Church. The former Administrative Council last dealt with this question in 1980, at which time the General Assembly supported their recommendation of procedures for approval of additional appeals across our Church (A&P 1980, p. [203](#)). Moreover, the practice and tradition of our denomination has been to restrict severely the number of appeals to congregations, over and above Presbyterians Sharing. The argument most commonly advanced in support of this policy has been that gifts to additional appeals would be at the cost of congregational support to Presbyterians Sharing. The present policy requires any additional fund-raising appeal to have approval from the Administrative Council, now the Assembly Council, and General Assembly, although synods and presbyteries may approve additional fund-raising programmes within their bounds.

### **The Appeal For Reconsideration**

The new Assembly Council has, in turn, been encouraged by such bodies as Evangel Hall and the Presbyteries of Superior and Montreal, to review what is argued to be a stringently restrictive policy concerning appeals. The Council, at its meeting in March, 1993, considered a brief summation of options such as: a) maintaining present policy; b) allowing a once-a-year appeal within the denomination by Church-related agencies upon Assembly Council approval; or, c) allowing free solicitation of funds within the Church with no restrictions or limitations. After considerable debate, the Council referred the matter to a special Task Force composed of two of Council's members from British Columbia, the Rev. Kerry McIntyre and the Rev. J.K. Hans Kouwenberg, along with co-opted personnel from the Presbytery of Westminster. The Rev. Charles Scott, a member of the Committee on Theological Education, was specifically invited to serve, in order that the position of the

Committee and colleges might be advanced. Two lay members, Helen Pigott and Jean Lawrence, both elders, also participated.

### **Towards An Open Policy**

The Task Force recognized a number of issues present within the discussion. A primary concern remains that our people and congregations show loyal and steady support to Presbyterians Sharing. A deep suspicion seems to abide within the Church that a wide-open policy would provide potential for inroads on regular givings to our national mission and ministry enterprises in favour of more interesting one-time donations. The experience, however, of givings during the Knox College Campaign and now during the Live the Vision Campaign would seem to suggest that givings to Presbyterians Sharing are not generally affected by additional campaigns.

A critical argument in favour of an open policy is that currently our own denominational agencies and organizations are unable to make any appeal directly to congregations, yet an endless list of para-church organizations (Canadian Bible Society, Christian Blind International, World Vision, Hope International, Inter-Varsity Christian Fellowship, regional Bible colleges and universities, to name a few) can make all the direct appeals they wish. Our own agencies, camps and colleges are unfairly handicapped in making appeals on the same basis, with the probable result that considerable money may be going to non-Presbyterian agencies, however, valid and important their work might be, because our own denominational agencies have no opportunity to publicize their needs. If we are really intent on a "Presbyterian-first" approach, we are likely defeating our own interests by not allowing our Presbyterian agencies to compete directly with all the para-church groups already seeking the support of our people.

Another factor in favour of an open policy comes from the general stewardship principle that a single, unified budget limits rather than encourages donations. Special donations for specific projects, over and above the basic operating needs identified in the unitary budget, usually find a receptive audience, with the result that a larger total donation will be realized than what could be raised from a single appeal. Obviously, there is a limit to the number of appeals to which individuals or congregations will be able to respond; nonetheless, our people may well respond generously to the needs of our agencies over and above their support of Presbyterians Sharing if given opportunity to do so.

This leads to a final argument in favour of an open policy, and that is simply that our congregations should surely be afforded the right to choose which additional appeals they will support; the national Church does not need to act in a paternalistic manner limiting what our congregations will support. Indeed, the truth is that they do and will support a variety of other appeals, and our own agencies should have opportunity of making their direct appeal, and our congregations should not be limited in their ability to choose.

### **Further Considerations**

Having noted these arguments in favour of an open-policy, the Task Force identified the need for re-affirmation of our covenantal responsibilities as Presbyterian individuals and congregations within our larger denominational family and connectional community. The Task Force notes that at the time of a call to a minister, congregations pledge that the stipend to that minister will be considered as the "first charge" on the funds raised for all that congregation's purposes. In a similar way, "Presbyterians Sharing" should be considered as the "second charge". That is, our duty to support and care for our minister locally should be twinned with our sense of responsibility and eagerness to support and ensure ministry and mission as a national Church. While we strive to educate individuals to practice a stewardship pattern of tithing (or percentage giving) before considering any of their other expenses, so should our congregations be encouraged to make their pledge to the national Church prior to the rest of their budgetary considerations. The Task Force would argue that as a budgeting principle, our congregations should endeavour to view their financial support of mission endeavours as the second charge in their budgeting process.

The Task Force would also affirm that as a national Church, we must be much more assertively forthright in promotion of Presbyterians Sharing as a responsibility not to be avoided or reduced. Presbyteries must assume much greater responsibility for ensuring their total support to Presbyterians Sharing is achieved within their bounds. Congregations and presbyteries must be urged to adopt as a principle that their allocation will be fully paid, with the difference to be made up from general revenues, or else our denomination will be forever hampered in its ability to carry on the ministry and work appropriate to the national body. The Task Force would encourage the Assembly Council and the Life and Mission Agency to ensure that our enhanced stewardship education programme not only emphasize the Church's reality as a community and family, and the subsequent responsibilities to one another, but also assist our congregations in learning how to discern among the many competing appeals for our donations.

### **A Caution Regarding Appeals**

Lastly, the Task Force would address those agencies within our Church that are seeking the right of open appeal. Certain appeals are clearly national in scope, such as those of the colleges in support of theological education, Presbyterian World Service, the Benevolence funds of the Church, or those projects included in the "Something Extra" catalogue of International Missions or Canada Missions. Other appeals are national only in the sense of their alumni being widespread across the company, as with presbytery or synod camps. Alumni appeals are always appropriate, but should not be confused with national appeals. Other agencies are clearly local or regional, such as Evangel Hall, Tyndale House, Armagh, Crieff Hills, and those related to the residences of our colleges. The Task Force cautions such agencies not to waste resources in a national appeal that should be focused more wisely on a narrower target audience. Major national appeals such as Live the Vision, which would normally be initiated only by Assembly Council, should continue to be approved by General Assembly.

### **Responses From the Church**

The initial draft report from the Task Force was circulated across the Church for comment; five presbyteries and twenty-five sessions responded. Of the responses, opinion was roughly split between those endorsing the report and those favouring continuation of our present policy. The Task Force was pleased with the number of thoughtful responses and obvious serious discussion, particularly from sessions.

The one area of the report that engendered major comment and concern was the principle of putting mission endeavours and our commitment to Presbyterians Sharing as the second call upon a congregation's finances. Several replies spoke of the struggle of congregations to meet all their budgetary responsibilities, and argued that "minimum secular needs" should be seen as secondary call, prior to the mission endeavours of the Church. The Task Force response would be a caution against a view that would see the mission of the larger Church as the area of support that gets the "leftovers" of the budget. While heat and light bills need to be paid for the local church to continue, a failure to recognize the larger community of the Church and our national vision of mission is to operate with a restricted view of the Kingdom of God. The purpose of the Church is to serve the mission of the Church.

#### **Recommendation No. 26** (adopted, page [81](#))

That all agencies of the Church be accorded the right to make financial appeals to the constituency on the same basis as any para-church organization.

#### **Recommendation No. 27** (adopted, page [81](#))

That as a covenantal church, commitments to ministry and mission within the Presbyterian family (e.g., "Presbyterians Sharing ...", Presbyterian World Service and Development, other national and regional denominational appeals, and the local church's work and witness) remain the second priority responsibility on a congregation's finances, after the guarantee of stipend.

**Recommendation No. 28** (adopted, page [81](#))

That stewardship education, particularly for congregational leaders preparing budgets, be a priority within the denomination.

**ASSOCIATE SECRETARY, RESOURCE PRODUCTION AND COMMUNICATION**

The Terms of Reference of the Assembly Council include the following:

When recommendations coming from Agency committees contain changes in policy direction, therefore, it will be necessary to examine the implications for the whole Church before a final decision is made ... In the new structure, it is the Assembly Council with its broad national representation that will provide that viewpoint. The Agencies will be required to inform the Council of any proposed new directions, including additional executive staff positions. The Council will then be able to advise the Assembly on the implications of the new policy directions. In some cases, the advice of the Council may be contrary to the wishes of the Agency Committee. In such circumstances, the Assembly, with all the information before it, will make the final decision. (A&P 1992, p. [447](#))

An issue has come before the Council about which it must now report to the Assembly. It concerns a proposed change in a job description of an Associate Secretary, which is disputed by the present holder of that office. It also would mark a distinct refocussing away from creative and communicative aspects which were a principal component of the job as originally defined, and which have proved very valuable to the Life and Mission Agency.

At the March 1994 meeting of the Council, the Service Agency Committee presented information with regard to proposed changes affecting the position of Associate Secretary (Co-ordinator) Resource Production and Communication; and asked the Council to approve the following recommendation (No. 4) in its report:

That the General Secretary, Service Agency, in consultation with the Service Agency Committee, take whatever actions are deemed necessary to have the duties as described in the job description for the position of Associate Secretary, Resource Production and Communication performed at Church Offices, 50 Wynford Drive, Don Mills, on a full-time basis.

There was also received correspondence from the Rev. Glenn Cooper, the incumbent of that position, asking the Council to "adjudicate a severe difference of opinion regarding the mandate and job description for my position". Given that when Mr. Cooper was originally appointed, it was with the understanding that he would be dividing his time between the Church Offices in Don Mills and his home in Nova Scotia, it should also be noted that the new requirement with regard to physical location would likely render it impossible for him still to hold the position, even if there were no dispute about job content.

The Council appointed a Special Committee to investigate the issues and report to the Executive, at its meeting on May 2, 1994. The Special Committee met with the parties involved and reviewed a number of relevant documents; they also consulted the Principal Clerk, the General Secretary of the Life and Mission Agency, the Convener of the Task Force on the Review of Staffing and Structure, and the Convener spoke with Dr. Alexandra Johnston, Convener, The Special Committee on Restructuring.

The source of the "difference of opinion" was the intent of the Service Agency to:

1. focus on the need for increased marketing management in Resource Production and Distribution;
2. highlight the copy editor's work as a full portfolio, to be done on a contractual basis through the Life and Mission Agency;
3. acknowledge that a media/communications/publicity officer is a luxury that should be reviewed, given the current financial restraints.

The following are extracts from the "General Conclusions" of the report of the Special Committee:

## Job Review

1. We confirm that the Service Agency Committee has a responsibility to review the Associate Secretary's job performance. However, in view of the terms of reference set out in advance by the General Secretary, we can only view the process as biased and prejudged. Further, we do not see any evidence of normal evaluation procedures ...

## Job Description

2. The job description for the Associate Secretary is neither clear nor does it reflect the operational realities of the department. The interpretation of this position by the Service Agency is significantly different from the description approved by the Special Committee on Restructuring ...

... We could not see if, how, or when, marketing and distribution became part of the Associate Secretary's job. The original job description refers to 'co-operating with those responsible for distributing the material', while the 1992 support staff job descriptions show the distribution supervisor and resource consultant reporting to the Associate Secretary. From this it is not hard to understand the conflict between the General Secretary's emphasis on 'distribution management' and the Associate Secretary's focus on 'communicating and editing'.

We are not convinced that the management function of the job should replace the creative/communications aspect of the job. This would be a major loss of the vision that motivated the restructuring of the Church. This position was seen as a creative communications link with the rest of the Church and with the world. It was also considered as being able to be fitted into either the Life and Mission Agency or the Service Agency. It was ultimately seen as a service to all parts of the Church and, therefore, put into its present position.

We do not agree with the Service Agency that management full-time, on-site by the Associate Secretary is the only way to make this department workable. We believe that there are other approaches to the management problems within what we would call, the Resource Department. The amount of time in the office in Toronto seems to us to be a red herring ...

## Staff Functioning

4. It appears there has been a breakdown in effective staff functioning at three levels.

The General Secretary has, since last October, been trying to change the Associate Secretary position into a manager of resource production, marketing and distribution, and to drop the communications and media aspect of the position ...

The Associate Secretary has not previously accepted the management aspect of this job. Management of resource production is clearly in the job description, whether marketing and distribution are or are not.

The Co-ordinating Secretary, whose job description was written in 1992 and specifically includes "co-ordinating department affairs in the absence of the Associate Secretary who will only be in the Toronto office part-time" either has not been given or has not taken a pro-active role in this area ...

Having received the report, and discussed the recommendations contained therein, the Assembly Council Executive re-affirmed its intention (which originally arose from the Review of Staff and Structure) to examine and clarify, as a priority matter, "the accountability, authority, and responsibility of the Assembly Council, the Agencies and the Agency Committees", and the procedures for a review process for General and Associate

Secretaries. At the present time, the following recommendations are presented to the Assembly.

**Recommendation No. 29** (adopted, page [35](#))

That the Assembly affirm that the job descriptions at the General Secretary and Associate Secretary level may only be altered by the General Assembly.

**Recommendation No. 30** (adopted, page [35](#))

That the Assembly affirm that appointments at the level of General Secretary and Associate Secretary are normally made by General Assembly, with the advice of the Assembly Council, and that these appointments may be changed only by the General Assembly.

**Recommendation No. 31** (adopted, page [35](#))

That, since the evaluation process carried out by the Service Agency was based on a disputed interpretation of the job description, until a revised job description is in place, no action be taken.

**Recommendation No. 32** (reworded and adopted, page [35](#))

That the proposed revised job description for the position of Associate Secretary (Co-ordinator), Resource Production and Communication, be referred to a Special Committee to be named by the Moderator to investigate the implications for the services presently provided by the Associate Secretary for report to this Assembly.

## TRUSTEE BOARD MEMBERSHIP

It is the responsibility of Council to recommend to Assembly the names of persons for appointment to the Trustee Board.

During the past year, Ms. Anne Donaldson-Page resigned because she had moved to England. With this Assembly, Ms. J. Elizabeth Leitch, Mr. Grant W. Jones, and Mr. Christopher D. Woodbury complete six year terms and are not eligible for re-appointment. Mr. Woodbury has served as Convener of the Trustee Board for the past three years. The Board is grateful for the commitment and service of these four persons.

The Trustee Board has reported to the Council Executive that Mr. Donald MacOdrum, a member of Guildwood Presbyterian Church, Scarborough, Ontario, and Mr. George Hutchison, a member of New Westminster Presbyterian Church, Hamilton, Ontario, have indicated their willingness to serve on the Board.

**Recommendation No. 33** (adopted, page [81](#))

That Mr. Donald MacOdrum and Mr. George R. Hutchison be appointed as members of the Trustee Board for a term of six years.

## STRATEGIC PLANNING

The Associate Secretary, Assembly Office and the Associate Secretary, Canada Ministries, have provided follow-up to the strategic planning process. The 1990 General Assembly agreed that the Vision and Strategic Planning process be extended to the end of 1991. In November 1992, Assembly Council asked the two Associate Secretaries to seek ways and means to assist small and rural congregations with strategic planning. The Associate Secretary, Assembly Office was asked to follow up the strategic planning process with the 107 congregations which indicated through a February 1992 questionnaire that they had been involved in strategic planning and visioning for the future.

Each congregational respondent received a personalized letter, asking what difference planning and visioning had made to their congregational life. A handful of replies were received from congregations; most of these were carefully prepared and expressed the value in a process which enabled them to identify new directions as the Church - national, regional and local - approaches the third millennium.

In 1990, the Administrative Council noted that "presbyteries and congregations have not always understood the importance of their involvement in strategic planning" (A&P 1990, p. [200](#)). Presbyteries were also asked for updates; the 1992 Assembly was informed that 10

presbyteries had indicated their participation in the exercise (A&P 1992, p. [217](#)). Two presbyteries responded directly to the latest inquiry from the Assembly Office. Minutes and reports shared with the Assembly Office indicate that presbyteries are trying to meet the challenges of the day, many with limited human and financial resources. The use of assessor presbyters from other presbyteries in synods is proving to be an interesting new thrust.

The Associate Secretaries have sought to find ways and means to utilize the recommendations contained in the excellent report of the Task Force on Rural and Remote Ministries which reported to the 1989 General Assembly (A&P 1989, pp. [469-75](#)). They have collaborated with ministers and congregations in rural and remote settings, in order to assess the needs and experience of those ministries. The wisdom contained in the report of the Task Force needs to be uplifted and disseminated.

In February 1993, a conference on rural ministry was held at Crieff Hills Community. Leadership was provided by the Rural Ministry Committee of the Synod of Hamilton and London, which has also acted for the past three years as a Rural Ministry Advisory Task Force. This Task Force also provided leadership to look at needs in rural communities. The Rural Ministry Task Force is currently planning a fall conference on "cluster ministries". The Task Force has also held meetings with the principals of the three colleges regarding ministerial internship programmes in rural and remote settings.

The Associate Secretaries recognized that the Task Force recommendations on remote ministry needed to be addressed. Peter Bush, currently serving as minister to the congregation of St. Andrew's, Flin Flon, developed a list of remote congregations along with a definition. Remote congregations were defined as:

1. The closest Presbyterian church is more than three hours away.
2. There is only one road into the community.
3. People "go out" regularly to shop, for medical care and for rest and relaxation.
4. There is a major difficulty preventing people from travelling freely.
5. The community believes it is remote; it is part of how the community defines itself.

If a community scores "yes" to three or more, it can be defined as remote.

In February 1994, a teleconference was held with a number of ministers serving congregations in remote ministries. Participants discussed the development of lay leadership for remote ministry, presbytery support, helpful resources, computer networking and short, mid-term and long term goals.

Canada Ministries is putting in place a process by which congregations receiving or applying for grants are required to set short, medium and long-term goals. These will be approved by the presbytery and Canada Ministries before grants are considered. Through the presbyteries, which have pastoral oversight of congregations, the Assembly Office will continue to identify ways in which resources can be identified and channelled.

## **EWART ENDOWMENT FOR THEOLOGICAL EDUCATION**

The Council has received a number of letters regarding a decision of the Committee on Theological Education to make a grant to St. Andrew's Hall/Vancouver School of Theology in support of improved faculty resources at both the Hall and the School. Most of the letters protested the decision and asked to appointment of an expanded committee to make decisions regarding the awarding of grants from the Ewart Endowment Fund for Theological Education.

Since the Council's last meeting, the Convener of the Committee on Theological Education circulated a report to members of Council explaining the position of the Committee in this matter. Letters of response to this document were received by Council with the following concerns:

- a) That direction be given to the Committee on Theological Education to prepare guidelines for the dispersement of funds from the Ewart Endowment for Theological

- Education, and that the guidelines be approved by the Assembly Council before any monies are allocated.
- b) That the grant to St. Andrew's Hall/Vancouver School of Theology seems to set a precedent for a level of support to this school which has not been approved by Assembly.
- c) That income from the Ewart Endowment for Theological Education should be used first to fund diaconal education at Knox College.
- d) That the committee responsible for deciding on grants from the Ewart Endowment be expanded by adding representatives from the Order of Diaconal Ministries, the Atlantic Mission Society, and the Women's Missionary Society (WD).
- e) That it be understood that two other applications for funding from the Ewart Endowment have been made.
- f) That the basic premise of the Committee on Theological Education's decision must be questioned, i.e., that the Committee has had a long-standing interest in addressing the inadequacy of the grant from "Presbyterians Sharing ..." to St. Andrew's Hall.
- g) That the decision of the Committee on Theological Education be supported as reasonable and fair.

The Council Executive has reviewed all of this correspondence and reports to Assembly that it is prepared to make available all documents in its possession to any committee that may be established by this Assembly to consider Overture Nos. 18, 19, 20 and 24, 1994 all of which address this matter.

### **OVERTURE NO. 7, 1994 - PRESBYTERY OF LONDON** (p. [578](#))

#### **Re: Establishing a Fixed Percentage of Expenditures for Missions**

The Council has referred this Overture to its Budget Committee and, therefore, requests permission to report to the next Assembly.

**Recommendation No. 34** (adopted, page [81](#))

That Council be permitted to report on Overture No. 7, 1994 to the next Assembly.

Alan M. McPherson  
Convener Secretary

Thomas Gemmell

### **ATLANTIC MISSION SOCIETY**

To the Venerable, the 120th General Assembly:

#### **PURPOSE**

The purpose of the 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 within its bounds.

#### **MEMBERSHIP**

The members of the Society are persons who are in agreement with its purpose and who are members of an auxiliary of the Society, an affiliated group as active members, or as Home Helpers. There are 153 auxiliaries in eight presbyteries within the Atlantic Synod, with 1,687 active members and 759 Home Helpers. Although still concerned about declining membership, there seems to be hope of increasing awareness of mission as the younger folk within the Church are educated and encouraged.

#### **AUXILIARIES AT WORK**

Locally, the members continue to provide leadership to children and youth in week day groups, Church School, Vacation Bible Schools and support efforts to serve seniors, food banks, etc., as well as visitation in hospital and homes.

Assistance is given to refugees and camps within our area. Bursaries are granted to persons pursuing theological training.

Substantial financial support is given to mission projects on the national and overseas fronts. Of special interest is the support of the Hospital Worker in Halifax. Vests for babies in Malawi and regular parcels to Guyana keep members actively involved. Estelle MacKenzie, retired deaconess, donated \$500 birthday money (100th) to this latter project.

## **CHILDREN AND YOUTH WORK**

Sunday Schools and mid-week children's groups continue to meet and support the Learning/Sharing project. Incomplete reporting of statistics hints at a decline in numbers, but total givings by children and youth exceeded \$2,000. The main project was the study and support of Flora House and Anishinabe.

Brigade Canada, CGIT and other youth groups are in existence. Prayerful attention is needed to improve programming and leadership training for these groups. Opportunities for meetings at conferences for fellowship and faith-sharing are vital.

## **COMMUNICATION**

### **The Message**

1993 saw The Message celebrate its 100th year as the chief communicator of our Society. Editor Janice Carter shared her Central American experience in its pages.

### **Home Helpers Newsletter**

One issue is prepared and circulated annually.

### **Executive Secretary**

Miss Ina Adamson continues to give leadership in preparing materials and leading workshops. In 1993, Ina completed her series of 4 study books.

### **Archives**

Anna MacKay, long time Historical Secretary, keeps up with the research and restoration of archive material. Recent donations date back to 1876 and are housed in Pictou, Nova Scotia.

### **Liaison with National Church Office**

Opportunities to represent the Society on consultations and conferences, Life and Mission Agency and Assembly Council have been appreciated by the Executive Secretary, President, Mission Convener and Mission Education Secretary. Face to face learning and sharing has served to increase the awareness of those who attend and share their knowledge with the membership of our Society.

## **ANNUAL MEETING**

The 117th Annual Meeting was held in First Presbyterian Church, Stellarton, on September 22-24, 1993. The theme, "God's Spirit at Work", was addressed by the guest speakers, the Rev. Glenn Cooper and the Rev. Glen Davis. Missionary guests were Bill Elliot and Marie Rempel from Mauritius. In keeping with the 100th Anniversary of The Message, the AMS Players presented a lively "History of The Message", complete with dialogue and timely costuming.

## **FINANCIAL HIGHLIGHTS (Complete report in Annual Report)**

### Receipts

Auxiliaries & Presbyterials	\$ 107,072.82
Learning/Sharing	2,184.66
Designated Specials	3,360.26

## Disbursements

The Presbyterian Church in Canada	60,000.00
Stipend and Travel	27,815.00
Message Contingency	3,500.00
J. Carter/Central America	1,500.00
Deputation	350.00
Bursaries	1,200.00
Computer	3,500.00
Camps	1,461.00
Literature and Printing	1,901.00

Anna B. MacDonald Memorial Fund      1,368.59

Dorothy Creighton  
President

**CHURCH DOCTRINE, COMMITTEE ON**

To the Venerable, the 120th General Assembly:

The Committee has had an extremely busy year, with great amounts of time being devoted to the final revision of the Report on Human Sexuality as requested by the 119th General Assembly.

The Committee is pleased to report that Dr. William Klempa continues in his task of preparing a 50 year history of the work of the Committee on Church Doctrine.

**OVERTURE NO. 18, 1992 - SESSION, ST. PAUL'S CHURCH, PETERBOROUGH, ON**

**Re: Declare "Living Faith" as Subordinate Standard**

In response to this Overture, the Committee responds as follows:

In accordance with the practice of Presbyterian churches in Scotland, The Presbyterian Church in Canada, in 1875, accepted the "Westminster Confession of Faith" as its subordinate standards. "Subordinate" means in a lower position or authority than the Church's primary standard, the Bible.

In 1955, General Assembly, under the Barrier Act procedure, adopted The Declaration of Faith Concerning Church and Nation. At the same time, the General Assembly instructed its Committee on Articles of Faith to study and report on (1) the relationship of The Declaration of Faith Concerning Church and Nation to the Subordinate Standards of the Church, and (2) the terms of subscription thereto.

The 88th General Assembly remitted to presbyteries under the Barrier Act, Ordination Questions with Preamble with a view to the amendment of section 409 of the Book of Forms. These failed to carry.

The same General Assembly recognized that other Reformed Confessions; namely, the Second Helvetic Confession, the Belgic Confession, the Gallican Confession and the Heidelberg Catechism are "standards parallel to our . . ." (A&P 1962, pp. 288-289). Ministers coming from other Reformed Churches could teach from these confessions and catechism but for the sake of uniformity, would be asked to subscribe to our subordinate standards.

In 1964, General Assembly re-affirmed its instruction to the Committee on Articles of Faith to continue its task of providing a revised set of ordination questions with preamble (A&P 1964, pp. 345, 87-88). It also approved an amendment to, Book of Forms section 407. The present section 407 was numbered "407.(1)" and a new section "407.(2)" was added to read as follows: "The 81st General Assembly (1955) did further enact "that The Declaration of Faith Concerning Church and Nation having been approved by a majority of the presbyteries under the Barrier Act, be now adopted by this General Assembly, confirming the action of the 80th General Assembly, as a declaration setting forth the teaching of Holy Scripture on the subject of Church and Nation" (A&P, p. 334, 35).

The Committee on Articles of Faith revised the Preamble and Ordination Questions. In 1969, the 95th General Assembly sent The Preamble and Ordination Questions to presbyteries employing the Barrier Act procedure.

Presbyteries approved by a majority vote the Preamble and Ordination Questions. The question of the relation of the Church to its standards was answered in the second paragraph of the Preamble and the first two Ordination Questions (made into a new section, 409 of the Book of Forms):

The Presbyterian Church is bound only to Jesus Christ its King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which He rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and its doctrinal heritage in the ecumenical creeds and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, The Declaration of Faith Concerning Church and Nation of 1954 (sic) and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in its continuing function of reformulating the faith.

409.1 Do you believe in God the Father, made known in His Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

409.2 Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in Scriptures?

The Preamble recognized three levels of binding:

1. To Jesus Christ, the only King and Head of the Church.
2. To the Scriptures as the written Word of God testifying to Christ the Living Word.
3. To the Ecumenical Creeds, the Reformed Confessions and specifically as our subordinate standards, the Westminster Confession of Faith and The Declaration of Faith Concerning Church and Nation and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in its continuing function of reformulating the faith.

With regard to the third level of binding or subscription, it is important to note that our Church recognized that there is a long history of confessing the faith, from earliest times to the recent present and even extending into the future. The ecumenical creeds (Apostles' Creed, the Nicene Creed, The Nicene-Constantinople Creed, Chalcedon and the Athanasian Creed) were seen as part of our doctrinal heritage. So were the Reformed Confessions, in particular the ones we acknowledged in 1962 as parallel to ours. The Westminster Confession of Faith (WCF) and The Declaration of Faith Concerning Church and Nation (taking the place of Chapter 23 of the WCF), were given the dignity of being our subordinate standards. These creeds and confessions are much like maps or tour books for the Church and individual believers in their journey of faith. They do function as tests of faith for office-bearers but they are rarely used in what used to be known as trials for heresy. This does not mean that they cannot be so used and there is no problem in Living Faith serving as a test of faith.

It would be helpful and beneficial for The Presbyterian Church in Canada to add Living Faith to its subordinate standards for the following reasons:

1. Living Faith has won wide acceptance in our Church.
2. It is used in many congregations liturgically as a Confession of Faith and educationally as a teaching tool.
3. It has been translated into French and Korean.
4. It has been adopted in large part by the Baptist Convention.

5. It is a fine contemporary statement of the Reformed faith in understandable language and it functions as a doctrinal authority in many of our Church statements.

It is, therefore, proposed that the last sentence of paragraph two of the Preamble be changed to read: "Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, The Declaration of Faith Concerning Church and Nation of 1955, Living Faith, and such doctrine ...". This would involve the use of the Barrier Act procedure.

This action is not intended to displace the Westminster Confession of Faith from its role as a subordinate standards but to bring our history and task of confessing the faith up to date. It takes seriously what was said in the 1970 Preamble and Ordination Questions; namely, "... and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in its continuing task of reformulating the faith."

The Church's primary standard is the Bible. Creeds and confessions are what might be described as "commentaries of the Church on the Bible" to guide the Church and its members in the proper interpretation of Scripture. They function like commentaries on a book of the Bible. Usually, recent ones are helpful but sometimes one learns more from an older commentary than a more recent one. Both the Westminster Confession of Faith and Living Faith are fine statements of the Reformed faith. They are not on the same level. The former is more logical and precise while the latter is more narrative and even liturgical in form. The former has endured for centuries, while the latter is only twelve years old. Nevertheless, both are helpful for the Church today. Indeed, many persons will find Living Faith more user-friendly than the very logical, precise and compact statements of the Westminster Confession of Faith. At the same time, those who are prepared to devote the time and effort to working through the Westminster Confession of Faith will find that they are amply rewarded. It is a classic statement of the Reformed faith, one that deservedly has a venerable place in English-speaking Presbyterian churches. Even as it is required now, it should continue to be taught in our theological colleges. All theological students, ministers, diaconal ministers, deacons and ruling elders ought to be familiar with its contents. They should also be familiar with the whole history of confessing the faith and with our most recent attempt at formulating the faith for our day and generation, namely, Living Faith. It is for these reasons that we propose that Living Faith be included as part of our subordinate standards.

The Committee on Doctrine also believes that it would be helpful to draft and to publish a Book of Confessions to help office-bearers and new communicants to become more familiar with the Church's confessional heritage. Such a Book of Confessions would include, for example, Apostles' Creed, Nicene Creed, Scots Confession, Heidelberg Catechism, Westminster Confession of Faith, Westminster Shorter Catechism, Barmen Declaration, The Declaration of Faith Concerning Church and Nation, Living Faith and possibly others. This Book of Confessions would include introductions to each of these confessional documents and a brief commentary on each of them.

**Recommendation No. 1** (defeated, page [25](#))

That Overture No. 18, 1992, be answered in the affirmative and that the words "Living Faith" be inserted in the Preamble to the Ordination and Designation Questions so that the sentence reads as follows: "Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, The Declaration of Faith Concerning Church and Nation of 1955, Living Faith and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's continuing function of reformulating the faith", and that this change be remitted to presbyteries under the Barrier Act procedure.

**Recommendation No. 2** (defeated, page [25](#))

That the Committee on Doctrine be instructed to prepare a Book of Confessions for use within the Church.

The Committee believes that the time has come for the Church to consider the relationship between Christian faith and life and the economic theories and structures that impact that faith and life.

**Recommendation No. 3** (adopted, page [25](#))

That the Committee on Church Doctrine be granted permission to pursue a careful study of the scriptural teaching and the doctrinal position of the faith in regards to economics.

During this last year, the Committee has dealt with an interesting issue regarding its membership. According to our present standing orders, one of our ex-officio members is the Principal of the Vancouver School of Theology or designee. The current Principal is not a Presbyterian, but has sent a Presbyterian member of the VST staff as his designee. Both the Principal and our Committee were unsure of the intentions of General Assembly when it comes to non-Presbyterians serving on its committees. Accordingly, the Committee wishes to have its standing orders amended as follows:

**Recommendation No. 4** (adopted, page [25](#))

That the terms of reference for the membership of the Committee on Church Doctrine be amended to replace the naming of the positions for ex-officio members from the colleges to "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".

**BOARD OF CONGREGATIONAL LIFE REC. 9, 1991** (A&P, p. [282](#), [50](#))

**Re: Preamble and Questions Put to Elders (Book of Forms section 412)**

At the 119th General Assembly, our Committee presented a revised version of the Preamble and Ordination Questions for elders, Book of Forms section 412, in order to have it conform to recent revision of the Preamble and Ordination Questions for Ministers, Book of Forms section 409 (see A&P 1993, p. [226](#), [63](#)). It was pointed out on the floor of Assembly that there was one discrepancy between the revised section 409 as printed in Acts and Proceedings 1992, and our recommended revision of section 412 as printed in Acts and Proceedings 1993. In the former, "His" in the first line of Question 1 was capitalized; in the latter "his" in the first line of Question 1 was not capitalized. Whether this was a theological inconsistency or a typographical error was unclear, and our recommended revision of Section 412 was sent back.

We now present that revision again with the "his" of Question 1 uncapitalized. This is in keeping with contemporary usage. The use of the capitalized "His" in the review of section 409 as printed in Acts and Proceedings 1992 was a typographical error and has been corrected in the most recent edition of the Book of Forms. Hence, we propose the following:

412. All ministries of the Church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the Minister of the covenant of grace. By the operation of God's Word and Spirit, the Church is gathered, equipped, and sent out to participate in this ministry. All members of the Church are called to share the Gospel with the world, and to offer to the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again. That the Church may be continually renewed and nurtured for ministry, Christ furnishes the Church with officers, among whom are ruling elders.

The Form of Presbyterian Church Government of the Westminster Assembly reminds us that Christ has furnished some in the Church, beside Ministers of the Word, with gifts for government and with commission to execute the same, when called thereunto, who are to join with the Minister in the government of the Church, which officers reformed churches commonly call elders.

The Presbyterian Church in Canada is bound only to Jesus Christ, the Church's King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds, and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith Concerning Church and Nation of 1954, and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's continuing function of reformulating the faith.

That your faith in God and your integrity of purpose may be declared before God and all people, you are required in terms of this preamble to answer the questions appointed for all who would enter the office of ruling elder.

412.1. Do you believe in God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

412.2. Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures and to be guided thereby in fostering Christian belief, worship and service among the people?

412.3. 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 in 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?

412.4. In accepting the office of Elder, do you promise to perform your duties in the grace of the Lord Jesus Christ, striving to build up the Church and to strengthen the Church's mission in the world?

**Recommendation No. 5** (amended and adopted, page 63)

That the above wording for the Preamble and Questions for elders be approved (Book of Forms section 412).

In the matter of revision of questions put to Deacons at their ordination (Book of Forms section 413), the Committee is not yet ready to propose a revision. We have resolved to consult first with those congregations in our denomination who have Deacons' Courts so that we are clear as to current practice.

**BOARD OF CONGREGATIONAL LIFE REC. 9, 1991** (A&P, p. 282, 50)

**Re: Preamble and Questions in the Designation of the Order of Diaconal Ministries (Book of Forms section 414)**

Two years ago, the Committee undertook to revise the Preamble and Questions for the Service of Designation to the Order of Diaconal Ministries to make the human language more inclusive and the text more conducive to reading aloud (see A&P 1991, p. 282, 50; A&P 1992, p. 271-73). We now present the revised document.

414. The Presbyterian Church in Canada is bound only to Jesus Christ, the Church's King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith, as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954 and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's function of re-formulating the faith.

The church is one. It is one family under God whose purpose is to unite all people in Jesus Christ. The church is holy. It is set apart by God through the Holy Spirit to be a chosen people in the world. The church is catholic. It is universal, including all people of all time who affirm the Christian Faith. The church is apostolic. It is founded on Christ and the apostles and is in continuity with their teachings. The church is in constant need of reform because of the failure and sin which mark its life in every age. The church is present when the Word is truly preached, the sacraments rightly administered, and as it orders its life according to the word of God.

Through the church God orders this ministry by calling some to special tasks in the equipping of the saints for the work of ministry, for building up the body of Christ. Specialized ministries are recognized as through the designation of men and women to the Order of Diaconal Ministries. Those designated to the Order of Diaconal Ministries join with the ordained and the laity to enable the whole people of God to participate in the reconciling ministry of Jesus Christ.

God has called you by the voice of the church to serve Jesus Christ. You know who we are and what we believe, and you understand the work for which you have been chosen. Being assured of your faith in Christ and your love for people, the presbytery is prepared to designate you in the name of the Triune God, to the Order of Diaconal Ministries of The Presbyterian Church in Canada. We now ask you to declare your faith in the presence of God and the people of God.

414.1 Do you believe in God, the Father, made known in his son, Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

414.2 Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures, and to be guided by them as you lead the people of God.

414.3 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?

414.4 Do you promise, in the strength and grace of the Lord, Jesus Christ, to govern the way you live as becomes the Gospel, and do you promise to serve the people with compassion, energy, intelligence, imagination and love for the furtherance of God's reconciling mission in the world?

The changes made in 414.2 and 414.3 have been suggested to bring the Questions into line with those asked of ministers of Word and Sacraments and ruling elders, and to reflect the fact that members of the Order of Diaconal Ministries are now full members of all church courts.

**Recommendation No. 6** (adopted, page [26](#))

That the Book of Forms sections 414.2 and 414.3 concerning Questions to the Members of the Order of Diaconal Ministries be reworded as indicated above, and that the new section be sent down under the Barrier Act.

**OVERTURE NO. 22, 1987 - PRESBYTERY OF WESTMINSTER** (A&P 1987, p. [468-69](#), [17](#))

**Re: Defining the Church's Position on Human Sexuality**

**OVERTURE NO. 9, 1989 - PRESBYTERY OF PEACE RIVER** (A&P 1989, p. [516-17](#))

**Re: Human Sexuality**

**CHURCH DOCTRINE RECOMMENDATION NO. 1, 1993** (A&P 1993, p. [223](#), [34](#), [47](#))

**Re: Report on Human Sexuality**

The Committee on Church Doctrine has spent a number of years and significant amounts of time preparing this report. Initially it was written to respond to the overtures mentioned above and more recently, to respond to the hundreds of responses that came from presbyteries, sessions and individuals across the country. As requested by the 119th General Assembly, we now present a final draft of our report.

## **1. Introduction - Where We Find Ourselves In The 1990s**

1.1 In the past three decades, human sexuality has been extensively studied, discussed and debated. Changes in culture and society have brought to the fore questions about human sexuality and appropriate standards of sexual behaviour. Family patterns have changed dramatically. Traditional gender roles are being redefined. Old assumptions about sexual behaviour are being challenged, giving rise to confusion, conflict and the opportunity to re-examine sexual issues from a Christian perspective.

1.2 This statement seeks to address issues relating to human sexuality in accordance with the decision of the 1987 General Assembly instructing the Committee on Doctrine to "produce a statement defining the Church's position on human sexuality" (A&P 1987, pp. 17, 468-469; cf. Appendix to this Report) Our aim is to provide a biblically-based and theologically-sound guide to members of The Presbyterian Church in Canada concerning some of the moral issues which this involves. The Church has a responsibility to preach and teach Christian belief and practice, in sexual as well as in other matters, with honesty and humility, candour and compassion, showing a pastoral concern for all those who struggle with these difficult issues in their daily lives. The Church must also invite further discussion and dialogue among its members on issues such as human sexuality.

1.3 In presenting this statement the Committee seeks to avoid being swept along by the tide of current beliefs and practices. It is essential, in response to the challenges confronting us, to explore and state our Church's position in contemporary terms as clearly and as persuasively as possible.

## **2. The Authority and Sources For Christian Faith and Life**

2.1 The ultimate authority for the Church and for Christian faith and life is God, revealed in Jesus Christ, witnessed to by the Holy Spirit speaking to the Church in the Scriptures. The Preamble to the Ordination Vows for ministers and ruling elders of The Presbyterian Church in Canada states:

The Presbyterian Church in Canada is bound only to Jesus Christ her King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine by which He rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and her doctrinal heritage in the ecumenical creeds and confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith ... and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in her continuing function of reformulating the faith.

It is clear that the Preamble states that the primary source and norm for discerning God's will is Scripture. Yet the Church's understanding of Scripture takes place within a long and living tradition of interpretation and application. At the same time, theology makes use of reason and experience in the whole process of "faith seeking understanding".

2.1.2 Scripture, tradition, reason and experience each have a role to play in discerning God's will. Yet our ultimate authority and our primary source for our knowledge of God's will remains the revelation of God, in Jesus Christ, witnessed to in Holy Scripture, speaking to us through the power of the Holy Spirit. A Christian sexual ethic will make wise use of tradition, reason and experience, but will evaluate these in the light of the witness of Scripture. Experience and rational reflection may act as spurs which drive us back to Scripture to look again at neglected or misunderstood aspects of the biblical revelation.

### **2.2. Scripture**

2.2.1 Living Faith, our Church's statement of Christian belief describes the authority of Scripture as follows:

The Bible has been given to us  
 by the inspiration of God  
 to be the rule of faith and life.  
 It is the standard of all doctrine  
 by which we must test any word that comes to us  
 from church, world, or inner experience.  
 We subject to its judgment  
 all we believe and do. (5.1)

2.2.2 The New Testament witnesses to the same God who is revealed in the Old. However, the understanding of revelation unfolds in new ways and all Scripture is to be read in the light of the supreme revelation of God in Christ.

2.2.3 If the Scriptures of the Old and New Testaments are, as The Preamble to the Ordination Vows states, "the canon of all doctrine by which Christ rules our faith and life", then that rule must apply to every aspect of our lives, including our sexuality. Since our sexuality is an inherent aspect of our whole being, that is, our humanity, the Bible's teaching about human relationships, including sexual relationships, should never be divorced from its teaching about the whole human person.

2.2.4 The use of the Bible in Christian ethics is a difficult and demanding task. Scripture is in part shaped by its particular historical and cultural circumstances. We too are conditioned by our own time and culture and we all bring to Scripture our own presuppositions. The hermeneutical task is thus that of joining "the horizon of the text" with "the horizon of the interpreter". This involves four major components which are constantly interrelated.

a) We are prompted by the Spirit working on the horizons of our experience to listen afresh for God's Word witnessed to in Scripture.

b) We seek to understand the Bible in its original historical setting, recognizing the variety of material it contains. For this a wise use of historical-critical methods is essential.

c) We look at the biblical material as a canonical whole. The dangers of quoting isolated proof-texts are well known. At this stage we look for the underlying unity and diversity, continuity and discontinuity in Scripture, paying particular attention to the relationship between the Old and New Testaments. Therefore in studying any ethical issue it is essential to consider all the relevant biblical passages that we can identify.

d) We bring the biblical materials to bear on our contemporary situation. The gift of discernment is especially needed here. What biblical precepts still apply in our day? What specific prescriptions were directed only to the original historical situation, and what principles lie behind such rulings? How are broad ethical principles to be applied in the changed circumstances we find ourselves in today? In what other ways can the biblical material guide our ethical deliberation? We must pray for the guidance of the same Holy Spirit who inspired Scripture. Such deliberation is most appropriately carried out in the context of the Christian Church, the community which knows itself called to serve God in response to his love revealed to us in Jesus Christ.

2.2.5 Throughout Scripture, faith and life, theology and ethics are inseparable. The Old Testament contains a wide range of ethical material in the Torah (Law), Prophets and Wisdom literature. In the Old Testament, law is not primarily a means of earning God's favour. God graciously delivers the people of Israel from slavery in Egypt and enters into covenant with them through giving them the Torah. Torah, meaning "teaching", "direction", or "law", is a gift of God and provides guidelines for the life of God's covenant people. It includes both moral and ceremonial law. The prophets assume the covenant relationship and speak of God's judgment when Israel fails to live in accordance with God's commandments; but they also speak of God's coming salvation when all humanity will live as God intends. Wisdom draws on observation

and experience to map out the difference between the wise way to live, and the foolish. The Old Testament contains broad ethical principles (e.g. Leviticus 19:18, Amos 5:24, Proverbs 14:34). It provides precepts which require particular modes of conduct (e.g. Exodus 20:12-17, Jeremiah 7:9-10, Proverbs 19:5). And it frequently gives more specific prescriptions for conduct (e.g. Exodus 21:1-6, Isaiah 5:8, Proverbs 11:1). Though the latter especially are usually tied to specific historical situations, there is generally a broader ethical principle to be discerned behind them.

2.2.6 In the New Testament, as in the Old, ethics can only be understood in a theological context, as a response to God's grace in Jesus Christ. There are interpreters who contrast Law and Gospel, taking their lead from Paul's saying that "Christ is the end of the law" (Romans 10:4). There are also those who see the ethics of the New Testament focused in the commandment to love God and neighbour (Mark 12:28-34), or simply in "love" as the one guiding ethical principle. Others deny that the New Testament provides even general principles; Christians must simply be guided by the Spirit. Others again emphasize Christian character, Christian community, or response to the God revealed in Christ as the context for ethics. There are varying degrees of validity in all these approaches, but by themselves they are inadequate if they fail to recognize the positive role that law continues to play in the New Testament. At the same time, the requirements of the ceremonial law are superceded or reinterpreted by New Testament writers. With respect to the moral laws, Jesus not only reaffirmed them but defined their intent more clearly and fully (e.g. Matthew 5:27-30). Love and law are not to be set against each other. Jesus said, "If you love me, you will keep my commandments" (John 14:15). Similarly, the Apostle Paul did not oppose love and law. While emphasizing that salvation does not come by works of the law, Paul stated that the law is not abrogated but fulfilled in love. Believers are to "fulfil the law of Christ" (Galatians 6:2), and Christ is "the end of the law" not in the sense of abolishing it but in the sense of bringing it to fulfillment and completion. The moral law revealed in the Old Testament, and known to Gentiles through conscience (Romans 2:15), remains binding on Christians, not in any legalistic sense but as a revelation of God's will for humanity. The Ten Commandments, for example, are still guidelines for Christians (e.g. Mark 10:19, Romans 13:8-9), and the New Testament epistles provide specific ethical directives as well as general guiding principles.

2.2.7 Calvin found three uses of the moral law in Scripture: as well as convicting persons of their sin, and restraining unrighteousness, it offers positive guidance to Christians regarding the will of God, confirming them in their obedience to it, though not in any legalistic way. In the Institutes, Book II, 8, Calvin devotes an entire chapter to a discussion of the moral law structured on the Ten Commandments and giving a positive interpretation of each law. Reformed catechisms (e.g. Heidelberg, Geneva, and Westminster Shorter Catechism and Longer Catechism) expound the relevance of each commandment for the living of the Christian life.

## 2.3 Tradition

2.3.1 Biblical understanding occurs within the context of the historical Christian community of the past two millennia, and in formulating a Christian sexual ethic, that community, in its contemporary manifestation, must take seriously the tradition which it has received and in which it participates. "Tradition" simply means something handed down from the past to the present. It is a living, dynamic thing and not simply the dead hand of the past. In Christianity, this term embraces the beliefs, practices and institutions which have been handed down from previous generations and which continue to guide the Church today. In the New Testament Paul speaks of what he has received from the Lord and delivered to the Church in Corinth (1 Corinthians 11:23; 15:3). The author of Jude speaks of the faith which was once for all delivered to the saints (Jude 1:3). Jesus Christ is the tradition to which all other traditions are subordinate, and because it is Scripture that witnesses to Christ, Scripture remains, according to Reformed teaching, the standard by which all Christian traditions are to be measured and evaluated. For example, although a strong ascetic tradition which exalted the ideal of celibacy developed, especially from the fourth century onwards,

the Reformers rightly rejected this as inconsistent with the main thrust of the biblical teaching on sexual relationships.

2.3.2 While tradition may be accepted as a rich resource which provides continuity and stability, still as the Westminster Confession of Faith states:

The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture. (I.10)

## 2.4 Reason and Experience

2.4.1 Various positive roles can be assigned to reason in the process of theological reflection. Any theology which aims to produce a coherent and consistent statement of Christian belief must obviously make use of reason, for example, in its discussion of Scripture and tradition. Reason is also employed in reflecting on and seeking to make sense of experience.

2.4.2 Scripture acknowledges reason as a means for discerning the revelation of God in creation. Paul recognizes that Gentiles who have no knowledge of the revelation in Scripture, nevertheless are able to perceive God's power and deity in creation (Romans 1:20), and through conscience have God's law inscribed on their hearts (Romans 2:15). The Westminster Confession of Faith (I.1) acknowledges that "the light of nature, and the works of creation and providence ... manifest the goodness, wisdom and power of God." Calvin, too, argues that with respect to "earthly things", "i.e., politics, law, economics and the liberal arts" a reason operates in a positive way (Institutes II,2,12f).

2.4.3 There are limits to the speculative use of reason as a means of knowing God's will. Historically, a misplaced reliance on reason's competence has led to the rejection of some of the most basic assertions of the revelation of God in Scripture; e.g. the denial of the divinity of Christ, of the doctrine of atonement and the Resurrection. Conversely, an uncritical use of Scripture has led to seriously distorted interpretations such as the defence of apartheid, slavery and sexual abuse. Reason then, may be regarded as an essential means towards ends appropriate to its use.

2.4.4 Experience is ordinarily taken to be a special form of knowledge and source of authority. Traditionally this has been understood as Christian experience in the sense that Christian faith is a way of life to be experienced and not just a theory to be believed. Calvin made use of the ancient notion that "experience teaches" and he could say "we teach nothing not borne out by experience" (Institutes III.22.1). Some later Reformed theologians (e.g. Schleiermacher) argued that the experience of the life of faith comes from participation in the community of faith. In this they recognized that experience does not stand or act alone; it is never an independent source of truth but rather confirms and applies Scriptural truth. More recently, some have claimed a greater role for experience. In some liberation and feminist theologies, for example, the experience of oppression and discrimination can lead to a radical questioning of traditional Christian attitudes. This is to be welcomed insofar as it challenges theology which is divorced from actual human experience, and insofar as it uncovers aspects of the biblical revelation which have been neglected or distorted. However, when this type of experience is understood as constituting an exclusive source or even the norm of truth, the question has to be asked whether experience can function in this way to overrule Scripture.

2.4.5 Experience and reason are combined in the procedures adopted by science. Since the writing of the Bible, the natural sciences have greatly advanced our knowledge of the external world and universe in which we live. Yet Scripture is not concerned with providing a modern scientific account; its focus is not on "how?" but on "why?". John Calvin recognized that it was not providing a scientific account in his Commentary on Genesis and answered those who censured the author of the book for not speaking with greater exactness by saying: "For as it became a theologian, he had respect to us

rather than to the stars" (on Genesis 1:15). This intent has not always been understood and it has led wrongly to a conflict between religion and science, as in the case of the condemnation of Galileo and again in the rejection of the theory of evolution. Science may challenge the Church to rethink its interpretation of the Bible as it was forced to do so under the impact of Galileo's discoveries confirming the Copernican theory over against the Ptolemaic view and again as it was challenged to do so by Darwin's theory of evolution.

2.4.6 Science works with data and uses reason to construct various models in an attempt to understand and explain human behaviour. These models (e.g. Freudian, Jungian) can help us clarify the nature of human sexuality and some of the ethical issues which surround it. Science can provide valuable information and concepts which must be taken into account in articulating a theology of sexuality. For example, the discussion of moral issues relating to genetic engineering or euthanasia must take into consideration information which science provides on such matters. However, while biology, psychology, anthropology and sociology can provide helpful insights into the human condition, they cannot in themselves determine in any final way the criteria on which our ethical decisions should be based. For instance, the pervasiveness of certain types of sexual behaviour (e.g. prostitution) does not mean that such behaviour is acceptable from a Christian point of view. In brief, science can help the Church reflect on human sexuality. It can also assist the Church to challenge cultural assumptions, including our own, about sexual behaviour. It cannot, however, tell us whether certain forms of sexual behaviour do or do not conform to the will of God. We believe that the true nature and calling of humanity cannot be rightly known apart from the knowledge of God and of God's will.

2.4.7 Members of the Church should be encouraged to reflect upon and discuss the question of authority and the sources for ethical decision-making, subjecting their own views and attitudes to critical scrutiny, and listening to the views of others in an open, sympathetic and caring fashion. Ethical discussion and decision-making are not merely a matter of individual judgment but should take place within the context of the community of faith.1

(see Endnotes for a full range of the literature that has informed these first sections)

### 3. Biblical and Historical Insights on Sexual Norms

3.1 In dealing with any aspect of the human condition, the Church traditionally begins its discussion with the Creation text: "So God created humankind in his image, in the image of God he created them; male and female he created them." (Genesis 1:27) Though this classic text does not spell out for us precisely in which sense human beings are created in this "image of God", the phrase does tell us that it is in our likeness to God that we discover our humanity.

3.2 The image of God in humanity is expressed through both male and female, and it is in men and women working and living together that the wholeness and goodness of God's creation is reflected (Genesis 1:26-31). Genesis 2 expands our understanding of the first chapter. It is "not good" for the newly created "adam" to live alone, and so a "partner" (Genesis 2:18) is created, an equal in creation. The description of the creation of the partner is followed by a reference to sexual union of the male and female partners. "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" (Genesis 2:24). Jesus, interpreting the Genesis passage (Mark 10:6-8), portrays marriage as the proper context for the expression in sexual intercourse of humanity's sexual longings. Though Paul's personal attitude to sexuality and marriage is ambiguous, he does affirm Jesus' teaching that marriage is the proper context for sexual relations.

3.3 There is a strong tradition running through Scripture that holds a positive view of sexual relations.

3.4 Both Old and New Testaments narrate misguided and, at times, calamitous sexual relations. Rape is a brutal form in which sin and lust are expressed. (See, for example, Genesis 34, Deuteronomy 22:25-27, Judges 19:11-30, 2 Samuel 13.)

Adultery is another betrayal of God's intention for sexual fidelity in marriage. (See, for example, Deuteronomy 22:22-24, 2 Samuel 11, John 8:1-11). The human sexual story, like all our other stories, has been perilously marred by sin. Our rebellion against the Creator, our refusal to obey God's commands, has resulted in a distortion of everything good, including the sexual aspect of our humanity.

3.5 In the Christian tradition, sexual desire has often been seen as essentially sinful. Particularly in the male it has been described, for example, by Augustine, as an irrational and dangerous force which can overpower the will, distract from spiritual concerns, lead into mortal sin, and cause much suffering to others and oneself. This view is reinforced by Paul's reference to the failure to exercise self-control in sexual matters (I Corinthians 7:9). The widespread problem of sexual abuse forces us to recognize that there is a dark side to sexuality which makes it a gift not only to be enjoyed, but to be disciplined.

3.6 Another factor which contributed to the de-emphasizing of marriage and the family was the conviction of some in the apostolic church of Christ's imminent return. Paul, in I Corinthians, looked for the coming of Christ in his own generation. The most authentic Christian life was seen to be one concentrating on that event. Therefore, marriage and the family were possible impediments to the service of the kingdom.

I think that, in view of the impending crisis, it is well for you to remain as you are. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. (I Corinthians 7:26, 27)

3.7 Accordingly, the elevation of the celibate Christian life along with the traditional linking of sexual desire (concupiscence) with sin came to dominate the Church's teaching in the fourth and fifth centuries. This was particularly the case with Augustine (354-430), Bishop of Hippo, who gave a profound analysis of the human condition but one in which sin was strongly identified with concupiscence. A number of early Christian thinkers taught that sexual desire had to be struggled against, disciplined and controlled. In particular, Augustine, held that original sin was transmitted from one generation to another through sexual intercourse. Closely aligned with this attitude to sexual activity was a view of women as temptresses and as the gateway by which sin entered the world. This attitude toward human sexual relations had a profound negative impact on subsequent history.

3.8 At the same time, Christian teaching on sex and marriage is seen by some historians as an advance on Roman views and a modest contribution to women's emancipation. In the twelfth century romantic poets praised heroic feminine qualities thereby enhancing the dignity of women. This represented, some have argued, the next stage of emancipation. Yet the romantic ethos was also responsible for the social and legal institution of the double standard of sexual morality that already had a long history.<sup>2</sup>

Before 1000 most people were not married in a church ceremony. After the Fourth Lateran Council in 1215 declared marriage to be a sacrament, church marriage became the prescribed norm. Divorce was controlled by the church and was not uncommon. Secret marriages were discouraged, although the practice continued in both England and Scotland well into the seventeenth century.

3.9 The Protestant reformers, Martin Luther (1483-1546) and John Calvin (1509-1564) were strongly influenced by Augustine but they came to question the identification of sin with sexual desire and they rejected the medieval view of celibacy as a higher kind of Christian discipleship. By accepting marriage for themselves, both reformers endorsed the committed sexual relationship as a faithful response to the Gospel. Calvin argued for the sanctity of marriage in the warmest terms, employing Paul's metaphor of the Church as the Bride of Christ as a proof of the high esteem in which Scripture held marriage. In Calvin's view, "the intercourse of husband and wife is a pure thing, good and holy" (Commentary on I Corinthians 7:6).

3.10 At the same time, the Protestant reformers emphasized that marriage was instituted not only for the purpose of procreation, but also for the social good and for the joy,

companionship and mutual help of husband and wife. According to the Westminster divines a century later, this was seen as the first purpose of marriage:

Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for the preventing of uncleanness (W.C.F. xxv.2).

3.11 Throughout history marriage has also served economic, political and social purposes. The legacy of Christian teaching regarding sexual activity is ambivalent. On the one hand, the Church has accorded to the married state and sexual intercourse within the context of marriage a largely positive value. On the other hand, in linking sexual desire with sin, sexual sins were perceived to be among the most serious and shameful. This gloomy, negative attitude was often combined with the view that women were to blame for being the cause of sexual temptations.

3.12 Today's western culture tends to focus on individual, personal experiences of sex and thereby under-emphasizes social responsibility. Physical sexual activity is often separated from moral considerations and commitment. This can result in casual or callous sex with disregard for who one's partner is. Furthermore, this pervasive individualism under-values other essential aspects of sexual activity which involved the concerns and needs of the wider community.

3.13 The Church needs to uphold a more positive view of sexuality and marriage. Living Faith provides a helpful understanding:

God's purpose for us can be realized in both single and married life.  
 Marriage is not God's will for everyone.  
 Fullness of life is offered to all,  
 both single and married.

Christian marriage is a union in Christ  
 whereby a man and a woman become one in the sight of God.  
 It is the commitment of two people  
 to love and support one another faithfully for life.  
 God's law forbids adultery.  
 Loyalty is necessary for the growth of love.  
 Disloyalty destroys the union of marriage.  
 Sexual union in marriage is intended to provide  
 mutual joy and comfort as well as  
 the means of creating new life.

Living Faith 8.2.2 and 8.2.3

#### 4. Contemporary Context

4.1 Personal responsibility for the Christian individual in the midst of sexual pressures and pleasures, anxiety and yearning, begins with a sense of Christian vocation. Each individual is a child of God, created with unique gifts and called to use them in a life of worship and service that is shaped by relationship with God in Jesus Christ. As one strand of our identity, sexuality is woven into the fabric of what each person offers to God and the world. Other human capacities, intellect and imagination, manual skills and gifts of personality, art and energy, are equally significant to identity and the integration of each human life. In the framing of a theological understanding of sexuality and sexual ethics, the rich potential created by these other aspects of human identity and ability ought not to be overlooked or underestimated.

4.2 Responding adequately as a community to peoples' deep personal longings requires careful and caring consideration of human sexuality. The word "sexuality" is relatively new to the English language. The Oxford English Dictionary (unabridged) places its earliest usage in the nineteenth century. Its definition encompasses "the quality of being sexual or having sex", "sex" referring to the reproductive elements of either male or female biology. It also includes "the possession of sexual powers and the capability of sexual feeling". A dictionary definition, however, is not exhaustive in

identifying the range of human experience related to this term. In recent thinking, sexuality refers not only to the physical characteristics of the human body and feelings of sexual attraction to another person, but also includes emotional, cognitive, spiritual, social and cultural dimensions.<sup>3</sup> Section four presents an exploratory consideration of some aspects in contemporary discussions of human sexuality.

4.3 Both the understanding and the experience of sexuality are shaped by social expectations and cultural norms, expressed in literature and art, and now, particularly in advertising and mass media. Notions of beauty as well as appropriate dress, roles for women and men, and taboos for unacceptable behaviour all reflect a society's views about sexuality. Recent exploration of the nature of human sexuality has begun to address factors in human identity to which Scripture and Christian tradition did not attend directly. Theological and pastoral reflection now encounter experience and information presented from new perspectives.

4.4 Perhaps the most striking example is provided by the work on women's sexuality undertaken in the last thirty years. Many studies show that men and women differ not only their physical experience of sexual identity but also in the ways they value and interpret the many dimensions of human sexuality.<sup>4</sup> Working out relationships which respect and explore these differences is an important dimension in contemporary considerations of sexuality.

4.5 A broader understanding of the facets of human sexuality also has a profound impact on our appreciation of human development. Our experience of sexuality grows and changes as we develop physiologically. The infant and the child, male and female, grow aware of their bodies and their identities as boys or girls, picking up early cues regarding self-worth and appropriate gender behaviour and response. Physical and verbal expressions of affection for the child are the early foundation to healthy sexuality. How girls and boys learn to value each other is also subject to early influence, often with lasting impact.

4.6 The onset of adolescence typically raises new experiences of and questions about sexuality. Physical and emotional response to sexual attraction must now be integrated with moral values and ethical decisions which guide behaviour. At an increasingly early age, young people face social pressure and opportunity for sexual activity.

4.7 Although young people today may reach physiological puberty earlier than in previous generations, they do not necessarily develop the maturity, self-understanding and relational skills needed to form appropriate intimate relationships until they are long past adolescence. The alarming incidence of eating disorders among teenage girls and an increase in reports of date rape and sexually transmitted disease among teens testify to the failure in church and society to help teens value themselves and each other as God values them. Aware of physical and emotional risks from early sexual encounters, the Church is challenged to bring to bear on adolescent life insights from the Gospel and the moral and spiritual values which arise from them without denying or degrading human sexuality as part of the goodness of God's creation.

4.8 Church communities should support families in helping young people learn what kinds of physical and emotional contact are appropriate and satisfying as their relational skills mature. Church-sponsored youth activities can support youth in the struggle to resist peer pressure and to practice sexual abstinence as they mature. By encouraging young women and men to develop self-esteem as people created in the image of God and by exploring what mutual respect means for relationships between men and women, the Church can be a place where young Christians learn to communicate well about their feelings and ideas, and to form sound relationships. The Church can also be a source of accurate information and open discussion about sexuality and responsibility.

4.9 Each succeeding age group in human development faces its own particular concerns and issues in expressing sexuality. For young adults, decisions about sexuality are

wide ranging: searching for and establishing intimate relationships, testing commitments and setting limits within those relationships, deciding whether to marry, whom to marry, and whether or not to bear children are all matters which involve one's understanding of sexuality. In mid-life and throughout aging, sexual relationships change with time and circumstances as do physical abilities and interests. As people choose marriage somewhat later in life, lose a partner through death or divorce, or never find a suitable partner, the longing for physical and emotional intimacy is more frequently filled in sexual contact outside marriage. As Christian individuals and as church communities, we need to be sensitive to and respond to these changing needs and situations.

4.10 An individual's longing for intimacy and mutuality can be met not only in sexual relationships. Such longings can find fulfillment in the personal affection of friends and the more public affirmation of peers and community. In affirming sexuality as a dimension of God's creation in humanity, the Church ought to be deeply concerned and pastorally responsive to the physical, emotional and spiritual needs of all; whether young or old, whether male or female, whether married, cohabiting or single, whether heterosexual or homosexual.

4.11 Sexuality must now be recognized as a profound component of human life for every individual, even before that individual considers or engages in sexual intercourse. The Church's message of self-discipline and mutual responsibility in sexual practice as well as its celebration of human sexuality within marriage ought never to deny the rich reality of each individual's identity and integrity as a sexual being.

## 5. Marriage

5.1.1 Christians understand themselves as people called by God to live in all aspects of their lives as disciples of Jesus Christ. We are "a people of the way", people who seek to live God's way for us. This "way", this calling or vocation is marked by both gift and limitation. We are given the grace that enables us to live out what we believe God requires of us. But as followers of God's way we accept that our vocation has limits built into it. This way of looking at vocation roots our sexual lives in the fundamental structure of Christian life. Fulfillment and happiness, while important, are secondary to seeking God's meaning for our lives within the larger purposes of God for the world.

5.1.2 Deriving our position from biblical insights, the marriage service affirms that marriage was instituted by God the Creator, who made us male and female (Genesis 1:27). Ordained by God for the life-long companionship, help and comfort of husband and wife, marriage was given to the man and the woman (Genesis 2:18, 24) to be a covenantal relationship of unity, fidelity and mutuality, and for the procreation of children and the continuance of family life as the basis for the welfare of human society. The biblical concept of covenant is wider than a mere contractual relationship. Covenant in the Bible is rooted in the relationship between God and the people of Israel. God promises to be their God and the people promise to obey and worship God. Christian marriage is understood as a covenantal relationship in which promises of faithfulness are made between a woman and a man in the presence of God (Malachi 2:14).

5.1.3 Jesus endorses marriage as ordained by God. "From the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'" (Mark 10:6-8). Sexual relationship within marriage is therefore grounded in creation and affirmed by Jesus. The values of mutuality, equality and communion are echoes of God's purpose for humanity as recorded in both Genesis and the Gospels. These values are also part of the expression of sexuality within marriage.

5.1.4 Marriage was established as a covenant between families in the ancient world. Promises were made, property and livestock changed hands, and laws were established to define the terms of the covenant relationship. The book of Ruth tells the story of such a covenant understanding. The covenant between God and Israel is

frequently described in the Old Testament prophets as a marriage relationship, and was both formed and informed by the development of the Hebrew understanding of marriage. There are examples of polygamy in the patriarchal period and the monarchy in ancient Israel, and while polygamy is not explicitly prohibited in scripture, except for bishops (1 Timothy 3:2), monogamy eventually became the norm. The values of mutuality and equality, inherent in marriage, require faithful monogamy.

5.1.5 God's covenant is fulfilled in the love for the world and its people, love revealed in Jesus. He is God's covenant love; a love enacted in his life, death and resurrection. In the New Testament, the Greek word *agape* is the word used to describe this self-giving love in Jesus, a love to be made evident in all Christians in their dealings with all people. This includes the relationship of husband and wife.

5.1.6 In the first century the wedding ceremony was a state ceremony. The Church, more concerned with the quality of life in the marriage than in the actual wedding ceremony, emphasized that for Christians, marriage was to be in the Lord and spouses were to love and serve each other as Christ loved and served the Church. Within such a relationship, the partners were enjoined to keep their marriage vows of fidelity in every respect.

5.1.7 The Church has traditionally used Paul's expression of sexuality and marriage as referred to in Ephesians 5:22-33, Colossians 3:18-19 and also 1 Peter 3:1-7, to define the marriage relationship. While Paul espouses the idea of mutual submission in marriage in Ephesians 5:21 ("Be subject to one another out of reverence for Christ"), he does so within a patriarchal and hierarchial society, whose ideology we rightly reject today. The Ephesians passage advocates the mutual submission of husbands and wives to Christ. That it also advocates the submission of wives to their husbands has frequently been misused to support the abuse of women.

In advocating these passages as normative of the marriage relationship, the Church still has not adequately addressed the ways Pauline theology has been interpreted to support the abuse of women. The Church must insist that there can be no question of superior or subordinate partners. While the roles of husband and wife may differ and evolve over time, the sharing and the responsibility should be mutual and remain constant. This includes the area of sexuality. A marriage certificate does not make forced sexual intercourse legitimate. This is still rape. It is not the case that one partner has conjugal rights, while the other has only conjugal duties. The principles of mutuality and consent apply. Similarly, "sexual favours" should not be used as weapons, given or withheld in order to gain favours in other areas of marriage. In a marriage of equality and mutuality, deepening sexual pleasure join with love to make a satisfying relationship.

5.1.8 Sexual fidelity in marriage includes mutual respect and caring, a valuing of, and a commitment to, the marriage relationship, and a desire not to damage what is precious. When adultery occurs, that is, when a married person willingly engages in sexual intercourse with someone other than the spouse, it is a damaging betrayal of the fidelity and loyalty which a marriage partner is to have for the other.

5.1.9 The Church acknowledges that often we fail in this commitment. Jesus allowed for this possibility when he permitted divorce for the reason of marital unfaithfulness (Matthew 5:32, 19:9). The Westminster Confession of Faith (24.5.6.) allows divorce on the grounds of adultery and willful desertion. Living Faith (8.2.5) states that when a marriage is shattered beyond repair it is sometimes better for it to be dissolved than for the family to continue living in bitterness.

5.1.10 For Christians, marriage is a union in Christ. Marriage finds its ultimate meaning and joy in a relationship with God through Jesus Christ. We are called "to marry in the Lord" and to live by the biblical teachings concerning how we are to express our sexual natures in marriage - not as legal codes of conduct, but as the expression of our life in Christ. We are called to deal compassionately with those

who struggle and fail and hold out the forgiveness and renewal which alone comes through our Lord.

## 5.2 Singleness

5.2.1 Recognizing marriage as the appropriate relationship in which sexual intercourse takes place, the Church is challenged to help those who are not married to deal with sexuality in positive ways. Some single people will find the call to limit sexual intercourse to the marriage relationship as a strict limitation on their freedom and desire, and a personal hardship. Others may find that self-discipline in sexual relations frees them to seek out and build relationships which respect their full humanity.

5.2.2 People are single at different stages in their life cycle when at such times they may understand their sexuality and seek to express it in different ways. Often, however, the Church has overlooked the difficulties faced by single people; for instance, those who have never married, or find themselves single again after divorce or death of a spouse. In calling single people to abstinence from sexual intercourse, the church community needs to provide pastoral support for single people in times of loneliness, yearning for relationship, and when they experience rejection. Recognizing both the needs and the gifts of single people, the Church must promote and express in its programmes and fellowship, patterns of relationship that are inclusive of singles.

## 5.3 Cohabitation

5.3.1 The question of the legitimacy of cohabitation as a Christian expression of our sexuality confronts the Church today. Common-law relationships are more common, and many involve Church members. Often ministers meet people who wish to be married after having cohabited for a period of time. It may be that one partner desires to formalize the commitment in a wedding ceremony, but the other, not having the same conviction, sees it only as a pointless social convention and feels no need of "that little piece of paper". Fearing loneliness, the one partner acquiesces to the other. For young people who delay marriage for social and economic reasons, cohabitation is more and more common. Older people may also cohabit for economic reasons. Someone who has been through a disastrous marriage may hesitate "to go through it again", but may still crave companionship.

5.3.2 In some cases, in long term cohabitation, the church would regard such a relationship as a de facto marriage, where it is so regarded by the couple. The task of the Church is to affirm the central values we believe are at the heart of marriage: love, commitment and fidelity. Those central values are what the Church needs to support and encourage. Couples who cohabit for social, economic or other reasons need to be enjoined to consider the implications of God's call to order sexual relationships in a legal marriage. Those who come seeking to formalize their commitment testify to their need to be joined together in such a covenantal relationship, and to them the Church can offer pastoral counselling and a marriage liturgy that proclaims the grace of God in Jesus Christ.

## 6. Homosexual Relationships

6.1 Debate over the legitimacy of homosexual relationships is one of the most controversial in the contemporary Church. In every branch of the Church, homosexual relationships raise acute theological and pastoral concerns. Hence the lengthier treatment accorded in this Report.

6.2 Though homosexual relationships were widely condoned and often celebrated in the Graeco-Roman world in which Christianity was born, the church, throughout its history has largely concluded that homosexual relationships were evidence of distortion in God's creation. Since the 1950's, however, there has been a radical rethinking of the nature and validity of homosexual relationships both by the church and by society. Such relationships among consenting adults are no longer subject to criminal prosecution or classified as evidence of psychiatric illness. Indeed, current

legislation in Canada is increasingly sensitive to and supportive of the human rights of homosexual partnerships.

6.3 Significant opinion is being expressed, both from within and without the church, to re-evaluate its traditional condemnation of homosexual practice. The church should not seek to evade such issues, even if they are both complex and controversial. The church is precisely the place where people are free to raise questions and where the direction of God's will for our living and our sexuality must be constantly rediscovered.

6.4 The question before us is not so much the general issue of the nature of homosexuality. Scripture does not deal with homosexuality in any theoretical sense. Nor are we debating the merits of homosexual relationships in either the form of promiscuity or pederasty. What we wish to explore is this: Is a faithful, committed, homosexual relationship ever a Christian option?

The following outlines a few of the options that have been put forward within the Christian community that deserve a respectful hearing in ongoing discussions in the church:

a) that we welcome homosexuality and its sexual expression as an appropriate lifestyle, though not that of the majority of the population. Scripture, for such advocates, is so 'culture-bound' that on this topic it can be set aside. (e.g. Norman Pittenger)

b) that we welcome homosexual relationships as valuable in certain contexts, that is, when those of homosexual orientation commit themselves to a church-blessed homosexual 'marriage' covenant, marked by love and faithfulness. (e.g. Mollenkott and Scanzoni)

c) that we see homosexuality as one among many signs of disorder in God's creation, but that we allow homosexual relationships as pastoral accommodation to human weakness, just as we do for example, with accepting divorce, which in Scripture is clearly not God's intention for marriage. (e.g. H. Thielicke, L. Smedes and the report of the House of Bishops of the Church of England)

d) that we see homosexuality as one among many signs of disorder in God's creation, and encourage church-blessed homosexual unions that allow for companionship, physical intimacy, but not genital intercourse. (e.g. Chris Barrigar)

e) that we see homosexuality as one among many signs of disorder in God's creation creating a painful tragedy for those of homosexual orientation, who should be asked by the church to uphold chastity, while supported by different and same-sex friendships within the wider family of God. (e.g. John Stott and J. White)

f) that we view homosexuality as an abomination from which those who are caught in it need to be rescued. (e.g. Leanne Payne)

In line with the principles of authority outlined earlier in this report, we will begin with an examination of the light which Scripture sheds on this issue.

6.5 The Old Testament texts commonly taken into consideration are Genesis 1:26-31; 2:24; 19; Leviticus 18:22; 20:13; and Judges 19:22-25. The Genesis 1 and 2 texts, as noted in sections 3.1 and 3.2 of this Report, provide the basis for arguing that heterosexual marriage is the proper context for the expression of sexual relations. We believe homosexuality should be considered in the light of this norm.

First of all, we note that the term "homosexuality" is not biblical. It is a modern term, composed of Homo (Greek, meaning "same") and sexualis (late Latin word referring to sex or the sexes). Literally, it means "same-sex" and refers to sexual activity between male and male, or female and female.

6.6 The story in Genesis 19 has traditionally been interpreted as an account of homosexual sin. More recently, D. Sherwin Bailey and many following him, have

argued that the sin of Sodom was that of inhospitality and injustice. They point to later texts which, though listing the crimes of Sodom, do not include homosexual practice (Isaiah 1:9,10; 3:9; Jeremiah 23:14; Ezekiel 16:49). But in the story, the desire of the men "to know" the angel visitors, Lot calls "wicked", and his offer of his daughters as sexual surrogates makes clear that "to know" (vs. 5) means to have carnal knowledge. (see section on Sexual Violence)

The lurid story in Judges 19 is thought to be a retelling of the account in Genesis 19. The context, however, is entirely different. The Judges 19 story illustrates the threat of moral decadence after the occupation of the land of Palestine by Israel's tribes and before the establishment of the theocratic kingdom (Judges 18:1; 19:1; 21:25). The outrage against hospitality in the intended form of homosexual gang rape is perpetrated by scoundrels of the tribe of Benjamin in the town of Gibeah (Judges 19:16,22). All Israel is summoned to Mizpah to inflict the punishment of death on the reprobates and thus "purge the evil from Israel", (Judges 20:1,12-13). The offence actually committed was a heterosexual one: gang raping a woman to death. While these texts accord with Scripture's negative evaluation of homosexual acts, they deal with violence, rape and affronts to the code of hospitality, and therefore do not directly speak to the current debate over the legitimacy of consensual and committed homosexual relationships.

The two texts in Leviticus are found within the Holiness Code, one of a number of codes which form the Mosaic legislation. They embody the regulations laid down by God for Israel, his covenanted community. Israel vowed to observe all God's regulations of its life, in distinction from the practices and institutions both of Egypt and Canaan (Leviticus 18:3,4).<sup>5</sup> The law prohibiting same-sex relation states: "You shall not lie with a male as with a woman; it is an abomination (vs.23). And it prescribes severe punishment (Leviticus 18:23; 20:15-16).

6.7 Some scholars negate the relevance of these texts for today. One argument considers them part of a now outmoded system of taboos belonging to early Jewish culture. Others contend that Christ brought the end of the law and released Christians from an obligation to keep it. It is evident that the legislation in Leviticus, also that in Exodus chapters 20-40 and elsewhere in the Pentateuch, contains some material of continuing ethical significance on which the New Testament bases a Christian ethic. The question arises to what extent the prohibition texts of the Holiness Code still apply. On the one hand, the New Testament continues to speak against homosexual relationships; but on the other hand the New Testament does not mention the prohibition in the Holiness Code of intercourse during menstruation. The use of the Holiness Code in Christian ethics needs further exploration.

6.8 The New Testament provides three texts referring to same-sex practices, I Corinthians 6:6,10; I Timothy 1:8-10 and Romans 1:26-27. I Corinthians 6:6,10 and I Timothy 1:8-10 contain lists of the types of persons who are regarded as "unrighteous" and "ungodly". The list in I Corinthians 6:9 includes the terms "male prostitutes" and "sodomites" (NRSV), and I Timothy 1:10 "sodomites". The term "male prostitute" translates the Greek word *malakoi* (from *malakos*) and means literally "the soft". It is used with reference to men and boys who are passive partners in homosexual activity. The term "sodomites" translates the Greek word *arsenokoitai*, meaning literally "male-bedders" and is used with reference to male homosexuals and pederasts. Most scholars agree that the use of the latter term *arsenokoitai* echoes the Greek version of Leviticus 18:22 and 20:13.<sup>6</sup>

6.9 Elsewhere, Paul states that God calls believers into his kingdom and thus to live a life worthy of God (I Thessalonians 2:22). However, in I Corinthians 6:9,10 the practice of homosexual sin (one among many forms of sin listed, sexual and otherwise) threatens one with exclusion from God's kingdom. In I Timothy 1:10 homosexual activity is equally condemned as absolutely incompatible with "the glorious gospel of the blessed God."

6.10 In his letter to Romans, Paul widens his condemnation of homosexual practice to include sexual activity of women with women. (1:26,27) Homosexual practice is distinguished from a catalogue of depravity (vs. 29-31) as an instance of the divine judgement at work in consequence of the idolatry (vs. 21,22) of worshipping the creature rather than the Creator. The suppression of the truth about God leads to a perversion in reasoning (vs.21,28) and opens the road to the practice of all those things which should not be (vs. 29-31). In particular, Paul condemns homosexual practice as the exchange of "natural" relations between men and women for relations that are "contrary to nature." By "natural" and "contrary to nature", Charles Cranfield writes:

Paul clearly means 'in accordance with the intention of the Creator', and 'contrary to the intention of the Creator' respectively. For this appeal to 'nature' in the sense of the order manifest in the created world compare I Cor. 11:14, where *ho phusis aute* might also be translated 'the very way God has made us'.

It appears that Paul's appeal to 'nature' in Romans 1 is to appeal to the order of creation. However, Paul's use of 'nature' in I Corinthians 11:14 creates a problem, for it appears to refer not to the natural order of things but to social convention. While we note this different use by Paul, his intention in Romans 1 is clear.<sup>7</sup>

6.11 Some however, like John Boswell in his highly influential book, *Christianity, Social Tolerance and Homosexuality*, argue that what Paul considered unnatural was the perversity of heterosexuals exchanging what was natural to them personally (i.e. intercourse with the opposite sex), for what was unnatural to them (i.e. intercourse with the same sex). That is to say, they were acting contrary to their own individual nature. However, Paul's use of the words 'male' and 'female' (Gen. 1:26-27), in distinction from the words 'man' and 'woman', would seem to point to sexual intercourse proper to the physical nature of each. Furthermore, the phrases 'natural' (*kata phusin*) and 'contrary to nature' (*para phusin*), are not original to Paul, but are frequently found in the writings of Hellenistic moral philosophers, with, at times, specific reference to heterosexual and homosexual behaviour respectively. This use and application is taken over by Hellenistic Jewish writers like Josephus and Philo, who vehemently attack homosexual behaviour as 'contrary to nature.' Paul's thought and vocabulary in this passage stand within this milieu, as Richard Hays convincingly argues.<sup>8</sup>

6.12 Boswell's argument requires the distinction between inversion, the constitutional preference for the same sex, and perversion, in which constitutionally heterosexual persons turn their urges toward the same sex. It also requires the distinction between homosexual orientation and homosexual activity. These distinctions are foreign to Paul's point of view in that he deals not with individuals but the root of human sin, namely, the rebellion of the creature against the Creator. Paul does this in the context of a corporate indictment of pagan society. In Paul's presentation in Romans 1, the vices are not the ground for indictment but the consequences of divine judgement (Romans 1:24,26,28). It is homosexual acts which Paul has in view.

6.13 A recent article by Dr. Hendrick Hart suggests that the critical passage, Romans 1:18-32, far from representing Paul's theological thinking, and specifically his attitude towards homosexuality, is in fact a rhetorical device, in which he presents the standard judgmental theology of the synagogue, which he himself had once believed, only to question it in Romans 2:1-4, and to repudiate it in subsequent chapters by contrasting the judgement of wrath with the grace of the cross.

Hart attempts to release Paul from the fierce denunciation of homosexual acts in Romans 1, and at the same time seeks to uphold the integrity of Scripture. Scholars who have worked on Paul's purpose and Paul's use of rhetoric in Romans, have drawn different conclusions on Romans 1:18-32.<sup>9</sup>

6.14 In the light of the biblical norm of the one flesh union of male and female, the Bible consistently rejects homosexual practice. At this point however the question is raised:

what homosexual practices are in view which Scripture so consistently rejects? In Genesis 19 and Judges 19, it is quite clearly intended that it is homosexual gang rape. In most Old Testament passages it is clearly homosexual temple prostitution. The Romans passage clearly discusses homosexual activity. Scholars such as Robin Scroggs argue that Paul rejects not homosexuality in principle, but the exploitive, promiscuous and frequently pederastic homosexuality of the Hellenistic culture of Paul's day. It is true that in some of the Old Testament references to homosexuality, the context is clearly that of homosexual rape, or homosexual temple prostitution. In Romans 1 there is no textual evidence that Paul is confining his strictures against homosexuality to pederastic or exploitive relationships. From what we currently know of homosexual practice in the Graeco-Roman world prior to the first century A.D., homosexual relations of all types were common, both exploitive and loving, both casual and committed.<sup>10</sup>

6.15 The conclusions that have arisen from our use of experience and reason in relation to the Scriptural materials and tradition must be placed in dialogue with contemporary scientific research.

6.16 There is great debate with respect to the cause or causes of homosexuality. The debate ranges between those who seek a genetic or hormonal cause and those who seek a location in psychological development. A number of factors plague research. One is the diversity of persons to whom the description of 'homosexual' is applied. Does homosexual apply to how people 'feel' or to how they 'act'? Many homosexuals cannot remember a time when they did not 'feel different'. They think of themselves as being constitutionally different. However, some women, for example, embrace lesbianism as a life-style in adulthood only after years of abusive relationships with men.

Research has been directed mainly at male homosexuality. This is problematic. Furthermore, such research is inconclusive. Some psychoanalysts point to a profound disturbance in the parent-child relationships as a critical factor. Research into prenatal hormonal factors leads others to conclude that sexual orientation is largely determined between the second and fifth month of pregnancy.<sup>11</sup>

6.17 Although the research has not solved the "nature versus nurture" debate, it does seem clear that while some may choose to participate in homosexual activity, many people - whether for reasons of genetics or upbringing - feel themselves attracted to members of their own sex. The question becomes, how much weight do we give to this? How do we feel it relates to the biblical sources? Are we, because of our predisposition, excused from moral accountability?

6.18 All persons are born somewhere along a continuum of sexual identity, from an exclusive heterosexuality at one extreme, to an exclusive homosexuality at the other. Surely no one is excused from moral accountability for the choices we make, sexual or otherwise to which our biological constitution may have disposed us.

6.19 The Church is concerned with what we are by nature and what we are called to become by grace. Whatever our interpretation of The Fall in Genesis 3, the Church recognizes that we are all part of a distorted creation, where the power of sin has marred the image of God in humans, and dislocated all relationships, whether with God, with our neighbour or with ourselves. Sexual identity and desire are not exempt. Scripture sees evidence of sexual distortion to God's creation pattern in adultery, rape, incest, promiscuity and homosexual relationships. Indeed, "All have sinned and fall short of the glory of God." (Romans 3:23) In the sexual dimension of our lives as well as in all dimensions, all stand in need of the law's direction. All persons are in need of the redemptive grace that Jesus Christ offers.

6.20 Is homosexual practice a Christian option? Our brief, exegetical review of biblical texts set within the broader biblical perspective on our vocation as sexual beings leads us to say 'No'. Committed heterosexual union is so connected with creation in both its unitive and procreative dimensions that we must consider this as central to God's

intention for human sexuality. Accordingly, Scripture treats all other contexts for sexual intercourse, as departures from God's created order.

It may be asked, "If sexuality is God's good gift to humanity, why must there be rules to discipline its expression?" In reply, the Bible refuses to countenance any dualism that would divide spiritual life from bodily life. Contrary to the culturally-sanctioned sexual practices of a city like Corinth, Paul proclaimed a divinely-ordained morality where Christians must see themselves, body and soul, as being the temple of the Holy Spirit (I Corinthians 6:18-20). Although our society demands the right to sexual expression and largely ignores such discipline, the Church submits to God's guidance.

6.21 Can one argue in favour of homosexual relationships on the basis of their caring quality? There is no question that the love and commitment of some homosexual relationships can be stronger than that in church-sanctioned marriages. However, grace and law are not separated. Law and love are companions, not enemies. Jesus said: "If you love me you will keep my commandments." (John 14:15) Love in the Bible is not a sentimental or indulgent emotion; nor is it primarily sexual. Love honours God and cares for the neighbour. It is made known to us in God's revelation in Jesus Christ. Loving God, loving our neighbour, loving ourselves, will often mean, not the fulfillment of every desire, or the meeting of every perceived need, but the acceptance of denial and sacrifice which is at the heart of the Christian faith.

6.22 Is 'No' the only word that the Church has for those who struggle with homosexuality? To be merely negative is lacking in pastoral sensitivity. The Church must listen to and share the very real pain of homosexuals and their families. While we cannot ignore the direction of Scripture, at the same time we cannot minimize either the human pain or the human potential of homosexual men and women; nor can we ignore our Scriptural calling to witness to God's love of all God's people and the power of grace.

6.23 God has so created us that we humans need one another. Social intercourse is necessary for all. Sexual intercourse, however, is not. Life can be full and abundant for the single, both homosexual and heterosexual, without sexual intercourse, despite the dictates of current society. Sexuality, which is inherent to us all, can be expressed in other ways than by genital activity - in friendship, in affection, in touch and in belonging. The alternative is not between the intimacy of homosexual intercourse on the one hand and the pain of isolation and repression on the other. The Church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved and supported. Sadly, the Christian Church has frequently shunned homosexuals and failed to minister to them and with them. The Church as a whole must repent of its homophobia and hypocrisy. All Christians, whether our sins are of the spirit or of the flesh, whether heterosexual or homosexual, need God's forgiveness and mutual forgiveness as we pursue together the path of holy living. Grace abounds, and in our weakness God's strength is made known.

6.24 Some will refuse our call for homosexual chastity as impossibly idealistic, or reject it as psychologically unhealthy. Sexual chastity, it is argued, is a gift, and not everyone with a homosexual orientation has this gift. However, the grace offered by the Lord Jesus Christ is neither cheap, allowing us acceptance without repentance, nor is it powerless. The gospel contains within it not only the demand for transformation but the power to achieve it.

## **7. Sexual Violence and Abuse**

7.1 Through sexual violence and abuse, the healthy sexual relations God established within creation are destroyed. Sexual violence disregards the mutuality of choice in which adults give themselves to each other in intercourse. Sexual abuse of children denies the safety a child should be able to expect from a trusted adult and replaces honesty and consent with coercion and deceit. Sexual abuse is a misuse of power and a betrayal of trust. Victims of sexual abuse and violence are left with physical, emotional, psychological and spiritual scars. Response to the proliferation of sexual

violence in society needs to address issues of power and control in relationships which express human sexuality.

7.2 In Canadian society, it is evident from reported cases that sexual violence is most often perpetrated by men against women or children. These women are often the wives or partners of the perpetrators; child victims are most often assaulted by trusted authority figures or family members.<sup>12</sup> In all cases of sexual violence or abuse, the victim is objectified and where the perpetrator is known to the victim, trust is betrayed. The consequences of sexual assault and abuse are long lasting and deeply destructive of the victim's sense of self and her or his ability to form intimate relationships.

7.3 Reports from those who counsel perpetrators acknowledge that those who commit sexual crimes are themselves often victims of sexual abuse. This reality does not excuse the acts of those who abuse others, but it makes all the more urgent the need to stop abuse whenever it occurs, prevent it whenever possible, and to respond effectively to victims and perpetrators.<sup>13</sup>

7.4 Until very recently, however, the Church has remained largely silent regarding issues of sexual abuse and violence. The record of society in addressing crimes of sexual violence such as rape is no better. Victims of sexual assault are too often subject to humiliating examination which adds insult and suspicion to their injury. The Church can no longer ignore the sexual abuse and violence in society. Statistics in North America indicate that one out of every four girls and one out of every seven boys are sexually abused before they are eighteen years of age. We can therefore expect that many men and women in our congregations have experienced sexual violence or violation. Perpetrators will also be found in church communities.

7.5 When the Christian community turns to Scripture to examine the interpretation of sexual violence, the patriarchal values of ancient culture are evident. The stories which involve sexual violation are not told from the victim's point of view, but rather are recounted in a wider frame of reference. In the story of the rape of Tamar by her step-brother Amnon (2 Samuel 13), for example, this terrible, premeditated act of incestuous violence unlocks a tragic series of events in which King David and his son Absalom are alienated. Absalom eventually becomes a victim of his own thirst for vengeance, and the king weeps for him. Tamar, violated and thus worthless, is left "a desolate woman in her brother Absalom's house". The male triangle of Amnon, Absalom and David is the focus of the story teller's attention. No attention is given to the victim.

7.6 Other Biblical stories are equally as repugnant to women facing risk of sexual violence in our world. The story of the Levite and the concubine (Judges 19:11-30), the claiming of wives by the tribe of Benjamin (Judges 21:13-24), the rape of Dinah (Genesis 34), and the Deuteronomic and Levitical laws (Deuteronomy 22:13-29, Leviticus 18:6-18) serve to underline the place of women in the ancient world. They were property of fathers and husbands, and thus unable to exercise the power of choice or consent. Sexual violence in this setting was a crime against the family, or more precisely, the father's or husband's property. The model of relations between women and men exemplified in these ancient texts is not adequate to found an understanding of human sexuality which diminishes the risk of sexual violence in our society.<sup>14</sup>

7.7 The Scriptural foundation for attitudes which will help to eliminate sexual violence is found in texts not specifically related to such acts of violence. Concern for powerless and vulnerable people - widows, orphans, strangers - pervades the Old Testament. As noted in both the Law and the Prophets, those who had no one to protect them, and were vulnerable to cruelty and risk, deserved special care from the community.<sup>15</sup> The New Testament carries on this concern in texts like James 1:27 and Galatians 3:27-29, in Jesus' command that we love one another (John 13.34), and in the example Jesus sets in his relationships with women and children (see, for eg., Matthew 9:20-23; Matthew 18:1-6; Matthew 19:13-15; John 8:2-11).

7.8 Some aspects of Christian tradition have added unhelpful principles and priorities for the Church in its response to sexual violence. The ancient propensity to identify womankind with "the flesh" and its "evil" desire sets up women as targets of that desire who can then be interpreted to deserve or even enjoy what they get. The view of woman as temptress feeds a tendency to blame the victim, ignoring the suffering of those who experience acts of sexual violence. Attitudes about the rights of the husband within marriage have caused the Church to ignore or under-estimate the effects of violence within the home on both women and children.

7.9 Uncritically, the connection Scripture and the church have often made between suffering and punishment is misapplied to victims of sexual violence and is to their detriment. Either God is seen to have inflicted the suffering as punishment upon the victim, or the victim is expected to manage suffering by faith in God. Victims, however, are more likely to feel abandoned by God and intensify their suffering with feelings of guilt, anger and isolation. Pastoral care must show sensitivity in the use of traditional faith language in the counselling of victims. For example, persons who have been assaulted by their fathers may not find reassurance in the image of God as Father "Almighty".

7.10 Another theological complication arises in relation to forgiveness, repentance and reconciliation. Often victims of sexual violence internalize anger and feelings of guilt learning to hate themselves. Especially for those who experienced sexual abuse as children, the process of coming to terms with their past and their future is lengthy and painful. Their relationship to a perpetrator within the family is fraught with risk and no quick or simple reconciliation is available. Such victims are often alienated from other family members. Embarrassment and denial among the family complicate the victim's healing as well as the pursuit of justice. Acknowledging abusive behaviour and recognizing it as a crime is a necessary but often difficult step which must precede forgiveness within the family unit. Reconciliation with a perpetrator is exceedingly difficult for the victim and should not be demanded.

7.11 The Church needs to take seriously its responsibility to identify signs and symptoms of abuse, to find protection for victims, whether adult or child, male or female and to report evidence of abuse or violence. This reporting is a new legal requirement in cases involving minors. Ministers, youth leaders and teachers, take note! Those who counsel victims or perpetrators need training in the complexity of these matters. Victims will need strong support when charges against an offender are pursued. They also need gentle and consistent encouragement to confront their past and to accept God's healing and life-affirming presence. Offenders need to hear a call to repentance reinforced by a clear framework of Christian values for the healthy expression of human sexuality. They also need to acknowledge criminal behaviour and be supported through what is often a long and difficult process of counselling to heal and change their lives.

## **8. Church Leaders and Sexual Responsibility**

8.1 Those in positions of leadership in the Church, to whom trust, loyalty and respect are given in varying degrees, include not only clergy, members of the Order of Diaconal Ministries and elders, but also organists, choir directors, educators and youth leaders.

8.2 All followers of Christ, no matter what their role within the Church, are called to model the love of Christ in their relationships and in the conduct of their sexual lives. However, positions of leadership, whether paid or volunteer, contribute to the authority and status conferred upon individuals. Both the trust and authority accorded to those in leadership put a special burden of responsibility on every leader to protect the integrity of those they lead and of the Church they serve. Inappropriate sexual behaviour on the part of any Church leader is a failure of Christian discipleship; it is also an abuse of power that accompanies leadership and a betrayal of trust accorded to those leaders.

8.3 In order not to be abusive, sexual relationships must be formed by mutual consent of the parties involved. The authority of position that accompanies leadership positions

complicates the mutuality between persons essential for true consent to intimacy between a leader and someone in a role of lesser authority.

8.4 The Presbyterian Church in Canada outlines behaviours which may constitute sexual abuse in its General Assembly policy for handling sexual abuse and/or harassment. (See, for eg., A&P 1993, pp. 314-26) Behaviour which constitutes sexual abuse or harassment by church leaders is devastating for its victims as well as for the Christian community as a whole. When an allegation of sexual misconduct is made, the response of the Church through its courts and through pastoral care is very important. Church policy assures that all allegations of sexual abuse or harassment will be taken seriously and that every allegation will be received, investigated and acted upon in terms of that policy.

8.5 In order that the interests of all parties to an allegation be protected, all courts of the Church must study the Assembly's policy on sexual abuse and/or harassment and be prepared to investigate complaints without delay. Whenever it is established that a church leader has committed sexual misconduct, it is important that the Church court take immediate measures (a) to assure the victim(s) of the support and compassion of the Church and offer help; (b) to ensure that those accused of misconduct are dealt with by the appropriate ecclesiastical, criminal and/or civil courts; (c) to follow up with pastoral care and discipline for those who have committed inappropriate behaviour, and (d) to see that the community in which the offense has occurred is given access to appropriate healing and restorative resources.

8.6 It is essential that the problem of inappropriate sexual conduct on the part of a minister or diaconal minister not be solved at the expense of another community by processing a Call to another congregation before complaints are thoroughly investigated in terms of the policy on sexual abuse and/or harassment. It is equally important that where a complaint of sexual abuse or harassment against a church leader is substantiated, appropriate discipline as outlined in the Book of Forms and the policy on sexual abuse and/or harassment be applied. The integrity of our witness to Christ as a community depends on our willingness and ability to act justly when complaints of misconduct are made against our leaders.

## 9. Masturbation

9.1 Masturbation is a widespread practice today, involving young and old, married and single, male and female. There is no reason to think that the practice was significantly less common in the past, including Biblical times. Masturbation among children and adolescents appears to contribute to growing awareness of the body and of the self as a sexual being. For them, as for adults, it is a means of gaining comfort and pleasure relieving physical tension.

9.2 From time to time, the church has condemned the practice of masturbation. Several reasons have been given in support of its condemnation. First, the story of Onan (Gen. 38:6-11) has been interpreted as a condemnation of the practice. It is more likely that the passage condemns Onan for refusing to fulfil his Levirate obligation to raise up an heir for his deceased brother, perhaps by means of coitus interruptus. The Bible provides no direct guidance, whatsoever, about masturbation. Secondly, masturbation was regarded by some earlier theologians as a denial of the dual fundamental purposes for which our sexuality has been given, that is, procreation and communication. Thirdly, masturbation has been regarded as narcissistic. It was said to reinforce the practicer's isolation and to make difficult the entering into of a reciprocal sexual relationship with another person. Fourthly, masturbation was said to encourage excessive fantasization so that reality becomes distorted or is eroded. Fifthly, it was alleged that masturbation reinforced immaturity by encouraging an escape from meeting the challenges of daily life through which maturity is gained.

9.3 While excessive indulgence in the practice of masturbation is undoubtedly unhealthy for the reasons given, it is quite clear from modern developmental psychology and medical science that the practice does not harm the body, damage another person or risk the transmission of disease. Indeed, masturbation can be viewed positively. It

can be understood as transitional sexual activity until a person is mature enough to accept adult sexual responsibilities. It can also be acceptable in those situations where a married couple cannot be to each other the source of comfort and pleasure they would want to be.

9.4 Masturbation is not an intrinsically evil or sinful practice. It is not condemned by the Bible. In itself, it does no harm; it is not a violation of the order of nature and does not necessarily represent an extreme self-centeredness, reinforce isolation or retard emotional or spiritual growth. Where masturbation is not engaged in to such an extent that reality is distorted, it should not be condemned by the church.

## 10. HIV Infection and Sexually Transmitted Diseases

10.1 People are concerned with the rapid spread of the AIDS virus known as HIV (Human Immune-deficiency Virus), as well as the spread of sexually transmitted diseases such as herpes II, syphilis, gonorrhea, chlamydia and others. Sooner or later, every congregation across the nation will have to face the reality that one of our brothers or sisters is infected with the AIDS virus. As a Church which is called to minister to the poor, the captives, the blind, the oppressed and the sick (Luke 4:18), we must speak to those with these diseases with Christian conviction and compassion.

10.2 The increase in promiscuous sexual activity is undoubtedly a major cause of the increase of sexually transmitted diseases in the general population. However, it should be emphasized that some of these diseases are transmitted in ways other than sexual activity. HIV infection, a disease of a person's immune system, for example, can be transmitted by infected blood supplied to haemophiliacs and other hospital patients. It can also be transmitted by the sharing of or accidental pricking by contaminated needles and syringes. An infected mother can transmit the virus to her baby before or at birth or through breast-feeding. While HIV infection occurred mainly within the homosexual population in the past, it is now becoming more frequent and widespread in the heterosexual and bisexual populations than in the homosexual.

10.3 In the face of HIV infection, the Church has a responsibility to speak with honesty and clarity as it seeks to be faithful and pastoral in its ministry to persons with HIV infection, regardless of how they became infected. The Christian community must play a direct role in ministering to those who suffer from HIV infection and other sexually transmitted diseases, and to their families in the name of Jesus Christ. Christian compassion demands that we take steps to help meet the physical, social and spiritual needs of people with HIV infection and their loved ones.

10.4 The Church has a role to play in preventing the further spread of HIV infection. First and foremost, it must preach both effectively and pastorally the Christian sexual ethic expounded in this statement. Secondly, it must encourage and offer educational programmes to educate all about the dangers of sexually transmitted diseases. The Church must take seriously its responsibility to work with parents in educating children and adolescents. Thirdly, it must ask governments to increase support for medical research and for improved facilities for the treatment of those who are infected. Governments must also be urged to protect the civil rights of all persons with HIV infection.

10.5 Sadly, realism demands that we recognize that not everyone will remain celibate or faithful to one partner. Health authorities urge those who engage in sexual relationships that are not committed and mutually monogamous within the context of marriage, to take appropriate precautions. Efforts to promote responsible attitudes towards sexual relations should be supported by the Church.

## Conclusion

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.

**Recommendation No. 7** (amended and adopted, page [56](#))

Recognizing the above statement to be a guideline and a basis for ongoing thought and discussion, we recommend that it be the Committee on Church Doctrine's response to the instructions of the 113th General Assembly and subsequent General Assemblies.

Andrew Fullerton resigned from the Committee on Church Doctrine and asked that the following be included in this report: "I resign from the Committee on Church Doctrine because I cannot find my own mind, or the spirit of inquiry I brought to this discussion, reflected in the report on Human Sexuality."

The following asked that their dissent be recorded (no reasons given): Roberta Clare, Byron Jordan, Iain Nicol, Ted Stevens.

**Recommendation No. 8** (adopted, page [63](#))

That Sessions and Presbyteries be encouraged to make their responses to the 1992 report on Human Sexuality (see A&P 1992, p. [50](#)) available to interested persons.

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### **TRIBUTE TO THE REV. ROBERT A. SINCLAIR, D.D.**

We note with deep sorrow the death of Robert A. Sinclair, a former Secretary of the Committee on Church Doctrine. Dr. Sinclair became Secretary of the Committee on Articles of Faith in 1956 (re-named the Committee on Church Doctrine in 1970) and continued in this position until 1976. During almost fifty years of the Committee's existence and work, he served for twenty years making him the Committee's longest serving Secretary. Dr. Sinclair was in most ways a model Committee Secretary: efficient, wise, gracious and agreeable. We give thanks to God for his work and witness and express our deepest sympathy to the members of his family. "Blessed are the dead who die in the Lord ... for they rest from their labours and their works do follow them" (Revelation 14:13).

### **SUPPLEMENTARY REPORT**

#### **OVERTURE NO. 1, 1994 - PRESBYTERY OF BRAMPTON**

##### **Re: Report on Human Sexuality**

The Overture asks that there be further delay in revising and giving final approval to the Report on Human Sexuality. It is, of course, only General Assembly, the highest court of the Church, that may give final approval. As for revision, we as a Committee have taken note of the concerns raised in the Overture - the complex nature of the sexuality debate, the need to debate principles of biblical interpretation, etc.. We have attempted, in our revision, to pay attention to these concerns and to the further concerns raised in the hundreds of replies that we received from presbyteries, sessions and individuals. Also, in the preparation of the Interim Report and the revised Report, the Committee has conferred with members of the Presbyterian Church who are of homosexual orientation.

As a Committee, we are well aware of the limitations of our revised Report, but have prepared it carefully and diligently for the 120th General Assembly as we were instructed to do by the 119th General Assembly. In so doing, we, therefore, wish to deny part of the prayer to the Overture.

In regard to consulting with the Life and Mission Agency, the Committee, in its revision of the Interim Report, invited and received the input of the Associate Secretary for Justice Ministries. As for the future production of interpretive and educational resources, we heartily concur with the Overture that the 120th General Assembly should re-affirm the recommendation of the 118th General Assembly that these be produced by the Church Doctrine Committee consulting with the Life and Mission Agency.

**Recommendation No. 9** (adopted, page [63](#))

That Overture No. 1, 1994, from the Presbytery of Brampton, be answered in the above terms.

W.J. Clyde Ervine  
Convener Secretary

Barbara Young

### **CLERKS OF ASSEMBLY**

To the Venerable, the 120th General Assembly:

The Clerks met on two occasions to work on referrals from the 1993 General Assembly, to respond to correspondence, and to review new overtures which had been referred to the Clerks by the initiating court. The Clerks are grateful to report that they have again been greatly assisted by Dr. Earle Roberts, who has served as a Consultant and teacher to us.

**RECOMMENDATION NO. 4, 1993 - CLERKS OF ASSEMBLY** (A&P 1993, p. [229](#), [36](#))

The Clerks of Assembly presented an extensive report to the 119th General Assembly in answer to Overture Nos. 8, 21 and 22, 1992. Assembly adopted the following amended recommendation (A&P 1993, Rec. No. 3, p. [228](#)):

That synods, rather than having all members of its several presbyteries attend synod meetings, be granted permission to choose to exercise the option whereby each of its presbyteries appoint commissioners to synod, on the basis of a ratio to be decided by the synod in its wisdom as circumstances and numbers may dictate provided that 75% of that Synod are in agreement.

Recommendation No. 4 (A&P 1993, p. [229](#)), which proposed appropriate legislation to facilitate the implementation of Recommendation No. 3, with amendments and additions to the Book of Forms to be sent down to the presbyteries under the Barrier Act, was referred back to the Clerks of Assembly.

The Clerks, having reviewed this matter, place the following before the Assembly:

**Recommendation No. 1** (adopted, page [39](#))

That the following amendments and additions to the Book of Forms be adopted and sent down to presbyteries under the Barrier Act:

**Revised Section 260** The synod is composed of all ministers, members of the Order of Diaconal Ministries and elders on the roll of the presbyteries within the bounds. However, at its own initiative, the synod may decide to function through commissioners appointed by its several presbyteries. The ratio for determining the number of commissioners is to be decided by the synod as circumstances and numbers may dictate provided that 75% of the members of synod agree. The regulations attendant to those affecting the General Assembly in the naming of commissioners will prevail (see sections 278.3-278.7 and 278.9).

**New Section 260.1.1** If the synod has chosen the option of using presbytery commissioners, the clerk of each presbytery shall send to the clerk of synod, at least eight days before each ordinary meeting, the list of commissioners from his/her presbytery; and such certified roll shall be prima facie evidence of the right of the ministers, members of the Order of Diaconal Ministries and elders to sit in the synod.

**New Section 261.1** If the synod has chosen the option of using presbytery commissioners, on agreement of a majority of the commissioners voting at any meeting, or on written request of one-third of all ministers, members of the Order of Diaconal Ministries and elders on the roll of the several presbyteries, the moderator must call a meeting of the full synod.

**New Section 267** If the synod has chosen the option of using presbytery commissioners, the moderator (or moderator pro tem) and twenty-five (25) percent of presbytery commissioners representing at least two of the several presbyteries, form a quorum.

**RECOMMENDATION NO. 5, 1993 - CLERKS OF ASSEMBLY** (A&P 1993, p. [230](#), [36](#), [54](#))

**Re: Overture No. 17, 1992 from the Presbytery of Lindsay-Peterborough (A&P 1992, p. [596-97](#)) and Clerks of Assembly report (A&P 1993, p. [230](#)) re Ministers on Appendix to Constituent Roll of Presbytery Conducting Weddings, Funerals, Baptism**

It was the prayer of Overture No. 17, 1992, that the Assembly give clear guidance to ministers on the appendix to the constituent roll, and, in particular, "former incumbents of charges close to their residence, to be careful to consult with the inducted ministers, to gain and give support for ongoing relationships in a pastoral sense, as this is very important in the case of weddings, funerals and baptisms and to make the appropriate changes in the Book of Forms ...".

The Clerks of Assembly responded to this Overture by expressing agreement with the concerns raised in the Overture (A&P 1993, pp. [229-30](#)) and recommending that an addition to the Book of Forms be adopted and sent down to presbyteries under the Barrier Act. Considerable debate ensued on the floor of the General Assembly about the wording of this addition to the Book of Forms. Upon proper motion, the matter was referred back to the Clerks for further consideration.

The Clerks of Assembly, having reviewed this matter, and seeing no reason to substantially change their original recommendation, present it once more to the General Assembly, with only slight rewording to accommodate certain concerns expressed by some commissioners to the 119th General Assembly.

**Recommendation No. 2** (adopted, page [39](#))

That, in answer to Overture No. 17, 1992, the following addition to the Book of Forms be adopted and sent down to presbyteries under the Barrier Act:

New Section 247.1 All ministers, whether they be on the constituent roll or the appendix to the roll, before agreeing to undertake pastoral services (i.e., baptisms, weddings, funerals) in a congregation other than the one where they are the current incumbent, are required to consult with and receive permission in writing from the session of the local congregation.

**OVERTURE NOS. 6 AND 25, 1993** (A&P 1993, p. [505, 17](#))

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 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. [261ff](#)) 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.

#### **Recommendation No. 3** (referred back to Clerks, page [40](#))

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, but, at the call of the congregation, will be inducted to fulfill the duties of the eldership on the session only for a period of six years, after which he or she will not be eligible for re-election to the active eldership for a period of not less than twelve months.

Revised section 108.2 One third of the session shall be elected every two years.

Additional section 108.2 Elders may resign the active exercise of the office at any time during their term of service. They may be deposed or suspended only in process of discipline.

New section 133.3 An elder, once ordained and having served an initial six year term in the office and having withdrawn for a period of not less than 12 months, shall, upon re-election to a term of service, be inducted into the office (see revised section 108).

**Recommendation No. 4** (referred back to Clerks, page [40](#))

That, upon passage of this legislation under the Barrier Act, the Life and Mission Agency prepare an appropriate 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. 5** (referred back to Clerks, page [40](#))

That the prayer of Overture Nos. 6 and 25, 1993 be answered in the above terms.

**OVERTURE NO. 18, 1993 - SESSION OF KNOX'S GALT CHURCH, CAMBRIDGE** (A&P 1993, p. [502, 18](#))

**Re: Amending Book of Forms Section 162.2 re Recording Offerings**

The prayer of the Overture requests that section 162.2 be amended so that the total offerings received might be placed in a sealed package and deposited in a financial institution night depository to be retrieved unopened from the depository on a following business day so that the offering could be opened by church officials and counted and balanced at their leisure making the deposit to the financial institution later.

Upon enquiry of our bankers, it was indicated that this procedure would have to be negotiated with the local financial institution as they had no regulation specifically authorizing the procedure nor, upon enquiry through their staff, had any recollection of receiving such a request.

If the section were changed, the steps to be taken in protecting the offering would need to include:

1. Two persons seal the package and deliver it to the financial institution night depository.
2. Two authorized persons would receive the unopened package from the financial institution on the next business day.
3. Two persons (preferably the same two who received the package from the financial institution) would open it, separate, count and prepare a tally sheet and bank deposit for transmission to the financial institution.

It is important that two persons work together throughout this procedure to verify accuracy and to provide protection for each of them and for the congregation.

The intent of section 162.2, as it is written, is a financial control procedure to ensure that a record is made, as soon as possible after the offering has been received, of its contents and that a deposit will be prepared and delivered to a financial institution night depository if available or to the institution as soon as it is open for business.

It would seem prudent to continue to follow the procedure as set out in section 162.2 to ensure good financial control of the activity.

**Recommendation No. 6** (adopted, page [40](#))

That the prayer of the Overture be not granted for the reasons stated.

**OVERTURE NO. 22, 1993 - PRESBYTERY OF NIAGARA** (A&P 1993, p. [504, 19](#))

**Re: Number of Referrals from General Assembly Sent to Congregations**

The Overture notes that elders serving in congregations have a heavy time commitment as they promote the gospel in word and deed. They experience frustration in dealing with the number of issues with which they are asked to deal. The Overture asks that the number of such referrals be reduced.

The Clerks have studied lists of past referrals and wish to note that most do not require study and report. They also note that there were fewer recommendations in the 1993 reports to the General Assembly than was usually the case in past years.

In consultation with the Associate Secretary, Resource Production and Communication, they will prepare, following the General Assembly, inexpensive materials which will assist congregations to use referrals as prayer, study and preaching topics on a month by month basis. These materials will be designed for broad congregational use and will be suitable for bulletin boards. This will allow members to pursue and lift up at a local level the valuable and meaningful items being addressed by the agencies and committees of the Church.

There are usually few referrals for study and report. These are of a substantive nature and the Clerks believe that they should be taken seriously by the lower courts of the Church.

**Recommendation No. 7** (adopted, page [40](#))

That the above be the reply of the 120th General Assembly to Overture No. 22, 1993.

**OVERTURE NO. 29, 1993 - PRESBYTERY OF SARNIA** (A&P 1993, p. [506-507](#), [19](#))

**Re: Setting Conditions for the Release of Presbyterial Certificates**

The Overture requests a declaration of the rights of presbyteries to set conditions prior to the release of presbytery certificates and to communicate with other presbyteries after such conditions have been met.

The Clerks are of the opinion that whenever a presbytery requires certain action of one of its members, whether counselling or acquiring new skills (courses) or some form of restitution, or whatever, then that member is "under discipline". Until the member has fulfilled or completed requirements laid down by the presbytery, he or she is under discipline and, therefore, it is not acting beyond its powers in withholding his/her presbyterial certificate. The basic issue in discipline is that we have promised to be subject to Christ by being subject to one another in the courts of the Church. In that perspective, any requirements by presbytery designed to make our ministries more effective seems to us to be properly considered a form of discipline, although it is not a censure. One can refer to the practice of presbytery supervising the continuing education of ministers as an analogy. If the presbytery believes that the lack of having fulfilled certain requirements does not hamper the ability of the member to respond responsibly to a call, or if the presbytery is satisfied that the member will honourably complete what has been required, there is nothing to prohibit the presbytery from issuing a presbytery certificate. Alternatively, in consultation with the minister involved, there might be an agreement that the sending presbytery write a letter of pastoral concern to the Clerk of the receiving presbytery at the same time as sending the presbytery certificate.

The Clerks believe that presbyteries do have the authority to set conditions prior to the release of presbytery certificates and, therefore, are of the opinion that no further action is required by the General Assembly.

**Recommendation No. 8** (adopted, page [82](#))

That the Assembly answer Overture No. 29, 1993 by adopting a Declaratory Act that presbyteries have the right to set conditions prior to the release of presbytery certificates of ministers under the care of presbytery.

## **BOOK OF FORMS**

The Clerks are pleased to report that the Book of Forms has been reprinted and made available to the Church. Special appreciation is expressed to Dr. Earle Roberts, who has taken the lead in preparing the Book of Forms for this reprinting. The Book of Forms has a more extensive Index than in previous printings and we hope that this makes the book more "user friendly". The Assembly Office is proceeding to have the Book of Forms available on computer disks in various formats, and also in the "Find It" format. To date, approximately 7,000 copies of the reprinted Book of Forms have been sold.

**REMIT C, 1993****Re: Title for Members of the Order of Diaconal Ministries - Amending Book of Forms Section 174.1****Recommendation No. 9** (adopted, page [40](#))

That, in the event that Remit C, 1993 is adopted by this General Assembly, the Clerks of Assembly be authorized to make any changes to sections of the Book of Forms made necessary by such an action.

**SECTION 176.1 BOOK OF FORMS - DECLARATORY ACT**

The Clerks have had correspondence relating to some confusion about who should be called to pastoral ministries and who should be appointed by presbyteries. The confusion rests between section 176.1 of the Book of Forms which says that ordained ministers, whose ministries are carried out on a minimum of a half-time basis and not as a complement to some other vocational pursuit, are members of presbytery, and sections 201.1 and 201.2 which say that ministers in full-time service are to be called and inducted, while part-time ministers are to be appointed by presbyteries.

In light of actions of previous General Assemblies (A&P 1991, p. [344](#), definition of full-time and part-time ministry; and A&P 1988, p. [391](#), allowing ordinations, designations and calls to ministry on a part-time basis), the Clerks believe that a Declaratory Act is in order.

**Recommendation No. 10** (adopted, page [40](#))

That the following Declaratory Act be adopted:

"Full-time service includes half-time service or more as defined in Book of Forms section 176.1, and that assistant-to-the-minister status be applicable to retired ministers and other ministers working less than half-time or engaged in other work as their primary source of income."

**COMMISSION RE MATTERS LEFT UNCARRED FOR OR OMITTED**

The Commission has not had to deal with any such matters since the last General Assembly. It did, however, act to appoint the Rev. Cameron Bigelow to serve as Convener of the Special Commission to deal with the appeals of Mr. Milton and Mrs. Sheila Reddick. This action was made necessary by the resignation of Dr. Harrold Morris from the Commission on the grounds that there was a perceived bias on his part.

**LIFE AND MISSION AGENCY RECOMMENDATION NOS. 65-68, 1993** (A&P 1993, p. [326](#), [51](#))

The Clerks have studied the matters contained in these recommendations relating to the Policy re Dealing with Sexual Abuse and/or Harassment and the need to have an official channel to disseminate information about recorded wrong-doing. We are continuing to work on this with the Ministry and Church Vocations Office and plan to bring a supplementary report on this matter to this Assembly.

**CLERKS' CONSULTATION**

One of the cornerstones of the Vision of the Presbyterian Church in Canada was "that the Courts of the Church will be vital and compassionate". The pastoral function toward congregations and those engaged in ministry was seen as crucial, along with positive and compassionate response to crises and conflicts. The Clerks of Assembly, through the Assembly Office, have been actively involved in pursuing this vision through contact with and assistance to clerks of presbyteries and synods. As well, the Clerks have initiated "fine line" meetings with members of the executive staff, with a view to providing careful, thoughtful advice to the clerks of the lower courts.

From 1989 to 1992, an annual consultation involving one-quarter of the clerks was held at St. Andrew's Hall, Vancouver. Funding for this experimental project was provided from the St. Andrew's Hall Endowment Fund and from General Assembly funds. These consultations were helpful to clerks in a number of ways, allowing them to share

experiences with one another and to work on crisis issues with leaders who have special expertise.

The 1992 General Assembly asked the Clerks of Assembly to explore possible funding with synods and presbyteries. The lower courts unanimously indicated a need for clerks' consultations and, for the most part, expressed a willingness to make financial contributions.

All clerks of presbyteries and synods were invited to a national consultation held at the Salvation Army Conference Centre at Lake Simcoe in early April, 1994. 35 presbytery clerks, 3 deputy clerks and 2 synod clerks attended the consultation; one clerk fulfils a dual role. Over half the clerks have been appointed since 1990; 15 were appointed in 1993 and 1994. A small General Assembly fund provided resources to add to contributions from presbyteries and synods.

A day was spent discussing the guidelines on sexual abuse and harrassment and another day on ministry and change. As well, there were round table opportunities to seek advice from experienced clerks, to explore the possibility of regional conferences and to discuss the possibility of putting together a clerks' handbook.

The participants expressed the view that a national consultation should be held every second year and that such a gathering is crucial in this day of rapid change and complicated problems. There was support for future joint funding between the presbyteries and synods and the national Church.

Clerks from the presbyteries within the Synods of the Atlantic Provinces, Quebec and Eastern Ontario and the two central Synods indicated that there is a need for regional workshops in the years when a national consultation is not held. The clerks will explore regional funding for these events, which would provide an opportunity for clerks to pursue the technical aspects of their responsibilities and to be updated by national staff on crucial issues. The western synods noted that the cost of travel within their regions is comparable to the cost of travelling to Toronto and that they planned to explore consultations through technology such as computer networks and teleconferencing between national consultations.

Two working groups were formed during the consultation. The Deputy Clerk and Associate Secretary will be involved in the working group on the clerks' handbook and on communications. Dr. John Cameron, clerk of the Synod of the Atlantic Provinces, has initiated a working group on formal and non-formal process and is working with the Deputy Clerk on this project. The Clerks' Office will form a programme steering committee from among the clerks of presbyteries and synods for future consultations.

## **SUPPLEMENTARY REPORT**

**LIFE AND MISSION AGENCY RECOMMENDATIONS 65-68, 1993** (A&P 1993, p. [326](#), 51)

### **Recommendation No. 65**

That Sexual Abuse and/or Harassment violations shall be noted on the Presbytery Certificate.

### **Recommendation No. 66**

That the Clerks of Assembly be asked to draw up legislation to be sent down to the presbyteries under the Barrier Act to allow the record of a substantiated allegation of sexual abuse to be recorded on the convicted person's presbytery certificate.

### **Recommendation No. 67**

That Recommendations 65 and 66 be approved as an Interim Act, until presbyteries have reported their judgements to the next General Assembly. (Book of Forms section 293.2).

Page 282 missing

## COMMISSION, SPECIAL, RE APPEAL NO. 1, 1993

To the Venerable, the 120th General Assembly:

The 1993 General Assembly appointed a Commission to deal with the matter of the appeal from the Presbytery of Paris versus the action of the Synod of Hamilton and London. (A&P 1993, p. [19](#), [49](#), [50](#))

### **TERMS OF REFERENCE**

The 1993 General Assembly set terms of reference for this Commission as recorded in the Acts and Proceedings, 1993, p. [49](#)-50.

### **MEMBERSHIP**

Members of the Commission were L. Ashfield (Convener), D. Elliott, M. E. Johnston, H. McWilliams, D.G. Morton, with B. McLean as Consultant.

### **REASONS FOR THE APPEAL**

The 1993 Acts and Proceedings noted that the appeal arose from a decision of the Synod of Hamilton and London to place the community of Long Point within the bounds of the Presbytery of Hamilton, without prior consultation with the Presbytery of Paris.

### **PROCEDURES**

The Convener duly cited the parties to the appeal, being the Presbytery of Paris and the Synod of Hamilton and London. As well, the Convener called for an extract of minute from the Presbytery of Hamilton requesting the boundary change. The Commission met at Trinity Presbyterian Church, York-Mills, on November 17, 1993. It spent 2 hours in hearings and 4 hours in its own deliberations.

This Commission followed procedures in keeping with the law of the Church relating to formal process, especially sections 363-366 of the Book of Forms and the principles of natural justice. The Commission understood these principles of natural justice to be: both parties have the right to be told what the complaint is; to be present in person during proceedings concerning that complaint; to have the opportunity of reply; there shall be no bias on the part of the persons hearing the complaint.

The Commission addressed the following questions:

1. Whether or not the boundary change was made within the authority given to synods in the Book of Forms section 273.1.
2. Whether consultation took place with the Presbytery of Paris, whose boundaries were affected by the change requested by the Presbytery of Hamilton.

### **DECISION**

The appeal of the Presbytery of Paris is not granted.

This Commission finds that the Synod of Hamilton and London acted within a strict reading of its power and authority to determine the bounds of presbytery (section 273.1 of the Book of Forms).

The Commission decided boundaries for the two Presbyteries should not be set by the Commission; Synod has the power, authority and competence to do so. The Synod, however, would have acted more responsibly toward the Presbytery of Paris had it consulted the Presbytery of Paris with regard to the proposed boundary change.

Our interpretation of the Synod's action is that the boundaries of the Presbyteries of Paris and Hamilton were not moved and that an enclave encompassing the residence of the Rev. Larry Brice, and not the surrounding community, is currently deemed to be within the Presbytery of Hamilton. This enclave will remain within the Presbytery of Hamilton only as long as Mr. Brice remains on the Constituent Roll of that Presbytery.

Although the decision has been made not to grant the appeal, the Commission is deeply concerned about the wisdom of the Synod's decision to create an enclave of one presbytery

within a geographic area that has been recognized by tradition as being within the scope, if not the bounds, of another presbytery.

## **FINDINGS**

1. On the matter of consultation between the Synod and Presbyteries, the Commission noted that the Clerk of the Presbytery of Paris is a member of the Synod Council. Further, when the motion to change boundaries was made at the meeting of the Synod of Hamilton and London on October 27, 1992, at which members of the Presbytery of Paris were present, no dissent was recorded.

2. The appeal stated that the boundary of the Presbytery of Hamilton was moved 20 km. to the west to include the community of Long Point. The key to the argument of the Presbytery of Paris was the boundary decision made in 1927. However, the boundaries along the Lake shoreline are unclear. Members of congregations placed within the bounds of the Presbytery of Paris live within the area of Haldimand-Norfolk, which lies within the Presbytery of Hamilton.

3. The Commission wishes to note that the Synod's motion did not refer to a boundary line or to the entire community of Long Point. Rather, it declared a small enclave, namely the residence of an individual on the Constituent Roll of the Presbytery of Hamilton (the Rev. Larry Brice), to be within that Presbytery. Mr. Brice's mailing address was Port Rowan, the closest substantial community along the Lake Erie shoreline from Port Dover, where there is a congregation within the Presbytery of Hamilton.

The Synod took the view that the Rev. Brice had been placed on the Constituent Roll of the Presbytery of Hamilton since Outreach Ministries, the new work in which Mr. Brice was engaged, was deemed to be cognate work. A member of the Presbytery of Hamilton had been invited to serve on the Board of Outreach Ministries, thus providing oversight.

## **PASTORAL COMMENTS**

1. The unspoken expectations in the Church's wont and usage is that true consultation among affected parties, which takes into account the implications of possible decisions, is required to fulfill the full extent of the law of the Church. In this case, prior careful consultation apparently did not take place. When the courts of the Church are faced with similar issues, the consultative process should be implemented with all concerned parties.

2. By making full use of the consultative process with all affected parties, Synods can, in most cases, avoid misunderstandings and the expensive resolution of those misunderstandings by special commissions of General Assembly.

3. Synods need to be cautious about establishing presbytery bounds on the basis of domiciles of individuals. The law of Church is love in action and the law needs to be tempered with love. However, the well-being of a Church court should be the primary consideration above the convenience of one individual.

4. The Commission noted its concern about the uncertainty of the boundaries in the southern parts of the Presbyteries of Paris and Hamilton. These Presbyteries are advised to establish a joint committee with the Synod of Hamilton and London to discuss the uncertain portions of their joint boundary.

5. The reality of boundaries being set by communities in which congregations are located and not by firm geographical descriptions may be a matter for the Church as a whole to revisit.

6. The Commission notes that the practice of the Church has been to place ministers on the Constituent Roll within the presbytery where they work, while ministers on the Appendix to the Roll are placed on the roll of the presbytery within whose bounds they reside.

Linda J. Ashfield  
Convener

**COMMISSION, SPECIAL, RE APPEAL NOS. 2 & 3, 1993**

To the Venerable, the 120th General Assembly:

The Special Commission was established by the 119th General Assembly to consider the appeals of Mr. Milton Reddick and Mrs. Sheila Reddick respectively against portions of the rulings and related reports of the Synod of Quebec and Eastern Ontario Commission that sustained their appeals against the rulings of a Commission of the Presbytery of Montreal to remove them from membership in Ormstown Presbyterian Church, Ormstown, Quebec.

For purpose of clarity, the following terminology is used in this report when referring to the commissions mentioned above:

**Assembly Commission:** The Special Commission established by the 119th General Assembly to hear the appeals of Milton Reddick and Sheila Reddick against actions of the Synod of Quebec and Eastern Ontario through its Commission.

**Synod Commission:** The Commission established by the Synod of Quebec and Eastern Ontario to hear the appeals of Milton Reddick and Sheila Reddick against actions of the Presbytery of Montreal through its Commission.

**Presbytery Commission:** The Commission established by the Presbytery of Montreal to deal with matters relating to the Ormstown Congregation.

**TERMS OF REFERENCE**

The 119th General Assembly set the following terms of reference for the Assembly Commission (A&P 1993, pp. 56-57):

1. The Special Commission is established under the authority of Book of Forms section 290 and has all the powers of the General Assembly within these terms of reference.
2. The Commission is empowered to deal with all matters relating to the appeals.
3. The Commission is empowered to examine any records of the Synod, Presbytery and their Commissions it deems relevant.
4. The Commission is empowered to cite any individual or group it may deem helpful.
5. The procedures and actions of the Commission will be consistent with the law of the Church and the rules of natural justice.
6. The appellants will be made aware that the sentence of a Commission is final and must be obeyed (section 290.4).
7. The Commission is directed to meet as soon as possible and, after its review, bring this matter to a conclusion as quickly as they deem advisable in the best interests of all concerned.

**MEMBERSHIP**

One of those named by the 119th General Assembly as a member of the Assembly Commission withdrew as he knew the appellants and wished to avoid perceived bias. Members of the Commission are: the Rev. Cameron Bigelow (Convener); the Rev. Dr. Dorcas Gordon, the Rev. James Hutchison, Dr. Ruth Alison and Mr. Paul Mills; with Mrs. Barbara McLean and the Rev. Dr. Earle Roberts as consultants.

**PROCEDURES**

The Assembly Commission met on September 16, 1993, October 1, 1993 and January 18, 1994, in Toronto, to review the two appeals and the materials that had been provided to it by the Synod of Quebec and Eastern Ontario. The third meeting was delayed awaiting the Judicial Record from the Synod.

Following the third meeting of the Assembly Commission the appellants were each given a copy of the Synod's Judicial Record and both appellants and respondent were cited to appear at St. John's Presbyterian Church, Cornwall, Ontario, on Thursday, February 10, 1994, at 9:30 a.m. The Assembly Commission met the previous evening to prepare for the hearing.

The Assembly Commission conducted its hearing within St. John's Presbyterian Church, Cornwall, on February 10, 1994. Present, in addition to the members of the Commission and both appellants, were the Rev. Graham Kennedy, the Rev. Fred Rennie, the Rev. Bob Martin and Mrs. Joan Sampson, all appointed as its commissioners by the Synod of Quebec and Eastern Ontario. The hearing began at 9:30 a.m. and was completed at 4 p.m.. The Assembly Commission reconvened the same evening and the following morning On March 10, 1994, the Assembly Commission met to finalize its report.

This Assembly Commission followed procedures in keeping with the law of the Church relating to formal process, especially sections 363-366 of the Book of Forms, and the principles of natural justice. The Commission understood these principles of natural justice to be that: both parties have the right to be told what the charge or complaint is, to be present in person during proceedings concerning that charge or complaint and to have the opportunity of reply; and there shall be no bias on the part of the persons hearing the charge or complaint.

The appeal of Mr. Milton Reddick was quite specific. While his appeal against the action of the Assessor Session to remove him as a member of Ormstown Presbyterian Church was sustained by the Synod Commission, he was appealing a portion of the Synod Commission report and one judgement. The statement read as follows: "This decision relates to the appeal only and in no way absolves Mr. Reddick from the original charges which lead to the appeal." The one judgement appealed was number three, "that Mr. Milton Reddick take under advisement section 141 of the Book of Forms and cease and desist from any further action that could be divisive to the end that a healing and reconciling process may be encouraged in the congregation."

Mr. Reddick insisted that to say "original charges" implied charges and he did not know what they were nor had he been given an opportunity to defend himself. He also noted that the words "further action that could be divisive" in the third judgement implied that he had been divisive. Again, he insisted that he had not been apprised of such a charge nor had he had an opportunity to defend himself.

The appeal of Mrs. Sheila Reddick was imprecise. She appealed "the decisions and judgements contained in the Report of the Synod Commission" which, among other things, sustained her appeal against the action of the Assessor Session to remove her as a member of the Ormstown congregation. Since it could be taken that the appellant was appealing the sustaining of her original appeal itself, the Assembly Commission sought clarification as to what decisions or judgements were being appealed.

Mrs. Sheila Reddick, speaking through her advisor, Mr. Milton Reddick, clarified that she was appealing the wording of the sentence in the report of the Synod Commission which read: "This decision relates to the appeal only and in no way absolves Mrs. Reddick from the original charges which lead to the appeal." Also, she was appealing another sentence which read: "While we affirm the right to dissent from any decision made by the courts of the Church, as a Commission we recognize that in Mrs. Reddick's case the right to dissent became divisive and therefore ceased to be a right and became a contravention of the obligations accepted in membership of our Church (section 141 of the Book of Forms) '... to promote the peace and prosperity of the congregation'."

In addition, Mrs. Reddick was appealing the use of the word "appeals" in the sentence, "We approve the Assessor Session's process in supervising the election of these new elders into the congregation despite the registering of further appeals by Milton and Sheila Reddick." Mrs. Reddick also indicated that she was appealing judgement three of the Synod Commission "that Mrs. Sheila Reddick take under advisement section 141 of the Book of Forms and avoid the possibility of giving offence or being divisive to the end that a healing and reconciling process may be encouraged within the congregation."

Mrs. Reddick insisted that to say "original charges" implied charges had been made. She did not know what they were nor had she been given an opportunity to defend herself. She had never dissented from any action taken in the Ormstown Presbyterian Church. She had not appealed the election of new elders to the Ormstown session, only objected. She felt the word "objections" should replace the word "appeals" in relationship to herself. She also believed that judgement three of the Synod Commission was prejudicial to her as she believed it implied she had been divisive.

## **FINDINGS**

The Assembly Commission sought to understand the concerns of the Reddicks who believed the Synod Commission, while sustaining their respective appeals, had made statements with reference to "original charges" which were erroneous. In Mr. Reddick's case, he felt the implication in ruling three that he had been divisive was unfair in that a charge had never been laid before him in proper form by the Assessor Session nor had he been given an opportunity to defend himself.

Mrs. Reddick also challenged certain statements of fact in her report. These were with reference to dissenting and appealing when she had not done so. Also, while the judgment three in the Synod Commission report only asked her to take under advisement section 141 of the Book of Forms, she felt it to be prejudicial.

The commissioners speaking for the Synod stated (acknowledged) in each appeal that there were no charges against either Mr. Milton Reddick or Mrs. Sheila Reddick. Nonetheless, the Synod commissioners pointed to extracts of the records of the Presbytery Commission to support the statement "original charges" in reference to Mr. Milton Reddick and Mrs. Sheila Reddick. The Synod commissioners also referred to the Presbytery Commission documents to support their reports and their judgments with reference to Mr. and Mrs. Reddick respectively.

The Assembly Commission was particularly mindful of the nature of a charge as laid out in the Book of Forms section 329: "No charge is received by any court until it has been reduced to writing, with particular specifications of the nature of the offence, time, place and circumstances. The charge must be accompanied by a list of witnesses and a statement of any other evidence proposed to be adduced."

On several occasions, both during the hearing and in the Judicial Record, the Reddicks made reference to letters submitted by members of the Ormstown Congregation accusing them of divisive action. On inquiry, the Assembly Commission determined that if such letters exist they would not have been admissible as evidence as they were sent directly to the Moderator of Presbytery and did not follow the procedures as set out in the Book of Forms sections 143 and 144. Section 144 states: "Members of the church have access to the higher courts only through the session ..."

It was evident to the Assembly Commission that the dealings of the different levels of Church courts with Mr. Milton Reddick and Mrs. Sheila Reddick had become unduly adversarial. However, this did not exempt the courts of the Church from following the law and procedures of the Church or the principles of natural justice.

In the deliberations of the Assembly Commission, it sought to grasp the focus of each appeal. In both cases, the appeal to Synod against the action of the Assessor Session, the Presbytery of Montreal and its Commission had been upheld. Mr. & Mrs. Reddick remained communicant members of Ormstown Presbyterian Church. Nonetheless, their respective appeals indicated dissatisfaction with parts of the reports and judgments.

It was evident from the Judicial Record that a situation of disharmony in the Ormstown Presbyterian Church had existed for some time as evidenced by the appointment by Presbytery of a Commission to look into the Ormstown situation. It was also evident that the Assessor Session and the Presbytery Commission failed to follow proper procedures in a matter of discipline. Further, the Synod Commission sought to deal with this situation by meeting with the parties separately.

In the proceedings of both courts, there seemed to be a lack of understanding of the word "charges" in the Book of Forms or how to proceed when complaints are received. It is noted that the only complaints that can be dealt with are those received through a Session.

The courts too easily fell into the trap of taking parts of the law of the Church as optional. Thus, at times in the actions of both courts' commissions, the judicial processes failed to meet both the requirements of Church law and of natural justice.

## **JUDGEMENT**

### **Appeal of Mr. Milton Reddick**

1. The first portion of the appeal of Mr. Milton Reddick is not granted. As there are no formal charges against him, nor does it appear that there ever were any formal charges laid against him, it is not possible to absolve him of something that does not exist.

2. With respect to his appeal against judgement three of the Synod Commission Report, this is sustained. The word "further" implies that the charge of divisiveness had been made. No proof that this had taken place was laid before the Assembly Commission.

### **Appeal of Mrs. Sheila Reddick**

1. The first portion of the appeal of Mrs. Sheila Reddick is not granted. As there are no formal charges against her, nor does it appear that there ever were any formal charges laid against her, it is not possible to absolve her from something that does not exist.

2. The appeal against the wording in the Synod Commission report that Mrs. Reddick had dissented is sustained. No evidence was provided that Mrs. Reddick had dissented against any action taken in Ormstown Presbyterian Church.

3. The appeal against the use of the word "appeal" is sustained. With reference to Mrs. Reddick, the word "objection" more properly belongs in the sentence with reference to the process of election of new elders to the Ormstown Presbyterian Church. The Judicial Record does not show that Mrs. Reddick ever appealed the election of new elders.

4. The appeal against judgement three is not granted. This ruling only requests the appellant to "take under advisement section 141 of the Book of Forms and avoid the possibility of giving offence or being divisive to the end that a healing and reconciling process may be encouraged within the congregation." This admonition might be given to any member of the Church and the Assembly Commission does not believe judgement three to be prejudicial to the appellant.

## **PASTORAL CONCERN**

The greatest concern in the matters before the Assembly Commission with reference to the two appellants, Mr. and Mrs. Reddick, is whether they can remain effective members of Ormstown Presbyterian Church. The apparent differences of opinion which are evident and the disharmony obviously present in the congregation raise ongoing concerns in the minds of all members of the Assembly Commission. While the majority determines the plans that are followed, there will always be elements of dissent in the life of a congregation, and this is a right within the limits of Church law. Dissent, however, can become divisive and thus destructive of the life of the Christian community.

It is not one side only which must be conscious of the admonition contained in section 141 of the Book of Forms. All parties of the congregation - minister, elders and all other members must adhere to the instruction contained there for the building up of a congregation.

The ordination vows for elders and ministers make clear the need to give an example of leadership that will sustain the community of faith and not undermine it. That is not easy.

Yet, the discipline exercised by such leadership is an essential ingredient in any congregational setting.

The Assembly Commission was cognizant that the Church as a corporate body is of a special kind and that membership in this body is different in kind. The obligations of membership accompanying the rights of membership are governed by a higher spiritual standard, one not easily measured by the standards of the world.

While we have sustained some points of the appeals before us and denied others within the framework of Church law, the greater issue is still harmony within the community of faith. A community of faith is strengthened as it finds its way between differing opinions. We are conscious that, in the final analysis, it is at the local level that this must be done. It is not possible for this Assembly Commission to perform such a task. Within the local context, the community building of a congregation takes place. Both Mr. and Mrs. Reddick and the minister, session and congregation of Ormstown Presbyterian Church as well as the Presbytery of Montreal and the Synod of Quebec and Eastern Ontario would do well to reflect constantly on this truth.

The Church believes that Christ's healing love is given unconditionally. May this gracious gift result in healing actions.

J. Cameron Bigelow  
Convener Secretary

J. Dorcas Gordon

### **SPECIAL COMMISSION TO ADJUDICATE THE CONFLICTING RECOMMENDATIONS IN THE TRUSTEE BOARD AND PENSION BOARD REPORTS**

To the Venerable, the 120th General Assembly:

The Special Committee was appointed by the 119th General Assembly to adjudicate conflicting recommendations in the reports of the Trustee Board and the Pension Board. The terms of reference are set out on page [57](#) of the Acts and Proceedings, 1993.

1. The Special Commission is established under the authority of Book of Forms section 290 and has all the powers of the General Assembly within these terms of reference.
2. The Commission is empowered to investigate any matter that will clarify this difference of opinion.
3. The Commission is empowered to call for and examine any records it deems to be relevant.
4. The Commission is empowered to review any legal opinions that have been given on this matter, and to seek further understanding of the nature of the law.
5. The Commission is empowered to interview and have contact with those who have rendered the opinions.
6. The Commission is empowered to cite any person or group it deems might be helpful.
7. The procedures of the Commission are to be consistent with the law of the Church and the principles of natural justice.
8. The Commission is to adjudicate the issues in such a way that will promote the welfare of The Presbyterian Church in Canada and its members.
9. That the commission take note that the wont and usage of the Church has been for the Pension Board to manage the investment of the Pension Fund.

Those appointed to the Commission were W.J. Adamson (Convener), J. Bosch, H.D.R. Horst, G. Hutchinson, J. Morden, C.M. Stuart, K.R. Timbers, T. Gemmell, Principal Clerk, acted as consultant. Mr. Justice Morden declined to act in order to avoid a possible conflict of interest subsequently.

The Commission met on five separate occasions. Written and verbal submissions were received from representatives of the Pension Board and of the Trustee Board, as well as from Mr. H.D. Guthrie, Q.C. of Cassels, Brock and Blackwell. All parties provided pertinent historical data which was helpful to the Commission's deliberations. In addition, members of the Commission reviewed past records in order to get a clear picture of how the Church historically has dealt with pension matters.

Because two recommendations from the Pension Board had to do with immediate adjustments to pensions, the Commission decided to deal with these recommendations before making any judgement about perceived conflicting responsibilities and powers of the two Boards. Accordingly, without prejudice, the Trustee Board was requested to furnish the Commission with its considered opinions on Recommendation Nos. 4 and 5 of the Pension Board. The Trustee Board replied favourably on both recommendations. The Commission then considered the recommendations and agreed "That Recommendation No. 4 of the 1993 Pension Board report to the General Assembly (A&P 1993, p. [376](#)) be adopted." and "That Recommendation No. 5 of the 1993 Pension Board report to the General Assembly (A&P 1993, p. [377](#)) be adopted." This action had the effect of dealing with Recommendation No. 2 of the Trustee Board report "That Recommendation Nos. 4 and 5 of the Pension Board be referred to the Trustee Board for consideration and approval prior to implementation (A&P 1993, p. [493](#)). The Commission immediately informed the Pension Board of its decisions and authorized the Board to implement them.

The Commission then turned its attention to Recommendation No. 1 of the Trustee Board (A&P 1993, p. [493](#)). The issue is whether oversight and direction of the investment activities relative to the Pension Fund should be given to the Pension Board or remain with the Trustee Board as affirmed by the 116th General Assembly. Background information is fully set out in the body of the report of the Trustee Board to the 119th General Assembly (A&P 1993, p. [492-493](#)).

The Commission examined the Act to Incorporate the Trustee Board and is in agreement that it lays responsibility on the Trustee Board for the management of the assets of the Pension Plan and that the Trustee Board cannot delegate its responsibility. Therefore, we approved Recommendation No. 1. The effect of this action is that the decision of the 116th General Assembly stands, viz. "That Assembly affirm the statutory mandate of the Trustee Board to deal with all matters as set out in its Act of Incorporation, including without limitation, the investment, management and control of the assets of the Pension Board (A&P 1990, p. [208](#), Recommendation No. 18 of the Administrative Council).

The problem that confronted the 119th General Assembly was not with the substance of the recommendations but whether the recommendations to the General Assembly should come from the Pension Board or the Trustee Board. The Pension Board argued that "the General Assembly is competent to receive advice from any source it may request, and based on such advice, give appropriate direction to the Trustee Board" (A&P 1993, p. [377](#)), and, therefore, presented its recommendations. The Trustee Board argued that the recommendations regarding changes in pension benefits "constituted a change in the terms of the plan and, therefore, by the terms of the Trustee Board's Act of Incorporation must be approved by the Trustee Board before implementation" (A&P 1993, p. [493](#)).

The Commission believes that, if adequate consultation between the two Boards had taken place earlier in the year, the Assembly may well have been spared an awkward situation. Instead, the Assembly was placed in the position that, if it approved of all the recommendations, it would have placed the Trustee Board in a potential position to veto the Assembly's decisions. Such a situation would be intolerable for any General Assembly.

The Commission is concerned to safeguard the authority and freedom of the General Assembly, as well as to clarify lines of procedure where responsibilities of the Pension Board and the Trustee Board may intersect.

In an organization such as ours, with a number of agencies, boards and committees of the General Assembly, there are times when a matter being considered by one body will overlap the interests and responsibilities of another body. When this happens, there should be immediate consultation with the other body, so that by the time the matter is brought to the Assembly, it will have been considered from the viewpoint of both bodies and there will be recommendations to reflect this. It is to be hoped that both bodies will provide concurring recommendations, but even if there is disagreement about the matter proposed, the Assembly will have adequate information presented on which it can base its decisions and, without delay, order a course of action to be followed.

Historically, the Pension Board has been responsible for all matters related to the Pension Plan and has advised the General Assembly accordingly. In 1962, amendments were made to the Act to Incorporate the Trustee Board giving the Trustee Board certain powers relating to pension plans. It should be noted that the Board exercises such powers subject to the approval and direction of the General Assembly. Subsequent to the amendments, there appears to be a clear assumption that no change had been anticipated in the normal functioning of the Pension Board. In the report of the Administrative Council, it is stated "The operation of the Pension Fund will still be under the supervision of the Pension Board as far as their relations to the ministers and their dependents is concerned. This new procedure will bring about two changes (1) monthly payments to beneficiaries will come from the office of the Company instead of from the Church Offices; (2) investments will be under the care of the Company instead of the Trustee Board. In all other respects, the present regulations will remain in force" (A&P 1962, p. 350, 351). This situation continued until 1990 when the General Assembly affirmed the mandate of the Trustee Board by adopting Recommendation No. 18 of the Administrative Council, as quoted above. Unfortunately, there was no clear indication of what changes might follow from this action and consequently, no common understanding.

It is the judgement of the Commission:

1. That the Church both has and needs a Pension Board and a Trustee Board;
2. That neither Board should operate in lieu of the other, or in disregard of the other;
3. That the Pension Board has the right to advise, and is expected to directly advise the General Assembly on all matters related to the Pension Plan;
4. That the Pension Board administers the Pension Plan and recommends to the General Assembly changes to improve benefits for the members of the Plan;
5. That the Trustee Board is responsible for the investment, management and control of the assets of the Pension Plan;
6. That, if any change is proposed in the investment management of the Plan, the Trustee Board has statutory responsibility to advise the General Assembly of its opinion regarding the legal and financial aspects of such change, and no action will be taken by the Assembly until such advice is received;

The Commission observes that from time to time the action of one Board will have an effect upon the action of the other Board. Therefore, it is incumbent upon either Board:

7. That, prior to one Board making a decision affecting the other Board, such information is to be conveyed to the other Board before reporting to General Assembly, in order that the other Board may have opportunity of commenting to the Assembly with appropriate recommendations.

Since 1990, steps have been taken to provide a linkage between the two Boards by naming the Convener of the Pension Board to be a member of the Trustee Board. The Commission believes that the effective operations of the two Boards not only requires mutual goodwill and co-operation but also the development of stronger linkages.

**Recommendation No. 1** (adopted, page 69)

That the Convener of the Pension Board (or alternate) be a member of the Trustee Board.

**Recommendation No. 2** (adopted, page 69)

That the Convener of the Trustee Board (or alternate) be a member of the Pension Board.

**Recommendation No. 3** (adopted, page 69)

That, whenever either the Pension Board or the Trustee Board deals with a matter that is of concern to the other Board, an extract of the relevant minute shall be immediately forwarded to the secretary of the other Board.

William J. Adamson  
Convener

### **ECUMENICAL RELATIONS COMMITTEE**

To the Venerable, the 120th General Assembly:

As the Ecumenical Relations Committee presents this report, it would remind the Assembly that the focus of the Committee is on relationships with national and international ecumenical bodies. In order to gain a complete picture of The Presbyterian Church in Canada's ecumenical involvements one needs to look beyond this report to the reports of the programme and service agencies of the General Assembly.

Thus far, The Presbyterian Church in Canada has been able to maintain the grants to the Canadian Council of Churches, the World Alliance of Reformed Churches and the World Council of Churches. Each grant is raised or reduced annually according to the percentage increase or decrease given to the Committee from the budget of The Presbyterian Church in Canada. In addition, the Committee appoints delegates to the assemblies of each of these bodies. The Committee also has contact with each of the above, currently through:

- a) a member on the General Council of the World Alliance of Reformed Churches;
- b) a member on the Commission of Education and Renewal of the World Council of Churches; and
- c) three members who serve on the Governing Board of the Canadian Council of Churches.

### **CANADIAN COUNCIL OF CHURCHES**

The Canadian Council of Churches (CCC) is still facing a serious financial crisis. At the last Governing Board meeting (November, 1993), the Lund principle was brought to bear under the current financial restraints. Ecumenical visits have occurred and they are seen as a source of learning and understanding. Theme visits are a possibility in the future. This past year also saw the resignation of the Rev. Dr. Stuart Brown from his position of General Secretary of the CCC. The Rev. Clarke Raymond was appointed as Acting General Secretary. The Search and Selection Committee has been hard at work finding a replacement, reviewing the job description, and establishing an ad hoc committee to assist the new General Secretary with the job for the first six months. The position is still vacant. The Ecumenical Relations Committee has recommended that a new General Secretary not be hired until the member churches have made a serious commitment to the ongoing work of the CCC.

The Ecumenical Relations Committee has completed further work on establishing better communication and accountability of persons nominated to committees and councils by the Committee. This has been accomplished by drafting a report and expense form that will be given to each nominated member with a letter outlining duties and responsibilities of both the Committee and themselves.

The Rev. Douglas Du Charme, a minister of The Presbyterian Church in Canada, is the Associate Secretary for the Commission of Justice and Peace.

## **WORLD ALLIANCE OF REFORMED CHURCHES**

The Caribbean and North American Area Council of the World Alliance of Reformed Churches (CANAAC) met at Cedar Glen Conference Centre in Bolton, Ontario in February 1993. The keynote address, Our Common Understanding of Mission, was given by the Right Reverend Stan McKay. Our understanding of mission involves our attitude and activity in mission and delegates were urged to move beyond linear planning where people are targeted as objects and to realize that those we would help are where we find Christ.

The Rev. Sarah Stephens, Co-operation and Witness staff member of the World Alliance of Reformed Churches, updated the Council on work at WARC. She noted that the "women's desk" has been filled by the Rev. Nyambura Njoroge, who is anxious to form a network of women among the member denominations. Ms. Stephens also announced a consultation to take place in South Africa to explore reuniting various parts of the Dutch Reformed Church.

Issues explored by CANAAC's Civil and Religious Liberties Committee included the U.S. embargo on Cuba, Haitian refugees, indigenous peoples and a statement concerning strife in Yugoslavia.

The Committee on Co-operation and Witness continued to explore youth activities and involvement, evangelism, women in ministry and CANAAC's relations with the Caribbean and North American Council for Mission (CANACOM).

The theme of a joint meeting of CANAAC and the Asociacion de Iglesias Presbiterianas y Reformadas en America Latina (AIPRAL) being held in Rio Piedras, Puerto Rico in April 1994 is Reformed Identity and Witness in the Americas.

## **WORLD COUNCIL OF CHURCHES 1993-94**

In January 1993, Dr. Konrad Raiser, a pastor of the German Lutheran Church and a professor of theology in the Protestant Theological Faculty of the University of Ruhr, Bochum, became the General Secretary of the World Council of Churches. Dr. Raiser's arrival at the Council signalled the end to the restructuring that had been going on since the Canberra Assembly. Dr. Raiser visited the Canadian churches March 25-26, 1994, preaching at a special ecumenical service in Toronto and taking part in a day-long workshop about the WCC and Canadian participation in WCC activities.

The WCC is now organized in four "units" - one for theological concerns, one for issues of mission and evangelism, one concentrating on issues of justice and peace and the final one on development and relief concerns. There are also three "working groups" - one for youth, one for women and one for education that cross over the boundaries of the four units. Unwieldy though the new structure sounds, it seems to be working. All the units met during 1993 and the programme work of the Council is moving forward. There were also special youth and women's conferences held during the year as well as a major theological consultation at Santiago de Compostela in Spain. As part of its new direction, the WCC is consulting its member churches about the role of the Council as it approaches its fiftieth anniversary. The Ecumenical Relations Committee, expanded to include Canadian Presbyterians who had taken part in recent WCC events, spent part of its March meeting discussing the study document.

In January 1994, the Central Committee of the World Council met in Johannesburg, South Africa. The crucial part played by the churches round the world in the struggle to end apartheid was emphasized again and again by the African hosts as the world body celebrated the end of apartheid with the African churches.

The Central Committee also set in motion the steps leading to the next World Conference on Mission and Evangelism to be held in late 1996 or early 1997. The Conference will draw much of its agenda from a world-wide study of the issues surrounding the Gospel and its cultural expressions that have been with the Church since New Testament times but are re-emerging as important issues as the new churches of the third world emerge and as the societies of eastern Europe, that have been closed for two generations, begin to open up to

new influences. The Canadian churches are taking a major part of the world-wide study under the leadership of Alexandra Johnston of this Church who is also a member of the Unit II Commission.

### **SUPPLEMENTARY REPORT**

Ecumenical Decade of Churches in Solidarity with Women in Church and Society

A sub-committee of Ecumenical Relations was established in October 1990 to monitor the progress of "Churches in Solidarity with Women" within our denomination and within the wider ecumenical community and to keep the Decade before the Church.

The following boards and agencies of the Church are represented on this Committee: General Assembly Office, Life and Mission Agency - Justice Ministries, Discipleship, Ministry and Church Vocations, Presbyterian World Service & Development, Women's Missionary Society, Service Agency, joined on occasion by The Presbyterian Record. The Convener is June Stevenson.

During 1993-1994, this Committee met on a regular basis. Some items of interest were consulting with representatives for Ten Days for World Development on issues of women and development; gathering information on Beijing NGO Forum '95; International Women's Day - March 8; WCC Decade Team visits; Re-Imagining Conference; first woman bishop, Anglican Church of Canada; display for 1994 Assembly; Mid-Decade event, Ewart College; on-going representation on and consultation with the National Decade Committee and the Feminine Face of Poverty; LEAF (Women's Legal Education and Action Fund); Middle East Ecumenical visitor, Maha Samara; and so on. Two members of this Committee wrote articles for Groundswell.

This Committee prepared a display for General Assembly and helped organize a reception for Vera Chirwa on June 7, 1994.

It continues to devise strategies for informing the Church about the Decade.

Mary Ellen Ruddell  
Convener

### **HISTORY, COMMITTEE ON**

To the Venerable, the 120th General Assembly:

Following the formation of The Presbyterian Church in Canada, one of the first decisions of the General Assembly was to preserve "all records and retenta from the origin of (The) Presbyterian Church in Canada to the present time" stating in 1879 that "The General Assembly - having heard and considered the Overture on the preservation of the records and retenta of the Superior Courts of the several Churches now united under the name of The Presbyterian Church in Canada, and the collection of other books and papers that may be of value in connection with the history of the said Churches, recognizing the importance of the subject brought before it in the Overture, and believing there should be no delay in carrying out the object it has in view - appointed a Committee, with instructions, 1st, to inquire as to the present custody of the said records and retenta; to take possession of the same in the name of the Church; and, in the meantime, to deposit those ... as the Committee may direct ... 2nd, to collect as they may be able, such other books and documents as may be of historical value in connection with any of the Presbyterian Churches of the Dominion, and 3rd, to report their diligence in the premises to the next General Assembly." In 1925, immediately following the disruption, The Presbyterian Church in Canada committed itself anew to this mandate by re-creating a History Committee responsible for the collection, cataloguing and safe-keeping of the archival documents and the historical books and materials relating to the denomination.

As a result of the present restructuring of the Church, the Committee on History, while still responsible for the archival collection policy, recognizes that the administration of the Archives is the primary responsibility of the Service Agency. At a meeting on February 11, 1994, convened by the Clerk of Assembly, attended by representatives of the Committee on History and the Service Agency, the following mandate of the Committee on History was accepted and subsequently approved unanimously by the Committee on History, as follows:

1. The purpose of the Committee is the promotion and preservation of the history and heritage of The Presbyterian Church in Canada. Any matters having to do with this general purpose, therefore, may properly be brought before the Committee for due consideration.
2. The Committee on History is a Standing Committee of the General Assembly of The Presbyterian Church in Canada and accountable to it for all aspects of its work. The Committee reports directly to the said Assembly annually. As a Standing Committee, the Committee on History works in consultation with other committees, boards and agencies of the General Assembly. Furthermore, the Committee has a responsibility through the Assembly to promote its work at the Assembly, synod, presbytery and congregational levels.
3. The Committee meets regularly, twice each year (usually in October and March), in order to deal with the business properly brought before it, or more frequently at the call of the convener as may be required.
4. The Committee consists of six regular members (two for each year) appointed by the General Assembly and a number of corresponding members as determined by the Assembly (Synod Conveners; Knox College representative; Presbyterian College representative, etc.). In addition, the Committee may invite individuals with particular expertise who act as consultants and advisers to the Committee, but who have no voting privileges. A representative of the Service Agency also serves as an ex-officio member.
5. The Committee prepares a budget for the following year and forwards it to the Budget Committee of the Assembly Council. Expenses for members of the Committee must be approved by the Convener in accordance with the approved budget and forwarded to the Assembly Office for processing. This budget normally includes the cost of meetings, representation at General Assembly, publications and resources, and those necessities that relate directly to the Committee.
6. The Committee will pursue its mandate in relation to the Archives as follows:
  - a) The Committee is responsible for archival collection policy.
  - b) The Committee will make policy recommendations relating to the administration of the Archives to the Service Agency Committee.
  - c) The Committee will act as consultant to the Archivist in the appraisal of records with respect to their intrinsic worth to the Church and to their research, evidential and fiscal value.
  - d) The Committee will promote the work of the Archives across the Church at the General Assembly, synod, presbytery and congregational levels in line with the collection policy and in consultation with the Service Agency.
  - e) The Committee will assess the adequacy of the archival facilities in terms of the collection mandate, and will evaluate proposals for changes, additions, etc., from the Service Agency Committee.
7. The Committee is responsible for encouraging congregations, presbyteries, synods, and General Assembly boards, committees and agencies to see that official historic documents, records and artifacts of the Church are properly cared for. This mandate is related to the mandate of the Archives, but not exhausted by it. From time to time in particular cases, in consultation with the Service Agency, the Committee may encourage records, books and documents to be housed in appropriate places other than the Archives of The Presbyterian Church in Canada, in line with the collection policy.
8. The Committee will encourage the publication of histories of congregations, presbyteries, synods and other groups and movements within the Church, as well as

biographies of notable figures in Presbyterian history. Annually, history prizes are awarded by the Committee for such histories. From time to time, the Committee itself will commission the research, writing and publication of such books (e.g. Enduring Witness, Called to Witness, etc.).

9. The Committee will promote the history and heritage of the Church through the publication of the Presbyterian History newsletter on a regular basis.

10. The Committee will provide written guidelines and resources to congregations, presbyteries, synods and General Assembly boards, committees and agencies to assist them in the collection and conservation of historical documents, records and artifacts.

11. The Committee will provide written resources to assist congregations, presbyteries, synods and General Assembly boards, committees and agencies to remember and celebrate the history of The Presbyterian Church in Canada.

12. The Committee will assist in the dissemination of materials produced by the Archives that provide guidelines and resources to congregations, presbyteries, synods and the agencies, committees and boards of the General Assembly to assist them in the collection and conservation of historical documents and records.

### **PRESBYTERIAN CHURCH INDEX**

Through the dedicated efforts of Michael Millar of Barrie, Ontario, an Index of all ministers and congregations of the United Presbyterian, Church of Scotland, United Associate, Free and Canada Presbyterian is rapidly taking shape with more than 12,000 listings on 465 pages completed to date. This data is computerized and in print-out form. The Committee anticipates its availability to libraries and individuals in permanent form in due course.

### **PRESBYTERIAN ARCHIVES**

Church courts are reminded of the General Assembly ruling that all official records are the property of The Presbyterian Church in Canada and are encouraged to place them in the Presbyterian Church Archives for safekeeping. Whenever a decision is made to place them in non-Presbyterian depositories, such as provincial or university archives, the Church has clearly stated that in such a case, microfilms of all such deposits must be provided gratis to the official denominational Archives presently located in Knox College, Toronto. To the Archives staff, Ms. Kim Arnold and Ms. Loren Fantin, together with Archivist Emeritus T.M. Bailey and the dedicated volunteers, Mr. and Mrs. Roy Arnold, Mrs. Janet Bailey and Miss Margaret Waterman, who have together have served over 2,000 patrons in 1993, the Church acknowledges its debt. Appreciation is expressed to all who are enabling this depository to become an ever more valuable tool for the whole denomination.

### **PRESBYTERIAN MUSEUM AND ARTIFACTS**

Due to the gratifying response of the Church to the appeal to deposit records and personal collections in the Archives, the present space at 59 St. George Street has virtually reached capacity. This problem is exacerbated by the success of the Records Management project, proposed and supported by this Committee, which has resulted in extensive amounts of files and records being moved from 50 Wynford Drive to the Archives in the past several years. While the diligent search for additional space continues unabated, whether at the present location of the Archives or at a new location, it is reluctantly announced that only microfilms of official records (not the originals) can be accepted at this time. An enlarged Archives is a top priority and it is hoped that solutions to this problem will be placed before the next Assembly.

The Committee, at the same time, recognizes that many items of an historical nature are not strictly archival. This would include items dealing with The Presbyterian Church in Canada such as books, magazine articles, biographies, paintings, illuminated scrolls, sculpture and carvings, plaques, communion tokens, signs, papers, medals, diplomas, etc.. The Committee presently lacks space to store such acquisitions and requests the denomination to make space available for the temporary storage of such. The offer of a room in a church, for instance, for temporarily housing Presbyterian museum artifacts would be greatly appreciated.

**Recommendation No. 1** (adopted, page [31](#))

That congregations be invited to contact the History Committee regarding the possibility of storing/displaying Presbyterian Museum artifacts within their facilities.

**HISTORY PRIZES**

The Committee is pleased to announce the awarding of the 1993 History Prizes to Dr. John S. Moir for the volume "Sowing the Good Seed", a history of St. Paul's Church, Simcoe, 1793-1993 and to the Rev. George A. Johnston, for the volume "Where Visions Became Real", a history of Camp Kannawin, 1931-1991. Honourable mention is accorded to Dr. Donald N. MacMillan for his Historical Sketch of Kenyan Church Dunvegan, and to Claude Church, 1843-1993, both commendable local Ontario histories.

historical emphases

Appreciation is expressed by the Committee to Church courts which annually submit items of historical value, such as records, anniversaries, dedications, community involvements, etc., which prove of genuine historical value. The Church is made aware through the Presbyterian Record of the 150th Anniversary of the formation in 1844 of Knox College and of the Free Church in Canada, the denomination entering the 1875 Union which has proved dominant in influencing the life and witness of The Presbyterian Church in Canada. Various Church courts have already made plans to mark this anniversary.

**MEMBERSHIP**

The Committee would express its gratitude to Dr. John A. Vissers and the Rev. Angus Sutherland who have served the Committee both as members and conveners during the past three years and to David Gourlie for his many contributions over the past six years.

As presently decreed by the Assembly, membership of the Committee is limited to six persons. Due to geographical considerations, attendance of voting members at the twice yearly meetings of the Committee is sometimes less than satisfactory. The Committee is recommending that Professor Calvin Pater of Knox College, and Principal William Klempa of The Presbyterian College, Montreal, together with an officially appointed representative from the Vancouver School of Theology, be given voting privileges if in attendance, noting that travel expenses would not be understood as the responsibility of the Committee except under most exceptional circumstances. Historically the Knox and Presbyterian College official representatives have enjoyed voting privileges on this Committee.

**Recommendation No. 2** (adopted, page [31](#))

That the official representatives to the Committee on History from Knox College, The Presbyterian College and the Vancouver School of Theology be accorded voting privileges, ex officio, when in attendance.

**PRESBYTERIAN SOCIETY OF PRESBYTERIAN HISTORY**

The 1993 symposium of the Society was held at Knox College, University of Toronto, when research papers contributing to an understanding of Presbyterian Church history were presented. These include Heather Jones' "The Presbyterian Church and Theology in L.M. Montgomery's 'Anne' series", Robert John Gordon's "Attitude of the Clergy to Highland Settlers in Upper Canada" and Eldon Hay's "Samuel Crothers Murray - Work and Witness in the West".

This Committee has faced many difficult decisions over the past twelve months. In this period, it has been convened by three different persons and felt it necessary to request the 119th General Assembly to appoint a commission to deal with a situation of inter-personal relationships. Appreciation of the Committee is expressed to the court for responding positively to this recommendation and for the appointment of the Special Committee and for its continued support of the mandate and service of the Committee on History.

John A. Johnston  
Convener Secretary

Raymond J.S. Grant

## INTERNATIONAL AFFAIRS COMMITTEE

### **PREAMBLE**

To the Venerable, the 120th General Assembly:  
We serve and love God  
by the service and love of creation  
especially the care of the needy.

We are not owners, but stewards of God's good earth....  
Our stewardship calls us to explore ways of love and justice  
in respecting God's creation  
and in seeking its responsible use  
for the common good. (Living Faith, 2.3.2; 2.4.1-2)

This year's report draws its themes from the 1993-94 mission studies on global economic justice and the Caribbean, using trade as an entry point. The final section updates regions of special and ongoing concern to our denomination.

### **WHY DO CHRISTIANS CARE ABOUT ECONOMIC JUSTICE?**

The word 'economy' comes from two Greek words: oikos, meaning 'household' and nomos meaning 'rule' or 'law'. Originally, 'economics' was the management of resources: how things were produced, shared and consumed for good of the household's members. Today, 'economics' is often seen only as a technical academic discipline concerned with the production, distribution and consumption of material good and services. Our first response as Christians is to assert that economics is not a separate, specialized realm at all, but is under the claim of the one God.

Economics is about people seeking food, clothing, shelter and livelihood, and about all of these things the Bible has much to say. Consider the question of ownership: "The earth is the Lord's and all that is in it, the world and those who live in it" (Ps. 24:1). All that the earth provides we are to receive as gifts from God to all God's people. We are expected to use these gifts according to God's will.

We must, however, confess the reality of sin, our sin as we relate to other individuals, and the sin we bring to the structures and forces in human society. It was personal greed that led the elites in the era of the prophets to "join house to house" and "add field to field" (Isa. 5:8). But it was also the social organization of land and labour that made this possible. Social sin not only destroys the lives of the "sinned against", but also eats away at the humanity of the perpetrators.

God is concerned not only with those who suffer in any way, but with the social situation of those who have the least power or status. God calls us to care for and bring justice to the homeless, people who are without family or shelter, people who have been displaced from their livelihoods or communities (Ex. 22:21-22; Isa. 10:1-2; Heb. 13:2; Js. 1:27-2:7). There, economic systems which impoverish people who are created in God's image are an affront to God.

The Bible is clear that we are called both to praise God, to serve those in need, and to work for justice. We cannot substitute one for the other. We must not replace seeking economic justice with more zealous worship or belief (Am. 5:4; Mic. 6:6-8). Hunger may not seem a theological problem for the well fed, but it is a theological problem for God! "If a brother or sister is naked and lacks daily food, and one of you says to them 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead." (Js. 2:15-17).

Seeking economic justice is a matter for people and their governments. When Israel was given a king, he was reminded that his task was to "defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressors" (Ps. 72:4). The state can function as God's servant, but it can also sin. By the time of the prophets, Israel's

prosperity rested on exports of oil and wine to Mediterranean markets, grown on land taken away from subsistence farming. The Lord "enters into judgment with the elders and princes of his people: It is you who have devoured the vineyard; the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?" (Isa. 3:13-15).

It is God's will that we seek economic justice; our disobedience is unbearable to God; as well, it has consequences that are unbearable to the social life of the human community, and even the earth itself.

## **FROM CONFESSION TO DISCIPLESHIP**

The foundational experience of the Hebrew people was the exodus: "the Lord heard our voice and saw our affliction, our toil, and our oppression" and "brought us out of Egypt" (Deut. 26:7-8). Liberation from both spiritual oppression and physical oppression is God's continuing work, through our grace-empowered obedience to God's will.

Just as our sin is both personal and social, so is our repentance and conversion. Early Hebrew agricultural codes exhorted landowners to be personally generous with the fruit that fell on the ground and leave it for the poor. But the law of Jubilee also called on the community to periodically re-distribute land and wealth, to ensure that human sin was not perpetuated from generation to generation. (Deut. 24:21-22; Lev. 25)

In the person of Jesus, God's demand for justice and God's will and power to accomplish the liberation of body and soul was made even clearer. In describing his mission, Jesus quoted the prophet Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor .... to set at liberty those who are oppressed" (Lk. 4:18). Jesus calls us to remember "the least of these who are members of my family", those without adequate food, water, or clothing, refugees and the homeless, the sick and the imprisoned (Mtt. 25:31-46).

His words to the wealthy made explicit what his presence amongst the poor implied (Lk. 6:20-25). In the parable of the rich man and Lazarus, the rich man is condemned not for any specific act of cruelty or greed, but for ignoring the poor man at his gate (Lk. 16:19-31). When the disciples picked grain on the Sabbath, this was not just a protest against empty ritual but an act in defiance of social structures that oppressed the poor. The issue was one of idolatry - "You cannot serve both God and money" (Lk. 16:13).

The resurrection reminds us that God can work amazing changes, whether we are oppressed by affluence or poverty (Mk. 10:17-21). With their reception of the Holy Spirit, the first followers of Jesus responded by immediately acknowledging God's ownership, holding "all things in common; they would sell their possessions and goods and distribute the proceeds, to all as any had need" (Acts 2:44). A new power descended upon this world to work a radical renewal within the life of the people.

Further Reading: Church and Nation: a Study Guide for Congregations, Presbyterian Church in Canada, 1982

Ronald J. Sider, Rich Christians in an Age of Hunger: A Biblical Study, InterVarsity Press, 1984 (very accessible study) Robert L. Stivers ed., Reformed Faith and Economics, PC(USA): University Press of America, 1989 (theologically in depth)

Robert McAfee Brown, Spirituality and Liberation, Westminster Press, 1988.

Christian Faith and the World Economy Today, A Study Document from the World Council of Churches, 1992 (short and accessible)

## **WHY FOCUS ON 'GLOBAL' ECONOMIC JUSTICE?**

There are a number of reasons why this is an important topic for Canadian Christians.

## **1994 is a Significant Year in the Evolution of Global Trade**

1994 is the 50th anniversary of the Bretton Woods Conference, the meeting of economic ministers and financial experts from the Allied Powers and fifteen developing countries that led to the creation of the International Monetary Fund (IMF) and the World Bank. These institutions are financially supported by world governments, with voting influence weighted according to contribution. Simply put, the IMF functions as a banker to national banks, and the World Bank loans money for development. However, many argue that the IMF and World Bank are not accountable to the citizens of the countries affected by their policies.

The General Agreement of Tariffs and Trade (GATT) has just completed a renegotiation, known as the Uruguay Round; the trade concerns of the South were largely overlooked, as were the concerns of many Canadian agricultural groups. Representatives from the South lobbied without success to include more commodities within the agreement and to link world commodity prices to the real costs of production.

1994 also marks the implementation of the North American Free Trade Agreement (NAFTA). Many of the issues which arise in relation to the GATT negotiations also occur in the working out of the NAFTA agreement, although NAFTA has raised some additional concerns for many Canadians.

## **We Are All Part of Global Trade**

Your cup of tea likely links you to the world's largest tea company, Unilever, one of the huge conglomerates which dominate world trade.

Multinational corporations are now more often called 'transnationals', reflecting their growth in size and the lessening ability to influence them on the part of government, consumer groups, or corporate management. This has also resulted in enormous concentrations of power.

For example, tea processing and the wholesale/retail chain for tea is dominated by Unilever and three other transnational corporations. In addition, Unilever sells far more than tea; by the early 1990s, it controlled 70 companies in 80 countries. Four transnationals control 90% of world trade in cereals. (Non-Governmental Organizations Food Security Treaty prepared for the United Nations Conference on Environment and Development, 1992).

## **We Are All Part of Global Finance**

If you have a Registered Retirement Savings Plan or a mutual fund, it may contain international investments. Many shares in Canadian funds or corporations are held by foreign investors. As the ownership of units or shares gets more international, diverse, and broken down into smaller units, the influence of shareholders is minimized, even though many of us have a stake.

Moreover, recent developments in technology have changed the way global finance works, and have made it an enormously important force. During the same period that technology has made the global money-market possible, international regulations governing such activities have been scaled back. Governments react to the market rather than control it, although the leaders of the major nations (Group of Seven) do meet annually to attempt to address these issues.

## **Global Trading Patterns Have Endangered Our Environment**

Current levels of trade have damaged our renewable resources and depleted those that are not renewable. "In 1990, the developed world, one fourth of the world's population, consumed three fourths (of that year's consumption) of the world's non-renewable resources". ("Peace-living on a fragile planet", The Church Speaks: Practising Peace--Challenged by Conflict, Resource Distribution Centre, 1994. p. 60). At current rates of consumption, the next century will see forced rather than managed reductions.

## Current Global Trading Patterns Widen The Gulf Between Rich And Poor

According to conventional economic theory, overall North American economic growth since the 1960s should have 'trickled down' to improve individual standards of living at all economic levels. Instead, North American wages stagnated in some sectors or regions, declined in others, while the numbers of very poor and very rich increased.

This was reflected in the world at large. In many countries of the South, national economic output and individual standards of living declined. "The world's richest billion people are 150 times wealthier than the poorest billion, a gap five times wider than several decades ago." (David Kilgour, "Toward a World in Balance", Policy Options, September 1993). One fourth of the world lives in absolute, desperate poverty (United Nations, Human Development Report, 1992).

Further Reading:

Mission Update, theme issue on Global Economics, December 1993, The Presbyterian Church in Canada

Arthur Jones, Capitalism and Christians: Tough Gospel Challenges in a Troubled World Economy, Paulist Press, 1992 (short and accessible reflection by a business journalist).

Robert Heilbroner, Twenty-First Century Capitalism, Anansi Press, 1992 (CBC Lectures)

Robert Chodos, Rae Murphy, Eric Hamovitch; Canada and the Global Economy, James Lorimer, 1993 (fairly accessible, but in depth) Gerald W. Schlabach, And Who is my neighbor? Poverty, Privilege, and the Gospel of Christ, Herald Press, 1990 (very accessible)

Policy Options, a monthly published by Institute for Research on Public Policy, 1470 Peel St., Suite 200, Montreal, P.Q., H3A 1T1 (A more detailed list is available from the International Affairs Committee)

## THE WORLD TRADING SYSTEM

Commercial relations between human beings have been going on since the beginning of recorded time. Indeed, historians tell us that written forms of language first developed in order to keep track of commercial transactions. Modern technology has simply speeded up a process stretching back thousands of years. Such inter-action is a given; throughout history it has been for humankind both a blessing and a curse.

In recent years, the world trading system has had a mixed track record. On the positive side, it has stimulated innovation in many socially useful areas. It has sometimes led to the beneficial sharing of technology and ideas. For example, in some parts of the Dominican Republic, photovoltaic cells shipped in from the United States are used to light homes. Another example familiar to most people is how Japanese cars "reduced air emissions in the United States and forced U.S. manufacturers to develop more-fuel-efficient models during the seventies." (Hilary F. French, "Reconciling Trade and the Environment" in State of the World 1993, Worldwatch, p.158)

World trade can promote a sense of internationalism or multiculturalism. Those of us who are affluent, particularly if we live in the Northern Hemisphere, can enjoy a varied ethnic cuisine, listen to 'world music', or decorate our homes with the products of far-away cultures.

But there is a less positive side to our present patterns of world trade. Historically unequal relationships between countries still play an important role.

## Trade and Colonialism

The historic trade patterns of the Southern and Northern hemispheres, the former supplying the primary resources or 'commodities' for the latter to process and export back, have been difficult to change.

The Caribbean experience exemplifies this. Within fifty years of the arrival of Europeans, the original inhabitants of the Caribbean islands were almost entirely wiped out. They were 'replaced' by enslaved Africans, and following the abolition of slavery, by indentured labourers from India and some Chinese. By the mid 17th century, the previously subsistence farming economy had become a mainly sugar plantation economy.

Because of its economic and strategic significance to European nations, the Caribbean remained a battlefield throughout its history. By the late twentieth century, the United States and the former Soviet Union were the key imperial rivals. Political independence did not change the regional pattern of enduring racism and outside exploitation channeled through local elites.

Nearly all of the coastal and island countries of the Caribbean are still heavily dependent on export revenue from the sale of one or two commodities. However, these exports compete with rival sources elsewhere in a buyer's market.

For example, on the Commonwealth islands, long time British policy encouraged the diversion of land into bananas produced for the British market and protected by tariff structures. But new trade agreements propose ending these structures. Caribbean banana production will not be able to compete with that of Central America, where soil is better, plantations are larger, and wages are often lower. Three transnationals dominate the Central American banana industry, with a long history of suppressing labour activism. Bananas are still relatively cheap for Northern consumers, but only a tiny fraction of our consumer price returns to banana producing countries, and even less to banana workers. (Belinda Coote, *The Trade Trap: Poverty and the Global Commodity Markets*, Oxfam, 1992, Ch. 6; *The Supermarket Tour*, Ontario Public Interest Research Group, 1990, pp. 121-128, esp. p. 15; available

The way in which the commodity trade has led to the lack of economic diversification in regions such as the Caribbean may sound abstract to some Canadians, but not to people who live in communities such as Flin Flon, Manitoba. There, Hudson Bay Mining and Smelting Company produces a commodity - copper - in what is essentially a one industry town. Low world prices for copper have come at a time when the company is struggling to introduce pollution controls and modernize its operations to maintain 'competitiveness'. This has led to a reduced workforce, and difficult times for the community.

Further reading on the Caribbean:

Oscar L. Bolioli ed., *The Caribbean: Culture of resistance, spirit of hope*, Friendship Press 1993 (1993/94 mission study) Bonham C. Richardson, *The Caribbean in the wider world, 1492-1992: A Regional Geography*, Cambridge University Press, 1992 (academic introductory text)

Contact, Caribbean Conference of Churches, Box 616, Bridgetown, Barbados, West Indies Other former colonies also depend on the export of a few commodities. One of the most important is tea, grown in many Asian countries. Although it is less processed than other commodities, the cost of tea to consumers in 1991 was four times the price earned by exporting countries. Only a small proportion of the export price reached workers on tea plantations. (Coote, *The Supermarket Tour*, p. 31)

### **Recommendation No. 1** (defeated, page [36](#))

That the Government of Canada be urged to support international commodity agreements which seek to stabilize prices and support development efforts. Specifically, the Government of Canada should be urged to rejoin the International Sugar Organization, and seek to change the annex to the North American Free Trade Agreement which prevents Canada and Mexico from co-operating in an International Coffee Agreement.

**Recommendation No. 2** (adopted, page [36](#))

That greetings be sent to the Caribbean Conference of Churches, conveying the Assembly's prayer and support for the Conference's faith and work in a context of political and economic crises.

**The World Trading Organization (GATT)**

The pattern of overdependence on a few commodities and lack of diversification is true for many countries in the Southern hemisphere. This pattern has been maintained for much of this century through escalating tariff structures imposed by the North. For example, through the GATT agreement, unground and unprocessed spices enter Europe, Japan and North America with lower tariffs than processed spices. This protects the historic dominance of Northern corporations, and discourages Third World exporters from developing their own processing industries.

It is for this reason that many southern countries view trade organizations as undemocratic institutions dominated by a small number of developed countries protecting the interests of transnationals. Theoretically, the latest GATT agreement will allow some subsidies to help poor regions or promote research, but other limits on governments' ability to channel foreign investment and control imports/exports will offset this. The European Economic Community, the United States and China will gain the most by the latest agreement; Africa will suffer further trade losses. (Organization for Economic Cooperation and Development, 1993)

Critics also point out that the current enthusiasm of many Northern governments for highly selective freer trade developed only after decades of exploitation and protectionism had ensured them their present dominant position. In the Christian view of justice, the equal treatment of unequals is unfair. Moreover, the economic history of this century shows that 'freer' trade has costs which are not always outweighed by greater and shared public benefits. The results depend on a great many other economic and political factors.

Many economists advocate the recognition of the 'development principle' in international trade agreements which would give less developed countries special treatment or exemptions in recognition of their need to build up their productive capacity before they can compete on an equal footing with larger, more powerful economies.

**Recommendation No. 3** (amended and adopted, page [36](#))

That the Government of Canada be urged to seek international support for the review of trade agreements to take into account the needs of smaller and weaker less developed countries.

**Trade And The Debt Crisis**

The charging of exorbitant interest on debts to the poor is one of the oldest social concerns in the Bible (Neh. 5:1-13; Hab. 2:6-8). Previous reports from this Committee have documented the origins of the debt crisis (1989, 1991, 1992). Because of high energy prices, many countries began to incur high debt loads in the 1970s. Northern banks also made loans to governments who needed capital. In some cases, this was used to finance repression.

High interest rates helped push the debt to roughly \$1,510 billion by 1992, of which \$530 billion was debt owed to commercial banks (World Bank debt tables, 1992). Yet the Northern hemisphere has received far more wealth from the South than the North ever provided through loans or foreign aid. "The net inflow of money from the poor South to the rich North is now around \$20 billion a year"; \$60 billion a year if the transfer of resources at low prices is taken into account. (Frank Thompson and David Pollock, *The Iceberg and the Fire of Love: A call to ecological and social compassion*, Anglican Book Centre, 1992, p. 22)

The perceived threat from the early 1980s that cancelling much of the debt would threaten the international banking system has in fact receded. Canadian commercial banks stopped making new loans to developing countries in the 1980s. With current growth in their assets and profits, many are now ready to resume lending.

In recent years, churches, non-governmental organizations, and members of the Parliamentary Standing Committee on External Affairs and International Trade have pressed the Canadian government to take a greater part in debt adjustment. A positive step occurred in 1990 when Canada cancelled its portion of the debt load carried by the English speaking Caribbean.

**Recommendation No. 4** (reworded and adopted, page [36](#))

That the Government of Canada be requested to press for changes in the articles of the international financial institutions (IMF and World Bank) to allow for cancellation or rescheduling of debts owed by countries of the South.

### **Trade And Finance**

Finance is the engine that drives global trade, and yet, in recent decades, international finance has developed exponentially to be a major factor in itself, destabilizing economies, and shaping economic and political agendas.

Economic activity that many consider non-productive, speculation on currency, shares, or commodity prices, has been around for centuries. The Spanish used to haul silver bars across the Atlantic in sailing ships. Now one can transfer millions in currency or shares around the globe at the speed of light. The amount of money bought and sold, daily, in computer-generated currency markets rivals the amount of money that actually exists in circulation in the world today. This combined with the deregulation of this type of economic activity in Britain and North America contributed to some of the messier corporate "scandals" of the past decade.

Communications technology itself is neither good nor bad. Churches and non-profit organizations can not only exchange information, but generate a faster and more effective international response to crises.

Yet most would agree that the combination of improved technology and deregulation has produced a situation in which speculation and currency trading greatly complicates the task of national governments, including our own, which struggle to pursue economic policies designed to produce stability and create employment.

Proposals have been put forward for international cooperation in levying a uniform tax on foreign exchange transactions. An international tax at a rate of one-quarter of a percentage point would deter speculative short-term capital movements, and have minimal effect on transactions financing trade on long-term investments. The proceeds of such a tax should be dedicated to genuine development assistance.

**Recommendation No. 5** (withdrawn and replaced by new Rec. No. 5, page [36-37](#))

That the Government of Canada be requested to investigate ways and means of deterring short-term speculative movements of capital in international money markets.

### **Trade and Structural Adjustment Programmes**

Many countries of the South, and in the former Socialist bloc, have been unable to service their debts to foreign lenders (i.e. keep up with interest payments). These debtor countries must then apply to the international financial institutions for assistance.

Agencies such as the World Bank and the International Monetary Fund as well as First World governments insist on economic restructuring as a condition for new loans, investment, foreign aid, and access to trading arrangements. Restructuring involves cutting government expenditures, including services that meet basic human needs, such as education and health, or services that stimulate local economies, such as transportation or technological research.

The link with trade occurs in a number of ways. When currency is devalued through restructuring, countries and citizens have less purchasing power. Restructuring also requires developing countries to concentrate even more on export industries, which are mainly commodities. Ironically ignoring the market theory adhered to by international

financial institutions, structural adjustment policies have required some nations in the South to ignore low demand for their export commodities and continue high production levels. The natural result has been to flood the market, and lower the price still further, resulting in declining amounts of foreign exchange earned by the exporting countries. A recent example was when copper producing nations in both Africa and South America increased their exports, the price of copper fell even further.

Coffee is another example. World coffee prices have been at record lows since the late 1980s. Canadians may not have noticed a dramatic drop in the price of coffee, or a dramatic increase in their coffee consumption. This is because most of the benefits of low coffee prices are turned into profits for the transnational corporations involved in processing or trading coffee.

Market theory states that as price goes down, sales go up and so the return to the producer is the same or higher. This is not the case with coffee. Since we are slightly addicted, we drink about the same amount no matter if the price goes up. But we do not drink more if the price goes down. We exhibit what is called 'rigid demand'. So, when the price paid to the exporting country goes down, they can only lose. Since the price the consumer pays has remained relatively constant, the difference goes to the transnational broker.

However, the trade in coffee provides an example of a positive approach to the problems of the primary producers. In the Dominican Republic, coffee farming is "dominated by a few large growers and merchants who have pushed small farmers on to marginal land high in the mountains. To buy basic necessities, farmers are forced to promise future crops to merchants at roughly half their market value" (Bridgehead Catalogue 1993-94). Structural adjustment programmes ended subsidies on fertilizers and introduced export taxes on coffee to help meet the foreign debt. Meanwhile the cost of tractors and equipment have increased. Many small coffee producers now often sell at a loss. Many have left their land and now swell the numbers of urban poor.

To tackle these problems, some small farmers have organized into co-ops which now have over 700 members. The co-ops offer basic consumer goods through their own shops and advance credit at fair rates. One co-op known as La Esperanza, meaning 'hope', sells coffee in Canada through Bridgehead, an alternative trade organization which in 1992 paid the farmers 170% more than a commercial importer bringing coffee into Canada. Yet Canadians can still buy coffee from the Dominican Republic or Nicaragua for only \$5 per 300 grams. (Bridgehead 1993-94 catalogue, available from Bridgehead, 20 James St., Ottawa, K2P 0T6).

Bridgehead products are available by mail order, at many outlets across the country, and through the WMS bookroom. Using these products is an excellent way of demonstrating our commitment to alternate ways of trading with each other.

**Recommendation No. 6** (adopted, page [37](#))

That the attention of presbyteries and congregations be drawn to the availability of coffee, tea and spices from the Bridgehead Trading Company, an alternative model which offers higher returns to small farmers in developing countries.

**Recommendation No. 7** (revised and adopted, page [37](#))

That the Government of Canada be urged to press in the international financial institutions that the criteria currently used in determining eligibility for international credit be supplemented by new criteria consistent with values of social justice, respect for human rights and democratic participation.

**Recommendation No. 8** (revised and adopted, page [37](#))

That the Government of Canada be urged to freeze any new commitment from its Official Development Assistance budget to international financial institutions (including the regional development banks), pending a full review of Canada's participation in these institutions, of the impact of their policies on the poorest people, and on the environment.

Further reading on the debt crisis and structural adjustment:

Susan George, *The Debt Boomerang: How the Third World Debt Harms Us All*, Westview Press, 1992 (in depth) Patricia Adams, *Odious Debts: Loose Lending, Corruption, and the Third World's Environmental Legacy*, Probe International, 1991 (in depth). Publications of Ten Days for World Development, 85 St. Clair Ave. E., Toronto, Ont., M4T 1M8. (very accessible)

### **Trade And The Environment**

Previous reports to Assemblies have detailed the links between environmental and economic issues (most recently, 1991-92, and "Caretakers or Careless Takers?", adopted as an official statement in 1990).

The greater the volume of trade and the longer the distance covered, the more energy and resources are used in packaging, storage and transportation. As a rule, the more economic activity, the more pollution is generated. With the manufacturing process broken down into different steps in different countries, this effect is magnified. For example, in 1988 General Motors assembled auto components, shipped them to Italy for further assembly, and then shipped them back to the United States for the final stage (M. Patricia Marchak, *The Integrated Circus; the New Right and the Restructuring of Global Markets*, McGill-Queen's University Press, 1991, p. 160). This practice is common to all types of manufacturing, as production is diversified around the globe to take advantage of cheap labour costs.

The environmental costs of trading in food involve more than just transportation; they include the level of preservation, processing and packaging required to make food saleable outside its place of origin. In many places, intensive export-oriented farming has led to deforestation and the deterioration of soil quality, as well as increasing dependence on expensive imported fertilizers.

Many countries of the North now dispose of their waste by shipping it to the countries of the South. Other hazardous or potentially hazardous goods are often sold on the world market. "Ninety-five percent of the asbestos Canada produces is exported, more than half of it to the Third World". In 1989, an estimated one fourth of U.S. pesticide exports were unregistered; ironically, banned pesticides return to this continent on imported food. (French, p. 166)

Views differ as to whether the benefits of certain trade practices are greater than these costs. But most of these environmental costs are borne by present and future governments and taxpayers, and are not incorporated into the pricing system. Social costs can involve environmentally-related health care issues. In some cases, there are military costs to protect critical resources, such as oil in the Middle East.

To be fair, and to be good stewards of Creation, we should include the full environmental costs of "doing business" into both the private and public sector, as well as recognize that natural resources are "capital" to be sustained for future generations.

#### **Recommendation No. 9** (adopted, page [37](#))

That the Government of Canada be urged to remove financial incentives that encourage over-consumption, including tax deductions, subsidies and government assistance paid to the resource industry to borrow against "environmental capital" belonging to future generations.

#### **Recommendation No. 10** (revised and adopted, page [37](#))

That the Government of Canada be urged to re-allocate its energy sector expenditures to provide increased support for research and development in alternative sources of energy, and to facilitate the transfer of non-polluting technologies to low income countries.

At present, a nation's decision to encourage environmentally-friendly trade may be perceived only as a trade barrier. In 1991, GATT ruled against a U.S. law banning the import of tuna caught in a type of fishing net that endangers dolphins; the same panel also ruled more generally that countries may not use trade barriers to discourage the production of goods in environmentally-unfriendly ways.

One of the arguments against environmentally-motivated trade restrictions is that some corporations can "hijack" health or environmental agendas for their own profit. But there is a greater danger that this possibility becomes the excuse for limiting the incorporation of environmental concerns into the trading system. The latest GATT agreement at least recognizes environmental concerns. However, it still prohibits environmentally motivated policies that affect trade unless there is a well-established scientific consensus. Furthermore, it only recognizes a limited spectrum of environmental issues.

Further reading on trade and the environment:

Publications of the National Roundtable on the Environment and the Economy, Government of Canada (fairly accessible)  
Annual Reports, Worldwatch, 1990-94 (mainly in depth)

## **Trade And Labour**

New developments in global trading patterns concerning labour have severely affected the lives of many Canadians.

More than ever before, corporations can move to where labour is cheapest. Workers, regions, or nations are pitted against each other for jobs, further limiting their ability to combine and demand better working conditions and higher wages. In our own country, we see how lower wages and declining purchasing power fuel economic problems, because individuals cannot purchase the goods and services needed to stimulate local economies.

The cost of labour in the South has been kept down by either the absence of labour organization, or by its repression. In many countries, the political and economic system favours landowners over labourers, factory owners over workers. In many countries of the North, governments and businesses have failed to make the investments needed to prepare their workforces for what is being called the second industrial revolution.

According to the theory behind agreements such as NAFTA, foreign companies in Mexico should experience high productivity making it possible for them to increase wages. But historically, a need for new consumers, unionization, and labour shortages are also required for this to happen.

Governments have agreed on the abolition of slavery, though it still survives in some parts of the world. Some argue that families in less developed countries need the income from youth employment. Others argue that regional trade agreements such as NAFTA must include a common and enforced minimum working age.

Some labour issues are particularly relevant to women. Structural adjustment programmes cut health and welfare services, which have a heavy impact on women, who in most cultures still carry the burden of caring for the sick and needy. Free trade zones, such as those along the U.S.-Mexican border or in the newly industrializing Pacific Rim nations, concentrate on hiring young women at the lowest wages to work in poor conditions.

How will we seek justice for labour in both North and South? The case of textiles and clothing is among the most difficult issues for trade reformers in both North and South. Although the South's industries involve cheap labour and poor working conditions, many argue that this is one area where Southern countries should be allowed to expand their exports. But there are few signs that Northern governments will remedy the social costs to their own textile workers, undercut by cheap imports, or that world trade organizations will strive for better working conditions for all textile workers. The use of homeworkers in the Canadian garment industry, mainly immigrant women working for less than minimum wage

without unemployment insurance or pension plans, is in part a response to global competition.

Canadian Presbyterians are part of the world labour market, some as employers, some as employees. Many more are indirectly involved through the companies in which they own shares. The past two years, which have seen interest rates for Guaranteed Investment Certificates fall to their lowest levels in decades, have seen a shift by many small investors (including those of us who are putting away savings in our RSP), into the stock market. Investing in mutual funds is an arms-length way of investing in a wide variety of companies.

Those who are concerned about the way in which these investments are used should know what companies are in their fund's portfolio. Organizations exist to provide investors with guidelines on 'ethical investment'.

Our own Church has produced a booklet entitled "Investment Guidelines" (available from the Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 at a cost of 75¢ plus GST). It lists a number of questions investors should ask about the labour policies of a company. Another source of information is the ecumenical Task Force on the Churches and Corporate Responsibility, 129 St. Clair Avenue West, Toronto, Ontario M4V 1W5.

Further reading on labour and human rights:  
Background Papers, Coalition for Fair Wages and Working  
Conditions for Homeworkers, 33 Cecil Street, Toronto, Ont., M5T 1N1.

Bulletin (bimonthly) and Reports, Amnesty International  
(English Speaking), Suite 401, 214 Montreal Road, Vanier, Ont., K1L 1A4.

### **Regional Trade Organizations**

Regional trade organizations can protect environmental and labour standards, if they provide a means for richer national members to help the poorer members enforce these standards. For example, Canada has generally higher standards for pesticide use than its continental neighbours, but the United States is ahead of Canada in pressing for greater environmental protection of the lobster fishery. Mexico has on paper relatively high labour standards for Latin America. But ongoing human rights violations and the government's domination of existing unions limits the protection of labour rights in actual practice. It is not yet clear whether NAFTA will provide a framework within which other members can encourage Mexico to enforce its own standards.

The Social Charter of the European Economic Community is often cited as an example of the social benefits to be gained from trading agreements. Yet even it falls short in some areas. Recent side agreements on the North American Free Trade Agreement were made to address concerns in these areas; however, these are still too weak. These side agreements did not alter NAFTA's restrictions on the use of trade measures to enforce compliance with a higher environmental or labour standard. The side agreements do not affect existing national laws on labour rights and have a very limited mechanism for enforcement of either the labour or environmental sections. Fines for violating the agreement will be imposed on governments, rather than the corporations responsible, and the agreements do not spell out how governments can effectively pass these costs on.

For poorer countries, greater regional organization and integration, if linked to the principles of sustainable development, can be a help in confronting common problems and more powerful outside economic forces. But a nation's ability to participate fully in the global economy can also be hindered by ties to a narrow trading bloc. As the provisions of NAFTA are implemented, Canada must still come to terms with the U.S.'s continuing reliance on trade retaliation in its continental and global economic relations.

Some Caribbean nations fear that NAFTA will further marginalize them. Some favor working for greater Caribbean co-operation and self-reliance within the terms of sustainable development, rather than further entanglement in North American economic agendas. However, many Latin American countries see NAFTA as the key to what

they hope would be unlimited access to the huge U.S. market, and are clamouring to join. Many observers believe that the best hope for smaller weaker countries is to join regional trading blocs together, in order to gain increased bargaining power.

**Recommendation No. 11** (adopted, page 37)

That the Government of Canada be urged to conduct regular public reviews of the effects of the trading agreements of which Canada is a part, notably the North American Free Trade Agreement.

Further Reading on NAFTA:

Dennis P. McCann and John B. Cobb, "Serenity, courage and wisdom in the global market: An exchange on NAFTA", Christian Century, 10 November 1993, pp. 1129-41 (very accessible). Jennifer Hosten-Craig, The Effect of a North American Free

Trade Agreement on the Commonwealth Caribbean, Edwin Mellen Press, 1992 (academic study with Canadian content) Jonathan Lemco and William B.P. Robson ed., Ties Beyond Trade:

Labour and Environmental Issues under the Nafta, Canadian-American Committee, C.D. Howe Institute, 1993 (in depth) Rod Dobell and Michael Neufeld ed., Beyond NAFTA: The Western Hemisphere Interface, North American Institute, Oolihcan Books, 1993 (in depth, contains some of the side agreements)

Ricardo Grinspun and Maxwell A. Cameron ed., The Political Economy of North American Free Trade, McGill Queen's University Press, 1993 (in depth)

**Trade And Patent Protection**

The direction of current changes in world trade is towards removing barriers, toward 'freer trade'. Unfortunately, there is no accompanying willingness to open up access to inventions and new technology. Both continue to be protected by patents which ensure that they can only be used at a profit to the original inventor.

In Canada there had been a move towards freeing the manufacture of some pharmaceuticals, thus permitting the production of 'generic drugs' at a lower cost, provided seven years had elapsed since they had been first marketed, and providing a fee was paid to the pharmaceutical company which had first developed them. There were obvious savings to individuals and to our health care programmes if the cost of drugs could be lowered.

Yet, over the past few years, there has been direct pressure on the Canadian government to reverse this legislation and 'harden' patent protection. Since the passing of Bill C-91 in 1993, drugs are given patent protection for up to twenty years, and the dominance of the transnational pharmaceutical companies is assured.

Following the same pattern, corporate lobbying and trade agreements have forced other countries such as Brazil and Mexico to extend patent protection for pharmaceuticals.

Consumers have welcomed the explosion of new research and new drugs for many health problems, which for the most part have been sponsored by the pharmaceutical industry. However, many question the need for huge corporations with expanding demand, market concentration, and strong profits to enjoy this much patent protection in order to fund their research. In both North and South, the use of cheaper generic drugs means health care to some who could not otherwise afford it and reduced national health care costs.

**Recommendation No. 12** (adopted, page 37)

That the federal government be urged to shorten the period of patent protection for pharmaceutical drugs from the level introduced by Bill C-91 in February 1993. There are proposals for further patent protection laws which will prevent farmers who purchase seed or stock from subsequently renewing them without paying recurring

royalties. An additional, and even graver, concern relates to major developments in bio-technology. We are on the verge of being able to manufacture forms of life itself. Can these also be considered as property to be patented for commercial reasons? Surely, this is an offence to all of us who believe in a Creator God.

**Recommendation No. 13** (amended and adopted, page 38)

That this General Assembly re-affirm the recommendation of the 115th General Assembly (1989) that concern be communicated to the Federal government that the sharing of scientific discoveries of all research groups in areas of genetic engineering not be limited for commercial reasons.

**Recommendation No. 14** (reworded and adopted, page 38)

That the Canadian government be urged to halt all Canadian patenting of biological life forms, and, prior to the Article of the Uruguay Round Agreement on Trade Related aspects of Intellectual Property Rights (TRIPS) in four years' time, convene a public inquiry into unresolved issues surrounding the patenting of life forms.

**Trade And Farming**

A key principle of sustainable development is that all regions of the world should maintain their traditional and ecologically appropriate food supply. This is known as food sufficiency.

The present trading system inhibits food sufficiency in many ways. "In the Caribbean, 50 percent of the population is undernourished, while 50 percent of the land grows export crops like coffee, sugar, and bananas" (Schlabach p. 154). Overproduction by those in control of the trading system is sometimes a problem: huge grain production in the North over the past decades has kept prices so low that African grain production has been falling since 1970.

Structural adjustment programmes and trade agreements such as GATT and NAFTA require many governments in both North and South to cease protecting local agriculture and reduce support now provided through such means as government agricultural departments. Yet Northern agribusiness could not have reached its present level of production without a range of state activism, including measures that subsidized agribusiness.

For example, the world's largest grain trader and the third largest meat packer in North America had subsidiaries in 55 countries by the 1980s. Yet it still "needed" a \$4.5 million grant from the Government of Alberta towards a new beef packing plant. (Brewster Kneen, *From Land to Mouth: Understanding the Food System*, NC Press Limited, 1989, p. 116)

Structural adjustment programmes and new trade agreements give agribusiness vastly expanded access to local markets, which further undercuts local food prices and thus local farming. Moreover, in Southern countries the destitute and the poor do not have the option of buying imported food, which is less available or not available at all outside towns and cities.

For example, Mexican corn and beans now compete with the highly-mechanized, historically-subsidized, and chemically-intensive farming of the United States. NAFTA also ended the constitutional protection of communal land held by indigenous peoples in Mexico. These changes combined with the historic and ongoing oppression of indigenous peoples led to the Chiapas rebellion in January 1994. In Mexico and elsewhere, the ongoing impoverishment and displacement of the rural population will only increase unemployment and urban problems.

The issues involved in the maintenance of food sufficiency and sustainable agriculture in Canada merit a separate report in the near future. The new GATT deal will replace import quotas on certain food items by tariffs, and gradually eliminate marketing boards. Many argue that trade practices that protect food sufficiency are legitimate, but that those designed to protect food surpluses are not.

For example, for decades prior to the latest GATT agreement countries such as Japan and South Korea limited rice imports, but did not attempt to export rice. They grew their own rice for their own use. Many argue that this protection of their historic food supply was a critical factor in their economic success.

The Presbyterian Church in Canada was founded by many who were escaping from a land and food system which concentrated power in the hands of a few, forced peasants off traditional common land, and subordinated local needs to the commercial interests of elites in export-oriented agriculture. In rural areas throughout the world, including Canada, "we are repeating the history our forefathers and mothers sought to change .... but this time there is nowhere else to go." (Rural Ministry Advisory Committee, The Presbyterian Church in Canada, 1993).

Further reading on trade and farming:

Church and Society, theme issue on hunger, March/April 1994,  
Presbyterian Church-U.S.A. (very accessible) 1993 World Food Update, World Food Day Association,  
400-176

Gloucester St., Ottawa, Ont., K2P 0A6. (very accessible) Anthony Winson, The Intimate Commodity:  
Food and the

Development of the Agro-Industrial System in Canada, Garamond  
Press, 1993 (in depth). "The Crisis in Canadian Agriculture", Acts and Proceedings, 1988, pp. 339-  
44 The Presbyterian Record, October 1992, theme issue on rural  
ministry

EcoAlert, bimonthly, Conservation Council of New Brunswick,  
180 St. John St., Fredericton, N.B., E3B 4A9

### **And Who Is Our Neighbour?**

Many in the North and South have done relatively well from the world trading system, particularly if we lived in towns or cities. But even we feel sometimes that we are part of something we are less and less able to control. Far more people of the world live outside this 'charmed circle'. They have been exploited, excluded, or marginalized by the world trading system. Any church which takes the prophets and the Magnificat seriously cannot rest comfortably before such a prospect.

Further reading on the world trading system:

Mission Update and Social Action Handbook, The Presbyterian Church  
in Canada Catalyst (monthly), Citizens for Public Justice, #311, 229

College St., Toronto, Ont., M5T 1R4 (very accessible, from a  
Christian perspective) Economic Justice Reports, 1992-93, Ecumenical Coalition for  
Economic Justice, 11 Madison Avenue, Toronto, Ont., M5R 2S2. Reports, Standing Committee on  
External Affairs and  
International Trade, (Sub-Committee on Human Rights and  
Development)

Annual Reports 1992-93, Taskforce on the Churches and  
Corporate Responsibility, 129 St. Clair Avenue West, Toronto,  
Ont., M4V 1N5. Ian Macrae, Global Economics: Seeking a Christian Ethic - a  
workbook for beginners, Friendship Press, 1993 Canadian Churches and Foreign Policy, Bonnie Greene  
ed., James

Lorimer & Company, 1990. Christian Faith and Economic Justice: Towards a Canadian  
Perspective, Cranford Pratt and Roger Hutchinson ed., Trinity  
Press, 1988.

### **HOW CAN WE RESPOND?**

God calls us "to strive to change customs and practices that oppress and enslave others", to protest "against everything that destroys human dignity", and to "create well-being in every society" (Living Faith, 3; 4.2-4.4).

## **We Can Begin By Looking At How Economic Issues Are Discussed In Our Society**

We must demystify economic debate, and identify the assumptions and reasoning that are sometimes hidden. For example, many discussions of farming use the word `profit' for any surplus that remains after the sale of a crop and cash costs, but the labour of the farm family is not considered a cost of production. But in corporate accounting, `profit' is the surplus after all wages have been paid.

Economic theories are created by humans in historical contexts to describe experience and try to predict the future. But sometimes theories are endowed with mystical or inevitable force, and treated as if they were articles of faith (consider phrases like "the will of the people" or "the invisible hand of the market"). But as Christians, we refuse to worship any human theory.

The Church's role is to remind policy makers and consumers of the broader global and domestic public interests at stake in economic debates. We must fill the gaps in information, perspective, and choices that will appear in media and governmental debates. New research and new ways of analyzing problems are continually revising our knowledge of actual economic experience and the theories we use. But we must never forget that it is seldom the researchers and policy analysts whose lives will be most affected by the results of these debates. We must help ensure that all voices are heard.

Further reading:

David G. Hallman, *A Place in Creation: Ecological Visions in Science, Religion, and Economics*, United Church Publishing House, 1992. Douglas Meeks, *God The Economist: The Doctrine of God and Political Economy*, Augsburg, 1989

## **As a Nation, We Can Promote Sustainability and Democratic Development Through Our Diplomacy and Our Aid Policy.**

During 1994, the federal government is conducting a public review of Canada's foreign policy, including its Official Development Assistance (ODA).

The Church, together with other denominations has maintained that the primary purpose of Canada's ODA should be to help the poorest countries and peoples of the world to build their own human communities.

### **Recommendation No. 15** (adopted, page [67](#))

That the Government of Canada be urged to focus its Official Development Assistance towards enhancing the self reliant social and economic development of local communities based on social justice and cultural respect.

## **We Can Support Organizations Which Are Working For Economic Justice and Sustainable Development**

As the relief and development agency of our Church, Presbyterian World Service and Development, (PWS&D) is our denomination's way of working with Christian agencies and community groups seeking to address the root causes of poverty. An increasing number of our congregations are supporting PWS&D, but some are not yet aware of the work it does.

### **Recommendation No. 16** (adopted, page [67](#))

That the attention of presbyteries and congregations be drawn to the work of PWS&D as an important way in which Canadian Presbyterians, as a Church, are involved in addressing issues of sustainable development.

PLURA is an ecumenical organization (Presbyterian, Lutheran, United, Roman Catholic, Anglican) which provides funding and other forms of support for anti-poverty/economic justice organizations and projects within Canada. Decisions regarding grants are made by provincial committees to which each synod appoints our denominational representatives. PLURA receives a grant from the Life and Mission Agency of the Church. As government funding for these groups diminishes, PLURA grants, although small, are much sought after.

Many groups are turned down for the few that are funded. (For more information, write: PLURA, c/o Faye Wakeling, 236 Grand Trunk, Montreal, Quebec H3K 1M8.)

The Ecumenical Development Cooperative Society (EDCS) is an international, ecumenical organization which receives investment capital from individuals and churches all over the world and uses it to provide loans for cooperative self-development enterprises. Through EDSCS, many worthwhile projects are given start-up loans which would not be available to them on normal commercial terms. The Presbyterian Church in Canada has invested in EDSCS. (For more information, write EDSCS, 183 Chedoke Avenue, Hamilton, Ont., L8P 4P2.)

Recommendation No. 17 (revised and adopted, page 67)

That the Finance Committee of Assembly Council be requested to give consideration to an increase in the contribution from The Presbyterian Church in Canada to the Ecumenical Development Cooperative Society in 1995.

### **We Must Ourselves Strive To Practise What We Preach**

When we spend or sell, budget or invest, either in our personal lives, or in our congregations, what criteria do we use?

Many congregations and Church Office are already taking seriously environmental principles, and the need to promote sustainability and fair trade in their day to day operations. We commend them, and encourage others to follow in their steps. There are many resources available to help individuals and groups make both minor and major lifestyle decisions.

In economics as in all else, we are not without alternatives. Perhaps one of the greatest temptations to evil is the suggestion that tomorrow must be like today, that the world is closed to reform and resurrection.

We need not let ourselves be deceived into believing that economic manipulation is inevitable, that we must accept changes which we can see are encouraging the strong to flourish and the rest to wither away. We can work together to choose, in some measure at least, changes that promote justice and equity.

To bring security to today's 'Jericho road', we must engage in the struggle of compassion against callousness, of strong hope and outrage against cynicism or stoic acceptance. We have global neighbours in need of both relief and justice, and a Lord who is eager to empower us to work with them toward achieving both.

Further reading:

Dieter Hessel, *Shalom Connections in Personal and Congregational Life*, PCUSA, 1986, (available from Resource Distribution Centre)

George S. Johnson, *Beyond Guilt and Powerlessness: Christian Response to Human Suffering*, Augsburg Fortress, 1989

Graham Kennedy, "Chisels, Anyone?", available from the International Affairs Committee

The Ethical Shopper's Guide to Canadian Supermarket Products, 1992.

A catalogue of lifestyle and policy resources updated to December 1993 is available from Libra Information Services/Social Investment Organization of Canada, Suite 447, 366 Adelaide St. E., Toronto, Ont., M5A 3X9.

### **UPDATES ON REGIONS OF ONGOING CONCERN**

Brief updates on the situation in areas of ongoing concern to the International Affairs Committee (Central America, Middle East, South Africa, Malawi) will be available as supplemental reports. Important developments are anticipated in each of these regions between the time of writing this report and General Assembly, and this permits the Committee to reflect on the situation as it will at the time of General Assembly.

## SUPPLEMENTARY REPORT

### UPDATE ON SOUTH AFRICA

We, like millions around the world, rejoiced at the peaceful process of South Africa's first truly democratic elections. We give thanks that all its peoples have taken the first step towards a better future.

A resource paper, "In Support of Democracy in South Africa", has been prepared giving an overview of General Assembly actions since 1971 with regard to the struggle against apartheid.

**Recommendation No. 18** (reworded and adopted, page [68](#))

That the attention of the Church be drawn to "In Support of Democracy in South Africa" as a record of Assembly statements on apartheid in South Africa, and that a message be sent to the South African Council of Churches and to the Evangelical Church of South Africa assuring them of our continued support and prayers.

### UPDATE ON THE MIDDLE EAST

Significant developments took place this year with regard to the central obstacle to Middle East peace, the Israeli-Palestinian conflict. On September 13, 1993, a "Declaration of Principles" was signed by the leaders of Israel and the Palestine Liberation Organization in Washington. After months of difficult negotiations, this was confirmed in Cairo in May 1994. As this update is written, Palestinian police are replacing Israeli soldiers in Gaza, the first tangible sign of change.

Despite the tragedy of the Hebron Massacre and its aftermath, this agreement represents a new beginning and a positive step towards peace.

We agree with the statement issued after the September agreement by the General Secretary of our partner in the region, the Middle East Council of Churches.

For this reason we view the present PLO/Israeli agreement in Washington as a sign of hope and a turning point in the history of the Middle East and particularly in the Palestinian-Israeli relationships. At the same time it is only a significant beginning of the process of liberation of the Palestinian people and of the implementation of its legitimate political and human rights. It is also an encouraging indication of the Israeli willingness to withdraw from all occupied Arab territories in view of a comprehensive peace in the whole Middle East region.

Moreover, as we witness this miracle of transformation from a past of fear and war into a future of possible mutual trust for peace, we wish to affirm once again the centrality of Jerusalem for all peoples and religious communities concerned. In this regard we reject all attempts for exclusive control over the city by any religious or political entity and long for genuine partnership between Judaism, Christianity and Islam in defining the destiny of the Holy City of peace.

We urge all those who share our concern for this troubled region to continue to pray for those who will be implementing this agreement. There are many obstacles ahead. May the God of Peace grant to the leaders on both sides wisdom and forbearance, and to the people patience and an attitude of hope.

**Recommendation No. 19** (adopted, page [68](#))

That a message of support be sent to the Middle East Council of Churches and to its Department of Service for Palestinian Refugees assuring them of our continuing prayers and interest.

Hannah Lane  
Convener/Secretary

Marjorie Ross

## LIFE AND MISSION AGENCY

To the Venerable, the 120th General Assembly:

Administrative Staff	
General Secretary:	Glen Davis
Senior Administrator:	Anne Phillips
Secretary/Receptionist:	June Johnston

### INTRODUCTION

#### FOCUS

The Life and Mission Agency, as it attempts to integrate all the work that used to be done by the Board of World Mission, the Board of Ministry, the Board of Congregational Life and Presbyterian World Service and Development, feels it is helpful to do so around a common focus. As we worked at developing such a focus, two points came up over and over again:

There is a fundamental need for spiritual growth in all aspects of the life of our Church.

We all have a faith story, and that story needs to be told, both for the upbuilding of the body of Christ, and as a form of witness and evangelism.

The result was this two-point focus:

Growing in the Spirit of Christ  
Telling our Story of Faith

The letter to the Ephesians tells us that "... we must grow up in every way into him who is the head, into Christ ...." (Eph. 4:15 NRSV). That is, growing in Christ is basic to Christian discipleship. The first letter of John says "... we declare to you what we have seen and heard ...". (1 Jn. 1: 3 NRSV). That is, John told his story of faith.

We believe that the above focus gives us an inspiring, encouraging, practical theme which we can highlight in all our resources, programmes and ministries. It will help us to present a consistent emphasis in the great variety of ways in which we relate to presbyteries, congregations and individuals. We hope that congregations will find this focus to be helpful in their ministries and worthy of support.

#### MANDATE

The general mandate given to this Agency by the 1992 General Assembly is as follows:

In all its work the Life and Mission Agency, with the guidance and power of the Holy Spirit, will strive to enable the whole Church to serve the whole world, and thus to be a sign of the reign of God.

The Life and Mission Agency will give leadership in the specific programmes mandated by the General Assembly, and will carry out its duties and responsibilities in such a way as to be faithful to the Mission Statement of the Church, and to affirm the vision and desire of The Presbyterian Church in Canada to be a Church integrating discipleship, evangelism, social action and justice ministry.

The Agency will respond flexibly, creatively and effectively to the needs of congregations and courts of the Church as they seek assistance in responding to the call of Jesus Christ to mission.

The Agency will give priority to doing what must be done at the national level, and will seek to facilitate tasks that can be done more appropriately at another level of the Church, or ecumenically.

The report which follows describes the ways in which the Agency has sought to be faithful to that mandate over the past year.

## COMMITTEE

The Life and Mission Agency Committee meets twice a year, and is made up of eighteen voting members: twelve named by the General Assembly, three named by the Assembly Council, and three ex-officio (one each from the WMS (WD), the AMS, and the PWS&D Committee).

The members are: Rev. Allen J. Aiken, Ms. Muriel Barrington, Dr. Emily Berkman, Mrs. Drusilla Bryan, Mr. Neil Faris, Dr. Michael H. Farris, Mr. Ken Harvey, Rev. Terry D. Ingram, Mr. Ken Jensen, Mrs. Agnes Johnston, Mrs. Maureen Kelly, Rev. Robert Martin, Rev. A.R. Neal Mathers, Rev. P.A. (Sandy) McDonald, Rev. Terrance G. Samuel, Rev. Bert Vancook, Mrs. Kass Whitefield, (one vacancy). Individually, they are deeply committed to Jesus Christ and to the life and mission of the Church. Collectively, they represent a broad range of gifts that are invaluable in providing the Agency with good direction and wise policy.

## FINANCES

Out of an authorized expenditure budget of \$5,776,827 in 1993, the Life and Mission Agency spent \$5,440,835. That is, we underexpended by \$335,992. The reason for the underexpenditure was not that the money was unnecessary; it was that we realized in mid-year that contributions to Presbyterians Sharing... were not keeping pace with anticipated revenue, so we eliminated every expenditure possible in order to cover the shortfall in revenue. Some appointments were not made and some programmes were put on hold. We also continue to realize savings in the new structure on meeting and travel costs, telephones and supplies.

As it turned out, that underexpenditure became essential to covering the shortfall, not only for the Life and Mission Agency, but for other parts of the budget as well.

The Agency brings to the attention of the General Assembly the following issues:

1. Contributions to Presbyterians Sharing... continue to fall short of authorized expenditure.
2. When cuts in expenditure are made, it is usually the programmes of mission and congregational life that suffer most.
3. This has led to a "creeping erosion" of the portion of the budget that is available for such programmes.
4. Congregations and presbyteries tend to respond to this situation by allocating less of their funds to national programmes and more to local mission.
5. The underfunding of national programmes can also be attributed to a variety of other factors such as: the recession, loss of jobs and lower return on investments, declining membership, and the growing number of "new" Presbyterians who have little loyalty to the denomination or its programmes.
6. However, a major reason for underfunding is the lack of ownership by individuals and congregations for national programmes. The new generation of Presbyterians wants a say in how its money is spent. Past priorities might not reflect present priorities. People prefer options from which they can choose what they want to support. They are no longer content to let national institutions set priorities and spend money on their behalf.
7. Presbyterians are still willing to give generously to specific ministries or needs that are made clear to them.
8. Perhaps the time has come for a radical shift in the way The Presbyterian Church in Canada funds both national and international programmes and ministries. Is it time

to move from a unified funding system to some form of designated giving? Some denominations are trying a model in which congregations (or individuals) are offered an opportunity to buy "shares" in mission and programmes. They are also asked to contribute a percentage of their shares as an administrative fee.

9. Such a system of funding could be very risky. Some programmes might not get funded. Everything would become vulnerable. But vulnerability ought not to be a stranger to those who are followers of the "word become flesh", the most vulnerable one of all.

10. These suggestions are just that: suggestions. They are intended to provoke dialogue and debate. Whether such a radical change will be made remains to be seen. But one thing is clear: The Presbyterian Church in Canada must take decisive steps to identify its programme and mission priorities. Then it must excite the imagination and enlist the financial support of its people for those priorities.

## **STAFF**

The Life and Mission Agency is deeply grateful to its whole staff, both executive and support, for their high level of commitment, productivity and efficiency over the past year.

## **CANADA MINISTRIES**

Canada Ministries Staff  
Associate Secretary:  
Administrator:  
Secretary: Joan Esdale

J.P. Ian Morrison  
Mary Taylor

## **AN OVERVIEW**

Canada Ministries continues to support the mission and outreach work of the Church by making grants available to over 100 different projects. These include twenty-eight New Church Development congregations, eight University Chaplaincies, eight Native Ministry grants, six Francophone grants, four grants to institutions, two Refugee Ministry grants, three grants to urban congregations, one each to Arabic, Taiwanese, Chinese, Asian, Italian, Portuguese, Spanish, and Japanese congregations, six to Korean ministries, twenty to congregations in towns, rural or remote areas, and five grants in support of presbyteries. Also included are grants to support the work of Superintendents, Korean Director and Francophone Co-ordinator. These grants are given from coast to coast and embrace most of the areas where The Presbyterian Church in Canada has a presence. It is only the limitation of funds which prevents this list from being double what it is.

A major shift in emphasis was made at the November, 1993 meeting of the Grants Committee, when the grants were considered, not by Synods as had been recent practice, but by types of work. This allowed us to see which types of work were able to be sustained from grant reductions within their own category, and which ones required an infusion of new monies. This will be helpful in analyzing requirements for the future.

Canada Ministries is now asking that congregations receiving grants be asked to develop a vision for their future and outline this vision in terms of a Mission statement accompanied by goals and objectives. The importance of this for congregations is not that they have to do more paper work but that they have to be more intentional about what is important for them to be the Church in a changing world. The importance of this for Canada Ministries is that it will be a tool to help our stewardship of continuing limited resources.

## **NEW CHURCH DEVELOPMENT**

The twenty-eight New Church Development congregations reduced the amount of grants paid to them in 1994 as against 1993 by over \$125,000. In 1993, Langley Church in the Presbytery of Westminster went to self-support. St. Columba Church, Parksville in the Presbytery of Vancouver Island, and Grace Church, Orleans, in the Presbytery of Ottawa went to self-support on January 1, 1994. St Paul's, Burlington, in the Presbytery of Hamilton dedicated a new church facility in October, 1993. Last summer the Rev. David

Hayward was appointed to begin New Church Development work at Kings Church, New Minas, Presbytery of Halifax-Lunenburg.

Grants were approved for two new ministries: Comox/Courtenay, in the Presbytery of Vancouver Island and Barrhaven, Nepean, in the Presbytery of Ottawa. A search for ministers to begin these works is taking place and appointments will be made by the summer. An Incentive Grant has also been set aside for a congregation in 1994. An application for this Incentive Grant is being processed. Two congregations, Dayspring, London, in the Presbytery of London, and Trinity, Calgary, in the Presbytery of Calgary-MacLeod are in the process of filling vacancies. Cariboo House Church in the Presbytery of Kamloops is looking for a second staff person.

A 2.6 acres parcel of land has been purchased in Barrhaven, Nepean. Sites for church buildings in Comox/Courtenay on Vancouver Island, and New Minas, Nova Scotia are being considered. In view of the fact that the Live the Vision Campaign is not expected to reach its target, Canada Ministries is reviewing priorities for the use of the Live the Vision funds. Some very difficult decisions will have to be made in deciding which works will not receive grants.

## **SUPERINTENDENTS**

The Rev. Robert D. (Bob) Wilson continues to serve as Superintendent of Missions for Saskatchewan at the same time as serving on an "as needed" basis in the Synod of Manitoba and Northwestern Ontario. Bob is the one remaining superintendent but disclaims any suggestion that he is trying to emulate James Robertson, who once was the only superintendent for Northwestern Canada.

Arrangements have been made with the Synods of British Columbia, Alberta and Atlantic Provinces to cover work of superintendents which must be done to keep things going until the implementation of proposals from the Task Force on Synod Staffing and Structure. A partial solution has been found for some of the work in the Synod of Manitoba and Northwestern Ontario. Final arrangements have not yet been made for the Synods of Hamilton-London, Toronto-Kingston and Quebec and Eastern Ontario.

## **MEMORIAL MINUTE**

### **The Rev. John Calvin Elder**

Canada Ministries lost a great friend and faithful worker with the death of the Rev. John Calvin (Cal) Elder on July 29, 1993, following an illness of some nine months.

Calvin Elder was born in Milverton, Ontario, on February 26, 1931, the only son of the late Rev. John and Mrs. Lily Elder. He received most of his elementary and secondary education in Guyana, where his parents served as missionaries of The Presbyterian Church in Canada for many years. He came to Canada for his university studies, graduating from the University of Toronto with a B.A. degree in 1952, following which he entered Knox College. While attending Knox College, he served as student minister in the mission charge of Westminster, Scarborough, where he developed an interest in church extension, which became his area of expertise throughout the balance of his ministry.

Upon graduation from Knox College in the spring of 1956, Cal was appointed to new church extension work in St. Giles, Baie d'Urfe, Quebec. In July 1964, he took up an appointment in a new position under the General Board of Missions, to give leadership at a time of considerable growth in the urban communities in the Golden Horseshoe area of Ontario. His responsibility for Church Extension was extended to the Synod of Hamilton and London as increased urbanization became evident there. He later was named Superintendent of Missions for the southwest section of Toronto and Kingston Synod as well as the southern part of the Synod of Hamilton and London. In mid 1985 his responsibility was further extended to include the whole of these two Synods.

Cal Elder gave outstanding leadership in Church Development within The Presbyterian Church in Canada during a period of tremendous growth within our nation. He was a tireless worker, a careful researcher and planner and a strong support to the Church

Extension ministers and other workers in his area of responsibility. He also gave invaluable assistance in church planning to other denominations through the ecumenical Inter-Church Planning Committees in Ontario, on which he represented our Church.

Cal had a deep Christian faith which was manifest in his love for and commitment to his Church and its Lord. His vision and dedication to the ministry to which he was called greatly influenced much of the new church development of our denomination during the past quarter century.

Cal is survived by his wife, the Rev. Joyce (Cowing); daughters Dawn and George Berzins, Ruth and Jean Larocque; son John and Lydia; step-daughter Jacqui Jennings; step-son Jeff Pickering; and twelve grandchildren. He is also survived by sisters Ruth MacDonald, Betty Acheson, Dorothy Horton and former wife Valda. He was predeceased by sister Patricia McKeown.

Recommendation No. 1 (adopted, page [27](#))  
That the Memorial minute for the Rev. John Calvin Elder be adopted.

## MINUTE OF APPRECIATION

### **The Rev. Robert C. (Bob) Garvin**

In 1993, Bob completed six years' service as Superintendent of Missions for the Synod of B.C. Bob was born in Winnipeg, Manitoba. He received his university training at the University of British Columbia and Knox College. Bob's OM appointment was at Creston, B.C. where he was minister of St. Stephen's Church. From Creston he moved to Calgary where he served as the Assistant Minister at Grace Church. He then moved to Knox Church, Port Alberni, BC, where he served as minister for seventeen years.

Bob has always played an active role in the courts and boards of the Church. He served as Clerk of the Presbyteries of Kootenay and Vancouver Island and Synod of British Columbia. To all of his work Bob brings both a care for people and a desire to have things done decently and in order.

Following his very fruitful experience as a pastoral minister and presbyter, Bob moved to the position of Superintendent of Missions for the Synod of British Columbia in 1987. His pastoral care for the professional church workers within the Synod endeared him to many of them and also to the congregations within the Synod. Bob was thorough in his preparation of studies for new church development, while at the same time embracing a vision of mission for the Church which was not limited to traditional ways. He played a significant role in fulfilling the dream of a house church in the Cariboo. His enthusiasm for this mission led to strong support from congregations within the Synod. This allowed the ministry to get off the ground at a time when Canada Ministries could give only minimal financial support. Bob has been a strong advocate for the continuation of the position of "Superintendent of Missions".

At the retirement of the Superintendent of Missions for Alberta in 1991, Bob took on the responsibility for some of the work within that Synod. This was increased to full responsibility in March of this year.

The job of superintendent is one which entails long periods of time on the road. This places a stress on family life. The stress for Bob has been lessened by the presence in his life of a very caring and understanding wife. While pursuing a career of her own, Carol was always available to help those who needed to contact Bob. Bob and Carol have four children and four grandchildren.

It was inevitable that Bob would return to the parish ministry, and Haney Presbyterian Church in Maple Ridge is very fortunate to have called him to be their leader. We take this opportunity to extend Bob our heartfelt thanks and appreciation for the work he has done for Canada Ministries. We pray that God will bless him with another fruitful ministry in Haney.

Thanks, Bob.

**Recommendation No. 2** (adopted, page [27](#))

That the minute of appreciation for the Rev. Robert C. Garvin be adopted.

**TOWNS, RURAL AND REMOTE MINISTRIES**

Several appointments were made to congregations in 1993. Raymond A. Hodgson was appointed to Knox Church, Wanham and Munro Church, Blueberry Mountain, Presbytery of Peace River, and John Green to First Church, Prince Rupert, Presbytery of Kamloops. Annetta Hoskin will begin her ministry at Strang Church, Dixonville, Presbytery of Peace River in April 1994.

The Rural Ministries Task Force has worked closely with PWS&D in the promotion of Presbyterian Corn Share. This project allowed farmers from rural Presbyterian churches to grow corn with financial assistance from urban congregations. The end result was 150 tonnes of corn which were donated to PWS&D for its food security programme with the Canadian Foodgrains Bank. As well as assisting the Canadian Foodgrains Bank, this programme helped people learn about the issues of hunger and the cost of food production, and brought together people from urban and rural settings around a common concern.

Canada Ministries has been working with Barbara McLean of the Assembly Council regarding the implementation of strategic planning in small rural and remote congregations. As mentioned above, Canada Ministries is now requiring that ministries receiving grants do future planning. Some presbyteries are saying that this should not just be limited to aid receiving congregations.

**Overture No. 17, 1993** (A&P 1993, p. [502](#), [18](#))

This Overture requested the development of support systems for rural and remote ministries.

Meetings with the Principals of Knox, Presbyterian College and Vancouver School of Theology regarding a one year internship programme in rural and/or remote ministry have taken place. Further consultation, which will also include the Committee on Theological Education, will take place over the next year. Canada Ministries is hopeful that a policy statement which is acceptable to the colleges and the Committee on Theological Education will be forthcoming in 1995.

The Task Force is looking at alternate models for being the church in rural communities. A consultation on "cluster" ministries is being planned for 1994. The outcome of this consultation will give some direction to future ministry in rural and remote communities.

Canada Ministries has been monitoring visits of executive staff to rural churches. A more intentional programme will be presented to executive staff. In 1993 and 1994 five executive staff and the Moderator made visits to a number of remote congregations. A major determining factor in limiting these visits is the travel budgets for executive staff.

A successful conference call with some ministers in remote locations was undertaken in February. Matters discussed included computer networking, the support of presbyteries setting goals and objectives in relationship to future planning, and the need for training of the laity. This conference call was a success, and future calls will be helpful in keeping in touch with ministers who serve in remote parts of the country.

**Recommendation No. 3** (adopted, page [27](#))

That the above actions be accepted as a partial response to Overture No. 17, 1993, and that the Life and Mission Agency report further to the 121st General Assembly.

**MINISTRIES IN CONGREGATIONS WHOSE FIRST LANGUAGE IS NEITHER ENGLISH NOR FRENCH**

As mentioned above, Canada Ministries supports work in congregations whose first language is neither English nor French. The vitality and enthusiasm in most of these

congregations is exciting to see. Concerns peculiar to the particular ethnic identity of each group are being addressed by Canada Ministries and the presbyteries involved.

Meetings have taken place regarding the training of students for Korean and Chinese ministries. Further discussions will take place over the next year. This we hope will lead to a programme which is geared more to their needs as ministers to a constituency which is between two different cultures.

The Korean Advisory Committee has been offering assistance to presbyteries in dealing with cultural differences. This assistance includes a team of Korean ministers who have expertise in church government church history and strategies for immigrant churches. Negotiations on how this team can help presbyteries is the next step. Discussions have also taken place on how Korean congregations, which historically are diligent in supporting particular missions of their own choosing, can balance this focused support of mission with the expectations of presbyteries in regard to Presbyterians Sharing... .

A consultation dealing with particular concerns of Korean congregations and presbyteries is being planned for later this year.

The Rev. Young Hwa Lee was appointed to a new ministry to Korean and English speaking people in Jasper in the Presbytery of Edmonton-Lakeland. An incentive grant has been made to Oshawa Korean Church.

Discussions have continued around the matter of a Korean Presbytery. While differences have been discussed openly, no consensus has been reached. Those involved have been informed that the agreement of Canada Ministries is not necessary for them to proceed in bringing this matter to the courts of the Church.

A grant has been given to a new Japanese ministry connected with West Point Grey Church in the Presbytery of Westminster.

The Presbytery of West Toronto has reviewed a number of their non-English ministries and has made decisions which will affect the future of some of them. Canada Ministries will work with the Presbytery in the implementation of these decisions.

There is a need for the Church to look at what we mean when we say we are a pluralistic Church. A consultation on this issue is being suggested for 1995.

## **MINISTRIES WITH ABORIGINAL PEOPLES**

Canada Ministries has continued to work with Ray Hodgson in Justice Ministries in regard to Recommendation 7 of the Board of World Mission to the 118th General Assembly (A&P 1992, pp. 562-565). This recommendation was referred back to Canada Ministries and Justice Ministries staff "for a more balanced presentation of this Church's ministry with native peoples". The response is found under the report of Justice Ministries. Canada Ministries is also working with the Assembly Council in regard to a representation made by Shoal Lake Band #39 related to a healing process for band members who attended Cecilia Jeffrey Residential School. The terms of reference of the working group which has been appointed are found in the report of the Assembly Council. (see p. 228)

A review of the work of the Cariboo Forester was made by the Presbytery of Kamloops and Canada Ministries. The end result of this is that Clayton Sterling has moved his centre of operation from Anahim Lake, which was close to the Ulkatcho Band, to the Kluskus Reserve. With the assistance of Employment and Immigration Canada, a training programme for the Kluskus people is now under way and will continue until February 1995. The training will focus on a wholistic approach to forest management.

In consultation with the Vancouver School of Theology's, Native Ministry Consortium, tutors have been chosen for Lorraine Major and Stewart Folster, both of whom are candidates for ministry. Lorraine Major is presently on sick leave following heart surgery.

A review of the Anamiewigummig Ministry in Kenora is under way. This review is being made to help facilitate an ongoing healing process for relationships between the Church and Aboriginal peoples.

With the retirement of Christine Shaw as Co-ordinator for the ministries at Anishinabe and Flora House, it was decided to seek replacements in the form of two half time positions, with job descriptions being developed by the respective Boards. This work is done and interviews for the two positions will be taking place in Winnipeg.

## **MINUTE OF APPRECIATION**

### **Christine Shaw**

Christine was born in Lorne Valley, Prince Edward Island. She received her high school education at Prince of Wales College, Charlottetown, PEI, after which she enrolled in Ewart College, Toronto, and graduated in 1961.

In 1961, she began her ministry as Deaconess in the congregation of St. Andrew's in Kingston, appointed by WMS(WD). From there she went on to be appointed as Synod Deaconess in the Atlantic region and then Presbytery Deaconess in PEI. Her work covered a wide spectrum, from participation in workshops and conferences to providing camp leadership.

In 1978, the Board of World Mission appointed Christine as a Presbytery Mission worker in PEI. After two years, Christine accepted an appointment to the Presbytery of St. John, New Brunswick, again as Presbytery worker. She served faithfully in this capacity for eight years.

In 1989 it was time for a change. There was a position available in the inner city work in Winnipeg. Christine took this opportunity, and in June 1989, was appointed as a Co-ordinator of the work at Flora House and Anishinabe.

Life for Christine was busy as she sought to provide the leadership needed in the activities of this ministry. It involved providing programmes for the enrichment of all who were contacted in the community, programmes which dealt with the spiritual, social, cultural and physical aspects of their lives. Among other things, this included Christian education for children, teens and adults, as well as the services of a food bank and clothing depot. The responsibilities and opportunities were legion.

Upon her retirement in December 1993, Chris wrote, "I am thankful for the opportunities for learning and gaining greater understanding which this work (Inner City Ministry) has given me. I hope I have contributed something that is worthwhile in the lives of the people in the communities of our Mission Centres where every kind of need exists in abundance."

Yes, Chris, you have made a great contribution to the work of The Presbyterian Church in Canada, not only in the Inner City Ministry but also in the congregations, presbyteries and synod you served. We wish to express our thanks to you for your years of dedicated service. May God's richest blessings continue to be with you.

Thank you, Chris.

**Recommendation No. 4** (adopted, page [27](#))  
That the minute of appreciation for Ms. Christine Shaw be adopted.

## **INNER CITY/CITY CONGREGATIONS IN TRANSITION**

Some headway has been made in dealing with this concern. A consultation with congregations in Metro Toronto is being planned for the fall. Assistance is being provided to the Presbytery of Montreal Futures Committee as it wrestles with the future of the Church in Quebec. A meeting with the congregations in Saskatoon is also being planned for late fall.

## **CHAPLAINCIES**

Canada Ministries supports eight university chaplaincies. While our grants are not large they are usually part of larger ecumenical grants. This important ministry is well served by a group of dedicated workers. Their ministry comprises the areas of teaching and study,

worship, counselling, writing, pastoral care, administration and social activities. Their contribution to the life of students and the building up of our Church is very significant.

## **URBAN CONGREGATIONS AND INSTITUTIONS**

The method of administering the ministry at Tyndale-St. Georges is under review. The Revs. John and Shannon Wyminga will be completing their three-year appointment in the summer, and this will be an opportune time to make the administrative changes to suit the needs of this position better. The ministry at St. Stephen's, Regina, is under review by the Presbytery of Assiniboia. Whatever comes out of this review will be considered by Canada Ministries before further grants will be given. An ecumenical work called "Stonegate" in the Presbytery of West Toronto is receiving a grant for the first time.

## **REFUGEE MINISTRIES**

Although sponsorship of refugees is continuing, there has been a reduction in the numbers being sponsored by our congregations. One reason for this reduction would appear to be the economic situation.

The change in the federal government has brought into question the future of a new Master Agreement between sponsoring groups and the federal government. The change in government has also made way for a greater openness between churches and other bodies concerned about the plight of refugees. This is appreciated. Currently, Canada Ministries pays grants to two refugee ministries: Glynis Williams in Montreal (a shared ministry with the Anglican Church) and the other in West Toronto Presbytery where Elias Moralis is serving.

## **LOANS AND GRANTS FROM SPECIAL FUNDS**

Canada Ministries has continued to make loans available to a number of congregations from the James Chisholm, the McBain Memorial and the F. Roy Baker Funds. Grants were also approved from the McCormick Trust, the Robert and the Thompson Funds. The McBeth Baker Fund is used to provide loans to congregations with high indebtedness related to first phase construction.

Note: For more information on specific ministries in Canada please see the popular mission report Faces of Jesus.

J.P. Ian Morrison

## **MINISTÈRE FRANCOPHONE**

Coordonnateur: Daniel H. Forget

### **Les Ouvriers-Ouvrières**

Madame Claire Bradbury (secrétaire/traductrice, La Vie Chrétienne); monsieur Pierre Desveaux (pasteur-étudiant, en année sabbatique dans 1994-1995); Pasteur Daniel H. Forget (pasteur de l'glise St-Paul, Coordonnateur du Ministère francophone, responsable de l'ACTR à l'Université de Sherbrooke et de récitals de chansons chrétiennes); Pasteur David Lefneski (pasteur de l'glise St-Luc, responsable de "groupes de quartiers" à Montréal, président du CNMF); Pasteur Jean F. Porret (aumônier et directeur de la Pastoral à l'Université de Montréal, responsable du culte protestant à l'UdeM); monsieur Marc-Henri Vidal (animateur d'éducation chrétienne à l'glise St-Luc).

### **Les Communautés de Foi**

Montréal et Melbourne: A partir de nos deux communautés de foi, l'glise St-Luc à Montréal et l'glise St-Paul à Melbourne en Estrie, des efforts d'évangélisation sont faites dans le but de proclamer l'vangile du Christ à ceux et celles qui n'ont pas de foyers spirituels. Des "groupes de quartiers" s'organisent sur l'île de Montréal et des "soirées d'amitiés" sont tenues dans quelques villes en Estrie; des programmes d'éducation chrétienne tentent de répondre aux attentes des croyant(e)s dans notre monde

contemporain; des récitals de chansons chrétiennes sont présentés dans la région de Montréal et de l'Estrie.

Universités de Sherbrooke et de Montréal: La présence presbytérienne se fait sentir sur les campus de l'Université de Sherbrooke (un culte et une étude biblique hebdomadaire) et de l'Université de Montréal (un culte bimensuel). A Sherbrooke les étudiant(e)s se sont fait reconnaître le statut de groupe religieux portant le nom d'Assemblée chrétienne de tradition réformée (L'ACTR). A Montréal, les activités protestantes sont la responsabilité du Pasteur Jean Porret. Nous sommes encouragés par ces ministères.

### **La Vie Chrétienne**

La Vie Chrétienne a connu une situation financière difficile au cours de l'année 1993. La baisse de dons des lecteurs et la réduction d'un jour semaine du porte de madame Claire Bradbury nécessite une réduction du nombre de parution du journal annuellement, i.e., six numéros au lieu de huit. Le journal considère la possibilité d'une fusion avec le journal Crédo de l'Église unie du Canada. Le Pasteur Jean Porret reprendra la rédaction du journal à compter du 1er juin 1994.

### **La Coordination**

Supervision de Pierre Desveaux: Pierre a connu une année difficile dans ses études de maîtrise à la Faculté de théologie de l'Université de Sherbrooke. Après réflexion, il a pris la décision de prendre une année sabbatique, à compter du 1er mars 1994, avant de poursuivre ses études.

Projet à Sainte-Foy: Considérant que notre projet d'un ministère partagé avec l'Église unie dans la région de Québec n'est pas possible, que les coûts reliés aux rénovations du bâtiment sont élevés, et que nous manquons de ressources humaines, le CNMF a demandé au Consistoire de Québec de lever son moratoire sur la vente de la propriété à Ste-Foy. La poursuite de l'oeuvre dans la région de Québec sera réévaluée en temps opportun.

Formation théologique en Français: Le Collège presbytérien travaille à mettre sur pied deux cours: l'Histoire de l'Église presbytérienne au Canada et Théologie réformée. Ces cours sont sensés d'être offerts en septembre 1994. Toutefois, un comité de travail, formé des collèges anglican, presbytérien et uni, considère la possibilité d'un programme de formation théologique commun devant être dispensé en Français.

Les récitals: Plusieurs récitals ont eu lieu au cours de l'année 1993 à Montréal, l'Île Perrot, Duvernay (Laval), Melbourne (Estrie).

Le CNMF: Notre Comité a fait une réévaluation de sa structure et de son mode de fonctionnement au cours de l'année 1993. Ceci a donné lieu à une ré-définition des tâches du Coordonnateur et à l'addition d'un exécutif pour le CNMF.

## **FRANCOPHONE MINISTRY**

**Co-ordinator: Daniel H. Forget**

### **The Workers**

Ms Claire Bradbury (Secretary/Translator, La Vie Chrétienne); Mr. Pierre Desveaux (Student Minister, on sabbatical in 1994-1995); the Rev. Daniel H. Forget (Minister of Église St-Paul, Co-ordinator of the Francophone Ministry, responsible for L'ACTR at l'Université de Sherbrooke and for Christian Music Recitals); the Rev. David Lefneski (Minister of Église St-Luc, responsible for "groupes de quartiers" in Montréal, convenor of the NFMC); the Rev. Jean F. Porret (Chaplain and Director of Pastoral Services at l'Université de Montréal, responsible for Protestant worship services at UdeM); Mr. Marc-Henri Vidal (animator of Christian education at Église St-Luc).

### **Communities of Faith**

Montréal and Melbourne: Through our two communities of faith, l'Église St-Luc in Montréal, and l'Église St-Paul in Melbourne in the Eastern Townships, outreach has

the purpose of proclaiming the Gospel of Christ to those who have no spiritual home. Small "groupes de quartiers" are organized in Montréal and some "soirées d'amitiés" are held in several towns in the Townships; Christian Education Programmes attempt to answer the needs of believers in our contemporary world; recitals of Christian Music are presented in Montréal and Eastern Townships.

The Universities of Sherbrooke and Montréal: The Presbyterian presence is felt on both the campus of l'Université de Sherbrooke (weekly Sunday Services and Bible Study) and that of l'Université de Montréal (biweekly Sunday Services). In Sherbrooke, Protestant students have received recognition as a religious group, known as l'Assemblée chrétienne de tradition réformée (L'ACTR). In Montréal, Protestant activities are the responsibility of the Rev. Jean Porret. We are encouraged by these ministries.

### **La Vie Chrétienne**

La Vie Chrétienne had some financial difficulty in 1993. The decrease in donations from its readers and the reduction by one day of Claire Bradbury's work necessitated a reduction in the number of publications per year, six instead of eight. The journal is considering an amalgamation with Crédo, the francophone journal of the United Church of Canada. The Rev. Jean Porret will return to the position of Editor on June 1, 1994.

### **The Co-ordination**

Supervision of Pierre Desveaux: Pierre has had a difficult year in his studies at the Faculty of Theology of l'Université de Sherbrooke. After some consideration, he has decided to take a sabbatical year beginning March 1, 1994, after which he will continue his studies.

Sainte-Foy Project: In view of the fact that this project of a shared ministry with the United Church in the Québec area is not possible, the cost of renovation of the existing buildings is too high, and, human resources are lacking, the National Francophone Ministries Committee has asked the Presbytery of Québec to lift the moratorium on the sale of the property in Ste-Foy. The continuation of the work in the Québec City area will be re-evaluated.

Theological Education in French: The Presbyterian College is working on two courses: l'Histoire de l'glise presbytérienne au Canada et Théologie réformée. These courses are supposed to be offered in September 1994. However, a working committee, representing the Anglican, Presbyterian and United Colleges, is considering the possibility of a common theological education programme in French.

The Recitals: Several recitals have been presented during 1993, in Montréal, l'Île Perrot, Duvernay (Laval) and Melbourne (Eastern Townships).

The National Francophone Ministries Committee: In 1993, our Committee re-evaluated its structure and its mode of operation. This has provided an opportunity to redefine the co-ordinator's job description and to add an executive to the NFMCM.

## **EDUCATION FOR DISCIPLESHIP**

Education for Discipleship (Team) Staff

Associate Secretaries:	John Bannerman, Joyce Hodgson, Diane Strickland
Programme Assistants:	Helen Robinson, Anne Sluman
Coordinating Secretary:	Carole Gibson
Secretary:	Ain Chaudhry

## **EDUCATION FOR MISSION**

Education for Mission is a vital part of the Education for Discipleship mandate. We have published four issues of Mission Update in the past year, under the following themes - 1993: The UN Year of Indigenous Peoples (Oct. '93); The ABC's of Global Economics (Dec. '93); Partnership in Mission (Mar. '94); and Mission: Then and Now (June '94). Any of these issues can be used with a study group and each issue includes as its centrefold an article on the geographical mission study theme for 1994-95, which will be African Churches Speak .

A number of mission resources have been prepared ecumenically and circulated through the PCPak: newsletters and advertisements for resources from our ecumenical coalitions like the Inter Church Committee on Africa and the Ecumenical Coalition on Economic Justice. Bulletins focusing on our mission work and designed for use in worship were produced. Mission resources are provided for congregations through the PCPak, which goes to every professional church worker and to others on subscription every two months, and through Equip, a magazine of helpful suggestions which is prepared for professional church workers and the committees with which they work. It is also distributed in the PCPak. Mission Profiles for both Canada and overseas staff have been revised and are again available.

The Something Extra book has been revised and we hope it will be even more useful to congregations looking to incorporate a special contribution to a specific project, in addition to Presbyterians Sharing..., into their education for mission programme. Several new titles have been added to the Audio-Visual Library. There is also a helpful sheet of suggestions available to help congregations carry out a regular emphasis on education for mission.

**Recommendation No. 5** (adopted, page 27)

That congregations be encouraged to engage in intentional programmes of education for mission at regular intervals during the year, and that where appropriate these be connected with the promotion of Presbyterians Sharing... .

There are not an infinite number of mission staff at any time for mission deputation, only two or three are ever home at once, and it has become increasingly difficult to spread them around. We have long recognized the unfairness of a "first come, first served" strategy for deputation but we need more study to identify the fairest method of enabling every congregation, no matter what size or location, to hear about mission first hand at least once every other year.

We are looking forward (at the writing of this report) to the visit of David Villalonga and his family who are missionaries in Nicaragua from the Presbyterian Church in Cuba, and funded by our Church. They will be representing the Caribbean as they share with the synods of the Atlantic Provinces and Quebec and Eastern Ontario their views on mission and development. They will also be visiting the YMCA in Montreal and Halifax as part of a twinning project with third world countries. Their visit takes place at the end of April and early May. Hearing a personal story about mission from an overseas visitor is a powerful way to experience first hand the global church. We hope to continue to offer opportunities for mission exposure, and visits from our partner churches.

Together with the WMS(WD) and the AMS, the Life and Mission Agency shares in the production and promotion of resources for Education for Mission in the Church. It recommends mission study themes to Friendship Press and then assists them in their design and content outline. Upcoming studies are:

1994-95	Geographical: African Churches Speak General: Making the World Safe for Children
1995-96	Geographical: Europe General: The United Nations

**Recommendation No. 6** (adopted, page 27)

That the geographical theme for 1996-1997 be China and Hong Kong, and that the general theme be Living in a Multicultural Society, and that the Life and Mission Agency and the Women's Missionary Society (WD) cooperate in the preparation of suitable materials for use in the Church.

C. Joyce Hodgson

**Youth In Mission**

Youth In Mission (YIM) began 1993 with a change in its part-time Co-ordinator. The Rev. Bob Smith of Thornhill, Ontario, took over from the Rev. Linda Ashfield of Waterloo, who had held the position for three years.

The major project for the year was a cross-cultural trip to Nicaragua. The team was made up of seven young women from various parts of Canada: Jill Arnott and Juanita Elford of Regina, Saskatchewan, Adele Halliday of Mississauga, Ontario, Sunny Lee and Linda Dark of Montreal, Quebec, Jane Phillips of Milton, Ontario, and Donna Wilson of Saskatoon, Saskatchewan. There were three leaders who accompanied them: Rudy Lochan of Toronto, Ontario, Murray Mitchell of St. Mary's, Ontario, and Fiona Van Wissen of Oakville, Ontario. While in Nicaragua, they immersed themselves in the political, cultural and economic realities of the country. They helped with a Habitat for Humanity project at El Bluff, visited farms, schools and development projects.

In other projects, Ian Rome of Weston, Ontario, completed a long term project as a Youth Worker at Grace Church, Orleans, Ontario. Sherri Sanderson of Orangeville, Ontario, spent three months doing volunteer house-keeping at the Iona Community in Scotland. Stephanie Rae of New Glasgow, Nova Scotia, worked for a month as a Hospitality Assistant at Crieff Hills Community near Guelph, and Brad Archibald of Thorburn, Nova Scotia, also worked for part of the fall at Crieff.

The YIM Council identified Leadership Development as a focus in 1993, and that will continue in 1994 with a Central American trip the purpose of which is specifically to train leaders. An ongoing concern of the Council is the need to get information about Youth in Mission out into the Church, so publicity and promotion are high priorities.

Inevitably, there are good projects for which no suitable volunteers are available, and there are willing volunteers whom we are unable to place in projects. With increased participation in both aspects, the opportunities will be broadened, and the Council hopes that it will be able to put even greater numbers of youth to work in the mission of God's church. The Youth In Mission programme is a good one. Its impact is far-reaching, and its role in the lives of the participants is often life-changing. However, its benefit could be greatly expanded with greater involvement of the young people of the Church, and of churches and agencies who could sponsor projects.

The Youth In Mission Council, which in 1993 restricted itself geographically to Southern Ontario, is made up of: Glynis Quinn (Convener) of Picton, Ken Kim of Kingston, Ann Chang of Toronto, Becky Barrie of Paris, Scott Sinclair of Crieff, and Donna Taylor of Cambridge. The Council also receives support from Joyce Hodgson and John Bannerman of the Education for Discipleship Team at Church Offices.

Glynis Quinn  
Convener

## **EDUCATION FOR THE FAITH**

The Education for the Faith Advisory Committee has met regularly to dream, to plan and to strategize for the promotion and development of educational programmes and resources for congregations, presbyteries and synods. We continue to be involved in the design, development and promotion of Celebrate and Bible Discovery, the two sets of denominationally endorsed and theologically reformed church school curricula for all ages, known as PREM, or Presbyterian and Reformed Educational Ministries. Both Bible Discovery and Celebrate have been revised and updated for 1994. The format is new - teacher and learner friendly with Memorable Verses incorporated into each elementary Bible Discovery session. The revisions use simpler language, making Celebrate's activities and stories much easier for teachers to read and understand. Celebrate will cover only three quarters, with an additional summer supplement that can be ordered for churches that run a summer Church School. This makes the leader's guide smaller, enabling us to offer it to congregations for the same price paid in 1988 when it first came out. Each year a new resource for our own denomination is produced for adults in the new Adult Foundational Curriculum. This year's offering is Practising Peace, Challenged by Conflict, available through the Resource Distribution Centre.

In addition to the two curricula described above, adults also can choose from Kerygma and Covenant Bible Study Series materials. Both series have a variety of topics from which to

choose. Kerygma is for the more serious Bible Study student. The Covenant Bible Study Series is good for a relational group Bible Study. Kerygma is available only through the United Church Book Store; Resource Distribution Centre sells all of the other materials. New for the fall of 1994 will be a Youth Elect Series and an Adult Elect Series. The adult courses are based on outstanding books already in print. A study guide for the leader is available when the book itself does not include such guidance. The youth resources are a mix of old and new resources. Study guides will be available. The series is varied: Church and Theology, Bible, Spirituality and Discipleship, Current Issues, Personal Growth, and Family Life. These will be available through Resource Distribution Centre for about twelve dollars a book.

A Step Along the Way, our Church's "new" resource for professing the faith is now about three years old and has been revised. A workshop to introduce this curriculum is also provided. The Elder in Today's Church has also been newly revised and updated.

A new resource for congregations wanting to select a new curriculum, or evaluate the one they are using, is the Curriculum Evaluation Booklet, researched and produced by a number of congregations in The Presbyterian Church in Canada that are using the curricula evaluated. We hope their responses about usability and theological and educational competence will be helpful to others. This resource will be available in the fall of 1994. Your local regional consultant is able to help you to select the appropriate curriculum resources.

Several Presbyterian congregations are using materials other than the traditional PREM resources: the Whole People of God, a fully lectionary compatible Canadian ecumenical curriculum, and the Young Children and Worship curriculum which is a Montessori based educational strategy appropriate for small (under 25) church schools with children aged 3-9 or 10. If you are interested in either of these options, your regional staff person can provide information.

In response to Recommendation No. 1 from the Women's Missionary Society(WD) report to the General Assembly in 1992 (A&P 1992, p. 37), the Life and Mission Agency established a Consultation on Ministry with Children and Youth. This consultation is examining what ministry with children and youth should be and what will be needed in resources and programming now and into the next millennium. Please see the supplementary report of the Life and Mission Agency for proposals from this Consultation.

In response to the motion adopted by the 119th General Assembly re: placing an emphasis on the development of intergenerational programmes, we report progress. We have recommended the use of such intergenerational resources as the Heritage resources which our Church published in the early 1980's, the Whole People of God curriculum with its emphasis on the inclusion of children in the worship service, plus various articles which we have reprinted in Equip that offer suggestions for intergenerational special events around Easter, Epiphany and Summertime. We fully endorse the concept of intergenerational learning and intend to continue pursuing the development or promotion of programmes and events that offer that option.

C. Joyce Hodgson

## **YOUTH AND YOUNG ADULT MINISTRY**

In some quarters the youth and young adults of today are being referred to as "the Lost Generation". Many young people battle despair as they are confronted with higher than national rates of unemployment and bleak prospects for their future economic well-being. At the same time many youth and young adults express a spiritual hunger and a need to find meaning for their lives. The Church can provide a safe and caring environment where young people are encouraged, through friendships and music, to continue their journey of faith. Their questions concerning God, identity, relationships, right and wrong, and life itself are critical to their formation as people of faith. The two video series produced by EcuFilm called "Questions of Faith for Youth I and II" are most helpful in this area. They feature young people posing and wrestling with faith questions which affect many youth.

This is one way to offer young people, in the words of the prophet Jeremiah, "a future with hope".

### **Synod Youth Directors/Consultants**

The Education for Discipleship Team promotes ministry with youth and young adults by working with and supporting the Synod Youth Directors (SYD). Each of the synods, with the exception of Quebec and Eastern Ontario, has a Synod Youth Director providing leadership development and direction for youth ministry. Ann Milne, the Area Educational Consultant for the Synod of Quebec and Eastern Ontario, considers youth work to be a key aspect of her ministry. Listed below are the names of the Synod Youth Directors of The Presbyterian Church in Canada:

<b>Audrey Cameron</b> (Full-time)	Atlantic Synod
<b>Jackie Keatings</b> (Full-time)	Synod of Toronto and Kingston
<b>Gwen Brown</b> (Youth Consultant and Camp Kintail Director)	Synod of Hamilton and London
<b>Michael McInnes</b> (Half-time)	Synod of Manitoba and North Western Ontario
<b>Margaret Wilson</b> (Half-time)	Synod of Saskatchewan
<b>Ian Rome</b> (Half-time)	Synod of Alberta
<b>Janet Tremblay</b> (Full-time)	Synod of British Columbia

The Synod Youth Director Programme in the four western synods receives funding through Presbyterians Sharing... . The amount designated in 1994 is \$60,000. These synods also provide financial support for the SYD ministry, while the three eastern synods offer full financial support for the SYD programme.

In September of 1993 the Synod Youth Directors gathered at beautiful Camp Geddie in Nova Scotia for the annual SYD "Summit". This was a time of spiritual renewal, sharing, support and recreation which John Bannerman helped to organize on behalf of the Life and Mission Agency. This annual retreat is much appreciated by the SYDs and it enables the whole group to do some creative planning for future youth ministry. The relational dimension, so critical to ministry with youth and young adults, is also essential for those called to this ministry.

### **Rise-Up and Canada West '94**

About 150-200 young people in their mid to late teens are planning enthusiastically to travel to either Summerside, PEI, (Rise-Up) or Banff, Alberta (Canada West) this summer for major Presbyterian youth conferences. The focus is on fellowship, worship, friendship, fun, spiritual growth and following Jesus Christ. Many youth and youth leaders have worked long and hard to plan these conferences. As you read the conference information below please remember to pray for the young people and the leaders who will participate in Rise-Up '94 and Canada West '94. Brochures for both events are available from Synod Youth Directors and from John Bannerman of the Education for Discipleship Team.

#### **Rise-Up '94**

Theme: "Choose Your Own Adventure"  
 Dates: June 30 - July 4, 1994  
 Location: Summerside, PEI

#### **Canada West '94**

Theme: "Courage" (Joshua 1:9)  
 Dates: August 1-4, 1994  
 Location: Banff, Alberta

## 1995 Presbyterian Youth Triennium (July 25-30)

"... And the walls come tumbling down" has been chosen as the theme for Triennium which will take place at Purdue University in Indiana. The Design Team held its first meeting in the fall of 1993 and will continue its work with two meetings in 1994. Some 5,000 Presbyterian young people from The Presbyterian Church in Canada, The Cumberland Presbyterian Churches and The Presbyterian Church (U.S.A.) will gather for a time of praise, inspiration and great celebration. Lives are transformed by the Spirit of Christ through the Triennium experience. Speak to someone who has attended a Presbyterian Youth Triennium and you will hear wonderful stories of growth and grace.

The six Canadian Presbyterians on the Triennium Design team are:

Youth:	Melanie Beringer (Bassano, Alberta) Courtney Morris (North York, Ontario) Gordon Welch (Halifax, Nova Scotia)
Adults:	John Bannerman (Education for Discipleship Team) Jo Morris (Regina, Saskatchewan) Tori Smit (Hamilton, Ontario)

## Youth and Young Adult Ministry Notes

The Young Adult Representative (YAR) Programme for General Assembly in 1993 gave a group of sixteen young people exposure to the life and ministry of The Presbyterian Church in Canada. They called into question some of the baffling language and procedures of Assembly, but the YARs truly appreciated the experience. Several of the young adults found affirmation and a sense of God's presence through their peers and their conversations with commissioners at Assembly. We look forward to the 1994 YAR experience. The Rev. Bill Lamont of St. Andrew's, Kitchener, and Ms. Jackie Keatings, the Synod Youth Director for Toronto and Kingston, are providing the leadership.

The Youth In Mission report is included elsewhere with the Life and Mission Agency Report (see pp. [326-327](#)), and the Consultation on Ministry with Children and Youth will be bringing a supplementary report to this General Assembly.

In 1994, staff will be exploring with the Youth Advisory Group some possibilities for ministry with young adults across the Church, and will also establish closer contact with congregational youth pastors and the Young People's Societies or fellowships within the eight synods.

John R. Bannerman

## CAMPING AND OUTDOOR MINISTRIES

In 1994 staff will be concentrating on two areas of work in Outdoor Ministries and Camping. 1) Seeking to integrate the Education for Discipleship Team emphases into the ongoing programmes of church camps and the outdoor ministries of camps and congregations. For example, relational evangelism and the sharing of faith stories will be encouraged at all Presbyterian Church camps. Another example is the consideration of a camping programme which focuses on the preparation for the first public profession of faith. One camp is looking at this idea for its summer programme in 1995. Camping and Outdoor Ministries encourages education for the faith, experiences of life in Christian community, leadership development and closer communion with God through the wonders of creation. 2) Working to support our camp boards and committees.

Synods and presbyteries are attempting to discern the call of God for ministry in the future. Does the Church's

vision for ministry include camping and outdoor ministries? Camp boards and committees are confronted with

limited budgets and questions about the priority of this form of ministry. We believe this is an important part of

our work in the Camping and Outdoor Ministries area for 1994.

## 1994 Camping Outdoor Ministries and Curriculum

The theme of the "Sow Seeds ... Trust the Promise" material for 1994 is, "We Are Called to Discipleship". This camp curriculum highlights such themes as the cost and joy of discipleship, being good stewards, serving and caring, and sharing the Good News. Copies of the full set of material are available through the Resource Distribution Centre.

### Future themes for 1995-99

1995:	One Church, Many Members
1996:	God Calls Us to Peace
1997:	Come, Follow Me
1998:	Here Am I, Lord
1999:	God is in Our Midst

These resource materials are God or Christ-centred and place a strong emphasis on Christian discipleship. We believe they will be well received throughout the Church.

### New Horizons: Discovering the Possibilities of Outdoor Ministries

New Horizons is the North American training event of the National Council of Churches Outdoor Ministry Committee. This event will be held September 29 - October 3, 1994 at an adult conference centre near Asheville, North Carolina, called Ridgecrest. The cost will be \$345 (US) per participant. This event is open to all persons who are interested in Christian camping and retreat ministries.

The purpose: Each person is expected to grow in their personal faith, develop a positive vision for the future of outdoor ministries, sharpen skills for offering programmes and services, discover new possibilities from other cultures, and share mutual support with colleagues from other churches. One of the leaders is Dr. Reginald Bibby of the University of Lethbridge.

John R. Bannerman

## STEWARDSHIP

### Praise God From Whom All Blessings Flow

Then David blessed the LORD in the presence of all the assembly ...: Blessed are you, O LORD, the God of our ancestor Israel, forever and ever. Yours, O LORD, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on earth is yours; yours is the kingdom, O LORD, and you are exalted as head above all. ... And now, our God, we give thanks to you and praise your glorious name. But who am I, and what is my people, that we should be able to make this freewill offering? For all things come from you, and of your own have we given you. ... I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.  
(1 Chr. 29:10,11,13,14,17 (NSRV))

Christian stewardship is ...

- the believer's response to the creating, redeeming and sanctifying love of God in Christ
- what I do after I say "I believe"
- the way we use the gifts God has entrusted to us for the purposes to which God has called us.

God calls us, as followers of Jesus Christ within The Presbyterian Church in Canada, to whole-life stewardship where we are "to maximize the greatest amount of time and money for the advance of the kingdom of God". Christ invites us to seek first the reign of God, and our stewardship must reflect this biblical approach. It's time to put first things first.

Through the trauma and pain of the recession, economic restructuring, and massive unemployment, God is faithful and is helping us to sort out our priorities so that we may give ourselves first to the Lord.

This is a time for bold and vital stewardship ministry within The Presbyterian Church in Canada. Our stewardship work will bring glory to the God who gives us abundant and eternal life through Jesus Christ our Lord. Education for stewardship will be biblical, creative, intergenerational and joyful. Faithful stewardship will

be lived by the community of faith through worship and mission. We will remember the Sabbath as "a call to genuine rest and a radical statement of faith in God" as we explore the deeply spiritual nature of Christian stewardship. Strong and dedicated leadership from the pastors and the elders of the Church will enable the congregations to provide year-round stewardship education for the people of God. People will be challenged to give the first and best of their time, talents and money to Christ's church. Busy Presbyterians with sometimes

frenetic lives will discover a Christ-like "timestyle" where the gospel creates time for God, self and others. The

giftedness of our people will be acknowledged, celebrated and stewarded for the sharing of the gospel and the work of the reign of God. People will be asked to give generously and joyfully, while at the same time giving

proportionally and faithfully of their money, in support of the mission and ministry of the Church. Stewardship

will mean more than money but not less than money for Canadian Presbyterians.

### **Leadership Development**

Steps are being taken to address the leadership vacuum that exists in our Church in the stewardship area. There are pastors, elders and lay leaders who lack the education and experience required to provide the creative and informed leadership in stewardship which the people of The Presbyterian Church in Canada are seeking. In order for Canadian Presbyterians to grow as stewardly disciples of Jesus Christ in the 1990's we need a commitment to quality stewardship education for the leaders of the Church.

The Education for Discipleship Team is planning to organize and equip a Stewardship Education Team for each presbytery. The team will be able to plan workshops and consult directly with congregations and their leaders. The Education for Discipleship Team will work with these presbytery teams so that they are equipped with excellent resources and are supported in their stewardship work. Every effort will be made to enable the members of these stewardship teams to participate in stewardship workshops or conferences offered in Canada or in the United States.

This proposal requires the input and support of the presbyteries. Conversations with presbyteries will be taking place throughout 1994. It is our hope that these teams will be in place by the end of this year.

We are also committed to a close working relationship with regional staff as we seek to foster vital Christian discipleship. The synod or regional staff are key players in the strategy to develop leaders for whole-life stewardship in the days ahead.

### **Recommendation No. 7** (adopted, page 27)

a) That ministers, elders and lay leaders be encouraged to participate in stewardship conferences and workshops which are offered ecumenically and by The Presbyterian Church in Canada.

b) That sessions be challenged to renew their leadership role in the areas of education for mission and stewardship, as outlined in section 113 of the Book of Forms.

The Education for Discipleship team of The Life and Mission Agency will enter into discussions with the theological colleges and the Committee on Theological Education in 1994 to explore possibilities for partnership in stewardship and discipleship education. We look forward to these conversations and will report further on this to the next General Assembly.

## Year-Round Stewardship

Congregations which practise year-round stewardship typically experience growth in participation and givings, and a greater commitment to the mission of the Church.

The key guidelines of year-round stewardship within congregational life are as follows:

1. Keep it biblical
2. Stress the mission of the Church
3. Focus on worship
4. Enjoy the stewardship journey
5. Recognize the need of the giver to give

Some of the benefits of year-round stewardship are summarized by Eugene Grimm in his book *Generous People: How to Encourage Vital Stewardship* (1992, Abingdon Press, Effective Church Series).

- a) It allows time to address the non-financial dimensions of stewardship more fully than during the congregational appeal.
- b) Year-round stewardship education enables members to connect the meaning of Christian stewardship to other ministries of the congregation.
- c) A twelve month stewardship programme allows for effective follow-up to the every person visitation and for planning for future activities and events.

Two examples of year-round stewardship are new member ministry and narrative budgeting. Potential church members welcome the opportunity to learn more about the faith, the Church and the commitment expected of members of the Body of Christ. During a workshop for new members the stewardship of time, money and spiritual gifts can be addressed directly. The positive impact for the people and the congregation is unquestionable.

The process of preparing a narrative or ministry budget helps people to understand better the life and work of the congregation, and this often leads to greater support for the Church. The narrative budget also enables the congregations to emphasize and share its mission story. The resource *A Declaration for Mission: Your Congregation's Budget* will prove most helpful in creating a narrative budget. It is available from the Resource Distribution Centre.

### **Recommendation No. 8** (adopted, page [27](#))

That congregations be urged:

- a) To engage in year-round stewardship education, with the support of local and national church leadership, by emphasizing stewardship themes in worship, Bible study, every person visitations, mission activities, and ministry with children and youth.

(Print resources such as *The Gifts We Bring*, Vol. 4: *Worship Resources for Stewardship and Mission*, *Developing Priorities: A manual for Congregational Visitation*, the 1994 *Stewardship Bible Study* and *My Life: A Steward's Life* (a resource for children ages 4-10) and videos such as "Charlie Takes the Pledge" and "The Stewardship of All Life" will enable congregations to experience dynamic year-round stewardship.)

- b) To provide an intentional new member ministry as an integral aspect of good stewardship education, and to use resources such as *A Step Along the Way* to enrich this ministry.
- c) To adopt the narrative budget approach to improve the understanding of and support for the mission and ministry of the Church, and to use resources such as *A Declaration for Mission: Your Congregation's Budget* to facilitate this approach.

## The Modern Tithe

The story of tithing in the Old Testament is both fascinating and complex. A variety of tithing practices are depicted in the Hebrew Bible. For example, according to Deuteronomy, the annual tithe of the produce of the land is to be consumed by the tithers themselves as part of celebration of God's goodness to them. Yet the tithes of the third year (the triennial tithe) are given to those in need - the Levite, the stranger, the orphan and the widow (Deut. 14:22-29). Nevertheless, the tithe is presented as "an outward sign of faithfulness to the covenant" and "a witness of faithfulness in response to God". The practice of giving one tenth of the agricultural produce, or an equivalent amount of money, as an offering to God grew out of the covenant relationship which God established with God's people. Ancient Israel's offering of the tithe is closely tied to the people's personal and corporate worship of God.

While the New Testament does not comment directly on tithing, Jesus affirms the principle of tithing when he challenged the Pharisees, saying:

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill and cummin and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. (Mt. 23:23, NRSV)

The New Testament writers do assert that Christians are to give joyfully, generously and proportionally in response to the grace of God in Christ. In fact it is God's grace which enables us to give faithfully. The tithe could be considered the starting point or minimum expected of followers of Christ.

Many people of faith wrestle with the spiritual and financial question: "How much money should we give in our offering to the Church?" It is important that The Presbyterian Church in Canada has a biblical response to that question which takes seriously the context in which we live and serve. We recognize that our tax dollars do contribute to the well-being of society by helping to fund the social, health and educational programmes which are integral parts of life in Canada. Canadian Presbyterians also contribute to various charities which help to meet the needs of the poor and the hurting in our midst. In light of these comments and the above statements on generous giving and tithing, what would be a helpful guideline for giving? It seems appropriate to suggest that Canadian Presbyterians be encouraged to give "the modern tithe" or five percent (5%) of gross annual household income in support of the ministry and mission of the Church (the 106th General Assembly approved a similar recommendation calling for the Biblical practice of proportional giving and a minimum goal of offering 5% of income: (A&P 1980, pp. [282](#), [107](#)). This level of giving will help people to put God first in their lives. In response to the generosity of God and with an attitude of gratitude people will be encouraged to grow in their givings to five percent and beyond. Such giving brings glory to God and allows the work of Christ in the world to be accomplished. The so called "modern tithe" is not intended to compel people to give a certain percentage, nor does it seek to limit the generosity of the saints. We give because God has given us abundant life through Jesus the Christ.

**Recommendation No. 9** (adopted, page [29](#))

That Canadian Presbyterians be challenged to give a minimum of five percent (5%) of gross annual household income to the Church in support of its ministry and mission.

## PRESBYTERIANS SHARING...

During a time of economic restructuring in Canada and fundamental shifts in the Church's understanding and practice of mission, givings to Presbyterians Sharing... have increased, if only marginally. Many Canadian Presbyterians remain deeply committed to the mission and the ministry of The Presbyterian Church in Canada. The numbers presented below indicate that we fell well short of the approved budget total for 1993. This has serious implications for the life, mission and administration of our Church. Some appointments to international mission fields were delayed or cancelled. New church development in Canada suffered because of insufficient funds. The Church Office staff faces twelve unpaid days in 1994 due to the shortfall in givings. Programmes and resources for evangelism, justice

ministries, mission and stewardship were limited in an attempt to respond to the anticipated shortfall in givings in 1993. The Presbyterian Church in Canada is experiencing a "mission funding crisis" along with most mainline Protestant denominations in North America. The 1994 Journal of Stewardship focuses on this theme and we commend it to the Church. It is available through the Resource Distribution Centre at the Church Office.

The Education for Discipleship Team of The Life and Mission Agency has organized the Presbyterians Sharing... Working Group to take a serious look at the mission funding question and at support for Presbyterians Sharing... in particular. The working group, with the staff support of John Bannerman and Joyce Hodgson, is striving to find more effective ways to share the stories of mission with the people of the Church, and to increase support for Presbyterians Sharing... . The emphasis is on creativity and innovation as the working group reflects on God's call to mission and ministry, and the challenge to foster generous support for that mission and ministry in the years ahead. The Presbyterians Sharing... Working Group will be presenting a supplementary report to this General Assembly.

### **1993 GIVINGS TO PRESBYTERIANS SHARING...**

Congregational Givings to  
Presbyterians Sharing... in 1992: \$ 8,273,037

Congregational Givings to  
Presbyterians Sharing... in 1993: \$ 8,285,384  
(Increase of \$ 11,778 or 0.14%  
over 1992; The national inflation  
rate in 1993 was 1.7%.)

Approved budget for  
Presbyterians Sharing... in 1993: \$ 8,674,000

Shortfall in givings from  
congregations: \$ 388,616

Average per member givings to Presbyterians Sharing... in 1993 stood at \$54.36. Average household contributions to Presbyterians Sharing... in 1993 were \$79.20 (these calculations are based on 1992 statistics for numbers of members and households as found in the Acts and Proceedings). Only a radical resurgence of personal and congregational support for the ministry and mission of The Presbyterian Church in Canada will allow us to meet the approved budget for Presbyterians Sharing... in 1994 of \$ 8,600,000. An increase of 3.8% or \$314,616 from 1993 givings would be required to meet this goal.

### **Recommendation No. 10** (adopted, page [29](#))

That sincere appreciation be expressed to all the people and congregations who faithfully supported Presbyterians Sharing... in 1993.

The session of each congregation received a letter of appreciation, challenge and encouragement regarding Presbyterians Sharing... from representatives of the Life & Mission and Service Agencies and the General Assembly Office. These letters were sent early in 1994.

### **"MONEY MATTERS": VISION FOR ENHANCED STEWARDSHIP**

The 119th (1993) General Assembly approved in principle the Enhanced Stewardship plan as reported by the Live the Vision Steering Committee (A&P 1993, pp. [348-356](#), [33](#)). The Life and Mission Agency has agreed to embrace the "Money Matters" programme and to seek dedicated and qualified volunteer staff to work with the Education for Discipleship team to provide leadership for this important initiative.

### **Ecumenical Stewardship**

The Ecumenical Centre for Stewardship Studies (ECSS) said "good-bye" to Dr. Ron Vallet who retired as Director of ECSS in January of 1994. Ron's leadership was appreciated and will be missed. ECSS is pleased to have The Rev. Stanley Kropf as Interim Director during a time of transition as the search for a new director is carried out. The Presbyterian

Church in Canada is one of twenty-seven denominations in North America which make up the ECSS family. The Ecumenical Centre for Stewardship Studies provides stewardship resources and conferences for steward leaders.

1994 Stewardship Theme: "Freely Receive... Freely Give" (based on Matthew 10:8b)

1995 Stewardship Theme: "Break Open God's Treasured Possessions" (based on Exodus 19:5b)

We encourage Canadian Presbyterians to attend the 21st North American Conference on Christian Philanthropy which will be held in Indianapolis, Indiana from September 21-24, 1994. The theme for this important conference is "Building the Church Yet to Be: Stewardship for the 21st Century". The keynote speaker is Robert Wuthnow.

The Education for Discipleship Team also participates in the work of the Canadian Inter-Church Stewardship Committee. This committee produces the annual Bible study and a variety of resources related to every person stewardship visitations and narrative budgeting. A music video on stewardship of time for senior high youth is currently in the works as well. It is great to announce that The Rev. Caroline Lockerbie of Strathcona Presbyterian Church in Burlington, Ontario, is enrolled in the Doctor of Ministry Programme at McMaster Divinity School in Hamilton. The stewardship stream of this D. Min. programme is connected to the work of the Canadian Inter-Church Stewardship Committee.

### **Stewardship Stories**

We will continue to share stories of God's goodness to us and our congregations - stewardship stories which will inspire us, encourage us and even transform us by the grace of God. We need to hear of personal and congregational accounts of faithful stewardship during these difficult times of challenge and change. These stories will remind us that God multiplies human generosity, that God is the giver of every good and perfect gift and that God is good, all the time.

John R. Bannerman

### **EVANGELISM/CHURCH GROWTH**

As the Education for Discipleship Team handles the many "parts" of its mandate, the "whole" of our work is becoming clearer. Time and time again, we see evangelism as the common piece to each part. This is the message to the Church in our workshops, conversations and resource production. Telling our story of faith is possible. We can do it. In our workshops we begin with two simple questions:

If you could only share one thing about your faith, what would you want to share?

and

If you could only share one thing about your Church, what would you want to share?

Presbyterians across Canada can answer these questions. And we are inviting Presbyterians to ask them, of themselves, of their sessions, of their church school teachers, of their congregations, of their children, of their seniors, and on and on it goes. Take a moment as you read this and answer those questions. You have something to share and you can share it in your own words. When could you have shared that recently?

Some new resources have been produced and others are planned to help individuals and congregations share our faith story with neighbours, family, colleagues and visitors. Two pamphlets for people new to the Presbyterian Church, or renewing their links with faith, have been produced, "Presbyterians are ... people who worship", and "Presbyterians are ... people who follow Jesus Christ". They are well received with multiple printings. Another two in this series about stewardship and prayer are planned for 1994-1995. A resource on making a personal faith commitment is in production, and a companion piece on making a membership commitment is also being developed.

A one-day event in evangelism is on the drawing board, with the hope that these will be offered across Canada in 1995. Co-sponsorship with a congregation is desired, and possibly

some ecumenical co-operation will reduce costs. A "name" speaker will be invited, with practical workshops focusing on sharing our faith - personally and corporately.

The plan to do some research in church growth concerns has been dropped for this year, since it could not be done with the twelve unpaid leave days. We hope, however, by the time of Assembly to have engaged a person to do some research into the video resources in evangelism and church growth, and make recommendations that we can then share with the Church. Purchasing videos is a part of this budget.

The Advisory Group has been very helpful in our work, and one of their many good suggestions is to organize recommended resources in such a way that a layperson is able to use them. We are working on this.

We are working with Canada Ministries in the area of new church development to produce materials suited to their particular needs and with some sensitivity to their debt load. A new print resource introducing people to our Church is being written by Gordon and Karen Timbers. We are planning to produce a new denominational brochure as well.

We have begun work on a video resource to introduce our denomination that combines inspiration with information in a contemporary style. You may see some of that work going on at this Assembly. This resource could be shown at coffee hours, given to individual visitors, shown to an inquirer or new member group. It might also be used in a display at a community event.

Some of our budget continues to seed Cursillo events held across Canada.

### **A Programme for Evangelism - A Response**

The 119th General Assembly adopted the following motion:

That the Life and Mission Agency investigate specific programmes and means of evangelism for use in congregations, and that they report such to the 120th General Assembly and encourage church leaders to implement them. (A&P, 1993, p. [62](#))

Reviewing resources and programmes, consulting ecumenically and reading relevant publications is part of the process by which we are developing our response to the motion adopted by General Assembly. Equally important to that process is reviewing past Canadian Presbyterian work and policy on evangelism, particularly as recorded in the Acts and Proceedings of the 110th and 111th General Assembly in the reports of the Committee on Church Growth to Double in the Eighties and the Board of Congregational Life.

We believe God is still speaking through the very fine work offered the Church by those who served in the areas of evangelism and church growth. We commend these reports to the Church and specifically excerpt the following portions in affirmation of their impact on the work we are doing in 1994.

### **An Historical Overview**

Acts & Proceedings 1984, pp. [281-282](#)

#### *Evangelism: Face to Face*

*The Church's witness takes many forms, and includes our worship, preaching of the gospel and concerns for social justice and world development. Such efforts are always appropriate and necessary. Yet there is another emphasis in our evangelism which should complement all others, and which we judge to be the present priority for developing the evangelistic effectiveness of The Presbyterian Church in Canada. We are calling it evangelism "face to face". By this we mean that kind of evangelism which is conducted at a personal or relational level, individually and in small groups.*

*This ministry can happen in many ways, including:*

1. Bible study or discussion groups;
2. visitation of inactive members, recent drop outs and neighbours;
3. community projects of social concern;
4. dialogue about the relevance of the Christian faith to the challenge of our time;
5. communicant classes and membership instructions; and
6. above all else, the spontaneous witness of the faithful with their friends, family, neighbours and work associates.

*A strategy for developing our face to face evangelism requires: 1) calling our members and ministers to commitment in witnessing to the good news of Jesus Christ; 2) providing training for their becoming effective in sharing their faith with one another and their neighbours; and 3) supplying workable resources for their training and continuing support in evangelistic ministry.*

*Since pastoral leadership is an important and indispensable factor in developing any ministry, the role of our colleges is crucial. We note that previous General Assemblies have recommended that our colleges provide academic training and field experience in evangelism, and would hope that such include an emphasis on how to share the faith face to face, and on how to train members to do so. (A&P, 1983, p. 34)*

*Recommendation No. 1 (adopted, p. 36)*

*That General Assembly endorse Evangelism Face to Face as a priority for The Presbyterian Church in Canada.*

Acts & Proceedings 1984, pp. 361-363

*What Concerns Do We Have?*

*That Evangelism be integral to the whole mission of the church - as one author has put it - "A central place for evangelism means not doing evangelistic things, but doing things evangelistically." It is concerned - as with the early church - with the "acts of the Apostles" as well as with the "talk of the Apostles." It is engaging in the style of ministry of our Lord and the early church - being, doing, telling, calling, confronting, gathering, sharing, empowering - by the Holy Spirit. We are concerned that evangelism is wholistic - not restricted to one style or stereotype.*

*Evangelism is a congregational ministry. The primary agent of evangelism is the whole congregation in its witness to its own community. It is part of the total life of the congregation and not separated from other aspects of its life in time ... . Whatever special emphasis or designated responsibilities there may be, are to be a part of the ongoing life of the congregation. The pastor and session have a special responsibility to facilitate the outreach evangelism of the whole congregation.*

*We are concerned that evangelism be in the context of the time and place where people live out their lives. There is no one master plan for evangelism - the universal gospel always takes particular form in particular places and circumstances.*

*We are concerned that evangelism be in terms of reaching people, going among them, appreciating and accepting their culture and sub-culture, speaking their language, identifying with their needs, standing alongside them in their struggle in a realistic and relevant way. Evangelism must be dialogical and involve listening and loving before speaking and doing.*

*We are concerned that evangelism be conscious, intentional, consistent and focused on the command of Jesus - "You shall be my witnesses." Evangelism cannot be divorced or abstracted from other aspects of mission. We are concerned that evangelism not be manipulative or imposed through guilt or fear. It is not argumentative nor does it depreciate whatever faith or value system the person may live by. We are in a minority position in a non-Christian environment. We are as close to New Testament times as the church has been since those days.*

*Evangelism is a message of hope in a world without hope. It is a message of forgiveness and grace in an unforgiving world. And this must be incarnate in concrete action, not just in empty*

words. People are not "objects of evangelism". They are our brothers and sisters for whom Christ died, and we are called to stand with them in their struggle for new life.

#### What Will Engage The Church?

1. *Breaking the stereotypes and preconceived notions in which evangelism is imprisoned.*
2. *Taking the fear and guilt out of evangelism. Most of our reluctance is grounded in these two factors.*
3. *Simplify evangelism. Return it to the hands of ordinary people who can do it most effectively. Complicated programmes tend to fall of their own weight. Specialists tend to intimidate, not facilitate evangelism among the people.*
4. *Put the gospel in the language of the people. We are so intent on our "in" language or jargon, that we exclude people. We think if we don't use certain words, we are not doing evangelism. Most people outside the church don't understand, or care about our "stained glass language". The key to Jesus' ministry was his ability to communicate in the language, images and symbols that had meaning to people, and he infused them with new meaning.*

Acts & Proceedings 1985, pp. [254-255](#)

*The emphasis is upon evangelism face to face (see last year's report, A&P 1984, pp. [280-281](#)). Our understanding is that the New Testament uses several words to describe the same process. Whether as "preaching", "heralding good news" or "witnessing", evangelism includes three essential aspects: incarnation, proclamation and invitation. Just as the evangel was most powerfully known when the Word became flesh and dwelt among us, what we, His followers, do and are is an essential aspect of our evangelism. Effective evangelism requires our living by the same values, priorities and grace as our Lord. This is the incarnational aspect of ministry. Our evangelism must also include proclamation: telling the story of Jesus Christ and interpreting its significance for humankind. The invitation of evangelism welcomes the hearer to Christ's salvation and into the fellowship, nurture and service of His Church. Our part in evangelism is to live our faith, to proclaim Christ and to invite the hearer to respond. We are content to leave the results to God, Whose Spirit is a powerful persuader. True evangelism is never manipulative.*

*How should we evangelize? There are many ways to share the faith and many resources and programmes available to those with the will to become effective in this ministry. We note with gratitude the creation of a common catalogue of evangelism resources, produced jointly by the Committee on Church Growth and the Board of Congregational Life. We would invite congregations to consider how their existing ministries (worship, baptisms, weddings, funerals, Christian education for all ages etc.) can be channels for evangelism. As well, we commend the contemporary approaches to story-telling evangelism as congenial to a majority of our congregations.*

*Recommendation No. 2 (adopted, p. [22](#))*

*That Assembly affirm the above understanding of evangelism to guide the church in the coming five years.*

#### **A CURRENT STRATEGY**

"Complicated programmes tend to fall of their own weight."

These words offered to the 110th General Assembly by Presbyterians in 1984 are wise council to Presbyterians in 1994 looking to implement an evangelism programme. The programme we recommend is comprehensive but need not be complicated. It is called:

#### **Opening a Way for God**

The two main foci of this programme are relational evangelism and worship evangelism. Through resources, articles, ideas and workshops Presbyterians are encouraged and enabled to "open a way for God" to speak a saving, healing word in our everyday relationships and our regular weekly worship life. Ancillary resources, etc., are offered

wherever possible, especially in areas where church growth research indicates they have a supportive role in the welcome and assimilation of new and renewed people of faith.

Presbyterians will find materials for this programme in every PCPak. Some are free and some can be ordered through the Resource Distribution Centre. A reprint service for Equip (the programme resource for the Life and Mission Agency) articles is being established to ensure all materials can be obtained later if you are not able to use them when they first appeared in Equip. In addition, all workshops offered by the Education for Discipleship team carry an evangelism component. In this way we are addressing one of the pitfalls of promoting evangelism programmes: namely, that the main body of congregational life is often "disturbed" by the programme that comes nicely packaged for the evangelism or outreach committee. Resources developed for areas such as worship, stewardship, education in the faith etc. will continue to show an awareness of any implications for evangelism.

Ongoing research and review of resources produced outside The Presbyterian Church in Canada (this year a specific focus on video resources) allows us to stock and recommend more materials. Our ecumenical connections are important in this work. We follow-up every lead on evangelism/church growth programmes, looking for resources and leadership development events.

In these ways, the comprehensive, holistic approach to evangelism that The Presbyterian Church in Canada has indicated it wants can be lived out. The relational model of evangelism named as our priority is affirmed and explored at every level possible. The natural entry point of weekly worship is also developed to its full evangelism potential. We want this approach to be genuinely "doable" by our congregations, with the emphasis affirming the Church's desire to return evangelism to the people of God. The tasks and the resources are sensitive to the most common barriers to evangelism. They also are sensitive to the milieu in which people live and out of which their faith questions come. Presbyterians can do the things in this programme because this programme believes and knows that Presbyterians have faith stories worth sharing, and seeks to affirm Presbyterians as people of faith.

"Opening a way for God" is not a "canned" programme. Congregations and their leaders must make choices for themselves. National staff offer resource support and workshops to this end. Some may be disappointed that it doesn't come in a box with step 1 and 2, etc.. We think evangelism is a whole lot messier than that. And we also think evangelism has suffered because it so often came in box or binder that fit neatly on the shelf, was eventually swept off the desk of the overworked pastor, or was tossed around the Church until it was simply dropped. We propose that church programmes in Christian Education, Worship, etc. that do not have an evangelistic understanding are not really Christian Education, Worship, etc. programmes. In other words, a congregation can not lay an evangelism programme over top of its existing congregational life. Too often it simply slides off or is kicked off by those who feel (understandably) that some small group of people is telling everyone else what they should be doing. "Opening a way for God" does not require that congregations must have outreach/evangelism/church growth committees and large budgets. They may have them and that is just fine. But everybody who is doing anything in our churches has the potential to "open a way for God". And in some cases, that may mean getting out of the way. What we promote is an attitude, a posture, a perspective that sees and develops the evangelistic potential in our personal and congregational lives.

We are aware that some of our pastors may have missed some good material in their PCPak. They are encouraged to request reprints. For the most part, however, we know that pastors have come to expect some practical help from PCPak. We are encouraging others in congregations to take out a subscription to PCPak so that more than one set of eyes can evaluate the applicability of its contents to congregational life.

Practically speaking, the priorities for this programme are as follows:

1. Honouring the central goal of presenting Jesus Christ, the living Lord, as the one in whom all our faith stories as Presbyterians are grounded.

The pamphlet "Presbyterians are ... people who follow Jesus Christ" is one way we are presenting Jesus Christ in evangelism. Other resources have highlighted his role in our faith (several of the church year bulletin inserts are quite explicit on this topic) and emphasized that a personal faith commitment is made through Jesus Christ and with Jesus Christ (a personal faith commitment pamphlet focuses on this).

2. An emphasis on resources and initiatives that are practical for churches with memberships under 100 members.

"Practical" means that they are affordable, useable, and can put an evangelistic "spin" onto what congregations are already doing, and generate energy for additional initiatives. They do not necessarily begin with a structural move such as setting up a committee. Often we are defeated in that first step because small numbers mean that people must take on still more work. Recommending Loren Mead's book *More than Numbers, The Way Churches Grow*, (Alban Institute) also allows smaller congregations to discover ways in which they already demonstrate meaningful growth, so that they begin their numerical growth initiatives feeling effective in some aspect of their ministry.

3. Developing resources that support and develop our worship life so that our weekly expression of love and praise to God is evangelical.

We worship God because God is God, and we are God's people. Worship reveals the nature of that relationship as life-giving, and invites others to enter that relationship. Reformed worship sets forth a basic pattern of approach, listening, responding and receiving our commission and blessing to serve Christ faithfully in the next six days. Within this pattern there is opportunity for new faith to be born or an old faith to be renewed. Bulletin inserts on the church year have carried both a history, a meaning and an invitational message to this end. New inserts that feature basic elements of worship (such as call to worship) will continue this effort. "Presbyterians are ... people who worship" answers worship questions and invites the presence and further inquiry of the reader. It is into its third printing in its first year. A new pew card with a distinct invitational message is also into its third printing. Bulletin design and content are also undertaken with an eye to providing not just information but inspiration for worshippers. Evangelism bulletin inserts specifically address the "how to's" of inviting people to worship.

4. Supporting new church development by providing resources designed for specific needs of new churches at reduced cost or no cost.

The debt burden of these congregations can only be managed if they have the tools to assimilate and educate their members in ways that develop and sustain long-term commitment. We have contracted a writer to develop a resource suitable for membership or inquirer classes. It introduces what it means to be a member of a Presbyterian congregation. New churches will receive a good number of these booklets free of charge (they will be available to others for purchase). We will develop invitational brochures that fit the specific needs of our new churches. A new denominational brochure is also due.

5. Setting forth our personal faith stories alongside our corporate faith stories as the "engine" driving our congregational life.

Every workshop we do contains an element of faith sharing, whether the main topic is eldership, Christian Education, etc.. Presbyterians respond well to this content. We are working with two basic questions: "If you could only share one thing about your faith, what would it be?", and "If you could only share one thing about your congregation, what would it be?" Two of the four bulletin inserts for evangelism and a Church School Kick-Off article in *Equip* featured faith sharing ideas. "Presbyterians are ... people who follow Jesus Christ" was written by telling faith stories. This emphasis will continue and be strengthened. One-day evangelism events with a featured speaker and workshops that address faith sharing are planned. A long term goal of producing a video around Presbyterians sharing their faith will take shape from these events. Glenn Cooper, as communications staff, will help us plan and execute these projects.

6. Supporting churches in search of Good News for ministry.

Discouraged churches need help in discerning Good News for their ministry. They need help dealing with disintegrating buildings, changing neighbourhoods and dwindling numbers. We look forward to working with Canada Ministries in planning the "Congregations in Transition" workshops.

7. Targetting the missing age groups in our denomination in content and design of outreach brochures.

Recent research by private interest groups and government practice reveals gaps in our churches that are filled in the religious data of the census. This is mainly the 25-45 age group. Their religious concerns may be different than those held by the largest age group in our denomination, those over 60. We are using research to identify those concerns and address them in promotional materials in content as well as visual presentation. This includes a significant re-thinking of how the mission of the Church is most effectively presented to these people.

8. Emphasizing the need to include opportunities for personal decision and corporate decision, and facilitating those opportunities within our congregations' ministries.

Invitational moments for decisions are encouraged and presented in articles in Equip (such as "invitational preaching"), in the church year bulletin inserts and in the two resources developed for personal faith commitment and commitment through membership. Encouraging the use of liturgical resources, such as the covenant renewal service in The Book of Common Worship, enables congregations to say yes again to their ministry with Christ. We will be holding this emphasis before us in our work.

9. Enabling older adults and seniors to pass on their faith to younger people.

With the help of others in our Church, we are putting together a resource that targets our older adult population and enables them to pass on their faith. Time and budgetary constraints are slowing this process but it is not abandoned.

10. Exploring and supporting small group ministries within congregations.

We are promoting two practical booklets on small group ministry that are produced by the Christian Reformed Church Publications. We want to draw on resource people in our Church with skills and expertise in this area for more direction and development.

As we continue our work we look for the support of the General Assembly, and therefore recommend:

**Recommendation No. 11** (adopted, page [29](#))

That the above priorities be affirmed as appropriate for a current programme in evangelism for The Presbyterian Church in Canada.

Further, as a common initiative supported by resources and plans layed out in PCPak and Equip, the following recommendation is made.

**Recommendation No. 12** (adopted, page [29](#))

That every congregation be challenged to examine and design Advent and Christmas 1994 programming (both regular and special) with a commitment to "opening a way for God".

In support of these initiatives we promise to gather articles, resource lists, ideas and other materials to help congregations do this effectively, and provide them in Equip and the PCPak.

It is understood that, for the most part, it is clergy who bear the responsibility of making decisions about PCPak content and its distribution. The following recommendation is to ensure wider review and distribution of these materials, and to support clergy who find this task difficult.

**Recommendation No. 13** (adopted, page [29](#))

That, wherever possible, a subscription to PCPak be taken out by a member or adherent of every congregation.

Diane J. Strickland

**WORSHIP**

The provision of public worship services reaches more people than any other ministry of The Presbyterian Church in Canada. Other programmes may come and go, but worship happens weekly in almost all of our congregations. In some of our smaller and struggling congregations it may be the only thing that the congregation does together in ministry. In larger churches worship may be the one thing that people who are involved in many different ministries in the congregation do together. Whatever our congregational size, worship is integral to growing in the spirit of Christ and is our most obvious place to tell our story of faith.

It is not surprising then that worship leaders and planners are always looking for materials and guidance to support and develop that weekly commitment to public worship. Some worship leaders and planners look to the national church office for these things. This is evidenced in the healthy sales and reprint record of the resources we have produced, including the "telling time in the church year" series of bulletin inserts, the "revised visitor's pew card", the "Presbyterians are ... people who worship" brochure, as well as the requests for the two introductory booklets "Reformed Worship" and "Baptism" that are currently being produced. Regular requests for materials related to children of faith being welcomed to the Lord's Table have initiated other educational resources. These are currently being developed. There seems to be a growing desire to examine the whole role of children in worship. A group of people interested in this topic from the PREM partnership are working together on the development of materials.

In the development and nurture of personal worship life, the production of Presbyterian Prayer Partnership has been strengthened by the introduction of prayer request forms sent out in the PCPak. A good response to these has broadened the input to this resource. These Days, a daily devotional resource has seen an increase in both individual and bulk subscriptions because of increased advertising. Ms. Anne Sluman, programme assistant in worship, undertook both these initiatives in promotion and development.

Sales of The Book of Common Worship have reached almost 1,000. Worship leaders have clearly placed a value on this resource and regularly communicate their practical experience with it, often enclosing adapted liturgies, suggestions for new material to be covered in supplemental resources, and areas where material needs revision. These kinds of communications are most welcome. As we live and work with this resource, and talk about it together, we discover directions for any future work.

In support of the preaching life in our churches, a prototype preaching clinic is being held in co-operation with Trinity Presbyterian Church, York Mills, North York. The main speaker is Dr. Thomas Long, author and worship/preaching professor at Princeton Theological Seminary. Local leadership will also provide seminars in various practical topics. Other events are planned across the country in 1995. They will have, in common with this event, seed money from Presbyterians Sharing... and additional money from a co-sponsoring host congregation. A small fee is charged to attend. In this first event, transportation costs have been reduced by choosing a speaker who is offering a continuing education course at Toronto School of Theology. Wherever possible, across Canada, co-operation with continuing education departments will be pursued. We are hoping that our preachers will find renewal and support in their preaching ministries, to the benefit of those who listen, and always to the glory of God.

Ecumenical membership and participation is an ongoing commitment. A growing emphasis in ecumenical groups to work in so we are able to serve our congregations in practical ways is apparent. That emphasis is not accidental. In some cases it is the direct result of the Canadian presence and the way we have presented that priority. One of our ecumenical groups is now producing a series of pamphlets for congregations who wish to commission a

work of art for their church, such as a stained glass window, fabric banner, or hymn text. The pamphlets give advice on questions to ask an artist, how to negotiate fees, what to do if the end product is unsatisfactory, how to set up an advisory group for the project, etc.. Here we accomplish ecumenically what no one denomination has time or money to produce on its own. Ecumenical groups also make consultation possible with people whose expertise and experience is great and highly valued. The sharing of resources usually means a waiving of fees related to copyrighted material. It is also gratifying that our work is valued and requested by ecumenical partners.

The production of Sunday worship bulletins offers a continuing challenge. In an effort to improve quality and sales, we are tracking the sales record of each bulletin we produce, and take design direction from its success or failure. Sales have increased and other feedback has been positive. We have also upgraded the paper stock and discounted the price of older bulletins so that churches under financial stress can still be linked with national resources and our programmes. These changes have been well received. A promotional package about the bulletins was sent to approximately 100 congregations who do not have standing orders. The response to that initiative is being monitored.

Preparation of the worship page in Equip is carefully done, often in response to requests from the constituency for certain topics. It is our goal over the course of a year (six issues) to present a balance of practical worship materials, reflective articles, and group resources for planning and discussion. Sometimes they are related to a common theme for the whole issue. Suggestions of topics are welcome.

We are grateful for the encouragement and prayers offered on our behalf by individuals, congregations and courts of our Church over this past year. The work ahead is formidable, and at times we wonder how it can be done. But this year we are witnesses to the faithfulness of God who accomplished more than we could do ourselves. This is no surprise, and so we depend on God again, for the future.

Diane J. Strickland

### **THE PSALTER TASK FORCE**

The task force on the psalter is in the final stages of developing this resource. This year there were several milestones in that process.

The text preparation was completed. We have held to the course of implementing as few changes to the New Revised Standard Version (NRSV) as possible. The text work has been a process that revealed the power of the Psalms to move us, to minister to us, and to challenge us. Putting these texts into the hands and mouths of our people for their worship life is the commitment of the Task Force.

The selection of hymn refrains was also completed. There remains the task of securing the copyright where necessary.

In an effort to offer contemporary and new musical material, a contest for musical settings of psalter refrains (text suggestions were provided) was held with all prizes awarded. Through this initiative we were able to gather some fine refrains that will be included in the resource without cost to us. We are pursuing other sources for remaining gaps, with a priority on Canadian composers.

We hope to work with the hymn book task force to design the psalter so that it is complementary to the hymn book design.

Without the work of the Rev. Judee Archer-Green, on contract, we would not be this far along in the process. She has ably taken up most of the administrative tasks that would otherwise have fallen to national staff. It has been a difficult part of planning the 1994 work year to include twelve days unpaid leave for national staff. This project is bearing the brunt of that change in national staff time. Even with this delay, however, the Task Force is planning to produce the psalter by the end of 1994.

The work that remains includes finishing the new refrain selection, choosing tones, securing copyrights, layout and design, and printing.

Convener: Jean Stewart

Staff Person: Diane J. Strickland

## **TASK FORCE ON THE REVISION OF THE BOOK OF PRAISE: REPORT TO GENERAL ASSEMBLY 1994**

The Task Force on the Revision of the Book of Praise met twice in the fall of 1993 and in March 1994, in Toronto and in Bolton, Ontario. During its fall meetings, it examined the results of its September 1992 hymn surveys, and planned surveys to gather information on congregational hymn use, children and youth music and the regional use of metrical psalms, continued its review of the hymns in the 1972 Book of Praise, reviewed new material, planned a congregational testing programme, continued consulting with the United Church and the Anglican Church and developed hymn workshops.

At its March 1994 meeting, the Task Force struck subcommittees with responsibility for reviewing unsolicited material, recommending a structure for the revised book, considering a full range of hymnody for children and youth, screening music and texts from around the world, as well as formalizing procedures for ensuring that the work of established contemporary and Canadian hymn writers is reviewed in its entirety. Working groups were formed to ensure that preliminary review of important recent hymn books would be completed from several perspectives, and recommendations presented to the Task Force by year-end.

### **Surveys**

1. In the fall, the Task Force completed a report (available through the Hymn Book Office) on its September 1992 Questionnaires. During the summer and early fall, task force members and congregations in selected synods and presbyteries gathered data on metrical psalm use.

2. A survey of congregational hymn use, focusing mainly on the 1972 Book of Praise, but also asking about other resources, is nearing completion. Some 500 congregations from across the country were contacted. Over 100 responded with information on the frequency of use of hymns from the 1972 Book of Praise. Other resources were sometimes listed as well. Some congregations reported hymn use for only a year, while others provided over 25 years' worth of data. Preliminary analysis shows that no hymn is used on average as much as twice a year in an average congregation in our Church (although many are used several times a year by individual congregations). On average, the most frequently used hymns are used about twice every three years. There is a wide range in the average frequency of use of hymns (from seldom or never to three times in two years), but it is difficult to define an essential body of Canadian Presbyterian hymns in terms of frequency of use. Extrapolating from this sample data, an average hymn in the Book of Praise is used about 322 times a year across the Church (based on an annual use of 188 hymns in an average congregation, with there being about 1000 congregations); the most frequently used hymns are used about 1700 times per year across the Church. On average, a metrical psalm is less frequently used than the average hymn; an average metrical psalm is used 250 times per year across the Church; the most popular metrical psalms (The Lord's my shepherd, Book of Praise 9, and All people that on earth do dwell, Book of Praise 42) are used over 1200 times per year across the Church.

Extrapolating from the sample, nearly half of the 1972 Book of Praise is used very infrequently, i.e., from zero to 150 times per year across the Church (see graph Hymns and Frequency of Use: 1972 Book of Praise).

3. The Task Force contacted synod youth directors concerning hymns used by young people. Further information has been sought from Presbyterian Young People's Societies and Christian Education/Sunday School/youth-music co-ordinators.

4. The Task Force has made hymn selection recommendations for presbytery and church groups as they prepared hymns for worship at special events. This afforded further opportunity for informal testing of material in a variety of worship contexts. Groups requesting hymn recommendations have been asked to report to the Task Force on the response of their attenders to the hymns.

### **Reviewing of Material**

Individuals and sub-committees of the task force are now reviewing other recent and older hymn books and new material by individual authors. Subcommittees are working on the metrical psalm selection and music for children and youth. The testing programme, involving over 100 congregations, began in February and runs through the end of August. Response to this programme will shape the Sampler.

### **Workshops**

The project co-editors gave workshops in Vancouver and New Westminster, British Columbia, in the fall, and in Guelph and Cornwall, Ontario, in early 1994. Participants in workshops are given an opportunity to act as the Task Force, working by consensus to evaluate new hymns. There is also a time for participants to share their experience and vision of worship with each other and with the co-editors.

In the course of its preliminary review of the 1972 Book of Praise, the Task Force on the Revision of the Book of Praise noted that the official English text of our national anthem "O Canada" (Book of Praise, no. 596; texts below) is not inclusive and that the official French text (the original first verse by Sir Adolphe-Basile Routhier) is problematic for other reasons. Since the current commitment of the Task Force is to include the national anthem in the revised Book of Praise in both official languages, the problems in both English and French texts need to be addressed as soon as possible.

In the English version, the line "True patriot love in all thy sons command" is not inclusive of all God's people (A&P 1992, p. 315; item 6: "The language of the texts will be inclusive of all God's people"). In the French original, the lines "Car ton bras sait porter l'épée, il sait porter la croix" (Just as your arm knows how to bear the sword, so also does it know how to bear the cross) juxtapose a symbol of secular power, the sword, with a Christian symbol, the cross. The Task Force believes this juxtaposition of sword and cross to be inconsistent both with our theological heritage and with our current theological understanding (A&P 1992, p. 315; text guidelines 3 and 4: "The texts will be a faithful reflection of Reformed heritage; The texts will have theological substance and literary merit"). Also, the use of a specifically Christian symbol might prove difficult for Canadians of other faiths.

**Recommendation No. 14** (defeated, page [29](#))

That General Assembly petition the Parliament of Canada to address issues of inclusivity, symbols and fairness in our national anthem by revising it in a way that is consistent with Canadian traditions and values.

The Task Force believes that Parliament will address this petition positively if it is satisfied that the petition has broadly based support. The United Church of Canada and the Anglican Church of Canada are currently revising their hymn books and are also considering the inclusion of the national anthem.

**Recommendation No. 15** (withdrawn, page [29](#))

That the Anglican Church of Canada and the United Church of Canada be invited to join in making this petition.

**Texts of our National Anthem****English**

O Canada! Our home and native land!  
 True patriot love in all thy sons command.  
 With glowing hearts we see thee rise,  
 The True North, strong and free!  
 From far and wide, O Canada, we stand on guard for thee.  
 God keep our land glorious and free!  
 O Canada, we stand on guard for thee.  
 O Canada, we stand on guard for thee.

**French**

O Canada, terre de nos a<eux,  
 Ton front est ceint de fleurons glorieux!  
 Car ton bras sait porter l'épée,  
 Il sait porter la croix!  
 Ton histoire est une épopée  
 Des plus brillants exploits.  
 Et ta valeur, de foi trempée,  
 Protégera nos foyers et nos droits.  
 Protégera nos foyers et nos droits

Co-editors: Don Anderson, Andrew Donaldson

**INTERNATIONAL MINISTRIES****International Ministries Staff**

Associate Secretary:	Marjorie Ross
Administrators:	Pam Russell, Wilma Welsh
Secretary: Gladys Stover	
Adjunct Staff for Africa:	Richard Fee

**INTRODUCTION**

Those of us privileged to serve in the international ministries of the Church have experienced the past year as one of change and uncertainty. We give thanks for God's guidance, and for constant reminders of the Holy Spirit at work in the world.

The number of overseas staff showed a modest increase in 1993-94; no staff resigned in this period, and several new appointments were made. These appointments replaced staff who had returned home in 1992.

In order to protect appointments which were in process in 1993 and have been made in the first half of 1994, we have had to make severe cuts in our grants to ecumenical organizations. In addition, we have not given our overseas staff the 1.7% increase which was approved by last year's General Assembly.

Significant events took place in the lives of many of our partner churches:

## **Africa**

In Nigeria, the hope of a return to democratic rule through elections was dashed when a military government once more took power. In Kenya, tribal clashes continued to threaten stability; thousands of people have been displaced, and many killed. In Malawi, a referendum took place, paving the way for the first multi-party elections in many years. In South Africa, the run-up to multi-racial elections has proved bloody and tumultuous. In both countries, the churches are playing vital roles in the process of democratization. In Mozambique, the peace accord is holding, and our partner church is among those seeking to welcome home returning refugees.

## **South Asia**

In Nepal, the prayers of many were answered when the government repealed the laws making it illegal to preach the Gospel. The Nepali Christian Church is now "above ground". The Church of North India is struggling to come to terms with the growing fundamentalism of both of India's major religions, Hinduism and Islam.

## **East Asia**

Our partner church, The Presbyterian Church in Taiwan, is seeking to establish its own identity on the ecumenical stage to which the Christian Church in China has just returned, after many years in isolation. The Presbyterian Church in Canada participated in a major consultation held on this subject in Taipei in February. The Korean minority in Japan, among whom our partner, the Korean Christian Church in Japan, is called to witness, is feeling acutely the impact of the Japanese recession. The Arirang Choir from this church is again visiting Canada to share with us their struggles, and to learn of ours.

## **Central America**

While civil wars have ended, violence, poverty and the abuse of human rights continue to make these tiny countries some of the most troubled on earth. Our Christian friends there witness to Christ's reconciling love, and show His compassion in many forms of outreach.

## **Advisory Committees**

The International Ministries Advisory Committee, and the Africa Advisory Committee have met regularly, and provide very helpful input to formation of our policy in a time of change.

Co-operation is growing between International Ministries and Presbyterian World Service and Development, and has the potential of being very beneficial to our partners.

## **Stipend Policy for Overseas Personnel**

In 1992, the Life and Mission Agency received a request to study its policy with regard to the "marital stipend", especially in light of the 1992 General Assembly's change in policy regarding accommodation allowances. A special Task Force studied the great variety of issues involved, especially relating to the case of missionary couples, in which both spouses are assigned to work with an overseas partner church.

As a result of careful study and consideration of implications for all concerned, the Life and Mission Agency adopted the following policy:

In future the Life and Mission Agency shall fund through International Ministries one stipend per position and will normally fill only one position with a partner church or agency at one time.

Further information on the rationale for this policy is available from International Ministries.

## **Overseas Partners and Staff**

Overseas Partners during 1993-1994, along with overseas staff working with them, were:

The Korean Christian Church in Japan Jack & Beth McIntosh  
 The Presbyterian Church in Taiwan Joy Randall, Paul & Mary Beth McLean, Jack & Betty Geddes  
 The China Christian Council Susan Raeburn-Cherradi (The Amity Foundation)  
 The Church of North India Diana Wadsworth, Pauline Brown, Doreen Morrison, Clarence & Cathy  
 McMullen, Margaret & Jake Vanderzweerde  
 The United Mission to Nepal Hubert & Nan Budding, Craig & Maxine Taylor, Gerald & Lorna Kent  
 International Assistance Mission  
 The Middle East Council of Churches Robert & Nancy Assaly (Jerusalem)  
 Baptist Convention of Nicaragua John & Viola Duff, David & Aleida Villalonga, Denise van Wissen  
 Caribbean/Central America Liaison Joe Reed  
 The Guyana Presbyterian Church  
 Church of Central Africa Presbyterian Clara Henderson, Edgar Hielema, Esq., David & Miriam Barrie  
 (Blantyre Synod)  
 Church of Central Africa Presbyterian  
 (Livingstonia Synod)  
 Presbyterian Church of East Africa George Loom, Ian Clark & Catherine Chalin, Richard Allen  
 Presbyterian Church of Nigeria Donald MacKay, Arlene Onuoha, Peggy Reid & Dennis Single  
 Presbyterian Church of Mauritius Brian & Elizabeth Crosby, Bill Elliott & Marie Rempel, Rodger & Donna  
 Talbot  
 Presbyterian Church of Mozambique Robert Faris  
 Evangelical Church in Southern Africa Stewart Gillan  
 Lesotho Evangelical Church  
 Zaire - Mission Aviation Fellowship Dick & Jane Paul

A number of visits took place between The Presbyterian Church in Canada and its overseas partners:

#### **Visitors to Canada:**

Arirang Choir, Korean Christian Church in Japan visited Vancouver, Saskatoon, Winnipeg and Southwest Ontario  
 Mrs. Catherine Ramohlele, Deputy General Secretary, Christian Council of Lesotho  
 Tayal Presbytery, Presbyterian Church in Taiwan - 17 persons came to visit Rev. Clare and Mrs. Grace McGill, former missionaries to Taiwan

#### **Canadians visiting overseas:**

Richard Fee - Somalia, Kenya, Malawi, South Africa, Nigeria  
 Earle & Dorothy Roberts - Taiwan, China, Japan  
 Marjorie Ross - Taiwan, Hong Kong, China  
 Rodger & Donna Talbot - Kenya, Malawi, South Africa  
 Wilma Welsh - Central America

#### **New staff people 1993 - 1994**

Dr. Richard Allen, Presbyterian Church in East Africa  
 John & Viola Duff, Nicaragua  
 Edgar Hielema, Esq., Church of Central Africa Presbyterian, Blantyre Synod  
 Rev. Peggy Reid & Dennis Single, Presbyterian Church of Nigeria  
 Denise van Wissen, Nicaragua  
 David & Aleida Villalonga, Nicaragua

## Leave of Absence

Clara Henderson - Malawi (to complete her M.A. in ethnomusicology)

## Overseas Summer Student Appointments

1993

Elizabeth Graham (Presbyterian College, Montreal) - to Mauritius

1994

John Kim (Knox College, Toronto) - to Kenya

## Leadership Development Programme

Working with a limited budget (\$30,000 in 1993, \$30,000 in 1994) this programme has made a significant contribution responding to requests for training leaders for our partner churches.

## Candidates completing studies in 1993

The Rev. Kingsley Nyirenda, Church of Central Africa Presbyterian, Livingstonia Synod, (Malawi). Mr. Nyirenda received training for 6 months at the Nairobi Institute of Theology in Kenya, sponsored by the Leadership Development Programme of The Presbyterian Church in Canada. He is now settled in a parish in Mbangweni.

The Rev. Dr. Emele M. Uka, The Presbyterian Church of Nigeria. The Leadership Development Programme assisted Dr. Uka, of the University of Calabar, Nigeria to take a sabbatical year at the Vancouver School of Theology during the 1992-93 academic year. On his return to Nigeria, Dr. Uka was made the Head of the Department of Religion at the University of Calabar. He is a minister of The Presbyterian Church of Nigeria.

The Rev. Rodney & Mrs. Dorise Curpanen, The Presbyterian Church of Mauritius. Mr. Curpanen was sponsored by the Leadership Development Programme for two years at Union Theological Seminary, Richmond, Virginia to prepare him for ministry in Mauritius. The Presbyterian Church (U.S.A.) also contributed to his support. They returned to Mauritius late in 1993.

Mr. Obede & Mrs. Ana Paula Baloi, The Presbyterian Church of Mozambique. The Leadership Development Programme supported Obede and Ana Paula while they studied in Brazil from 1986 to 1992 and at Presbyterian College, Montreal 1992 to 1993. They returned to Mozambique in 1993. Mr. Baloi will serve the church in Mozambique as a teacher at Ricatla Seminary, and work part time in a parish.

## Candidates completing study in 1994 on the Leadership Development Programme

Arlindo & Lagrima Chongo, The Presbyterian Church in Mozambique. We continue to share responsibilities with two other churches supporting the Chongos' study in Brazil. The Presbyterian Church of Brazil is paying for much of this couple's expenses, while we support them with health, tuition, airfare and maintenance costs. The Presbyterian Church (U.S.A.) is also contributing. They will complete their studies at the end of 1994, and will take up parish responsibilities.

Jimmy Lalljie, Guyana Presbyterian Church. Upon completion of three years of study in June 1994, at the United Theological College, West Indies, Jimmy will return to Guyana to work in the pastoral ministry.

## Candidates approved to study in 1994/1995

The Rev. Okokon O. Udo and Mrs. Umoh Udo, The Presbyterian Church of Nigeria. Mrs. Umoh is a Master of Arts degree student at Lutheran Northwestern Theological Seminary, St. Paul, Minnesota. She will complete her studies in May 1995. Her husband, The Rev. Okokon Udo is currently studying for a Doctor of Theology degree in Pastoral Care and Counselling with emphasis on Addictions at the same university. The Presbyterian Church (U.S.A.) and Knox Presbyterian Church in St. Paul have supported their studies and have asked for some assistance through the Leadership Development Programme for 1994 and

1995. When they return to Nigeria they will be the first clergy couple in The Presbyterian Church of Nigeria. The programme has approved a grant to help facilitate this couple's study over the next two years.

The Rev. Harry Ngwale, Synod Music Director of The Church of Central Africa Presbyterian, Blantyre Synod. A grant has been approved for Rev. Ngwale to attend a Daystar Music Workshop in Nairobi from April 11 to 29, 1994.

Mrs. Gertrude Kapuma, Church of Central Africa Presbyterian, Blantyre Synod. Mrs. Kapuma is the first woman in the Synod of Blantyre to be trained in theology. She is the head of the Synod Women's Department based at Chigodi Women's Training Centre. An application for her to study towards a Master's Degree in Canada was approved for 1994 and 1995.

Samuel Seecharan, Guyana Presbyterian Church. Samuel will study for three years (1993 to 1996) at St. Andrew's Theological College in Trinidad. He is a teacher by profession, an elder in the Guyana Presbyterian Church and has served as representative elder to the presbytery.

Liu, Mei-Chun, China. Miss Liu is a professor of theology at Nanjing Seminary. She is coming to Canada for 2 years (1994-1995) to study English. Her study is directed by the Canada China Programme. The Anglican Church of Canada, the United Church of Canada, and The Presbyterian Church in Canada are contributing to her support.

Miss Nicole Vitry, The Presbyterian Church of Mauritius. The Church of Scotland has provided a partial bursary for Miss Vitry to undertake study at St. Colm's College in Scotland in primary education. The Leadership Development Programme will assist with her tuition fees in 1994 and 1995.

Theological College of Northern Nigeria. Basic theological education to the diploma level in Nigeria is undertaken at Trinity (Union) Theological College, Umuahia. Advanced training to the degree level is offered in a two year programme at the Theological College of Northern Nigeria, Bukuru. We are providing support for training young clergy of The Presbyterian Church of Nigeria.

Central America, Church of North India. Negotiations are in process to support training for several candidates from our partners in these areas.

#### **Coalitions in which International Ministries participates (with representatives)**

Canada Asia Working Group (CAWG) - Ted Ellis, Lee Ann Purchase  
 Inter Church Coalition on Human Rights in Latin America (ICCHRLA) - Lee Ann Purchase  
 Canada Caribbean Working Group (CCWG) - Marjorie Ross, Joe Williams  
 Middle East Working Group (MEWG) - Marjorie Ross  
 Inter Church Coalition on Africa (ICCAF) - Richard Fee, Patti Talbot, Roy Gellatly  
 Canada China Programme (CCP) - John Johnston

#### **Advisory Committees and current Conveners:**

Africa Advisory Committee - Barbara Deans  
 Caribbean Latin America Advisory Committee - no convener  
 Middle East Advisory Committee - Marjorie Ross

#### **E.H. Johnson Memorial Trust Fund**

1993 marked the 10th anniversary of the E.H. Johnson Memorial Trust Fund. A commemorative booklet was produced bringing together the ten addresses presented at the annual Assembly luncheon by the Award winners. These were: 1983, the Rev. Dr. Roy Neehall, Caribbean Council of Churches; 1984, the Rev. Dr. In Ha Lee, The Korean Christian Church in Japan; 1985, the Most Rev. Edward Scott, The Anglican Church in Canada; 1986, the Rev. Dr. C.M. Kao, The Presbyterian Church in Taiwan; 1987, the Rev. Tad Mitsui (on behalf of Reverend Beyers Naude of the South Africa Council of Churches); 1988, Mr. Gabriel Habib, Middle East Council of Churches; 1989, Ms. Barbara

Jackman, Canadian Bar Association (Ontario); 1990, the Rev. Barbel Wartenberg-Potter, The United Theological College of the West Indies; 1991, the Rev. Dr. Glenda B. Hope, San Francisco; and 1992, the Rev. Russell Self of The Presbyterian Church in Canada.

The booklet is entitled *The Cutting Edge* and is available from the Resource Distribution Centre for \$10.00.

The 1993 E.H. Johnson Award was made to Archbishop Desmond Tutu for his outstanding leadership both in the struggle against apartheid in South Africa and as president of the All Africa Conference of Churches. The award was accepted by the Rev. Jose Chipenda, General Secretary, All Africa Conference of Churches who delivered the address at the annual E.H. Johnson luncheon.

The nominees for the 1994 Award are Jack and Beth McIntosh of Osaka, Japan.

The E.H. Johnson Exchange in 1993 was to the Middle East. Ms Maha Samara of Lebanon was nominated by the Middle East Council of Churches and visited a number of congregations and WMS groups in Ontario during April. The Rev. Raymond Glen of Edmonton visited Jordan, the West Bank, and Lebanon in August, meeting with local congregations and Christian groups.

Plans for 1994-1995 are for an exchange to take place between minority groups within The Presbyterian Church in Canada and The Korean Christian Church in Japan.

Mrs. Kitty Johnson, widow of the Rev. E.H. Johnson, passed away on Christmas Day, 1993. A memorial service at which the Moderator, Dr. E.F. Roberts spoke, was held at Leaside Presbyterian Church on February 3, 1994. The family asked that contributions in her memory be made to the E.H. Johnson Memorial Trust Fund.

The Committee for the E.H. Johnson Memorial Trust Fund expresses its appreciation for the contributions it has received from the Church, and the very positive response accorded to our annual luncheon and address. The Convener of the Committee is the Rev. J.A. Johnston, Hamilton.

Note: For more information on specific international ministries please see the popular mission report *Faces of Jesus*.

Marjorie Ross

## **JUSTICE MINISTRIES**

Justice Ministries Staff

Associate Secretary :	Raymond Hodgson
Programme Assistant:	Madeline Simmonds

## **INTRODUCTION**

After the 119th General Assembly, the Justice Ministries Advisory Committee met to help prioritize the work for the following year. This was a difficult process because so many issues of justice were coming to the fore. While some believe that the Church has been pushed to the margins in terms of impact on public policy discussions, many politicians, social activists, and people who reflect on faith and public issues invite and welcome the participation of the Church. The Committee agreed that Aboriginal justice issues were the first priority, and that additional work should be done on euthanasia and peacemaking. This report reflects those priorities, as people within communities of faith struggle to make known the good news in the public arena.

## **EUTHANASIA: A MATTER OF LIFE AND DEATH**

### **Introduction**

The mystery of human existence  
is that we belong to God  
and have been made in the divine image.  
In God we live and move and have our being.  
Living Faith 2.2.1

Life in its physical, social, emotional, rational and spiritual dimensions has been entrusted to our care by God. As good stewards of this gift of life, we relate faithfully to our Creator and to each other. We have been created for community and have a responsibility for the life of the neighbour. Community is possible only in interdependence and we are all, at one time or another, dependent on the neighbour for our life, as the neighbour is dependent, at times, on us. Life is lived in relationship. To honour this life, no matter how diminished, means to support, protect and nurture all possibilities of relationship.

What constitutes the faithful stewardship of life is not always easily determined, especially in situations of extreme suffering and of terminal illness. Yet, arising out of a study of Scripture, an understanding of the nature and will of God and the experience and wisdom of the Christian community of faith, certain principles can be derived to guide our thinking and our activity.

Created life is limited by death. It is in this sense that death can be viewed as enemy. Death represents a loss of being, a destruction of the psycho-physical unity in which we are constituted, and a manifestation of the power of evil that seeks our separation from the source of life. Yet death is also part of life. It is a part of the process of the natural order, an order affirmed by Scripture as being good. (Gen. 1:25, 3:19) As a part of life, death is not the end of life but a transition from one form of life to another. (1 Cor. 2:9, 15:49-52) It can be both a liberation from unrelieved suffering and an entrance into an existence in which there is that fulfillment of life which is our destiny. (Jn. 10:10)

### **Euthanasia: The Current Context**

The Presbyterian Church in Canada has not adopted any statement on euthanasia. Several times the value and dignity of human life has been affirmed. In 1982, the Board of Congregational Life produced a study booklet on euthanasia which outlined the then current arguments and positions. Because euthanasia has become a topic of intense debate and controversy, the Life and Mission Agency believes that it is appropriate for the Church to speak to the debate.

Defining 'euthanasia' is no easy task. While the Greek words from which the term derives mean 'good death', our society means more than this. People also use the modifiers 'active' and 'passive'. 'Mercy killing' comes closer to the range of meanings associated with active euthanasia, which can be seen as taking steps to hasten death through administering a lethal drug. Passive euthanasia may be used in the context of withholding or withdrawing inappropriate medical treatment. Palliative care or treatment for symptoms should be continued. This is what is meant when the phrase 'death with dignity' is used. Considerations surrounding this issue have been discussed in a previous study. (George Tattre, Euthanasia: A Christian Perspective) Death with dignity has to do with responding to the dying person's physical, social, emotional and spiritual needs. In this process the focus is on the soundness of clinical reasoning and appropriateness of the medical response to the patient and to his or her condition.

Assisted suicide is an issue of active euthanasia in that it involves the direct termination of life. Assuming that an individual is suffering from an illness that is irreversible and irreparable, and that his or her death is imminent, does the person have the right to take his or her life and does a medically competent person have the right to assist the individual in this endeavour?

Some believe that in certain instances, when the medical criteria of irreversibility, irreparability and imminent death are present, an individual does have the right to request assistance in terminating his or her life. An individual has the right to accept or to reject the benefits of medical technology with respect to medical treatment. Similarly, then, he or she should have the right, it is said, to determine when his or her medical condition is such that it is no longer possible to maintain the relationships that sustain human life. In other words, it should be the right of an individual to determine for himself or herself when it is no longer possible to continue to live.

Also, some have argued that taking such a decision is a final act of self-determination in the sense of taking responsibility before God for the conduct of one's life. Our previous study stated: "The ability to take responsibility is one of the distinguishing characteristics of those who bear their Creator's image. Unwillingness to legitimately exercise that ability constitutes a disavowal of that image and of one's humanity". (George Tattie, *Euthanasia: A Christian Perspective*) If an individual has the right to self-determination in such situations, it is argued, a person assisting the individual should not be subject to criminal prosecution. But this position takes what we have said out of context.

We know that our life is not our own, to do with as we please. In life and in death, we are the Lord's, (Rom 14:8) and subject to God's sovereignty. Our times, therefore, are not in our hands and we must trust with our life the author of life, who both gives and takes away. In God is our ultimate security, the one to whom praise and thanksgiving are due, whatever the circumstances of our life. (1 Cor. 15:57, 1 Thess. 5:18)

For the Christian, the issues of euthanasia and assisted suicide are faith issues, to be reflected on and responded to, both in the reverence for God and in the freedom of a child of God. (Prov. 9:10, Gal. 5:1) In such circumstances different people will, in faith, arrive at different conclusions. While such differences are to be respected and mutual support given, as together we journey through "the valley of the shadow", the weight of Scripture endorses a standard of death with dignity.

Further, while individual situations may be compelling and tragic, they cannot justify disregard of basic values that are critical to the maintenance of a just and humane society. The Presbyterian Church in Canada holds that the value given human life by God and by human relationships precludes any support of assisted suicide. Euthanasia or assisted suicide are not private matters of individual morality. They have profound implications for society because the way we treat the dying affects the way we treat the living.

## **Death with Dignity**

### **Patient Issues**

When facing terminal illness, certain questions arise. What has been the significance or meaning of that part of my life that has been lived? What is the significance of the life I now live, a life which is greatly restricted? What is the significance of the suffering I am now enduring? What difference does it make whether I live or die? Such questions can overwhelm a person in a crisis situation. Of all the questions the terminally ill person needs to explore, the question of meaning is paramount. He or she needs to be helped to reflect on the significance of a past life, including its darker aspects, to face squarely the tragedy of some situations, to reflect on what immediate goals he or she now wishes to accomplish, and to enquire what life continues to require of him or her. Such a focus not only produces courage and hope, which are antidotes to despair, but also helps the person see the value of his or her life and to invest his or her days with meaning even to the very end. In this way, the person is enabled to live as fully as possible using available opportunities to make a contribution to those with whom he or she daily comes in contact.

Perhaps the most dominant anxiety that surfaces at a time of crisis is fear of abandonment. At the approach of his own death, Jesus himself had to face this issue. (Mt. 26:30ff) Abandonment can be both physical and emotional. People can feel abandoned both by significant others and by the medical establishment. Changes in treatment, changes in routines, changes in attitude or reactions by family, friends or medical personnel deeply affect the patient.

In coming to terms with a terminal illness a person experiences a variety of emotions. That person needs those who will accompany him or her on an emotional roller coaster, accepting, without judging, conflicting reactions. As we perceive the relentless advance of death, forcing us into a state of relationlessness with others, and even with our self, we become increasingly anxious and afraid. In such circumstances isolation is torture. This is especially critical in situations where the patient is unable to communicate needs, thoughts and feelings. What is required is reassurance both of presence and of acceptance.

The terminally ill might have feelings of guilt or anger, along with feelings around unresolved grief, unresolved relationships and unfinished business. Time and care need to be taken by care givers to elicit and confront underlying issues that heighten the natural anxiety that accompanies the approach of death.

This fear of loss of control of one's life, made real by invasive disease, is heightened by invasive medical procedures, an alien environment, unfamiliar routines and the continuous presence of strangers in one's personal space. In such a situation, legitimate affirmations of the person's ability and right to make his or her own decisions give to the patient a critical sense of making a needed and appreciated contribution to his or her own health care.

Patients need to know that their illness is taken seriously and that they will receive the treatment necessary to alleviate at least physical pain and/or other unpleasant physical symptoms, if a cure for their illness proves impossible. This is especially the case when pain is chronic and unrelenting, and the patient can no longer cope. They also need to know that everything will be done to promote and to sustain their life and that they will not simply be allowed to die. On the other hand, most patients do not wish to be sustained indefinitely in a vegetative state in which they cannot function, cannot contribute to their own life or that of others, and have become to others a financial, emotional or physical burden.

Quality of life is an issue for patients. An open, forthright relationship between patient and care givers is required. The patient must be given the freedom to ask questions relating to his or her programme of treatment, the benefits and risks of various procedures, and about medical prognosis and possible outcomes of different courses of action. Care givers, on the other hand, need the freedom and have the responsibility to ask of the patient why certain treatment procedures, either verbally or non-verbally, are being requested or are being refused. The patient is encouraged to share with care givers his or her goals and values so that treatment might reflect these. Where certain goals are unrealistic, this is discussed. Again, the health care provider has the responsibility of ensuring that the patient has as much information about his or her medical situation as possible, and that he or she understand this information.

Reinforcing the patient's ability to understand and experience meaning and value in his or her life, even in the midst of distressing circumstances, encourages the person to live victoriously in the present, and to grow in relationship with the One to whose future he or she is being called.

#### Health Care Issues

Health care professionals also struggle to come to terms with the reality of a terminal illness. Victor Frankl maintains that when a doctor has to deal with an incurable disease he or she "should not only treat the disease but also care for the patient's attitude towards it". (Victor Frankl, *Psychotherapy and Existentialism*, p. 90) This, however, presents a difficulty for the medical professional who may be undecided as to what attitude to adopt in such situations.

Physicians and other medical professionals are trained to fight disease and to save life. Situations in which the advance of disease cannot be stayed and the loss of life is inevitable can be viewed as personal defeats or failures on the part of care givers. The temptation, then, is to throw everything into the battle, to employ every technology and to use every technique in the attempt to avoid as long as possible the final outcome. Frequently, also, professionals feel the need to be in control of the treatment process, a need which makes it difficult to change a course of treatment once it has begun.

Beneath the professional's reluctance to let go when appropriate is the uncertainty about how to understand death. Is death an event of unrelieved despair or is it an event infused with hope? Is it understood to be part of the human condition and a part of life, and therefore something to be accepted, even with gratitude, or is it understood to be an alien intrusion into our humanity? Is death always an enemy or can it at times be viewed as a friend? Is death the end of existence or does it represent the transition to a fuller existence?

Very often the uncertainty of the care giver is masked by an objective professionalism. Communication with the patient is limited to treatment procedures and the reporting of symptoms. The professional's inability or unwillingness to confront his or her own death, to listen to what the patient needs to communicate, or an inclination to take treatment decisions without sufficient discussion, can transform a natural fear of death into the deep anxiety of abandonment. There are also times when the professional wishes to communicate with the patient but, because of the nature of the illness, cannot. Reluctant to take responsibility for decisions that will fundamentally affect the life of the patient, and wishing to respect patient autonomy, the professional in such instances can feel pressure to maintain a holding action when another course of action might be indicated.

External pressures impinging upon the health care system include those of the allocation of financial, human and material resources. On what basis are decisions regarding such allocation to be made? What patients and what treatment are to be given priority, and in what situations? Revised expectations, due to the availability of new and expensive technologies and treatment, also add to the pressure felt by health care professionals as they struggle to come to terms with questions of who and how to treat and in what circumstances.

### Family Issues

The possibility of conflict within families is heightened when a family is required to watch over a member who is terminally ill. Conflict most often centres on treatment procedures and on what form of treatment is most appropriate at a given time. Family members can be in conflict over this issue with professional care givers, with institutional policy, with themselves or even with the patient. There are numerous reasons for conflict. Family members, individually and as a unit, in order to come to terms with the situation, must enter into the grief process. Some people will be at different stages in the process. Hence the likelihood of conflict is increased as denial, anger, guilt, depression and acceptance continually run into one another, both within and among family members. Sometimes the presence of someone external to the family can be useful in facilitating communication and helping those concerned understand both their own needs and those of the patient. This is especially the case if communication with the patient is either difficult or impossible.

Compounding the emotional stress and spiritual issues surrounding terminal illness are external factors over which one rarely has much control. There are times when family members must simply carry on with their lives while attempting to attend to the terminally ill. Often this places a great strain on physical energy. The pressure of time becomes a reality as one attempts to respond to a multitude of responsibilities and to the conflicting demands and needs of others. Financial resources are often stretched, limiting the amount, type and quality of care the family is able to provide for the patient. Frequently, community health care resources are also insufficient to meet the need, placing additional pressure on the family to provide what it cannot. Feelings of frustration and guilt often arise in situations where families feel they should be doing more, yet they cannot.

It is helpful to both the family and the terminally ill to maintain as much of the rhythms of family life as possible. By so doing the family reinforces its cohesiveness at a time when it is deeply needed. Maintaining these rhythms also provides for a necessary emotional and physical renewal. It allows for a proper stewardship of emotional and physical energies, and guards against collapse when the time comes for those energies to be tested. It will also provide for a gradual adjustment to family life without the presence of a particular family member.

During a period of terminal illness a family should be especially sensitive to the presence and needs of children. Children have their own understanding of what is happening. Honesty in communicating with them about what the ill person is experiencing, what others are trying to do, and what can be expected to happen during the course of the illness and beyond is essential. Children intuitively know when someone close is terminally ill. Attempts to hide this from the child will ultimately fail. These will be perceived by the child both as deception and as rejection. Children need to be included in the decision

making process in ways that are appropriate for them. They will then know they are a wanted and needed part of the family with their own recognized feelings and needs.

### Ministry with the Terminally Ill

Ministry with the terminally ill involves a realistic assessment of the needs both of the patient and of the care givers and a willingness to honour those needs.

Certain questions invariably surface in situations of terminal illness, and they often represent spiritual concerns. These are usually questions which relate to purpose, meaning, value and identity. The Christian has resources to bring to those questions. What is required is sensitivity and understanding to determine which resources are most helpful, and which approach is most useful in addressing both the questions and the spiritual concerns which underlie and give rise to them. This determination involves a knowledge of the patient and his or her medical condition, a sensitivity to timing and a realistic assessment of one's own strengths and limitations.

Fundamental to the care giver's ability to be comfortable in relating to the terminally ill is the care giver's vision of ultimate reality, vision which he or she can share when it is appropriate to do so. Involved in such a view of ultimate reality is an understanding of the nature and role of death. Such an understanding has been set forth in our previous study and is outlined above. Death represents a necessary limit on our human existence. It is the revelation of the sovereignty of a creator God, who has overcome the power of death. Therefore death is not the end of existence but the continuation of an existence that has no end. Death is a part of life, the dimensions of which are beyond our understanding or knowledge. (1 Cor. 2:9)

Ministry with the terminally ill thus involves a sensitivity to knowing when "to let go". There are times when a person has completed living here and is prepared to enter upon the next stage of existence. He or she has reached the stage of acceptance. In such a situation, it is incumbent upon care givers to listen to the patient, to support this acceptance and strengthen the patient's hope. This is difficult when care givers themselves have not worked through the stages of the grief process. At such times, the needs of the care givers can become confused with those of the patient.

### Conclusion

We believe that our relationship with our Creator cannot be broken. However death is understood and experienced, we cannot die alone. Both in life and in death we are subject to the sovereignty of God who claims us. (1 Sam. 2:6, Ps. 9:3, Rom. 8:35ff) The reality of death is subordinate to the reality of the sovereign love of God made manifest in the life, death and resurrection of Jesus the Christ. (Rom. 6:4ff) "In death we commit our future confidently to God." (Living Faith, 10.4)

When death is untimely it can be viewed as tragic. It constitutes robbery of life, a cutting short of the realization of the possibilities inherent in the gift of life. The right to our time is given to us by our Creator who wills the full flowering of our humanity.

Death attacks our dignity as a child of the creator God, fashioned in God's image. The power of death in all its aspects is, therefore, to be resisted. Yet there can be a point beyond which the attempt to delay the death of a physical organism is unwarranted because of the effects this attempt has on a person, and because it constitutes an indignity to him or to her. We support life but do not seek to prolong the process of death.

The Christian stewardship of life requires us to preserve and care for that life. Suffering does not destroy the meaning of life nor, does it necessarily obliterate hope. Even in the most difficult circumstances, witness can be made to this meaning and hope, both by the dying and by those who attend them. However, to suggest that there is a time "under heaven" both to live and to die means that while saying no to euthanasia (the direct termination of life) we can say yes to dying with dignity.

## For Further Reading

de Veber, L.L., et al., *Public Policy, Private Voices: The Euthanasia Debate* (Toronto: Human Life Research Institute), 1992.

Hamel, Ronald (ed.), *Choosing Death: Active Euthanasia, Religion, and the Public Debate* (Philadelphia: Trinity Press), 1991.

Oosterveen, Gerald, "Decisions at Life's End", *Presbyterian Record*, March 1993, 32-33.

Regan, Tom (ed.), *Matters of Life and Death: New Introductory Essays in Moral Philosophy*, (2nd ed.). (New York: Random House), 1986.

Scott, John, "Waiting for Death, Waiting for Life", *Catholic New Times*, February 21, 1993, 10-11.

Tattie, George, *Euthanasia: A Christian Perspective*. (Toronto: The Presbyterian Church in Canada), 1982.

**Recommendation No. 16** (amended and adopted, page [29](#))

That the statement on euthanasia be adopted and referred to presbyteries and sessions for study and use in pastoral care.

## PEACEMAKING

At the 118th General Assembly (1992) the International Affairs Committee submitted a report "Theology of Peace-making" which was "received as a starting point for creating a definitive statement on peace-making" and the Assembly asked that comments on the statement be forwarded to the Committee (A&P 1992, p. [331](#)). The Committee requested that the Associate Secretary, Justice Ministries monitor the responses, be responsible for redrafting the document, and bring the revised statement to a future Assembly. Over thirty replies were received from presbyteries, sessions and individuals. The Church Doctrine Committee commented on the statement in a report to the 119th General Assembly (1993). The statement was also produced in booklet form and all copies were distributed. In addition, the Life and Mission Agency has produced a 10 part study entitled "Practising Peace: Living with Conflict". Five sessions deal with peace and conflict issues close to home, and five deal with international issues. No statement of this size can adequately cover all relevant topics and concerns. Nevertheless, given the current state of the world, the need for a statement to help guide reflection and action is crucial. The revised statement follows.

### A THEOLOGY OF PEACE-MAKING

(Note: All biblical quotations in this statement are from the New Revised Standard Version.)

We affirm that God is  
at work when people are  
ashamed of the inhumanity of war  
and work for peace with justice.  
We pray for peace  
to him who is the Prince of Peace.

Living Faith, 8.5.3.

#### 1.1 Introduction

As Christians and Canadians, we are committed to the task of peace-making in our families, and in the local, national and international community. Fundamentally, we understand that peaceful co-existence is based upon treating people as equal in the eyes of God. This is a basic premise in The Presbyterian Church in Canada's Living Faith. The section on Justice (8.4) leads immediately into a concern for World Peace (8.5). Presbyterians affirm that "Christ, the Prince of Peace, calls his followers to seek peace in the world" (8.5.1). In addition the Canadian Charter of Rights and Freedoms states:

Everyone has the following fundamental freedoms: (a) freedom of conscience and religion; (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; (c) freedom of peaceful assembly; and (d) freedom of association.

The task of seeking peace includes examining the root causes of conflict, poverty, disease, tyranny and environmental disasters. We are called to consider how the sinful desire for ever-increasing wealth and domination over others has produced a bitter harvest which disrupts true peace for everyone. Thus, we are called to seek justice in all areas of our common life - economic, political, social, etc. - in order that the conditions that make for peace are established everywhere. How can the pursuit of genuine peace be distinguished from the activities that destroy it? Above all, how can we witness and minister in the name of the God of peace in our time and place in God's world?

## 1.2 The God of Peace

In the Bible, peace (the Hebrew *shalom* with its Greek equivalent *eirene*) embodies a wide variety of meanings. These include wholeness, well-being, prosperity, security and freedom from war, oppression and injustice. It is founded on mutual relationships of harmony, respect and goodwill between individuals, families, communities and nations. It includes humankind's stewardship for all forms of life (Gen. 1:26).

The source of peace is God, who offers a relationship rooted and grounded in never-failing justice, mercy and steadfast love (Ex. 34:6,7). The relationship of justice and peace is expressed in Psalm 85:8-11:

Let me hear what God the Lord will speak, for he will speak peace to his people, to his faithful, to those who turn to him in their hearts. Surely his salvation is at hand for those who fear him, that his glory may dwell in our land. Steadfast love and faithfulness will meet; righteousness and peace will kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky.

God's commitment to the joining of righteousness and peace is revealed when Moses encounters the burning bush which is not consumed. From the bush, the LORD declares: "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land" (Ex. 3:7,8). God condemns a government that allows an identifiable group of people to become objects of prejudice and hatred. The mask is torn off from Pharaoh's reasonable sounding argument for slave labour and violent population control (Ex. 1:9-10,16). The security of the nation does not justify ruthless actions.

Unexpectedly, the first act of resistance against Pharaoh's tyranny is carried out by Hebrew mid-wives who refuse to obey his order to kill all Hebrew baby boys (Ex. 1:17). The action of the mid-wives reflects the Apostle's assertion that "we must obey God rather than any human authority" (Acts 5:29). Their action represents a non-violent response to tyranny in the name of the God who demands justice, and it is an example that peace makers, through the ages, have emulated.

The Exodus narrative then tells of the miraculous delivery of the Israelites from this oppression. It is the clear witness of Israelites throughout the centuries that God alone saved them from slavery and the threat of genocide. After crossing the Red Sea, Israel's liberation and the destruction of Pharaoh's army is celebrated. The people sing in triumph: "I will sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea. The LORD is my strength and my might, and he has become my salvation... The LORD is a warrior..." (Ex. 15:1,2,3).

The pivotal event in the Exodus narrative comes when God gives the law to the Israelites at Mount Sinai. The purpose of the Ten Commandments (Ex. 20:1-17) and other laws found in the Pentateuch is to enable a group of outcasts and wanderers to better function as the chosen people of God. The commandments announce the fundamental need to show

respect and love both to God and one's neighbour. Jesus approves the lawyer's citing the need to love God and neighbour (Lk. 10:25-28).

In Joshua 6, there is an account of the Israelites being led by Joshua to overthrow the city of Jericho. The LORD declares: "See, I have handed Jericho over to you, along with its king and soldiers" (6:2). The proof of God's support is that the walls of Jericho will tumble down, not by armed siege, but by the Israelites marching around the city, a long blast of a ram's horn, and a great shout from the people (6:3-5).

Just before the great shout, Joshua gives a rousing speech to his troops. He tells them that they are following God's will. "The city and all that is in it shall be devoted to the LORD for destruction" (6:17). When the walls fall, the soldiers devote to destruction "by the edge of the sword all in the city, both men and women, young and old, oxen, sheep and donkeys" (6:21).

This idea of a Holy War, when God chooses sides in a conflict, is a disturbing message in Hebrew Scripture. It is one way that Israel remembers gaining freedom from slavery in Egypt, and conquering the land of Canaan.

There is a dissonance in the orchestra of scripture between the non-violent resistance of the Hebrew midwives and the killing of all the people and animals of Jericho. Jesus speaks against aggressive malicious anger, against violent retaliation, and for loving one's enemies (Mt. 5:21-26,38-48). This message is very different from Joshua's speech to his soldiers encouraging the destruction of the whole city (Josh. 6:17).

Scriptural warrants for armed conflict are to be interpreted with the same reservations which Jesus brings to divorce (Mk. 10:1-12). There may be warrants for divorce in scripture, but it is not the way God would have us act towards others. God did not create us to wage war on one another. "We affirm that God is at work when people are ashamed of the inhumanity of war and work for peace with justice." (Living Faith, 8.5.3) Rather, God made us to be stewards of creation (Gen. 1:26-27) and to come together as many different nationalities to worship and learn from God (Isa. 2:2-3).

### 1.3 The Prince of Peace

In struggling to be peacemakers we need to ask ourselves: "What happened to the one who proclaimed the message of peace in his words and actions?"

Peace is not a possession to be jealously guarded. It is a gift for everyone which turns the world upside down (Acts 17:6-7). In Luke's Gospel, Mary proclaims in song that the coming Messiah is good news for poor and marginalized persons like herself (Lk. 1:46-55). In contrast, Herod sees the birth of the Christ child as a deadly threat to the privilege and power that he and a few others enjoy (Mt. 2:3).

These contrasting responses continue in the story of Jesus' life as recorded in the Gospels. Jesus scandalizes the morally upright by his strong identification with marginalized people in his society (Mk. 2:15-17). He has compassion for children, the poor and oppressed, the sick and the handicapped.

Jesus publicly denounces leaders in his homeland for accepting the privileges of their class, while exploiting the most helpless in their society. "They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation." (Mk. 12:40) He feels righteous anger towards people who use their privilege and power to oppress others (Mt. 23, Mk. 102:13-14). In Jerusalem, Jesus disrupts the exploitive practices which have crept into Temple worship. He cries out: "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of robbers." (Mk. 11:17)

Jesus challenges the assumption of the rich that accumulating wealth for themselves is a right and sensible thing to do. He points out that all people, including the wealthy, are vulnerable to death and answerable to God for their actions (Lk. 12:16-20).

Jesus also confronts religious leaders in his society with the violent means that they and their predecessors have used to get rid of God's prophets. Jesus' parable of the wicked tenants (Mk. 12:1-11) climaxes with the tenants deciding to kill the heir so they can act in the vineyard in whatever way they please. The religious leaders understand the analogy being applied to their relationship with Jesus. They want to have Jesus arrested, but are afraid of the crowd (Mk. 12:12).

Is it any wonder that many members of the power-elite recognize Jesus as their enemy? His leadership threatens a system which gives success to those motivated by greed and/or the desire to dominate others. For the sake of maintaining the religious and civil system, this Jesus must die! (Jn. 11:50)

Like the Hebrew mid-wives before him, Jesus resists the evil powers in the world by non-violent means. When he is arrested, Jesus tells Peter to put his sword away. He warns his disciples that "all who take the sword will perish by the sword" (Mt. 26:52). Jesus consciously chooses not to call down a great army of angels who could have given him military victory (Mt. 26:53). Instead, he continues to witness to God's peace even to the point of being killed by crucifixion. God affirms and blesses Jesus' actions. God raises Jesus from death. By that act, the power of sin and death are overthrown (1 Cor. 15:56-57).

#### 1.4 Can war be just?

In the twentieth century, churches continue to justify war against opposing nations, with terrible results. For example, in the Falkland War, the church leadership in Argentina and Great Britain both believed that their side had the just arguments concerning the sovereignty of the islands. The influence of nationalistic perspectives was a strong factor in the dissonant proclamation. The Body of Christ was divided. Christians fought and killed one another.

The practice of humans sanctioning a holy war is dangerous. It is too easy for arrogance and propaganda to influence our judgement about whether God "wants" us to wage this war. It is too tempting to believe that if we win, then we are on the side that is right. At the same time, "we know that nations have fought in self-defence and that war, at times, may be unavoidable." (Living Faith, 8.5.2)

A more judicial means of determining whether a war could be sanctioned is to look at conflict by the standards of the Just War Theory. It was first formulated by Augustine (d. 430) at a time when Christianity had gained a new status as the privileged religion in the Roman Empire. Augustine agreed with the earliest Christian theologians that Christians should not defend themselves against violence. He did, however, argue for the rightness of violence to defend the innocent against evil. Then, basing his thought on ancient Greek just war principles, he formulated the theory that has influenced Christian thinking to the present.

Many theologians have continued to reflect on the Just War theory. Even with some differences in modern versions, there is consensus on the essential points:

1. The war must have a just cause.
2. It must be waged by a legitimate authority.
3. It must be formally declared.
4. It must be fought with a peaceful intention.
5. It must be a last resort.
6. There must be a reasonable hope of success.
7. The means used must be proportional to the end sought.

In addition, there are three conditions for the conduct of war:

1. Noncombatants must be given immunity.
2. Prisoners must be treated humanely.
3. International treaties and conventions must be honoured.

This theory of just war assumes a premise of reluctance towards entering into conflict. It assumes a deep desire for resolution and a lasting peace. It also assumes that ordinary

citizens of "the enemy" should not be killed, and that those whom we fight against should still be thought of as human beings.

As the end of the twentieth century approaches, the reality of war has a tight grip on our world. The technology of war has progressed at an accelerated pace from horses and chariots to shrapnel bombs, landmines, and other extremely sophisticated and powerful weapons.

We protest against the world arms race  
that diminishes our ability to fight  
hunger, ignorance, poverty and disease.  
We fear nuclear war  
and the devastation it would bring.  
Living Faith, 8.5.3

In the 1990s, violent conflict is a brutal fact. The news media reports on places like Somalia, Bosnia, Croatia, Georgia, Haiti, Sri Lanka, Northern Ireland, Israel and Palestine. These are just some of the present flash points in our world. It sometimes seems that as peace accords are signed in one part of the world, regional conflict breaks out in another.

In practice, the wars of humankind are founded on principles which contradict the just war theory. Nations enter war against other nations because it is perceived to be in their own national interest. The propaganda machine of a country works hard to show that this is a war where "our side" is good, and "the other side" is evil. Often, it is waged and escalated because a leader's pride or honor is involved in not backing down, but standing up to the opponent. Walter Wink gives the example of "Saddam Hussein's suicidal refusal to withdraw from Kuwait, or President Bush's personalizing the war against Saddam Hussein as if it were a face-off between just the two of them." (Wink, Walter, *Engaging the Powers*, Philadelphia: Fortress, 1992, p. 213)

The truth is that war affects all of the society where it is being waged. The criteria of "non-combatant immunity" is shattered by the reality that from 1700 to 1945, fifty percent of those killed in war have been civilians. Walter Wink points out that the proportion of civilian deaths jumped to 74 percent in the 1980s, and in the 1990s appears to be close to 90 percent. The sheer numbers of humans killed in war in the twentieth century is also alarming, especially in comparison with the past:

1500s - 1,600,000 killed  
1600s - 6,100,000  
1700s - 7,000,000  
1800s - 19,400,000  
1900s - 107,800,000 + (Project Ploughshares, 1993)

It is hard to imagine that in the twentieth century at least 53.9 million civilians have been killed in war. This slaughter of people shows some of the horror of war, at which our advanced war technology has allowed us to excel. "The tragic evil that comes with war, the slaughter of men, women, and children must rouse us to work for peace." (Living Faith, 8.5.2)

We do not live in a perfect world, but in one where human fallibility leads to injustice and conflict. It is incumbent on us to support defenders against aggressor states when all attempts at peacekeeping fail. However, we do so in sorrow, acknowledging the fallenness of creation. This means that the Church cannot participate in the justification of human warfare as good and holy. Nor can Augustine's teachings be used to justify war where "collateral damage" is a code word for children, women and men being killed, injured and sentenced to years of poverty, disability and disease. God does not glorify our wars, nor allow us to freely take joy and satisfaction from defeating our enemy. The loss to our world of human and natural resources is too great. Consider the loss which comes from destroying a society's ability to transport and communicate, from defoliating farms and forests, and from burning oil fields. All these destroy the well being of our descendants!

## 1.5 Working towards peace

The Presbyterian Church in Canada's Declaration of Faith Concerning Church and Nation of 1955 is based on the conviction that the sovereign Creator is establishing God's reign in heaven and earth (1.1). This Declaration proclaims the hope of Christ "coming again for the healing of the nations and the perfecting of the church" (12.2). In the task of evangelism, the Church "promotes righteousness and peace" (8.6). God calls Christians to work for a just, peaceful society in the here and now. This means both recognizing the reality of human conflict and demonstrating the effectiveness of non-violent action.

In Canada, as in many other countries, there are both armed forces and police. The Declaration affirms this practice. "He [Christ] commissions the civil authorities with the right and duty of using force under law against internal disorder and external aggression." (3.2) (cf. Rom. 13: 3-4)

The threat by those who use force for selfish gains is real. The police seek to curb and limit the activities of those who gain wealth and power by illegal means. Canadian armed forces, under the United Nations flag, have been peacekeepers in critical areas where conflict can be an explosive force. They have interposed themselves in areas like Cyprus, Somalia, the Middle East and the former Yugoslavia in the hope of enabling peace talks to succeed.

One of the dangers a nation faces is equating the perceived national interest with what is right. This occurred in Canada, for example, when the state escalated the 1991 protest at Oka into an armed conflict between Canadian soldiers and Aboriginal peoples. The position of the state was that the national interest required a strong response to a perceived threat to the state's authority.

In the "Statement on National Unity" (A&P 1978, pp. [367-372](#)), our Church declares that:

... the Christian faith ... places on majority groups in society the responsibility of honouring the linguistic, cultural and religious rights of the minorities in their midst. Indeed, the bias in the New Testament is specifically toward those who make up the disadvantaged of whatever nature.

It is our task as Christians to analyze who benefits from certain actions of the state. Far too often it is the majority group. Minorities are not treated equitably and are prevented from taking their rightful places in society. Justice "protests against everything that destroys human dignity." (Living Faith, 8.4.3) Christians who are members of the majority group are called to constant self-examination lest majority opinions become substitutes for the imperatives of the gospel.

Non-violent actions which create positive change means are being taken in the modern world. For example, in the Philippines, both the Protestant and Catholic churches have had a long history of non-violent teaching. Under the leadership of those committed to non-violence, half a million people were trained on how to protect a democratic electoral process. From this movement came the peaceful demonstrations which eventually brought down the Marcos regime.

Other hopeful signs in the 1990s are the movement towards democracy in South Africa, the accord between the Israeli government and the Palestinian Liberation Organization, and the peace accord in El Salvador. After years of violent conflict, the lesson learned is that the way towards peace cannot be found in fighting an enemy and oppressing citizens. Rather, peace comes through reconciliation and working together towards a common goal.

These examples are in keeping with the Declaration's affirmation of human responsibility to challenge state authority when it claims absolute power and seeks to control people's thoughts and views (5.2). Non-violent action also takes seriously our Church's confession that "the weapons of her [the Church's] warfare are finally not of this world" (6.2).

This lesson is one that we know is true for relations between individuals, in families and in communities. It is also true for relations between different groups of people and nations.

## 1.6 Being peacemakers

As Christians, we pray for peace to the prince of peace (Living Faith, 8.3). Those who follow Jesus are called to a radical commitment to seek justice and peace for all people. Jesus does not promise that following him will lead to being well-liked and respected in the community. Rather, being a disciple of Jesus can lead to division even in families (Mt. 10:34-38), as people choose sides or feel threatened by Christ's teachings. Jesus calls us to take up our cross and follow him. This is not just an individual commitment. It is one we make with many other people of faith who long with all their hearts to see God's reign come on earth as it is in heaven.

"Blessed are the peacemakers, for they will be called the children of God." (Mt. 5:9)

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**Recommendation No. 17** (adopted, page [29](#))

That the above statement be adopted as a statement on the theology of peace-making.

## RECONCILIATION WITH ABORIGINAL PEOPLES

### Introduction

In 1986 the 113th General Assembly encouraged the Board of World Mission to respond to the agendas of Aboriginal peoples (A&P, pp. [460-61](#)). In March 1991 a draft of an apology to Aboriginal peoples was referred by the Board to a special committee. In February 1991, The Shirley Show (a television interview programme originating in Toronto) interviewed a woman who had attended the Birtle residential school in the mid 1950s. She alleged that while at the school she suffered both physical and sexual abuse.

Prior to this, there had been meetings held at Church Offices to discuss Aboriginal concerns. Three staff people, Raymond Hodgson (Church and Society), Ian Morrison (Canada Operations) and June Stevenson (editor of Glad Tidings) visited the sites of the former residential schools and talked to former residents and staff in July 1991. They heard stories that included elements of abuse: physical, cultural, emotional and sexual. Articles written by these staff people, and interviews with them, generated a great deal of controversy. The special committee, comprised of church staff, professional church workers, and Aboriginal Peoples, met several times and drafted a statement "Reconciliation with Aboriginal Peoples" which was presented to the 118th General Assembly. This statement was referred back "for a more balanced presentation of the Church's mission and ministry to native peoples."

We have continued to hear the stories of Aboriginal peoples' residential school experiences. At the request of Aboriginal people a video of a Saskatoon conference "Journey Towards Healing" was shown in the sanctuary of St. Andrew's Presbyterian Church during the National Consultation on Aboriginal Justice held in Saskatoon in January 1993. Participants sat in silence at the end, and then some people spoke from their hearts about the pain they have suffered.

Further work on the statement on reconciliation has been undertaken. Raymond Hodgson, Associate Secretary, Justice Ministries, has written background material relating to the history of the Church's ministry with Aboriginal peoples. Material has been received from individuals involved in this work. The Rev. Peter Bush wrote a major article on Residential Schools in "Presbyterian History". A brief was prepared for the Special Meeting between historic mission churches and the Royal Commission on Aboriginal Peoples, held in Ottawa in November 1993. A video of our presentations is now available. Further contact has been made with Aboriginal peoples and more contacts are being pursued. Correspondence has gone out to Band Councils on reserves from which students came to the Church's two residential schools. This has been followed up by meetings with individuals from these reserves and with the band Council of Shoal Lake. A Working Group on Residential Schools has been created by the Assembly Council.

Staff people attended a meeting called by the Assembly of Manitoba Chiefs "to address issues of healing First Nation communities". Dr. Michael Farris has been appointed to a working group which is meeting with representatives of other churches and the federal government "to develop a plan of action to address issues of healing First Nation communities." Conversations have begun with the Shoal Lake Band Council, which is representing the Band Councils of Treaty Three.

### Historical Context

History, despite its wrenching pain,  
cannot be unlived,  
but if faced with courage,  
need not be lived again.  
-- Maya Angelou

This historical material provides background for the statement on reconciliation and the confession on our denomination's mission and ministry with Aboriginal peoples in Canada. The process of healing and reconciliation can only come about as we begin to understand our past and what impact past actions have had. Cultural norms change from generation to

generation and from place to place. Nevertheless, Aboriginal peoples hold us accountable for the words and actions of our predecessors, even though they might have been within accepted standards of behaviour for that time. In addition, Aboriginal peoples rightly hold us accountable for those times when, through inaction or silence, the Church did not act as Church for them. We have been asked by Aboriginal peoples to come to terms with our history, including the role of churches in cultural oppression, as well as with the continuing misinterpretations of history which deny the integrity and identity of Aboriginal peoples. Because this is not an extensive survey, many events and many faithful people will not be mentioned. Also, not all instances of abusive behaviour will be detailed. The story of our involvement with Aboriginal peoples covers much more than the situation of Residential Schooling, although this is where most of the attention has been focussed.

### **Oral and written histories:**

Whenever one seeks to interpret past relations with Aboriginal peoples, one always needs to clarify what constitutes sufficient testimony. For Aboriginal peoples, the oral story is sufficient and stands or falls on its own merit. Often one is not told the full story until after trust has been built up over several conversations. Eurocanadian culture tends to ask for affidavits, backed by research and analysis that can stand up in a court procedure. An appropriate balance is necessary. "Personal experiences are not somehow more 'truthful' when there are numbers attached to them, nor is research likely to uncover information that couldn't be obtained from comprehensive personal narratives. However when research supplements such sources of information, it makes those experiences as narratives impossible to dismiss as 'merely stories'." (Chrisjohn, 3)

Lying behind these differences is a different concept of 'justice'. At the most basic level, justice is understood differently by Aboriginal people. Eurocanadian society tries to control actions it considers potentially or actually harmful to society as a whole, to individuals or to the wrongdoers themselves. It does this by interdiction, enforcement or apprehension, in order to prevent or punish harmful or deviant behaviour. The emphasis is on the punishment of the deviant as a means of making that person conform, or as a means of protecting other members of society. The purpose of a justice system in an Aboriginal society is to restore the peace and equilibrium within the community, and to reconcile the accused with his or her own conscience and with the individual or family who has been wronged. (Aboriginal Justice Inquiry, I, 22.) Many times people heard, after the stories were told, that the teller was not interested in pursuing criminal or civil actions, but wanted acknowledgement that the story had been heard by the Church. "The Aboriginal vision of justice gives pre-eminence to the interests of the collectivity, its overall orientation being holistic and integrative. Thus, it is community-based, stressing mediation and conciliation while seeking an acknowledgement of responsibility from those who transgress the norms of their society." (Law Reform Commission, 34, 6.)

### **A Brief Chronology**

#### **a) Prior to Confederation:**

Until 1860, the Imperial Government was responsible for the management and expense of Indian Affairs, but then the Province of Canada assumed responsibility. The Commissioner of Crown Lands became the Chief Superintendent of Indian Affairs.

The 'manual-labour school' emerged as the preferred model for education, developed in 1804 by Gideon Blackburn, an American Presbyterian missionary among the Cherokees. Its schedule allotted equal time to study and to work in the fields, shops, or kitchen of the institution. This was "a new era in Indian missions, marked by the centrality of residential schools to which young people would be removed from parental influence in the hope that they would become effective emissaries of Christian civilization among their people." (Grant, p. 86)

In 1866 Presbyterian work began among Aboriginal peoples not yet reached by any other denomination. Moir comments (p. 157) that "... Presbyterianism in all its branches and in all the colonies was, for a communion of its size and wealth, tardy in taking up the task of missionary work among the native peoples of North America."

b) 1867 - 1892:

By a special provision in the British North America Act of 1867, the administration of Indian Affairs, which had been under the management of several provinces, came under the jurisdiction of the Government of Canada. Indian Affairs was made the responsibility of the Department of the Secretary of State at the time of Confederation, and in 1873 became a branch of the Department of the Interior. In 1880, a separate Department of Indian Affairs was established, which continued until 1936, when Indian Affairs became a Branch of the Department of Mines and Resources. Since January 1950, Indian Affairs became the responsibility of the Department of Citizenship and Immigration. In January 1966 it became a branch of the Department of Indian Affairs and Northern Development.

After 1867, the federal government involvement in Indian education increased, but it was not until 1892 that financial support of any consequence was provided. Based on government perception that expanding immigrant communities were harmful to Indian interests, the period from about 1850 to 1950 was characterized by schooling for Indians which was segregated. As a result, from 1890 onward, residential schools became a major feature of the education system.

In 1892, an Order-in-Council was passed which set regulations governing the operation of residential and industrial schools. The buildings were to be the joint responsibility of government and church. Books and educational supplies were provided from government appropriation, but maintenance, salaries and other operating expenses were paid by the Church, with assistance from the government by way of per capita grants. Government regulations also set standards of instruction (provincial curricula were introduced later) and domestic care, and inspectors were appointed to enforce them. This Order-in-Council governed the financing of Indian residential schools until 1958.

Nisbet, the first Presbyterian missionary to Aboriginal peoples, held schooling to be paramount. "Although his instructions were to itinerate on the plains, he soon decided like others before him that settlement was to provide the best opportunity for systematic instruction, especially since many Indians sought out the mission. Despite repeated admonitions, therefore, he placed much more emphasis on a school and model farm than on trips to Indian encampments." (Grant, 148) By 1874 Presbyterians were so frustrated by the migratory patterns of Indians that they decided to send no more missionaries until reserves had been established. (Grant, 155)

In 1875, The Presbyterian Church in Canada was formed. The next year the Women's Foreign Mission Society (WFMS) began its work, and by 1883 resolved to undertake work among Indian women and children. "Well before the end of the century [the Society] was contributing approximately two-thirds of their church's Indian budget." (Grant, 163) In 1878, Lucy Baker was appointed as first woman missionary to Indians for educational work.

In 1883, Birtle school opened, and in 1888 became a boarding school. In 1887, the first bale of clothing was sent to Broadview, Assinaboine. The voluntary work of sending presents and clothing continued into the 1960s. By 1888 the women were helping to support nine schools. The 1889 Annual Report of the Department of Indian Affairs noted: "The boarding school dissociates the Indian child from the deleterious home influences to which he would otherwise be subjected. It reclaims him from the uncivilized state in which he has been brought up. It brings him into contact from day to day with all that tends to effect a change in his views and habits of life. By precept and example he is taught to endeavour to excel in what will be most useful to him."

Grant (p. 189) assesses this early period as follows:

Mission was conducted in the late nineteenth century for and to the Indians - 'our Indians,' as the title of a missionary booklet designated them - with less opportunity than in previous years for Indian Christian leaders to give significant direction to the enterprise. The activities regarded as most vital took place in schools that were often located so far from the reserves that Indians could neither interfere nor complain effectively. The objective was to create a controlled environment ... . The churches were only seeking to achieve a

control over Indian behaviour that they had long sought to exercise in Canadian life as a whole. The Indian had less opportunity to resist, however, and could respond to missionary authoritarianism only by passive if by no means passionless acquiescence. Missionaries devoted much earnest effort to the service of the Indian, under the most difficult conditions and with inadequate support from either churches or governments.

c) 1893 - 1923:

A policy shift occurred soon after the system was established. From Sifton's period as Minister (1896) to the establishment of a single category of residential schools in 1923, Ottawa attempted to reduce expenditure on residential schooling by closing some institutions, shifting the emphasis to so-called "new, improved day schools" and by ignoring the educational needs of Indian bands that were not yet receiving educational funding. This shift was the consequence of growing bureaucratic and political disillusionment. (Miller, 5) In 1894, the government gave in to missionary requests for compulsory attendance legislation.

In 1902, the Cecilia Jeffrey school opened, named after the first secretary of Indian work for the WFMS, appointed in 1896. It was originally built for 40 children (enlarged for 62 in 1926). The school was built at the request of the tribe, and the founding agreement clearly shows that the band requested the school and laid down some conditions. This was quite unusual for the times.

By 1908, over 500 children were attending Presbyterian schools. There was a proposal in the first decade to secularize Indian education because of the drain on Church budgets and questions of efficacy. The Presbyterian response was to call the proposal 'a national calamity'. (Grant, 195)

Another important policy shift occurred in 1912. At considerable expense to the Society, and against its strong belief that smaller facilities were more effective, schools were enlarged to accommodate more children, and in accordance with government standards which had been raised in 1910. In the same year the General Assembly transferred Indian work from the Foreign Missions Board to the Home Missions Board, but the WFMS continued its work among Indian women and children.

In 1914, the WFMS became the Women's Missionary Society. There were 21 centres of mission work (eight boarding, seven day schools attached to reserves, six reserves near boarding schools). By 1921 the government paid for maintenance of pupils, while the Society was responsible for salaries of staff, except the nurse and farm instructor, who were paid out of school funds. Teachers were paid by the government, and missionaries to reserves by the Home Missions Board.

d) 1923 - 1958:

After 1923, government funding enjoyed a cycle of rich years (1920s, 1950s and 1960s) and lean ones (during the Depression and the Second War). By 1925 the work of the Society stretched from Kenora to Vancouver Island. After Union the Church continued to operate both Birtle and Cecilia Jeffrey schools. The Society was financially and administratively responsible for all work over and above the government grant. In 1927, the Mistawasis day school began. A new school building was built for Cecilia Jeffrey and the old site was abandoned because of its remoteness from medical care, and in 1931 the Department of Indian Affairs built a new school at Birtle.

In 1943 the principle of churches conducting the schools, and the Department financing them by per capita grants, was endorsed.

The Indian Act was amended in 1951, but Indian agents retained their control over daily life, and the underlying philosophy was not changed. "Overall, the general approach to Indian education shifted after World War II from an emphasis on segregation and isolation to a policy of so-called integration. ... What the new policy had in common with the older policy of segregated education was its underlying objective of assimilating Indians -

the 'extinction of Indians as Indians' - by means of schooling." (Miller, 9) By 1954 all teachers were employed by the Department.

In 1957, at Birtle, staff totalled 20, including five teachers, and enrollment was 164. At Cecilia Jeffrey, staff totalled 24, including seven teachers, and enrollment was 150.

e) 1958 - 1976:

Again government policy changed. In 1958, the Department assumed full financial responsibility instead of making per capita grants. Two years later the Department began a programme of integration into local schools, turning residential schools into residences or hostels (completed at Cecilia Jeffrey by 1964).

The Church expanded its work with natives who were off reserves. In 1961, property was bought, and the first Director of the Kenora Fellowship Centre was appointed in 1963, and the centre opened in the fall of 1964. The same year the Prince Albert Fellowship House opened. In 1968, the Winnipeg fellowship house (later renamed Anishanabe Fellowship) opened.

The work of Walter Donovan and Stephen How over many years was highly appreciated by native peoples. In addition, one should mention that in the mid 1960s W. W. Moore completed over 44 years of ministry with Aboriginal peoples in Saskatchewan. The work of women such as Kay Blake gained national recognition.

In 1969, the federal government released a white paper which proposed the abandonment of treaties and treaty rights, and the transformation of reserves into communities in the interest of "equality". The paper was withdrawn in 1971. The federal government then provided funding for regional and national Aboriginal organizations, and transferred some administrative functions from the Department of Indian Affairs to local, predominantly male, chiefs and councils. Also in 1969, the government took over the Residential Schools, while responsibility for residences stayed with the Society until 1972, when this was passed to the Board of World Mission. Again, in 1969, the Church became more aware that materials used in upper middle class white congregations did not correspond with culture and thought patterns of the Indian people (BWM report).

In 1964, Prince Albert Fellowship House for Boys was opened (closed by March, 1979). The high point of work with Aboriginal peoples was 1975 when all work was staffed. The next year the Cecilia Jeffrey residence was closed.

The Church, during this time, formed a policy base to advocate for aboriginal rights. The 1960 General Assembly contains a report which notes that the "Canadian Indian" needs full justice and that the people of Canada need to keep faith with the "Indians". The Assembly adopted recommendations to urge the federal government to provide enfranchisement and full citizenship for native Canadians, without depriving them of any rights and privileges that are theirs by virtue of their status. The 1962 General Assembly outlined some problems of reservations: poverty, population growth beyond the capacity of the reserve to sustain, 'welfare mentality', the increasing impact of non-native society upon the traditional way of life, and loss of self-respect. General Assemblies in the later 1960s continued to examine these problems, with the 1969 General Assembly adopting the following recommendation: "that the General Assembly inform the governments (Federal and Provincial) of its support of the just demands of the Indians of Canada for full participation in all affairs that concern them, and their desires for self-realization within the social and economic structures of Canadian Life." A report to the 1975 General Assembly stressed the need for the whole Church to sensitize non-native Canadians to the concerns of natives, to bring together native and non-native congregations for cooperation and assistance, and to consult with native Canadians on issues affecting them. A 1976 Report stated that urgent problems facing our Church include "empathizing with the native communities in their seeking justice and self-determination."

f) 1977 - present:

The Board of World Mission began to assess its work in 1979. A report frankly stated: "In spite of the investment of lives and money and love and prayers by Presbyterians over the

past 50 years, the fruits of the Gospel amongst native people were not always easy to see. ... On the other side of the picture - the honest assessment of native people themselves of the value of this ministry, as it has been exercised - was not exactly encouraging." (402 - 403). In the 1980s there were a declining number of appointments: work at Dakota Tipi was suspended in 1982, and W. Palmer retired from work in the Kenora area in 1987.

Government policy continued to evolve. Bill C-31 was passed in 1985 to amend the Indian Act to bring it into line with the equality provision of the Charter of Rights and Freedoms. Some women regained Status and the Bill also contained limited self-government provisions.

A major study was undertaken by the Board in 1986 and 1987. A report, which included the formation of the National Native Ministries Committee, was submitted to the General Assembly in 1989.

Advocacy work continued as well. The Church joined Project North, an ecumenical coalition which dealt with northern Native concerns, in the 1970s. Project North wound up in 1988. The Church then joined its successor, the Aboriginal Rights Coalition, in 1990. Other coalitions we support, including the Task Force on the Churches and Corporate Responsibility, and Ten Days for World Development, work on land rights issues. We continue to work ecumenically in furthering the transformation of society based on a statement by church leaders entitled "A New Covenant" (1987). A 1991 report to General Assembly noted that new approaches to aboriginal rights issues in Canada are required, which reflect principles of justice, peace and truth.

#### Further background on Residential Schools

Part of the 'cultural divide' between Euro-Canadians and Aboriginal peoples included differences in discipline. "Indians who were accustomed to educating their children and controlling themselves through techniques of shame and ridicule could not understand or accept a disciplinary regime based on notions of guilt, confession and retribution." (Miller, 7) Because of this the techniques of discipline employed in Residential Schools were often ineffective. Many stories have been told about children refusing to cry, refusing to acknowledge that the punishment was effective. Frustration would mount on the part of the one punishing, and over-discipline was sometimes the result.

Aboriginal parents were displeased that their children did not receive the same kind of schooling as Euro-Canadian children. They resented the half-day programme of work in the school or on the adjoining farm. Parents were probably not aware that the inadequacy of government funding made this necessary. Also, school activities were too regulated for children coming from an Aboriginal culture. This disruption of Aboriginal cultural values had an increasing impact on Aboriginal communities over time. "Residential school students were overloaded with activities more appropriate to a correctional institution than a school. The climate, compared to nonresidential schools, could not be considered appropriate for learning, growth, and personal fulfillment. The long-term effects of this treatment seem to have been more psychological in nature than social or economic". (Cariboo, 172)

The federal government's policy of assimilation of Aboriginal peoples depended not only on the eradication of Aboriginal cultures, but also on the inculcation of Euro-Canadian values, attitudes and behaviours. The Aboriginal Justice Inquiry of Manitoba (I, 69) noted that:

as a way of ensuring that the most compelling cultural messages were delivered to the children, and of keeping government costs to a minimum, the government increasingly relied on church missionary societies, particularly of the Methodist, Presbyterian, Anglican and Roman Catholic churches, to operate residential schools. Canadian people are only beginning in the 1990s to comprehend how harsh, how demeaning, how exploitive were these institutions. The form and content of the education bore no resemblance to that desired by Aboriginal parents.

Aboriginal parents wanted an adequate education that would allow different societies to live together as equals, while still retaining Aboriginal cultural values.

Indian peoples after the middle of the nineteenth century may have subsided into numerical inferiority to Euro-Canadian society, they may have passed into a period of economic and military irrelevance to Canadians at large, and they may have been subjected to policies intended to transform them into Christian bourgeois citizens. However, just as their ancestors often shaped the conduct of the fur trade and served as equal partners in military alliances in the seventeenth and eighteenth centuries, Indian peoples of the late nineteenth and early twentieth centuries were actors who pursued their interests and struggled to preserve their identity. They resisted, evaded, and defied efforts to control their decision making, limit their traditional rites, and deprive them of their children. (Miller, 341)

### **A Personal Testimony on Residential Schools:**

In February 1991, 'The Shirley Show' (a television interview programme originating in Toronto) interviewed Rose Pratt, who had attended the Birtle residential school in the mid 1950s. What follows is an extract from the transcript of that show and some correspondence of the principal that sets the context and also alludes to the incident.

Extracts from "Unspoken Secrets" (Shirley show) concerning Birtle:

I was fifteen years old at the time and my cousin and I decided that we had just had it up to here, you know, with the supervisors and the maintenance men. You'd go down to the laundry to do your laundry and they'd give you a gentle feel on the bum, you know, and, oh, that was an accident. Mind you, I didn't suffer any great sexual abuse as some of my fellow students did. But it was still derogatory. ... You felt lousy, you felt dirty. And you felt that they had the right to just touch you anywhere they wanted to. Your body wasn't your own. Your mind wasn't your own. Your prayers were not your own. Nothing was yours.

... The principal made us bend over a bench, a work bench in the boiler room and he took down the, you know, the belly band of the horse's harness. ... Holding the flat part, he beat both of us like this. And I was in shock, like I was so embarrassed. I was so ashamed. It was the first time a male had ever seen my bare butt, you know, and here was eight of them looking at my bare butt. And he started beating and I lost count somewhere around sixty lashes.... And he took this as an act of defiance, that I was defying him and that I wouldn't scream. I couldn't, there was no voice left in me, there was nothing. It was just ... every time that belt would come across my backside, I would just go aah, like that, I couldn't cry, there was no tears, it was just sheer agony. Like, I don't know the physical pain that can be inflicted on an individual more demeaning than to strip you of your clothes and beat you until your ... till there's nothing left, you're numb.

The next day, I stood standing beside my desk and I couldn't sit down and the teacher said to me, he says, Rose, he says, please sit down. I said, I'm not able to sir. And then the principal came in. He just took one look at me and he says, you disgusting fool, sit down at that desk immediately. And I said, I'm sorry sir. I'm not able to sit down. And he came up behind me, he put his hands on my shoulders, and he forcibly sat me down in that desk. And I just went aah. And that was it. There was blood running down the front, down the sides, down the back, and I couldn't speak. And he says, look at the dirty rotten filthy mess that you have made of this wonderful desk that's provided for you to learn education and as I sat there the pain was so much that I couldn't move. And I knew that blood was running down the back of my legs. And students were looking at me, and as they turned around, they looked at me, they started to cry. I couldn't cry, there were no tears. It was just pain beyond expression.

The following letters are from the Presbyterian archives:

letter: December 3, 1954 (correspondence of Principal of Birtle)

We have had a little truancy lately. Two of the grade nine girls ran away two weeks ago. Last Sunday Rev. Heaslip brought them over with him, Rose Pratt from Churchill was quite happy to return, the other girl, Phyllis Thomson from Sintulata Sask. informed him she would not so he wished to take her back with him and he did. Since then Rose organized a return trip to Elphinstone for last Wed. night with three of the bigger Elphinstone girls. It seems that the three girls got organized to go and went while Rose was waiting for a parcel from the mail in the office. However I picked them up the next day (yesterday) going east on the highway not far from Birtle. I had a lead on them the night before and was out from midnight until three trying to find them. From that I learned that they just figured it was an easy business and no one would bother them from here. They have since found out differently and so has Rose.

letter: February 6., 1956 (correspondence of Principal of Birtle)

On Jan. 14th Mrs. Pratt arrived here at 5:45 p.m. unexpectedly with three of her girls. Rose (grade 10), Margaret for grade eight and Peggy for grade 2. She had not filed any applications for them and had no money to take them back home. On Monday I telephoned to the Regina Indian office for confirmation on acceptance of the three, as the Pratts belong to Gordon's and live near Punichy. That office were in favour of them coming here and would recommend their admittance. About two weeks after their arrival the two younger girls broke out with the measles that was our source of contamination. Now in a couple of weeks we will likely have many more.

Five days after Mrs. Pratt left Rose ran away taking two of our bad girls with her. It was around 9 p.m. at night when they left. At 1 a.m. that night I was awakened to the telephone that a local car had met three girls walking east on no. 4 highway. I got up and got one of the senior lads to go along and I caught them about eight miles east of town. After that and a little further detective work, I learned that Mrs. Pratt brought Rose here to get her away from her associations with a young sailor at the base at Churchill. Rose is only sixteen, she is engaged to this lad and it was to Ottawa to his people she was headed for. There are many other things involved that could hardly be written on paper. At present she is behaving well and I hope will continue to do so.

### **Conclusion:**

Efforts to assimilate Aboriginal peoples have had far reaching effects. While these are still being fully documented, it is recognized by Aboriginal peoples, the federal governments and churches that these efforts contributed, in ways which are still being felt, to the dysfunction of family units, lack of skills for child rearing, loss of sense of community, cycles of physical and emotional abuse, and a relationship of dependency on outside agencies.

As more and more Aboriginal communities begin to tell their stories and to reflect on the impact of Residential Schools, it is becoming clearer that the devastating impacts, impacts that are real in spite of the intentions of those who gave many years in Christian service and devotion, will take years to overcome.

Residential schooling should be thought of more as a nuclear explosion, with the blast damaging some more directly than others, but with fallout and nuclear winter affecting everyone. A disease metaphor (i.e., you either have it or you don't, and those who do may have it more or less intensely) fails to capture the complexity of what has happened in First Nations communities, while at the same time denying or demeaning the experience of many who have suffered. (Cariboo,182-183)

For Aboriginal peoples this history represents a betrayal of trust by governments and churches. Aboriginal peoples have indicated that they want their stories to be heard and acknowledged by governments and churches.

Both churches and the federal government have been called by several national consultations to respond to the allegations of abuse and to work towards healing and reconciliation. The Report of the Canadian Panel on Violence against Women is but one example.

There is both a moral and a legal obligation for the Canadian government and the churches of Canada, who jointly participated in the victimization of Aboriginal children, to share equally the responsibility of providing financial assistance to help heal residential school victims and their families and of compensating for their pain and suffering all living victims of abuse committed by staff at the schools. (Changing the Landscape, 177)

The ongoing responses of The Presbyterian Church in Canada have been mentioned above.

The response of the federal government has been slow. Though extremely concerned about allegations of abuse, officials felt that a public inquiry would not be the best way of dealing with the issue. Instead, the federal government currently favours financial support to community-based initiatives which will enable the healing process to begin. In June 1991, the Department of Indian Affairs and Northern Development acknowledged the federal government's responsibility in supporting Residential Schools. To date, the federal government has not officially apologized.

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### **Our Confession**

The Holy Spirit, speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways, in part because of the testimony of Aboriginal peoples.

1. We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past, not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with deep humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.

2. We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of that policy we, with other churches, encouraged the Government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this policy we ask forgiveness.

3. We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.

4. We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, work like us, they would know God as we know God and therefore would have life abundant". In our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have

demanded more of Aboriginal peoples than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the Church's presumption we ask forgiveness.

5. We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in Residential Schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the Church's insensitivity we ask forgiveness.

6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.

7. We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people.

### **Further Steps Toward Reconciliation**

God not only calls the Church to confession, but to a ministry of reconciliation, seeking to restore justice in relationships where it is lacking. Our Church is called to commit itself to support processes for healing of the wounds inflicted on Aboriginal peoples.

**Recommendation No. 18** (adopted, page [29](#))  
That this confession be adopted.

**Recommendation No. 19** (adopted, page [29](#))  
That the Life and Mission Agency explore ways in which our confession can be brought to Aboriginal peoples and the process of reconciliation furthered.

**Recommendation No. 20** (adopted, page [29](#))  
That the Life and Mission Agency provide study materials for use in the Church, to enable synods, presbyteries and congregations to understand better the issues leading to this confession, and to enter into the process of reconciliation.

## **MINISTRY AND CHURCH VOCATIONS**

Ministry and Church Vocations Staff

Associate Secretary:	Jean Armstrong
Senior Administrator:	Margaret Henderson
Administrator:	Annette Thomson
Secretary:	Loretta Jones

### **PLANNING FOR THE FUTURE**

In response to changes in both church and society, the Ministry and Church Vocations Advisory Group has been searching for the most appropriate means to serve the Church and its leadership. The Advisory Group agreed that providing research, education and communication were the best ways for Ministry and Church Vocations to support task forces, committees and the Church at large. They believe this will allow Ministry and

Church Vocations to spot trends in church and society that may affect professional church leaders. The result will be a more pro-active (prophetic) approach.

### Research

Research is required because of the explosion of knowledge in society today, and knowledge is the key to informed reports and recommendations. This will result in a change in tasks for staff. The support staff, for example, will spend less time facilitating meetings and maintaining lists, and more time on information retrieval.

### Education

Education is necessary because many of the policies and procedures produced by Ministry and Church Vocations deal with new subjects and, therefore, require background knowledge for interpretation and implementation. Education is necessary for both the staff and the Church. For example, "The Presbyterian Church in Canada Policy for Dealing with Sexual Abuse and/or Harassment" raises an issue that was little heard of five to ten years ago. Ministry and Church Vocations is, therefore, providing financial assistance to presbyteries for training and trainers.

### Communication

One of the main reasons for Ministry and Church Vocations to communicate well and frequently with the Church is the speed with which change occurs. For example, the changing status of diaconal ministers needs to be kept before the Church. Ministry and Church Vocations also delegates a great many of the responsibilities to task forces across the country. Good communication is needed to facilitate this arrangement.

The change in emphasis means new challenges for the staff and for those who work closely with Ministry and Church Vocations. We hope, however, that with new challenges will come more responsive and helpful service to professional church workers and to the whole Church.

## PREPARATION FOR MINISTRY

### Candidacy Task Force

The Candidacy Task Force has been preparing a guide book for sessions and presbyteries on the candidacy process. A draft document was sent to Presbytery Ministry Conveners, and their comments have been considered. The booklet "Call to Ministry and The Steps to Ordination or Designation" should be ready for distribution by September 1994.

In preparing this booklet, the Task Force felt that the process for designation of candidates to the Order of Diaconal Ministries needs clarification (Book of Forms section 174). Therefore the following recommendations.

#### **Recommendation No. 21** (adopted, page [32](#))

That the General Assembly adopt the following as a Declaratory Act: The process leading to the designation of a person as a member of the Order of Diaconal Ministries is as follows:

1. Completion of prescribed course of studies to the satisfaction of the Senate of the College, and
2. Certification from the Senate of the College to the presbytery as to the candidate's suitability of character and conduct, and possession of the necessary gifts and skills, and
3. Examination by the certifying presbytery, and a subsequent declaration that the candidate is eligible for designation, and
4. Acceptance by the candidate of an appointment for at least one year within a congregation, institution, agency or society of The Presbyterian Church in Canada.

#### **Recommendation No. 22** (adopted, page [32](#))

That the Clerks of Assembly be instructed to make the necessary adjustments to The Book of Forms.

## Guidance Conferences

1993

Three conferences were held in 1993 for 61 candidates. The first was in Vancouver in March with 16 candidates in attendance. The other two were held in Hamilton in April and August with 23 and 22 candidates respectively.

The following actions were taken:

- 52 candidates were recommended for certification;
- 4 candidates were recommended for certification with additional comment;
- 4 candidates were not recommended for certification at this time; and
- 1 candidate received a recommendation that did not deal with certification.

1994

Two conferences are planned for 1994 in Hamilton; one in May, the other in August.

## Psychological Testing

The 1993 General Assembly referred back to the Life and Mission Agency a recommendation on tests to be used in the psychological testing of candidates for ministry. A Task Force was established, convened by Rev. Dr. John Carr with three other members: Dr. Jane Carr, the Rev. John Dowds and the Rev. Betty Marsh. The Task Force was asked: a) to research various tests and decide which would be suitable for candidates for ministry to The Presbyterian in Canada, b) to prepare a response to the concerns raised about standardization and inequality, c) to give guidance about the legality of testing candidates.

With respect to the first task of recommending suitable tests, the Task Force suggests that the Church's role in selecting suitable assessment instruments is to define the nature of the feedback required. It is the role of the assessing psychologist to design a battery of instruments that will enable him/her to provide the required feedback. Therefore, guidelines for contracting with a psychologist, which outline eight areas for assessment, were provided to presbytery ministry conveners. A revision of these guidelines is presented below. It is important to note that the assessing psychologist needs to be free to select his/her own battery of tests.

### Procedures for Obtaining Psychological Assessments of Ministry Candidates

1. Contract with a qualified psychologist to develop an assessment process which will yield answers to the following questions. Ask the psychologist to indicate in her/his report whether the candidate is High, Moderate, or Low risk in each of the areas and, where there is risk, to specify its nature.

a) **Mental Health:** Is the candidate free from mental health problems that would result in harm to her/himself or in harm to others as a result of being employed as a minister/diaconal minister?

b) **Personality Problems:** Is the candidate free from personality problems that would result in harm to her/himself or in harm to others as a result of being employed as a minister/diaconal minister? Is the candidate likely to have been involved, or to become involved in the future, in criminal behaviour?

c) **Interpersonal Competency:** Is the candidate able to form interpersonal relationships that are empathic, caring, interdependent (vs. dependent or dependency generating) and inclusive, at the same time maintaining personal and professional boundaries and helping others to do the same?

d) **Selfhood:** Does the candidate have a realistic self-image, realistic goals for her/his life, a strong ego identity with awareness of personal strengths and limitations, the ability to learn from experience, tolerance for ambiguity, the ability to invest self in tasks when there is no immediately apparent reward, inner direction, and the capacity for self-actualization?

e) **Respect and Assertiveness:** Is the candidate likely to respect the wants, wishes, needs, feelings and beliefs of others, at the same time being able to be direct in expressing her/his wants, wishes, needs, feelings and beliefs to others?

f) **Decision-making:** Is the candidate likely to be an active participant in community decision-making and responsibility (vs. being a "Lone Ranger" or a "Lone Wolf")?

g) **Intelligence:** Does the candidate have the intellectual gifts to prepare her/himself for ministry and to carry out her/his responsibilities as pastor, preacher, teacher, leader, educator and lifelong learner?

h) **Religious Health:** Is the candidate's religion or faith and her/his vocation to ministry healthy and integrative, or is it a defensive and unintegrated way of escaping from responsibility to deal with psychological woundedness through psychotherapy or intensive spiritual direction?

2. In the initial interview with the candidate, it may become apparent that there are specific matters concerning which you will want input from the psychologist. For example, the candidate may be quite anxious and/or appear to be depressed, in which case it would be important to tell the psychologist that, and ask for an assessment of the candidate's situation in relation to these observations.

3. Have a clear understanding with the candidate and the psychologist that the assessment report is advisory and not determinative, i.e. that the presbytery, acting in response to the committee's recommendation, is responsible for the decision as to fitness for ministry, subject to appeal through the courts of the Church.

4. Make it clear to the psychologist that the candidate is to have a copy of the report.

5. Make it clear to the candidate that she/he has a right to ask for a second opinion, at her/his own expense, through having the assessment instruments and the report sent to a psychologist of their own choice.

#### Assessment Instruments

The following are examples of lists of instruments used by some psychologists to address the areas identified in the above guidelines.

The Rev. Dr. John Carr has used the following battery of instruments for assessments with Lutheran, Anglican and Presbyterian ministers and candidates in Western Canada.

#### The Biographical Questionnaire (BQ) and Incomplete Sentences Blank (ISB)

The BQ picks up feelings about "roots" and the current family and life situation, and also asks for a medical history. It has been adapted by Dr. Carr from a variety of sources. The ISB gives candidates an opportunity to make free form responses to a number of psychologically and religiously critical sentence starters. The ISB has been adapted and included with the BQ. The BQ/ISB is NOT a standardized instrument. It is read for informational purposes, to confirm and/or amplify diagnostic impressions derived from the standardized instruments.

#### The Theological School Inventory (TSI)

This instrument, first published in 1964, was revised in 1976. It is designed "to prepare students to confront and benefit from the resources of [the theological college], in the mutual task of shaping and sharpening their vocational definition. The purpose of the TSI is to help reduce some of the student's personal ambiguities about his/her faith." (TSI Manual)

The instrument seeks responses to 165 questions with a variety of response options, including an opportunity for some essay-type responses. It is "designed as an inventory of the candidate's motivations, interests, self-reported skills, and biographical characteristics as related to ministry as a career and to seminary as preparation for a variety of parish and

specialized ministries. Information from the inventory is intended to be used by the student in exploring personal and career concerns in relation to ministry and preparation for it." (TSI Manual). The TSI is mailed to the U.S. for computer analysis, which yields biographical information and scales as indicated on an attachment. It can also be hand-scored. Dr. Carr has developed a means of providing feedback concerning the scores on this instrument.

#### The Minnesota Multiphasic Personality Inventory (MMPI)

This is a 566-item, True-False, instrument which has been in use for nearly five decades. A computer scoring programme has evolved at Garrett-Evangelical Theological Seminary, Evanston, Illinois. That programme provides readings on 150+ scales and several indices selected for their usefulness in pastoral psychotherapy and ministry candidate evaluation. Severe psychopathology, personality disorders, the personal strengths and growing edges for the work of ministry can be identified using this instrument. Norms have been developed for several population groups (male, female, black, white, etc.) and the process of developing these norms is ongoing.

While a new version of the MMPI (MMPI-2) has recently been developed, the new instrument has not been in use long enough to develop a tradition of research and interpretation, so that it really cannot compete with the original MMPI as an instrument for use in ministry candidate assessment.

#### The Myers-Briggs Type Inventory (MBTI)

This 126-item instrument measures preference strengths in 4 bipolar dispositions: Extraversion-Introversion, Sensing-Intuiting, Thinking-Feeling, and Judging-Perceiving. It is helpful for understanding how persons learn and for discovering the nature of the spiritual pilgrimage. This test is hand-scored. Dr. Carr has developed an instrument which facilitates interpretation of MBTI scores.

#### FIRO-B (Fundamental Interpersonal Relations Orientation - Behaviour)

This 54-item instrument provides a behavioural reading on the extent to which a person expresses 3 behaviours (Inclusion, Control and Affection) and to which a person wants to experience these behaviours in others. Thus, it is useful for estimating effectiveness, and identifying problems, in interpersonal relationships. This test is hand-scored. Dr. Carr and a colleague have developed an instrument which facilitates interpretation of FIRO-B scores.

The Rev. Dr. John E. Hinkle, Jr., Ph.D., Professor of Pastoral Psychology, Garrett-Evangelical Theological Seminary, has used the following battery of instruments for assessments with United Methodist, Lutheran, Episcopal and United Church of Christ ministry candidates throughout the U.S..

#### Personal Data Inventory (PDI)

The PDI is a customized, non-standardized instrument which gathers data on the candidate's family and marital status, physical characteristics, education/training, extracurricular activities, employment history, military record, health, religious education, and understanding of vocation to ministry, and on the candidate's spouse. It also includes an Incomplete Sentences Blank (ISB) which has been designed specifically for ministry candidates. The ISB elicits material of a clinical nature which gives a general impression about the candidate's dynamics, based on her/his own statements.

#### The Minnesota Multiphasic Personality Inventory (MMPI)

See Dr. Carr's annotation re the MMPI (above). Dr. Hinkle designed the computer scoring programme which he and Dr. Carr use, and continues to develop norms based on his use of the MMPI with ministry candidates.

### The Strong-Campbell Interest Inventory (SCII)

The SCII gets at the matter of the candidate's vocational interests and provides data on whether or not the candidate's interest pattern conforms to the kinds of vocational satisfaction which are available in ministry. If it does not, more extensive vocational testing may be recommended.

### The Adjective Check List (ACL)

The ACL is utilized as a measure of the candidate's self-image. In combination with the MMPI, it gives a clear picture of how realistically the candidate views her/himself with regard to psychological adjustment and functioning and particularly with regard to her/his ability to be realistic about self.

### References

References from persons chosen by the candidate, who meet the specified criteria (a peer, most recent pastor, pastor who knows the candidate best) are required.

With respect to the task of addressing concerns about standardization and inequality, there are still several issues to be worked out. The Task Force is developing a proposal for a centralized assessment process which will be sent to presbytery ministry conveners for study and comment in the coming year.

### The Legality of Testing Candidates

On the issue of the legality of testing candidates, the Task Force offers the following comments on legal/ethical matters.

1. Once the centralized assessment process has been worked out, the test instruments chosen should be reviewed by a lawyer qualified to render a specialized opinion.
2. Having initiated the process of requiring psychological assessments, the Church would probably be in legal jeopardy if it retreated from that position. Given the kind of damage some ministers have inflicted, it likely would be construed as a failure to behave responsibly were the Church to refuse to make use of a resource which has potential for reducing the incidence of such behaviour.
3. It seems clear the Church has the right to require that its candidates for ministry positions undergo psychological assessments. Many denominations are already doing this in Canada and the United States. Given this principle, we doubt that there is any legal impediment to arranging for a psychological assessment as soon as a person has requested certification as a candidate for ministry in The Presbyterian Church in Canada. We think that the decision about when to do the assessment needs to be made on grounds other than legality. However, this will be checked by the Church's lawyer.
4. We also believe that the Church should seek legal consultation concerning its responsibility for follow-up of information which emerges in the assessment process, particularly with regard to its pastoral responsibility for the well-being of persons who have been assessed and found to be emotionally/psychologically at risk, but also its responsibility to protect society from persons deemed to have potential for causing harm to others.
5. In the course of discussion, the members of the Task Force realized that the Church does not have in place a policy of requiring candidates for the ministry to declare whether they have been involved in criminal behaviour. Whether ministry candidates should be required to make such a declaration is a question outside the mandate of this Task Force. However, the Task Force has added a question related to this matter to the list of questions to which the assessing psychologist will be asked to respond.

**Recommendation No. 23** (adopted, page [32](#))

That the above procedures for obtaining psychological assessment of ministry candidates, the example list of assessment instruments, and the comments on legal/ethical matters be noted by presbyteries.

**OVERTURE NO. 24, 1993 - PRESBYTERY OF OTTAWA****Re: Pastoral Training on Issues Related to Sexual Abuse by Clergy**

This Overture was referred to the Committee on Theological Education and the Life and Mission Agency. In preparing its response, the Life and Mission Agency had access to the draft response of the Committee on Theological Education and has incorporated its response into this preamble.

The Overture requests that pastoral training on the issue of sexual abuse by clergy be required for all candidates for the Ministry of Word and Sacraments and Diaconal Ministries, and that the Guidance Conference be required to include a component on this issue.

The prayer of this Overture is already being answered to some extent in the current theological programmes in our colleges. Candidates for ministry are addressing the issue of sexual abuse within the pastoral counselling component and in some cases in other areas of the curriculum as well. Professors are encouraged to be sensitive to ways in which this topic can be introduced into their courses.

The guidance conference programme also includes a discussion of the issues of physical abuse and inappropriate sexual behaviour, and therefore could be said to "include a component on the issue". The purpose of the guidance conference, however, is to assess the suitability of candidates for ministry and provide counselling as they prepare for ministry. Although discussion on significant issues and concerns of the Church flows naturally through this process, education is not a primary role of the conference.

A major responsibility for pastoral training on the issue of sexual abuse by clergy continues to rest with presbyteries. The General Assembly has instructed presbyteries to arrange for training seminars on dealing with sexual abuse and harassment (A&P 1993, p. [326](#)). Pastoral training on the issues related to sexual misconduct by clergy is an important task of our Church and needs to be dealt with on as many fronts as possible.

**Recommendation No. 24** (adopted, page [32](#))

That Overture 24, 1993 be answered in terms of the above preamble.

**Support of Candidates Spouses**

In 1993, Ministry and Church Vocations reported that they were not going to pursue the development of an event to address the concerns of the spouses of candidates because candidates' response had not been enthusiastic. This report was referred back by the Assembly. A Task Force is in the process of contacting candidates' spouses and a report will be made to the 121st General Assembly.

**SUPPORT FOR PROFESSIONAL CHURCH WORKERS****Continuing Education**

In 1993, the Continuing Education Fund granted a total of \$6,845.00. Eighteen applications for grants were approved. Two people returned their grants because they could not take their courses. Two other applicants were referred to other sources of funding.

**Personnel Services**

This service is for professional church workers, candidates for ministry and interim moderators. The purpose is to link those searching for a call with churches and institutions seeking someone to call. Congregational profiles are available in the Ministry and Church Vocations office for examination by prospective candidates. Also available, with permission from the applicants, are personal profiles for search committees and interim

moderators. Ms. Annette Thomson and the Rev. Jean Armstrong consult with many applicants and interim moderators to help in the call process.

### **Policy for Dealing with Sexual Abuse and/or Harassment**

The conclusion of the Policy for Dealing with Sexual Abuse and/or Harassment of The Presbyterian Church in Canada reads: "Presbyterians must be willing to recognize that sexual abuse and harassment does occur within the Church. This policy is one step in preventing that abuse and harassment. It should also be adapted for use by all Church agencies and colleges. We must do everything in our power to prevent further abuse by creating healthy environments and sound leadership. Education programmes are a necessity and must be initiated and supported by both the national and local churches. This policy is the first step in the ongoing process of formulating policy and educating the Church on these issues." (A&P 1993, p. [325](#))

The Life and Mission Agency (Ministry and Church Vocations) is pleased to report that the Church has indeed taken seriously the occurrence of sexual abuse and/or harassment in the Church and the need for resources to deal with this problem. This is demonstrated by the hard work, time and dedication of many people who have developed resources, reviewed the policy, attended workshops and conducted workshops for sessions, presbyteries and synods since the General Assembly of 1993.

#### **Education**

Twenty-six people from across the country attended the Broken Boundaries Workshops during 1993 and early 1994. These workshops were designed for those who administer the Church's policy for dealing with sexual abuse, such as presbytery clerks, ministry conveners and members of presbytery standing committees or synod resource teams.

To pursue the concern for educating the Church about sexual abuse/harassment, especially in order to prevent such abuse, Ministry and Church Vocations established a Task Force to provide educational resources for prevention. The Task Force was convened by the Rev. Bert Vancook, minister of Summerside Presbyterian Church, PEI, who called together people with expertise in dealing with sexual abuse/harassment: Donna Birch, Coordinator, Child Sexual Abuse Project; and Sheila MacDonald, Coordinator of Transition and Support Services in East Prince County, PEI. They reviewed the available material and recommended workshops and printed resources which are included in the following paragraphs.

The best training, recommended by the Task Force, is provided by The Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington. Therefore, to assist presbyteries in their task of providing training seminars on dealing with sexual abuse, Ministry and Church Vocations is encouraging the use of resources provided by this centre. A list of Canadians trained by this centre is available from Ministry and Church Vocations.

Funding has been obtained in the amount of \$5,000.00 for the training of trainers and the provision of trainers for workshops.

1. \$2,600.00 is available to provide five to nine grants of \$300.00 to \$500.00 to presbyteries with limited resources to pay the trainer who will lead the presbytery workshop. Presbyteries have been provided with a list of fourteen Canadians who have such training. The cost would include a fee or honorarium for the trainer plus travel and accommodation.
2. \$2,400.00 is available to provide three grants of \$800.00 to a presbytery or group of presbyteries who appoint and sponsor an individual from within our denomination to be trained to lead these workshops. Currently, the trained leadership is found in British Columbia (3), in Saskatchewan (1), and in Ontario and Quebec (10). This leaves some gaps, particularly in the Atlantic Provinces, Alberta and Manitoba. Priority will be given to these geographic areas.

In keeping with the strong emphasis on education in the conclusion of the present policy for dealing with sexual abuse, and in support of the earlier recommendation

(A&P 1993, p. [326](#), Rec. No. 64 about the provision of training seminars by presbyteries) the following recommendation is made.

**Recommendation No. 25** (amended and adopted, page [44](#))

That, by June 1996, every professional church leader attend or demonstrate they have attended, a workshop on how to understand and deal with sexual abuse/harassment by church leaders.

Note: The presbyteries are expected to monitor attendance. Also, presbyteries may consider these workshops to be continuing education if desired.

The Task Force has recommended the following printed resources: *Sex in the Forbidden Zone* by Peter Rutter, published by Fawcett Press Books, New York, and *Is Nothing Sacred? When Sex Invades the Pastoral Relationship* by Marie Fortune, published by Harper & Row, San Francisco. Both books are available from the WMS Book Room at the national office. Training videos provided by the Center for the Prevention of Sexual Abuse and Domestic Violence are also recommended: "Not in My Church" and "Once You Cross the Line - A training tape on Preventing Clergy Misconduct". These videos are available from the Resource Distribution Centre at the national office.

Parallel to the above are resources provided by the Education for Discipleship Team dealing with child abuse. Justice Ministries also have educational material on the subject of domestic and sexual violence.

### The policy

The policy for dealing with sexual abuse and harassment has been in use for a year. Ministry and Church Vocations was aware that, as the policy was put into practice, additional issues and procedural questions would surface and there would be a need for clarification. Additional information, therefore, has been circulated in the PCPak such as guidelines for standing committees of presbytery and the resource teams of synod. Some of the most helpful aids are the two flow charts outlining the procedures of the policy, produced by the Rev. Terrance Trites of Pictou Presbytery.

It is also the nature of this issue that all institutions are continually learning new information and procedures for dealing with sexual abuse and harassment. Ministry and Church Vocations continues to receive more data and suggested revisions to the Policy Document. All of these responses have been noted and taken seriously. The Policy Document is, therefore, in the process of being revised, clarified and edited. Ministry and Church Vocations appreciates all feedback and information and will continue to monitor and update the Church through the PCPak or Presbytery Ministry Conveners. It is hoped that a revised outline of procedures will be ready to present to the 121st General Assembly.

As the Church continues to refine the procedures, it seems important to identify clearly the policy which forms the basis of the procedures. As a result, the Rev. Thomas Kay, Presbytery of Chatham, a participant in a Broken Boundaries Workshop, has prepared a summary statement of the policy as follows:

#### Summary Policy Statement

It is the policy of The Presbyterian Church in Canada that sexual abuse or harassment of any kind by church leaders, staff or volunteers will not be tolerated.

Because of the serious consequences of sexual abuse or harassment, the Church will make every effort to ensure that such abuse or harassment does not occur within its jurisdiction. When sexual abuse and/or harassment does occur, the Church will respond with seriousness, sensitivity and concern for all involved, and will recognize the necessity of dealing with both accused and complainant in a fair and just manner. Every allegation will be taken seriously, and every response will include the following steps:

**Discovery:** Those with a need to know will be informed that an allegation has been received, and the process has been set in motion. (See Section V: Receiving Complaints)

**Investigation:** Allegations will be investigated in order to gather the information necessary for deciding the facts and determining appropriate courses of action. Interviews will be conducted with both the accused and the complainant, and others as necessary. (See Section VI: Complaints Procedures Criminal and Non-Criminal)

**Intervention:** Resources and support will be offered to the principal parties involved, as deemed appropriate and in keeping with the provisions of the policy. Such support may include the appointment of advisors to both accused and complainant, and the provision of pastoral care. (See Section VI: Complaint Procedures: Criminal and Non-Criminal, No. 4)

**Adjudication:** Decisions will be made regarding the facts of the allegation, whether or not misconduct occurred, and if so, its nature and scope. After determining the nature and scope of any misconduct, decisions will be made regarding any actions to be taken. (See Section VII: Discipline)

**Note:** References in parentheses are to the appropriate sections of the policy document which gives a detailed account of the procedures to be followed. The procedures and section numbers are subject to ongoing review and refinement.

Recommendation No. 26 (adopted, page 44)

That the above be accepted as a summary policy statement of The Presbyterian Church in Canada for dealing with sexual abuse and harassment.

#### Future Directions

The Education for Prevention Task Force recommended the use of a "Background Check and Release Form" for professional church leaders in order to screen offenders. The document is presently with the Church's lawyer and the Clerks of Assembly for review before a decision is made concerning its possible use.

A Code of Ethics is being prepared by a Task Force convened by the Rev. Keith Humphrey, Presbytery of Assiniboia. This will be available for study and response during the next year.

A topic of great concern to all denominations is restoration. This involves those unjustly accused and those found guilty. How is the Church to deal with brokenness, clear the innocent, rehabilitate the guilty and heal families and congregations wounded by sexual abuse and harassment by church leaders? A Task Force, convened by the Rev. Harry Bradley, Presbytery of Brampton, with members the Rev. Cindy Chenard, Presbytery of Niagara, the Rev. Bob Fourney, Presbytery of Windsor and the Rev. Robert Kerr, Presbytery of Vancouver Island, has agreed to work in this area.

Finally, it would be a helpful tool if the procedures in the policy and the Book of Forms were co-ordinated and clarified. This will be examined by M. H. Ogilvie, F.R.S.C., Professor of Law, Carleton University, in consultation with the Clerks of Assembly.

The Church has responded overwhelmingly to the serious and complicated issue of sexual abuse and/or harassment. It will continue to do so. The Life and Mission Agency plans to monitor the situation, provide resources where available and call upon dedicated Presbyterians across the country to help in this task. Many grateful thanks to all the volunteers.

#### **Framework for the Theology and Practice of Ministry**

In 1991 the General Assembly granted permission to "circulate to presbyteries and sessions a paper, 'Theses on Ministry: A Framework for the Theology and Practice of Ministry in The Presbyterian Church in Canada', for study and report to the Board of Ministry by

December 30, 1991." The feedback was collated by Ms. Paddy Eastwood and Ms. Patricia Elford.

A Task Force was formed composed of four ministers of Presbyterian pastoral charges within the District of Muskoka in Ontario: Dr. James A. Thomson (Convener), Dr. James A. Sitler, the Rev. Raye Brown and the Rev. Richard Topping. It studied the assessment and presents the following report.

Members of the Task Force wish to thank those responsible for the study. Although the responses to the paper were not altogether positive, they generated a useful discussion which could be expanded and continued. The thesis format of the paper was especially helpful in generating lively discussion. The work done by Paddy Eastwood and Patricia Elford, both in collating the responses to the paper and in useful suggestions for future direction, was also helpful to the Task Force. The Task Force concurred with their findings.

The Task Force and collators organized and reviewed the responses. Major difficulties with the document were identified and suggestions made for the future direction of work on the theology and practice of ministry in The Presbyterian Church in Canada.

Perhaps the most weighty perceived problem with the document lies in what it does not include. Scriptural affirmation and Reformed historical precedents were not included in the paper. A major concern of respondents, whether individuals, sessions or presbyteries, was that the document lacked any clear biblical and theological foundation. One of the results was that many thought the document was a post hoc justification of changes already made in the Order of Diaconal Ministries, rather than a biblically based reflection on the theology and practice of ministry in The Presbyterian Church in Canada.

Still others raised questions about the interpretation of pertinent biblical material since, as mentioned above, the document lacked an explicit scriptural base. Due to the lack of biblical and theological background many were concerned that the connection between the theses topics were not always as explicit as they might have been. In the case of individual theses, respondents also had questions relating to whether the document was making significant departures from the traditionally conceived Reformed ecclesiology.

The model of ministry in the paper is based upon God's mission in the world through the Church. Many presbyteries and individuals thought that it was necessary to provide biblical/theological affirmation and historical precedents before proceeding to use this model of ministry. This would involve, at the level of interpretation, an understanding of what Scripture says about ministry and a critical appreciation of what reformed Presbyterians said in the past.

Theological reflection does not take place in a vacuum: there must be a critical sensitivity to the "realities" of our current situation. The most commonly mentioned current "realities" that respondents believed were not attended to or given sufficient attention include: The role of the laity in ministry; the rather wide variety of ministry which is already functioning in our Church and whether we will or can validate each manifestation; the move toward single track training in the education of persons preparing for ministry of any sort; the needs of mid-sized churches dependent upon lay ministry, not a second minister of Word and Sacraments; the lack of mobility implicit in our current understanding of Minister of Word and Sacraments and Diaconal Minister (which seems theologically capable of great mobility); the tendency to play down authority in favour of function where it comes to Ministers of Word and Sacraments and the Church courts; the perceived increasing episcopal function (authority) of the ruling elder in Church courts.

With respect to the laity, it was noted that the remarks concerning the ministry of the whole people of God need to be fleshed out. This is necessary because a great deal of the document is given to "professional" ministry and thus, can be thought to cater unintentionally to clericalism. Two presbyteries were very concerned about the absence of a theology of lay ministry in a document they believe is overly concerned with orders of professional ministry. Still other individuals and presbyteries were concerned with the tendency of this document to layicize the orders of ministry. The relation between the

ministry to which all Christians are called and the orders of ministry needs to be clarified in more detail. The anxiety that lay ministry is peripheralized when orders are emphasized needs also to be addressed.

There were questions concerning orders, three-fold or otherwise. Are they biblically and theologically feasible and useful given the current "realities"? The Task Force thought that a renewed emphasis on Paul's notion of charisms might encourage a theology of lay ministry which, at the same time, enables us to speak of orders of ministry.

Some discussion concerning the authority and not merely the function of ministers and Church courts seems to be needed in any extended examination of the theology and practice of ministry. This document, as several presbyteries noted, seems to alter traditional Presbyterian Church polity with its emphasis on the function of Church courts and offices rather than their authority.

In terms of lay response, the language and style of the document created the greatest obstacle to comprehension. While acknowledging the linguistic barriers to easy comprehension of the document, many thought that by extending it and including a glossary of terms, documents such as this might be an occasion for theological education. The limited scope of the document seems to have been a dominant source of anxiety for many readers.

In conclusion, the responses were not altogether positive but the paper was useful for discussion. The language and style created an obstacle to comprehension, especially for the laity. The lack of biblical and historical background caused problems for many people.

Respondents found that the document did not address many current "realities". The main ones were the role of the laity, authority versus function when it comes to Ministers of Word and Sacraments. One collator drew the attention of the Task Force to the varied opinions about ministry.

The Life and Mission Agency views the report as an initial step in the process of doing theological reflection on the issue of the theology and practice of ministry in our Church. The Task Force will continue to reflect on this issue and work toward an interim statement to be presented for study and response to the 1996 General Assembly.

This is a new and demanding venture, so the Task Force has been enlarged to include Ms Linda Reid, Diaconal Minister, Presbytery of Pickering; the Rev. Jean Armstrong, Associate Secretary, Ministry and Church Vocations, and corresponding members: the Rev. Dr. Nancy Cocks, of Vancouver School of Theology, representative of the Church Doctrine Committee, and the Rev. Jean Morris, Presbytery of Calgary-Macleod. A member of an ethnic minority will also be invited to be on the Task Force.

**Recommendation No. 27** (adopted, page [44](#))

That the Muskoka Task Force work toward an interim statement on the Theology and Practice of Ministry of The Presbyterian Church in Canada to be presented for study and response to the 1996 General Assembly.

**OVERTURE NO. 13, 1993 - PRESBYTERY OF HAMILTON**

**Re: Policy for Termination of Ministries**

The prayer of the Overture asked for the development and implementation of a policy which would provide fair and just procedures for the termination of ministries and for the care and support of servants of the Church thus affected. A Task Force was set up in Nova Scotia to answer this overture. The members are: (Convener) Ian Ferguson, Management Consultant; the Rev. Sydney McDonald, Pastor; Mary McIllwraith, Outplacement Specialist (Consultant) and George Mitchell, Lawyer. The Task Force is preparing a document for study and discussion by presbyteries and sessions. The results of this study will form the basis of a policy for the Church.

**Recommendation No. 28** (adopted, page [44](#))

That the Life and Mission Agency be given permission to circulate to presbyteries a document on Termination of Ministries for study and report to Ministry and Church Vocations, Life and Mission Agency, by March 1, 1995.

**Overture no. 26, 1992 - PRESBYTERY OF OTTAWA****Re: Ministers Participating at the Same Time in More Than One Call**

The prayer of the Overture asks for the development of policy, regulations or guidelines which would address the issue of a minister being an active participant in more than one "call" process at the same time.

Ministry and Church Vocations consulted with the following: the Clerks of Assembly; the Rev. Dr. W. Klempa and the Rev. Dr. J. McLelland of Presbyterian College, Montreal, and the Rev. A. S. Burnand of Red Deer, Alberta. All of the respondents recognized the importance of mutual trust, complete honesty before God and the congregation and responsible behaviour on the part of ministers. They also had a common desire to develop procedures that dealt with both congregations and candidates fairly and equally. They agreed that congregations are free to receive applications from a number of interested ministers or candidates. In the same manner they considered it equally acceptable for ministers to apply to more than one vacant congregation.

They did not agree, however, on the point in the process where it is no longer appropriate for a minister to be dealing with more than one congregation.

One suggestion was that a covenant be made by both parties at the point where a Search Committee "narrows the list down to one candidate." The covenant would be that neither party will pursue "anyone else" until a decision has been reached on that candidate.

Another suggestion was to apply to ministers the guideline which applies for graduating students, which reads "that having agreed that one's name be inserted in a call, the candidate withdraws from any other situation." (A&P 1987, p. [415](#))

A final suggestion was: "Should the minister be uncertain or should uncertainty be created by the possibility of another call arising during the process or even during the seven days [the period given to declare acceptance of a call], there is a need of complete honesty before God with the congregation and the presbytery from which a call has been received or is expected, and any other congregation and presbytery which approaches the minister or candidate within this time frame. Normally this would involve conferral with the interim-moderators."

The Ministry and Church Vocations Advisory Group considered these different approaches to the issue. After much discussion the group determined that each situation has many different variables and it is very difficult to legislate a policy that would allow for all variables to be taken into account. What is essential to the effective working of the call process is the adherence to the values of mutual trust, complete honesty before God and the congregation, and responsible behaviour on the part of both ministers and congregations. These important values are also difficult to legislate. Therefore, the Life and Mission Agency felt it would be inappropriate to recommend any new regulations or guidelines at this time.

**Recommendation No. 29** (amended and adopted, page [44](#))

That the prayer of Overture 26, 1992 be not granted.

**Conflict Task Force**

Late in 1993 a small Task Force consisting of the Rev. John C. Henderson, Executive Director, Interfaith Pastoral Counselling Centre; Ms. Peggy Cleaver, Mutual Life Ins. Co.; Mr. William R. Smith, Peat Marwick Stevenson and Kellogg, Management Consultants; the Rev. Zander Dunn, minister of Knox Presbyterian Church, Guelph (Convener), was called together by Jean Armstrong. Its task is to consider the best ways in which to help our Church deal with conflict - especially conflict in congregations.

There are many good resources to consider and many people of outstanding ability and experience to consult. For example, one valuable tool, born out of recent experience, is the Presbytery of Lindsay-Peterborough's excellent Report of The Committee on Congregational Conflict, prepared in 1992. Also, available is "The Church Speaks - Practising Peace: Living with Conflict" produced by the Life and Mission Agency.

The Task Force will provide recommended resources for conflict resolution. More important, however, is the need to research and recommend a process and resources that will prevent conflict in the first place. Therefore, the goal of the Task Force is twofold, to provide both resources for dealing with conflict and resources to prevent it.

The Task Force hopes to have a report ready before the end of 1994, but is becoming increasingly aware of the complexity of the challenge it faces.

### **From A Woman's Perspective**

"From A Woman's Perspective" published two issues in 1993. The May issue dealt with "The Priesthood of all Believers." Some gifts of money made it possible to provide the issue to the WMS Council and the commissioners at General Assembly. The theme of the November issue was "Light in the Darkness." At that time there were 175 subscriptions. An active volunteer committee oversees the publication and promotion of "From A Woman's Perspective."

### **Women in Ministry Committee**

For some time the Women in Ministry Committee has been concerned about the absence or limited numbers of women on the faculties of our theological colleges. During the past year, the Committee has been working diligently to prepare a proposal for a women's studies programme in Theological Education. On learning that the Committee on Theological Education was considering an application for the Ewart Endowment Fund, and feeling their proposal would continue the tradition of Ewart, the Women in Ministry Committee also sought to make application to this fund for a women's studies programme. Therefore, it was with great interest that the Women in Ministry Committee followed the proceedings of the Theological Education Committee after the presentation of this proposal to its October meeting.

Interest, however, turned to dismay in a reading of the minutes of that meeting concerning the decision making process and procedures regarding the Ewart Endowment for Theological Education. Our concern is multi-faceted and can be presented in a number of questions:

Why has one group been granted money from the Ewart Endowment Fund before the sale of the former Ewart College building and Grounds?

Why had money been awarded before any evaluative process has been set up to notify all groups within the Church concerning this fund and the reception of proposals?

Why has one group been given permission to establish a line of credit before the establishment of the endowment fund?

Is there not a moral obligation to consult and listen to the Order of Diaconal Ministries and the Women's Missionary Society concerning the disbursement of such funds, given the history of Ewart College?

Most important of all is our concern that the Committee on Theological Education be called to account concerning the decision of the 1992 General Assembly (A&P 1992, p. 216): that the first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution.

The decisions being made concerning the Ewart Endowment Fund are precedent setting and, given the lack of established procedure surrounding this fund, recommendations were made by the Women in Ministry Committee and approved by the Life and Mission Agency. Since these recommendations were almost identical to those approved by the Order of Diaconal Ministries at their Biennial Council, the Life and Mission Agency and the Women in Ministry Committee report concurrence with the recommendations of the Order of Diaconal Ministries in their report below. (p. 391)

## ORDER OF DIACONAL MINISTRIES

"Through the Waters: Surviving and Thriving" was the challenging theme of the Order of Diaconal Ministries Biennial Council held in March 1994. Thirty members of the Order gathered to discuss the future direction of the Order and its role in the life of The Presbyterian Church in Canada. Some came to the meeting expecting that we would be celebrating the closure of the Order, but instead found a spirit of enthusiasm and concluded that the Order makes a valuable contribution to the Church and the world.

In the course of the discussions the Council responded to issues related both to the Ewart Endowment Fund and to Overture No. 19, 1992.

### **Ewart Endowment Fund: re Disbursement of the Funds**

We are concerned that some of the funds were promised before the sale of the building was finalized and before policies and procedures were put in place for determining what proposals will fit the spirit of the terms of reference passed by the General Assembly in 1992.

The terms of reference say "that first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution." (A&P 1992, p. [216](#)) We are unsure if the programmes for diaconal education are adequately funded at the present time and if there are additional needs for these programmes that might be legitimate calls on the income of the funds after policies and procedures have been put in place.

Recommendation No. 30 (referred, page [26](#))

That the Committee on Theological Education ensure that the will of the 1992 General Assembly "that the first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution" be followed in any disbursement from the fund.

**Recommendation No. 31** (referred, page [26](#))

That no funds be promised or disbursed prior to the establishment of terms of reference for the Ewart Endowment Fund.

**Recommendation No. 32** (referred, page [26](#))

That, given the intent of the Ewart Endowment Fund, a special committee, separate from the Committee on Theological Education, be established, which would be more representative of the Order of Diaconal Ministries, the Women's Missionary Society (W.D.), and the Atlantic Mission Society.

### **Future of the Order**

#### **Overture No. 19, 1992 - Presbytery of Lindsay-Peterborough**

#### **Re: Disband Order of Diaconal Ministries and Ordaining All Current Members**

The Council has communicated with the Church Doctrine Committee regarding this Overture. Our response stated that because the Order is vibrant and active and continues to make a valuable contribution to the Church, and not all members of the Order have the rights of the courts of the Church, and not all members of the Order are moving towards ministry of Word and Sacraments, the Order of Diaconal Ministries should not be disbanded.

The Executive was asked to facilitate the creation of a Pastoral Care team for members of the Order, and an Administrator to work with the Executive.

This is a crucial time in the history of the Order as many changes are being suggested to us or are just happening. We recognize that the whole Church is in a time of transition and is searching to define its future ministry. The Order of Diaconal Ministries is part and parcel of that search and we are ready to journey with the Church to rediscover the meaning of diakonia as part of ministry for a new century. It is clear to us that it is going to take some time to define our changing ministry and purpose.

## Constitution

The constitution of the Order of Diaconal Ministries needs major revisions, but drastically changing it at this time is premature. In order for the Council to function well and yet experiment with a model of leadership reflecting a diaconal style, we concluded that the constitution should be temporarily suspended and that guidelines be established during the interim period. The issue of the constitution is brought to the General Assembly, for it was the General Assembly that established the Council of the Order of Diaconal Ministries in 1966. (A&P 1966, Rec. Nos. 1 & 2, pp. [298-300](#)).

### **Recommendation No. 33** (adopted, page [44](#))

That the Constitution for the Council of the Order of Diaconal Ministries be suspended for the next four years.

### **Recommendation No. 34** (adopted, page [44](#))

That the following be the guidelines for the operation of the Council while the constitution is suspended.

1. Designation constitutes membership, therefore all members in good standing shall have full voting rights and equal opportunity to hold office in the Executive of the Council.

2. The composition of the Executive shall be: Past President, Co-Presidents, Vice President, Secretary, Treasurer, Representative to Diakonia of the Americas and the Caribbean, Co-ordinator of Regions, Members at Large.

3. The term of an Executive position shall be two years. This can be renewed, but a person shall not be on the Executive for more than six consecutive years. If for any reason an elected member is unable to complete a term of office, the Executive shall appoint a member to complete the term.

4. Between Council meetings, the Executive shall:

- carry on the business of the Council
- plan for the Council meetings
- represent and speak on behalf of the Order
- appoint a nominating committee for the executive for the next Council meeting
- arrange for the welcoming of new members
- foster regional meetings
- handle public relations for the Order

5. The Council shall meet in 1996 and 1998. A quorum shall consist of not less than 15 members.

6. The Council shall maintain relationship with the General Assembly through the Ministry and Church Vocations desk.

7. The Council shall maintain relationships with other Church bodies such as the Committee on Education and Reception, Ministry and Church Vocations Advisory Group, the Committee on Theological Education, Pension Board and Knox College Senate.

8. The Council shall continue to maintain relationship with the Diakonia of the Americas and the Caribbean, and the World Federation of Diakonia.

9. Standing Orders of the Council shall be altered only after a two-thirds favourable vote of the members present at a regularly constituted Council meeting, notice of motion having been given at an earlier sederunt.

### **Recommendation No. 35** (adopted, page [44](#))

That a revised Constitution for the Council of the Order of Diaconal Ministries be presented to the General Assembly in 1998.

Lynda Reid, JoAnne Walter  
Co-Presidents

## SPECIAL MINISTRIES

### Canadian Forces Chaplaincies

The Chaplaincy Committee is centered in the city of Ottawa, made up of the following: Convener, the Rev. James Peter Jones; Committee members, the Rev. Dr. Stephen A. Hayes, the Rev. Dr. Peter Wotherspoon, the Rev. Edward Stevens, LCDR G. L. Zimmerman, and Mr. Howard Higgins, with the Rev. Dr. Stanley Self as corresponding member.

Major William C. MacLellan, Base Chaplain, CFB Borden, continues as representative on the Ministry and Church Vocations Advisory Group.

The Presbyterian Church in Canada is well represented by its padres who are under full-time appointment to the Canadian Forces as chaplains. They are: Major William C. MacLellan, Base Chaplain, Borden, ON; Major Robert E. Baker, Wing Chaplain, 14 Wing, Greenwood, NS; Major L. M. Clifton, Assistant Command Chaplain, St. Hubert, PQ; Major David C. Kettle, Staff College, Toronto, ON; LCDR G. L. Zimmerman, Staff College Training, Ottawa, ON; Captain J. Edward R. Wiley, 22 Wing, North Bay, ON; Captain A. H. Self, Chaplain, CFB Esquimalt, BC; Captain Robert H. Sparks, Chaplain, 2PPCLI, Winnipeg, MB.

The annual retreat for all Canadian Forces Chaplains was held in June 1993 at the Royal Military College, Kingston, Ontario. This experience continues to be heartening in that the camaraderie develops year by year as the members of the Chaplaincy become good friends, crossing denominational lines as well as branches of the Services. Denominational meetings are still held with the various groups of chaplains meeting with their respective conveners. This past retreat we were privileged to have in our midst James Harkness, Chaplain General to the Forces of Great Britain, ordained to the ministry by The Church of Scotland.

The chaplain observer to the 119th General Assembly of The Presbyterian Church in Canada was Major R. E. Baker. The observer on behalf of the chaplains for the meeting of the 120th General Assembly is Captain R. H. Sparks.

The Convener is pleased to report a visit to the Canadian Forces Base, Comox, BC, under the care of Major R. E. Baker. A good rapport is being built up between the convener and the chaplains.

Base visitations included conversations with the chaplains on the developing structures on the military bases for the care of spouses and families of those who are called to military duty in various regions of the world. There is much movement in the military, especially relating to the peacekeeping responsibilities and peacemaking assignments of the Canadian Forces. Also, a part of the conversation is the decrease in governmental funding, necessitating lower recruitment levels for the military and less opportunity for promotion within the chaplaincy.

As usual, the offerings from church school collections are returned proportionally to the denominations on a regular basis. These monies are applied to mission projects, determined by the denominations. It is hoped that some of these offerings might be used to defray expenses connected with the Chaplaincy Committee of The Presbyterian Church in Canada, because the Presbyterians Sharing... purse does not at present allow much flexibility for the Convener and this Committee.

The Convener serves on the Canadian Council of Churches Committee on Chaplaincy. In 1993, the Committee met at the National Defence Headquarters in Ottawa on March 12 and November 4 for day long meetings. It also met on May 31 in conjunction with the Retreat at Kingston, Ontario.

There is a summer training programme for theological students, and a policy whereby a serving member of the Force may do theological studies toward ordination while maintaining pay and pensionable service.

At the 1993 General Assembly, an additional motion to a commissioner's overture was made that "a message of encouragement and support be sent to the members of The Presbyterian Church in Canada who are currently serving, or who are preparing to serve, with United Nations Peacekeeping Forces." The motion was shared with the officers of the Chaplain General's office and, although thought to be a commendable motion, was soon seen to be one that was next to impossible to fulfil; one reason being that members of the Forces are not separated according to denominational lines. Also, the turnover of the United Nations Peacekeeping Forces is so great that it would be an onerous task to keep up with a steady flow of correspondence and research required to fulfil the request of the motion. The message, therefore, was received by the Canadian Forces Chaplaincy Committee which thanks the General Assembly for its concern.

The Convener is grateful to the chaplaincy personnel and the committee members for their very high calibre of work, representing Christ's Church for the greater good of those in military service. In each instance, outstanding service is given to our country, as well as to the Christian Church.

James Peter Jones, Convener,  
Canadian Forces Chaplaincy Committee

## **MANDATE FOR MINISTRY AND CHURCH VOCATIONS**

Presently the second point of the mandate of Ministry and Church Vocations (A&P 1992, p.473) reads: "studying and updating policies and procedures with regard to recruitment, certification of candidates, filling vacancies, continuing education, remuneration and benefits, and retirement planning." This does not reflect accurately the work of Ministry and Church Vocations. The Service Agency now has the primary responsibility for remuneration and benefits, and retirement planning. Also chaplaincies were omitted.

The Life and Mission Agency has revised the mandate as follows:

Point two now reads: "studying and updating policies and procedures with regard to recruitment, certification of candidates, filling vacancies and continuing education."

A third point has been added: "working with the Service Agency in studying and updating policies and procedures with regard to remuneration and benefits and retirement planning."

Point nine now reads: "facilitating the work of the Committee on Education and Reception, the Women in Ministry Committee, the Order of Diaconal Ministries, and military and institutional chaplains."

This is presented for information.

Jean Armstrong

## **PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT**

PWS&D Staff

Director: Richard Fee

Project Officer: Suzanne Friedrich

Development Education Officer,  
Eastern Canada (interim) Anne Saunders

Development Education Officer,  
Western Canada: Sharon Scott

Secretary: Rhoda Stellick

## **INTRODUCTION**

Presbyterian World Service and Development has had a memorable year which revolved around a variety of very interesting people. These people are volunteers, members of staff and Committee here in Canada, joined in a dynamic partnership with people often in very remote corners of the globe. The dedication of each volunteer, staff and Committee member is exemplary. PWS&D has been blessed with unique individuals who have been

sent to us at strategic times, enabling the vital work of international relief and on-going development to be sustained.

## **EMERGENCY RELIEF**

### **Somalia**

With the great response we had to the appeal for help for Somalia, amounting to approximately \$119,000? there was considerable time spent on finding appropriate avenues to get this aid where it was meant to be. PWS&D joined an ad hoc organization called the Small Projects Initiative Fund for Somalia (SPIFS) spearheaded by the Steelworkers Humanity Fund. Several Somali organizations based in Canada took advantage of this endeavour to try to establish a positive track record so that they could later access government funds directly. Our Director participated in a fact-finding mission to Somaliland in January 1994, sponsored by SPIFS. Our foremost endeavour in Somalia was joining Christian Aid (United Kingdom) and Dutch Interchurch Aid in their Ecumenical Development Group for Somalia in the establishment of a long term water supply programme to help communities withstand the prolonged dry seasons and recurrent droughts. Part of the programme was to provide emergency water supply in the south, as tens of thousands of displaced people moved there to escape the fighting. We contributed a much needed, albeit small, portion of the Development Group's budget, and our Director established direct contact with them while in the United Kingdom.

### **India Earthquake Appeal**

Following PWS&D's initial response of a donation of \$2,000 directly to the World Council of Churches following the earthquake in India in September 1993, we continued with a 500 metric tonne donation of grain to the Church's Auxiliary for Social Action (CASA). This was done through the Canadian Foodgrains Bank (CFGB) in partnership with the Mennonite Central Committee. In response to our appeal, a total of \$31,326 was donated by Presbyterian congregations and individuals. These donations, along with our equity donated directly to the CFGB, covered the expenses of the shipment of grain.

### **Other Responses**

There was also a response to two flood disasters in India in January and November 1993, and one in Nepal in December 1993. The severe drought in Kenya was addressed through a grant to The Presbyterian Church of East Africa.

## **DEVELOPMENT PROGRAMME**

During 1993, PWS&D's projects which received matching funds from the Canadian International Development Agency (CIDA) totalled \$609,925. Our sole funded projects totalled \$25,574.

PWS&D continued to focus its support on organizations of the South whose activities fall into one or more of PWS&D's sectoral focus areas: basic education and skills training, income/production generation and community health care. Efforts were made to focus on women's organizations and organizations that address gender issues. Most of PWS&D's support went to its three geographical focus areas: Central America, India/Pakistan and South Eastern Africa.

During 1993-1994 PWS&D took several key steps in order to move onto Canadian International Development Agency Programme Funding. PWS&D has been on CIDA project funding in the past. This means that projects from Southern organizations were approved by CIDA on a project-by-project basis. In programme funding, CIDA approves PWS&D's development programme which includes PWS&D's specific objectives and long term plans. The benefit of programme funding is that it enables PWS&D to focus its efforts on developing long term active partnerships with organizations of the South.

Part of the process of moving onto programme funding included reviewing PWS&D's mandate, designing necessary policies (e.g. gender policy) and initiating discussions on the

concept of long term partnership with Southern organizations. These discussions took place through a Central America Consultation and Asia and Africa Assessments.

The Central America Consultation had two main phases. First, Ms. Monica Buza, the Rev. Glynis Williams, the Rev. Paul Scott and Mr. Gordon Ritchie visited current and potential partners in Nicaragua, Guatemala and El Salvador. A Canadian Consultation was held upon the delegation's return to Canada. It gave representatives of Presbyterian congregations, Southern partners, and PWS&D staff and Committee the opportunity to begin dialogue in order to develop a Central America programme for PWS&D.

During January and February 1994, an Asia Assessment Visit was carried out by Margaret Vanderzweerde, the Church's South Asia liaison. During this assessment, PWS&D gathered information on long term partnership possibilities in India and Pakistan. In February 1994, the Rev. Robert Smith, Ms. Mary Lou Johnston and the Rev. Glenn Inglis, all PWS&D Committee members, visited Kenya, Malawi, Lesotho, South Africa and Zimbabwe in an Africa Assessment Visit. The Rev. Richard Fee accompanied the delegation for part of the assessment after a visit to Somaliland.

The exercise of applying for programme funding has given PWS&D the opportunity to review its experiences and plan specific objectives and activities for the next three years. It has also made PWS&D realize the importance of integrating support for southern development initiatives with development education in Canada. PWS&D will receive news from CIDA about the programme's approval in May 1994.

## **DEVELOPMENT EDUCATION**

An important responsibility of PWS&D is to increase Canadian Presbyterians' awareness of international development issues. This is done through the production and distribution of educational resources and through personal contact. This work is subsidized by the Canadian International Development Agency's (CIDA's) Public Participation Programme.

Spring and Fall newsletters "PWS&D Developments", a pictorial insert for the September Presbyterian Record, bi-monthly PWS&D Updates, and Lenten and Advent Liturgies were produced. In addition, staff and volunteers participated in the production of Ten Days For World Development and SHARE resources.

Staff in the Eastern Canada office responded on an ongoing basis to requests for speakers, project and issue-specific educational materials. Sharon Scott, the Western Canada Development Education Officer, responded to requests in her region. She also promoted development education at the Western Women's Conference (Jubilee '93), and PWS&D workshops in Saskatoon and Vancouver, both in May 1993.

It has always been a challenge for the development education programme to reach out to the many interested congregations and to provide encouragement for the hard work of the PWS&D congregational contacts. The decision to establish a PWS&D Speakers' Bureau was made to address this situation. Interested and informed friends of PWS&D have volunteered to participate in this initiative which will be underway in mid-1994.

## **OVERSEAS EXPOSURE GRANTS PROGRAMME**

In an effort to increase awareness of third world issues among church members, grants have been given to clergy and laity in order to facilitate their visits to the developing world. During the year exposure grants were given to the Rev. Ian MacMillan of Lancaster, who travelled to Nicaragua, and the Rev. Milton Fraser of Thunder Bay, who went to Guatemala. The Rev. Gordon Kowenberg of Grace Church, Orleans, assembled a tour of five persons who travelled to visit the church in Ghana. Sharon Scott, Western Canada Development Education Officer, was assisted on an exposure and familiarization tour of Central America, as was Wilma Welsh of International Ministries. Donna Wilkinson, Committee member, led a team of three to Central America and was assisted through the Overseas Exposure Grant Programme. The Church is reminded that funds are available for such exposure visits.

## **EDUCATIONAL TOURS**

PWS&D supported educational tours during the year which involved election monitoring, international literacy programmes, Eastern European ethnic educational endeavours, human rights monitoring and food security issues, and support for Canadian-based organizations approaching the Canadian government on international matters. These tours covered Malawi, South Africa, Guyana, Sudan and Romania.

## **PRESBYTERIAN CORNSHARE AND THE CFGB FOOD STUDY TOUR**

The pilot 1993 Presbyterian Cornshare venture undertaken by Knox Presbyterian Church, Monkton, Ontario in league with several urban churches, realized an income of \$20,515 donated to PWS&D for its food security programme with the Canadian Foodgrains Bank. There are even greater plans to build upon that success in 1994, with several other congregations considering similar growing projects. The original idea came from John Tollenaar, who was accepted on the Food Study Tour sponsored by the Canadian Foodgrains Bank, and which included Eritrea, Ethiopia and Kenya. He reported that "... the entire tour was eye opening, educational and most enjoyable. It was enlightening talking to the tour members and other NGO people about food security and problems related to it. I strongly encourage you to continue PWS&D's affiliation with CFGB and to strengthen and further the work we do with them."

## **CANADIAN FOODGRAINS BANK**

For our accounting, Presbyterians wishing to donate financial gifts for PWS&D endeavours with the Canadian Foodgrains Bank should donate directly to PWS&D but designate the gift for the CFGB. In 1993, the amount received by PWS&D from congregations and individuals was \$19,830.29. This is obviously a very popular endeavour within our denomination. While there is much to be learned about the operation and philosophy of the CFGB, it is equally important to pass on this learning to our constituency. People have strong opinions regarding "food aid" and the new more acceptable terminology "food security", but education is necessary. The Executive Director of the CFGB, Al Doerksen, spoke to the PWS&D Committee at its April 1994 meeting.

## **ECUMENICAL COALITIONS**

LeeAnn Purchase co-ordinates the human rights work of the Church as well as our participation in the ecumenical social justice coalitions. PWS&D is responsible for appointing volunteer representatives and providing The Presbyterian Church in Canada financial contribution to three of those coalitions. The Rev. Glynis R. Williams, and the Rev. Dr. J. Charles Hay represent the Church on the Inter-Church Coalition for Refugees; the Rev. Robert A. Syme and Ms. Gail McMillen represent us on the Inter-Church Committee for World Development Education (Ten Days for World Development); Dr. Marjorie Ross and the Rev. Robert H. Smith represent us on the Inter-Church Fund for International Development.

Through the interchurch coalitions we are able to pool our resources with other churches and thus create an impact far beyond our relatively modest means. We work in partnership with other Canadian churches to address more effectively the gospel demands for social justice, both domestically and internationally.

For twenty years, the ecumenical coalitions have been doing good and effective work within a model that is virtually unique. But under pressure from shrinking budgets as well as the need to respond to a world that looks very different than that of even five years ago, ecumenical structures are undergoing radical change. The new model, effective January 1995, will present a new face and new ways of working, preserving the best from the old and opening space to incorporate the demands of a changed and changing world.

## **PWS&D MEMBERSHIP IN OTHER ORGANIZATIONS AND REPRESENTATIVES**

We want the Assembly to be aware of all other organizations to which we belong. 1) Alberta Association for International Development, the Rev. William Graham, (appointed by Synod of Alberta); 2) British Columbia Council for International Cooperation, Ms.

Sharon Scott, (appointed by Synod of British Columbia); 3) Canadian Council for International Cooperation; 4) Canadian Foodgrains Bank, Mr. Gordon Miles, and the Rev. Richard W. Fee, (appointed by PWS&D); 5) Coalition and Priorities Administration Committee, Dr. Raymond Hodgson; 6) Cooperation Canada/Mozambique; 7) Development and Service Committee of the Canadian Council of Churches, the Rev. Richard W. Fee, (appointed by PWS&D); 8) Development Education Coordinating Council of Alberta, Ms. Joan Winwood, (appointed by Synod of Alberta); 9) Ontario Council for International Cooperation, the Rev. Robert C. Spencer, (appointed by Synod of Toronto/Kingston); 10) Partnership Africa Canada, the Rev. Richard W. Fee (appointed by PWS&D); 11) Saskatchewan Council for International Cooperation, Ms. Moire Brownlee, (appointed by Synod of Saskatchewan).

### **FINANCIAL REPORT TO END DECEMBER, 1993**

Direct individual and congregational givings to PWS&D were down from \$817,947 in 1992 to \$742,188 in 1993, a decrease of \$75,759. However, funds sent directly by Presbyterian congregations and individuals to the account of PWS&D with the Canadian Foodgrains Bank in 1993 amounted to \$25,998. There were also grain donations in 1993 made in the name of PWS&D worth \$21,066. Bequests in the amount of \$60,094 also formed part of our revenue. All sources of revenue from congregations and individuals to PWS&D amounted to \$849,346.

### **CONGREGATIONAL SUPPORT**

A review of givings indicates that 578 congregations made contributions to PWS&D in 1993. Of those, 267 gave an amount 10% or greater than the amount given to Presbyterians Sharing..., while 311 gave less than 10%. It is of concern to note that 363 congregations did not include PWS&D in their 1993 givings. Special mention should be made of the following congregations which made large contributions to PWS&D in comparison to other givings: Knox Church, New Glasgow, Ontario; St John's Church, Rodney, Ontario; Calvin-Goforth Church, Saskatoon, Saskatchewan; Celebration Church, Pickering, Ontario; Knox Church, Stratford, Ontario; Langley Church, Langley, British Columbia; Knox Church, Neepawa, Manitoba; St Andrew's Church, Martintown, Ontario; Knox Church, Sundridge, Ontario; and St Paul's Church, Ancaster, Ontario.

### **OVERSEAS VISITORS**

The Rev. Fernando Cascante of the Fraternity of Evangelical Churches in Costa Rica and his wife, Senora Xiomara Sanchez, visited Canada at the invitation of PWS&D. They visited Calgary-Macleod and Ottawa Presbyteries and attended the Central America Consultation and PWS&D Committee meetings. They provided a new and insightful perspective to PWS&D.

### **PWS&D PROMOTIONAL EVENING**

On November 5, 1993, a PWS&D Promotional Evening was held at Trinity Presbyterian Church, York Mills, during which our Director was inducted. Musical performances by a Guatemalan Children's Marimba Band, "Voces del Maize", the Portuguese Presbyterian Church Singing Group, and The Rev. Daniel Forget and Bonnie Jennings-Forget highlighted the evening. The event's purpose was to bring the Committee closer together as a team, to draw closer to the Life and Mission Agency, to welcome friends from the ecumenical community, and to share our message with other development agencies.

### **ALBERTA AGENCY FOR INTERNATIONAL DEVELOPMENT (WILD ROSE FOUNDATION)**

The source of funds for the Alberta Agency for International Development has been transferred from Economic Development to the Wild Rose Foundation. The Wild Rose Foundation receives major funding from lotteries. The Synod of Alberta informed PWS&D that they would not forward any applications to the Government of Alberta for matching funding because of this new policy. However, the Synod stated that they would appeal this decision with that government. The PWS&D Committee took the same stand.

## OVERSEAS DEVELOPMENT ASSISTANCE - FOREIGN POLICY REVIEW

Presbyterian World Service and Development will co-operate with International Ministries and the various concerned ecumenical coalitions in approaches to the Federal Government as they embark upon a strategic review of Canadian Foreign policy. As Christians we are concerned that our nation could lose its vision for a just and more equitable world in which we continually strive to stand beside those who suffer because of natural and human induced calamity.

## COMMITTEE MEMBERSHIP

Bernice Kozak joined the nine person PWS&D Committee in September 1993, for a three year term. The Rev. Laurie MacKay-Deacon retired from the Committee at that time. The Rev. Robert Smith continued as Convener of the Committee throughout 1993; other executive members are: Mr. Neil Faris, Vice Convener, Ms. Mary Lou Johnston, Convener of the Development Education Sub-Committee and Ms. Donna Wilkinson, Convener of the Projects Sub-Committee.

## STAFF

The Committee notes with regret the extended illness of Dorothy Herbert. Anne Saunders has ably covered the office of Eastern Canada Development Education Officer and has co-ordinated resource production on a six month contract since December 1993. On July 1, 1993, Maureen Curtin resigned as Project Officer and moved to Vancouver. She left behind a legacy of vigour, vitality, keen insight into overseas development issues and the ability to communicate effectively. Suzanne Friedrich was hired for that position as of October 25, 1993, and has quickly grasped the overall focus of PWS&D, establishing herself strategically at a time when we are having key negotiations with the Canadian International Development Agency. In the summer months Alison Crosby was an indispensable team member on the PWS&D staff. She first covered the Development Education office, producing top quality written materials, and then most effectively covered the Projects Office after Maureen Curtin's resignation, even continuing while pursuing full-time studies until a replacement could be found. Deborah Simpson came into the Development Education Office for four months and showed an immediate grasp of the issues and willingness to put in the long hours necessary to produce quality materials. Sharon Scott has completed one full year as Western Canada Development Education Officer within which time she has made a significant impact there and provides a vital link for the Committee. Rhoda Stellick continues to provide the vital point of reference for both staff and Committee members.

## RESTRUCTURING

The 118th General Assembly (1992), in the Report of the Special Committee on Restructuring, recognized that "...PWS&D fulfills a unique role in the Church and that the PWS&D Committee requires freedom and flexibility in order to fulfill that role." In the ongoing dynamic working out of that mandate, the Director and Committee have worked well with the Life and Mission Agency charting the future direction of PWS&D.

### **Recommendation No. 36** (adopted, page [44](#))

That General Assembly express its appreciation to the many volunteers and contract staff persons who have assisted PWS&D during the past years, and especially during the last year of transition.

### **Recommendation No. 37** (adopted, page [44](#))

That presbyteries be urged to thank congregations within their bounds, which contributed to Presbyterian World Service and Development.

### **Recommendation No. 38** (adopted, page [45](#))

That presbyteries be encouraged to explore innovative and educational means to ensure that congregations are well aware that Presbyterian World Service and Development does not receive ongoing funding from Presbyterians Sharing... and that the onus for the continuation of PWS&D support of relief and development efforts around the world rests with direct donations from individuals and congregations.

**Recommendation No. 39** (adopted, page [45](#))

That thanks be expressed to the Governments of Canada and Saskatchewan for funds provided for Presbyterian World Service and Development projects through their matching grants programmes.

Robert H. Smith  
Convener

**PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT**  
**FINANCIAL STATEMENT JANUARY 1 - DECEMBER 31, 1993**  
(Schedules Attached)

**Opening Balance (January 1, 1993):**

Undesignated General Account	126,860	
Designated Accounts	132,898	
Total Opening Balance		259,758

**Income:**

Undesignated: Congregations	534,036	
Individuals	78,594	
Designated: Congregations	100,985	
Individuals	28,573	
(1) Designated for Canadian Foodgrains Bank	19,830	
Bequests	60,094	
Government Grants:		
Canadian International Development Agency		
- NGO Projects	504,865	
- NGO Administration	19,449	
- Public Participation Programme	29,400	
Government of Alberta	nil	
Government of Saskatchewan	8,303	
Interest	14,232	
Miscellaneous	432	
Total Income		1,398,793
Total		1,658,551

**Expenditures:**

(2) Disaster, Relief, Rehabilitation	90,735	
(3) CIDA Match Funded Projects	609,925	
(4) PWS&D Sole Funded Projects	25,574	
(5) Development Partnerships/Coalitions	177,220	
(6) Development Education - PWS&D Programme		137,934
(7) Canadian Promotion and Advertising	11,826	
(8) Administration	184,585	
(9) Overseas Partnership Building	5,617	
Total Expenditure	1,243,416	

**Closing Balance (December 31, 1993):**

Undesignated General Fund	225,874
PWS&D Endowment Fund	60,094
Designated Funds:	
Canadian Foodgrains Bank	8,127
Africa Famine	99,015
Asia Disaster	22,025
Total Closing Balance	415,135

**SCHEDULE # 1 - CANADIAN FOODGRAINS BANK**

As well as the \$19,830 donated directly to PWS&D and earmarked for CFGF-supported projects of food aid and food security which are selected by PWS&D, there was \$25,998 sent directly to the CFGF office in Winnipeg by congregations and individuals. While these funds do not go through our office books, they are our equity. There were also grain donations in 1993 made to PWS&D worth \$21,066. This revenue of \$47,064 was actual income for PWS&D and is available to PWS&D as of the end of December 1993, and our staff is responsible for its complete administration. It is our equity resource to be used as emergency food aid and emerging food security programmes. The Canadian International Development Agency usually matches such endeavours on a 4:1 ratio.

**SCHEDULE # 2 DISASTER, RELIEF, REHABILITATION**

Africa	78,230	
Asia	11,300	
Central America	1,205	
Total		90,735

**SCHEDULE # 3 - CANADIAN INTERNATIONAL DEVELOPMENT AGENCY MATCH FUNDED PROJECTS****AFRICA:**

Ghana: Girls Vocational School	27,623	
Lesotho: Drug/Alcohol Education		48,000
Lesotho: VTIS Litsoakotleng	39,340	
South Africa: Leseding Centre	36,990	
South Africa: Esher Primary School		27,865
Zimbabwe: Training and Resource		21,862
Kenya: Chania Women's Dispensary		44,613
Malawi: Ekwendeni Primary School		12,618
Malawi: Chigodi Women's Centre		5,644
Sub Total		264,555

**ASIA:**

Pakistan: Community Health	35,164	
India: CMAI Community Health	37,333	
India: Health, Nutrition Education		8,232
India: Literacy for Adults and Children		14,864
India: Madurai Women's Programme		15,960
India: Institute for Development Education		27,383
Sub Total		138,936

**CENTRAL AMERICA:**

Costa Rica: Food and Solidarity Coop	25,126	
International: ICCSASW	22,000	
Dominican Republic: Equal Wings		25,000
Nicaragua: Soynica	35,511	
Nicaragua: Batahola Centre	17,529	
Nicaragua: INPRHU - Street Kids		12,530
Guatemala: Return of Refugees	31,750	
Central America Consultation	15,488	
Mexico: Mental Health Project	21,500	
Sub Total		206,434
Total		609,925

**SCHEDULE # 4 - PRESBYTERIAN WORLD SERVICE & DEVELOPMENT SOLE FUNDED PROJECTS****Africa:**

Malawi: Election Monitor	1,000	
Malawi: D. Gordon Memorial Hospital		5,600

Malawi: Naming'Azzi Demonstration Farm	5,604
Sub Total	12,204

## Central America:

Costa Rica: Family Counselling	2,000
Nicaragua: Education of Women	2,000
Central America: Special Initiatives	4,550
Guyana: Education Project	3,820
Sub Total	12,370

Europe: Romania Relief	1,000
Total	25,574

**SCHEDULE # 5 - DEVELOPMENT PARTNERSHIPS/COALITIONS**

## A) Ecumenical

World Council of Churches	
Unit IV (Sharing and Service)	35,000
Churches Commission for Participation in Development	5,250
Programme to Combat Racism (Education)	3,000
Urban/Rural Development	4,500
Women and Rural Development	5,000
Sub Total	52,750
Canadian Council of Churches	
Sudan	11,000
Ethiopia	5,000
MECC (Diakonia)	6,000
Sub Total	22,000
Canadian Foodgrains Bank	11,703
Interchurch Fund for International Development	33,000
Total	119,453

## B) Inter-Agency

Canadian Council for International Cooperation	4,886
Ontario Council for International Cooperation	300
Saskatchewan Council for International Cooperation	1,365
Development Education Coordinating Council for Alberta	3,819
Sub Total	10,370

## C) Coalitions

Inter Church Coalition on Africa	1,000
Inter Church Coalition for Refugees	7,600
Coalition Expenses	2,097
Coalition Programme	36,700
Sub Total	47,397
Total	177,220

**SCHEDULE # 6 DEVELOPMENT EDUCATION - PWS&D PROGRAMME**

Education Grants	2,500
Western Canada Programme	6,811
Salaries, Travel, Administration, Benefits	81,744
Ecumenical SHARE Resources	6,912
Worship Resources	11,956
Publications	7,203
La Vie Chretienne	750
Presbyterian Record	7,651
Ten Days for World Development	12,407
Total	137,934

**SCHEDULE # 7 - CANADIAN PROMOTION AND ADVERTISING**

Brochures and Audio-Visual	256	
Advertisement (Record)	2,957	
Distribution	5,000	
Promotion	3,613	
Total		11,826

**SCHEDULE # 8 ADMINISTRATION**

Salaries and Benefits	141,741	
Staff Travel	4,441	
Committee Expenses	11,208	
Office Expenses	17,587	
Office Equipment	233	
Rent	7,020	
Staff Development	2,355	
Total		184,585

**SCHEDULE # 9 OVERSEAS PARTNERSHIP BUILDING**

Project Visits	1,017	
Overseas Exposure Grants	2,900	
Overseas Visitors	500	
Malawi Action Committee Tour	1,200	
Total		5,617

**CONCLUSION**

The Life and Mission Agency was created for the purpose of serving the needs of the Church and giving leadership in programmes that help the Church to be vibrant in its congregational life and obedient in its mission.

We give thanks to God for the ways we have been able to fulfil that purpose in the past year. We invite suggestions, comments and criticisms from across the Church that will help us do our job better.

For 1994/95 we look forward to a year of

Growing in the Spirit of Christ  
and  
Telling our Story of Faith

Maureen Kelly                      Glen Davis  
Convener    General Secretary

Note: Detailed reports on specific Canadian and international ministries will not appear in the Acts and Proceedings this year. Instead, a popular mission report, Faces of Jesus has been published.

supplementary report

**THE CONSULTATION ON THE CHURCH'S FUTURE MINISTRY WITH CHILDREN AND YOUTH****INTRODUCTION, BACKGROUND AND PROCESS**

Baptism is a sign and seal of our union with Christ and with his church.  
Through it we share in the death and resurrection of Christ and are commissioned to his service.

Baptism is also an act of discipleship  
 that requires commitment  
 and looks towards growth in Christ.  
 Those baptized in infancy  
 are called in later years  
 to make personal profession of Christ  
 ...Congregations and those baptized  
 must strive to nurture life in Christ.

#### Living Faith, 7.6.1 and 7.6.4

When discussing the Church's ministry with children and youth, baptism is an appropriate place to start. Out of an understanding of what we do in the administration of the sacrament of baptism, we can shape an appropriate approach to our ministry with children and youth. We are kept from being sentimental. We are helped to be objective.

What we do in baptism is quite different from "christening." There is no sense that by this act we are making our children into Christians. Both Reformed theology and experience teach us that our children remain in need of God's grace and love throughout their lives. It is our responsibility to ensure that they are exposed to God's gospel by positive experiences and through quality teaching of God's Word.

We believe that through baptism we place our children in the covenant community. At the point of baptism the community takes on responsibility for the care and nurture of both parents and children. This care and nurture is provided in the hope that our children will become convinced of their own redemptive relationship with Jesus Christ and will become faithful disciples. We trust that they will become witnesses to God's reign in the world.

It is important to understand that any ministry we undertake with children and youth in the Church must include assisting parents in their covenantal relationship to their children. If we expect parents to provide nurture in the Christian faith to their children, we must be prepared to provide opportunities for parents to grow in their own understanding and practice of that faith. We confess that:

Parents in caring for their children  
 are mediators of God's love and discipline.  
 They are called to raise their children  
 within the covenant community  
 to be faithful to vows taken at Baptism  
 to nurture them in the Faith  
 by teaching and by example.

#### Living Faith, 8.2.4

With this understanding and commitment, the Consultation worked to reach this point of being able to recommend directions that The Presbyterian Church in Canada should take in its ministry with children and youth. However, before going further, the actions that brought about the consultation are cited.

Prior to their 1992 Council meeting, the Women's Missionary Society (WD) held a forum on ministry with children and youth. Out of that forum, recommendations were made to the WMS Council. The WMS Council then recommended to the General Assembly that the Life and Mission Agency be asked to consider future directions for The Presbyterian Church in Canada's ministry with children and youth. The exact wording of the recommendation as amended and approved by the General Assembly follows:

That the Life and Mission Agency, in consultation with the Women's Missionary Society (WD) and the Atlantic Mission Society, be asked to review the manner in which children's and teenage work within the Church is carried out, determining the future of mid-week groups, study the way this ministry will be carried out in the future establishing policies and priorities. (A&P 1992, pages [556](#) and [37](#))

Subsequently, the Consultation was set up by the Life and Mission Agency. The Consultation brought together women and men, experienced in ministry with children and youth, active in ordained, diaconal or lay ministry. Seven working days were held by the Consultation.

We developed a goal and three objectives to guide our work. The Goal established was:

The consultation will have at the end of its work a policy and priorities for children and youth ministry that have grown out of theological reflection, and that are functional and action oriented.

Our objectives were:

1. To prepare a Mission Statement for ministry with children and youth.
2. To gather, collate and interpret information from selected presbyteries.
3. To develop a follow-up strategy for the integration of children and youth ministry in the national structures of the Church.

## **THEOLOGICAL AND EDUCATIONAL FOUNDATIONS FOR MINISTRY WITH CHILDREN AND YOUTH**

Theological and educational input with respect to ministry with children and youth helped the Consultation carry out its work on an informed and thoughtful basis.

We had reports on relevant books dealing with the religious life of children and youth, appropriate ways of being in ministry with children and youth, and the Christian nurture of children and youth. While some of the authors chosen were not in the Reformed tradition, we looked at what they had to offer through the eyes of that tradition. This led to our decision to present this report in the context of our Reformed understanding of baptism, and the direction which that understanding points toward for our ministry with children and youth.

### **Children**

From Edward Robinson's Original Vision we learned that children from the youngest years have a need to develop their spiritual life. A part of our responsibility in ministry with children is to affirm the ways in which they express their understanding of Jesus and what he means to their lives and the things they do. For example, Robinson told the story of a two-and-a-half-year old boy offering his teddy bear to an upset child. Ministry with children means taking their questions seriously. Children's actions and questions represent their authentic search for spiritual affirmation.

Children have spiritual gifts to offer to the whole people of God. Ministry with children requires a community in which they feel that they can offer their gifts to the community, and where they will be treated with the same integrity and respect that is provided to older members.

In Offering the Gospel to Children, Gretchen Wolff Pritchard underlines the need for children to hear the whole gospel through the words and actions of committed teachers and leaders. Children hear the gospel in terms of their life experiences. There is good news. Jesus Christ is there for them.

Children's experience and understanding of the sacraments develop in the worship life of the community. They will seek to model adults whose actions indicate that these are important moments for the community of faith. As they experience other children entering the community through baptism, they come to understand how they became part of the community. A nine year old girl asked her mother when the invitation was given: "Why can't I take communion? I love the Lord Jesus." Children are entitled to share in the whole life of the community.

A nine year old girl, in a congregation considering children at the Lord's table, realized that she could not come to the table unless she was baptized. She approached the minister who questioned her and promised that if her parents would agree, he would baptize her. Her

parents agreed. Although not church attenders themselves, they wanted their children to choose for themselves when they were older. The other girls in this child's Sunday School class dressed up for church that day and sat in the front row. After her baptism, they came up and hugged her, welcoming her into the community of faith as they had seen elders welcoming people in the past. Such stories are part of each congregation's lore. They should not be devalued as "cute" demonstrations of adult-like behaviour. They are children's authentic search for spiritual affirmation.

Pritchard recommends holding children's intergenerational events which focus on the times of the church year. Teacher development days, Saturday or Sunday afternoons as well as midweek after school are occasions that we should be utilizing for special programming.

John Westerhoff, in *Will our Children Have Faith*, reminds us that "Our children will have faith if we have faith and are faithful." Children learn to be faithful through the faithful witness of their parents and the other people they encounter in the faith community. Children share their faith and help form community.

Midweek programmes provide an opportunity for children to develop friendships with their peers in the faith community. In a time when spiritual values are not supported by the community at large, these friendships can help support children when they need to make decisions about their actions which may run counter to what their peers in school want to do. Children can help each other to be followers of Jesus.

## **Youth**

### **Relational Dimension**

Young people place a high value on friendship and consider friends to be the chief source of enjoyment for their lives. The friendship factor is recognized by youth and youth ministers alike. Effective youth ministry needs to take seriously this relational element. Young people are looking for authentic experiences of community and welcome intergenerational activities. The mentor model, where an adult person of faith relates to a young person, works well because of the relational reality for youth. As young people grow in their relationship with Jesus Christ they come to know Christ as Saviour and friend. Effective youth ministry emphasizes friendships and relationships.

### **Spiritual Dimension**

Many young people are searching for meaning as they wrestle with tough questions and challenging circumstances. Today's youth have a spiritual curiosity, even a spiritual hunger and thirst. As they grow up in a post-Christendom society, they need to be encouraged to ask their faith questions in an atmosphere of trust and acceptance. Creative approaches to Bible study are essential as young people seek to discover their identity.

### **Experiential Dimension**

The experiences of young people are, in many respects, the curriculum for their life of faith. Many youth have a passion for Christian service and mission, and desire to make a difference in the world. An "action-reflection" model is most appropriate here. Young people are making key commitments and decisions as they strive to connect their life experiences with their faith.

### **Worship Dimension**

Young people are crying out for creative, contemporary and uplifting worship. Youth are willing and able to be involved in the planning and leadership of worship. They have much to give and are wanting to be nourished and challenged in worship. The worship of God has to be real for youth who strive to identify with the music and language of worship. Many youth are convinced that "The church lives to praise God". *Living Faith*, 7.3.1.

## Community and Family

The sense of covenant in the Reformed tradition, and the community that grows out of both our relationship with God and our relationships with each other are essential to our approach to ministry with children and youth. David Ng and Virginia Thomas offer this observation in *Children in the Worshiping Community*: "For a child of the covenant the church plays a significant role in identity formation ... during adolescence ... the church's rituals, worship, and common life help support a young person's search for identity and affirm his or her confirmation of life in Christ."

Worship in the faith community and family plays an important role in ministry with children and youth. Ng and Thomas identify the following elements:

- a relationship with a worshipping parent
- intentional education built into the rituals of home and community worship
- a multitude of sensory experiences
- thought provoking symbols and dramas
- ethical actions growing out of worship
- a recurring pattern of Sunday and festival events which recreate the Christian faith's story.

Edward Craxton in an article in the Winter 1992 APCE (Association of Presbyterian Church Educators) Advocate entitled, "Keep these Words in your Heart," emphasizes the importance of having our children and youth involved in the Christian education programmes of our congregations. He then goes on to state: "But it is even MORE important that we talk about the faith at home, have times of family devotions, prayer or Bible study, and participate together in projects where we witness to our faith in acts of kindness, compassion, and justice for all God's people." Ministry with children and youth includes support for families.

## MISSION STATEMENT

In line with the consultation's first objective, a Mission Statement was developed and has evolved to the present form:

God calls children and youth through Jesus Christ into a covenant community where each one is built up in faith and equipped to share God's good news. Within the covenant community children and youth join adults in sharing with each other their particular gifts and experiences in worship, nurture and outreach. This calls for a mutual valuing of and respect for what each other has to offer to the covenant community. This leads children, youth and adults to be strengthened in their faith journeys by listening and acting upon the insights, experiences and needs of one another. As the covenant community grows in this way, the Holy Spirit enables it to respond to the world in the light of the Gospel.

### **Recommendation No. 40** (adopted, page [71](#))

That the above Mission Statement for ministry with children and youth be approved for use in The Presbyterian Church in Canada.

## Strategy

To support the development of such a covenant community, where God's truth and love will be shared with commitment, integrity and joy, it is important that congregations, courts and agencies of The Presbyterian Church in Canada work from a strategy. We suggest the following:

- encourage and support the family as the primary context for the journey of faith
- acknowledge the value of children and youth in the covenant community
- enhance its ministry with children and youth on Sunday and throughout the week

- provide a variety of opportunities for children and youth to grow in and express their faith
- promote greater participation of children and youth in the total worship experience of the covenant community
- foster friendship among and between children, youth and adults
- remain open and responsive to new ways to be effective in ministry with children and youth.

**Recommendation No. 41** (adopted, page [71](#))

That the above strategy for ministry with children and youth be adopted by The Presbyterian Church in Canada.

**Presbytery and Congregational Input**

The Consultation asked key persons across the Church to identify presbyteries and contact people who might be willing to participate in gathering information about children and youth ministry. We desired a mix of presbyteries reflective of rural and remote, urban and suburban, ethnic and new church development congregations. The presbyteries which were selected by the Consultation were: Newfoundland, Pictou, Montreal, Kingston, Lindsay-Peterborough, Pickering, London, Winnipeg, Calgary-Macleod and Westminster.

A model for gathering information which had been used by the Presbytery of Northern Saskatchewan was reviewed by the Consultation and adapted to our needs. Videos and other materials were provided to the presbyteries.

The video, *Let the Children Come*, focuses on the place that children should have in the worship and programme life of the church. The *Weekend* illustrates the needs and opportunities for youth ministry within presbyteries and congregations. The presbyteries received directions for viewing the videos and questions to help them capture and consider issues around ministry with children and youth.

A sample survey form which had been adapted from the one used in the Presbytery of Northern Saskatchewan was provided to the presbyteries. Under such headings as Sunday Programmes, Midweek Programmes, Special Events Outreach Activities and Mission and Service Projects, congregations were asked to indicate their ministry with children and youth. We asked them to describe their programmes including what they were hoping to achieve. They were asked to share the present strengths of and their future visions for their ministry with children and youth. We asked what their needs were.

In addition, they were asked to reply to two questions: 1. How is the presence of a) children and b) youth acknowledged in your congregation?, and 2. What type of leadership training and/or programme and resources help are you looking for? Each presbytery was invited to modify or amplify the survey to meet their local needs and purposes.

Replies came in from six presbyteries: Pictou, Montreal, Lindsay-Peterborough, Pickering, London and Winnipeg. The leadership of lay persons, diaconal ministers and ministers in gathering this information about ministry with children and youth in their presbyteries and congregations is appreciated. The time constraints on them were considerable. They did a valiant and valuable job. We thank the person or persons in each congregation who completed the survey. We used as well the information that Northern Saskatchewan had gathered previously. Our work was informed by actual data rather than assumed circumstances.

The information forwarded from the presbyteries indicates what is happening in ministry with children and youth at the present. One recurring dilemma faced by congregations is the competition for the time of children and youth. Those who participate in the programmes and fellowship opportunities offered by their congregations are busy with school, music and dance lessons, sports, and sharing time with friends.

In all regions reporting, the main time for ministry with children and youth is Sunday. For children this takes place during worship. For youth this takes place Sunday afternoon or

evening. Special events for children and youth, or intergenerational events for the entire congregation occur, by and large, on Friday evening, Saturday or Sunday. There are some midweek programmes but these are not large in number. The primary focus in almost every congregation is the Church School. There are repeated references to dedicated teachers and leaders.

Here is a list of some of the most frequent requests from congregations:

- teacher and leader training tailored to congregations of all sizes, but especially small congregations
- materials for use in training teachers and leaders
- help in assessing present situation and in establishing new goals for Christian education in the congregation
- training in intergenerational models for Christian education
- resources for ministry with children and youth
- videos and how to use them effectively
- motivation of Session and parental commitment to and involvement in ministry with children and youth
- ways to encourage more adult participation in Christian education
- ways of motivating consistent attendance and reducing boredom on the part of participants
- strategies for recruiting leadership
- methods of sharing resources and "ideas that work" among congregations
- help in making our Sunday School grow
- intergenerational worship resources
- ways to help motivate people to explore and accept change
- resources that are directed to rural and small congregations
- resources and materials that are user friendly.

The creativity of those people involved in ministry with children and youth in our congregations is remarkable. Music, drama, pageants, projects are being used effectively to minister to children and youth and to give them the opportunity to minister to the community of God's people. A number of the respondents called for a way to share this creativity across the Church.

In several congregations, both children and youth participate in the worship of the gathered community. However, the replies indicate that there remains a great deal to be done here, especially in terms of the particular ministry of children and youth to the whole congregation.

To conclude this section, we share what happened in a small congregation in rural Ontario as a result of their use of the survey and video: "One of our congregations really found the survey and video a real challenge. They have realized the potential. They sponsored a dinner for all interested parties. This was the beginning of several meetings, resulting in the formation of a working Christian Education Committee, representing all groups in the congregation. The Committee is exploring the whole concept, and are working to establish a programme of Christian education which is not confined only to Sunday School."

## **MINISTRY WITH CHILDREN AND YOUTH**

The Consultation quickly became aware of the key role of community in developing faith. John Westerhoff, in *Will our Children Have Faith*, observes: "...we and our children will have Christian faith if we join with others in a worshipping, learning, witnessing Christian community of faith. To evolve this sort of community where people strive together is the challenge of Christian education in the years ahead." The answers for an effective ministry to, with and by children and youth will be discovered as the faith community engages in faith development for people of all ages.

We became increasingly aware of the importance of a parallel ministry with families. The congregation plays a key supportive role as it becomes a community which offers

acceptance, compassion and educational opportunities for traditional and non-traditional families.

A cry has come from the "grass roots": "How can we make what we are doing better and more effective?" Our congregations find themselves in a culture and context that is no longer supportive of their worship, education and service activities. As they seek to maintain community, and to reach outwards to non-church families through midweek groups and special programmes in which God's good news is shared, they require leadership and resources from within their regions and from the General Assembly and its agencies.

What is happening presently at the national level to support and resource ministry with children and youth? The Women's Missionary Society has had a contract person working in the area of ministry with children and youth one day a week since January. This person maintains some contact with and limited servicing of those involved in ministry with children and youth in our congregations. The WMS supports six Area Educational Consultants in various regions from Quebec to British Columbia. A part of their work is with children and youth.

The Atlantic Mission Society employs an Executive Secretary. She has written resources for use with children and youth and provides support to group leaders. A diaconal minister is working in the Presbytery of Pictou. Her responsibilities include support for ministry with children and youth.

One member of the Education for Discipleship Team of the Life and Mission Agency seeks, in collaboration with the Synod Youth Directors, to service youth, mainly those who are in the 16 to 30 age range. The half-time coordinator of Youth in Mission again services youth in the 16 to 30 age range. The other two members of the Education for Discipleship Team provide support in the areas of curriculum development, leadership development, and worship resources for our Church Schools. Little or nothing is being done on the national level for families in the area of faith development.

The Consultation is aware of the present financial constraints in the budget of The Presbyterian Church in Canada. At the same time, we are aware that we are not meeting our evangelistic and educational responsibilities to our children, youth and families as fully as we could be. We feel strongly that the optimum response to the expressed needs from the congregations and presbyteries would be the creation of a fourth staff position in the Education for Discipleship Team with responsibility for ministry with children, youth and families. There is the possibility that the appointment of such a staff person would generate increased support for Presbyterians Sharing. Congregations would see the General Assembly responding to their expressed needs.

**Recommendation No. 42** (adopted, page [71](#))

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.

In the interval, the Consultation proposes to the responsible bodies that a Working Group for Ministry with Children and Youth be established. We see this working group functioning within the Life and Mission Agency with representation from the Atlantic Mission Society, the Women's Missionary Society, and local congregations of The Presbyterian Church in Canada. The working group would be assigned defined functions such as designing and implementing a vehicle for the sharing of information around ministry with children and youth, and undertaking some initiatives in this ministry. The Consultation suggests that a volunteer with appropriate skills be found to convene and/or service this working group. This person would have the responsibility of implementing the working group's decisions.

We underline the need to create a method of sharing information which would keep Christian education committees and leaders aware of what is happening in ministry with

children and youth, current resources, and persons available in the regions who could assist in leadership development.

The congregations and presbyteries state frequently that leadership training is a key requirement for their involvement in ministry with children and youth. A "bank" of leadership development persons in each region to work in collaboration with regional staff would serve to demonstrate our commitment to ministry with children and youth. We recommend that a "basic fee for service" be established for those doing leadership development. In line with this recommendation, we urge congregations to include an amount in their Christian education budgets for leadership development.

These suggestions and recommendations are not essentially new. They have been used in the past, and are part of some of our present Christian education programmes. Our intention is to make them an effective part of our ministry with children and youth.

**Recommendation No. 43** (adopted, page [71](#))

That the Life and Mission Agency, the Atlantic Mission Society and the Women's Missionary Society (WD) and the Synods be requested to have their regional staff give priority to assisting congregations in developing their ministry with children and youth.

**Recommendation No. 44** (adopted, page [71](#))

That the regional staff of the Life and Mission Agency, the Synods, the Atlantic Mission Society and the Women's Missionary Society (WD) be requested to identify a "bank" of lay leadership development persons in each region and to inform congregations of the availability of these people.

The members of the Consultation commend this report and its recommendations to the General Assembly and to the courts, agencies and congregations of The Presbyterian Church in Canada. We have grown in our understanding of and commitment to ministry with children and youth. It is our hope that through our work The Presbyterian Church in Canada will continue to move forward in this vital ministry. Children and youth should not be seen just as the future of the Church, but as an integral and valued part of the faith community. If they are to be part of the faith community tomorrow, they must participate in its whole life today.

Peter D. Ruddell  
Convener of Consultation

## STEWARDSHIP

### "A Future with Hope"

#### THE PRESBYTERIANS SHARING... WORKING GROUP

"For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you."  
(Jeremiah 29:11,12)

The prophet Jeremiah offers words of hope for a people in exile, either in the Babylon of the sixth century BC or in post-Christendom Canada in 1994. Canadian Presbyterians are called to live out of a resurrection hope which will enable us to serve as midwives for the new church which is being born. As heralds of this living hope we strive to be faithful in our stewardship of the gifts of God.

#### The Context

In recent years givings to Presbyterians Sharing... have fallen well below the approved budget expectations. The proportion of total congregational givings being allocated for Presbyterians Sharing... has also declined over the past ten years. The graphs presented below illustrate these points.

## The Presbyterian Church in Canada

Mainline protestant denominations in Canada and across North America are experiencing dramatic drops in financial support for their denominational work. This "mission funding crisis" is causing panic, pain and even paralysis within church hierarchies and structures (The 1994 Journal of Stewardship focuses on this issue). Yet the crisis in the area of mission funding tends to conceal the reality that, at least for The Presbyterian Church in Canada, givings for congregational purposes have grown significantly during the last decade. What does this mean?

Mission has gone local.

Canadian Presbyterians are awakening to the fact that the mission field is on our front doorsteps, in the immediate community, and not merely in some far away land. If it is true that "money follows mission", then the engagement of the people of God in hands-on mission work in their communities leads to greater financial support for that work. This development needs to be affirmed and challenged. On the one hand, the realization that we live in a post-Christendom country is essential to effective and faithful ministry in the mid 1990s. While identification and affiliation with religious groups persists in Canada, only approximately twenty percent of Canadians participate in worship on a regular basis. This is one reason why the image of the church "in exile" is helpful at this time. On the other hand, God continues to call the church to share the good news with mission partners in other parts of the world. The need for global mission, including justice, evangelism and development work, is of paramount importance for today's church.

Denominational loyalty is declining.

While denominational affiliation and loyalty remains a factor for Canadian Christians, it has become less of a factor for many. Issues such as worship and preaching, ministry with children and youth, the friendship factor and a congregation's music ministry are often more important than the denomination when people are searching for a church home. People are less likely to offer financial support for the church simply because of loyalty to a certain denomination. This is particularly true of the baby boomers (born between 1946 and 1964), at least those who are part of the life and work of the church.

The Baby Boomer generation expects accountability and information.

While this is not a need that is confined to the boomers, this group does want to know where the money is going and how their financial stewardship is making a difference in the world and in the lives of others. This generation is looking for more information about mission and stewardship. The question, "Why are we involved with this project or mission?" should be seen as an opportunity for education and sharing of information, and not necessarily as a criticism of the project itself. It is crucial that the Church be intentional in its communication with this part of its constituency, and listen more attentively to the concerns and questions raised by the boomers. It is striking that the 1991 census reveals that about one third of the "census Presbyterians" in Canada are boomers, and yet many congregations have few men and women from this age group involved in their worship and ministry.

Congregational conflict abounds.

The level of conflict and strife can be explained, in part, by the "paradigm shift" which the church is undergoing. We are moving from one model or paradigm, called by some the Constantinian model, to an emerging model which remains ill-defined. This creates great stress for the leadership and the membership of the church. Communication is strained as people operate out of different models and expectations. Ministers were often educated for a kind of ministry which is no longer effective or appropriate. Leaders face frustration and criticism and frequently suffer burnout. Some congregations and congregational leaders, and perhaps even the denomination, have adopted a survival mentality instead of a mindset for ministry and growth. These factors make it extremely difficult for congregations to get excited about mission and financial stewardship. Nevertheless, congregations can experience healing and wholeness when they adopt a mission mentality and seek first the reign of God.

What is mission?

A variety of mission theologies command attention within The Presbyterian Church in Canada. While this can be a healthy situation for the Church, it often leaves the members and adherents confused, even bewildered, by the options being considered. The word "mission" can mean solidarity, presence, partnership, evangelism, development and so on. One can often perceive a disturbing gap between the understanding or image of mission that is held by the people in the pews and the leadership of the congregation or denomination. Since money follows mission, financial support for the mission and ministry of the Church at all levels requires a clear and authentic articulation of God's call to mission at this time.

People are confused about the different Presbyterian mission funds.

There are dedicated, long-time Presbyterians who do not realize the difference between Presbyterians Sharing... and Presbyterian World Service and Development or Live the Vision. We who are very close to this work find this difficult to understand and accept. The anecdotal evidence for this confusion is convincing. The Working Group is beginning to appreciate the need for clarification and better communication to all the people of The Presbyterian Church in Canada.

The Canadian economy continues to sputter.

A prolonged recession and a jobless recovery, combined with profound economic restructuring, form the backdrop for our struggles with mission and stewardship in the 1990s. Government debt and cutbacks help to create an atmosphere of fear and despair. The national unemployment rate continues to remain unacceptably high. The younger generation, the so-called "Generation X", faces profound disappointment and defeat as job and life prospects appear bleak. This is clearly a difficult and challenging context for ministry. The gospel of Jesus Christ is up to the challenge, but it will not be easy.

The Presbyterians Sharing... Working Group is attempting to take seriously the factors mentioned above as it considers and implements its plans.

## **The Origins and Mandate of The Presbyterians Sharing... Working Group**

Discussions within the Education for Discipleship Team concerning mission, stewardship, and Presbyterians Sharing... in particular, led to the formation of the Working Group. The Education for Mission Advisory Committee and the Stewardship Advisory Group held a joint meeting in November 1993 which resulted in the decision to call together a working group "composed of people who have a heart and vision for mission and stewardship and a love for Christ and The Presbyterian Church in Canada." The Presbyterians Sharing... Working Group has met on a regular basis since December 1993 and has the following mandate:

1. To design a programme and to produce whatever is needed to enable understanding and ownership of, and commitment to, the mission of the church through Presbyterians Sharing... .
2. To challenge the people to new ways of thinking and acting concerning Presbyterians Sharing... .
3. To increase financial support for Presbyterians Sharing... .
4. To find effective ways to share the mission stories of our Church.

The membership of the Working Group includes clergy, diaconal ministers, elders and lay leaders. The younger and the more mature members of the group bring a healthy mix of life and church experiences to the discussions. The members are:

Will Ingram, Ken Jensen, Hugh Lloyd, Allyson McFarlane, Harry Waite, Barbara Woodruff, Brian Watson, John Bannerman (staff support) and Joyce Hodgson (staff support).

### **The Strategy**

The Presbyterians Sharing... Working Group is committed to creativity as it reflects on the past, present and future for our Church. Radical steps will be required to provide renewed support for the ministry and mission of The Presbyterian Church in Canada. We are seeking the guidance of God's Spirit and input from the people of the Church. Several steps have already been taken by the Working Group.

- a) We continue to gather information from other denominations in North America concerning their responses to the mission funding crisis. We can learn a great deal from the ideas and actions of our denominational colleagues. The information we have received so far needs further study and assessment by the Working Group. We are excited by some of what we have seen and heard and this will be reflected in the pilot projects we are considering with presbyteries.
- b) We are asking for input from Presbyterians from all across Canada about Presbyterians Sharing... . Through questionnaires and focus group discussions we are seeking feedback on what works, what concerns people have and what suggestions they have for the future. An example of the feedback we have received is the often repeated plea, "Personalize the mission"! The ideas and input of the people is essential to our work. We will continue with focus groups throughout 1994 so that we can hear from people in different contexts and in different parts of the church.
- c) The Working Group itself has spent a significant amount of time in brainstorming and evaluating ideas which have been raised. We are looking for fresh approaches and innovation as we move forward in seeking greater support for Presbyterians Sharing... .

### **Immediate Action**

#### **Education and Promotion**

Two pamphlets and a poster will be available at the 1994 General Assembly. A book of mission stories called The Faces of Jesus will help people to appreciate the amazing things

God is doing through the church and its mission workers. This resource, available by June 1994, is in part a response to the call to tell mission stories and to make the work of the church more personal and accessible to the people. A narrative or descriptive budget for The Presbyterian Church is also being planned for June of this year. The Working Group will make the 1995 promotional material available by October of this year so that congregations can make use of the resources as part of fall stewardship programmes and budget planning exercises.

### Communication

Monthly letters will continue to be sent to the stewardship contact person for each presbytery. These letters contain updates on Presbyterians Sharing... as well as pertinent stewardship information. Direct communication to sessions will also continue in 1994. It should be noted that the session has the responsibility for leadership in the areas of stewardship and mission education, and it also is responsible for garnering support for Presbyterians Sharing... . The occasional letters to sessions will seek to encourage and challenge, to focus on mission stories and people, and to express appreciation for faithfulness and financial support for the work of The Presbyterian Church in Canada. The communication to sessions will also be shared with the presbytery stewardship network.

### Partnership with Presbyteries

The stewardship education report to the 120th General Assembly speaks of presbytery stewardship teams offering encouragement, information and advice for congregations seeking to go forward in stewardship. The Working Group hopes to connect with these teams in order to promote support for Presbyterians Sharing... . These teams will be formed this autumn and the team members will be equipped with resources and skills for their crucial ministry. The establishment and support of these teams will take hard work and persistence. The Working Group thinks this approach will make a difference.

### Success Stories

The Working Group will share with the whole church examples of congregations that have consistently and faithfully supported Presbyterians Sharing... throughout the years. What is their approach? What makes the difference? What are they doing right? Is it leadership? Is it a question of attitude? Does it have to do with a particular strategy? What are the characteristics of congregations which meet or exceed their suggested allocations? We believe these "success stories" will encourage and inspire other congregations to greater support for the mission of the whole church.

### Focus Groups

We need to hear directly from Canadian Presbyterians from coast to coast. The focus or discussion groups that have been held in Edmonton, Calgary and Toronto have already provided key insights and vital information for the Working Group. More focus groups are being planned in different parts of the country in the last half of 1994. Survey work will also continue as more feedback is gathered.

### Ongoing Action and Reflection

#### Designated Giving

The Presbyterians Sharing... Working Group has embarked upon a journey of reflection and research regarding the issue of designated or project giving - giving to a particular project or mission instead of a unified budget. We will be looking at the history of the unified budget approach and we will take a closer look at the "This Mission is Ours" programme that our denomination offered during the 1980's. The theological implications of designated giving will be considered. We will consider the extent to which project or designated giving is a reality within The Presbyterian Church in 1994. Approaches which seek to combine aspects of designated giving and the unified budget approach will be studied by the Working Group. We plan to work with three presbyteries on pilot projects which will introduce some level of designated giving into the system. These pilot projects or experiments will be conducted during the latter part of 1994 and throughout 1995. It is

our hope that the whole Church will benefit from these experiments and we expect that the future direction for the funding of mission and ministry will be influenced by our work with these presbyteries. The presbyteries with which we work will be selected because of their willingness to risk and because they represent certain aspects of the Church.

### Mission/Stewardship Visits and Conversations

The members of the Working Group are quite excited about the idea of a mission/stewardship visit to every congregation of our Church by national or synod staff over the next year and a half. What would be the purpose of such a conversation or visit? 1) We would share stories and experiences of mission with each other. 2) We would listen first to the congregation's mission story, and then national staff would share its vision for mission with the people of the congregation. 3) We would increase our understanding of the issues which have an impact on stewardship and mission. 4) We would put a human face on the issues which challenge us. The all important relational element is central here. 5) The mission/stewardship visits have the potential to unify and encourage the Church. Would literally every congregation participate? Would this be an optional programme? When and how would this happen? Many important details need to be worked out. We are aware of two or three denominations which have found these "mission/stewardship conversations" to be quite rewarding. What do you think?

### Theological Education

The Life and Mission Agency plans discussions with the theological colleges about initiatives which are mutually beneficial. The working group hopes that there will be opportunities to discuss mission, stewardship and mission funding with theological students. This can only benefit the students and the Church now and in the future.

### Presbyterians Sharing... Sunday

While the support of Presbyterians Sharing... is a year-round challenge, the working group feels that designating a particular Sunday as "Presbyterians Sharing... Sunday" will help congregations to highlight the work and the workers supported by their financial faithfulness. Special resources will be prepared for this celebration of the mission and ministry of The Presbyterian Church in Canada.

**Recommendation No. 45** (adopted, page [71](#))  
That Sunday, January 29, 1995 be designated as "Presbyterians Sharing... Sunday" and urge all congregations to plan special events during the preceding or following week to highlight the mission work of The Presbyterian Church in Canada.

### Reflections

God is good and God is faithful. The resurrection of Jesus Christ enables us to be an Easter People, living out of hope, not fear. Mission requires money and money follows mission. Please pray for us in this endeavour, as we pray for you in your ministry.

## MINISTRY AND CHURCH VOCATIONS

### COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programmes 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 the usual academic requirements. The purpose is evaluation and testing of call. Often, well meaning supporters pressure the Committee to shorten programmes 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 programmes 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 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 programmes. Since no programme 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.

### **Changes to Guidelines:**

#### **Recommendation No. 46** (adopted, page [24](#))

Graduates from other Theological Colleges applying for Certification for Ordination:

That a number 4 be added reading: No candidate will be considered without at least a B average or its equivalent.

Applicants for Special Courses:

That number 2 have added a sub-section (c) reading: Prerequisite course work for any special course must achieve a B average or above. A programme will not be recommended based on a lesser academic standard.

### **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 programme 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.

### **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 normally will be required to attend a Guidance Conference or its equivalent and include a copy of the report with the application.

(b) 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 programmes 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.

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.

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 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 graduates of Ewart College.

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 (normally at Ewart College), 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 proposes to attend.
7. The policy of the Committee on Education and Reception is that applicants are responsible for any travel costs involved in appearing before the committee, except in those cases for which the Board accepts financial responsibility because of special circumstances.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate.

NOTE. The programmes of Ewart College have been amalgamated with Knox College. The committee, therefore, interprets all references to Ewart College in these terms. The guidelines are in the process of being revised to reflect the amalgamation and will require the approval of a future General Assembly.

#### **CASES IN WHICH ACTION HAS BEEN COMPLETED**

##### **Special Course Candidates Certified for Ordination by Presbyteries as Shown:**

1. Helen Allum, Presbytery of Hamilton.
2. Byron Grace, Presbytery of Pickering.
3. Anne Louise Jannaway, Presbytery of East Toronto.

##### **Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown:**

1. Ruth Draffin, Presbytery of Pickering.
2. Doreen Frankland, Presbytery of Brampton.
3. Murat Kuntel, Presbytery of Westminster.
4. Jeremy Lowther, Presbytery of Prince Edward Island.
5. Richard Moffat, Presbytery of Calgary-MacLeod.
6. Kathleen Pfeffer, Presbytery of Hamilton.
7. Donald Shephard, Presbytery of Central Alberta.
8. Carol Smith, Presbytery of Pictou.

##### **Ministers and Those Certified for Ordination of Other Churches Received by Presbyteries as Shown:**

1. Jeffrey Loach, Presbytery of Bruce-Maitland.
2. Elias Morales, Presbytery of West Toronto.
3. Phillip Robillard, Presbytery of Barrie.

##### **Ministers of Reformed Churches Received by Presbyteries as Shown:**

1. Azis Bassous, Presbytery of Chatham.
2. Nak Gyoo Choi, Presbytery of Waterloo-Wellington.
3. Stephen Dunkin, Presbytery of Kingston.
4. George Nagy, Presbytery of Chatham.

5. Charles Taylor, Presbytery of Halifax-Lunenburg
6. Tae Gon Yoon, Presbytery of Montreal.

### **CASES TO BE DROPPED**

#### **Recommendation No. 47** (adopted, page [24](#))

That the cases of Jack Duckworth, Presbytery of Vancouver Island; and Judy Grant, Presbytery of Kingston be dropped.

### **CASES IN PROGRESS**

#### **Special Course Candidates:**

1. David Adlard, Presbytery of Edmonton.  
No report.
2. Bruce Anderson, Presbytery of Lindsay-Peterborough.  
No report.
3. Rosemary Anderson, Presbytery of Pickering.  
Completed 14 credits of a 20 credit diaconal programme at Knox College.
4. Allan Barr, Presbytery of Ottawa.  
Completed the B.Th. degree at Presbyterian College.
5. Vicki Duffy, Presbytery of Pickering.  
Completed 10 credits of a programme at Knox College.
6. John Fair, Presbytery of Ottawa.  
Completed the B.Th. degree at Presbyterian College.
7. Stewart Folster, Presbytery of Northern Saskatchewan.  
Associated with Native Ministries Consortium.
8. Kenneth Haggerty, Presbytery of Superior.  
Continuing his prerequisite studies.
9. Helen Hartai, Presbytery of Oak Ridges.  
Completed 3rd year of a programme at Knox College.
10. Joan Hunter, Presbytery of Barrie.  
No action.
11. Annalies Lauber, Presbytery of East Toronto.  
Completed 27 credits of a programme at Knox College.
12. Geraldine Murphy, Presbytery of Brampton.  
No report.
13. Mary Ellen MacDonald Allason, Presbyterian Church in Australia.  
No report.
14. Barbara O'Connor, Presbytery of Prince Edward Island.  
Completed the B.Th. degree at Presbyterian College.
15. Susan Sheridan, Presbytery of Brampton.  
Completed 9 credits of a programme at Knox College.
16. Paul Shobridge, Presbytery of East Toronto.  
Completed 17 credits of a programme at Knox College.
17. Kathryn Strachan, Presbytery of Niagara.  
Completed 10 credits of a programme at Knox College.
18. Diane Tait-Katerberg, Presbytery of Westminster.  
Continuing her studies at St. Andrew's Hall/VST

19. Ronald Tiessen, Presbytery of Peace River.  
Completed 3 years of studies at St. Andrew's Hall/VST
20. Job Van Hartingsveldt, Presbytery of Pictou.  
Going to Presbyterian College in September, 1994.
21. James Young, Presbytery of Barrie.  
Completed 2 1/2 credits of his 5 Arts requirement.

#### **Graduates of Other Theological Colleges Applying for Certification for Ordination:**

1. George Bitar, Lebanon.  
No report.
2. Louis Fabian, Presbytery of Westminster  
Completed 1 year of study at St. Andrew's Hall/V.S.T.

#### **Recommendation No. 48** (adopted, page [24](#))

That Louis Fabian's programme be reduced to 1 year.

3. Hugo Lau, Presbytery of Brampton  
Completed 14 credits of a 2 year programme at Knox College.
4. James Murchison, Presbytery of Prince Edward Island.  
No report.
5. Robert Pankratz, Presbytery of Hamilton.  
Completed 9 credits of a 1 year programme at Knox College.

#### **Candidates Applying for Certification for Ordination:**

Special Courses for Members of the Order of Diaconal Ministries:

1. Joan Ashley, Presbytery of Brampton.  
Completed 3 credits of a 1 year programme at Knox College.
2. Mary Jane Bisset, Presbytery of Hamilton.  
Completing her B.A.
3. Charlotte Brown, Presbytery of London.  
No action.
4. Susan Clarke, Presbytery of Brockville.  
No action.
5. Tamiko Corbett, Presbytery of East Toronto.  
No report.
6. Joyce Davis, Presbytery of Pickering.  
Completed 8 credits of a 1 year programme at Knox College.
7. Margaret Greig, Presbytery of London.  
No action.
8. Janice MacInnes, Presbytery of Waterloo-Wellington.  
No action.
9. Arlene Onuoha, Presbytery of East Toronto.  
No report.
10. Margaret Read, Presbytery of Hamilton.  
Completed 2 credits at McMaster University, and 1 credit of a 1 year programme at Knox College.
11. Lynda Reid, Presbytery of Pickering.  
Completed 3 credits of a 1 1/2 year programme at Knox College.

12. Linda Robinson, Presbytery of London.  
No action.
13. Colleen Smith, Presbytery of Brampton.  
Completed 4 credits of a 1 year programme at Knox College.
14. JoAnne Walter, Presbytery of Hamilton.  
Completed 3 credits of a 1 year programme at Knox College.
15. Barbara Weir, Presbytery of London.  
No action.
16. Beth Ann Yando, Presbytery of Oak Ridges.  
No report.

#### **Ministers of Other Churches:**

1. Nabil Attalla, Presbytery of Oak Ridges.  
No action.
2. Larry Beverly, Presbytery of Niagara.  
Completed 13 credits of a 2 year programme at Knox College.

#### **Recommendation No. 49** (adopted, page [24](#))

That Larry Beverly's previously assigned programme be reduced to 1 1/2 years of study.

3. Nam Yoo Cho, Presbytery of Waterloo-Wellington.  
No report.
4. Emerson Mylalsingh, Presbytery of St. John.  
No action.
5. Gerald Wallace, Presbytery of East Toronto.  
Completed 5 credits of a 1 year programme at Knox College.

#### **NEW APPLICATIONS**

##### **Special Course Candidates:**

1. Heather Balsdon, Presbytery of Quebec

#### **Recommendation No. 50** (adopted, page [24](#))

That Heather Balsdon be assigned 1 academic year of Arts in university, and 3 years of theological study at one of the colleges of this Church.

2. Walter Hearn, Presbytery of Brampton

#### **Recommendation No. 51** (adopted, page [72](#))

That Walter Hearn be assigned the equivalent of 5 full courses in Arts, and 3 years of theological study at one of the colleges of this Church, completing the Arts courses prior to enrolling in theology.

3. Kathleen Helmer, Presbytery of Westminster

#### **Recommendation No. 52** (adopted, page [24](#))

That Kathleen Helmer be assigned a General Assembly Course consisting of 10 courses in Arts, followed by 3 years of theological study at one of the colleges of this Church.

4. Esther Lee, Presbytery of London

#### **Recommendation No. 53** (adopted, page [24](#))

That permission be granted to the Presbytery of London to certify Esther Lee to Knox College and that Knox explore with Princeton Theological Seminary the

possibility of Ms. Lee taking up to 50% of her programme at Princeton with a high emphasis on courses centered on Asian/North American issues.

5. Roger Penning, Presbytery of Barrie

**Recommendation No. 54** (adopted, page [24](#))

That Roger Penning be assigned 1 year in Arts, and 3 years of theological study at one of the colleges of this Church.

6. Douglas Scott, Presbytery of Oak Ridges

**Recommendation No. 55** (adopted, page [24](#))

That Douglas Scott be assigned 5 courses in Arts, and 3 years of theological study at one of the colleges of this Church with the suggestion that his Arts courses include some in Philosophy, English Literature, and/or History.

7. Sheila Trott, Presbytery of Westminster

**Recommendation No. 56** (adopted, page [24](#))

That Sheila Trott be assigned a General Assembly Course consisting of 10 courses in Arts, followed by 3 years of theological study at one of the colleges of this Church.

### **Graduates of Other Theological Colleges Applying for Certification for Ordination:**

1. Gladys Anderson, Presbytery of Westminster

**Recommendation No. 57** (adopted, page [24](#))

That permission be granted to the Presbytery of Westminster to examine Gladys Anderson for Certification for Ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church.

2. Douglas Schonberg, Presbytery of Oak Ridges

**Recommendation No. 58** (adopted, page [72](#))

That permission be granted to the Presbytery of Oak Ridges to examine Douglas Schonberg for Certification for Ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church, this to include the three courses he currently is taking at Knox College.

3. Daniel Scott, Presbytery of East Toronto

**Recommendation No. 59** (adopted, page [24](#))

That permission be granted to the Presbytery of East Toronto to examine Daniel Scott for Certification for Ordination subject to satisfactory completion of two years of theological study at one of the colleges of this Church.

4. Mark Ward, Presbytery of Lindsay-Peterborough

**Recommendation No. 60** (adopted, page [24](#))

That permission be granted to the Presbytery of Lindsay-Peterborough to examine Mark Ward for Certification for Ordination subject to satisfactory completion of 2 years of theological study under the care of the senate of Knox College. Knox is encouraged to consider favourably that 1 year can be taken in the gerontology programme at Queen's.

### **Candidates Applying for Certification for Ordination.**

Special Courses for Members of the Order of Diaconal Ministries:

1. Margaret MacLeod, Presbytery of Hamilton

**Recommendation No. 61** (adopted, page [24](#))

That permission be granted to the Presbytery of Hamilton to examine Margaret MacLeod for Certification for Ordination subject to satisfactory completion of one and a half years of theological study at one of the colleges of this Church.

2. Joanne Vines, Presbytery of Pictou.

**Recommendation No. 62** (adopted, page [24](#))

That permission be granted to the Presbytery of Pictou to examine Joanne Vines for Certification for Ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church.

**Candidates Applying for Designation as a Member of The Order of Diaconal Ministries:**

1. Shirley Lam, Presbytery of East Toronto

**Recommendation No. 63** (adopted, page [72](#))

That Shirley Lam be declared eligible for designation subject to satisfactory completion of four half-courses in Canadian Presbyterian Church History and Polity, Reformed Theology, and Christian Education at one of our colleges prior to designation.

**Ministers of Other Churches Declared Eligible for Reception:**

1. Wayne Wardell, Presbytery of Barrie

**Recommendation No. 64** (adopted, page [24](#))

That Wayne Wardell be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church, this to include current courses at Toronto School of Theology, and Presbyterian Church History and Government. In addition, we recommend a 6 month field supervision by his presbytery.

**Ministers of Reformed Churches Declared Eligible for Reception:**

1. Adrian Auret, South Africa
2. Peter Greyling, South Africa
3. William Hennessy, U.S.A.
4. Jun Heo, Presbytery of Paris
5. Sang-Hwan Kim, Presbytery of London
6. Shin Ki Kim, Presbytery of East Toronto
7. Jin Yung Lee, Presbytery of Oak Ridges
8. Wan Pak, Presbytery of Pickering
9. Bruce Taylor, U.S.A.
10. Zoltan Vass, Presbytery of West Toronto
11. Chin-Chai Wang, Taiwan

**BACKGROUND CHECK FOR CHURCH LEADERS**

As indicated in the main report of Ministry and Church Vocations, a background check and release form was under review by the Church's lawyer and the Clerks of Assembly. This review is now complete and a form is being recommended for use in our denomination.

**Background Check and Release Form**

The information on this form will become part of your ministerial file.

1. I have never been the subject of official disciplinary proceedings in The Presbyterian Church in Canada that resulted in any of the following: a growth programme including counselling, censure, suspension of standing, termination of standing or deposition from office.

accurate  not accurate

2. No official disciplinary proceedings by a court of The Presbyterian Church in Canada are pending against me at the present time.

accurate  not accurate

3. I have never been, and am not now, the subject of official disciplinary proceedings by another denomination.

accurate  not accurate

4. I have never been, and am not now, the subject of official disciplinary proceedings by a professional association or guild.  
 accurate  not accurate
5. No civil lawsuit alleging actual or attempted sexual discrimination, harassment, exploitation, or misconduct; physical abuse; child abuse; or financial misconduct has every been sustained against me, settled out of court, or dropped because the statute of limitations had expired.  
 accurate  not accurate
6. My driver's license has never been suspended or revoked.  
 accurate  not accurate
7. Have you ever been convicted of a criminal offence for which a pardon has not been granted?"  
 accurate  not accurate
8. I have never been terminated my employment nor has my employment been terminated for reasons related to allegations of actual or attempted sexual discrimination, harassment, exploitation, or misconduct; physical abuse; child abuse; or financial misconduct by me.  
 accurate  not accurate
9. There are no facts or circumstances involving me or my background that would call into question my being entrusted with the responsibilities of ministry/leadership on behalf of The Presbyterian Church in Canada.  
 accurate  not accurate

Provide a short explanation for each complaint, proceeding, or action that caused to answer "not accurate" above. Give enough information for follow-up, including the date, nature, and place of each incident leading to a complaint, proceeding, or action; where and when each was adjudicated; and the disposition of the complaint(s). Use the back of this sheet and additional pages as needed.

10. In addition to the name used on this form, as an adult, I have been known by the following name(s) during the time(s) indicated:

I acknowledge that the information contained in my Ministerial File/Personal Profile Form is true and complete and that any misrepresentation or omission may be grounds for rejection of consideration for a ministry position or for termination of a ministry position. I authorize the persons and entities to whom I have authorized my profile to be sent and/or their agents to investigate me and all statements contained in my profile/file. I also

authorize all persons, entities, former employers, courts, law enforcement and other public agencies to respond to inquiries concerning me, to supply verification of the information provided in my profile/file, and to comment on and state opinions regarding my background and character. I hereby release all such entities and individuals from all liability and responsibility arising from their doing so. I authorize the persons to whom I have allowed my profile to be sent to circulate, distribute, and otherwise share information collected in connection with this profile with others in The Presbyterian Church in Canada.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

Name \_\_\_\_\_  
Last First Middle

Address \_\_\_\_\_  
\_\_\_\_\_

**Recommendation No. 65** (referred back, page [71](#))

That the Background Check and Release Form be adopted for use in The Presbyterian Church in Canada.

**Recommendation No. 66** (referred back, page [71](#))

That ministers and diaconal ministers be required to complete the Background Check and Release Form when filing or activating their profile with Ministry and Church Vocations office.

**Recommendation No. 67** (referred back, page [71](#))

That all candidates for ministries of The Presbyterian Church in Canada be required to complete the Background Check and Release Form when they attend a guidance conference.

**Recommendation No. 68** (referred back, page [71](#))

That ministers and candidates certified for ordination from another denominations applying to be received as ministers of The Presbyterian Church in Canada be required to complete the Background Check and Release Form.

**Recommendation No. 69** (referred back, page [71](#))

That congregations and other institutions within The Presbyterian Church in Canada request employees and volunteers to complete the Background Check and Release Form.

Maureen Kelly  
Convener General Secretary

Glen Davis

**LIVE THE VISION**

To the Venerable, the 120th General Assembly:

**ENHANCED STEWARDSHIP PROGRAMME - "MONEY MATTERS"**

At the last General Assembly an enhanced stewardship programme called "Money Matters" was approved in principle and referred to the Assembly Council. At the November meeting of Council an initial amount of \$25,000 was approved as the budget for "Money Matters". At the same time the matter of staffing for "Money Matters" was referred to the Task Force to Review Staff and Structures.

In the meantime, a certain amount of implementation of "Money Matters" has begun. John Bannerman and Glenn Cooper were willing to spare some time for consultation on the subject. As a result of this dialogue an attempt has been made to add a preliminary step to the seven stage plan as proposed in the original work. This preliminary step is a conference for professional church workers featuring David Chilton, author of "The Wealthy Barber", as the keynote speaker and including elective workshops. The planning for this additional step has assumed that this is beyond the approved budget for "Money Matters" and the conference must be self-financing.

The matter of staffing for "Money Matters" beyond the fall of 1994 continues to be unresolved and is of some concern to the Steering Committee. Representation has been made to the Task Force to review Staff and Structures and, as well, a meeting was held with some members of the staff of the Life and Mission Agency that served as consciousness raising to make people aware of the needs for staffing.

It is understandable that programmes developed outside the mainstream channels of the agencies will find some difficulty in being integrated into the ongoing work schedule. Nevertheless, the Steering Committee expresses the hope that "Money Matters" will not remain an orphan.

## **CAMPAIGN UPDATE**

As of the first week in March, Live The Vision has received in cash and pledges \$4,828,770.

This has come from:

11 Cornerstone gifts (\$25,000 or more)	\$1,345,303
560 Clergy Gifts	467,650
3991 individual gifts	3,015,817

As of April 21, 1994, the amount received in cash and pledges is \$5,019,833.

## **BREADTH OF SUPPORT**

Last May, as a result of a telephone survey, we had reason to believe that support would be offered to Live The Vision from 639 congregations. As part of that survey, an estimate was made of a reasonable, but very conservative, potential share from each congregation. These estimates, totaling \$6,181,000, added to the \$2,845,798 that was then in hand, led us to the conclusion that we could expect to achieve a final result of \$9,026,798. That support has not materialized.

To the end of February 1994, gifts in cash and pledges had been remitted from 496 congregations. To the best of our knowledge there are another 50 to 60 congregations preparing to undertake programmes to support Live The Vision and these will be completed in the next few months.

## **DEPTH OF SUPPORT**

There have been some remarkable levels of support shown through some congregational campaigns. The model congregations previewed this depth of support, proving that, if the campaign is taken seriously, people will respond with extraordinary generosity. There have been 64 congregations that met or exceeded the suggested share, several doubling or tripling it. One cannot say too much by way of commendation for the leadership within these very positive congregations. These 64 congregations remitted an astonishing \$2,076,000.

Apart from these few encouraging examples, the bulk of the support for Live The Vision is very thin. Of the 496 congregations making remittances, 326 have remitted less than 25% of their suggested share.

## **STRATEGIES FOR THE REMAINDER OF THE CAMPAIGN**

The Steering Committee Executive has worked hard in monitoring the progress of the Campaign and in debating and developing a set of strategies for the months ahead.

In the course of this work, the Executive has continued a relationship with the consulting firm RSI, and particularly with John Gimmler. This ongoing relationship is deemed, by RSI, to be part of its normal follow-up service to its clients and does not constitute a new contract.

One of the options recommended by RSI is that of extending the campaign for another year. The Steering Committee Executive, after careful consideration, has rejected that recommendation. The initial plan called for the Campaign to end at December 31, 1993. We agreed to extend the Campaign to June 1994 and to extend it again, we believe, would produce a cynical response from the Church.

All of our activity in the next few months will be directed toward getting congregations to make a commitment to undertake a campaign by June 1994 or to covenant, in writing, to do so before the end of 1994. All such congregations will be recognized as supporters of Live The Vision, whether or not the results of their campaigns are known by June.

### **Non Participating Congregations**

A letter and other material will be sent immediately to the Clerk of Session and Minister of each congregation that has not participated in Live The Vision asking that a second consideration be given to supporting the Campaign. A covenant, in writing, will be asked of each of these congregations.

### **Congregations Below 25% Response**

The 326 congregations that have made a response to Live The Vision that was below 25% of the suggested share will be asked to make a second effort to generate additional financial support.

### **Donors of One-Time Gifts**

Though donors had the option to make a pledged gift over three years, many were reticent about pledging and chose instead to make a one-time gift. These 2000 donors, who made one-time gifts in 1993, will be asked to consider another gift in 1994.

### **Record Advertisement**

Sympathetic individuals in non-participating congregations will be addressed in an advertisement in the Presbyterian Record indicating that their gifts are welcome and may be remitted directly.

## **ESTIMATE OF FINAL RESULTS**

A conservative estimate of the financial support that will be generated through these strategies amounts to something between \$300,000 and \$400,000. If this is the case, we can expect that the final total raised in cash and pledges through Live The Vision will be somewhat less than \$6,000,000. With this in mind we endorse the request of the Live The Vision Expenditure Committee of the Assembly Council that the Life and Mission Agency prioritize the projects to be funded from Live The Vision.

## **EVALUATION OF THE CAMPAIGN**

In due course, the Steering Committee will establish some process of evaluating the details of the Campaign. At that time consideration will be given to matters such as the print resources, the timetable, the volunteer network etc..

It will be a disservice to the Church if attention is paid only to the technical details of the Campaign and not to the deeper issues of the life of the Church as that has been experienced by those working most closely with Live The Vision. Granted, the conclusions drawn from experience are very subjective and tend to be generalizations but those conclusions ought to be listened to.

## **CONCLUSIONS FROM EXPERIENCE**

A. Leadership - The disappointing results of the Live The Vision Campaign are not a result of a failure on the part of Presbyterians to give. Rather, the poor results represent a failure in asking. The wide disparity of results among congregations in similar circumstances and locales suggest that one of the key differences was that of

leadership. We met very little outright hostility toward the Campaign. Most sessions understood the need for the Campaign. However, a major crippling response on the part of the leadership group was tentativeness. In many cases, the average member household has not even heard of Live The Vision. They cannot give - they have not been asked.

B. Fear - It is impossible to overestimate the power of fear that seems to be the dominant motivating force in many congregations. To introduce any new initiative is to evoke feelings of fear for the future of the congregation, fear of conflict, fear of the economy, fear felt by clergy, fear of challenge, fear of unemployment. This is not to trivialize fear. These fears are genuine and serious. But it is as though there is no antidote to fear that is available. The gospel that calls us to faith and hope and courage and trust does not seem to prevail over such fear.

C. Denomination - When we began Live The Vision, the restructuring had just begun. We expected to hear widespread feelings of hostility or anger toward the denominational structures. Though such hostility was encountered to a small degree in the early weeks of the campaign we were relieved to discover that it was not a widespread or enduring reality. Most of us would say that there is little hostility toward the denominational structures at all. The reaction most often encountered is indifference. For whatever reason, and an influx of new members without Presbyterian roots may be one, the denomination is seen as largely irrelevant to the life of members of a congregation.

D. Mission - We have tried very hard to represent Live The Vision as an initiative in mission and outreach. It would be wrong to conclude that the lack of response to Live The Vision represents a disinterest in mission and outreach. What it does mean, though, is that mission is defined by the congregation not by the denomination. The national mission, as in the case of church extension, or the global mission as in the overseas projects, have no more priority in the life of a congregation than have the local mission of a food bank or a literacy council. Appropriate mission is whatever the congregation says it is and national, international or denominational mission stands in line to compete for attention.

E. Conflict - No one needs to highlight the ever increasing incidence of conflict within congregations, most often between some members of the congregation and the minister. The most skillfully prepared programme of stewardship, or mission or anything else cannot be dealt with by a congregation in conflict. With alarming regularity we were told by Presbytery Directors, ministers or interim moderators that particular congregations could not be asked to consider Live The Vision because the congregation was struggling with a major conflict.

F. Positive - On a very positive note, there are a handful of congregations, perhaps 6 or 7, that are not able to give any serious consideration to Live The Vision because of commitment to large redevelopment/building programmes ranging in cost upwards from \$400,000 to \$1 million. Although offering no support for Live The Vision, these congregations represent exciting signs of vitality and life that ought to be celebrated.

Where Live The Vision was taken seriously the positive experiences in the life of the congregation were heart warming. There was often new talent discovered, fellowship enriched, a sense of accomplishment enjoyed and a renewed sense of mission felt in the congregation. Many stories could be told of surprising new life that was discovered within congregations that undertook a campaign for Live The Vision.

## **FINALLY**

These conclusions are offered, not as rationalizations to excuse a failed campaign, but in the genuine hope that, somehow, the leadership of the denomination will begin to develop strategies for our denomination that will address these realities.

Thomas C. Norwood  
Convener Campaign Director

Harry E. Waite

## MACLEAN ESTATE COMMITTEE

To the Venerable, the 120th General Assembly:

The year of 1993, at Crieff Hills Community: retreat, conference and lay training centre, was one of hard work and innovative action, in order to overcome the various pressures upon the operation. The recession was the main issue facing us. Although the number of groups at the Centre was about the same (458 compared to 480 in 1992 and 454 in 1991); the groups were smaller so revenue was lower. The programme attendance on weekends was down but the midweek programmes brought in a record high number. The total number of people who participated in all of Crieff Hill's programmes was just over 1,000. The total number of guests who came to Crieff Hills for either their own or our programmes was 9,648. Although this was higher than previous years, the increase was due to a much higher number of day guests.

### **FINANCIAL PRESSURES**

The decline in revenue was also compounded by decreased revenue from the original investment and much higher energy and costs for employee benefits. The staff worked hard to both control and reduce expenditures, and to find new sources of revenue. The former was successful but the latter was not. The preliminary work on a new strategy of marketing and sales representatives failed to generate new business. The word of mouth method, from satisfied guests, still brings in most new bookings.

By year end, new pressures from government regulations and agencies were brought upon the Committee. The Fire Code now requires all of the residences to be equipped like commercial buildings with interconnected smoke alarms, rather than the private residence type now in use. The Committee is still seeking assistance to accomplish this. The Regional Assessment office rated the two new buildings as taxable (for property tax); rather than tax-exempt as religious education and worship facilities, as is the case for all the other similar programme buildings. This change doubled the property tax at the beginning of this current year. Since the assessment office assured the Committee that they will return to re-assess all the exempt properties, the Committee is treating this matter with utmost seriousness. We have begun legal appeal proceedings to attempt to reverse this loss of exemption. It appears that this may be part of a proposal to ultimately tax even church sanctuaries (Recommendation 86 of the Report of the Ontario Fair Tax Commission to the Government of Ontario). The Committee feels that this is not only a matter of concern for Crieff Hills Community but for the wider Church. The Maclean Estate Committee recommends that The Presbyterian Church in Canada keep a watch on this matter with a possible view to making representations to the provincial government.

With the inflationary pressures put on the operations by governments and commerce, it has been difficult to hold rates in check, but the Committee has. The Presbyterian use of Crieff Hills Community is still the largest group use, but the Presbyterian rate schedule is the lowest possible rate. For this reason, the proportion of revenue brought in through Presbyterian bookings is much lower than from other groups. The Committee needs other sources of funds or other kinds of assistance in order to keep up this policy.

### **VOLUNTEERS AND DONATIONS**

This last problem of finance has been somewhat alleviated by volunteers working on various projects and donations-in-kind for specific needs. Like any similar church based organization, the Committee is absolutely dependent on volunteers and donations. We have had several significant projects started and some completed by volunteers in 1993. The most visible is the completed exterior of the octagonal retreat house which hopefully will be completed this year. It will be called the Robert Yeats - St. Andrew's House after a member of St. Andrew's Church, Kitchener, from where most of the labour and new materials are being provided. Also, a walk-in freezer in the main kitchen was installed, and a new exterior cross has been erected by volunteers.

Crieff Hills Community's office has a list of such projects and equipment needs that can be sent to any interested groups or individual. There was much renovation and re-furbishing

completed in 1993, and much remains to be done. In these times of financial restraint, the gift of volunteer labour and surplus equipment is all the more helpful.

## **BUILDING FUNDS AND PROJECTS**

1993 saw the retirement of the debt on the two new conference buildings. There has been sufficient funds in the account to install a new septic system for the old dining room as required by the Health Department, and to improve the dining room itself. The grounds around the conference buildings are being landscaped and improved to be more compatible for the programmes. Funds are being used to assist in renovating existing old building space in order to provide accommodation for short term volunteer staff like Youth in Mission and International Youth Volunteers.

Other projects improving or adding to the facilities of Crieff Hills Community included the renovation of an old small barn into a boutique for the sale of locally made crafts and other gifts. This is operating in co-operation with a family in the local community. A shed adjoining one of the old staff houses has been renovated into an office and family room. Even the ground itself, at the centre, has been the object of improvement activities. The crop fields have been enhanced with the addition of treated organic material from municipal liquid waste, and hundreds of additional small trees have been planted with the help of county school groups and others. There is also a protected tree nursery in which to develop seedlings for later transplantation along local roads and on the property. This is being done in co-operation with the Roadside Heritage Tree Society.

## **PROGRAMMES**

The main work is still to provide relevant programmes of lay leadership training, Christian community building and personal spiritual growth for The Presbyterian Church in Canada. Regular programmes have been designed to serve people of every age group from junior high youth through to senior citizens, including engaged and married couples. The Programme Committee has tried to organize leadership programmes for every office bearer or leadership position in the congregation (elders, managers, Sunday School teachers, youth group leaders, secretaries, pastoral visitors, newsletter writers and editors). Last year, two new programmes were held, one specifically for clerks of session and one for those interested in global issues related to the mission studies. Both of these events were carried out in co-operation with agencies of the national Church. Crieff Hills also co-operated with the local synods on programming for youth, and especially the Presbyterian Youth Leadership training course which is a three year course for senior high youth. All these programmes are offered on site at Crieff Hills according to the mandate set by the General Assembly. Most of them are offered annually. The Committee is always looking for new programme offerings and new groups to serve. Last year, we were privileged to host the Men's and Women's Cursillos for this area and held two weekend long Ultreyas concurrently for spiritual renewal and support of Cursillo. The same is planned for this year.

Currently, the only programmes for the pastoral and diaconal ministry of the Church are the personal retreat weeks: Solitude and Community. Since these people of the Church are served by continuing education institutions, Crieff Hills has chosen to serve the personal spiritual and emotional needs of these ministers who are often under stress. We seek in this and other ways to be "a Place Apart ... to Come Together".

It is when we move into week long programmes that more people are attracted from across Canada, from shore to shore to shore. This is particularly true for Elderhostel programmes for senior adults aged 60 and over. These residential educational programmes bring participants from all across North America. These are a popular and rapidly growing part of our activity. The Committee has made a definite spiritual and religious emphasis as a part of these programmes in some of the courses and in the morning and evening corporate prayer times (attendance optional). We are open to expand this kind of week long programming in the holiday periods for other age groups and families, if we find there is the interest and organizations willing to support such events.

For further information on our programmes, needs, resources and promotional material, contact Crieff Hills Community office at R.R. #2, Puslinch, Ontario, N0B 2J0, phone (519) 824-7898 or FAX (519) 824-7145.

**Recommendation No. 1** (adopted, page [54](#))

That sessions and congregations promote and organize regular means of supporting our camps and conference centres in their own areas through volunteer maintenance or other work projects, and through gift-in-kind or other donations.

**Recommendation No. 2** (adopted, page [54](#))

That the Assembly Council appoint a committee to investigate the property tax issue relating to Church property, in consultation with Crieff Hills Community and other church owned institutions in order to present a co-ordinated approach to provincial governments when this issue arises.

**Recommendation No. 3** (adopted, page [54](#))

That Crieff Hills Community and the Synod of Toronto and Kingston and the Synod of Hamilton and London co-operate on the planning, organizing and operating of at least one programme of lay education or spiritual development which would serve members from the Presbyterian churches in Ontario in 1995.

Dr. Ruth E. Alison  
Convener Director

Rev. Robert C. Spencer

Auditor's Report Maclean Estate up to page [440](#)













## NOMINATIONS FOR MODERATOR - 1994

Allen J. Aicken	Kamloops
Calvin B. Brown	Winnipeg (late)
Allan M. Duncan	Glengarry, Brockville
John C. Ferrier	Assiniboia
Leo E. Hughes	Lanark & Renfrew
James Peter Jones	Ottawa, Barrie, Brandon
Graham Kennedy	Quebec
Philip J. Lee	Pictou, Westminster
Wallace I. Little	Westminster
Grant R. MacDonald	Halifax & Lunenburg
R. Sheldon MacKenzie	Vancouver Island
D. Lawrence Mawhinney	Halifax & Lunenburg
Paul D. Scott	Pictou, Kamloops
Stanley D. Self	Kingston
Margaret R. Taylor	Winnipeg (late)
Vernon W. Tozer	Stratford-Huron
George C. Vais	East Toronto, Niagara

## PENSION BOARD

To the Venerable, the 120th General Assembly:

There were three meetings of the Pension Board held March 9, 1993; May 3, 1993 and September 8, 1993.

### **BEQUEST FUND**

Bequest monies received by the Pension Board continue to be applied to supplement the benefits of those retired ministers, diaconal ministers and widows/widowers of same who receive little or no Canada/Quebec Pension Plan. In 1992, the Board was forced to reduce the payments to these annuitants by 20% to enable the benefit to continue in 1993. The Board recommended to the 119th General Assembly "that the Pension Board have the authority to direct all income from the gifts and Estates, which were not restricted by the terms of the benefactors' instruction, to the Bequest Fund". This recommendation was amended to read "that any shortfall to re-establish the supplement to the 1991 level (before the 20% reduction) be made up from the general fund of The Presbyterian Church in Canada, or other funds available to the Pension Board". The Board continues to encourage all individual members of the Church, presbyteries and sessions to support the Bequest Fund for this worthwhile cause.

### **INVESTMENTS**

Canada Life continues to report directly to the Trustee Board. At the end of 1993, the Market Value of the fund was \$76,566,000 (Fixed Income and Mortgages 37.8%, Stocks 47.7%, Cash 14.6%).

For information, please refer to the Service Agency Report for a listing of applicants who received pension benefits during 1993-1994 and members deceased. (p. [466-467](#))

## **SUPPLEMENTARY REPORT**

### **SPECIAL COMMISSION RE PENSION BOARD AND TRUSTEE BOARD**

**THE PENSION BOARD MET MAY 3, 1994, TO CONSIDER ITS PRESENTATION TO THE SPECIAL COMMISSION, WHICH INCLUDED A JOINT MEETING WITH THE TRUSTEE BOARD. THE SPECIAL COMMISSION HAS RENDERED ITS JUDGEMENT AND HAS MADE THREE RECOMMENDATIONS TO THE GENERAL ASSEMBLY. THE PENSION BOARD CONCURS IN THESE RECOMMENDATIONS. IT HAS REVIEWED THE JUDGEMENT, PROPOSED SOME PROCEDURAL CHANGE TO THE TRUSTEE BOARD, AND ANTICIPATES THAT CONFORMITY TO THE JUDGEMENT CAN BE ATTAINED.**

## **IMPACT ON PENSION OF SHARED ACCOMMODATION POLICY**

The referral by the Assembly Council of the matter of Impact on Pension of Shared Accommodation Policy to the Pension Board was again considered (A&P 1990, p. [70](#), [68](#)). The matter of shared accommodation was resolved by the 1992 General Assembly's decision. It added the accommodation component to every stipendiary package of all persons remunerated under one of the minimum stipend categories, thus eliminating any discrimination against clergy couples or other professional church workers sharing accommodation.

## **MAXIMUM PENSIONABLE EARNINGS**

We agree the formula used in setting maximum pensionable earnings needs careful consideration as it has major financial implications to the Church beyond the mandate of the Pension Board.

### **Recommendation No. 1** (adopted, page [31](#))

That the Service Agency consider and recommend a revision to the formula in setting maximum pensionable earnings and consult with the Pension Board before making a recommendation to a future General Assembly.

We understand that the Assembly Council was advised through the Budget Committee of its concern in the level of funding required for the Pension Plan by congregations and through Presbyterians Sharing and that Council is recommending that a Special Committee be appointed to investigate and recommend ways of amending the funding base for the Pension Plan. We anticipate that its work will include consultations with the Pension Board.

Kenneth A. Mader  
Convener



## PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 120th General Assembly:

As of the end of 1993, loans and guarantees of the Corporation exceeded \$10,000,000. \$1,700,000 in new guarantees were approved during the year. Repayment of principal on most loans is either at or ahead of schedule. The pace of new construction has been cyclical in the past few years, rising considerably just prior to the imposition of the Goods and Services tax, and then dropping back. Loan applications on hand and enquiries indicate that construction plans are again on the rise.

Support of the Church Extension Loan Fund has again increased, this year passing the \$1,000,000 mark. This fund supports new congregations in their first building across Canada. The interest rate currently being paid on new investments is 5%.

The Corporation continues to assist retired servants of the Church in securing housing accommodation. This programme, begun at the request of the 1972 General Assembly, continues to meet a need in our Church. The work of the General Manager in attending to the retirement housing programme has been greatly supported by volunteers across the Church, who look after the houses in the various communities, and show an interest in the welfare of our retired church workers. On request, the General Manager is available to discuss retirement plans with ministers, missionaries, and members of the Order of Diaconal Ministries.

The details of the Corporation's investment portfolio are available from the Corporation, or the Comptroller's office of The Presbyterian Church in Canada.

The Corporation would like to offer a word of caution to congregations planning a building programme, and to the Presbyteries responsible for approving such plans. The cost of construction, while not increasing in most parts of Canada at the same rate as in recent years, is not likely to go down. Sometimes there is a feeling of pressure to build in order to take advantage of low prices. There is a balance that 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. A booklet outlining capital financing is in preparation, and will be available shortly.

**Recommendation No. 1** (adopted, page [31](#))

That congregations planning a building programme that may require capital borrowing be urged to discuss their requirements with the Corporation at the very beginning of the process.

**Recommendation No. 2** (adopted, page [31](#))

That presbyteries, congregations and individual Presbyterians be encouraged to loan funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

**Recommendation No. 3** (adopted, page [31](#))

That congregations and individuals be encouraged to help the Presbyterian Church Building Corporation by gifts of money or real estate for its housing programme for retired ministers, missionaries, and members of the Order of Diaconal Ministries 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. 4** (adopted, page [31](#))

That Dr. W. I McElwain, St. Catharines, ON, Mr. Donald McKercher, Q.C., Saskatoon, SK, Mr. James Barbour, A.C.W.A. Toronto, ON, Dr. Kenneth McMillan,

Thornhill, ON, and Mrs. Bernice Treleaven, Toronto, ON be elected directors of the Presbyterian Church Building Corporation for the next four years.

## **DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

As requested by the last General Assembly, a full list of the directors is attached.

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."

Retiring in 1994:

The Rev. Dr. W. I. McElwain, St. Catharines, ON  
 Mr. D. McKercher, Saskatoon, SK  
 Mr. J. B. Barbour, Toronto, ON  
 The Rev. Dr. K. McMillan, Thornhill, ON  
 Mrs. B. Treleaven, Toronto, ON

Retiring in 1995:

The Hon. R. J. H. Stanbury, Toronto, ON  
 Mr. C. Manahan, Scarborough, ON  
 Mrs. L. S. Kilgour, Edmonton, AB  
 Mr. R. Merifield, Toronto, ON  
 Mr. A. R. Grant, Calgary, AB

Retiring in 1996:

Mr. L. Caldwell, Halifax, NS  
 Mrs. J. Instance, Winnipeg, MB  
 Mr. D. Carman, Oakville, ON  
 Mr. T. H. Thomson, Toronto, ON  
 Mr. D. Atkins, Kanata, ON

Retiring in 1997:

The Rev. Dr. J. Cameron, Charlottetown, PEI  
 Mr. R. Gartshore, Victoria, BC  
 The Rev. J. P. Morrison, Scarborough, ON  
 Mr. R. Thomson, Montreal, PQ  
 Mr. G. Huggan, Don Mills, ON  
 The Rev. Dr. R. G. MacMillan, Burlington, ON

Richard J.H. Stanbury, Q.C.      F. Ralph Kendall  
 Convener      General Manager

## PRESBYTERIAN RECORD COMMITTEE

To the Venerable, the 120th General Assembly:

As the national magazine of The Presbyterian Church in Canada, the Presbyterian Record seeks to carry out a Presbyterian ministry to its readers. It informs them of issues relevant to the Church in general and to Presbyterians in particular, provides a Reformed perspective on matters of faith and practice, and offers expression to the variety of voices and views within The Presbyterian Church in Canada. As well, it provides comfort, support and challenge to all who are engaged in the journey of faith. To the editor and staff, contributing writers, congregational Record secretaries and all others who have contributed to the fulfilment of this mandate, the Record Committee offers its heartfelt gratitude.

The Committee is confronted again by declining circulation. The significant drop in readership, especially in southern Ontario, continues to be a great concern. The Committee has addressed this, in part, by a new subscription rate and category scale. The Every Home Plan (EHP) continues as before. Where 80 per cent of the homes are enrolled, the special rate is \$9 per year. A new category has been introduced for congregations in which 50 per cent of its households are enrolled for \$11 per year. Individual subscriptions were set at \$13 per year. In addition, the Record will offer individual subscribers whose congregations have terminated the Every Home Plan the same preferred rate of \$9 per year for two years. Congregations not now on the EHP will be invited to join at a rate of half-price for the first year if 80 per cent of their households subscribe for at least two years. The Committee hopes the widened differential between individual subscription rates and EHP rates will make the EHP more attractive.

Despite declining circulation, the Record has continued to maintain financial self-sufficiency. This is largely the result of a dedicated and hard-working staff who have diligently cut costs wherever possible, operated with a minimum of personnel, and brought more and more of the publishing process in-house rather than contracting it out. One example of this is the recent decision by the Record to print its own mailing labels, a task which, although done more economically by the Record's circulation department, is also time-consuming and frustrating because of Canada Post's accuracy requirements for bulk mailing labels.

A commitment to efficiency, however, has not detracted from enhancing the quality of the Record. Much of the credit for its new and improved look goes to Tim Faller, with whom the Record has contracted to manage its design and production. Faller brings with him extensive experience in desk-top publishing, and the results of his expertise are already evident in a redesigned format and a "cleaner" and more contemporary appearance to the magazine.

The Talking Record, a monthly audio-tape of excerpts from each issue of the Record, continues to provide visually impaired members with a valuable link to the larger Church. Congregations are reminded that these tapes are available free of charge. The offer by any congregation or individual to sponsor this project, in whole or in part (annual cost is approximate \$1,500), would be welcomed and gratefully received.

The Committee intends to proceed with the incorporation of the Record in 1994, primarily because of the advantages it provides in dealing with Canada Post and sheltering the Record from any dramatic increase in postal rates. The Post Office has recently revived the principle that "a publisher's principal business must be publishing" in order to qualify for special postal rates. This could leave a church publication such as ours (which, not being incorporated, is viewed merely as a newsletter of an institution whose principal business is not publishing) ineligible for the postal subsidy replacement programme. Incorporation would in no way affect the Record's present relationship or accountability to the General Assembly. The Record Committee, or some other such body, would act as a board of directors appointed by and serving at the pleasure of the Assembly.

During restructuring, the Record requested and was granted recognition as an autonomous, self-supporting agency within the Church, separate from its other structures and

committees, with the privilege of reporting directly to the General Assembly. While such independence is acknowledged in principle, it has proven to be somewhat ambiguous in practice. The fact that the Record occupies the same building as other agencies of the Church, that its staff salaries and benefits -- though funded from the Record budget -- are paid from a central payroll office, that its financial affairs are administered by the Service Agency, and that there is a tradition and an unspoken assumption that the policies and procedures that apply to other agencies automatically apply to the Record as well serves, in some respects, to compromise its independence. Discussions are now underway on how an autonomous agency such as the Record can relate to the restructured Church bureaucracy in a way that honours its autonomy while, at the same time, remaining accountable to the wider concerns of the whole Church.

The contrasting themes of continuity and change seem to sum up the past year in the life of the Presbyterian Record. The Committee hopes the Record has contributed in some small way to an increased awareness among the members of The Presbyterian Church in Canada of the depth of its traditions, the breadth of its interests, the variety of its expressions and the unity of its purpose. If it has rewarded the loyalty and support of its many faithful readers with that which both nurtures the mind and nourishes the heart, then the Committee's fondest hope and most fervent prayer will have been realized.

**Recommendation No. 1** (adopted, page [26](#))

That presbyteries promote the Record among congregations within their bounds, encouraging them to take advantage of the several plans which offer special rates for those which enrol a large number of their households.

**Recommendation No. 2** (adopted, page [26](#))

That presbyteries remind congregations within their bounds of the availability of the Talking Record, free of charge, for use by people who are visually impaired.

**Recommendation No. 3** (adopted, page [26](#))

That presbyteries remind congregations within their bounds of the previously adopted General Assembly motion (A&P 1985, p. [404](#), [32](#)) that congregations contact the Record office before discontinuing the Every Home Plan.

Rev. G. Cameron Brett  
Convener

### **REMITTS UNDER THE BARRIER ACT**

To the Venerable, the 120th General Assembly:

As of April 22, 1994, when the Book of Reports to Assembly was sent for printing, the following are the replies from presbyteries to Remits sent down under the Barrier Act by the 1993 Assembly.

**REMIT A, 1993: A&P 1993, Church Doctrine Recommendation No. 2, pages [224](#) and [63](#)**

That Book of Forms section 412.2 re questions for elders be reworded as indicated below, and the reworded section be sent down under the Barrier Act:

412.2 Do you accept the subordinate standards of this Church promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures, and to be guided thereby in fostering Christian belief, worship and service among the people?

**Approve:** 30 presbyteries.

Cape Breton, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Sarnia, Stratford-Huron, Superior, Winnipeg, Brandon, Assiniboia, Edmonton-Lakeland, Kootenay, Kamloops, Westminster, Vancouver Island.

**Disapprove:** 1 presbytery.  
Quebec.

**REMIT B, 1993: A&P 1993, Clerks of Assembly Recommendation No. 10, pages [232](#) and [54](#)**

In order that aid-receiving congregations may call a minister, the following addition be made to the Book of Forms and sent down under the Barrier Act:

New section 213.4 Presbytery may grant permission to an aid-receiving congregation within its bounds to engage in the Call process. Before such permission is given, presbytery shall establish the total current stipend. The motion shall clearly state the portion to be paid by the congregation and the shortfall guaranteed by the presbytery. The extract minute of the dual Guarantee of Stipend shall accompany the Call.

Note: Conditional on Remit B (new section 213.4) being adopted, the following paragraph will be inserted in Appendix A:

Sample minute of presbytery granting permission to an aid-receiving congregation to engage in the Call process.

We, the Presbytery of \_\_\_\_\_, hereby give permission to the pastoral charge of \_\_\_\_\_ to proceed to a Call to a minister at the General Assembly minimum stipend rate, being at present {amount in words} dollars (\$\_\_\_\_\_). Of this amount, the congregation, in light of its aid-receiving status, is able to guarantee from its own funds the amounts of {amount in words} dollars (\$\_\_\_\_\_). Therefore, the Presbytery guarantees the difference between the congregational portion and the General Assembly minimum should aid-receiving grants fail to materialize.

**Approve:** 25 presbyteries.

Cape Breton, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Oak Ridges, Algoma & North Bay, Waterloo-Wellington, London, Chatham, Sarnia, Stratford-Huron, Superior, Winnipeg, Brandon, Edmonton-Lakeland, Kootenay, Kamloops, Vancouver Island.

**Disapprove:** 8 presbyteries.

Halifax & Lunenburg, West Toronto, Barrie, Hamilton, Niagara, Paris, Assiniboia, Westminster.

**REMIT C, 1993: A&P 1993, Life and Mission Agency Recommendation No. 16, pages [292](#) and [52](#)**

Re title for Members of the Order of Diaconal Ministries: that section 174.1 Book of Forms be amended in the following terms and sent down to the presbyteries under the Barrier Act:

All designated graduates of Ewart College or other designated persons (see section 174.5) are members of the Order of Diaconal Ministries and shall be referred to as Diaconal Ministers. All such persons may take their functional titles from the specific position which they hold.

**Approve:** 32 presbyteries.

Cape Breton, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, West Toronto, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Chatham, Sarnia, Stratford-Huron, Superior, Winnipeg, Brandon, Assiniboia, Edmonton-Lakeland, Kootenay, Kamloops, Westminster, Vancouver Island.

**Disapprove:** 1 presbytery.

Paris.

## SERVICE AGENCY COMMITTEE

To the Venerable, the 120th General Assembly:

The ministry of the Service Agency and the Service Agency Committee is a ministry of management and administration.

### I. THE MANAGEMENT OF HUMAN RESOURCES

**Administrator: Lynda Garland**

The Human Resources team manages policies and procedures regarding stipends, salaries, and benefit plans administered by the national office for the whole Church.

One major task this year was the compilation and publication of a booklet entitled "Stipends and Benefits for Professional Church Workers 1994" which brought together actions of previous General Assemblies regarding the compensation and benefit programmes of the Church. It is available from the Resource Distribution Centre.

The Human Resources Committee continues to update the conditions of employment for the support staff at the national office to ensure that all employment policies are fair, just and equitable. A booklet outlining the policies governing the employment of support staff will be published before the end of 1994.

#### STIPENDS AND ALLOWANCES

##### **Schedule of Minimum Stipends & Allowances - 1994**

The schedule prepared on September 22, 1993 is appended to this Report, pages [475-476](#).

##### **Schedule of Minimum Stipends & Allowances - 1995**

Over the past few years, increases to the minimum stipend schedule have been on a percentage increase, based on an increase in Canada's consumers' price index - an adjustment upward of 1.3% was applied to the minimum stipend schedule on January 1, 1993, and an adjustment upward of 1.7% was applied on January 1, 1994.

The Service Agency Committee, having consulted with the Ministry & Church Vocations unit of the Life & Mission Agency, in light of the current economic recession wishes no change to be made to the minimum stipend schedule at this time. Presbyteries can set their own minimums, provided they exceed those set by this Assembly. Congregations are encouraged to pay their professional church workers in excess of the minimums set by the Assembly and the presbytery.

**Recommendation No. 1** (adopted, page [35](#))

That there be no adjustment to the minimum stipends and allowances schedule on January 1, 1995.

##### **Executive & Professorial Staff Salaries**

The 119th General Assembly, on recommendation from the Service Agency Committee and Assembly Council, approved a cost-of-living adjustment [COLA] of 1.7% to executive and professorial staff stipends, effective January 1, 1994. The 1994 stipend-salary schedule for executive and professorial staff reflects this increase.

At the meeting of the Assembly Council on November 20, 1993, a decision was made on recommendation of the Council's Budget Committee to not apply the COLA to salaries of executive staff within the national office for the year 1994 only. The Assembly Council will be seeking homologation of this action within its report (see p. [214](#)). The 1994 adjustment then has been suspended one year for executive staff within the national office, but will be applied January 1, 1995.

Due to the shortfall in income to Presbyterians Sharing in 1993, the limitations of the proposed budget for 1994, and the current national economic recession, the Service Agency

Committee, in consultation with the Assembly Council, makes the following recommendation.

**Recommendation No. 2** (adopted, page [35](#))

That there be no adjustment made to the stipend/salary schedule for professorial and executive staff in 1995.

**Pensionable Earnings**

The 1994 maximum pensionable earnings are \$36,535. Pensionable Earnings are defined as stipend/salary, increments, utilities, housing, and the health and dental insurance plan emolument.

**Recommendation No. 3** (adopted, page [68](#))

That 1995 pensionable earnings be set as per the approved formula, and that presbyteries and other concerned parties be advised as soon as possible once all factors are known.

**Sunday Supply Honorarium**

The minimum rate for Sunday Supply is indicated on the 1994 Minimum Stipend and Allowance Schedule (see p. [466](#)). There is no recommendation for change in 1995.

**Continuing Education Allowance**

The minimum Continuing Education leave is currently two weeks annually, which may be accumulated for 5 years. The minimum allowance was raised to \$400 on January 1, 1987, and to \$500 on January 1, 1992.

The Service Agency Committee, in consultation with the Ministry & Church Vocations unit of the Life and Mission Agency, recommends no change in 1995. The minimum Continuing Education Allowance for 1995 stands at two weeks leave and \$500 allowance.

**Changes to the Minimum Stipend and Benefit Schedules for 1996**

The Service Agency Committee, noting that the Assembly Council is recommending that there be a suspension of the General Assembly in 1995 (see p. [210](#)), makes the following recommendation.

**Recommendation No. 4** (withdrawn, page [68](#))

That, if there is no meeting of the General Assembly in 1995, recommendations for adjustments to stipends/salaries, allowances and other benefits be presented by the Service Agency Committee to the proposed Commission to deal with matters arising between Assemblies.

**HEALTH & DENTAL PLAN REVIEW**

The Service Agency Committee is studying five Overtures (Overture Nos. 16, 1990, 17, 1990, 34, 1992, 19, 1993, 23, 1993) relating to the Health & Dental Plan. These will be answered in a supplementary report to the 120th General Assembly.

**PENSION BENEFITS**

Listed below are the members of the Pension Plan who have applied during the past year to receive a pension annuity benefit and those who have died during the past year, either while an active contributor to the Plan or while receiving a annuity benefit.

**Active Members Deceased**

May 27, 1993	Rev. Edgar F. Dewar
July 29, 1993	Rev. J. Calvin Elder

**Applications to Receive Pension Fund Benefits**

March 1, 1993 - Rev. Florence Palmer	Sept. 1, 1993 - Mr. Charles A. Manahan
April 1, 1993 - Rev. Ian A. Raeburn-Gibson	Sept. 1, 1993 - Dr. Douglas J. Fox

June 1, 1993 - Rev. Ronald F.G.Campbell      October 1, 1993 - Dr. John A. Johnston  
 June 1, 1993 - Rev. Kenrick Keshwah      October 1, 1993 - Rev. Wm. Baird  
 June 1, 1993 - Mrs. Shirley A. Judges      October 1, 1993 - Miss Ivy Howard  
 June 6, 1993 - Rev. Robert C. McNeil      November 2, 1993 - Miss Florence A. Edge  
 August 1, 1993 - Rev. Derwyn J. Hill      Dec. 1, 1993 - Rev. Malcolm D. Summers  
 August 1, 1993 - Rev. Wm. J. Nesbitt      Jan. 1, 1994 - Rev. W. James S. McClure  
 August 1, 1993 - Rev. Nora A. Gorham      January 1, 1994 - Rev. Eileen S. McVittie  
 August 1, 1993 - Rev. Frank J. Parsons      January 1, 1994 - Rev. Robert L. Allison  
 August 1, 1993 - Rev. J. Beverley Kay      January 1, 1994 - Mr. Albert L. Farthing  
 Sept. 1, 1993 - Rev. Alexander S. MacDonald      January 1, 1994 - Miss Christine Shaw  
 Sept. 1, 1993 - Mrs. Hazel Dowds      January 1, 1994 - Rev. John D. Yoos  
 Sept. 1, 1993 - Miss Jessie M. Horne      January 1, 1994 - Mr. Peter McKaquet  
 Sept. 1, 1993 - Mr. Donald O. Stephens      March 1, 1994 - Rev. Paul A. Mezo

### **Annuitants Deceased**

January 29, 1993 - Dr. Finlay G. Stewart      Sept. 11, 1993 - Rev. A. Gordon Faraday  
 January 29, 1993 - Dr. Eion S. MacKay      September 19, 1993 - Rev. Irvine R. McKee  
 March 7, 1993 - Rev. Matthew Bailie      October 25, 1993 - Mrs. Jessie Sutherland  
 March 17, 1993 - Rev. John D. MacKay      November 5, 1993 - Rev. Donald J. Gillies  
 March 18, 1993 - Mrs. Mary Greene      November 16, 1993 - Dr. Richard Stewart  
 March 29, 1993 - Mrs. E. Agnes Collier      Dec. 1, 1993 - Rev. Thomas J. Caldwell  
 April 5, 1993 - Rev. Arthur J. Gowland      December 3, 1993 - Dr. M.E. Burch  
 April 9, 1993 - Mrs. G.I. Mitchell      December 7, 1993 - Mrs. Helen Calder  
 April 12, 1993 - Mrs. Barbara Isaac      Dec. 19, 1993 - Rev. Alexander Campbell  
 April 20, 1993 - Rev. C.D. Farris      Dec. 19, 1993 - Mrs. Margaret Fleming  
 April 24, 1993 - Mrs. Ethel M. Nimmo      Dec. 25, 1993 - Mrs. Catharine C. Johnson  
 April 25, 1993 - Rev. Victor W. Raison      February 8, 1994 - Rev. Berton F. Andrew  
 June 3, 1993 - Dr. A.A. Lowther      February 9, 1994 - Rev. Robert A. Sinclair  
 June 19, 1993 - Rev. Harold W. Grove      February 10, 1994 - Rev. Ross C. MacLean  
 June 20, 1993 - Mr. Su Tsai      February 23, 1994 - Dr. Andre Poulin  
 June 25, 1993 - Rev. Charles A. Falconer      March 14, 1994 - Rev. R.D.P. Montgomery

### **UNPAID LEAVE IN THE NATIONAL OFFICE**

Due to severe financial restraints as a result of the shortfall in income in 1993, the executive and support staff were asked by the Assembly Council to take twelve days unpaid leave during 1994. This resulted in a significant drop in each employee's income, a loss of 4.6% of income from support staff and 6.3% for executive staff. The executive and support staff have been gracious and generous in their commitment to ensure that the work of the national Church flows as smoothly as possible and has the least effect possible in terms of loss of service to the church-at-large, given that the decrease in staff time is in excess of 700 people days in 1994.

#### **Recommendation No. 5**      (adopted, page 68)

That a vote of thanks be extended to the support and executive staff members of the national office for their good spirit and generosity in accepting twelve days unpaid leave in 1994.

#### **OVERTURE No. 16, 1992**

##### **Re: Review of Theology and Practice of Stipends and Allowances**

The Presbytery of Kamloops overtured the 118th General Assembly to re-consider and review the theology and practice regarding stipend and allowances, and include specific additional allowances for: (1) remoteness from major centres (for medical, holiday and other necessary travel costs), (2) actual cost of living differentials, (3) categories such as singleness or married state, with or without children, care of children until study at an institute, college or university is completed, (4) multi points in the parish, and (5) the worker's provision of office supplies and/or services.

After consultation with staff in the Life and Mission Agency, as well as a review of information on the "isolated post allowances" paid by the federal government, the Service

Agency Committee reports that it is beyond its mandate and ability to research and monitor ongoing changes and suggests that such needed compensation be calculated by presbyteries and that, if needed, a grant be applied for based on the needs of professional church workers within presbytery bounds.

**Recommendation No. 6** (adopted, page [68](#))

That the prayer of the Overture be not granted.

### **OVERTURE No. 21, 1993**

Re: Travel Allowance for Professional Church Workers

The Presbytery of Stratford-Huron overtured the 119th General Assembly to review the travel allowance policy for professional church workers. The Overture was referred to the Assembly Council in consultation with the Service Agency. At the request of the Council, since this affects the benefits of professional church workers, the response is recorded here.

The Service Agency Committee, in consultation with the Assembly Council, offers the following response:

1. The Service Agency will urge professional church workers to maintain a log book and receipts in accordance with Revenue Canada regulations. A sample form for this purpose will be prepared to assist professional church workers to keep track of travel expenses;
2. The Service Agency will remind professional church workers that it is a federal offense to "double-bill," i.e. to charge or claim twice for kilometrage;
3. In order to assist treasurers who are experiencing difficulty calculating travel allowances for professional church workers, the Service Agency will provide treasurers with an information bulletin giving examples of travel allowances calculated by either Revenue Canada's method 1 or 2.

**Recommendation No. 7** (adopted, page [68](#))

That the choice remain in methods for calculating travel expenses, as provided by Revenue Canada; and that the report of the Service Agency Committee re Overture No. 21, 1993, be adopted as the reply to the Overture.

## **II. THE MANAGEMENT OF FINANCIAL RESOURCES**

### **FINANCIAL SERVICES**

**Comptroller: Donald Taylor**

#### **Income and Expenditures**

The Service Agency Committee expresses its deepest appreciation to all who supported "Presbyterians Sharing..." during 1993.

In the statement of Operating Fund Revenue, Expenditure and Fund Balance-Unallocated, it should be noted that the Operating Fund balance at the beginning of the year was \$145,823. Congregational contributions to Presbyterians Sharing in 1993 were \$8,285,384, an increase of \$11,777 over 1992, but only 95.5% of the anticipated receipts to Presbyterians Sharing... . Income from other sources amounted to \$1,042,635, for a total of \$9,328,019, or 95.1% of anticipated revenue (which was \$9,600,000). Expenditures totalled \$9,582,170, resulting in a deficit of \$108,328.

#### **Financial Statements**

The 1993 audited financial statements for The Presbyterian Church in Canada (pages [489-504](#)), The Pension Fund of The Presbyterian Church in Canada (pages [443-49](#)), and the J.B. Maclean Bequest Fund (pages [434-40](#)) have been reviewed by the Assembly Council's Audit Committee and approved by the Service Agency Committee and the Assembly Council. They are presented for information.

**Recommendation No. 8** (adopted, page [68](#))

That the 1993 audited financial statements for The Presbyterian Church in Canada, the Pension Fund of The Presbyterian Church in Canada, and the J.B. Maclean Bequest Fund be received as information.

**OVERTURE No. 25, 1992**  
**Re: Financial Management**

The Presbytery of Vancouver Island overtured the 118th Assembly to revise the Book of Forms, Chapter 4, "The Congregation and Board of Management," sections 162.2, 170, and 172.1, on the temporal and financial affairs of the congregation. This was reviewed in consultation with the Clerks of Assembly.

The Clerks and the Service Agency Committee are agreed that section 162.2 should not be deleted. "It is required that all offerings, whether for general revenue or missions, be counted and recorded before being removed from the church." It was also agreed that section 170 not be revised at this time, nor a section 172.1 be added. The Service Agency will be revising and updating the Handbook for Congregational Treasurers, with plans to reprint it at some future date. A more detailed explanation of the Treasurer's responsibility will be included in the handbook. It is hoped that the following will serve as a guideline in the meantime.

**Work of the Congregational Treasurer**

In general, a congregation's financial programme is divided into four categories: receiving, accounting, disbursing monies and reporting. The work of the congregational treasurer revolves around these four areas. How much he/she is involved depends on how many paid staff members or volunteers assist in these functions. The duties of the treasurer discussed at this point should be modified, depending on whether congregations have paid staff members or volunteers assisting in these areas:

1. Counsel with the Stewardship Committee:

The treasurer should consult with the Stewardship Committee and/or Finance Committee of Session to develop and recommend policies and procedures related to receiving, accounting, disbursing congregational monies, and reporting. If the Stewardship or Finance committees of Session do not have this responsibility, the treasurer should work with the appropriate committee in developing these policies.

2. Maintain Records of Funds Received and Disbursed:

An adequate procedure and record of receipts and disbursements should be kept by the treasurer. If the congregation has a financial secretary, this responsibility will be assigned to this person. But, in either case, the treasurer should be familiar with the procedures and should verify the statements concerning receipts and disbursements.

3. Maintain Records of Contribution:

Records of contributions and statements of contributions sent to members are another area of responsibility for the treasurer. Again, the financial secretary may assist in these areas if the congregation has such a staff member or volunteer.

4. Sign Cheques in Accordance with Congregational Policies and Procedures:

The congregational treasurer shall sign cheques according to congregational policies and procedures. In most cases this requires the cheques to be requested in the proper manner with supporting data. Also, cheques must be co-signed. The treasurer, by signing first, will give his/her consent to approval of the expenditure. In some congregations a staff member is designated as a cosigner. In this case the staff member responsible will usually sign the cheque first. This signifies to the treasurer that the cheque request complies with congregational policies.

5. Make Reports to Appropriate Committees and to the Congregation:

Depending on how a congregation is organized, the treasurer should make reports to the stewardship committee or finance committee. Then the report should be made to the Session and to the congregation.

**Recommendation No. 9** (adopted, page 68)

That the Overture be answered in terms of the above preamble.

## LENDING SERVICES

### Co-ordinator Ralph Kendall

The Lending Services department administers church funds that are available as loans and helps to resolve financial problems.

In 1993, there were nineteen congregations that received new loans from the various funds. Fourteen congregations completed repayment of their debt so that, by the end of the year, 131 loans were outstanding, totalling \$3,703,773. Because money that is lent comes from repayment of loans, when borrowers forward payments promptly financial help may be provided quickly to other congregations.

On June 30, 1994, the interest rate on Lending Fund loans will be reduced to 7% (from 8%).

The Lending Funds Committee will meet November 3, 1994, and February 9, 1995, to consider new applications. Presbyteries and congregations should forward applications to the Secretary, Lending Funds Committee, at the national office well before those dates.

## STEWARDSHIP OF ACCUMULATED RESOURCES

### Consultant Hendy Andrews

The Stewardship of Accumulated Resources programme began in the fall of 1992 to encourage members and friends of the denomination to use their assets wisely while helping the long-term mission and ministry of our denomination. The programme operates from London, Ontario, where the Session and congregation of Chalmers Church provides office space and meeting room to Ms. Andrews, the Gift Annuity Consultant.

At December 31, 1993, the gift annuities totalled \$228,000; by March 15, 1994, an additional \$112,000 had been written. A financial statement follows. The programme is expected to be self-supporting by 1998.

### Stewardship of Accumulated Resources: Gift Annuity Programme

Balance Sheet as at December 31, 1993		
	1993	1992
Assets		
Cash	¥58,762	-1,549
Investments	116,311	65,000
Other assets	269	--
	175,342	63,451
Fund Balances		
Funds held for annuitants (1993=20 contracts, 1992=2 contracts)	206,009	60,061
Fund balance - unallocated	-30,667	3,390
	175,342	63,451

### Statement of Revenue, Expenditure and Fund Balance - Unallocated for the Year ended December 31, 1993

	Budget 1993	¥1993	1992		
Revenue					
Administration fees	17,440	13,040	5,200		
Expenditure					
Salaries & benefits	30,656	¥32,307	--		
Promotion/Advertising	5,346	¥4,931	1,635		
Travel	3,487	4,387	--		
Office start up	¥¥¥---	3,563	--		
Telephone	1,038	1,235	--		
Stationery/Photocopies	721 654	--			
Postage	148 176	--			
Membership fees	150 150	--			
Miscellaneous (recoveries) expenses		5,072	-306	175	
46,618	47,097	1,810			

Excess of Expenditure over Revenue	29,178	34,057	-3,390
Fund Balance-- Beginning of Year	3,390	--	
Fund Balance-- End of Year	-30,667	3,390	

### III. THE MANAGEMENT OF PHYSICAL AND MATERIAL RESOURCES

#### NATIONAL OFFICE ADMINISTRATIVE SERVICES

##### Property Administrator: Pat Allinson

The Property Administrative Services are responsible for the care of the building and property at 50 Wynford Drive, North York, and the Missionary Residence at 27 Brentcliffe Road, Toronto: maintenance, upkeep, and property improvement, as well as "off-site staff facilities" for the Archives and the Gift Annuities programmes. This department is also responsible for the internal information systems: the computer network and the telephone system. The Computer Committee is within its area of responsibility.

#### ACCESSIBILITY

Once the 1992 Assembly had decided not to move the national office out of North York (Don Mills), the Service Agency Committee established a National Office Facilities Task Force to review the condition of the building.

##### Proposed Improvement to the National Offices, 50 Wynford Drive, Don Mills

The Service Agency Committee engaged in a design feasibility study of public areas within the national office building, taking into consideration accessibility for disabled persons and their ease of movement throughout the building.

Architectural design drawings prepared by Black & Moffat Architects Inc. and a cost estimate prepared by Woodcliff Construction Consultants Inc. were approved by the Service Agency Committee at its meeting on November 15, 1993. These renovations will not only provide accessibility to the physically challenged and better accessibility of goods to the building, but will also be visually accessible, i.e., welcoming, open and inviting. At present the front entrance is totally hidden and is seen more as a protective fortified facade than an open inviting entrance.

The project includes the lowering of the basement hall floor by 27 1/2 inches, relocating the main entrance to the ground level, changing a stairwell, installing a 3-floor elevator, moving the loading dock to the west side of the building, and providing handicapped parking facilities, a sloping pathway to the entrance and between the entrance and the bus stop.

The project is scheduled for the spring and summer 1994, at a total projected cost not to exceed \$550,000. This includes construction costs, architects' fees and a small furnishing allowance.

#### Funding

There exists "The Presbyterian Church Offices Fund" with a capital of \$1,000,000. From the terms of reference for the fund, it is understood that the income from the fund does not replace the share of the operating budget for the national office building, but rather is an enhancement to provide for the major repairs, capital expenditures and purchase of operating equipment for the common benefit of all boards, agencies, or committees, but not for the exclusive use of an individual board, agency, or committee.

The fund provides an annual interest income of approximately \$70,000. It currently has an accumulated interest income of approximately \$189,450. From that about \$145,000 will be used.

The project will be financed through a 20-year mortgage against the 50 Wynford Drive property, in the amount of \$405,000, repayable from a portion of the interest earned on

The Presbyterian Church Offices Fund. An access grant of up to \$40,000 has been applied for.

### **Church Archives Facilities**

The Church Archives located in Knox College, continues to outgrow its available space. Through discussions with the College Senate we are exploring the possibilities of expansion within the College.

### **COMMITTEE ON CHURCH ARCHITECTURE**

The Committee on Church Architecture met nine times during 1993, receiving from congregations 13 submissions of new building plans and/or preliminary drawings and 9 submissions or re-submissions of working drawings.

Congregations that are considering building a church or education building, or planning major renovations or extension of an existing structure, submit the preliminary drawings and their proposed budget to the Committee on Church Architecture before the working drawings are begun. The Committee, which is composed of architects, building contractors, estimators and clergy, offers many years of experience in giving an objective, critical review of proposed buildings that will contribute to a better, more economical structure. The presbytery gives approval for a congregation to proceed once it has received the favourable report of the Committee on Church Architecture. The Committee meets the fourth Tuesday of each month. Submissions should be addressed to Ms. Pat Allinson, Committee on Church Architecture, at the national office.

The Committee's handbook, "Guidelines for Planning a Church," is available from the Resource Distribution Centre.

## **IV. THE MANAGEMENT OF COMMERCIAL RESOURCES: MARKETING & COMMUNICATIONS**

### **RESOURCE PRODUCTION AND COMMUNICATION**

#### **Co-ordinator: Glenn Cooper**

The staff in Resource Production and Communication work primarily with the Education for Discipleship team to write, edit, design, produce and distribute materials to help congregations in their ministry in their communities and to see themselves as an important part of the wider Church of Jesus Christ.

#### **Sales in the Resource Distribution Centre**

Sales from the Resource Distribution Centre were down significantly in 1993, and steps are being taken to reverse the trend.

Sales	Income for the Church (approximately 25% of sales)
1988 \$668,000	\$167,000
1989 \$694,000	\$173,500
1990 \$656,000	\$164,000
1991 \$613,000	\$128,250
1992 \$600,000	\$150,000
1993 \$460,000	\$115,000

Part of the reason for lower sales in 1993 may be reduced production of materials caused by personnel changes after Restructuring. Also, a couple of high-selling items planned for 1993 were not available until this year (revisions of The Book of Forms and of The Eldership in Today's Church, by Stephen Hayes). Sales of the Book of Praise in 1993 were less than half of the 1992 figures, perhaps because people are waiting for the revised version due in 1996.

Marketing of resources has become a priority, and there is an appreciation in the Church for recent materials produced by the Life and Mission Agency to help congregations in their ministry.

## Communication

Inter-Church Communication (ICC), an ecumenical media-related group involving us with the Anglican, Lutheran, Roman Catholic and United Churches has been looking for ways to raise the visibility of the Church through Canadian media. While the Church's outreach takes place primarily through congregations, ICC believes media exposure can provide strong support to help increase people's awareness of the Church in their neighbourhood. Media representatives have suggested that billboard companies and radio and television outlets may be willing to provide time and space for Church advertising that is high quality and of a general nature. ICC hopes that within a few months a series of no-cost public service announcements will begin and that, over time, they will become a regular part of life in Canadian media.

### OVERTURE No. 27, 1993

Re: Feasibility of Implementing an Enhanced Communication System

The Overture, referred to the Service Agency in consultation with the Committee on Theological Education, asks the Church to "assess the feasibility of implementing an enhanced system of communication within the Church through: (1) the acquisition of computer/modem technology and related training to be accessible in and/or to all Presbyterian congregations across Canada; and (2) consideration of a pilot project to implement item 1 in one or more presbyteries on a phased basis until full implementation is achieved across the country, and that the theological education institutions associated with The Presbyterian Church in Canada be requested to incorporate a curriculum which relates the work of the Church to the potential of and training for technological advances for all professional church workers, or to do otherwise as the General Assembly, in its wisdom, may deem best." (A&P 1993, p. [506](#))

In glowing terms, the media report the opportunities available through the information superhighway. They say that, at least in theory, everyone on the planet will be able to be in touch with everyone else at the push of a couple of computer keys. It's not quite that simple, of course, but some ministers and congregations are interested in exploring available services, as the Overture to last year's assembly indicates.

There are at least two ecumenical computer networks operating in North America, and probably hundreds of small, regional church-based networks. Whether it makes sense for us to become involved in a denomination-wide programme, however, is another matter.

Computer networks allow people to take part in written discussions, sending information to one individual, to several, or to everyone on the service. They require a modem, moderately-priced software, and a computer. Assuming that a potential user already has a relatively recent computer, with hard disk and modem, costs of using the various networks are not expensive.

A computer network consists of a central computer that individual users access via their computer and modem. The individual member's computer then sends notes that have been written and receives notes that are waiting for him or her in the central computer. PRESBYNET (operated by the Presbyterian Church, USA) and TELOS (operated by a Canadian United Church minister and his business partner) each have a variety of topics under discussion at any one time. They range from lectionary readings for the current week, through helpful computer software for parish work, to philosophical and theological conversations and recent books that users have found helpful. Nevertheless, to involve all congregations in a computer network would cost somewhere between \$65,000 and \$100,000.

### Feasibility

We believe that the goal of the overture is commendable, though not desirable now, given the Church's financial limitations. Even though networks like PRESBYNET and TELOS have potential for improved communication, there are at present only about a dozen Canadian Presbyterians on TELOS, PRESBYNET and iNET combined.

Further, the Committee on Theological Education suggests that our theological colleges are not places for training in computer technology. It notes that: "Almost everyone who

successfully completes university these days has had considerable experience with basic computer technology. ...[Graduates should] plan to include computer technology as part of their Continuing Education making it appropriate to their needs and circumstances."

**Recommendation No. 10** (adopted, page [68](#))

That the prayer of the Overture be not granted.

## V. THE MANAGEMENT OF ARCHIVES AND RECORDS

**Archivist: Kim Arnold**

The Archives and Records Management department holds in trust the historical documents of the church-at-large and administers the management of the national office records. Because of a continuing shortage of space, only microfilm copies of church records can be accommodated at this time. The Service Agency Committee is hopeful that negotiations for additional space will soon be completed.

Although Archives administrative staff are members of the Service Agency, the department has a special relationship with the Committee on History. The Convener of the Committee on History is a member of the Archives Committee of the Service Agency Committee and the General Secretary of the Service Agency is a member of the Committee on History.

## VI. CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

The Service Agency Committee will present a preliminary report of the statistical reports and financial reports from congregations for the year ended December 31, 1993 and received by the Service Agency as of May 1, 1994. It will be included in our supplementary report to Assembly.

The detailed statistical and financial reports for each congregation as submitted by presbyteries, the summary by synods, and the general summary of synods is as found on page [688](#) and following.

**1994 MINIMUM STIPEND AND ALLOWANCE SCHEDULE**

Presbyteries can set their own minimums,  
provided they exceed those set by the 119th General Assembly.

Categories:ÿ (See Note 1)	Category I	Category II	Category III
Basic Stipend 1993:	24,307	22,542	20,782
Increase 1994: ÿ(See Note 2)	453	453	453
Starting Stipend 1994: (See Notes 3 & 4)	24,760	22,995	21,235
Increment:ÿÿÿ (See Note 5)	580 535	485	

**MINIMUM STIPEND**

Starting Stipend 1994	24,760	22,995	21,235
After 1st increment	25,340	23,530	21,720
After 2nd increment	25,920	24,065	22,205
After 3rd increment	26,500	24,600	22,690
After 4th increment	27,080	25,135	23,175
After 5th increment	27,660	25,670	23,660
After 6th increment	28,240	26,205	24,145
After 7th increment	28,820	26,740	24,630
After 8th increment	29,400	27,275	25,115

Appropriate Accommodation: ÿ(See Note 6)

Applicable to each category.

Utilities-- on voucher

Applicable to each category.

Health & Dental Insurance      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 base stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.  
(See 1991 A&P, 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 up to \$100 per week for room, board and utilities, plus travel as applicable.

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 for those not receiving a kilometrage allowance and \$0.245/km for those who do receive a kilometrage allowance.

1994 Maximum Pensionable Earnings:ÿÿ(See Note 8)      \$36,535/annum

## 1994 Minimum Stipend and Allowance Schedule (continued)

## 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. The 1994 increase has the same dollar value in each category. It is based on the 1993 fourth incremental level in Category I, multiplied by the percentage increase for the year, namely 1.7%. This percentage increase represents the annual increase in the Consumers Price Index for Canada, as of August 31, 1993. (see A&P 1993, pp. [420-21](#), [412-13](#).)
  
3. 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 \$4224 in 1994) is now included in the minimum base 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 kilometre rate as per Revenue Canada's 4 point provision for church workers.

If option 2 is selected, base stipend can be adjusted downward by the mutually agreed upon cost of the option.
  
4. Multiple Point Charges: Base stipend is increased by an amount equal to the average number of kilometres travelled on a Sunday for church services, multiplied by \$35.14, to a maximum of \$4,216.
  
5. Years of Service Increments: 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 or Recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.
  
6. 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](#).)
  
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 enrol in summer programmes; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74% of the base rate set annually by the General Assembly in respect to an ordained minister, effective January 1, 1990. (A&P 1989, pp. [212-213](#).)
  
8. Pensionable Income is defined as stipend/salary, increments, utilities, housing and Extended Health Care and Dental Insurance Plan emolument.

(This 1994 Schedule was prepared on September 22, 1993 by the Service Agency: Human Resources.)

## SUPPLEMENTARY REPORT

### HEALTH & DENTAL PLAN

The Service Agency Committee has been studying several Overtures relating to the Health & Dental Plan.

In the Administrative Council's response in 1991 to Overture No. 17, 1990 from the Session of Erskine Church, Ottawa, it was reported that a consulting firm would be engaged to review the Plan. The consultants' report (A&P, p. [227-228](#)) indicated that the programme is generous and comprehensive in its design, and commented on possible enhancements to the plan for such things as paramedical services, vision care benefits, and international travel assistance. Possible enhancements to the Health & Dental Insurance Plan have been under consideration by the Service Agency for the past two years but there has been a reluctance to enhance the current level of benefits, since with each enhancement there will be an addition to the premiums charged, albeit in some instances a small one.

During the past year there have been many cutbacks to provincial health plans. Our plan has had to accommodate these provincial cutbacks to maintain the current level of combined provincial and private plan benefit, with the result that there will be increased cost to the plan. Consequently, none of the enhancements suggested in the Sedgwick-James consultants' report are being recommended to Assembly as enhancements to our plan at this time, nor are we prepared to suggest cutbacks to our benefits at this time.

The cost of the Plan is an on-going concern of the Service Agency as it administers the Plan. It is a significant part of a congregation's budget. The method used to determine the annual premium is described in the 1987 A&P, p. [210](#). Using the Total Plan Premium determined by the insurance company - which takes into consideration the single/family status and geographical location of each person covered by the Plan, and members' use of it during the previous year - the Service Agency divides the Total Plan Premium by the number of recognized professional church worker positions, as reported by presbyteries and other agencies of the Church, and the resulting amount becomes the figure that is charged each employing unit for each of their recognized professional church worker positions. At times when the increase over the previous year has been substantial, any reserves that have accumulated have been used across the board to reduce individual premiums.

Several overtures to the General Assembly reflect the Church's concern about the increasing cost. Overture No. 16, 1990 from the Presbytery of Red Deer requested that we investigate with other churches the possibility of an ecumenically-based plan, inclusive of several denominations. The Service Agency continues to explore the possibility of an ecumenical-based plan. The benefit plan administrators of other denominations have been canvassed, but the initial response has been lukewarm.

Overture No. 34, 1992 from the Presbytery of Assiniboia, suggested that premiums be based on congregational membership or on a similar principle as the formula used to calculate allocations for Presbyterians Sharing. Overture No. 19, 1993 from the Presbytery of Brandon requested a review of the Plan with amendments intent on reducing the premium. Overture No. 23, 1993 from St. John's Church, Bradford, Ontario, requested a revision of the Assessment Formula from parity with all other congregations to one based on the congregation's total revenue for the previous year.

In responding to these Overtures, reflection was made on the reports relating to the establishment of the Plan in the Acts & Proceedings of the 112th and 113th General Assemblies (1986, pp. [211-213](#); 1987, pp. [209-211](#), [259-260](#)), as well as the report to the 115th General Assembly (1989 A&P, pages [218](#), [225-229](#)).

When the Plan was established in 1987, professional church workers bore the cost. They did so through a reduction in their stipendiary increases that year in the amount of the plan premium. Similarly, the proposed increase to the Minimum Stipend Schedule in 1987 was reduced in an amount equal to the Plan premium (see 1987 A&P, p. [210](#)). The portion paid by professional church workers (\$800 in 1987 dollars) is \$1,118 in 1994 dollars. The 1994 total premium is \$1,515.

**Recommendation No. 11** (adopted, page [68](#))

That Overtures Nos. 16 & 17, 1990; Overture No. 34, 1992; and Overture Nos. 19 & 23, 1993, be answered in terms of the above preamble.

**Operation of the Health & Dental Plan and the Pulpit Supply Plan for the year ended December 31, 1993****Health & Dental Plan**

Net premiums billed		\$ 1,515,570	
Premiums paid to Sun Life		\$1,392,725	
Transferred to Pulpit Supply Plan		10,000	
Cost to administer the Plan		20,000	1,422,725
	\$ 92,845		

# of Employing Units:	791		
# of Positions billed:	970		
# of employees/pensioners covered by the Plan:	986		
# of employees/pensioners who made Dental claims:	603	totaling \$ 753,152	
# of employees/pensioners who made Medical claims:	527	totaling \$ 624,221	
		\$ 1,377,373	

**Pulpit Supply Plan**

Balance January 1, 1993		\$ 35,189	
Funds transferred from H&D Plan premiums			10,000
	\$ 45,189		
# Claims paid:	16	totaling:	\$ 10,093
Balance at December 31, 1993		\$ 35,096	

**CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS**

The following is a preliminary report for the year ended December 31, 1993, based on statistical returns received by the Service Agency as of May 1, 1994. (The 1993 Acts & Proceedings, pages [727](#)-730, provide a 1992 breakdown by presbyteries and synods.)

<b>Statistical (Year End)</b>	<b>1993</b>	<b>1992</b>	<b>1991</b>
Self-supporting congregations/points in the pastoral charge	938/718	945/715	959/717
Aid-receiving congregations/points in the pastoral charge	107/95	63/56	64/56
Total number of congregations/pastoral charges	1045/813	1008/771	1023/773
Total number of manses	441 507	506	
Added to the Communion Roll during the Year	7,284	7,338	7,893
Removed from the Communion Roll during the Year	8,670	9,449	8,859
Total number of communicant members	153,099	152,055	154,594
Total number of adherents	63,016	62,666	59,207
Total number of pupils in Church School		33,391	33,698 35,199
Total number of households	108,824	104,620	103,240
Total number of elders	13,123	13,127	13,035
Average attendance at Communion	92,780	80,910	81,090

Baptisms performed during the year	5,772	5,340	5,404
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Total number of Ministers on the Roll (+ Appendix)	1,279	1,169	1,231
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The Presbytery Rolls, as of May 1, 1994 and July 1, 1993, (A&P 1993, p. [602-684](#)) indicate the following:

	May 1994	July 1993	
Number of Ministers on the Constituent Roll	767	753	
Number of Ministers on the Appendix to the Roll	477	486	
Total number of Ministers on Roll & Appendix	1,244	1,239	

Number of Diaconal Ministers on the Roll	24	29
Number of Diaconal Ministers - Other	144	151

Number of Active Missionaries	19	15
Number of Retired Missionaries	12	12
Number of Lay Missionaries	1	1

### Financial

	1993	1992	1991
Total revenue for all purposes	\$ 97,130,308	96,548,605	92,988,734
Total raised by congregations	\$ 79,046,360	77,657,644	73,730,408
Total raised for congregational purposes	\$ 61,971,523	66,891,812	65,634,519

Total remitted to Presbyterians Sharing...	\$	8,319,835	8,344,308	8,186,116
Total raised for other benevolent purposes	\$	3,834,904	3,679,008	3,572,960
Total raised by WMS & AMS	\$ 1,247,820	1,261,933	1,297,258	

Total stipends of principal ministers	\$	23,251,930	23,014,100	21,893,109
Total normal congregational expenditures	\$	73,381,456	77,261,471	76,863,240
Total \$ base for calculating fair share formula	\$	57,687,521	61,981,271	60,805,573

### Congregational Reports and Summaries

The detailed statistical and financial reports for each congregation as submitted by presbyteries, the summary by synods, and the general summary of synods have not been printed as part of this report to Assembly but will be included when the Acts and Proceedings of the 120th General Assembly are printed. Also, the statistical and financial information reported above will be adjusted by the inclusion of reports received after this printing and prior to printing the Acts & Proceedings of the General Assembly.

### CONGREGATIONAL PROPERTY LIABILITY

#### Group Property Liability Insurance

A task force convened by Ken Wild (Southampton, ON), and including George King (Rexdale, ON), John McFarlane (Ottawa, ON), David Poland (Cambridge, ON), and Georgia Cordes (Winnipeg, MB) has been reviewing coverage of several plans. The task force anticipates the completion of its work in the Fall of 1994.

#### Title of Congregational Property

Recently there have been at least two situations wherein properties were incorrectly registered, and the ensuing procedures to correct the errors took many months, causing severe hardship to the congregation's plans.

Normally the Certificate of Title for congregational property (church or manse) should be registered in the names of "A, B and C, Trustees for Your Presbyterian Church." In the situations noted above, the registration read simply "A, B and C". The property therefore became part of the estate of the individuals and resided with the last person alive. That person's estate or the next generational estate(s) had to execute documents to correct the Title deficiency. [This situation cannot occur in Alberta where congregations are incorporated and there is provision for survivor signatures.]

Congregations that have remained on the same location for generations are urged to have a congregational representative visit their Land Registry Office and search the Title to ensure it is properly registered. They should also ensure that the "duplicate certificate of Title" is secured in a safe place, preferably with the Land Registry Office. If there are any questions about the findings, a solicitor should be consulted.

### **Environmental Responsibility / Oil Spills**

There have been situations where a church's oil tank remained in the ground for many years, rusted, and leaked the old fuel oil left within it, causing a serious environmental spill. To contain and clean up such spills can cost several thousands of dollars.

Congregations that have used oil to fuel the heating system for their church or manse at any time are urged to have the oil tank inspected regularly to ensure that it is in a safe condition and to have it pumped out and removed by professionals if it is no longer in use.

### **Maintaining the Congregation's History of Insurance Carriers**

Once fire or public liability insurance policies have expired, congregations have been known to dispose of the expired documents. If, several years later, the need arises to file a claim on the insurance company, in some cases the insurance carrier's name cannot be determined, or the policy number, or the policy itself, and the claim must be abandoned and financial penalties paid. Congregations should be aware that the Insurance Company may not keep a record of having insured them and the onus is on the insured to prove they were covered. If the congregation has an "occurrence" policy, the claim is made against the insurance company which insured you at the time of the incident, not the company which insures you today.

Congregations are urged to retain all expired insurance policy documents with their permanent records and to begin immediately to "re-create" the congregation's insurance carrier history.

### **Recommendation No. 12** (adopted, page [68](#))

That congregations note their liability and be encouraged to take the appropriate precautions to protect the Church's property.

### **JOB DESCRIPTION -- ASSOCIATE SECRETARY, RESOURCE PRODUCTION & COMMUNICATION**

The Assembly Council Executive requested that a revised job description be developed for the position of Associate Secretary, Resource Production and Communication - a job description that is clear and reflects the operational realities of the department. The original job description prepared by the Special Committee on Restructuring, which formed part of its Supplementary Report to the 1991 General Assembly is included in this report. It is followed by the revised position description.

### **From the Special Committee on Restructuring: Supplementary Report to the 1991 General Assembly**

#### **ASSOCIATE SECRETARY POSITION DESCRIPTIONS**

### **SERVICE AGENCY: COÖRDINATOR Ä RESOURCE PRODUCTION AND COMMUNICATION**

#### **General Qualifications & Personal Characteristics**

#### *ELEMENTS GENERIC TO ALL ASSOCIATE SECRETARY JOB DESCRIPTIONS:*

*The position is open to non-ordained (except M/CV), ordained, male or female person.*

*The position is accountable to the [Service] Agency through its General Secretary.*

*The incumbent shall possess:*

*- evidence of a lively and mature Christian faith and a commitment to The Presbyterian Church in Canada including its goals and vision;*

- sensitivity for the dignity and worth of each individual person regardless of gender, race, age or economic status;
- an understanding of The Presbyterian Church in Canada, its ethos, governance, distinctives and polity;
- a vision of both pastoral and prophetic ministries in the Church in the 1990's and into the 21st century;
- demonstrated ability to work within a collegial model of administration, consensus building and decision making;
- a strong commitment to work effectively and co-operatively within the National Office of the Church.

#### **ELEMENTS SPECIFIC TO THE CO-ORDINATOR - RP&C JOB DESCRIPTION:**

*The incumbent will/shall possess:*

- good communication skills, oral, written and electronic;
- experience in publishing, editing, journalism or related work;
- management experience and ability;
- a creative style that shows initiative and active commitment to seek solutions and improvements;
- a positive disposition toward ecumenical co-operation.

#### **Nature and Scope**

#### **ELEMENTS GENERIC TO ALL ASSOCIATE SECRETARY JOB DESCRIPTIONS:**

*This is an initial description of the task(s) and role(s) of this (these) position(s). As the needs of the Church and organizational development evolve, modifications of the duties described may well occur in the future.*

*The incumbent shall:*

- maintain the appropriate networks throughout the Church with contact persons or groups (e.g., Mission Superintendents, Area Education Consultants, Synod Youth Directors, presbyteries, etc.);
- help to formulate recommendations to the Assembly Council and the General Assembly for new policies or revisions of policies that will meet the changing needs of her/his area of responsibility.

#### **ELEMENTS SPECIFIC TO THE CO-ORDINATOR - RP&C JOB DESCRIPTION:**

- works closely with the Associate Secretaries of the Education for Discipleship Team, of the Life and Mission Agency to facilitate the writing, editing, or adapting, the design and the production of all educational resources of The Presbyterian Church in Canada;
- directs and co-ordinates the work of the production department including the work of writers, designers, graphic artists, photographers, typesetters, printers and those skilled in the production of audio and visual electronic media packages (both volunteer and professional) to whom work may from time to time be delegated; and
- cultivates media contacts, arranges interviews on important and emergent issues and prepares press releases.

#### **Accountability**

#### **ELEMENTS GENERIC TO ALL ASSOCIATE SECRETARY JOB DESCRIPTIONS:**

*The incumbent is accountable for:*

- the policies and directions of his/her area of responsibility assigned to the incumbent by name or position;
- the carrying out of all aspects of the position and the fulfilment of all obligations as an officer and agent of the Church, so as to uphold and preserve the image and reputation of the Church and will protect its assets and resources; and
- working in a collegial fashion with all other officers of the Church, as befits a disciple of Christ, especially in concert with other officers of the same Agency.

*Direction and coÅordination will be given by, and accountability will be to, the General Secretary of the [Service] Agency, the [Service] Agency Committee and the Assembly Council.*

## **The Task**

### **ELEMENTS GENERIC TO ALL ASSOCIATE SECRETARY JOB DESCRIPTIONS:**

*The incumbent will:*

- *work in a flexible and responsive manner as leader and coÅordinator of all programmes and services within the purview of the office;*
- *accept responsibility for workshops and speaking engagements to inform the Church about his/her work;*
- *seek to integrate the concerns of his/her area of responsibility with the concerns of all the programmes of General Assembly and of the theological colleges;*
- *engage in personal study and reflection in his/her area of expertise as well as participate in scholarly research and discussion taking place ecumenically;*
- *play an active role in ecumenical coalitions/structures as appropriate for his/her type of programme or service responsibility;*
- *establish priorities within his/her area so that available funds can be used wisely;*
- *support, supervise, and direct the ongoing work of staff working in this area of responsibility; and*
- *undertake such other tasks as are from time to time assigned by General Assembly or the Assembly Council acting in its name.*

### **ELEMENTS SPECIFIC TO THE CO-ORDINATOR - RP&C JOB DESCRIPTION:**

*The task of the CoÅordinator will be:*

- *to work in a flexible, responsive and responsible manner to provide liaison between the staff of the Life and Mission Agency and the staff of the Service Agency that is producing material for distribution to the Church;*
- *to promote and give leadership to agencies, congregations and members to develop communication theory, technology and methodology;*
- *to act as the manager of the production department;*
- *to establish in coÅoperation with Secretaries and keep updated a data base of potential volunteers or contract workers across Canada in the areas of writing, copyÅediting, proofÅreading, designing, photography, typesetting and the production of audio and visual electronic media packages;*
- *to work ecumenically wherever possible to share expertise and reduce the expense of high quality material;*
- *to work closely and coÅoperatively with those responsible for distributing the material;*
- *to establish good working relationships with the external media and act as "press officer" for the denomination.*

## **THE PRESBYTERIAN CHURCH IN CANADA POSITION DESCRIPTION (REVISED)**

<b>Position Title:</b>	<b>Associate Secretary (Co-ordinator)</b>
<b>Department Name:</b>	<b>Resource Production &amp; Communication</b>
<b>Division Name:</b>	<b>Service Agency</b>
<b>Reports to:</b>	<b>General Secretary, Service Agency</b>

### **GENERAL ACCOUNTABILITY**

The Associate Secretary (Co-ordinator), Resource Production and Communication is accountable to the General Secretary, Service Agency to provide:

- professional advice and assistance to the officers and Agencies of the Church in matters of the design, editing and timing of communications to effectively disseminate

the gospel and the work of the Church in a manner consistent with the Vision and Mission Statement of the Church;

- direction and management of the staff and budget required to produce, distribute and actively encourage the wider use of educational resources and communications materials on a timely and cost effective basis.

## **NATURE AND SCOPE**

The Associate Secretary reports to the General Secretary, Service Agency. Also reporting to the General Secretary are:

the Associate Secretary (Comptroller) of Financial Services;  
 the Co-ordinator of Lending Services;  
 the Gift Annuity Consultant - Stewardship of Accumulated Resources;  
 the Archivist/Records Administrator;  
 the Human Resources Administrator;  
 the Property Administrator.

Within the broader purpose of the Church's mission and obligation to find contemporary and effective ways to communicate the Gospel and the work of The Presbyterian Church in Canada, the essential challenges and responsibilities of the position are:

- a) assisting key individuals or departments in defining their communications purposes, targets, needs and priorities;
- b) providing the writing, editorial and production knowledge and skills required to turn ideas and draft material into specific printed, electronic or AV material;
- c) ensuring that the physical production and distribution of approved material is completed in a timely and economical manner.

The process of creation and production is completed by the department's continuing efforts:

- to inform Church workers on what is available;
- to encourage the use of the varied materials; and
- to assist Church workers to select the material that will best meet their programme needs.

Simple economy demands that high quality material be produced as frugally as possible and that maximum usage be made for the sake of economy, but more importantly to multiply the impact of the message across the whole Church.

All of this work is conducted and accomplished through collaboration, team work and the spirit of cooperation and collegiality between the Associate Secretary and his/her staff and the various officers, Agencies and departments within the national office.

Reporting to the Associate Secretary are:

- The Desktop Publisher & Secretary responsible for document production and scheduling and secretarial duties for the Associate Secretary.
- The Production Designer responsible for providing a central graphic design and print material layout service to all departments in the National Office.
- The Supervisor, Printing & Distribution, responsible for coordinating the print shop, shipping and distribution facilities, supervising the mail room and providing office supplies for the building. A printer and three distribution clerks comprise the staff of this unit.
- The Resource Consultant responsible for coordinating orders for all printed materials, externally published materials and the audio-visual library, and for providing advice and assistance to those across the Church seeking help in the selection of appropriate printed and AV materials to meet their needs. A customer service/order entry clerk comprises the staff of this unit.

Within the scope of available funds and budgets, the Associate Secretary may also engage the services of specialized individuals or firms on a short term or contractual basis to provide the particular expertise needed to complete a specific project or assignment.

### **SPECIFIC ACCOUNTABILITY**

1. Establishes and maintains good working relationships with key programme staff in each Agency.
2. Consults with and assists Agencies and individuals in defining their communications purposes, needs and priorities.
3. Provides quality creative, editorial writing, graphic and production services as required to produce production-ready materials acceptable to the Agency or department served, with priority to be given to the Education for Discipleship team of the Life & Mission Agency.
4. Supervises and co-ordinates the production of finished material within the time schedules, cost parameters, and quality standards established with the originating Agency.
5. Supervises the distribution of completed materials to end users on a timely and economical basis.
6. Ensures that Church workers nationally are kept informed on the availability of communications and educational resources - print, audio-visual and electronic communications technology, encouraged to use same and receive helpful advice in the selection of resources to best meet their needs.
7. Provides overall advice and recommendations to the Church on the broad policy issues of communications content and approaches that will facilitate the better understanding and acceptance of the Christian gospel and the work of The Presbyterian Church in Canada.
8. Cultivates media contacts, arranges interviews on important and emergent issues and prepares press releases and acts as "press officer" for the denomination.
9. Selects key department staff, supervises and appraises performance, encourages training and development and the creation of positive morale and teamwork. Administers staff relations within the human resources policies of the national office.
10. Engages the services of specialized individuals or firms as required on a project, assignment or contract basis.
11. Operates the activities and functions of the department within approved annual budget limits. Continually seeks ways to reduce costs and/or improve the productivity and efficiency of the department.

#### **Recommendation No. 13** (referred to Special Committee, page 35)

That the revised job description (above) for the position of Associate Secretary (Co-ordinator), Resource Production and Communication, be adopted.

The Assembly Council, at its inaugural meeting in January 1992, appointed the Reverend Glenn A. Cooper to the position of Associate Secretary, Resource Production & Communications, within the Service Agency.

When this appointment was made, it was agreed that the incumbent, who was about to move from southwestern Ontario, might divide his work time between Pictou, Nova Scotia, and Don Mills, Ontario. The Assembly Council raised "concerns regarding the effectiveness of the work in this position if the candidate was to work outside the Church Offices, and was assured that this arrangement will be closely monitored and evaluated by the General Secretary of the Support Agency and the Agency Committee." This was in keeping with Mr. Cooper's own proposal which had stated that,

"As a pilot project, I would expect a review and assessment at the end of, say, two years to determine whether living and working arrangements were satisfactory or ought to be changed."

The Service Agency Committee - at its meetings in November 1993 and March 1994 - reviewed the working arrangement with Mr. Cooper.

The Service Agency Committee reported to the Assembly Council in March 1994 that the off-site working arrangement for the Associate Secretary, Resource Production & Communication had been monitored by the Service Agency, and that this off-site arrangement was deemed to be unworkable by the Service Agency Committee.

The Service Agency Committee is of the opinion that this is in keeping with the criteria established by the 1988 General Assembly in its Guidelines re Executive Personnel. The Assembly affirmed that "In a shared accountability with the agency, the general secretary will have direct responsibility and may be held accountable to Assembly for the fulfilment of all directions and/or commitments made to or given by Assembly to the Agency. In multi-staffed agencies the reporting relationship [of the associate secretary] will usually be through a general secretary who will exercise a supervising/monitoring function. The associate secretary is accountable to the appointing agency in the fulfilment of the duties, obligations and conduct of the position."

An organizational chart of the Service Agency is appended, along with departmental charts in four configurations outlining other proposals:

The Special Committee on Restructuring's 1992 Alignment is pictured in Figure I. In this configuration, the Associate Secretary worked eight days monthly in the Don Mills office, the balance in his Pictou office. The departmental salary and benefits costs were approximately \$375,000.

The Service Agency Committee's Re-alignment following its March 1994 meeting is pictured in Figure II. It requires a full-time on-site arrangement with the Associate Secretary to oversee all aspects of the departmental responsibilities. The departmental salary and benefits costs are estimated at \$364,000.

Two other proposals have been considered: A proposal with On-Site Management and an Off-Site position for the communication/editing aspect of the portfolio is pictured in Figure III. The departmental salary and benefits costs would be estimated at \$410,000.

Finally, a proposal with the Associate Secretary working Off-Site on communication and editing, with a production/distribution administrator On-Site to manage the department and have responsibility for marketing and merchandising is pictured in Figure IV. The salary and benefits costs would be estimated at \$410,000.

**Recommendation No. 14** (referred to Special Committee, page [35](#))

That the duties as described in the job description for the position of Associate Secretary, Resource Production & Communication, be performed at Church Offices, on a full-time, on-site basis.

Gordon A. Beaton  
Convener General Secretary

Karen A. Hincke

**SPECIAL COMMITTEE RE THE MATTER RAISED**  
**BY RECOMMENDATION NO. 3, COMMITTEE ON HISTORY**

To the Venerable, the 120th General Assembly:

The 119th General Assembly of The Presbyterian Church in Canada received the Supplementary Report of the Committee on History, which cited a serious, unresolved conflict between an archival staff member of The Presbyterian Church and a member of the Committee on History. A Special Committee was struck by the 119th General Assembly to bring about a resolution of the matter according to Book of Forms section 290. This action would protect the right of appeal for both parties to the next General Assembly (A&P 1993, p. [53](#)).

**TERMS OF REFERENCE**

The 119th General Assembly set the following terms of reference for the Special Committee (A&P 1993, p. [55](#)):

1. The Special Committee has been established by the 119th General Assembly.
2. The Special Committee has authority to deal with all matters relating to the complaint.
3. The Special Committee has authority to examine any documents relevant to the matter.
4. The Special Committee has authority to interview the complainant and respondent and any other parties who may have relevant information.
5. The Special Committee will act in a manner consistent with the law of the Church and the principles of natural justice.
6. The Special Committee will meet as soon as possible in order to bring this matter to a conclusion such as will promote the well-being of all parties and the good name of the Church.

**MEMBERSHIP**

Members of the Committee were named as follows: L.R. Files (Convener), M.L. Johnston, N.L. St. Louis, G.A. Tattrie, G.R. Williams, with T. Gemmell as Consultant.

**PROCEDURES**

A charge of harassment was lodged with the Service Agency of the Presbyterian Church on April 5, 1993, by Ms. Kim Arnold, Archivist, (hereinafter referred to as the complainant) against Mr. David Gourlie, a member of the Committee on History (hereinafter referred to as the respondent). With the various parties being unable to resolve the conflict prior to Assembly, the Special Committee established by the 119th General Assembly proceeded to deal with the charge as quickly as possible.

The Committee has attempted to act in accordance with the laws of the Church, particularly with reference to Chapter 9 re Church Discipline and according to the principles of natural justice. The Committee has understood the principles of natural justice to include the following: that both parties have the right to be told what the complaint/charge is; that each has the right to be present in person during proceedings concerning the complaint; that each has the right to reply; and that there shall be no bias on the part of the persons hearing the complaint.

A meeting was called for June 17, 1993, at Knox College. The two parties were prepared to meet (with or without an advisor accompanying each). Procedures as outlined in the Policy and Protocols Regarding Sexual Harassment (p. 7) were followed. It was carefully noted that the charge in this case was simply one of harassment. Evidence on behalf of the complainant and the respondent were received and examined. Parties were open to cross-

examination and questioning from Committee members. Due to the amount of material and the fact that there were other letters to be forwarded to the Committee, it was not possible to resolve the matter at this time.

A second meeting was held at Church Offices, 50 Wynford Drive, on Wednesday, June 30, 1993, all parties having been duly cited. The Committee first interviewed the Rev. John Vissers, outgoing Convener of the History Committee, and the Rev. Karen Hincke of the Service Agency, with a view to clarifying the relationship existing between these two agencies, as it concerns archival matters. The complainant and the respondent were then interviewed at a subsequent hour. The complainant was again accompanied by an advisor (Rev. Karen Bach) while the respondent chose to appear without an advisor.

The respondent was permitted further reflection both concerning the charge of harassment and other letters that had been offered in support of the complainant. The complainant offered rebuttal. It was the decision of the Special Committee that the signed memorandum of agreement of April 14, 1993, (preventing the respondent from direct access to the Archives) would continue in force until the issue was resolved.

A third meeting was called for August 20, 1993, at which time additional submissions were considered, particularly on behalf of the respondent. All evidence forthcoming was now before the Committee and was fully discussed. The Committee was thus in a position to clarify its findings and offer the following report.

The Special Committee was greatly disappointed to be informed of a letter from the respondent to the Rev. Karen Hincke, dated August 30, 1993, stating that he was resuming direct correspondence with the Archives of the Presbyterian Church as of that date. This decision was taken by the respondent after no consultation either with the Convener of this Special Committee or with the Convener of the Assembly's Committee on History (Rev. Angus Sutherland). Nor was a copy of this letter to the Rev. Hincke forwarded to the Convener of the Special Committee. The respondent was fully aware that this decision was in direct contravention to the request made by the Special Committee (which the respondent agreed to) at its meeting of June 30, 1993, keeping in force the signed agreement of April 14, 1993.

## **PREAMBLE**

This Committee has carefully considered all the documents and submissions brought before it. We recognize the valuable contribution both parties have made to the Church and their impressive professional credentials. It is evident from the submissions that both parties have the respect and admiration of their colleagues within and beyond the Church. Therefore, it is most regrettable that difficulties of this nature arise within our Church.

This Committee's task is not to pass judgement on professional competence however, but to determine if harassment according to the Canadian Human Rights Code has occurred, and to determine what action needs to be taken by the Church. (The Statement on Harassment promulgated by the Canadian Human Rights Commission on February 1, 1983, was taken as guide in this case.)

findings and determinations

It is the unanimous conclusion of this Committee that harassment of the complainant has been perpetrated by the respondent. While much of the evidence, given verbally, relates to incidents between the two individuals without witnesses, there is sufficient hard evidence to support this conclusion.

Therefore, it is the ruling of this Committee:

1. That the member of the Church History Committee, herein named as the respondent, will make no future contact, directly or indirectly, privately or publicly, with the Archivist (the complainant), her family, friends or associates.
2. That the respondent, in his capacity as a member of the said Committee on History, by virtue of which records, histories, etc., may be taken to or from the Presbyterian

Church Archives, will not be in contact with the Archives in any way, but will fulfill this duty through a third party in a way acceptable to the History Committee and/or will work through the office of the Rev. Karen Hincke of the Service Agency (as these parties are agreed) for the balance of his term on the History Committee.

3. That the respondent's name will not be placed for renomination to the History Committee so long as the complainant remains Archivist for The Presbyterian Church in Canada.

4. That if there be any further harassment, public or private maligning of the complainant, or those associated with the complainant, or any departure from the above resolutions, the member in question will be removed immediately from the Committee on History and placed under the discipline of the Kirk Session and/or Presbytery within whose bounds he resides.

## **PASTORAL CONCERNS**

It is the sincere feeling of this Committee that both parties require the assistance of professional counselling. While the Committee is not prepared to legislate the nature of this assistance, we recognize the hurt and anger that has become part of this dispute, which arose as a result of a breached personal relationship.

## **CONCLUSION**

At a duly called meeting on Wednesday, September 29, 1993, at 50 Wynford Drive, Toronto, the parties were called together with the Committee for the presentation of this report. It was noted that the parties are bound by the terms of the report until such time as the due processes of Church law render this report no longer applicable, in whole or in part.

Leslie R. Files  
Convener Secretary

Nan St. Louis

## **THEOLOGICAL EDUCATION, COMMITTEE ON**

To the Venerable, the 120th General Assembly:

The Committee on Theological Education met twice this year, in September and February. The Executive met three times, carrying on other business by telephone or fax. Two members of the Committee, the Rev. Don Donaghey and Mrs. Tori Smit, resigned during the year. It was with much regret that the Committee accepted their respective decisions since both had made significant contributions to the work of the Committee.

The Committee also wishes to express sincere appreciation for the active interest and practical support provided to it by the Rev. Tom Gemmell and Miss Terrie-Lee Hamilton.

This year, as well, the Committee has been able to benefit from the active involvement of representatives of the Life and Mission Agency who bring the insights and perspectives of Education for Discipleship and Ministry and Church Vocation to the issues of theological education.

## **COMMITTEE REPRESENTATION**

The concern expressed previously about the apparent imbalance of representation between East and West was addressed by the action of the 119th General Assembly. As a result, the Committee benefited by having a second representative from the Synod of the Atlantic Provinces, the Rev. Clayton Kuhn of Tatamagouche, Nova Scotia.

## MANDATE FOR COMMITTEE ON THEOLOGICAL EDUCATION

Since the formation of this Committee by the 116th General Assembly, the recommendations passed at that Assembly have been serving as the reference resource. At the September meeting, it was decided that there was need to take these recommendations and form them into a formal mandate that could guide the work of the Committee and assist in understanding the relationship between the Committee and the colleges. The mandate as accepted at the February meeting is included here so that Assembly may be aware of the context within which the Committee sees itself.

1. To provide a unified structure responsible for theological education for The Presbyterian Church in Canada:
  - theological education for Word and Sacraments, Diaconal Ministries and Lay
  - theological education intramurally in the colleges, extramurally in the field and in congregations, in ecumenical consortiums.
2. To ensure that the educational programmes of the colleges respond to the needs of the Church and offer creative, prophetic leadership.
3. To provide a means of co-ordination and oversight by: serving as a forum for collaborative dialogue and feedback to the colleges, receiving reports and recommendations from the colleges, making recommendations to General Assembly and its agencies.
4. To manage distribution of the financial resources for theological education provided through General Assembly by receiving requests from colleges and other persons or bodies engaged in theological education within the Church, investigating and prioritizing requests and presenting a unified request to General Assembly.
5. To administer the interest income available from the Ewart Endowment Fund.
6. To explore other sources of funding for theological education in collaboration with the colleges, as support to an individual college, and in establishment of a foundation specific to support for theological education.
7. To collaborate with the colleges in a review of admission and graduation requirements, recommending levels of tuition fees, and designating Committee representatives to College search committees for faculty or principal.
8. To promote Lay Theological Education opportunities in collaboration with the colleges, synods and regions, ecumenical agencies, and Education for Discipleship Team of the Life and Mission Agency.
9. To review and coordinate policy for all three streams of theological education, and to develop criteria for curricular design, selection of faculty within each respective college context, tenure and promotion, and field experience and supervision.
10. To act as liaison between colleges, and between the colleges and the Church at large, and agencies of the Assembly.

## FUNDING FOR THEOLOGICAL EDUCATION

The recent record of grants by The Presbyterian Church in Canada to support theological education and residences is set out below. Figures are rounded out to the nearest thousand.

1991 Actual	\$1,039,000
1992 Actual	\$1,040,000
1993 Actual	\$1,030,000
1994 Budget	\$961,000

Recognizing the Church's increasing difficulty in raising the required amounts for Presbyterians Sharing, the Committee, with the support of the Colleges, has proposed that the Colleges reduce their dependence on grants from the Church and engage in more direct

fund raising. To accomplish this, a formula was developed which would establish the grant as a percentage of the total actual General Assembly revenue, reducing each year over a five year period. Since revenue for the current year is not known at the time budgets were prepared, the revenue used as a basis for calculating the 1995 grant would be the 1993 amount. The 1993 grant shown above works out to 10.9% of the 1991 total General Assembly revenue. The formula for the five years is:

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 Onward:	8.2% of Total Revenue for the Penultimate year

The application of this formula for 1994 would yield a grant of \$975,368. However, in developing the overall budget for the Church in 1994, it was necessary to reduce this even more to \$961,368. The 1995 grant expected would be a maximum of \$934,710.

A background paper on a "Policy to Permit Colleges to Seek Funds" was included in the report of this Committee to the 119th General Assembly (A&P 1993, p. 440).

Assembly Council will recommend to the 120th General Assembly that fund raising restrictions be removed so that, if approved, the Colleges may begin immediately following Assembly to seek funds to offset the declining grants. Inevitably, there will be a period of some hardship since time is required to develop fund raising capabilities and to generate results. With only six months available to expand fund raising activity, 1994 will be particularly challenging.

Grants to the Colleges for 1994 from Presbyterians Sharing will be as follows:

Knox College (including Ewart)	\$747,966
Presbyterian College	\$163,777
St. Andrew's Hall	\$49,625

For some time, the Committee has sought ways to address the inadequacy of the grant to St. Andrew's Hall through which The Presbyterian Church in Canada provides support for the Presbyterian students enrolled at the Vancouver School of Theology. There are, at present, 26 of our students studying at VST, about the same number as enrolled at The Presbyterian College. The Committee considered re-apportioning the total grant from Presbyterians Sharing to increase the grant to St. Andrew's Hall. To do so at this time, however, would cause substantial hardship to the other two colleges.

Therefore, under its mandate to administer 90% of the income from the Ewart Endowment Fund for theological education purposes, the Committee plans to provide St. Andrew's Hall amounts of \$40,000 for 1994 and \$80,000 for 1995 from this Fund as a means of meeting our immediate obligations. It is apparent, however, that there is need for a new "formula" for allocating grants that recognizes the changes in student population that has taken place in recent years at each of the colleges.

The Committee respects the intent that the first call on the available income of the Ewart Endowment Fund "shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution" (A&P 1992, p. 216). However, since the amalgamation of Ewart and Knox, Knox College has received, each year, the entire portion of the Presbyterians Sharing grant formerly allocated to Ewart College. This has been guaranteed to continue until 1995. The Committee believes that this funding share adequately recognizes the costs presently associated in providing for the specialization, diaconal education, as offered at Knox.

It is anticipated that the annual income available from the Ewart Endowment Fund will be approximately double the \$80,000 noted above leaving monies available for other possibilities. One preliminary proposal has been presented and it is expected that there will be others. Detailed procedures are being prepared for the administration of the Fund.

## **THE FUTURE OF THEOLOGICAL EDUCATION**

When the Task Force on Theological Education was undertaking its study, funding for theological education was, indeed, one of the issues. Recommendation No. 18 (A&P 1990, p. 536) mandated the Committee on Theological Education to consider questions related to how many theological colleges we should have or participate in. A response was requested for the 1995 General Assembly. A sub-committee is presently engaged in the task of developing various scenarios as well as a suggested means for consultation with the Church. It is anticipated that something will be ready for circulation by the end of 1994.

What is our mission with regard to theological education?

- Is it to ensure sufficient graduates to replace clergy retiring, and projected new needs?
- Is it to encourage, support, and develop scholars who will pursue and enhance the field of theology?
- Is it to provide opportunity for all students who feel called and who are recognized to have the gifts necessary to undertake theological education.

How the Church answers each question is directly related to how much of the available resources should be allocated for this purpose and how best those resources should be used.

## **CONSULTATION ON DIACONAL EDUCATION**

A meeting was arranged in late September at which representatives of the Order of Diaconal Ministries, Knox College and the Committee on Theological Education engaged in a dialogue focused on the concerns regarding diaconal education. Some measure of mutual understanding was achieved through this sharing, and dialogue will continue directly between the Order and Knox College.

At the February meeting of the Committee on Theological Education, Mrs. JoAnne Walter, on behalf of the Order, presented an overview of the issues the Order considered to be important for the Committee to have before it regarding some of the decisions being made.

## **LAY THEOLOGICAL EDUCATION**

Representatives of the Committee served on the Task Force established by the Assembly Council to establish a clearer understanding of the respective roles of the Committee on Theological Education and the Life and Mission Agency in providing Lay Theological Education. The Committee concurs in the findings of that Task Force which form part of the report from the Assembly Council.

It is evident from the input received in the briefing groups at General Assembly, and from correspondence received by the Committee, that there is continuing interest in this topic. A small sub-committee for Lay Theological Education has been attempting to determine how best to respond. It is evident that there are already many resources available in various forms. Some of these are exclusively Presbyterian, others are ecumenical. The question continues to arise as to how best can we use the resources available and what, if any, additional resources are needed.

The colleges have been singled out frequently as possible resources, both for personnel and for curricula. Knox College has put forward a proposal for the creation of a Certificate in Christian Studies. This would provide opportunity for laity interested in doing in-depth study to participate in classes with M.Div. students, an enriching experience for both groups.

## **RURAL AND REMOTE MINISTRIES**

The principals of the colleges and representatives from the Committee on Rural and Remote Ministries met together in February to explore ways to enhance the preparation of graduates to serve effectively in rural charges. Such preparation cannot take place in the classroom but must be derived through on site experience. The challenge becomes how, when and where.

Each college does have in place an introduction to rural ministry. However, this appears to be insufficient. Satisfactory developments in this area probably must come through intentional partnerships engaging the presbytery, interested rural congregations, and college in the enterprise.

There are many possible models, the ideal being that of internship. Funding resources appear to be the major stumbling block to most proposals. It is not possible for the colleges to attempt to be the major source of funding. Ownership for such projects should be the result of collaboration among the concerned parties, the student, the presbytery, the congregation(s), and the college. Together they could determine how best to provide financial support appropriate to the needs of each particular situation.

The Committee on Theological Education will continue to work together with the Committee on Rural and Remote Ministries on this issue.

### **THE DR. W.A. AND MRS. M. CAMERON BURSARY FUND**

The Fund exists to encourage and support ministers and diaconal ministers to pursue academic study at the level of Ph.D., Th.D., and Ed.D.. The capital base is approximately \$350,000. The maximum bursary is \$10,000. In 1993, awards were made to Peter Denton, Daniel Shute, and Donald Freeman.

## **SUPPLEMENTARY REPORT**

### **KNOX COLLEGE - FACULTY APPOINTMENTS - REQUIREMENT FOR ORDINATION**

The By-Laws of Knox College as outlined in the Declaration of Principles (attached to the Act of Incorporation of Knox College) state:

That no person shall at any time be employed or inducted into office as Professor of Theology who is not at the time of his employment or induction an ordained Minister of The Presbyterian Church in Canada: and if a Licentiate shall at any time be appointed, he shall before induction, be ordained to the Holy Ministry ...; and all persons if any, who shall be appointed or employed as Tutors, shall at the time of their entrance into office be members of the said Church in full communion therewith, ...

This statement about appointed faculty implies then that faculty are responsible to the Church now The Presbyterian Church in Canada, that faculty are responsible for ensuring that the curriculum upholds the principles and doctrines of The Presbyterian Church in Canada, that faculty will be ordained members of The Presbyterian Church in Canada, that this requirement be true for all areas of the curriculum without exception.

In the twentieth century, the Church's understanding of itself has combined denominational distinctiveness with ecumenical connectedness. As a result, The Presbyterian Church in Canada has entered into ecumenical relationships in all of its theological colleges in a variety of ways which means that many required courses are being taught by able teachers, some of whom are not ordained, some of whom are not Presbyterian, some of whom are ordained by other denominations.

Within this context, processes have been established within the structures of the Church to ensure that graduates of our colleges are appropriately prepared for ordained and designated ministries in keeping with the principles and doctrines of The Presbyterian Church in Canada.

With the amalgamation of Ewart and Knox Colleges, it is important that diaconal ministers of the Church be eligible for appointment. In addition, there are a number of theologically trained lay persons who are members of The Presbyterian Church in Canada, while not ordained, seem in every other way to be appropriate for an appointment.

Knox College is unique among The Presbyterian Church in Canada's theological colleges in that it has comprehensive control over the whole of its curriculum yet has the least flexible staffing opportunities. It has requested the Committee on Theological Education to petition General Assembly to allow Knox College to consider candidates for teaching positions who may not be ordained/designated, but who are suitable not only on academic grounds, but also on ecclesial and spiritual ones.

The Senate would require that the majority of the faculty continue to be ordained/designated ministers of The Presbyterian Church in Canada with no exceptions for the position of principal, systematic theology, worship and Reformed Church History.

Proposed lay persons would have to be approved by both the Senate of Knox College and by the Committee on Theological Education.

**Recommendation No. 1** (adopted, page [43](#))

That Knox College be given permission to propose for faculty positions members of the Order of Diaconal Ministries, or other lay persons who are members of The Presbyterian Church in Canada considered qualified.

**Recommendation No. 2** (adopted, page [43](#))

That the Committee on Theological Education, in collaboration with the Senate of Knox College develop a process for such appointments.

## SECOND SUPPLEMENTARY REPORT

### REFERRALS FROM 1993 GENERAL ASSEMBLY

#### Overture No. 16, 1993

The membership for the Committee on Theological Education and the college senates was established by the 116th General Assembly (Rec. No. 4, A&P 1990, p. [533](#); Rec. No. 20, A&P 1990, p. [537](#)). The intent of these recommendations was to create senates which, by virtue of having members who lived within easy access to the college, could meet more frequently and thus be more actively involved in the college. This is, in fact happening, senates are meeting more frequently and members are available to serve on committees. The opportunity for the Church to influence theological education and to be widely represented is through the Committee as its members do come from across the country.

The General Assembly, in 1993, recognized that the membership of the Committee on Theological Education would be better balanced if a second member from the Synod of the Atlantic Provinces was included. At present, a lay person and a minister from the Maritimes are on the Committee. In 1992, the General Assembly adopted a recommendation for one representative from that Synod to be on the Senate of The Presbyterian College for one term. This issue of representation is to be reviewed by the Committee before 1995.

**Recommendation No. 3** (defeated, page [43](#))

That the prayer of Overture No. 16, 1993 be not granted.

#### Petition No. 1, 1993

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.

**Recommendation No. 4** (amended and adopted, page [43](#))

That the prayer of the petition not be granted.

Margaret Manson  
Convener/Secretary

Thomas Gemmill

## REPORT OF THE COLLEGES

### KNOX COLLEGE, SENATE OF

#### 150th Anniversary

This May 1994, Knox College commences a year-long celebration of its sesquicentennial, 150 years of theological education. Back in 1844 a few students gathered with a couple of faculty members to commence the journey of a new Presbyterian college. From modest beginnings the long trek to the present has been marked by able scholarship, dedicated students, enthusiastic and caring graduates, a perpetual struggle with finances, two major building programmes, theological evolutions and significant leadership to The Presbyterian Church in Canada. The story of this legacy is being written in a scholarly history of Knox by Dr. Brian Fraser and its publication will be part of the climax of the anniversary celebration in May 1995.

A 150th Anniversary Committee convened by Mr. Gordon MacNeill has planned numerous events including: 150th Convocation (see p. 24.1.7); the hosting of the 120th General Assembly (with a humorous banquet presentation of the history of the college); a Public Worship Celebration on September 21; the Laidlaw Lectures, September 29-30 with guest lecturer, Professor Heiko A. Oberman, Professor of Reformation Studies, University of Arizona; a "Worship, Music and Popular Culture" workshop with Professor Thomas Troeger, Iliff School of Theology, October 27-30; Knox College Choir directed by Dr. John Derksen, Advent Service, December 7; a celebration of the publication of the Knox College history May 16; a consultation on "Preparing for the Future of the Church" facilitated by Dr. Loren Mead, Director of the Alban Institute; and the 151st Convocation with the Reverend Theresa Han as Convocation speaker. The College is preparing a brief video on Knox College today that will be available for congregations, presbyteries and synods. A sesquicentennial hymn is being composed and a variety of other projects will help mark this significant milestone.

An important aspect of the recent history of Knox College is the 1990 amalgamation of Ewart College in the life of Knox. This led to programme changes so that the Ewart diaconal legacy has become a part of the Knox College curriculum. Signs of this mixing of traditions are the presence of some ten diaconal ministers in the Knox M.Div. programme and the integration of the Ewart College graduation pictures with those of Knox. In addition, a small Ewart Chapel has been set up in the west transept of the Knox College Chapel and includes a considerable amount of furniture and special memorials from 156 St. George Street. This side chapel will be dedicated on Thursday, June 9 at 1:30 p.m. It is hoped that all Ewart graduates and many others who share the Ewart vision of community and service will find this a new home and centre of inspiration and hope. This is especially important now that the Trustees Board of The Presbyterian Church in Canada has sold the building at 156 St. George Street, a sad closing for so many who have rich memories from their experience there.

#### Faculty

Two members of faculty were on sabbatical for the Spring 1994 term: Professors Donald Smith and Raymond Humphries. Professor Helen Goggin has been Acting Director of Basic Degree Studies during this term. At its February meeting, Senate accepted the projected resignation of Professor Smith, effective June 30, 1996. Sessional lecturers during the 1993-94 academic year include: Dan Epp-Tiessen (Old Testament), Dr. Dorcas Gordon (New Testament), the Rev. John Henderson (Pastoral Care and Counselling) and Dr. Stanley Walters (Old Testament).

Due to drastic cuts in grants (see below) the Senate was compelled to postpone the search for the Professor of Hebrew Scripture and Old Testament. Presbyteries have been notified that they can make further representation (including nominations) to the College but these must be received by the end of August 1994. It is the Senate's intention to pursue this appointment commencing in the early Fall (1994).

## **Johnson Scholar**

From January to December 1994 the Reverend Ondrej Titera is the fifth E.H. Johnson Scholar-in-Residence. Mr. Titera is a pastor from Vilimov in the Czech Republic who comes with the encouragement of the World Alliance of Reformed Churches. He and his wife Katerina (who is also a pastor) are living in the College apartment with their two young children, Anezka and Adam. This is the first time the E.H. Johnson Scholar has come from an Eastern European country. The Presbyterian Church, USA is assisting with some of the transportation costs. The College is grateful to the Charles Johnson Foundation for their generous contribution to this Scholar-in-Residence programme.

## **Knox College Graduates**

Knox College really has two graduate associations. University students, about 120, who live in the Knox residence often continue to feel a sense of belonging to the college long after they leave. The Knox College Former Residents Association (KNOXFRA) is a channel for this ongoing interest. Theological students, most of whom are commuters, who graduate from Knox are part of the Knox College Graduates Association (KCGA). They play a critical and much appreciated role in the life of the College through continuing education programmes, communicating with present students, financial support and constructive comment on the continuing life of Knox.

## **Establishment of a Permanent Development Programme**

One of the characteristics of North American theological schools is the rapid and growing establishment of development offices whose primary goal is the raising of funds. Few seminaries can survive without some such programme. Knox College had a most successful capital funds drive (the Restoration and Expansion Fund) in the 80s. But an ongoing programme of fund development is essential for Knox to maintain its essential contribution to The Presbyterian Church in Canada.

During the current academic year unanticipated grant reductions to the College confronted the Senate. The first came as a result of the Province of Ontario's "Social Contract" and resulted in a sudden financial cut of more than \$50,000 in the government grant. This was followed by an even more dramatic \$75,000 reduction in the General Assembly grant. Added to this was the revenue loss of a further \$50,000 on the operation of Ewart College residence to the end of June 1994. Senate simply could not contemplate pursuing a new faculty appointment in Hebrew Scripture and Old Testament until it is able to come to grips with these new financial realities.

As a result, Senate agreed to establish a development programme in hopes that the General Assembly will approve more direct access to the Church. An Associate Director for Development is being sought this Spring to work with the Principal and the financial Administrator, Mr. Brian Malcolm. A new Development Committee has been put in place convened by Mr. David Wishart. Extensive discussion on these matters continues with the Knox College Graduates Association. Its President, the Rev. Rick Horst, is a member of both Senate and the new Development Committee. The Senate believes that there is strong support for Knox College among its graduates and in the Church more broadly. The establishment of an Annual Fund and other development programmes will facilitate not only on-going financial giving but also greater accountability and creative inter-change between the Church and the College.

## **Donations and Gifts**

Knox College, during the past year, has again been the beneficiary of a sizeable number of donations from individuals and Church groups. Many congregations have strongly supported individual students through the College or directly. Knox has also received bequest revenue which has been capitalized. We are most encouraged and deeply grateful for this generous support. Administrative staff seek every way of assisting students in financial need, much of it acute, so that the burden of tuition fees and living expenses can be managed as reasonably as possible. The full list of donors is regularly printed in the Convocation programme and is available upon request.

## Choir Tour

The Knox College Choir under the direction of Dr. John Derksen has chosen to make a 17-day choir tour to the Atlantic Provinces at the end of April and beginning of May 1994. This extensive itinerary affords congregations a marvellous opportunity to celebrate the music of the church and to learn more about the College and its students. This experience also provides students with a chance to explore dimensions of rural ministry through organized discussion with rural congregations.

## Certificate in Christian Studies

Many seminaries across the continent are finding that an increasing number of persons seek serious theological study without any intention of becoming professional church leaders. Some want to explore their understanding of faith in a more systematic way. Some want to grapple with the ethical implications of being Christians in a secular culture. Some wonder if they are being called to a ministerial vocation. So the Knox faculty developed a one-year Certificate in Christian Studies at the M.Div. level. Students may take it over several years and may convert it to part of an M.Div. degree if this seems appropriate.

## Student Recruitment and Enrolment

The overall numbers of students and the general composition of the student body is largely unchanged from previous years. The entering class in the M.Div. programme was 22 in September, 1993, with an additional 3 in January, 1994. The total number of M.Div. and special students was 100, of those 54 were women and 46 were men; with a high percentage of Asian heritage, mostly Korean, students. In the Advanced Degree programme, there were: 1 Ph.D.; 13 Th.D.; 11 Th.M.; 4 D.Min.; 4 Special Advanced. Of these: 3 were women, 30 men, and 57% were of Asian heritage.

The high percentage of students of Asian heritage and the distinctiveness of ethnic ministries within the Presbyterian Church call for some exploration of the most appropriate form of education to meet the needs of these students and to enrich the life of the College. Preliminary conversations have begun with representatives of two Asian communities and will continue.

On February 11-13, 1994 the College, under the leadership of Professor Stephen Farris, held its first "Consider Ministry" weekend. Some 47 enquirers came from across southern Ontario and as far away as Winnipeg and Montreal. They were invited to meet and talk with faculty, students, graduates and administrators about all aspects of studying for ministry and what the College has to offer. It provided a time of worship and reflection, and it was an important opportunity to ask questions and wonder about the whole business of studying theology. Knox has scheduled a repeat event for February 10-12, 1995.

## 150th Convocation

The 150th Convocation of Knox College will take place on Wednesday, May 18, 1994, in Convocation Hall, University of Toronto. The Convocation address will be given by the Rev. Dr. Brian Fraser, Dean of St. Andrew's Hall and Associate Professor of Church History, Vancouver School of Theology. On this historic occasion, the degree of Doctor of Divinity (honoris causa) will be conferred upon the Rev. Dr. J. Charles Hay, Principal Emeritus, and the Rev. Dr. William Klempa, Principal of The Presbyterian College.

## Academic Degrees and Diplomas

It is anticipated that the following students will receive the Master of Divinity Degree: Ronald Albert Benty, B.A., Mary Elizabeth Bowes, Reg.N., B.G.S., Christopher Hugh Carter, B.A., John Anthony Giurin, B.A., Jeffrey Inglis, B.A., Kwon Tae Joo, B.A., Robert Kang, B.A., Yong Mi Sarah Kim, B.A., Elizabeth Wilhelmina F. Long, B.A., Pamela Ruth McCarroll-Butler, B.A.(Hons.), Maria Papp, B.A., Ronald Douglas Sharpe, B.B.A., Tak Yeung Wang, B.F.A., Philip Martin Wilson, B.A.

Diploma of the College: Ariane Alison Jones, B.A.(Hons.), M.A., Mary Elizabeth Bowes, R.N., B.G.S., Christopher Hugh Carter, B.A., John Anthony Giurin, B.A., Jeffrey Inglis, B.A., Robert Kang, B.A., Elizabeth Wilhelmina F. Long, B.A., Pamela Ruth McCarroll-

Butler, B.A.(Hons.), Maria Papp, B.A., Ian Scott Sinclair, B.Sc., B.Ed., Tak Yeung Wang, B.F.A.

Special General Assembly Certificate: Doreen Grace James, M.Div., Anne-Louise Jannaway, B.A., Dip.C.E., Jeffrey Francis Loach, B.A., M.Div., Jeremy Lowther, B.A., M.Div., Elias Morales, B.A., M.Th., Philip Robillard, B.Th., M.A.

Doctor of Theology: John Chung-Cho Wu, M.Div., Th.M.

Master of Theology: Joshua Lam

Two of the advanced degree students received degrees from the University of St. Michael's Convocation in November 1993: Dennis Ngien received the Doctor of Philosophy degree, Yan Jin received the Master of Arts degree.

### **A Word of Appreciation**

Knox College is richly blessed by having a dedicated staff and faculty. It also benefits enormously from the volunteer services of members of Senate and its various committees. In preparation for the sesquicentennial celebrations additional volunteers have given generously and creatively to our work together. For all this the College is profoundly grateful.

Arthur Van Seters  
Principal and Convener

### **THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF**

As the Senate reflects and reports on another academic session, it expresses gratitude to God for His grace and guidance during another year of work and witness.

### **Students**

Thirteen new students entered the theological programme in September and two others enrolled in January bringing the total registration to twenty-four students. Four students expect to graduate in May. Eight new students have already registered or indicated their intention to enter the College next September.

### **Faculty and Staff**

The Senate gratefully acknowledges the fine contribution of faculty and staff during the 1993-94 academic year: Dr. William J. Klempa, Principal and Professor in the College and Faculty Lecturer in Theology in the McGill Faculty of Religious Studies; Dr. Joseph C. McLelland, Emeritus Professor of Presbyterian College and McGill University, who has made an excellent recovery from surgery that he underwent last summer and who continues with his work as editor of the works of the sixteenth century Italian reformer, Peter Martyr Vermigli; Dr. Robert C. Culley, Professor of Old Testament at McGill, who has called together and led a group of younger Ministers on the theme of recruitment; Dr. Frederik Wisse, Professor of New Testament at McGill who was on sabbatical leave during the fall term and who serves as convener of the Senate's House Committee; Dr. Geoffrey D. Johnston, Director of Pastoral Studies, who has arranged a workshop on androgogy; the Rev. Daniel Shute, who was on study leave during the fall term and who hopes to receive his doctorate from McGill this spring on his translation and critical edition of Peter Martyr Vermigli's Commentary on Lamentations; and Dr. Robert K. MacKenzie who served as college librarian during Mr. Shute's study leave. Faculty members are active in teaching and research, serve on committees in the McGill consortium, and represent the College on committees of the Church.

The Senate also records its deep gratitude to other members of the McGill Faculty of Religious Studies and to faculty and staff of our sister colleges.

Appreciation is also expressed to Mrs. Cathy Unger McInnis, Administrative Assistant to the Principal, Dr. George Harper, Mr. Peter Hillenaar, Building Superintendent, and his assistant, Mr. Mario Elvé, Ms. Judy Mowat, College accountant and Mr. Rolf Schroeder, the College chef and his staff.

Senate thanks the following persons who acted as field supervisors during the 1993-94 academic year: Rev. Lynne Donovan, Maplewood, Chateauguay; Rev. Gordon Kouwenberg, Grace, Orleans, Ont.; Rev. Patrick Maxham, Montreal West and Rev. Kenneth Wheaton, Westminster, Pierrefonds.

### **Continuing Education**

A Continuing Theological Education programme on "Ministering in a Minority Situation in Québec and Canada" was to be held in Québec City in February. The programme was to be supported by a contribution from the Morrin College Board. Only twelve persons registered, five short of the seventeen required to make the programme financially feasible, and the programme had to be cancelled.

The College's regular programme of Continuing Theological Education was one of the most successful in recent years. Twenty ministers participated. The programme was as follows:

Programme February 14 - 18, 1994

The Credibility of Christianity - Prof. Diogenes Allen Princeton Theological Seminary

Preaching and the Newspaper Comic - Rev. Kenneth Barker, Owen Sound

Workshop in Pastoral Theology - Prof. Carrie Doehring, Boston University

A Place to Stand: Preaching from Samuel - Prof. Stanley Walters, Toronto

### **Alison Endowment Fund**

The Senate was the grateful recipient of a sizeable gift from the family of the late Rev. Dr. Alison Stewart-Patterson in memory of Alison. It has been made part of the College's Endowment fund and the income will be used to promote the mutuality of men and women in ministry, a theme of particular interest to Dr. Alison Stewart-Patterson. The first entrance scholarship to a woman entering the theological programme was awarded by the Senate to Mrs. Carol Smith, a final year student. The Alison fund also sponsored a workshop in conjunction with the Continuing Education programme. This was led by Professor Carrie Doehring of the Boston University School of Theology and was on the subject of Mutuality of Men and Women in Ministry. It is hoped that the first Alison Fund Lectureship will take place in March, 1995.

### **William Lyall Memorial Lectureship**

Dr. M. H. Ogilvie, FRSC, Professor of Law at Carleton University, Ottawa and a member of the College Senate, gave an instructive and helpful lecture on "Ecclesiastical Discipline Uprightly Administered" in connection with the Continuing Education programme.

### **The Rev. Dr. John Keir Library**

Mrs. Constance Auld and members of the Keir family have kindly donated the library of Dr. John Keir, a professor and principal of the first Presbyterian theological seminary established in the Atlantic provinces, to The Presbyterian Church in Canada. The library which is an important theological resource will be housed in The Presbyterian College Library. It has been catalogued and will be accessible to researchers. Mrs. Auld will make a formal presentation of the library on Convocation day, May 12, 1994. The Rev. Dan Shute, librarian will give an address on "Books and Non-Books in a Minister's Library."

### **Doctor of Divinity (honoris causa) Degree**

The Senate has revised the guidelines for the granting of the Doctor of Divinity degree (honoris causa). A committee of Senate will receive nominations of persons who have made an outstanding contribution in at least two of the following five areas: theological scholarship, theological education, preaching ministry (20 years), pastoral ministry

and service to the denomination and to the wider community. An outline of the criteria and nomination forms are available from the College office.

### **Theological Education in French**

The Senate is continuing to work on a proposal for a coherent programme in which candidates for ministry in French would be able to study in a French environment. The current thrust is to collaborate on a proposal with the Diocesan College (Anglican) and the United Theological College, with which The Presbyterian College make up a consortium within the Faculty of Religious Studies at McGill. A proposal regarding a degree programme will be made within the year to the Committee on Theological Education.

### **Presbyterian College Chapel Receives Award**

The Designs Award Jury of the Interfaith Forum on Religion, Art and Architecture (IFRAA) meeting at Washington University, St. Louis, Missouri in September, presented Presbyterian College Chapel and its architects, Gersovitz, Becker and Moss with its Honours Award. Thirteen projects in the U.S.A. and Canada were so designated, including Seamen's Church Institute, New York and St. Andrew Presbyterian Church, Sonoma, California. The only other Canadian project that received an award was the Chapelle de l'amitié, Montreal, Quebec. The Chapel design will be exhibited at the 1994 IFRAA Conference in Tampa, Florida and the 1994 Convention of the American Institute of Architects in Los Angeles, California. It will also be published in the Winter 1993-94 Awards Issue of Faith and Forum magazine.

A committee is still at work on receiving and judging submissions for wall hangings or tapestries on the themes of Creation, Fall and Redemption for the three chapel walls.

### **Uses of the Chapel Organ**

The Fifth International Congress of Organists met in Montreal in July, 1993. Among the many recitals was one by Marc-André Doran on our 11 stop, two manual Hellmuth Wolff organ.

Canadian Broadcasting Corporation Société Radio Canada has recorded and will broadcast recitals by two well-known Montreal organists, Geneviève Soly and Luc Beauséjour.

In close collaboration with the Faculty of Music at McGill, a committee on church music has been formed. McGill Faculty of Music students are practising on the College organ. The College organist, Tammy-Jo Mortensen, is a McGill Faculty of Music graduate student.

### **Workshop on androgogy**

Following an informal survey of graduates and students, the need to give more attention to the teaching approaches and learning styles of adults was identified. In May a two-and-a-half day workshop led by personnel from the Adult Learning Centre of Concordia University was sponsored at Presbyterian College.

### **Fund Raising**

In light of anticipated reductions in financial support from the General Assembly, the Senate has begun to think of plans for raising funds as part of its ongoing commitment to exercise responsible financial control and stewardship as part of its service to the denomination.

### **Publicizing the College**

The Publicity and Promotion Committee has been creative in suggesting ways of drawing attention to the College. First there was the postcard featuring the stained glass "burning bush" in the chapel skylight. More recently, Ann Jensen, a silversmith and jeweller, has been commissioned to design a number of distinctive items that reflect aspects of the

College. In the spring, Presbyterian College t-shirts and sweatshirts designed by members of the Student Society will be on sale. At the end of October, the College will hold an "Open House" and Fall Fair.

### **Convocation**

The 127th Convocation is scheduled for May 12, 1994, at 8 p.m. in the Church of St. Andrew and St. Paul. Convocation speaker will be The Reverend Vernon W. Tozer, Minister, Listowel, Ontario.

The degree of Doctor of Divinity, honoris causa, is to be conferred on the Reverend Vernon W. Tozer, B.A., M.Div., minister of Knox Church, Listowel, Ontario. It is anticipated that the following students will receive diplomas and degrees:

Diploma of the College - Donald Malcolm Shephard, B.A., M.Div., Carol Anne Smith, M.Div.

Diploma in Ministry - Helen Ruth Allum, Byron Malcolm Grace, Linda E. Paquette, B.A.

General Assembly Certificate - Helen Ruth Allum, Byron Malcolm Grace.

The following is a list of students enrolled in the College: Helen Allum, Nader Awad, Heather Balsdon, Alan Barr, James Douglas, David Elbourne, John Fair, Barney Grace, Elizabeth Graham, Johah Ho, Timothy Hwang, Kwang-Oh Kim, Lucia Kim, Campbell Laker, Trudy Meyer, Victoria Murray, Barbara O'Connor, Linda Paquette, Anne Raycroft, Carol Smith, David Stewart, Mora Stewart, Marc-Henri Vidal, Scott Warden.

### **Gifts**

Senate acknowledges with gratitude gifts which it has received for bursaries, scholarships and prizes, as well as for general funds of the College. A list of the gifts is published as part of the Convocation programme, and is available on request.

William J. Klempa

Dan De Silva

Principal and Convener

Honorary Secretary

### **VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL**

I am thankful for the opportunity to place before you a report reflecting the commitment of Vancouver School of Theology (VST) to fulfill the charter for theological education of St. Andrew's Hall.

#### **Presbyterians at VST**

We are indeed pleased with the growth in number and influence of Presbyterian students in our study body. This development is due in large measure to the excellent recruiting work of Dr. Brian Fraser, and the intentional programme of denominational studies in place at the School which provides the social and denominational support through the Chaplain and faculty. This has the effect of assuring the students of a distinct Presbyterian community within the wider multi-denominational community of VST. The role played by Presbyterians throughout our student activities is impressive, and the theological and ecclesiological impact upon our thinking and practice is both clear and considerable.

We have, of course, enjoyed a relationship with the Presbyterian constituency through our continuing and lay education programmes for many years. Over the past eight years, however, the impact of the growing stream of graduates (M.Div., M.T.S., M.P.S.) from VST into leadership positions among the presbyteries and synods especially in the West, is now being reflected in the fact that when these bodies of the Church need leadership, VST graduates are one of the prime sources.

When VST invited Dr. Nancy Cocks to join us as Pastor-Theologian, it was because she was clearly the best person for the position we had defined. The fact that she is also a Presbyterian has been an important factor in the deepening sense of trust among both students and the wider Presbyterian constituency. We have demonstrated that our commitment to The Presbyterian Church in Canada goes beyond merely doing a service in fulfilling the responsibilities of the St. Andrew's Hall Charter. We have, from the beginning of our relationship, assumed that we were serving the Denomination and that such service would include the possibility of adding to our own faculty outstanding Presbyterian faculty and staff members. The denomination can trust that we will continue to be open to further appointments, that we will continue to support and enrich the ministry of The Presbyterian Church in Canada, and we will continue to tend to the significant Presbyterian concerns within our community.

Of the 24 Presbyterian students at VST, six are in their final year, Bev Hainstock, Jae Lee, Bruce McAndless-Davis, Dale Woods, Murat Kuntel and Richard Moffat.

We are grateful to Mr. Ed Rumohr and Mr. Charles Burns, the Presbyterian appointees to the Board of Governors, for their helpful and willing service to the School.

### **Possible New Directions**

As we at VST look forward, we are mindful of a number of things to which we are committed that will surely be a part of the next phase of the life of the School.

1. We are a multi-denominational School with a deep denominational rootedness and with a multi-denominational faculty and student body.
2. We believe that theological education is a life-long process for both faculty and students, and that the faculty of a theological school must be able and willing to teach persons at different stages of readiness to learn, and at different places in the orders of ministry. We have always encouraged faculty to grow, through research and experimentation, as teachers themselves and as resources to students, church, and academic colleagues.
3. We believe we are called to offer courses to study which will deepen and enhance the leadership of the clergy of the Church, to address the subjects needed as clergy and others continue to grow and mature in their work and ministry, and to provide other programmes of education essential for the development of mature faith among the laity.
4. We believe that theological education demands global thinking and open-mindedness to ways and ideas other than our own. We are aware of the three-fold danger of being ignorant of the richness of thought in others, being limited by cultural blindness, and being restricted by cultural bias.
5. We believe that there is a level of excellence or a quality of effectiveness toward which we are striving in our goal of preparing persons for ministry. We also believe that those skills and qualities are needed not only in the Church but in the university and in the fields of government and commerce.
6. We are called to ask contextual questions about the relationship between the mission of the School and the mission of the university, the changing nature of denominations and churches we serve, the cultural constituencies into which our graduates will go to undertake their ministry, the scope of the work we see ourselves reasonably able to undertake, and the limits we must impose on ourselves.

### **VST School Developments and Concerns**

#### **The Search for a Librarian**

We have completed our search for a theological librarian for the School. The Search Committee has arrived at a unanimous choice and we are delighted that Dr. Davena Davis has agreed to join us in the summer of 1994. Dr. Davis has over 20 years experience as a theological librarian, most recently at Queen's College in Newfoundland. She is an Anglican priest.

## Shizuoka Eiwa Programme

This fall, 14-15 young women from Japan will join our community at VST to undertake a certificate programme in Canadian and Women's studies with a major component in Church and Society, and Biblical studies.

## Faculty Replacements and Retirements

We are, at present, preparing to announce an opening in our faculty for a Professor of the Theology and Practice of Ministry. The description of that position will be very similar to the work presently being done by our Teaching Pastor. Dr. Nancy Cocks is being encouraged to apply for the position.

Approximately 16 months from now, Dr. Lloyd Gaston, who has been Professor of New Testament at VST for twenty years, will retire. We will soon enter a search for a worthy successor.

At the same time, we will be searching for a new Director of Church and Ministry, which will be a position dedicated to 1/3 teaching and 2/3 administration of our continuing, lay and extension education programmes, and especially the work of the Centre for study of Church and Ministry. We have recently been in receipt of a grant of \$500,000 particularly to continue the work of research, consultation and congregational leadership development that has been the focus of the Centre for over ten years.

## Native Ministries Programme

The number of persons registering for our Native Ministries Degree Programme is growing. It is clearly meeting a need, and it is important for us to discern the nature of that need, and then to shape the programme accordingly.

## Extension Plans and Developments

We have set in motion a very clear policy by which we will be involved in extension of our programme to other communities. The first effort in this new policy is in concert with an ecumenical group in Victoria. With the full co-operation of the denominational officials there, we continue to work out a plan to explore the extent to which a significant ongoing programme of theological education may be undertaken in Victoria. On another front, we are presently engaged in exciting negotiations with a consortium of denominations in the Seattle, Tacoma, Portland area. This group wishes to establish a full programme of theological education in that region.

We continue to move cautiously but intentionally in developing relationships with ethnic pastors and those leaders of the denominations with responsibility for training of leadership for churches whose members are from Asian communities.

## Post-Graduate Education Possibilities

We are proceeding carefully to explore the possibilities of engaging in the education of post-graduate students through the Department of Graduate Studies at U.B.C..

## Financial Concerns

The challenge to maintain our financial stability and develop sound funding foundations for our School's programme is formidable. Like all other theological schools today, our annual budget is under pressure from a number of directions. Because of decreasing interest rates on our invested funds and a very careful stewardship approach on the part of our Board with regard to future spending and non-depletion of the purchase power of the capital, we are looking at approximately twenty percent reductions in income from those sources. Since we must now upgrade our buildings, and continue the five year plan for preventative maintenance begun last year, we will be faced with expenditures that are, while unusually high for a period, necessary to prevent serious problems in the future. The Native Ministries Programme, which has been developed on monies received in generous grants and special gifts, will now move into our regular budget and will require funding from our

normal sources. This is an item of over \$145,000 per year. Salaries for Faculty and Staff have been frozen at the 1992 rate and this year we must move to some increases.

At a recent meeting of the Committee on Theological Education, we presented figures demonstrating that the cost of educating a theological student at VST is approximately \$16,000 per year. At present, the contribution to the programme at VST from The Presbyterian Church in Canada includes Presbyterian student tuition, the grant in kind (joint appointment), and a share of VST's government and special Native Ministries grants. This amounts to just over half of the cost of education for the students being served. Therefore, VST must draw on income from resources given to it by the two founding denominations (Anglican and United Church) to subsidize theological education for Presbyterians and others in amounts of over \$7,600 per student per year. This practice has, however, become increasingly difficult.

We are, therefore, asking that you continue your efforts to increase, in significant proportion, the contribution of The Presbyterian Church in Canada to the work of the Vancouver School of Theology.

Our focus on the development of new denominational partners will, we believe, lead to an increase in student body and in financial support in some of the identifiable, unique and deserving programmes we offer or plan to offer in the near future. Some of those features of the School which will need special funding and should be able to expect special support are our effort to develop gender balance on our faculty, our work with Aboriginal people, our interest in Canadian-Asian churches and their leadership, our commitment to the continuing education of clergy and research into congregational life and leadership, our willingness to be associated with the denominations of the Seattle and Victoria areas, our effort to make it possible for a select few to study at the doctorate level in preparation for teaching posts in the theological schools of the future.

We appreciate the confidence in our School and its programmes that is shown by your acceptance of our Presbyterian graduates into the ministry of your churches. We trust that The Presbyterian Church in Canada seriously intends to bring into a justifiable range, the financial support appropriate to the services rendered by the Vancouver School of Theology. In that confidence, we pledge our continued commitment to excellence in the training of those who come to us from The Presbyterian Church in Canada.

Dr. William J. Phillips  
Principal

## **ST. ANDREW'S HALL, SENATE OF**

The purpose of St. Andrew's Hall is to be influential leaders in theological education, in pastoral ministry, and in student accommodation. In response to God's redemptive activity in Jesus Christ and relying on the work of the Holy Spirit, we strive to be faithful to Christ in the mission of the Church in the whole of creation. We welcome the opportunity to report on our stewardship of the resources and responsibilities the Church has entrusted to us.

### **Theological Education**

During the past year, we have reached greater clarity in the understanding we have with Vancouver School of Theology on the place of St. Andrew's Hall in the association between the Church and the School. In a memorandum of agreement approved unanimously by both boards last spring, we acknowledged that "The Presbyterian Church in Canada associates with Vancouver School of Theology through the affiliation of the denomination's theological college, St. Andrew's Hall. In the Agreement of 1984, the Hall retains its teaching charter, but agrees to exercise it `solely through the School.'" The work of the school in degree programmes, continuing education, and lay education will be described by Bud Phillips, the Principal of Vancouver School of Theology, in the report that accompanies that of the Hall.

Discussions have been held by the Joint Working Group on what constitutes a fair contribution to VST in return for the services that it renders to the Hall and the Church. We have agreed to figures that indicate that St. Andrew's and The Presbyterian Church in Canada currently fall about \$165,000 short of a fair contribution based on Full Time Equivalent student costs \$16,000 per year per student. Some of that shortfall will be made up from the additional funding granted to St. Andrew's Hall by the Committee on Theological Education, but we still need to find approximately \$100,000 a year to reach our goal. The Senate of the Hall in working diligently to find new sources of funding to meet our obligations in this relationship that is serving the Church so well. A welcome step this fall was the permission granted by the Synod of British Columbia to St. Andrew's Hall to raise funds within its bounds for the support of Presbyterian theological students.

The Hall has been delighted with the addition of Dr. Nancy Cocks, a Canadian Presbyterian pastoral theologian, to the faculty at VST as Teaching Pastor. Ian Víctor continues to lecture in the practice of worship, Tom Gemmell visits in January to teach the polity course, local clergy come in to discuss practice of ministry with the students on a regular basis, and the presbytery and synod extend invitations to participate fully in their meetings and activities.

For the first time in the nine years of our full association and affiliation with Vancouver School of Theology, St. Andrew's and The Presbyterian Church in Canada have been able to provide all of the bursary assistance required by Presbyterian students at the school. Funds made available through the General Assembly Office account for over one-third of the amount needed and we are most grateful for this support

### **Pastoral Ministry**

There are three dimensions of this mandate that concern us at St. Andrew's, none of which we are able to adequately attend. VST has a unique system of denominational chaplains who co-ordinate denominational studies at the school, provide pastoral advice to students, and ensure that the degree programmes satisfy denominational requirements. Presently, only 15% of the Dean's time is devoted to this work with the 24 Presbyterian students at the school. Plans are in place to establish a new position, Chaplain to St. Andrew's Hall, 50% of which would be devoted to being chaplain to Presbyterian students at VST and 50% of which would involve responsibility for the residence and the university community. We consider this position a high priority.

At present, the chaplaincy needs of the residents are tended primarily by Helen Pigott, the Hall's Administrator, with a little help from the Dean. Floor advisors Chris Flynn and John Crowdis also do a significant amount of peer counselling. Still, we recognize the need for more time being devoted to this work to develop the quality of life we would like to see in the multidisciplinary residential community that St. Andrew's represents on the university campus.

The third dimension of Presbyterian service to the campus of the University of British Columbia has to do with chaplaincy to the University community as a whole. This part of the mandate has been on hold since the retirement of Dr. John Ross, but the Senate is anxious to re-develop it. The Senate is convinced that the Hall's multidisciplinary residential community, with an established worship life and a location at the heart of the campus, is an ideal base from which to offer these chaplaincy services to the University and has therefore included it in the plans for the new chaplaincy position.

### **Student Accommodation**

For the past five years, the Hall has been working on plans to expand its residential community to better serve the university and provide additional funding for staff and programmes. This year that planning moved into high gear and, as of the middle of March when this report was drafted, we are awaiting final approvals and funding for a \$7.6 million addition that will contain 93 units of self-contained housing for some 200 people. The Bank of Montreal is committed to a \$6.6 million mortgage and an additional \$1 million will be raised from non-church sources to provide a day care centre and furnish the facility. The Hall has been gratified by the enthusiastic support of the University community for this

project. The Hall pays special tribute to the work done by its Administrator, Helen Pigott, who has done much of the negotiating and detailed work in drafting and redrafting proposals and financial projections for the project. There will be three separate houses and a commons block, all named after people who have made a significant contribution to the development of the Hall's ministry: John and Kay Ross, William and Margaret Walker, Harry and Helen Lennox, and Lewis and Francis McLean. The day care centre will be named after Annie Hill, the Hall's most generous benefactor to date.

Your senators have been diligent and faithful in all that they have undertaken, and our gratitude goes to the Dean, Brian Fraser, for his energy, vision and dedication to the whole work and continued success of the Hall. Special thanks go to Ron Mulchey and Dave Stewart, who have completed their terms on the Senate.

Charles Burns  
Convener

## TRUSTEE BOARD

To the Venerable, the 120th 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 four times during 1993 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 but is responsible for giving close attention to the matters with which it is charged.

The Board wishes to express its sincere thanks to Miss J. Elizabeth Leitch, Mr. Grant W. Jones and to Mr. Christopher D. Woodbury whose terms are completed with the rising of this Assembly. We also express thanks to Miss Anne Donaldson-Page whose transfer to England has brought to a premature close her term in office.

During the year documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

The Board undertook a review of the terms and conditions of the lending funds during the year, and found them to be operating satisfactorily.

In accordance with the Act of Incorporation, the Board makes available, on request:

1. A list of securities showing those:
  - (a) purchased or received during the year
  - (b) matured or sold during the year
  - (c) held by the Board at December 31, 1993, on behalf of the funds of the Church
2. A list of properties whose title is held by the Board for various organizations of the Church

**THE PENSION BOARD RECOMMENDATION NOS. 4 AND 5** (A&P 1993, pp. [376-377](#) and referred to a Special Commission in 1993, pp. [36](#), [53](#), [57](#), [58](#))

These recommendations proposed that increases in pensions be granted as set out in the Pension Board's report and that pensions be indexed for 1994 and 1995 for cost of living increases by up to 5% in each year. These recommendations were referred to a Special Commission by the 119th General Assembly for adjudication as a result of concerns raised by the Trustee Board about the process required to be followed to implement these recommendations and the legal requirement for the Trustee Board to approve them.

To eliminate those concerns in respect of these recommendations, the Special Commission requested that the Trustee Board furnish it with its considered opinion on these recommendations in order to aid the Special Commission in its decision. The Trustee Board responded, following consideration of these recommendations, as follows:

1. The considered opinion of the Trustee Board is that Recommendation No. 4 of the Pension Board is appropriate.
2. The Trustee Board approves of Recommendation No. 5 of the Pension Board but the Trustee Board queries whether the 5% maximum annual increase (while currently affordable) is too high at this time since there is a reasonable expectation that such a large increase will not be required for either of the contemplated years and its existence might create false expectations in future years.

The Trustee Board, however, has been informed by the Special Commission that it has adopted both of Recommendations Nos. 4 and 5 of the Pension Board.

**THE TRUSTEE BOARD RECOMMENDATION NO. 1** (A&P 1993, p. [493](#) and referred to a Special Commission in 1993, pp. [36](#), [53](#), [57](#), [58](#))

The Pension Board recommended to the 118th General Assembly, "that approval be given to the assignment of oversight and direction of investment activities (of the Pension Fund)



The Society employed Area Educational Consultants (AEC) for the ministry of leadership training in Christian and mission education in seven synod/synodicals.

British Columbia:	Ivy Howard, until her retirement at the end of September.
Alberta:	Anja Oostenbrink
Saskatchewan:	Donna Wilkinson
Manitoba:	Blake Carter
Toronto/Kingston:	Lynda Reid
Hamilton/London:	Margaret Greig
Quebec/Eastern Ontario:	Beth Ann Yando, January-February 1993 Ann Milne, beginning January 1994

Consultative Committees with membership from both the synods and the synodicals continued to suggest priorities and help plan and interpret the work of each AEC.

The Society hopes to continue to support seven persons within the new configuration of field staff envisioned by the report of the Task Force on Regional Staffing.

## **COUNCIL AND COUNCIL EXECUTIVE**

At the February meeting of the Executive, a special event was held at St. Andrew's Presbyterian Church, Scarborough to honour May Nutt who retired at the end of January after 36 years of dedicated service to the WMS and the Church. (Minute of Appreciation is in report of 1992.)

At the same meeting, a Research Steering Committee was set up to draft a process by which research might be done among non-WMS members about 1) the perception of WMS and 2) imperative issues that WMS should be addressing.

### **Annual Meeting**

The Annual Council meeting was held May 16-19 at Knox College, Toronto. The Moderator of the 1992 General Assembly, the Rev. Dr. Linda Bell, was the speaker on the theme, "For Such a Time as This" at the public service of worship. At the same service, the Presbytery of East Toronto installed Tamiko Corbett in her position as the new Executive Secretary.

### **Research Task Force**

The Steering Committee set up by the Executive in February, was renamed the Research Task Force which, in turn, replaced the Vision Committee. A questionnaire was first tested by Council Delegates then used at the briefing sessions with the commissioners to the General Assembly. By fall, the questionnaires were distributed and administered throughout the Western Division through presbyterials. During January and February of 1994, the results were compiled, collated and analyzed by Mickey and George Johnston of Beaumont, Alberta. The survey results will be the basis for the special work sessions at Council 1994. With the help of Jan James and Jean Funk, consultants from Edmonton, the delegates will devise a five-year plan for the Society.

### **Finances**

Over the past several years, there has been a recognition of a gradual reduction in membership coupled with rising costs. The financial shortfall of 1992 persuaded the Vision Committee to support with regret the Finance Working Group's recommendation to reduce the annual grant to the Life and Mission Agency. After much discussion, the delegates to Council voted to agree with this reduction. Earlier, they had re-affirmed their support of the Area Educational Consultants with the understanding that negotiations take place if changes were called for in the final report of the Task Force on Regional Staffing.

At the November 1-2 meeting of the Executive, further cuts to 1994 estimates were recommended including Executive Staff travel, and salary freeze for the AEC's as well as Executive Staff.

The following is a summary of receipts and disbursements for 1993:

Received from:	Synodicals	\$ 972,847
	Special Gifts	14,489
	Legacies	62,748
	Interest on Investments	67,489
Disbursements:	Presbyterians Sharing	351,000
	Mission Education & Area	
	Educational Consultants	621,198
	Administration and Grants	269,556

Bookkeeper: Jeanette Whynotte

At the close of Council 1993, the following retiring Council Executive members were thanked for their dedicated service: May Bothwell, Doreen Dath, Vera Richardson and Joan Sampson. New members, Helen Young and Joanne Instance, were welcomed.

Task Forces

Throughout the year, our representatives have co-operated with the Life and Mission Agency in the consultation to determine the future of Children and Youth Ministry. A supplementary report will follow after the Consultation makes its report. Meanwhile, the Society has hired a part-time person to do the necessary correspondence and co-ordination.

The Executive Secretary has been a member of the Task Force on Regional Staffing and Structure. We trust that Council 1994 will agree to support the decisions arising out of the Task Force report to the General Assembly.

Executive Secretary: Tamiko Corbett Office Secretary: Marian LeFeuvre

## MINUTE OF APPRECIATION

### Ivy Howard

It is with thanks and appreciation that we note the retirement of Ivy Howard in August 1993. Ivy was born in Northern Ireland. She received her diaconal training at St. Colm's Missionary College in Edinburgh, following which she served the Presbyterian Church in Ireland as a deaconess. On coming to Canada and studying at Ewart College, she became Director of Christian Education at Glenview Presbyterian Church, Toronto, Ontario. Ivy later was appointed by the Board of World Mission of The Presbyterian Church in Canada to be a missionary teacher in Taiwan. When she left Taiwan, she returned to Ireland to work as a deaconess for the Presbyterian Church in Ireland. In April 1979, Ivy was appointed Area Educational Consultant for the Synod/Synodical of British Columbia. She retained this position until retirement and continues to make her home in Vancouver, British Columbia. We invite the whole Church to join with the Women's Missionary Society in saying "thank you" to Ivy Howard for her faithful and enthusiastic ministry and wishing her joy and good health in her retirement.

**Recommendation No. 1** (adopted, page [31](#))

That the above minute of appreciation for Ivy Howard be adopted.

## SUPPLEMENTARY REPORT

### TASK FORCE ON REGIONAL STAFFING AND STRUCTURE

Assembly Council Report: Recommendations re Staffing and Funding (p. [216-224](#))

"The Task Force is constrained by the finances available at present. The Women's Missionary Society (WD) has committed funds for seven staff positions (at 1993 levels), while the Life and Mission Agency has budgeted funds for five positions, including the 1/2 co-ordinator for Francophone ministries. The Atlantic Mission Society Executive Secretary spends fifty percent of her time as a Christian educator. The \$60,000 currently provided from national church funds to support youth work will need to be continued to support the overall proposal."

## Hiring Supervision and Accountability

8. The Task Force recommends that the following hiring and supervision principles be followed. Regionally staff presently in place will have to be open to change. Regions should be given flexibility in determining whether current field staff are suitable for new patterns and work priorities. If those staff require only training to upgrade their skills and qualifications, this opportunity should be given to them. Some regional positions may require new personnel, for which applications would be sought.

9. The Task Force recommends that supervision and accountability be seen as a joint responsibility between the regions and the national level.

The Women's Missionary Society(WD) has always sought to co-operate in the total life and work of The Presbyterian Church in Canada.

At its May 1994 meeting, the Council of the WMS(WD) with the assistance of professional consultants, took major steps towards the revitalization of the Society. In the five-year plan developed, it is obvious that success will depend on strong leadership at the grass roots level and the main thrust of this plan needs to be carried out over the first two-year period.

Although we are aware of the needs of the total Church, in order to safeguard the health of the Society, we believe it is imperative that we focus on our own organization and its needs for a period of time.

Therefore the WMS(WD) Council, at its May 1994 meeting, agreed to participate in the new Regional Staffing Structure with the inclusion of the following terms.

1. If at all possible, present staff will be retained and, if necessary, retrained for additional functions.
2. In view of the extent of WMS financial involvement in regional staffing, we request the General Assembly to authorize that the number of WMS representatives on all committees related to regional staffing be in an appropriate ratio to the Society's financial contribution.
3. The assurance that implementation of the WMS(WD) five-year plan which will require the assistance of skilled personnel, will be given high priority by each regional team for at least the first two years of the plan.

### **Recommendation No. 2** (adopted, page [82](#))

That these terms be honoured in the implementation of the Regional staffing structure.

## **ASSEMBLY COUNCIL MEMBERSHIP**

Since the President is not able always to attend the meetings of Assembly Council because of other commitments, illness or other legitimate reasons, the Society is requesting a change in the description of membership.

### **Recommendation No. 3** (adopted, page [31](#))

That the description of the Assembly Council set by the Restructuring Committee (A&P 1992, p. [477](#)) be changed by adding the words "or her designate" after "the President of the Women's Missionary Society(WD)."

## **EWART ENDOWMENT FUND FOR THEOLOGICAL EDUCATION**

As successor to the Woman's Foreign Missionary Society which founded Ewart College in 1897, the Women's Missionary Society(WD) has had through the years an abiding interest in Ewart College, and in the education and support for persons engaged in diaconal ministry. We were happy, therefore, to have representation on the Committee which, in 1992, formulated the terms of reference for the disbursements of the money resulting from the sale of the former Ewart College building.

We have been troubled, however, in recent months, to receive communications from the Atlantic Mission Society, the Women in Ministry Committee and the Diaconal Order all expressing grave concerns regarding the proposed use of the Ewart Endowment

for Theological Education which do not seem to abide by the spirit of the terms agreed to by the 1992 General Assembly (A&P 1992, pp. [215](#), [216](#))

The Executive and the Sub-Executive have written on two different occasions to the Assembly Council stating our concerns. To date our questions and unease have not been addressed to our satisfaction.

Kay Cowper  
President Executive Secretary

Tamiko Corbett

### **OVERTURES - 1994**

**NO. 1, 1994 - PRESBYTERY OF BRAMPTON** (Answered, p. [63](#), [274](#))  
**Re: Delaying Revision and Final Approval of the Human Sexuality Report until further study by Sessions and Congregations**

WHEREAS, the issues pertaining to human sexuality dealt with in the Interim Report of the Church Doctrine Committee are both extensive and complex, and

WHEREAS, the Church's attitude to persons of homosexual orientation has crucial implications for our understanding of the inclusive nature of the Church and the gospel, and

WHEREAS, the Church, at various times in its history, has utilized differing methodologies and principles of biblical interpretation (e.g. re slavery, place of women, usury, capital punishment, etc.), an option not entertained in the Interim Report, and

WHEREAS, the question of what is sinful or what is righteous or holy must be answered Christologically, i.e., in terms of Jesus' self-giving love and self-emptying in his ministry and on the cross, rather than in terms of the letter of the Mosaic law, the specific teachings of Paul, or the orders of creation, and

WHEREAS, the relation between "Law" and "Gospel" is one of the oldest debates in Christian history, and even in Scripture is often decided on the side of love showing that even within Scripture, Scripture re-interprets itself (e.g., Sermon on the Mount; or Deut. 23:1-2 and the story of the Ethiopian eunuch in Acts), and

WHEREAS, in the preparation of the Interim Report, the Committee failed to confer at any time with members of The Presbyterian Church in Canada who are of homosexual orientation,

THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 120th General Assembly, to:

1. delay the revision and final approval of the Report on Human Sexuality until the Church, especially at the local level of sessions and congregations, has had the opportunity to familiarize itself with the diverse positions regarding human sexuality and, in particular, to clarify its attitude to Christian gay and lesbian persons in our churches and in society;

2. re-affirm the recommendation of the 118th General Assembly "that the Life and Mission Agency be consulted by the Committee on Church Doctrine in any further development of the Human Sexuality Report; and the production of interpretative and educational resources to accompany distribution of the Human Sexuality Report" (A&P 1992, p. [45](#)),

or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 2, 1994 - SYNOD OF TORONTO AND KINGSTON** (Referred to Life and Mission Agency)  
**Re: Encouraging Congregations to be Involved in Local Mission Project**

WHEREAS, as our purpose is to glorify God and mission is a medium through which God is glorified; the faith without action is a contradiction,

THEREFORE, the Synod of Toronto and Kingston humbly overtures the Venerable, the 120th General Assembly, to urge all congregations within The Presbyterian Church in Canada to engage, to finance (in addition to Presbyterians Sharing) and to support a concrete mission/ministry project in the community of which the congregation is a part, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 3, 1994 - SESSION OF ST. ANDREW'S-NEWTON, SURREY, BC** (Referred to  
**Re: Allocation of Funds to our Theological Schools** Ctte. on Theo. Ed.)

WHEREAS, St. Andrew's Hall at the Vancouver School of Theology has 22 Presbyterian students enrolled in its Master of Divinity Programme in 1993-1994, and  
 WHEREAS, Knox College and Presbyterian College has 94 and 22 students respectively enrolled in their Master of Divinity Programme in 1993-1994, and  
 WHEREAS, the three colleges were granted funds from the national church as follows for the 1993-1994 school year, Knox College (\$801,492), Presbyterian College (\$175,497) and St. Andrew's Hall (\$53,176) and  
 WHEREAS, because of this disproportionate distribution of funds, our Church is no longer paying for the education of its own students at the Vancouver School of Theology but is rather unfairly depending on other denominations who contribute to this school,  
 THEREFORE, the Session of St. Andrew's-Newton, humbly overtures the Venerable, the 120th General Assembly to instruct the Committee on Theological Education to reconsider the allocation of funds to represent better the current and projected enrollment of students in our three theological schools or to do otherwise as the General Assembly may deem best.

Transmitted with approval by the Presbytery of Westminster.

**NO. 4, 1994 - SESSION OF ST. ANDREW'S CHURCH, VICTORIA, BC (REFERRED TO**  
**Re: An Extra Set of Session Minutes** Clerks of Assembly)

WHEREAS, microfilming of session minutes can be done with up to a number of years accumulation between intervals of filming, and  
 WHEREAS, the only minutes during this time are the originals held by and used by the clerk, and  
 WHEREAS, should they be lost or destroyed they are gone forever, and  
 WHEREAS, it is important that session minutes not be lost or destroyed, and  
 WHEREAS, many session minutes are now typed on individual pages and are easy to copy,  
 THEREFORE, the Session of St. Andrew's Church, Victoria, humbly overtures the Venerable, the 120th 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, or that to do otherwise, as the General Assembly, may deem best.

Transmitted simpliciter by the Presbytery of Vancouver Island.

**NO. 5, 1994 - PRESBYTERY OF HALIFAX AND LUNENBURG** (Referred to Clerks of  
**Re: Ministers of Another Denomination, Serving a Presbyterian Congregation, having a vote in**  
**Presbytery Assembly)**

WHEREAS, Sharon Presbyterian Church, Dean, for the past twenty-three years has been part of the Shared Ministry of the Upper Musquodoboit Pastoral Charge, along with two congregations belonging to the United Church of Canada, and  
 WHEREAS, Ministers of Presbyterian and United Church denominations have served in these congregations, and  
 WHEREAS, a Presbyterian minister in charge of a United Church congregation has voice and vote in United Church Presbytery, and  
 WHEREAS, a United Church minister has all the rights and responsibilities of a Presbyterian minister when serving a Presbyterian congregation, and has a voice but no vote in a Presbyterian presbytery, and  
 WHEREAS, there are several shared ministries in Canada in which Presbyterian congregations are involved,  
 THEREFORE, the Presbytery of Halifax-Lunenburg humbly overtures the Venerable, the 120th General Assembly, to instruct the Clerks of Assembly to suggest changes to the Book of Forms which would give a minister of another denomination who serves a Presbyterian congregation, a vote in Presbyterian Presbytery, or do to otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 6, 1994 - PRESBYTERY OF HALIFAX AND LUNENBURG** (Referred to Clerks of  
**Re: Persons ordained to Chaplaincy After Appointment by Presbytery or Assembly**  
 Committee Assembly)

WHEREAS, persons are being ordained to serve as non-military chaplains, and  
 WHEREAS, the Book of Forms makes no provision for such ordinations, and  
 WHEREAS, any provision made for such ordinations should be only for those who are appointed by a  
 presbytery or a General Assembly Committee or Agency,  
 THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 120th General  
 Assembly to prepare amendments to the relevant sections of the Book of Forms to make provision for  
 persons to be ordained to chaplaincy positions after having been appointed to such positions by a presbytery  
 or a General Assembly Committee or Agency, or to do otherwise as the General Assembly, in its wisdom,  
 may deem best.

**NO. 7, 1994 - PRESBYTERY OF LONDON** (Assembly Council to report in 1995, p. [81](#),  
**Re: Establishing a Fixed Percentage of Expenditures for Missions** 244)

WHEREAS, Christ has commanded his church to go and make disciples of all peoples, and  
 WHEREAS, the Church has prospered and grown whenever it has truly been obedient to that command, and  
 WHEREAS, The Presbyterian Church in Canada historically has demonstrated its high commitment to  
 Christ's commission by allocating significant portions of its budget to fulfilling it, and  
 WHEREAS, the percentage of our denomination's total expenditures spent in the mission field declines  
 annually:

1974 - Expenditure on the mission field was 53.1% of the whole

1984 - Expenditure on the mission field was 47.3% of the whole

1994 - Expenditure on the mission field will be 42.7% of the whole

WHEREAS, since 1988, the actual annual expenditure on missions in the field, in dollars, has declined  
 \$169,507 (4%) despite the fact that the denomination's approved budget has increased \$1,200,000 (or 14.3%)  
 in the same period, and

WHEREAS, financial pressures upon our denomination may result in further decreases in the proportion  
 spent annually in the mission field, and

WHEREAS, the Live the Vision Campaign is raising capital funds for a number of mission projects, several  
 of which will require new appointments to the mission field, and

WHEREAS, the Life and Mission Agency has declared "the Church will need to work diligently and  
 creatively at ways to support and affirm the total mission of the Church" (A&P 1993, p. [269](#)),

THEREFORE, the Presbytery of London humbly overtures the Venerable, the 120th General Assembly, to  
 reaffirm its missions priority by determining and declaring a challenging fixed percentage of its total  
 expenditures to be allocated for actual mission work in the field, or to do otherwise as the General Assembly,  
 in its wisdom, may deem best.

**NO. 8, 1994 - PRESBYTERY OF LONDON** (Referred to Clerks of Assembly)  
**Re: Requesting Revisions for Book of Forms, Chapter 9**

WHEREAS, Chapter Nine of the Book of Forms, concerning Church Discipline, is not organized in a manner  
 which permits courts of the Church to conduct disciplinary trials decently or in order without frequent  
 opportunities for error or procedural confusion, and

WHEREAS, this chapter contains a number of archaic terms which are inadequately defined, and

WHEREAS, many procedural rules pertinent to the conduct of a disciplinary trial within our courts are found  
 in other chapters and appendices of the Book of Forms, to which there are not adequate cross-references, and

WHEREAS, the actual procedures themselves are unwieldy, and would benefit from considerable  
 streamlining, and

WHEREAS, there is within our Church inconsistency with regard to the interpretation of various sections of this chapter, resulting in inconsistent treatment of those facing disciplinary charges,  
 THEREFORE, the Presbytery of London humbly overtures the Venerable, the 120th General Assembly, to establish a committee to revise Chapter Nine of the Book of Forms and related sections of other chapters and appendices; to direct this committee to take into account the experiences of church courts which have had cause to use this chapter in recent years; and to direct this committee to present its recommended revisions to the 122nd General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 9, 1994 - PRESBYTERY OF HAMILTON** (Answered, p. [82](#))  
**Re: Issuing Presbytery Certificates to Candidates of Ordination, Ministers, Members of the Order**

WHEREAS, it is the Vision of the Church that "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" (A&P 1989, p. [203](#)), and

WHEREAS, section 250 of the Book of Forms says that "A minister or certified candidate for ordination, who has removed from one presbytery to reside within the bounds of another presbytery, is required to take a certificate of transference from the presbytery which he/she leaves and to lodge it with the presbytery within whose bounds he/she is domiciled", but the phrase "certificate of transference and of presbyterial standing" is deemed in terms of Appendices A-35.1, A-35.2 and A-36.2 to mean "good and regular standing", and

WHEREAS, there are occasions when a minister resigns her/his charge, and although no formal charges have been laid, is placed under some restriction by the presbytery, and

WHEREAS, sometimes that minister removes to the bounds of another presbytery, which makes it extremely difficult for "the presbytery with which is lodged his/her certificate of ordination and of presbyterial standing, and which is responsible for his/her conduct and due discharge of his/her ministry" (Book of Forms section 249) to exercise due care and authority, and

WHEREAS, in these circumstances it is not possible to issue a certificate of "good and regular standing", but it is prudent and sensible to transfer the minister to the care and authority of the presbytery of domicile, and

WHEREAS, there are certain circumstances in which a certificate of transference for a member of a congregation may "contain such statement of the facts in the case as the session may deem for edification" (Book of Forms section 146),

THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 120th General Assembly to declare that a certificate of ordination and of presbyterial standing may be issued even where a minister, or certified candidate for ordination, or member of the Order of Diaconal Ministries is not fully in good standing, such a certificate to contain such a statement of the facts in the case as the Presbytery may deem for edification, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 10 - PRESBYTERY OF PICTOU** (Answered by Assembly's action on Rec. Nos. 2 & 3  
**Re: Continuation of Annual General Assemblies** of Assembly Council, p. [47](#))

WHEREAS, agencies, boards, committees and staff of the Church are directed by and answerable to General Assembly, and

WHEREAS, accountability is central to the Church's understanding of its system of courts as reflected in the Vision Statement No. 9, "The administration of the Church will be ... accountable" (A&P 1989, p. [203](#)), and

WHEREAS, biennial assemblies would encourage the centralization of authority on the one hand and a move toward congregationalism on the other, both of which are contrary to our understanding of Church government, and

WHEREAS, a report to the 1986 General Assembly concluded that biennial assemblies would result in actual savings of perhaps only half of one per cent of the Church's annual budget (A&P 1986, p. [207](#)), and

WHEREAS, only two years ago, as part of restructuring, the principle of annual General Assemblies was affirmed to "ensure national representation in the decision-making process of the Church" (A&P 1992, p. 458), and

WHEREAS, the Church must be wary of simply following the lead of government and business in looking for ways to reduce expenditures without careful consideration of the effect of such reductions on our faithfulness to God, and

WHEREAS, General Assembly is the highest court of our Church and the last court of appeal for legislative and judicial matters, and

WHEREAS, General Assembly is an important forum for companionship and the exchange of ideas among clergy and laity of the Church, providing participants with a wide perspective on the life and work of the Church, and

WHEREAS, General Assembly is important as a symbol of the unity and diversity of our Church, and

WHEREAS, General Assembly educates and integrates both clergy and laity in the ways of the courts of the Church,

THEREFORE, the Presbytery of Pictou humbly overtures the 120th General Assembly to affirm and continue the practice of annual General Assemblies of The Presbyterian Church in Canada, or to do otherwise, as the General Assembly, in its wisdom, deems best.

**NO. 11 - SESSION OF ST. JAMES CHURCH, CHATHAM, ON** (Referred to Clerks of

**Re: Session as an Open Court** Assembly to consult Church Doct. Ctte., p. 21)

WHEREAS, presbytery, synod and General Assembly are already open courts of our denomination, and

WHEREAS, members, adherents and youth are often involved in the work of session committees, and

WHEREAS, the deliberations of the session are generally routine in nature, and

WHEREAS, session could sit with closed doors in matters requiring confidentiality following the provision of section 10.1 of the Book of Forms, and

WHEREAS, access to session by congregational members and adherents is presently dependent upon indirect communication through an elder or through correspondence, and

WHEREAS, a closed court creates unnecessary barriers between the session and the congregation by its being perceived as "secretive" and "aloof", and

WHEREAS, communication with church staff who are not members of session could be improved through access to an open court, and

WHEREAS, an open court would mean that session minutes would no longer need to be kept confidential, and could, therefore, be duplicated; distribution of minutes to each elder would improve communication, especially with those who might miss session meetings or who are newly ordained, and

WHEREAS, time spent in session meetings could be used more efficiently if the minutes were distributed ahead of time rather than being read in their entirety at each meeting, and

WHEREAS, the style of leadership that Christ modeled to his disciples was that of a servant; we are to act as "one who serves" and not one who "lords it over" others (Luke 22:24-27). To set an example, Christ washed the disciples feet and later commissioned Peter to serve by feeding his sheep, and

WHEREAS, elders could more effectively model a servant leadership by removing the unnecessary barriers that being a closed court creates,

THEREFORE, the Session of St. James Church, Chatham, humbly overtures the Venerable, the 120th General Assembly to consider making the Kirk Session an open Court, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with support of the Presbytery of Chatham.

**NO. 12 - PRESBYTERY OF CHATHAM** (Answered, p. 45)

**Re: Name Change from Presbytery of Chatham to Essex-Kent**

WHEREAS, the physical boundaries of Chatham Presbytery extend far beyond the city of Chatham, and

WHEREAS, the twenty-one congregations in the Presbytery are all within the geographical boundaries of the counties of Essex and Kent, and  
 WHEREAS, the term Essex-Kent is a term commonly used and easily identified by residents in this area of South Western Ontario,  
 THEREFORE, the Presbytery of Chatham humbly overtures the Venerable, the 120th General Assembly to change the name of the Presbytery of Chatham to the Presbytery of Essex-Kent, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 13 - SYNOD OF QUEBEC AND EASTERN ONTARIO** (Answered, p. [45](#))

**Re: Amalgamation of the Presbyteries of Brockville and Glengarry**

WHEREAS, the Presbytery of Glengarry and the Presbytery of Brockville are both within the limits of the Synod of Quebec and Eastern Ontario, and  
 WHEREAS, the Presbytery of Glengarry is desirous of amalgamation with the Presbytery of Brockville, and  
 WHEREAS, the Presbytery of Brockville is desirous of amalgamation with the Presbytery of Glengarry, and  
 WHEREAS, the Presbytery of Brockville and the Presbytery of Glengarry have had ongoing discussions on the proposed amalgamation since 1986, and  
 WHEREAS, the system of church government of The Presbyterian Church in Canada depends on the strength of the presbytery, and  
 WHEREAS, both of the Presbyteries named have been weakened by a decline in the number of pastoral charges able to support full-time ministry, and  
 WHEREAS, there is strength to be gained by increasing numbers, and  
 WHEREAS, the travel distances involved are not so great as to prevent the proposed amalgamated Presbytery from functioning efficiently,  
 THEREFORE, the Synod of Quebec and Eastern Ontario humbly overtures the 120th General Assembly to amalgamate the Presbytery of Brockville with the Presbytery of Glengarry into one Presbytery, as of June 21, 1994, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 14 - PRESBYTERY OF ALGOMA AND NORTH BAY** (Referred to Cttee. on

**Re: Theological Training Programme For Laity to Serve in Remote and Rural Ministry** Theo. Ed., p. [22](#))

WHEREAS, it is becoming increasingly difficult to obtain and retain ordained ministers in some rural and remote Presbyterian pastoral charges in Canada, and  
 WHEREAS, frequent changes in ministers is not conducive to effective leadership and programme establishment in congregations, and  
 WHEREAS, it is noted that at least one other denomination in Canada is achieving success with a lay pastoral training programme, whereby mature persons, approved by the local presbytery, receive a designated minimum period of training, and are then licensed to administer the Sacraments,  
 THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 120th General Assembly, to recommend that the Committee on Theological Education give serious study to provision of a Lay Theological Training Programme, with a view to encouraging and maintaining clergy in remote and rural areas served by The Presbyterian Church in Canada, and that an interim progress report be presented to the 121st General Assembly.

**NO. 15 - SESSION OF ST. ANDREW'S CHURCH, NANAIMO, BRITISH COLUMBIA**

**Re: Permission to Add Retired Ministers of the United Church of Canada to the Appendix to the Roll of Presbyteries** (Referred to Clerks of Assembly, p. [22](#))

WHEREAS, it has been the custom of The Presbyterian Church in Canada to accept members from other denominations without questioning their commitment to Christ, and  
 WHEREAS, The Presbyterian Church in Canada understands ordination to the office of elder, both ruling and teaching, to be ordination for life, and

WHEREAS, the United Church of Canada holds to this same tradition of its clergy being ordained for life, and  
 and  
 WHEREAS, active ministers of the United Church of Canada have, at times, been accepted as ministers of Presbyterian congregations, and  
 WHEREAS, there are currently congregations and pastoral charges which contain both Presbyterian and United churches or members being served without bias by ministers of either denomination, and  
 WHEREAS, retired ministers of the United Church of Canada have, for theological or other reasons, felt it desirable to worship and affiliate themselves with Presbyterian congregations, and  
 WHEREAS, to ask a minister of another denomination, retired or otherwise, upon joining a Presbyterian congregation, to relinquish and in effect forget his years of service to Christ by failing to allow them to be recognized as ministers of the Gospel, would appear as a contradiction to what we believe about ordination for life,  
 THEREFORE, the Session of St. Andrew's Presbyterian Church, Nanaimo, humbly overtures the 120th General Assembly to permit retired ministers of the United Church of Canada, who so desire, to have their names added to the Appendix to the Roll of presbyteries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Vancouver Island.

**NO. 16 - SESSION OF ST. ANDREW'S CHURCH, VICTORIA, BRITISH COLUMBIA**

**RE: Changing the Basis on Which Pensions are Calculated** (Referred to Pension Board to consult Assembly Council & Service Agency, p. [22](#))

WHEREAS, the Pension Plan of The Presbyterian Church in Canada is designed to provide pensions to members on the basis of the last five years Average Maximum Pensionable Earnings, and  
 WHEREAS, the Maximum Pensionable Earnings are defined annually by the Pension Board, and declared as \$36,535 for the year 1994, and  
 WHEREAS, the annual earnings, including stipend, increments, housing allowance and utilities of the majority of members exceed the Maximum Pensionable Earnings as declared annually by the Pension Board, and  
 WHEREAS, Pension Plans of most other professional people in our society are based upon the average of the member's actual earnings of the last five, or the best five, years of service, and  
 WHEREAS, the next Actuarial Review falls to be made on December 31, 1995,  
 THEREFORE, the Session of St. Andrew's Presbyterian Church, Victoria, humbly overtures the 120th General Assembly to direct the Pension Board to change the Pension Plan so that pensions will be based upon the member's best five consecutive years annual earnings, rather than the present basis of the last five Maximum Pensionable Earnings as set annually by the Pension Board, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Vancouver Island.

**NO. 17 - PRESBYTERY OF BRANDON** (Referred to Assembly Council to consult

**Re: Allowing Synod Greater Participation in Life and Mission Agency's Budgeting Process** Life & Mission Agency, p. [22](#))

WHEREAS, the restructuring process was to allow for more grass roots participation, and  
 WHEREAS, the present policy of the Life and Mission Agency appears to bypass synod input regarding the distribution of funds to aid receiving charges, and  
 WHEREAS, local input is necessary to determine how to spend funds most effectively,  
 THEREFORE, the Presbytery of Brandon humbly overtures the 120th General Assembly to instruct the Life and Mission Agency to change the budgeting process so as to allow for more grass roots input into the expenditure of Presbyterians Sharing funds, or to do as the General Assembly, in its wisdom, may deem best.

**NO. 18 - PRESBYTERY OF PICKERING** (Answered, p. [50-52](#), [86](#))**Re: Grants From and Oversight of Ewart Endowment Fund**

WHEREAS, the Committee on Theological Education has already promised money or a line of credit from the Ewart Endowment Fund for Theological Education, and

WHEREAS, this promise of money appears to contravene the spirit of Recommendation No. 24 that "first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution" (A&P 1992, p. [216](#)), and

WHEREAS, the amalgamated college is in the process of defining a diaconal education programme or programmes and the assessment of financial needs is not presently known, and

WHEREAS, any decision on the disbursement of funds is precedent setting, and

WHEREAS, the General Assembly in 1992 moved to set the terms of reference for the sale of the former Ewart College building and grounds and did not specifically establish policies and procedures for the Ewart Endowment Fund for Theological Education, and

WHEREAS, the long history of Ewart College and its contributions to The Presbyterian Church in Canada needs to be acknowledged in the decision-making process vis-a-vis this fund,

THEREFORE, the Presbytery of Pickering humbly overtures the 120th General Assembly to address this situation in the following terms:

1. to instruct the Committee on Theological Education that no money or promise of money be given from the Ewart Endowment Fund for Theological Education until the financial needs of the diaconal education programme or programmes at the amalgamated college are known, and

2. to set up a committee for the oversight of the Ewart Endowment Fund for Theological Education with majority membership given to the Women's Missionary Society (WD), the Atlantic Mission Society and the Order of Diaconal Ministries which oversight would include the publicizing, reception and evaluation of proposals requesting money from this fund,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 19 - PRESBYTERY OF PICTOU** (Answered, p. [50-52](#), [86](#))**Re: Administration of Ewart Endowment for Theological Education**

WHEREAS, the Committee on Theological Education has promised money or a line of credit from the Ewart Endowment Fund for Theological Education before the proper establishment of this fund by the General Assembly, and

WHEREAS, this promise of money contravenes the spirit of Recommendation No. 24 that "first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution" (A&P 1992, p. [216](#)), and

WHEREAS, the amalgamated college is in the process of defining a diaconal education programme or programmes and the assessment of financial needs is not presently known, and

WHEREAS, any decision on the disbursement of funds is precedent setting, and

WHEREAS, the General Assembly in 1992 moved to set the terms of reference for the sale of the former Ewart College building and grounds and not specifically to establish policies and procedures for the Ewart Endowment Fund for Theological Education, and

WHEREAS, the long history of Ewart College and its contributions to The Presbyterian Church in Canada needs to be acknowledged in the decision-making process vis-a-vis this fund,

THEREFORE, the Presbytery of Pictou humbly overtures the 120th General Assembly to address this situation in the following terms:

1. to instruct the Committee on Theological Education that no money or promise of money be given from the Ewart Endowment Fund for Theological Education

a) until the General Assembly properly establishes this fund, having given approval to policies and procedures pertaining to this funds, and

b) until the financial needs of the diaconal education programme or programmes at the amalgamated college are known, and

2. to set up a committee for the oversight of the Ewart Endowment Fund for Theological Education with majority membership given to the Women's Missionary Society (WD), the Atlantic Mission Society and the Order of Diaconal Ministries which oversight would include the publicizing, reception and evaluation of proposals requesting money from this fund,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 20 - PRESBYTERY OF BRAMPTON** (Answered, p. [50-52](#), [86](#))

**Re: Ewart Endowment Fund for Theological Education**

WHEREAS, the Committee on Theological Education has promised money or a line of credit from the Ewart Endowment Fund for Theological Education before the proper establishment of terms of reference for this fund by the General Assembly, and

WHEREAS, this promise of money contravenes the spirit of Recommendation No. 24 that "first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution" (A&P 1992, p. [216](#)), and

WHEREAS, the amalgamated college is in the process of defining a diaconal education programme or programmes and the assessment of financial needs is not presently known, and

WHEREAS, any decision on the disbursement of funds is precedent setting, and

WHEREAS, the General Assembly in 1992 moved to set the terms of reference for the sale of the former Ewart College building and grounds and not specifically to establish policies and procedures for the Ewart Endowment Fund for Theological Education, and

WHEREAS, as the long history of Ewart College and its contributions to The Presbyterian Church in Canada needs to be acknowledged in the decision-making process vis-a-vis this fund,

THEREFORE, the Presbytery of Brampton humbly overtures the 120th General Assembly to address this situation in the following terms:

1. to instruct the Committee on Theological Education that no money or promise of money be disbursed from the Ewart Endowment Fund for Theological Education until:

a) the General Assembly properly establishes this fund, having given approval to policies and procedures pertaining to this fund, and

b) the financial needs of the diaconal education programme or programmes at the amalgamated college are known, and

2. to set up a committee for the oversight of the Ewart Endowment Fund for Theological Education with majority membership given to the Women's Missionary Society (WD), the Atlantic Mission Society and the Order of Diaconal Ministries which oversight would include the publicizing, reception and evaluation of proposals requesting money from this fund,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 21 - PRESBYTERY OF WATERLOO-WELLINGTON** (Referred to Clerks of

**Re: Harmonizing the Policy for Dealing With Sexual Abuse and/or Harassment with the Book of Forms** Assembly to consult Life & Mission Agency, p. [22](#))

WHEREAS, we share with contemporary society a keen awareness of the existence of sexual abuse and harassment, and

WHEREAS, such violations of the rights of the sacredness of the life of both children and adults within the life of the Church have not always received the response which the Gospel and the laws of the Church demand, and

WHEREAS, we are conscious of the need for the Church to deal with such offences with strict justice, involving civil law and authorities when necessary, with full and impartial application of the laws of the Church, always striving to bring God's holy will, compassion and grace to bear on the situation for all involved, and

WHEREAS, the Policy speaks of a "balance of probabilities" time and again, in spite of the fact that, while sexual misconduct is a very serious matter, so is the wrongful

allegation thereof, because the latter, as well as the former, may have the gravest consequences, as is implied in the Book of Forms sections 339, 328 and 352, so that the determination whether the one or the other is the case by the use of probabilities as a basis for judgement is fraught with the danger of serious miscarriage of justice, and

WHEREAS, the Policy in some places expands and in others contradicts measures in several sections of the Book of Forms, as indicated below, making the Policy ultra vires, and

WHEREAS, sections IV.4, V.1, VI.3, VII.4 and VII.7 are in conflict with Book of Forms section 325.1, and in section VIII under "rebuke: the words "without pay" are adding a punishment to Book of Forms section 391 which may inflict hardship and suffering on dependents of the accused, innocent as such persons may be while the application of Book of Forms section 322.2, notwithstanding Book of Forms section 373, is entirely absent from the Policy, while Book of Forms sections 329 and 380 are first flatly contradicted in VII.1, after which their requirement is injected in VII.4.b after a Court has received a complaint in contravention of Book of Forms section 329, only to be withdrawn again in VII.4.h, making the investigation required by the Policy impossible under our Church law, and

WHEREAS, once a complaint of a criminal nature has been placed in the hands of secular authorities, it is out of the hands of the Church Courts, who cannot set aside the judgement of "guilty" or "innocent" by the former nor let themselves be guided by a concept of "not proven" (Book of Forms section 385.1), so that VI.10-13 and the last two paragraphs of VI are in conflict with Book of Forms section 338, and

WHEREAS, sections VI.12.a and b, and VII.10 and 11 directly contravene Book of Forms section 30 and expand Book of Forms section 31, and in so doing, tend to destroy the career and future of a Church leader as effectively as would deposition from office, negating Book of Forms sections 339 and 401, which seems vindictive to us rather than just, so that we cannot implement them, and

WHEREAS, the presumption of innocence is mentioned in a general way in section II and repeated in every case concerning a person not under presbytery discipline, while it is given specific mention in VII.7.d, when no criminal investigation is required, yet it is entirely absent from section VI in the case against a Church leader requiring a criminal investigation, and

WHEREAS, the inclusion of the terms "sexually suggestive language", "display of pornography", and "sexual remarks" in the open-ended definitions of sexual contact and abuse is pointless without a precise definition of these terms, a definition which at present is next to impossible, and

WHEREAS, "one end of the Church discipline is the spiritual good and reclamation of such as offend" (Book of Forms section 399, see also section 401), and this aspect of our Church Law and of the Gospel of Jesus Christ in the Policy has given way to a demand for vehement punishment devoid of God's grace, and

WHEREAS, the section of the Book of Forms on Church Discipline is a well-balanced, judicially sound, and thoroughly Christian treatment of misconduct within the Church of Christ, eminently suited to provide the basis on which to deal with sexual misconduct in the Church's life,

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 120th General Assembly to cause the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment, adopted by the 119th General Assembly to be rewritten so that it is in harmony with the Book of Forms, or to do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 22 - SESSION OF MURRAY HARBOUR NORTH PASTORAL CHARGE, PEI**

**Re: Procedure of Circulating the Report of the Assembly Council's Task Force to consider the Multiplicity of Financial Appeals** (Answered, p. [45](#), [81](#))

WHEREAS, by its own stated "Purpose and Authority" (A&P 1992, p. [483](#)) duly adopted by the General Assembly (A&P 1992, p. [57](#)) the Assembly Council shall:

- No. 2 - "report to and be responsible to the General Assembly", and even more notably,
- No. 4 - "shall recommend policy . . . to the General Assembly", and

WHEREAS, under correspondence to the regular meeting of the Presbytery of Prince Edward Island meeting Tuesday, February 8, 1994, the circularization of the Assembly Council's Task Force document entitled, "Task Force to Consider Multiplicity of Financial Appeals" contravenes these terms of reference, vide supra, in that

WHEREAS, it has not been made clear to the Presbytery by what procedure the Presbyteries of Superior and Montreal, cited in the Task Force document, "encouraged" the "new Assembly Council ... to review ..." etc.; nor by what procedure Evangel Hall, itself not a Court of the Church also "encouraged" the Assembly Council, and

WHEREAS, this Task Force claims in the document cited above to have been struck in March 1993, yet the Assembly Council's report to General Assembly (A&P 1993, pp. 200-222), while noting other task forces struck by the Assembly Council (A&P 1993, p. 205), makes no mention of this particular Task Force, and

WHEREAS, to circularize the presbyteries of the Church with this document with its audacious recommendation that "this paper be received and forwarded to the 120th General Assembly" even before it has been duly considered, approved and referred by the 119th General Assembly, and

WHEREAS, the General Assembly of the presbyteries seeks only the concurrence of the lower courts of the Church, all such extra-judicial initiatives such as the action taken by the Assembly Council Task Force are inconsistent with the principles and practices of Presbyterian Church government (The Second Book of Discipline, I.2,3; and II.4,5,6,7,8), and

WHEREAS, it was this very violation of Church court procedures in approaching The Methodist General Conference in 1902 that propelled the long crisis of the Church Union controversy culminating in 1925, and WHEREAS, this policy initiative of this Assembly Council Task Force provides a clear case in point of the potential procedural irregularities inherent in the new Assembly Council's purpose and powers as these relate to the standard judicial structures of The Presbyterian Church in Canada, thus serving to erode the Reformed standards with the prospect of "new presbyters but old priests writ large",

THEREFORE, the Session of the Murray Harbour North Pastoral Charge, PEI, humbly overtures that the 120th General Assembly examine in open court the legality of this Assembly Council Task Force policy initiative, and also in open court, to instruct the Assembly Council and its appointed bodies that they adhere to the principles and practices of The Presbyterian Church in Canada, especially as these relate to due process within the Church, from the lower courts to the higher, or that they do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Prince Edward Island.

**NO. 23 - PRESBYTERY OF OTTAWA** (Referred to Clerks of Assembly to consult  
**Re: Function of Moderators of Presbyteries, Synods and General Assemblies** Ctte. on Church  
 Doctrine, p. 22)

WHEREAS, the 1991 General Assembly (A&P 1991, pp. 395, 43) agreed that "all constituent members of presbyteries, synods and General Assemblies be eligible for election to the office of moderator of those courts", and

WHEREAS, "In those cases where the moderator is not a minister of Word and Sacraments, he/she shall appoint an ordained minister, or ministers, to preside at those ordinances which require a minister of Word and Sacraments" (A&P 1992, p. 31), and

WHEREAS, the Clerks of Assembly were "instructed to prepare legislation ... to implement the intent of" (A&P 1991, p. 395), the recommendation of the General Assembly, and

WHEREAS, the legislation presented under the Barrier Act as in Remit A (A&P 1992, pp. 4, 279-80, 31) prescribes that the prayer of ordination, the laying on of hands, the giving of the right hand of fellowship (Book of Forms section 235), and the closing of a meeting of the General Assembly with the Apostolic Benediction by "the minister(s) ..." (Book of Forms section 291), and

WHEREAS, these functions do not come within the category of "ordinances which require a minister of Word and Sacraments" (Book of Forms section 13.2), and  
 WHEREAS, such distinctions in functions between ordained ministers and other constituent members of presbyteries, synods and General Assemblies are detrimental to the credibility and standing of a Moderator, if he/she is not a minister, and undermine the principle of "ruling elders ... being eligible to moderate ...", and  
 WHEREAS, in such circumstances, the moderator is acting not as an individual, but as the agent, and representative of the entire court,  
 THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 120th General Assembly, to instruct the Clerks of Assembly to prepare legislation to implement more inclusively the intent of the 1991 General Assembly, as in Acts and Proceedings 1991, p. [395](#), Recommendation Nos. 1 and 2, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 24 - PRESBYTERY OF WINNIPEG** (Answered, p. [50-52](#), [86](#))

**Re: To Establish a Commission to review Committee on Theological Education Decisions re Ewart Endowment Fund**

WHEREAS, the Committee on Theological Education has promised money or a line of credit from the Ewart Endowment Fund for Theological Education before the proper establishment of this fund by the General Assembly, and  
 WHEREAS, policies and procedures for applying for money from this fund have not yet been adopted by the Church through its General Assembly, and  
 WHEREAS, The Presbyterian Church in Canada has not yet determined the number of colleges it can reasonably support, and  
 WHEREAS, the amalgamated college is currently in the process of defining a diaconal education programme, and  
 WHEREAS, the Committee on Theological Education has gone beyond its mandate in promising money from the Ewart Endowment Fund,  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 120th General Assembly, to establish a Commission to review this decision of the Committee on Theological Education and the process whereby such a decision was made, and to establish terms of reference for the disbursement of money from the Ewart Endowment Fund, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 25 - SESSION OF VARSITY ACRES CHURCH, CALGARY, ALBERTA**

**Re: Biennial Assemblies** (Answered by Assembly's action on Rec. Nos. 2 & 3 of Assembly Council, p. [47](#))

WHEREAS, the cost of operation of the Church can be cut by having the General Assembly meet every second year instead of yearly, and  
 WHEREAS, the business of the Church can now be easily done using telephone, computer and fax without the need for yearly mass meeting at General Assembly, and  
 WHEREAS, the role of Moderator within the Church following Assembly could be more efficiently and better performed if the incumbent were given two years in the position,  
 THEREFORE, the Session of Varsity Acres Church, Calgary, Alberta, humbly overtures the Venerable, the 120th General Assembly, to change, as soon as possible, to a biennial General Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with the approval of the Presbytery of Calgary-Macleod.

**NO. 26 - SESSION OF VARSITY ACRES CHURCH, CALGARY, ALBERTA**

**Re: Designing and Implementing a Communications System with Funds Saved by Instituting Biennial Assemblies** (Answered by Assembly's action on Rec. Nos. 2 & 3 of Assembly Council, p. [47](#))

WHEREAS, there is a significant body of opinion in The Presbyterian Church in Canada that feels that annual Assemblies should be replaced by biennial Assemblies whereby savings of perhaps \$100,000 might be achieved biennially, and

WHEREAS, \$100,000 represents a substantial collection of funds that could be used for creative purposes, there being no benefit to be achieved in returning such funds to the original contributors, representing perhaps only \$1.25 per member of The Presbyterian Church in Canada, and

WHEREAS, The Presbyterian Church in Canada is badly in need of vision and mission inspiration, yet has a great body of knowledge and experience underlying its role of spreading the word of God and extending the love of Jesus Christ to the entire community, and

WHEREAS, the world is rushing ahead into new areas of employment and communication, which topics are centrally relevant to the role of The Presbyterian Church in Canada in witness and service, and

WHEREAS, The Presbyterian Church in Canada has no way of immediately responding to requests for leadership and comment on issues of the day, for example, on its position on using (Alberta) gambling monies for third world development, on the increase in homeless people in Canada, or on the fundamental issues underlying multi-religion ethnic strife,

THEREFORE, the Session of Varsity Acres Presbyterian Church, Calgary, humbly overtures the 120th General Assembly to allocate the funds released by going to biennial Assemblies to the design and implementation of a creatively planned communication system in which witness and service in, and beyond, the Church is greatly enhanced in a number of ways, such as, for example, by instituting a 1-800 telephone system by which our people, and people beyond our membership, have ready access to people within The Presbyterian Church in Canada who can serve as "help" on all matters relevant to the role of the Church both within our communities of faith and well beyond them, supported, as deemed necessary, by conducting a series of discussion seminars across the country through which issues of central importance to the life and purpose of The Presbyterian Church in Canada can be aired, or to do otherwise as, in its wisdom, the General Assembly deems best.

Transmitted with the approval of the Presbytery of Calgary-Macleod.

## **NO. 27 - SESSION OF CENTENNIAL PRESBYTERIAN CHURCH, CALGARY, ALBERTA**

(Referred to Ctte. on Theo. Ed., p. 22)

### **Re: Course Curriculum Content at the Theological Colleges**

WHEREAS, the theological colleges of The Presbyterian Church in Canada offer few courses in Evangelism, Stewardship, Youth Ministry, Discipleship and Church Management, and

WHEREAS, despite these deficiencies in the curricula of the colleges, graduates are conferred with academic degrees that suggest they are fully prepared to be servants of the Church in pastoral ministry, and

WHEREAS, certain graduates enter the pastoral ministry significantly lacking the skills with which to fulfill many of the important duties required of them resulting in unnecessary stress and frustration to the individuals and a void of related leadership skills within their congregations, and

WHEREAS, many of these graduates feel compelled to take additional courses in order to be adequately trained to fulfill the role expected of them, thereby reducing the amount of time available of them for other aspects of their ministry,

THEREFORE, the Kirk Session of Centennial Presbyterian Church, Calgary, Alberta, humbly overtures the Venerable, the 120th General Assembly, to instruct the theological colleges of The Presbyterian Church in Canada to include courses of Evangelism, Stewardship, Youth Ministry, Discipleship, Church Management and other such disciplines as it may deem appropriate to adequately prepare their graduates for pastoral ministry, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Calgary-Macleod.

**NO. 28 - SYNOD OF SASKATCHEWAN** (Answered, p. [55-56](#))

**Re: Creating the Presbytery of Saskatchewan**

WHEREAS, the Synod of Saskatchewan has agreed that for reasons of responsible stewardship in the resources of its members, of time, administration and economy, a single presbytery would serve its needs better than the existing two presbyteries, and

WHEREAS, the Synod desires to contribute creatively to a comprehensive restructuring of The Presbyterian Church in Canada,

THEREFORE, the Synod of Saskatchewan, humbly overtures the Venerable, the 120th General Assembly to create a Presbytery of Saskatchewan incorporating the boundaries of the Province of Saskatchewan or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 29 - PRESBYTERY OF KOOTENAY** (Not Received by Assembly, p. [23](#))

**Re: Instrumental Arrangements of the "new" Hymn Book**

WHEREAS, The Presbyterian Church in Canada is in the process of creating a new Hymn Book, and

WHEREAS, the purpose of this book will be to enrich our services of worship, and

WHEREAS, the richness of worship is enhanced by creating opportunities for those musically gifted, to use their talents in worship, and

WHEREAS, presently, there are those in our congregations who play a musical instrument but are limited in that there is no instrumental arrangement for the Book of Praise (other than for piano) which would enable them to use their instruments in enriching the worship experience of the congregation, and

WHEREAS, in speaking to Mr. Anderson at last year's Assembly, I discovered that modern technology not only makes such instrumental arrangements possible but is within our means financially,

THEREFORE, the Presbytery of Kootenay humbly overtures the 120th General Assembly to create a supplemental instrumental resource book of all or portions of the new Hymn Book including chords for guitarists, or do otherwise as the General Assembly, in its wisdom, deems best.

### PETITIONS - 1994

**NO. 1 - PRESBYTERY OF PICKERING** (Answered, p. [63-64](#))

**Re: Adhering to Terms of Call for Executive Staff**

WHEREAS, the Presbytery of Pickering, in 1992, received several requests from the Assembly Council to moderate in calls to members of the Court, each call accompanied by a Guarantee of Stipend from the Council, and

WHEREAS, the Presbytery, after consideration, determined the calls to be regular gospel calls, and the Guarantees of Stipend appropriate, proceeded to induct the several candidates into their respective ministries, and

WHEREAS, the Presbytery also has a deep pastoral concern for the lay people whose remuneration agreements have been similarly affected, and

WHEREAS, the Assembly Council, in 1993, without the knowledge or permission of the Presbytery, agreed to reduce the stipends of several inducted members of this Court,

THEREFORE, the Presbytery of Pickering humbly petitions the Venerable, the 120th General Assembly to direct the Assembly Council to adhere to the terms of the Guarantees of Stipend offered by it, and approved by this Presbytery, until such time as it has the agreement of this Presbytery to do otherwise, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 2 - SYNOD OF SASKATCHEWAN** (Referred to Cttee. on History & the

**Re: Circle Project Association and Bill C-31 Research Foundation Ltd.** Archivist, p. [22](#))

WHEREAS, a letter was received by the Synod of Saskatchewan from the Circle Project Association Inc. and the Bill C-31 Research Foundation Ltd., and

WHEREAS, this letter asked for liaison with Synod of Saskatchewan (The Presbyterian Church in Canada) in order for them to retrieve "relevant associated information from the archives" of the Synod of Saskatchewan, and

WHEREAS, this involves revealing information from birth, marriage and death records of the Synod of Saskatchewan, and

WHEREAS, this involves third-party searches, and

WHEREAS, this information is considered to be of a private nature, and

WHEREAS, the opening of any such information to persons is regulated by The Presbyterian Church in Canada, with reference to sections of the Book of Forms Appendix G and common usage, and

WHEREAS, for one synod to give permission while another synod may not do so may cause the appearance of disorganization and lack of communication, and

WHEREAS, the group applying to the Synod of Saskatchewan is dealing with federal rules and laws, etc., and

WHEREAS, the Presbyterian Church must be seen to be united on this issue, and

WHEREAS, only the General Assembly of The Presbyterian Church in Canada may determine what is to be the policy of The Presbyterian Church in Canada,

THEREFORE, the Synod of Saskatchewan humbly petitions the Venerable, the 120th General Assembly with this request for information by the Circle Project Association and the Bill C-31 Research Foundation Ltd., so that a national policy may be formed in regard to this request, or to do otherwise as the General Assembly, in its wisdom, may deem best.

### APPEALS - 1993

**NO. 1 - REV. WILLIAM LENNIPS** (Commission appointed, p. [70](#), [86](#))

**Re: Appeal Against an Action of the Synod of Hamilton-London**

**NO. 2 - SESSION OF ELMWOOD PRESBYTERIAN CHURCH** (Commission appointed,

**Re: Appeal Against an Action of the Presbytery of London** p. [69](#), [86](#))

**NO. 3 - REV. CATHY MCFARLANE** (Commission appointed, p. [39](#), [86](#))

**Re: Appeal Against an Action of the Presbytery of Superior**

**SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES**

Note, this is a supplement to the list that appears in the 1990 Acts and Proceedings, pages [616-42](#).

ADAM-MURPHY, Judithe	...	...	B.N.	Dalhousie University
	...	M.Div.	Atlantic School of	Theology
ADAY, Louis K.	...	...	D.Th.	Trinity Evangelical Divinity School
AWAD, Nader	...	...	B.Th.	Evangelical Theology Seminary, Cairo
	...	B.A.	Ain Shams University,	Cairo
BEACH, Diane	...	...	Reg.N.	Medicine Hat School of Nursing
	...	M.Div.	Vancouver School of	Theology
BLAXLAND, Daphne A.	...	...	B.A.	Prince Edward Island, Univ. of
	...	B.Th.	McGill University,	Montreal
	...	M.Div.	Presbyterian College	
BOIS, Anna	...	...	B.A.	Waterloo University
	...	M.Div.	Vancouver School of	Theology
BOYER, Keith E.	...	...	B.A.	Westminster College, Pennsylvania
	...	B.D.	Union Theological	Seminary,
BRETT, Gordon W.C.	...	...	M.Div.	Knox College, Toronto
BROWN-EWING, Linda	...	...	D.Min.	McCormick Theolog. Seminary,
Chicago				
BUELL, Mark	...	...	B.B.A.	Prince Edward Island, University of
	...	B.Th.	Presbyterian College	
	...	M.Div.	McGill University,	Montreal
CALDWELL, Georgine G.	...	...	B.A.	Gordon College
	...	B.Sc.	Gordon College	
	...	M.A.	Princeton University	
	...	Ed.D.	Teacher's College, Columbia University,	New York
CLARKE, Susan	...	...	B.A.	Toronto, University of
	...	Dip. C.E.	Ewart College,	Toronto
COOPER, Thomas J.	...	...	B.A.	University of Washington, Seattle
	...	M.Div.	Fuller Theological Seminary,	Pasadena
	...	D.Min.	Fuller Theological Seminary,	Pasadena,
CRAWFORD, David M.	...	...	B.A.	Calgary, University of
	...	M.Div.	Vancouver School of	Theology
CREEN, Ted	...	...	D.Min.	Princeton Theological Seminary,
DOKA, Cal	...	...	D.D.	Knox College, Toronto
DUNKIN, Stephen G.	...	...	B.Com.	Queens University, Kingston, Ontario
	...	M.Div.	Knox College,	Toronto
FERRIER, James D.	...	...	B.A.	Wilfred Laurier University
	...	B.Th.	McGill University,	Montreal
	...	M.Div.	Presbyterian College,	Montreal
FORD, Gordon	...	...	M.Div.	Brock University, St. Catherines,
Ontario				
FRASER, Milton	...	...	B.A.	Acadia University
	...	M.Div.	Knox College,	Toronto
FRYFOGEL, S. Duncan	...	...	B.A.	Waterloo Lutheran, Waterloo
	...	M.Div.	Knox College,	Toronto
GARNER, Douglas	...	...	B.A.	Saskatchewan, University of
	...	M.Div.	St. Andrew's,	Saskatoon
GILLAN, D. Stewart	...	...	B.Sc.	Mount Allison University, Sackville,
N.B.				
	...	M.Div.	Knox College,	Toronto
GOH, Alan ...	...	...	B.A.	Victoria, University of
	...	M.Div.	Ontario Theological Seminary	
GREYLING, Petrus H.	...	...	B.A.	South Africa, University of
	...	B.D.	Pretoria, University of	
	...	D.Th.	South Africa, University of	
HASS, John	...	...	B.A.	Minnesota, University of
	...	M.Div.	McCormick Theological Seminary	
	...	M.A.L.S.	Rosary College,	Riverforest III.

HENDERSON, Dorothy	...	...	...	A.R.C.T. Toronto, University of
		B.A.	Waterloo University	
HENDERSON, William A.	...	...	...	B.A. Western Ontario, University of
HILL, Donald C.	...	...	...	B.Sc.. McMaster University, Hamilton
		M.Div.	Acadia University	
HISLOP, Agnes	...	...	...	B.A. Scarritt College, Nashville
HONG, Sung Deuk	...	...	...	M.Div. Knox College, Toronto
HOPKINS, John F.	...	...	...	Dip. Min. Presbyterian College
HOWARD, Ivy, H.	...	...	...	St. Colm's College, Edinburgh
JACK, Elizabeth M.	...	...	...	B.A. St. Michaels College, Toronto
		B.Ed.	Ottawa, University of	
JOHNSTON, Marion	...	...	...	B.A. Saskatchewan, University of
JOHNSTON, William G.	...	...	...	B.A. St. Francis Xavier University
		B.Ed.	Dalhousie University	
		B.Th.	McGill University, Montreal	
KANG, Robert	...	...	...	B.Sc. Toronto, University of
		M.Div.	Knox College, Toronto	
KIM, Yon Jae	...	...	...	Th.B. Seoul Theological Seminary, Korea
		M.Th.	Seoul Theological Seminary, Korea	
		D.D.	Presbyterian College, Montreal	
KIM, Victor	...	...	...	B.A. Calgary, University of
		M.Div.	Knox College, Toronto	
KREPLIN, J. Martin	...	...	...	D.Min. Fuller Theological Seminary, Pasadena
LAING, Debbie	...	...	...	Dip.C.E. Ewart College, Toronto
LEE, Young	...	...	...	B.A.
		M.Div.		
MacDONALD, Freda M.	...	...	...	Dip. Knox College, Toronto
MacLEAN, Charles H.	...	...	...	C.D. The Queen
		B.A.	Acadia University	
		D.D.	Presbyterian College, Montreal	
McFARLANE, Cathy J.	...	...	...	A.O.C.A. Ontario College of Art, Ontario
		B.A.	Guelph, University of	
		M.Div.	Wycliffe College, Toronto	
McKILLICAN, Donald R.	...	...	...	C.D. The Queen
		B.A.	Toronto, University of	
		M.Th.	Knox College, Toronto	
		M.Div.	Knox College, Toronto	
		D.Min.	McCormick Theo. Seminary, Chicago	
McLEAN, Malcolm S.	...	...	...	C.D. The Queen
		B.A.	Alberta, University of	
McQUAIG, Douglas C.	...	...	...	D.Min. Fuller Theological Seminary, Pasadena
MARSH, Betty	...	...	...	B.S.W. British Columbia, University of
		M.Div.	Vancouver School of Theology	
MOORE, Donald	...	...	...	Dip.Ed.. Prince of Wales College, P.E.I.
		B.A.	Mount Allison University, Sackville, N.B.	
		B.Ed.	Mount Allison University, Sackville, N.B.	
		M.Div.	Presbyterian College, Montreal	
		M.Th.	Dalhousie University	
MULLIN, Margaret	...	...	...	N.Dip. Brandon General Hospital
		B.Sc.N.	Alberta, University of	
		M.Div.	Vancouver School of Theology	
NOLAND, Grant	...	...	...	B.Sc. Missouri Valley College
		B.D.	Vanderbilt University	
Oostenbrink, Anja	...	...	...	B.A. Toronto, University of
PATTERSON, James M.	...	...	...	B.A. Western Ontario, University of
		B.Th.	McGill University, Montreal	
		M.Div.	Presbyterian College, Montreal	
PLOMP, Tony	...	...	...	D.D. Knox College, Toronto
POLLOCK, Donald	...	...	...	B.A. Toronto, University of
		M.Div.	Knox College, Toronto	

SCOTT, William	...	...	...	B.A.	Prince Edward Island, University of
			B.Th.	McGill University,	Montreal
SHAW, Christine	...	...	...	Dip.C.E.	Ewart College, Toronto
SHIN, Jung Hyun	...	...	...	B.Mus.	Choong Ang University, Seoul
			M.Div.	Presbyterian Theological Seminary,	Seoul
Smith, Wayne G.	...	...	...	S.T.M.	McGill University, Montreal
			M.Div.	Knox College,	Toronto
STOSKOPF, Joanne R.	...	...	...	B.A.	Western Ontario, University of
			M.Div.	Knox College,	Toronto
SZABO, Peter	...	...	...	B.A.	Karoli University
			B.D.	Budapest Reformed Theology Academy	TAYLOR, Charles
E. ... ..	...	...	...	B.A.	Olivet College, Illinois
			M.Div.	Oberlin Graduate School of Theology	
TONG, Chiun-Chia	...	...	...	B.D.	Taiwan Theological Seminary
WEAVER, Stephen J.	...	...	...	B.A.	Trent University, Peterborough
			M.B.A.	Trent University,	Peterborough
			B.Th.	McGill University,	Montreal
			M.Div.	McGill University,	Montreal
WILSON, Charlene	...	...	...	B.A.	Waterloo, University of
			B.Th.	Ontario Bible College,	Toronto
			M.Div.	Knox College,	Toronto
WILSON, John R.	...	...	...	B.A.	Guelph, University of
			M.Div.	Knox College,	Toronto
WHITTAKER, Warren	...	...	...	B.A.	Saskatchewan, University of
WINIAWSKY, Wasył	...	...	...	Degree	Polish Methodist Bible College, Poland

**SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES –**  
**1994-95**

SYNODS AND PRESBYTERIES		CLERKS	TREASURER	MISSION
Synod of the Atlantic Provinces		J.R. Cameron	A. Stewart	L.G. Macdonald
1.	Cape Breton	I.G. MacLeod	I.G. MacLeod	R. Robinson
2.	Newfoundland	I.S. Wishart		
3.	Pictou	M.R. McLennan	Mr. J.W. Sellers	C. Kuhn
4.	Halifax-Lunenburg	P.A. McDonald	E. Morrison	L.G. Macdonald
5.	Saint John	B. Lowery	G.L. Blackwell	K. Burdett
6.	Miramichi	L.A. Welch	G. Howard	J. Hopkins
7.	Prince Edward Island	W. Scott	G. Matheson	Mr. A. MacPhee
Synod of Quebec & Eastern Ontario		L.J. Bell	P.B. Finlay	F.H. Rennie
8.	Quebec	L.E. Robinson	Mrs. I. Beattie	L.E. Robinson
9.	Montreal	Ms. M. Barclay-Fernie	J.D. Hastie	K. Wheaton
10.	Seaway-Glengarry	H. Jones		
11.	Ottawa	G. Kennedy	P. Finlay	Cpt. D. Lee
12.	Lanark & Renfrew	L.E. Hughes	L.E. Hughes	Mr. S. McCuan
Synod of Toronto & Kingston		J.K. Lattimore	R. Fenton	J.E.C. Elder
13.	Kingston	B. Cossar	Mr. R. Woods	
14.	Lindsay-Peterborough	E. O'Neill	Mr. A.W. Allan	R. McMillan
15.	Pickering	S. Kendall	Mr. C. Manahan	H. Waite
16.	East Toronto	W.J. Middleton	Mr. T. Nettleton	R. Hodgson
17.	West Toronto	L. Whitwell		
18.	Brampton	P. Barrow	R. Fenton	Mr. R. Kerr
19.	Oak Ridges	B. Gilmore	A. Kerr	J. Bannerman
20.	Barrie	M.D. Summers	Mr. N. Ranson	J.W.A. Cooper
21.	Temiskaming	Mrs. C. Harrison	Mrs. C. Harrison	
22.	Algoma & North Bay	D.T. Jack	D.T. Jack	S. Kennedy
23.	Waterloo-Wellington	J.C. Henderson	I. Dudgeon	O. Anstice
Synod of Hamilton & London		W.I. McElwain	D.G. Cassidy	H. Appel
24.	Hamilton	D.J. Herbison	Mr. R.G. Hutchinson	J.P. Chalmers
25.	Niagara	J.M. Lewis	T. Theijsemeijer	W. Vanderstelt
26.	Paris	W.D. Jarvis	J. Cruickshank	J. Grant
27.	London	D. Clements	Mr. J. Lamont	L. Jensen
28.	Essex-Kent	T.J. Kay	C.N. Congram	D. Hanley
29.	Sarnia	Mrs. E. Heath	C. Vanbodegom	D. Cassidy
30.	Stratford-Huron	S.W. Webb	J. Zondag	J. Sloan
31.	Grey-Bruce-Maitland	J.A. Paisley	Mrs. B. Burton	R. Lamb
Synod of Manitoba & North Western Ontario		J.M. Patterson	D. Thomson	P.G. Bush
32.	Superior	J.M. Patterson	M.A. Fraser	J. Stoskopf
33.	Winnipeg	Ms. G. Cordes	K. Innes	Ms E. Parish
34.	Brandon	Mr. I.A. MacKenzie	D. Thomson	
Synod of Saskatchewan		H. Currie	E. Parsons	K.P. Humphrey
35.	Assiniboia	D.W. Maxwell	Mr. G. Cameron	Mr. G. Liddle
36.	N. Saskatchewan	R. Schroeder	Mrs. N. Wehrmann	M. Wehrmann
Synod of Alberta & The Northwest		Ms. J. Davidson	Mr. G. Vanderham	D. Lade
37.	Peace River	G.S. Malcolm	Mrs. J. Malcolm	D.A. Young
38.	Edmonton-Lakeland	G.R. Haynes	Mr. R. Haynes	Mrs. M. Johnston

- |                     |                |                 |                     |
|---------------------|----------------|-----------------|---------------------|
| 39. Central Alberta | Miss A. Hislop | Mr. R. Anderson | Miss A. Oostenbrink |
| 40. Calgary-Macleod | K. Summers     | B. Stephen      | M. Marple           |

## Synod of British

## Columbia

- |                      |                  |                 |              |
|----------------------|------------------|-----------------|--------------|
| 41. Kootenay         | A.C.M. Bois      | Miss W. Lloyd   | M.L. Garvin  |
| 42. Kamloops         | C.B. Brown       | Mr. M. McKenzie | R. Foubister |
| 43. Westminster      | Mrs. J. Grainger | J.D. Monteith   | D.K. Lindsay |
| 44. Vancouver Island | T. Plomp         | Mr. D.M. Walker | A.C.M. Bois  |
|                      | R.H. Kerr        | Mr. G.D. Mowat  | D.P. Vieira  |

## CONVENERS OF STANDING COMMITTEES - 1994-95 Page 595

CONGL. LIFE MINISTRY	CTTE. ON HISTORY	PRESBYTERIAN RECORD	PENSION	
G.P. Howard P.A. Brown R. Lyle M.J. MacRae	P.A. Brown M.J. MacRae	B.C. Lowery M.J. MacRae	B.C. Lowery R. Lyle	
J. Vines K. MacLeod P.A. McDonald J.G. Smith D. Dewar A. Hutchinson P. Crowell L.A. Welch G. Matheson	C. Kuhn D.W.K. Sutherland A. Hutchinson	Mr. J.W. Sellers P.A. McDonald J.G. Smith L.A. Welch L.A. Welch Mr. R. Adams	C.E. McPherson P.A. McDonald D. Dewar L.A. Welch G. Matheson	A. Lees
R. Graham L.J. Bell Mr. B. Sandford Mrs. L. Klempa	J. MacFarlane B.W. Walker P.A. Maxham	N. Vandermeij Mrs. M. Mayhew B. Mack Mrs. L. Klempa	Mrs. M. Mayhew P. Maxham	L.E. Robinson
M. Shields J.P. Jones G. Wilson G. Fresque	G. Morton G.G. Wilson	B. Keith G. Kennedy G.G. Wilson	G. Fresque	
H. Bradley W.I. Little	A. Sutherland		Mr. W. Alexander	
N. St. Louis A. Ross D. Rollwage D. Strickland	D. McBride R. Kendall C. Loudon	N. St. Louis C.M. Stuart	R. McMillan	D. McBride
S. Croll F. Reeve A. Milne S. Priestly A.R.N. Mathers Cunningham H.D.L. Crocker D.D. Jacques F. MacDonald A.Y. Hibbs Z. Dunn	T. Cunningham Miss J. Bruce W. Moncreiff A.Y. Hibbs	R. Topping K. Vandermeij	J.W.A. Cooper P. Snyder Z. Dunn	T. J. Archibald
A.J. Turnbull R.S. Geddes C.W. Simpson D. Heath W. Baswick H. Vais A.E. Bailey M. Gedcke B. Young J.J. Gordon G. Doran R. Hetherington C. McAvoy T.R. Purvis M. Kinsman	T.M. Bailey A.D.M. Reid	T.M. Bailey I. McPhee M. Lewis W.D. Jarvis D. Clements D. Clements T. Kay H. Appel C. Vanbodegom C. McAvoy K. Barker	I. McPhee D. Clements T. Purvis H. Nugent	A.D.M. Reid K. Wild
Mrs. B. Fraser M.A. Fraser Ms J. Campbell J.E. Bryden J.E. Bryden	J. Ferrier K.E. Boyer Ms G. Cordes E. Medd	Miss J. Campbell B. Cruing Ms G. Cordes I.A. MacKenzie	K. Boyer J.M. Patterson	
C.M. Dorcas J.C. Ferrier H. Currie D.W. Craig	D. Maxwell D.W. Maxwell B. Denny	B. Penny J.C. Ferrier D. Craig R. Schroeder	H. Currie	
R. Glen R. Glen H.M. Wiest G.S. Malcolm Dr. J. Carr Mrs. M. Johnston J. Dowds F. Caron	G.S. Malcolm T. Nyardy J. Dowds	H.M. Wiest Dr. J. Carr	Ms. J. Davidson G.S. Malcolm Mrs. M. Johnston	

A. Goh      D. Crawford

M.D. Ollerenshaw

Mrs. S. Cochrane  
 M.L. Garvin  
 Ms. S. Cochrane  
 Dr. C. Chambers  
 A. VanDuyvendyk

R. Sand  
 D. Johns  
 W.D. Allen  
 J.W. Mills  
 N. Kinnon

D. Anderson  
 Mr. A. Codling  
 Mrs. J. Grainger  
 C.A. Scott  
 R.H. Kerr  
 Mr. G. Smith  
 Ms. S. Cochrane  
 C.H. Chambers  
 R.H. Kerr  
 R.H. Kerr

D. Johns  
 Mrs. J. Grainger

## CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

### Statistical

A summary of the statistical reports from congregations for the year ended December 31, 1993 and received by the Service Agency as of June 1, 1994:

	1993	1992	
-	Number of ministers	1,234	1,169
-	Number of elders	13,068	13,127
-	Number of self-supporting congregations	718	945
-	Number of aid-receiving congregations	56	63
-	Baptisms	5,753	5,340
-	Communicant members	152,685	152,425
-	Households	108,681	104,620
-	Church school pupils	33,279	33,199

### Financial

A summary of the financial reports from congregations for the year ended December 31, 1993 and received by the Service Agency as of June 1, 1994:

	Total raised by congregations	96,655,944	77,657,644	
-	Total raised for congregational purposes	66,732,426	65,634,519	
-	Remitted to Presbyterians Sharing	8,304,009	8,344,308	
-	Other missionary and benevolent purposes	3,847,608	3,679,008	
-	Raised by W.M.S. (W.D.) & Atlantic Mission Society		1,248,350	1,261,933
-	Stipends of principal minister	23,051,044	23,014,100	
-	Total normal congregational expenditures	75,588,689	76,863,240	

### Congregational Reports and Summaries

The detailed statistical and financial reports for each congregation as submitted by presbyteries, the summary by synods, and the general summary of synods is as found on page [602](#) and following.

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS...****AND CONGREGATIONS****AS REPORTED BY THE CLERKS OF SYNODS****STUDENTS RECEIVED AS CANDIDATES FOR THE MINISTRY****Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

John Van Hartingsveldt, January 19, 1993  
 Trudy Myer, January 19, 1993  
 Joanne Vines, January 19, 1993  
 Bonnie Mason, June 15, 1993  
 Lois Thompson, June 15, 1993  
 Karla Wubbenhorst, June 15, 1993

**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Elizabeth Graham, October 20, 1992  
 Murdo Mackay, October 20, 1992  
 Gordon Ritchie, October 20, 1992  
 Andrew C. Scott, October 20, 1992

**PRESBYTERY OF OTTAWA**

Victoria Murray, May 18, 1993

**PRESBYTERY OF QUEBEC**

Heather Balsdon, September 16, 1993

**Synod of Toronto and Kingston****PRESBYTERY OF LINDSAY-PETERBOROUGH**

Mark Ward, January 18, 1994

**PRESBYTERY OF PICKERING**

Vicki Duffy, October 26, 1993  
 Douglas Kendall, November 16, 1993  
 Elizabeth Penner, November 16, 1993

**PRESBYTERY OF EAST TORONTO**

John Kim, May 4, 1993  
 Daniel Scott, May 4, 1993  
 Adrian Sieunarine, May 4, 1993  
 Linda Larmour, June 15, 1993  
 Shirley Lam, June 15, 1993  
 Alex MacLeod, June 15, 1993  
 Joyce Davis, November 2, 1993  
 Janice Hamalainen, November 2, 1993  
 Anne-Louise Jannaway, November 2, 1993  
 Kwang-Kook (John) Kim, November 2, 1993  
 Annalies Lauber, November 2, 1993  
 Anne Unhee Lee, November 2, 1993  
 Eun Joo Park, November 2, 1993  
 Paul Shobridge, November 2, 1993  
 Peter Ma, February 1, 1994  
 Geoffrey Ross, February 1, 1994

**PRESBYTERY OF WEST TORONTO**

Steve Thompson

Myung Hee Yoo

Scott Warden

**PRESBYTERY OF WEST TORONTO (cont'd)**

Grace Kim  
 Franck Kovacs  
 Elias Morales  
 Kaja Muhn  
 Robert Kang  
 Sarah Kim

**PRESBYTERY OF BARRIE**

Joan Hunter, April 13, 1993  
 Carey Nieuwhof, April 13, 1993  
 Roger Penning, November 9, 1993

**PRESBYTERY OF WATERLOO-WELLINGTON**

Olwyn Coughlin, November 9, 1993  
 Heather Glenister, November 9, 1993  
 Jeff Inglis, November 9, 1993  
 Will Ingram, November 9, 1993  
 Jan MacInnes, November 9, 1993  
 Linda Young, November 9, 1993  
 Jeff Veenstra, November 9, 1993  
 Philip Wilson, November 9, 1993

**Synod of Hamilton and London****PRESBYTERY OF HAMILTON**

Margaret McLeod, June 15, 1993  
 Gerald Clayburne, October 12, 1993  
 Duncan Jeffrey, December 14, 1993  
 Margaret Harper McLeod, January 11, 1994

**PRESBYTERY OF SARNIA**

Jennifer Lyn Heath, March 19, 1993

**PRESBYTERY OF STRATFORD-HURON**

Kevin Steeper, March 23, 1994

**PRESBYTERY OF BRUCE-MAITLAND**

Jeffrey Loach, September 14, 1993

**Synod of Manitoba and North Western Ontario****PRESBYTERY OF WINNIPEG**

Lorraine Major, June 24, 1993

**Synod of Saskatchewan****PRESBYTERY OF ASSINIBOIA**

Gerald A. Wallace, January 27, 1993  
 Ina Golaiy, April 20, 1993  
 Heather Balsdon, July 11, 1993

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Milo Craig, May 17, 1993

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

Carol Young, March 2, 1993  
 Bruce Dayton, June 15, 1993  
 James Young, June 15, 1993

**Synod of British Columbia****PRESBYTERY OF KAMLOOPS**

Yutaka Zama, April 27, 1993

**PRESBYTERY OF WESTMINSTER**

Ryk Brown, November 3, 1992  
 John Green, November 3, 1992  
 Murat Kuntel, November 3, 1992  
 Bruce McAndless-Davis, November 3, 1992  
 Diane Tait-Katerberg, November 3, 1992  
 Jae Hyun Lee, December 1, 1992  
 Paul Myers, January 2, 1993  
 Louis Fabian, January 12, 1993  
 Sheila Trott, March 30, 1993  
 Ken Littlejohn, May 4, 1993  
 Dale Woods, May 4, 1993  
 Charles Ahn, May 4, 1993  
 Kathleen Helmer, May 4, 1993

**CANDIDATES CERTIFIED FOR ORDINATION****Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Murdo Mackay, April 30, 1993

**PRESBYTERY OF OTTAWA**

Stephen J. Weaver, May 18, 1993

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

David M. Crawford, January 12, 1993  
 Diane Beach, March 2, 1993  
 Bruce J. Clendening, March 2, 1993

**Synod of British Columbia****PRESBYTERY OF WESTMINSTER**

John Green, February 2, 1993  
 Paul Myers, March 30, 1993

**ORDINATIONS****Synod of Atlantic Provinces****PRESBYTERY OF HALIFAX-LUNENBURG**

Julithe Adam-Murphy, May 31, 1993

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Mark Buell, June 24, 1993

**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

David M. Smith, February 14, 1993  
 Synod of Toronto and Kingston

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Lorna Jane Mercer Thompson, June 25, 1993  
 Donald A. Madole, August 29, 1993

**PRESBYTERY OF PICKERING**

Ruth Draffin, February 20, 1994  
 Jang Woo Lee, October 31, 1993

**PRESBYTERY OF EAST TORONTO**

Michael Barnes, April 25, 1993  
 Robin D. Congram, May 16, 1993  
 Elizabeth Jack, August 4, 1993

**PRESBYTERY OF WEST TORONTO**

Pearl Vasarhelyi, November 1993  
 Robert Kang, January 1994

**PRESBYTERY OF BARRIE**

Annetta Hoskin, March 25, 1994

**PRESBYTERY OF WATERLOO-WELLINGTON**

Daniel Roushorne, May 30, 1993

**Synod of Hamilton & London****PRESBYTERY OF STRATFORD-HURON**

John Hogerwaard, St. Andrew's, Stratford, May 16, 1993

**Synod of Manitoba and North Western Ontario****PRESBYTERY OF WINNIPEG**

Jay Brennan, Kildonan Community Church, January 10, 1993

**synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

Diane Beach, June 27, 1993  
 Bruce J. Clendening, July 18, 1993

**PRESBYTERY OF CENTRAL ALBERTA**

David Milton Crawford, July 13, 1993

**Synod of British Columbia****PRESBYTERY OF KAMLOOPS**

E.M. (Betty) Marsh, June 22, 1993

**PRESBYTERY OF WESTMINISTER**

Paul Myers, July 4, 1993  
 John Green, July 11, 1993

**DESIGNATIONS****Synod of Toronto and Kingston****PRESBYTERY OF ALGOMA AND NORTH BAY**

Mary Alice Policicchio

**RECEPTION FROM OTHER DENOMINATIONS****Synod of Toronto and Kingston****PRESBYTERY OF WATERLOO-WELLINGTON**

Nak Gyoo Choi, June 27, 1993

**Synod of Hamilton and London****PRESBYTERY OF HAMILTON**

Petrus H. Greyling, Dutch Reformed Ch. of South Africa, February 8, 1994

**PRESBYTERY OF CHATHAM**

Aziz Bassous, Evangelical Synod of Syria & Lebanon, June 19, 1993  
 George Nagy, Hungarian Reformed Church in Romania, June 19, 1993

## INDUCTIONS

### Synod of Atlantic Provinces

- PRESBYTERY OF HALIFAX-LUNENBURG  
Judithe Adam-Murphy, May 31, 1993
- PRESBYTERY OF SAINT JOHN  
Basil C. Lowery, September 2, 1993
- PRESBYTERY OF MIRAMICHI  
Philip D. Crowell, August 6, 1993
- PRESBYTERY OF PRINCE EDWARD ISLAND  
Mark Buell, June 27, 1993

### Synod of Quebec and Eastern Ontario

- PRESBYTERY OF QUEBEC  
Ronald H. Balsdon, June 22, 1993
- PRESBYTERY OF MONTREAL  
Joseph Hsu, January 10, 1993  
J. Andrew Fullerton, January 24, 1993  
David M. Smith, February 14, 1993
- PRESBYTERY OF OTTAWA  
Stephen A. Hayes, January 10, 1993  
W.L. Shaun Seaman, June 1, 1993
- PRESBYTERY OF GLENGARRY  
Lloyd R. Smith, January 26, 1993

### Synod of Toronto and Kingston

- PRESBYTERY OF KINGSTON  
Stephen G. Dunkin, Strathcona Park-Kingston, November 26, 1993
- PRESBYTERY OF LINDSAY-PETERBOROUGH  
Donald A. Madole, Beaverton, August 29, 1993  
Ronald Wallace, St. Andrew's, Lindsay, September 26, 1993  
Ruth Draffin, Brighton, February 20, 1994
- PRESBYTERY OF PICKERING  
H.T. (Ted) Ellis, Wexford, Scarborough, February 28, 1993  
Calvin D. Stone, St. Timothy's, Ajax, May 30, 1993  
J. David Jones, St. David's, Scarborough, July 18, 1993  
Sheina B. Smith, Burns, Ashburn, August 5, 1993  
John B. Taylor, Westminster, Scarborough, August 17, 1993  
David A. Beaton, St. John's, Port Perry, September 12, 1993  
Jang Woo Lee, Oshawa Korean, October 31, 1993
- PRESBYTERY OF EAST TORONTO  
Dwight E. Nelson, Melrose Park, Toronto, September 9, 1993  
Michael F. Caveney, Glebe, Toronto, September 12, 1993  
Priscilla M. Anderson, Queen Street East, Toronto, September 19, 1993  
Richard W. Fee, Director, Presbyterian World Service & Development, November 5, 1993
- PRESBYTERY OF WEST TORONTO  
John Yoo, Associate, Toronto Korean, April 13, 1993
- PRESBYTERY OF OAK RIDGES  
George B. Yando, St. Andrew's, King City, January 9, 1994
- PRESBYTERY OF BARRIE  
John A. Fraser, Westminster, Barrie, May 6, 1993  
Wallace I. Little, First, Collingwood, May 27, 1993  
J. Cameron Bigelow, St. Andrew's Orillia, September 9, 1993  
Robert J. Graham, Alliston Charge, January 6, 1994  
David A. Whitehead, Penetanguishene Charge, March 8, 1994

**PRESBYTERY OF ALGOMA AND NORTH BAY**

Martin J. Molengraaf, Calvin, North Bay, September 20, 1993

**PRESBYTERY OF WATERLOO-WELLINGTON**

Herbert F. Gale, Westminster-St. Paul's, Guelph, April 25, 1993

Shirley Gale, Westminster-St. Paul's, Guelph, April 25, 1993

Nak Gyoo Choi, Kitchener-Waterloo Korean, Kitchener, June 27, 1993

**Synod of Hamilton and London****PRESBYTERY OF HAMILTON**

Robert B. Sim, New Westminster Church, Hamilton, September 9, 1993

Brian R. Weatherdon, MacNab St., Hamilton, April 5, 1994

Ian B. McWhinnie, Jarvis/Walpole, April 7, 1994

Charles J. Fensham, Eastmount Church, Hamilton, April 17, 1994

**PRESBYTERY OF NIAGARA**

Lorna J. Thompson, North Pelham/Rockway, August 8, 1993

Frank M. DeVries, Beamsville/Smithville, August 26, 1993

**PRESBYTERY OF LONDON**

Daniel Roushorne, Burns Church, Mosa, June 23, 1993

**PRESBYTERY OF CHATHAM**

H. Lane Douglas, Dresden/Rutherford Charge, January 9, 1994

**PRESBYTERY OF SARNIA**

Terrence G. Samuel, St. Giles, Sarnia, September 12, 1993

**PRESBYTERY OF STRATFORD-HURON**

Kathleen S. Ballagh-Steeper, Associate, St. Andrew's, Stratford, May 23, 1993

Robbin D. Congram, Shakespeare/North Easthope, June 20, 1993

Gunar J. Kravalis, Milverton/North Mornington, October 24, 1994

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Jeff Loach, Knox Church, Tara, May 31, 1993

John Hogerwaard, Holstein/Dromore, Normanby, October 28, 1993

Shirley M. Jeffrey, Durham, October 12, 1993

Robert O. Rahn, Priceville, April 12, 1994

**Synod of Manitoba and North Western Ontario****PRESBYTERY OF WINNIPEG**

Bruce J. Clendenning, St. Andrew's, Winnipeg, September 12, 1993

Elizabeth Jack, St. Andrew's, Winnipeg, September 12, 1993

**Synod of Saskatchewan****PRESBYTERY OF ASSINIBOIA**

Harry Currie, September 1, 1993

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

Joseph Pungur, Calvin Hungarian, Calgary, January 5, 1993

Alan Goh, St. Andrew's, Calgary, March 21, 1993

**PRESBYTERY OF CENTRAL ALBERTA**

Andrew S. Burnand, Knox, Red Deer, March 8, 1993

David M. Crawford, St. Paul's, Eckville, July 13, 1993

Diane Beach, St. Andrew's, Red Deer & Chalmers, Penhold, August 19, 1993

**PRESBYTERY OF EDMONTON-LAKELAND**

M.E. (Betty) Marsh, First, Edmonton, July 5, 1993

John F.K. Dowds, Dayspring, Edmonton, August 8, 1993

**Synod of British Columbia****PRESBYTERY OF WESTMINSTER**

Larry K. Lin, Brentwood, September 26, 1992

Brian Eung-Kee Oh, Vancouver Korean, January 10, 1993

Alfred Heung Soo Lee, Korean Deung Dae, March 28, 1993  
 Paul Myers, Central, July 4, 1993  
 J.H. (Hans) Kouwenberg, Calvin, August 1, 1993  
 Richard E. Sand, Kerrisdale, September 12, 1993

## APPOINTMENTS/RECOGNITIONS

### Synod of Atlantic Provinces

PRESBYTERY OF CAPE BRETON  
 Robert T. Reid, May 5, 1993  
 PRESBYTERY OF HALIFAX-LUNENBURG  
 David R. Hayward, July 29, 1993

### Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL  
 Jacqueline Frioud, September 21, 1993  
 PRESBYTERY OF LANARK AND RENFREW  
 Ruth M. Syme, August 1, 1993

### Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH  
 J. Dorcas Gordon, Fenelon Falls/Glenarm, September 26, 1993  
 PRESBYTERY OF EAST TORONTO  
 Michael Barnes, Associate, St. Andrew's, June 29, 1993  
 Kathy J. J. Brownlee, Associate, Armour Heights, September 7, 1993  
 Edward McKinlay, Associate, Knox, Spadina, November 2, 1993  
 PRESBYTERY OF WEST TORONTO  
 Susanne M. Rescorl, Interim-Morningside High Park, September 1993  
 PRESBYTERY OF ALGOMA AND NORTH BAY  
 J. Edward Wiley, Chaplain, C.F.B. North Bay, November 16, 1993  
 PRESBYTERY OF WATERLOO-WELLINGTON  
 Wilfred A. McLeod, St. Andrew's, Hespler, October 3, 1993

### Synod of Hamilton and London

PRESBYTERY OF NIAGARA  
 Margaret Vanderzweerde, (Diaconal), Liaison to South-East Asia, October 17, 1993  
 Frank W. Gillespie, Interim Minister, St. Andrew's, Thorold, February 3, 1994  
 PRESBYTERY OF LONDON  
 Sang Hwan Kim, Korean Christian Church, November 14, 1993  
 PRESBYTERY OF CHATHAM  
 Lorand Horvath, Stated supply to First Hungarian, Windsor, June 15, 1993  
 H. Lane Douglas, Stated Supply to Dresden-Rutherford, Aug. 3 to Dec. 31, 1994  
 Aziz Bassous, Stated Supply to New St. Andrew's, Dover, September 1, 1993  
 Bernard McGale, Stated Supply to Blenheim, October 3, 1994

### Synod of Manitoba and North Western Ontario

PRESBYTERY OF WINNIPEG  
 Deborah Lannon-Farris, Knox-Stonewall, September 19, 1993

### Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA  
 Edward C. Hicks, First Presbyterian Church, Regina, April 6, 1994

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

David C. Kettle, Senior Chaplain, CFB Calgary, March 2, 1993

**PRESBYTERY OF CENTRAL ALBERTA**

Rod A. Ferguson, Memorial, Sylvan Lake, September 1, 1993

**PRESBYTERY OF EDMONTON-LAKELAND**

Young Lee, Dorean-English Mission work, Jasper, August 1, 1993

**PRESBYTERY OF PEACE RIVER**

Raymond Hodgson Jr., Lay Missionary, Wanham/Blueberry Mountain, September 1, 1993

Brent Neuman (Anglican), St. Paul's Shared Ministry, Tumbler Ridge, B.C., September 26, 1993

**Synod of British Columbia****PRESBYTERY OF KAMLOOPS**

E.M. (Betty) McLagan, Interim Minister, St. Giles, Prince George, B.C., July 15, 1993

John Green, First Church, Prince Rupert, September 8, 1993

**PRESBYTERY OF WESTMINSTER**

Nancy L. Cocks, Teaching Pastor, Vancouver School of Theology, October 13, 1992

Sharon Scott, Part-time Western Development Educator, PWSD, February 2, 1993

**INSTALLATION****Synod of Toronto and Kingston****PRESBYTERY OF EAST TORONTO**

Tamiko Corbett, (Diaconal), Executive Secretary, Women's Missionary Society, May 17, 1993

Arthur Van Seters, Principal, Knox College, October 1, 1993

**PLACED ON CONSTITUENT ROLL****Synod of Atlantic Provinces****PRESBYTERY OF HALIFAX-LUNENBURG**

Robert E. Baker, Wing Chaplain, CFB Greenwood, N.S.

**Synod of Toronto and Kingston****PRESBYTERY OF LINDSAY-PETERBOROUGH**

J. Dorcas Gordon, Interim-Minister, Fenelon Falls, September 26, 1993

**PRESBYTERY OF EAST TORONTO**

Tamiko Corbett (Diaconal), May 17, 1993

Young Sik Yoo, June 15, 1993

Michael Barnes, June 27, 1993

Earle F. Roberts, September 7, 1993

Arthur Van Seters, October 1, 1993

Edward McKinlay, November 2, 1993

**PRESBYTERY OF WEST TORONTO**

John C. Elder, June 1993

**PRESBYTERY OF OAK RIDGES**

Beth Anne Yando, (Diaconal)

**PRESBYTERY OF WATERLOO-WELLINGTON**

Dorothy Henderson, (Diaconal), April 13, 1993

**Synod of Hamilton & London****PRESBYTERY OF STRATFORD-HURON**

Margaret A. Greig (Diaconal), from Presbytery of Chatham to London, May 11, 1994

Gwen D.T. Brown, Synod Youth Consultant & Kintail Director, June 16, 1994

**Synod of Quebec and Eastern Ontario****PRESBYTERY OF QUEBEC**

Ronald H. Balsdon, June 22, 1993

**PRESBYTERY OF MONTREAL**

Joseph Hsu, January 10, 1993

J. Andrew Fullerton, January 24, 1993

David M. Smith, February 14, 1993

**PRESBYTERY OF GLENGARRY**

Lloyd R. Smith, January 26, 1993

**PRESBYTERY OF OTTAWA**

Stephen A. Hayes, January 9, 1993

W.L. Shaun Seaman, June 1, 1993

George L. Zimmerman, September 21, 1993

**PRESBYTERY OF LANARK AND RENFREW**

Ruth M. Syme, August 1, 1993

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

Joseph Pungar, January 5, 1993

Alan Goh, March 21, 1993

Keith E.W. Wilcox, September 14, 1993

**PRESBYTERY OF CENTRAL ALBERTA**

Rod A. Ferguson, September 16, 1993

**PRESBYTERY OF EDMONTON-LAKELAND**

Young Lee, August 1, 1993

**Synod of British Columbia****PRESBYTERY OF WESTMINSTER**

Nancy L. Cocks, October 13, 1992

**DESIGNATION OF OVERSEAS MISSIONARIES****Synod of Quebec and Eastern Ontario****PRESBYTERY OF OTTAWA**

John C. and Viola Duff to Nicaragua, May 30, 1993

**LEAVE OF ABSENCE****Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

Wayne G. Smith, September 1, 1993 - June 1, 1994

**PRESBYTERY OF SAINT JOHN**

David A. Dewar, June 1-August 31, 1993

**Synod of Toronto and Kingston****PRESBYTERY OF WEST TORONTO**

Patrick G.D.Kerr, January 17-March 8, 1994

**Synod of Alberta and the Northwest**

## PRESBYTERY OF CALGARY-MACLEOD

Duncan A. Colquhoun, June 22-October 31, 1993

**Synod of British Columbia**

## PRESBYTERY OF WESTMINSTER

Art Van Seters, January 1-May 31, 1993

**TRANSLATIONS****Synod of Atlantic Provinces**

## PRESBYTERY OF NEWFOUNDLAND

A. Harvey Self, to Presbytery of Vancouver Island, August 1, 1993

W.L. Shaun Seaman, to Presbytery of Ottawa, May 31, 1993

**Synod of Quebec and Eastern Ontario**

## PRESBYTERY OF QUEBEC

Robert E. Sim, to Presbytery of Hamilton

## PRESBYTERY OF MONTRÉAL

Sheina B. Smith, to Presbytery of Pickering, June 15, 1993

## PRESBYTERY OF GLENGARRY

Kathleen Ballagh-Steeper, to Presbytery of Stratford-Huron, May 2, 1993

## PRESBYTERY OF LARNARK &amp; RENFREW

J. Edward Wiley, July 1, 1993

## PRESBYTERY OF BROCKVILLE

Johan (Joop) Eenkhoorn, to Presbytery of Sarnia, March 13, 1993

**Synod of Toronto and Kingston**

## PRESBYTERY OF LINDSAY-PETERBOROUGH

Shirley M. Jeffery, to Presbytery of Grey-Bruce-Maitland, September 21, 1993

## PRESBYTERY OF PICKERING

Shirley Gale, to Presbytery of Waterloo-Wellington, March 31, 1993

Harry Currie, to Presbytery of Assiniboia, August 21, 1993

Gregory Y.N. Yu, to Presbytery of Oak Ridges, January 1, 1993

John R. Bannerman, to Presbytery of Oak Ridges, January 1, 1993

J. Wesley Denyer, to Presbytery of Oak Ridges, January 1, 1993

Herbert F. Gale, to Presbytery of Oak Ridges, January 1, 1993

Samuel J. Priestley, to Presbytery of Oak Ridges, January 1, 1993

Nagy M.T. Said, to Presbytery of Oak Ridges, January 1, 1993

Ruth Draffin, to Presbytery of Lindsay-Peterborough, February 20, 1994

## PRESBYTERY OF EAST TORONTO

Young Huem Ohm, to Presbytery of Montreal, November 28, 1993

## PRESBYTERY OF WEST TORONTO

Terrance G. Samuel, to Presbytery of Sarnia, June 1993

John B. Taylor, to Presbytery of Pickering, July 1993

Pearl Vasarhelyi, to Presbytery of Grey-Bruce-Maitland, November 1993

Ferenc Szucs, to Reformed Church, Hungary, November 1993

Robert Kang, to Presbytery of Edmonton-Lakeland, January, 1994

## PRESBYTERY OF OAK RIDGES

Ann Milne, to Presbytery of Ottawa, January 29, 1994

## PRESBYTERY OF BARRIE

Dwight Nelson, to Presbytery of East Toronto, July 23, 1994

John F.K. Dowds, to Presbytery of Edmonton-Lakeland, July 31, 1993

W. Frank Gillespie, to Presbytery of Niagara, February 1, 1994

**PRESBYTERY OF WATERLOO-WELLINGTON**

Wallace I. Little, to Presbytery of Barrie, May 16, 1993

Marty J. Molingraaf, to Presbytery of Algoma & North Bay, June 30, 1993

**Synod of Hamilton & London**

**PRESBYTERY OF NIAGARA**

David A. Whitehead to the Presbytery of Barrie, February 16, 1994

**PRESBYTERY OF PARIS**

J. Cameron. Bigelow to the Presbytery of Barrie, July 31, 1993

**PRESBYTERY OF CHATHAM**

James J. Gordon to the Presbytery of Temiskaming, October 31, 1994

**PRESBYTERY OF STRATFORD-HURON**

Ian B. McWhinnie to the Presbytery of Hamilton, April 7, 1994

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF WINNIPEG**

Jeffrey L. Smith to the Presbytery of Sarnia, February 22, 1993

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

John A. Fraser to Presbytery of Barrie, April 12, 1993

David C. Kettle to Presbytery of East Toronto, July 1, 1993

**PRESBYTERY OF EDMONTON-LAKELAND**

Joseph Pungur to Presbytery of Calgary-Macleod, January 3, 1993

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Charles R. McNeil to Presbytery of Brandon

Edward F. Millin to Presbytery of Kamloops

**PRESBYTERY OF KAMLOOPS**

Laurie K. McKay-Deacon, October 20, 1992

J.H. (Hans) Kouwenberg to Presbytery of Westminster, March 3, 1993

**RESIGNATIONS**

**Synod of Atlantic Provinces**

**PRESBYTERY OF PICTOU**

David Hayward, July 31, 1993

**PRESBYTERY OF SAINT JOHN**

William O. Steele, January 31, 1993

**PRESBYTERY OF MIRAMICHI**

James S. Findlay, August 31, 1993

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Scott G. Emery, October 1, 1993

**PRESBYTERY OF MONTREAL**

William Woo, October 30, 1992

**PRESBYTERY OF BROCKVILLE**

George B. Yando, December 31, 1993

**Synod of Toronto and Kingston****PRESBYTERY OF PICKERING**

Samuel Choi, January 19, 1994

Scott A. Elliott, August 31, 1993

**PRESBYTERY OF EAST TORONTO**

Nak Joong Kim, Metropolitan Korean, November 2, 1993

**PRESBYTERY OF WEST TORONTO**

Ferenc Szucs, September 1993

Lawrence Vlasblom, North Park, October 1993

**PRESBYTERY OF WATERLOO-WELLINGTON**

Donald Pollock, Knox-Guelph, February 28, 1994

**Synod of Hamilton & London****PRESBYTERY OF PARIS**

Pok Young Ryu from Korean Church, Brantford, July 31, 1994

**PRESBYTERY OF LONDON**

J. Daniel McInnis from St. George's, London, October 12, 1993

**PRESBYTERY OF SARNIA**

Milton D. Tully from Alvinston Charge, December 31, 1993

**Synod of Manitoba and North Western Ontario****PRESBYTERY OF WINNIPEG**

Christine Shaw, (Diaconal), December 31, 1993

**Synod of Saskatchewan****PRESBYTERY OF ASSINIBOIA**

Rod A. Ferguson, First, Regina, August 31, 1993

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Bruce W. Gourlay, St. Paul's, Prince Albert, August 29, 1993

Gloria G. Kidney, Knox, Sylvania, March 23, 1994

**Synod of Alberta and the Northwest****PRESBYTERY OF EDMONTON-LAKELAND**

Ronald N. Schroeder, October 31, 1992

William O. Van Gelder, September 30, 1993

**Synod of British Columbia****PRESBYTERY OF KAMLOOPS**

Young Hwa Lee, April 30, 1993

**PRESBYTERY OF WESTMINSTER**

Chun Hoi (Philip) Heo, February 2, 1993

Alfred Heung Soo Lee, February 28, 1993

Scott Carlson, March 28, 1993

**RETIREMENTS****Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

Waldon B. Moase, October 31, 1992

**PRESBYTERY OF MIRAMICHI**

James S. Findlay, August 31, 1993

**Synod of Quebec and Eastern Ontario**

## PRESBYTERY OF MONTREAL

Joseph C. McLelland

## PRESBYTERY OF GLENGARRY

Lloyd R. Smith, December 31, 1993

## PRESBYTERY OF OTTAWA

D. Ross MacDonald, May 31, 1993

## PRESBYTERY OF LANARK &amp; RENFREW

Roy D. Currie, December 1, 1993

**Synod of Toronto and Kingston**

## PRESBYTERY OF PICKERING

W. James S. McClure, December 31, 1993

## PRESBYTERY OF EAST TORONTO

Alex S. MacDonald, September 1, 1993

H. Douglas L. Crocker, January 31, 1994

## PRESBYTERY OF WEST TORONTO

Victor H. Turner, May 1, 1994

## PRESBYTERY OF BARRIE

Grant D. M. Noland, April 13, 1993

Malcolm D. Summers, November 30, 1993

## PRESBYTERY OF WATERLOO-WELLINGTON

John C. Boyne, December 31, 1993

**Synod of Hamilton and London**

## PRESBYTERY OF HAMILTON

Derwyn J. Hill from Eastmount, Hamilton, July 31, 1993

John A. Johnston from MacNab, Hamilton, October 1, 1993

## PRESBYTERY OF CHATHAM

Frank J. Parsons from Dresden/Rutherford, July 31, 1993

## PRESBYTERY OF SARNIA

John B. Duncan from St. Giles, Sarnia, August 31, 1992

## Synod of Manitoba and North Western Ontario

## PRESBYTERY OF WINNIPEG

Florence C. Palmer, March 1, 1993

Christine Shaw, December 31, 1993

**Synod of Alberta and the Northwest**

## PRESBYTERY OF CALGARY-MACLEOD

Kalman Gondocz, December 31, 1992

## PRESBYTERY OF EDMONTON-LAKELAND

Robert C. McNeill, June 7, 1993

**Synod of British Columbia**

## PRESBYTERY OF WESTMINSTER

Fred W. Metzger, May 15, 1993

Ivy H. Howard, September 30, 1993

**ADDED TO APPENDIX****Synod of Atlantic Provinces**

## PRESBYTERY OF PICTOU

Waldon B. Moase, November 1, 1992

Richard J. Hein, November 17, 1992

**PRESBYTERY OF SAINT JOHN**

William O. Steele, February 1, 1993

**PRESBYTERY OF MIRAMICHI**

James S. Findlay, August 31, 1993

**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Jacqueline Frioud, January 19, 1993

Joseph C. McLelland, January 19, 1993

Roberta Clare, June 15, 1993

**PRESBYTERY OF OTTAWA**

D. Ross MacDonald, May 31, 1993

**PRESBYTERY OF LANARK AND RENFREW**

Roy D. Currie, December 1, 1993

**PRESBYTERY OF BROCKVILLE**

John Simpson, February 10, 1993

Beth Anne Yando, (Diaconal), February 28, 1993

Leslie Ujj, June 30, 1993

D. Ross MacDonald, September 15, 1993

George B. Yando, December 31, 1993

**Synod of Toronto and Kingston****PRESBYTERY OF PICKERING**

Samuel Choi, January 19, 1993

Scott A. Elliott, August 31, 1993

J. Dorcas Gordon, September 21, 1993

Marie Coltman, (Diaconal), November 16, 1993

Edward McKinlay, October 26, 1993

Ruth Draffin, February 13, 1994

**PRESBYTERY OF EAST TORONTO**

Michael Barnes, April 25, 1993

Robbin D. Congram, May 16, 1993

Elizabeth Jack, August 4, 1993

Robert K. Anderson, September 7, 1993

Nak-Joong Kim, November 2, 1993

H. Douglas L. Crocker, February 1, 1994

Samuel Choi, March 1, 1994

**PRESBYTERY OF WEST TORONTO**

Lawrence Vlasblom, October 1993

Mark Turner, October 1993

Brenda Adamson (Diaconal), March 1994

Victor Turner, May 1994

**PRESBYTERY OF BARRIE**

Malcolm D. Summers, November 30, 1993

Linda L. Whitehead, March 8, 1994

**PRESBYTERY OF WATERLOO-WELLINGTON**

John C. Boyne, December 31, 1993

Donald Pollock, February 28, 1994

E. Ian Gartshore, February 3, 1993

**Synod of Hamilton and London****PRESBYTERY OF HAMILTON**

Derwyn J. Hill, July 31, 1993

John A. Johnston, October 1, 1993

Petrus H. Greyling, February 8, 1994

**PRESBYTERY OF PARIS**

Pok Young Ryu, August 1, 1993

**PRESBYTERY OF CHATHAM**

Aziz Bassous, June 15, 1993

George Nagy, June 15, 1993

**PRESBYTERY OF SARNIA**

John B. Duncan, September 1, 1992

Milton D. Tully, January 1, 1994

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Robert O. Rahn, January 11, 1994

**Synod of Manitoba and North Western Ontario****PRESBYTERY OF WINNIPEG**

Christine Shaw (Diaconal), December 31, 1993

**PRESBYTERY OF SUPERIOR**

John R. Carson, September 9, 1993

**Synod of Saskatchewan****PRESBYTERY OF ASSINIBOIA**

Keith P. Humphrey, January 31, 1994

Edward C. Hicks, April 6, 1994

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Bruce W. Gourlay, August 29, 1993

**Synod of Alberta and the Northwest****PRESBYTERY OF CALGARY-MACLEOD**

Kalman Gondocz, December 31, 1993

**PRESBYTERY OF CENTRAL ALBERTA**

Agnes Hislop, April 22, 1993

**PRESBYTERY OF CALGARY-MACLEOD (cont'd)**

Gordon A. Cunningham, September 16, 1993

**PRESBYTERY OF EDMONTON-LAKELAND**

George C.Y. Lam, April 13, 1993

Robert C. McNeill, June 7, 1993

Mickey Johnston, September 14, 1993

Pat Riddell, September 14, 1993

M. Freeman, September 14, 1993

William O. Van Gelder, September 30, 1993

**Synod of British Columbia****PRESBYTERY OF KAMLOOPS**

Nancy Kerr, October 20, 1992

Laurie K. McKay-Deacon, October 20, 1992

Young Hwa Lee, April 30, 1993

**PRESBYTERY OF WESTMINSTER**

Chun Hoi (Philip) Heo, September 15, 1992

M.H. Chen Lai, September 15, 1992

E.M. (Betty) McLagan, September 30, 1992

Fred W. Metzger, May 16, 1993

Ivy H. Howard, September 30, 1993

**REMOVED FROM APPENDIX****Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

J. Donald MacKay, March 17, 1993

**Synod of Quebec and Eastern Ontario**

## PRESBYTERY OF MONTREAL

J. David Jones, June 15, 1993

## PRESBYTERY OF OTTAWA

D. Ross McDonald, June 3, 1993

## PRESBYTERY OF BROCKVILLE

David Mawhinney (deceased)

**Synod of Toronto and Kingston**

## PRESBYTERY OF WEST TORONTO

Kathryn Pater, June 1993

Victor W. Raison, June 1993

Edgar Burch, January 1994

Berton F. Andrew, February 1994

## PRESBYTERY OF BARRIE

Dorothy MacDonald, February 28, 1993

## PRESBYTERY OF WATERLOO-WELLINGTON

Richard Stewart, November 16, 1993

**Synod of Hamilton and London**

## PRESBYTERY OF HAMILTON

Alison Newell, Letter of Standing to the Church of Scotland, February 18, 1994

Philip Newell, Letter of Standing to the Church of Scotland, February 18, 1994

## PRESBYTERY OF GREY-BRUCE-MAITLAND

William Lennips, Deposed, June 22, 1993

## PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)

Donald Scott, Letter of Standing granted, September 14, 1993

Robert O. Rahn, Transferred to Constituent Roll, April 12, 1994

**Synod of Alberta and the Northwest**

## PRESBYTERY OF CALGARY-MACLEOD

Keith E.W. Wilcox, September 14, 1993

## PRESBYTERY OF EDMONTON-LAKELAND

Richard W. Fee, April 14, 1993

Ian P. MacSween, September 14, 1993

Irvine Ross McKee, September 19, 1993

## PRESBYTERY OF PEACE RIVER

John Simpson, April 17, 1993

**Synod of British Columbia**

## PRESBYTERY OF WESTMINSTER

E.M. (Betty) McLagan, June 23, 1993

David W. Stewart, June 23, 1993

M.H. Chen Lai, September 17, 1993

certificates granted

**Synod of Atlantic Provinces**

## PRESBYTERY OF PICTOU

David Hayward, August 1, 1993

## PRESBYTERY OF HALIFAX-LUNENBURG

George L. Zimmerman, July 31, 1993

**Synod of Toronto and Kingston**

## PRESBYTERY OF PICKERING

P. Gordon MacInnes, January 1, 1993

W. D. Cousens, January 1, 1993

Roy A. Taylor, January 19, 1993  
 Calvin D. Stone, February 16, 1993  
 Russell T. Hall, February 16, 1993  
 Robert K. Anderson, August 10, 1993  
 J. Dorcas Gordon, September 21, 1993  
 Mark Turner, September 21, 1993  
 Edward McKinlay, October 26, 1993

**PRESBYTERY OF EAST TORONTO**

Robbin D. Congram, May 18, 1993  
 Elizabeth Jack, August 5, 1993  
 Alex S. MacDonald, September 1, 1993

**PRESBYTERY OF BARRIE**

Dwight Nelson, July 23, 1993

**PRESBYTERY OF WATERLOO-WELLINGTON**

William G. Johnston, September 7, 1993

**Synod of Hamilton and London**

**PRESBYTERY OF HAMILTON**

Wilfred A. McLeod to Presbytery of Waterloo-Wellington, November 5, 1994

John M. Murray to Presbytery of Brampton, November 5, 1994

**PRESBYTERY OF NIAGARA**

Susanne M. Rescorl, June 16, 1993

Magdy Sedra, February 16, 1994

**PRESBYTERY OF NIAGARA (cont'd)**

Linda L. Whitehead, February 16, 1994

**PRESBYTERY OF GREY-BRUCHE-MAITLAND**

Gerald E. Thompson to Presbytery of Pictou, September 14, 1993

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF WINNIPEG**

John R. Carson to Presbytery of Superior, September 23, 1993

Edward C. Hicks to Presbytery of Assiniboia, March 24, 1994

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Ronald H. Balsdon, to Presbytery of Quebec, April 20, 1993

Rod A. Ferguson, to Presbytery of Central Alberta, August 31, 1993

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Joseph Pungur, January 3, 1993

Richard W. Fee, March 3, 1993

Ian P. MacSween, September 14, 1993

**PRESBYTERY OF PEACE RIVER**

John Simpson, April 17, 1993

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

E.M. (Betty) McLagan, June 23, 1993

David W. Stewart, June 23, 1993

Art Van Seters, June 23, 1993

**SUSPENSION FROM THE MINISTRY**

**Synod of Hamilton and London**

**PRESBYTERY OF LONDON**

Dennis M. Oliver, October 12, 1993

**DEPOSITION FROM THE MINISTRY****Synod of Quebec and Eastern Ontario**

PRESBYTERY OF OTTAWA

David H. Faurbo, October 29, 1993

**Synod of Hamilton and London**

PRESBYTERY OF GERY-BRUCE-MAITLAND

William Lennips, June 22, 1993

**DISSOLUTION OF PASTORAL TIE****Synod of Hamilton and London**

PRESBYTERY OF LONDON

Dennis M. Oliver, Dayspring, London, September 14, 1993

PRESBYTERY OF CHATHAM

Margaret L. Kirkland, Thamesville, Duart, February 28, 1994

**Synod of Saskatchewan**

PRESBYTERY OF ASSINIBOIA

Keith P. Humphrey, St. Marks, Moose Jaw and Knox, Briarcrest, January 31, 1994

**LETTER OF STANDING GRANTED****Synod of Toronto and Kingston**

PRESBYTERY OF WATERLOO-WELLINGTON

Carrie Doehring, May 31, 1993

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Scott Carlson, March 27, 1993

M.H. Chen Lai, September 17, 1993

**DEATHS IN THE MINISTRY****Synod of Atlantic Provinces**

PRESBYTERY OF PICTOU

J. Donald MacKay, March 17, 1993

Edgar F. Dewar, May 27, 1993

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF BROCKVILLE

David Mawhinney

**Synod of Toronto and Kingston**

PRESBYTERY OF PICKERING

Basil E. Howell, January 10, 1993

PRESBYTERY OF WEST TORONTO

John C. Elder, July 1993

Victor Raison, June 1993

Edgar Burch, January 1994

Berton F. Andrew, February 1994

**PRESBYTERY OF BARRIE**

Dorothy MacDonald, February 28, 1993

**PRESBYTERY OF WATERLOO-WELLINGTON**

Richard Stewart, November 16, 1993

**Synod of Hamilton and London**

**PRESBYTERY OF HAMILTON**

Thomas J. Caldwell, December 1, 1993

**PRESBYTERY OF NIAGARA**

Alexander Keith Campbell, December 19, 1993

Ross C. MacLean, February 10, 1994

Robert Alexander Sinclair, February 10, 1994

**PRESBYTERY OF LONDON**

Charles Duncan Farris, April 20, 1993

**PRESBYTERY OF SARNIA**

Charles A. Falconer, June 25, 1993

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Harold Grove, June 19, 1993

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Irvine Ross McKee, September 19, 1993

**CONSTITUTION OF CONGREGATION**

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Surrey Korean Presbyterian Church, October 25, 1992

**CHANGE OF NAME OF CONGREGATION**

**Synod of Toronto and Kingston**

**PRESBYTERY OF EAST TORONTO**

Toronto Choong-Hyun Korean, to Mahn-Min (All Peoples) Korean Presbyterian Church, May 4, 1993

Han Min Logos to North York Presbyterian Church, December 7, 1993

**PRESBYTERY OF WEST TORONTO**

Dufferin Street and Dufferin St. Paul's to St. Paul's, September 22, 1993

**CHANGE OF STATUS OF CONGREGATION**

**Synod of Hamilton and London**

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Priceville to half-time charge, June 22, 1993

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF WINNIPEG**

Calvin/Winnipeg and Knox/Stonewall, separated as a two point charge, February 22, 1993

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Langley became self-supporting, January 1, 1993

## DEDICATION OF CHURCH BUILDING

### Synod of Toronto and Kingston

#### PRESBYTERY OF PICKERING

St. Timothy's, Ajax, Expanded facilities, November 21, 1993

#### PRESBYTERY OF WEST TORONTO

St. Paul's, Toronto, Re-dedication of renovated sanctuary, May 1993

Bonar Parkdale, Toronto, Re-dedication of renovated sanctuary, November 1993

### Synod of Hamilton and London

#### PRESBYTERY OF HAMILTON

St. Paul's, Burlington, Sanctuary, October 3, 1993

#### PRESBYTERY OF NIAGARA

Niagara Korean, Niagara Falls, Building acquired, October 25, 1992

#### PRESBYTERY OF STRATFORD-HURON

St. Mary's, Christian Education Addition and Balcony in Sanctuary, October 31, 1993

### Synod of Manitoba and North Western Ontario

#### PRESBYTERY OF WINNIPEG

St. James, Winnipeg, dedication of new church building in new location, November 1, 1992

### Synod of Alberta and the Northwest

#### PRESBYTERY OF CALGARY-MACLEOD

Valleyview, Calgary, December 6, 1992

#### PRESBYTERY OF CENTRAL ALBERTA

Memorial, Rocky Mountain House, September 12, 1993

### Synod of British Columbia

#### PRESBYTERY OF WESTMINSTER

Cooke's, Chilliwack, January 17, 1993

St. John's, White Rock, March 21, 1993

## AMALGAMATION OF CONGREGATIONS

### Synod of Atlantic Provinces

#### PRESBYTERY OF CAPE BRETON

North Shore and Englishtown congregations with St. Ann's Pastoral Charge (UCC) to become The United-Presbyterian Pastoral Charge of St. Ann's, May 5, 1993

St. Columba, Marion Bridge and the Mira and South Pastoral Charge became a two-congregation Pastoral Charge with four preaching points, February 2, 1993

#### PRESBYTERY OF PRINCE EDWARD ISLAND

Harrington with St. Mark's, Sherwood, November 22, 1992

### Synod of Toronto and Kingston

#### PRESBYTERY OF WEST TORONTO

Dufferin Street and St. Paul's Dovercourt, amalgamated and changed name to St. Paul's, September 1993

### Synod of Alberta and the Northwest

#### PRESBYTERY OF CENTRAL ALBERTA

St. Andrew's, Three Hills and St. Andrew's, Orkney to form Orkney Presbyterian Church, July 1, 1993

**MEMORIAL RECORDS**

**ALPHABETICAL LIST OF CONGREGATIONS**

N.B. Where Pastoral Charges have more than one congregation or preaching station, the other congregations or preaching stations are also arranged alphabetically with the name of the Pastoral Charge inserted.

No.	Page	Presbytery	No.	Page	Presbytery
1	602, 689	Cape Breton	24	649, 711	Hamilton
2	603, 690	Newfoundland	25	653, 713	Niagara
3	604, 690	Pictou	26	655, 714	Paris
4	607, 692	Halifax & Lunenburg	27	657, 715	London
5	608, 692	St. John	28	660, 716	Essex-Kent
6	610, 693	Miramichi	29	661, 717	Sarnia
7	611, 694	Prince Edward Island	30	663, 717	Stratford-Huron
8	613, 695	Quebec	31	665, 718	Grey-Bruce-Maitland
9	614, 696	Montreal	32	668, 720	Superior
10	617, 697	Seaway-Glengarry	33	669, 720	Winnipeg
11	619, 698	Ottawa	34	671, 721	Brandon
12	622, 699	Lanark & Renfrew	35	672, 721	Assiniboia
13	623, 701	Kingston	36	673, 722	N. Saskatchewan
14	625, 702	Lindsay-Peterborough	37	674, 723	Peace River
15	627, 703	Pickering	38	675, 723	Edmonton-Lakeland
16	630, 704	East Toronto	39	678, 724	Central Alberta
17	634, 705	West Toronto	40	679, 724	Calgary-Macleod
18	637, 706	Brampton	41	681, 725	Kootenay
19	640, 707	Oak Ridges	42	682, 726	Kamloops
20	642, 708	Barrie	43	683, 726	Westminster
21	644, 709	Temiskaming	44	686, 727	Vancouver Island
22	645, 710	Algoma & North Bay			
23	646, 710	Waterloo-Wellington			
Congregation		Presbytery			Melbourne, Guthrie
Congregation		Presbytery			Armstrong, St. Andrew's
					42
					Arnprior, St. Andrew's
					12
					Armour Heights (Toronto)
					16
					Arthur, St. Andrew's
					23
					Gordonville, St. Andrew's
					Ashburn, Burns
					15
					Ashfield
					31
					Ripley, Knox
					Athelstan (see Huntingdon)
					9
					Atikokan, St. Andrew's
					32
					Atwood
					30
					Aurora, St. Andrew's
					19
					Avonmore St. Andrew's
					10
					Gravel Hill, St. James
					Monkland, St. Andrew's
					Avonton
					30
					Motherwell-Avonbank
					Aylmer (QU), St. Andrew's
					11
					Ayton, Knox (see Hanover)
					31
					B
					Baddeck, Knox
					1
					St. Ann's, Ephriam Scott
					Baden, Livingston
					23
					Baie-d'Urfe, St. Giles
					9
					Ballyduff
					14
					Banff, St. Paul's
					40
					Barney's River-Marshy Hope
					3
					Barnesville (see Hampton, St. Paul's)
					5
					Barrie:
					Essa Road
					20
					St. Andrew's
					20
					Westminster
					20
					Angus, Zion
					20
					Appin
					27

Congregation	Presbytery	Braeside (see Lochwinnoch)	12
Congregation	Presbytery	Bramalea, St. Paul's	18
		Bramalea, North	18
Bass River, St. Mark's	6	Brampton:	
Beersville, St. James		St. Andrew's	18
Clairville, St. Andrew's		West Korean	18
West Branch, Zion		Heart Lake	18
Bassano, Knox	40	Brandon:	
Gem		First	34
Bathurst, St. Luke's	6	St. Andrew's	34
Bayfield, Knox	30	Southminster	34
Baxter (see Cookstown)	20	Brantford:	
Beaconsfield, Briarwood	9	Alexandra	26
Beamsville, St. Andrew's	25	Central	26
Smithville		Greenbrier	26
Beauharnois, St. Edward's	9	Knox	26
Valleyfield		Mount Pleasant	
Beaverton	14	Korean	26
Gamebridge, Knox		Pleasant Ridge	26
Beechridge, St. Urbain (see Horwick)		Brentwood	43
9		Bridlewood, Agincourt	15
Beechwood, St. Andrew's	29	Briercrest, Knox (see Moose Jaw)	35
Centre Road, Knox		Brigden (see Pt. Edward)	29
Kerwood, West Adelaide		Brighton, St. Andrew's (see Colborne)	
Beersville, St. James (see Bass River)		14	
6		Bristol (see Fort Coulonge)	12
Beeton, St. Andrew's (see Tottenham)		Brockville, First Church	10
19		Brookfield (see Hunter River)	7
Bekevar, (see Kipling)	35	Brussels, Melville	30
Belfast, St. John's	7	Belgrave, Knox	
Wood Islands		Buffalo Narrows	36
Belgrave, Knox (see Brussels)	30	Dore Lake	
Bellafield	34	Lac La Plonge	
Belleville:		Burgoyne (see Port Elgin)	31
St. Andrew's	13	Burks Falls, St. Andrew's	22
St. Columba	13	Magnetawan, Knox	
Belmont, Knox	27	Sundridge, Knox	
North Yarmouth,		Burlington:	
Belmore, Knox (see Bluevale)	31	Aldershot	24
Bermuda, Hamilton, St. Andrew's	17	Brant Hills	24
Bethel		Knox	24
Price's Corners (see Hillsburgh)		Pineland	24
18		Strathcona	24
Ilderton	27	St. Paul's	24
Biggar, St. Andrew's	36	Burnaby:	
Binbrook, Knox (see Carluke)	24	Brentwood	43
Birch Grove, Victoria	1	Gordon	43
Birdtail (see Oak Lake Reserve)	34	Korean Deung Dae	43
Black River Bridge, St. Paul's		Vancouver Heights	43
(see Chatham)	6	Burnabrae, St. Andrew's	
Blenheim	28	(see Campbellford)	14
Blue Mountain, Knox	3		
East River, St. Mary's, Zion		C	
Garden of Eden, Blair			
Blueberry Mountain, Munro		Caintown, St. Paul's	10
(see Wanham)	37	Lansdowne, Church of the Covenant	
Bluevale, Knox	31	Caledonia, Bethel (see East River)	
Belmore, Knox		3	
Bobcaygeon, Knox	14	Caledonia (PEI)	
Rosedale		(see Murray Harbour North)	
Bolsover, St. Andrew's	14	7	
Kirkfield, St. Andrew's		Caledonia (ON)	24
Bolton, Caven	19	Calgary:	
Nashville		Calvin, Hungarian	40
Bookton (see Norwich)	26	Centennial	40
Boston	18	Chalmer's	40
Omagh		Grace	40
Boularderie, St. James & Knox	1	Knox	40
Bowmanville, St. Andrew's	14	Korean	40
Bracebridge, Knox	20	St. Andrew's	40
Bradford, St. John's	20	St. Giles	40
Bradner	43	Trinity	40

Valleyview	40	Clarkson Road (see Mississauga)	18
Varsity Acres	40	Claude	18
Westminster	40	Clinton, St. Andrew's (see Seaforth)	
Callingwood Road (see Edmonton)		30	
38		Clyde River, Burnside	7
Cambridge:		Canoe Cove	
Central	23	Churchill	
Knox Preston	23	Nine Mile Creek	
Knox's Galt	23	Cobden, St. Andrew's	12
St. Andrew's Galt	23	Ross, St. Andrew's	
St. Andrew's Hespeler	23	Cobourg, St. Andrew's	14
St. Giles	23	Cochrane, Knox (ON)	21
Cameron, Euphemia (see Alvinston)		Colborne, Old St. Andrew's	14
29		Brighton, St. Andrew's	
Camlachie, Knox (see Wyoming)	29	Lakeport, St. Andrew's	
Campbellford, St. Andrew's	14	Coldwater, St. Andrew's	
Burnabrae, St. Andrew's		(see Victoria Harbour)	20
Campbell River, Trinity	44	Collingwood, First	20
Campbellton, Knox	6	Conn, Knox	23
Campbellville, St. David's	18	Conquerall Mills, St. Matthew's	
Nassagaweya		(see New Dublin)	4
Canoe Cove (see Clyde River)	7	Cookstown	20
Cannington, Knox	14	Baxter	
Cape North, First	1	Ivy	
Neil's Harbour, St. Peter's		Coquitlam	43
Carberry, Knox-Zion	34	Cornwall, St. John's	10
Cardigan, St. Andrew's (see Montague)		Corunna, St. Andrew's	29
7		Cote des Neiges (see Montreal)	9
Cardinal, St. Andrew's and St. James		Craighurst (see Hillsdale)	20
10		Cranbrook, Knox	41
Carleton Place, St. Andrew's	12	Cranbrook, Knox (see Monkton)	30
Carlisle, New, Knox	6	Creemore, St. Andrew's	20
Carluka, St. Paul's	24	Dunedin, Knox	
Binbrook, Knox		Horning's Mills, Knox	
Castlegar, Grace	41	Maple Valley, St. Andrew's	
Slocan, St. Andrew's		Cresswell, St. John's	14
Slocan Park, Slocan Valley Community		Wick	
Centre Road (see Beechwood)	29	Creston, St. Stephen's	41
Centreville (see South Monaghan)	14	Crieff, Knox (see Puslinch)	23
Charlottetown:		Crinan, Argyle	27
St. James	7	Largie, Duff's	
Zion	7	Cromarty	30
Charny (see Valcartier)	8	Crowland, Welland (see Welland)	25
Chateauguay, Maplewood	9	Crutwell (see Mistawasis)	36
Chatham:		D	
Calvin (NB)	6	Dakota, Tipi Reserve (see Portage la	
Black River Bridge, St. Paul's		Prairie)	6
Kouchibouguac, Knox		Dalhousie, St. John's	6
First (ON)	28	New Mills, St. Andrew's	
St. James (ON)	28	Dartmouth:	
Chatsworth, St. Andrew's	31	Iona	4
Dornoch, Latona		St. Andrew's	4
Chauvin, Westminster	38	Musquodoboit Harbour	
Wainwright, St. Andrew's		Dauphin, St. James	34
Chesley, Geneva	31	Winnipegosis, Knox	
Chesterville, St. Andrew's	10	Dawn, Knox (see Petrolia)	29
Morewood		Dawson Creek, St. James	37
Chetwynd, Shared Ministry	37	Dayspring, Edmonton	38
Cheyne (see Stoney Creek)	24	Dean, Sharon	4
Chilliwack, Cooke's	43	Delhi, Calvin	26
Chinese		Derby, Ferguson (see Newcastle)	6
Markham	15	Deseronto, Church of the Redeemer	
Mission (Montreal)	9	(see Picton)	13
Mission (Toronto)	16	Dixie (see Mississauga)	18
Preaching Place (Chatham)	28	Dixonville, Strang	37
Vancouver	43	Don Mills, St. Mark's	16
Victoria	44	Doon (see Kitchener)	23
Windsor	28	Dorchester	27
Churchill (see Clyde River)	7	South Nissouri	
Clairelea Park (see Scarborough)	15	Dore Lake (see Buffalo Narrows)	36
Clairville, St. Andrew's (see Bass River)			
6			

Dornoch (see Chatsworth)	31	Tomstown	
Dover, New St. Andrew's	28	Englishtown, St. Mark's (see North River)	
Valetta		1	
Drayton, Knox (see Palmerston)	23	Erin, Burns	18
Dresden	28	Ospringe, Knox	
Rutherford		Erindale (see Mississauga)	18
Dromore, Amos	31	Essen, East Oro (see Uptergrove)	20
Holstein, Knox		Estevan, Westminster	35
Normanby, Knox		Ethel, Knox	30
Drummond Hill, (see Niagara Falls)		Etobicoke, Grace	17
25		Euphemia, Cameron (see Alvinston)	
Duart (see Thamesville)	28	29	
Dublin Shore, Knox (see New Dublin)		Evangel Hall (see Toronto)	16
4		Exeter, Caven	30
Duff, Largie (see Crinan, Argyle)	27	Hensall, Carmell	
Duff's (see Puslinch)	23		
Dunbar (see Morrisburg)	10	F	
Duncan, St. Andrew's	44		
Dundas, Knox	24	Fabreville	9
Dundalk, Erskine	31	Faro, Church of Apostles	37
Swinton Park, St. Andrew's		Fenelon Falls, St. Andrew's	14
Dunedin (see Creemore)	20	Glenarm, Knox	
Dunleath (see Yorkton)	35	Fergus, St. Andrew's	23
Dunnville, Knox	25	Feversham, Burns (see Markdale)	31
Dunvegan, Kenyon	10	Finch, St. Luke's	10
Durham	31	Fingal, Knox	27
Durham (see West River)	3	Port Stanley, St. John's	
Dutton, Knox	27	Flamboro, West	24
Wallacetown, St. Andrew's		Flin Flon, St. Andrew's	34
West Lorne, Knox		Flos, Knox (see Elmvale)	20
Duvernay, St. John's	9	Fonhill, Kirk on the Hill	25
		Forest, St. James	29
E		Formosan, Toronto	16
		Fort Coulouge, St. Andrew's	12
Earlton, Knox (see Scotsburn)	3	Bristol Memorial	
East Nottawasaga (see Stayner)	20	Fort Erie, St. Andrew's-Knox	25
East Oro, Essen (see Uptergrove)	20	Fort Frances, St. Andrew's	32
East River Pastoral Charge	3	Fort Macleod, St. Andrew's	40
Caledonia, Bethel		Jumbo Valley, Knox	
St. Paul's		Fort McMurray, Faith	38
Springville		Fort St. John	37
Sunnybrae, Calvin		Framboise (see Grand River)	1
East River, St. Mary's Zion (see		Fredericton, St. Andrew's	5
Blue Mountain)	3	Freeland (see Richmond Bay)	7
Eckville, St. Paul's	39	Freetown	7
Eden Mills (see Rockwood)	23	French River (see Merigomish)	3
Edmonton:		French River, Calvin (see North River)	
Callingwood Road	38	1	
Calvin (Hungarian)	38	G	
Dayspring	38		
Eastminster	38	Gairloch, St. Andrew's	
First	38	(see Hopewell)	3
Korean	38	Galahad, St. Paul's (see Killam)	38
Millwoods	38	Galt, Knox's	23
St. Andrew's	38	Galt, St. Andrew's (now Cambridge)	
Strathcona	38	23	
Westmount	38	Gamebridge, Knox (see Beaverton)	
Eldon South, St. Andrew's (see Woodville)		14	
14		Gananoque, St. Andrew's	13
Emmanuel	20	Ganton	38
Elgin (see Huntingdon)	9	Garden of Eden, Blair	
Elmira, Gale	23	(see Blue Mountain)	3
Elmsdale, St. Matthew's	4	Gem (see Bassano)	40
Hardwoodlands		Georgetown:	
Elmvale	20	Howick (QU)	9
Flos, Knox		Riverfield	
Elora, Knox	23	Knox (ON)	18
Alma, St. Andrew's		Limehouse	
Elphin (see McDonald's Corner)	12	Geraldton, St. Andrew's	32
Embryo, Knox	26	Glace Bay, St. Paul's	1
Harrington, Knox		Glamis (see Paisley)	31
Englehart, St. Paul's	21		

Glasgow Road (see Brookfield)	7	Hamilton, St. Andrew's Bermuda	17
Glenarn, Knox (see Fenelon Falls)		Hampton, St. Paul's	5
14		Barnesville	
Glencoe	27	Hanover, St. Andrew's	31
Wardsville, St. John's		Ayton, Knox	
Glenelg (see Marine Drive Kirk)	3	Hanwell, St. James	5
Gloucester (see Ottawa)	11	Prince William, Riverside	
Goderich, Knox	30	Haney	43
Goldenville (see Sherbrooke)	3	Hardwood Lands (see Elmsdale)	4
Gordon (see Burnaby)	43	Harrington, Knox (see Embro)	26
Gordonville, St. Andrew's (see Arthur)		Harriston, Knox-Calvin	23
23		Hartney, St. Paul's	34
Gorrie, Knox (see Molesworth)	30	Melita	
Grand Falls, St. Matthew's	2	Hartsville	7
Grande Prairie, Forbes	37	Harvey Station, Knox	5
Grand River	1	Acton	
Framboise, St. Andrew's		Hastings, St. Andrew's (see Warkworth)	
Loch Lomond, Calvin		14	
Grand Valley, Knox	18	Havelock, Knox (see Norwood)	14
Granville South (see North Tryon)		Hawkesbury, St. Paul's (see Vankleek Hill)	10
7		Heart Lake, Brampton	18
Grattan, Scotch Bush	12	Hemmingford, St. Andrew's	9
Gravel Hill, St. James (see Avonmore)		Hensall (see Exeter)	30
10		Hespeler, St. Andrew's (now Cambridge)	
Gravenhurst, Knox	20	23	
Greenbrier (see Brantford)	26	Hillsburgh, St. Andrew's	18
Greenhill, Salem (see West River)	3	Price's Corners, Bethel	
Grenfell, Trinity (see Indian Head)	35	Hillsdale, St. Andrew's	20
Grimsby, St. John's	24	Craighurst, Knox	
Guelph:		Holstein (see Dromore)	31
Knox	23	Hopedale Oakville	18
Kortright	23	Hopewell, First	3
St. Andrew's	23	Gairloch, St. Andrew's	
Westminster-St. Paul's	23	Middle River, Rocklin	
Guthrie	20	Horning's Mills, Knox (see Creemore)	
Oro, Central		20	
Oro Station, St. Andrew's		Howick, Georgetown	9
Gwillimbury, 2nd West (see Bradford)		Riverfield	
20		Beechridge, St. Urbain	
H		Hull, Cushman Memorial	11
Hagersville, St. Andrew's	24	Humber Heights, St. Andrew's	17
Port Dover, Knox		Hungarian	
Halifax:		First (Oshawa)	15
Calvin	4	First (Toronto)	17
Knox	4	First (Windsor)	28
Church of St. David's	4	Calvin (Calgary)	40
Halton Hills:		Calvin (Delhi)	26
Acton, Knox	18	Calvin (Vancouver)	43
Georgetown, Knox	18	John Calvin (Hamilton)	24
Limehouse		Montreal	9
Hamilton:		Mt. Brydges (Komoka)	27
Calvin Grace Community	24	Pleasant Ridge (Brantford)	26
Central	24	Hunter River	7
Chalmers	24	Glasgow Road	
Chedoke	24	Brookfield	
Eastmount	24	Huntingdon, St. Andrew's	9
Erskine	24	Athelstan	
Heritage Green	24	Huntsville, St. Andrew's	20
John Calvin Hungarian	24	Huron Feathers, Sauble Beach	31
MacNab Street	24	I	
New Westminster	24	Ilderton, Bethel	27
Roxborough Park	24	Ile Perrot, Pincourt	9
Church of St. John & St. Andrew		Indian Brook, Knox (see North River)	
24		1	
St. David's		Indian Head, St. Andrew's	35
St. Columba	24	Grenfell, Trinity	
St. Cuthbert's	24	Qu'Appelle, St. Andrew's	
St. Enoch	24	Ingersoll, St. Paul's	26
St. Paul's	24	Ingleside, St. Matthew's	10
South Gate	24		

Innerkip	26	Korean:	
Ratho		Deung Dae	43
Innisfail, St. Andrew's	39	Surrey	43
Olds, St. Andrew's		Toronto, East	16
Inverness, St. Andrew's and Leeds		Toronto, North York	16
8		Toronto, West	17
Iroquois, Knox	10	Christian, London	27
South Mountain, St. Andrew's		Oshawa	15
Islington, St. Andrew's	17	Brampton	18
Italian, Beckwith Memorial	9	Brantford	26
Ivy (see Cookstown)	20	Metropolitan	17
		Niagara Falls	25
J		Vancouver	43
		Waterloo, Kitchener Waterloo	
Jarrett, Willis, (see Uptergrove)	20	23	
Jarvis, Knox	24	Kouchibouguac, Knox (see Chatham)	
Walpole, Chalmers		6	
Jersey, New (see Tabusintac)	6		
Jumbo Valley, Knox (see Fort Mcleod)		L	
40		Lac La Hache, Caribou	42
K		Lac la Plonge (see Buffalo Narrows)	
		36	
K-W Korean Mission	23	Lachine, St. Andrew's	9
Kamloops, St. Andrew's	42	Lachute, Margaret Rodger Memorial	
Kanata, Trinity	11	9	
Kapusking, St. John's	21	Lake Ainslie (see Middle River)	1
Kars, St. Andrew's	11	Lake Dore	12
Vernon, Osgoode		Lake Megantic, St. Andrew's	
Kelowna, St. David's	42	(see Scotstown)	8
Kemptville, St. Paul's	10	Lakefield, St. Andrew's	14
Kenloch (see Middle River)	1	Lakehurst, Knox	
Kenora, First	33	Lakehurst, (see Lakefield)	14
Kensington	7	Lakeport, St. Paul's (see Colborne)	
New London, St. John's		14	
Kerwood, West Adelaide (see Beechwood)		Lancaster, St. Andrew's	10
29		Martintown, St. Andrew's	
Killam	38	Langley	43
Galahad, St. Paul's		Lansdowne Church of the Covenant	
Kilmaurs, St. Andrew's	12	(see Caintown)	10
Kimberley, St. Andrew's	41	Largie, Duff (see Crinan)	27
Kinburn, St. Andrew's (see Almonte)		Leaf Rapids, Cross of Faith	34
12		Leamington, Knox	28
Kincardine, Knox	31	Leaside, Toronto	16
King City, St. Andrew's	19	Leaskdale, St. Paul's	15
Kingston:		Leggatt's Point	8
St. Andrew's	13	Lenore (see Virden)	34
Strathcona Park	13	Lethbridge:	
Kinlough (see Teeswater)	31	Bethlen	40
Kinloss, South (see Lucknow)	31	St. Andrew's	40
Kintyre, Knox	27	Limehouse (see Georgetown)	18
New Glasgow, Knox		Lindsay, St. Andrew's	14
Rodney, St. John's		Listowel, Knox	30
Kipling, Bekevar	35	Little Harbour	3
Kirkfield (see Bolsover)	14	Pictou Landing, Bethel	
Kirk Hill, St. Columba's	10	Little Narrows	1
Kirkland Lake, St. Andrew's	21	Whycomagh, St. Andrew's	
Kirkland, St. David's (see Woodstock)		Lloydminster, Knox	38
5		Loch Lomond (see Grand River)	1
Kirkwall	24	Lochwinnoch	12
Sheffield, Knox		London:	
Kitchener:		Chalmers	27
Calvin	23	DaySpring	27
Doon	23	Elmwood Avenue	27
Kitchener East	23	Hamilton Road	27
St. Andrew's	23	Knollwood Park	27
Kitimat	42	Korean Christian	27
Knollwood Park (see London)	27	New St. James	27
Knox, Sixteen	18	Oakridge	27
Komoka	27	St. George's	27
North Caradoc		St. Lawrence	27
Mount Brydges, St. Andrew's		Trinity	27

Westmount	27	(see Scotstown)	8
Long Branch, St. James	17	Melbourne:	
Lost River	9	Guthrie (see Appin)	27
Lot 13 (see Richmond Bay)	7	St. Paul's	8
Lower Caledonia, John Campbell (see East River Pastoral Charge)	3	St. Andrew's	8
Lower Sackville, First	4	Melfort, St. James	36
Lucknow	31	Tisdale, St. Andrew's	
South Kinloss		Melita (see Hartney)	34
Lunenburg, St. Andrew's	4	Melville (see Brussels)	30
Rose Bay, St. Andrew's		Melville (see West Hill)	15
Lunenburg Co., Dublin Shore	4	Merigomish, St. Paul's	3
Conquerall Mills, St. Matthew's		French River	
Dublin Shore, Knox		Middle River, Farquharson	1
West Dublin, St. Matthew's		Lake Ainslie	
Lynn Lake, St. Simons	34	Kenloch	
Mac/Mc		Midland, Knox	20
MacLennan's Mountain, St. John's	3	Milan, Bethany (see Scotstown)	8
McClures Mills, St. Paul's (see Truro, St. James)	4	Millbrook, Grace (see S. Monaghan)	14
McDonald's Corners, Knox	12	Millerton, Grace (see Newcastle)	6
Elphin		Mille Isles	9
Snow Road		Milton:	
M		Boston	18
Madoc, St. Peter's	13	Omagh	
Magnetawan, Knox (see Burk's Falls)	22	Knox	18
Maisonneuve, St. Cuthbert's (see Montreal)	9	Milverton, Burns	30
Malton, St. Mark's (Mississauga)	18	North Mornington	
Malvern (see Scarborough)	15	Mimico	17
Manotick, Knox	11	Mira and South	1
Mansfield (see Alliston)	20	Mississauga:	
Maple, St. Andrew's	19	Clarkson Road	18
Maple Ridge, Haney	43	Dixie	18
Maple Valley, St. Andrew's (see Creemore)	20	Erindale	18
Markdale Cooke's	31	Glenbrook	18
Feversham, Burn's		St. Andrew's (Port Credit)	18
Marine Drive Kirk's Pastoral Charge	3	St. Andrew's (Streetsville)	18
Sherbrooke, St. James		St. Mark's (Malton)	18
Glenelg		West Korean	18
Moser's River, St. Giles		White Oak	18
Marion Bridge, St. Columba	1	Mission, St. Paul's	43
Mira and South		Mistawasis	36
Markham:		Crutwell	
Chapel Place	19	Wahpeton	
Chinese	19	Mitchell, Knox	30
St. Andrew's	19	Molesworth, St. Andrew's	30
Marshfield (see Sherwood)	7	Gorrie, Knox	
Marshy Hope (see Barney's River)	3	Moncton, St. Andrew's	5
Martintown, St. Andrew's (see Lancaster)	10	Monkland, St. Andrew's (see Avonmore)	10
Massey, First	22	Monkton, Knox	30
Maxville, St. Andrew's	10	Cranbrook, Knox	
St. Elmo, Gordon		Montague, St. Andrew's	7
Moose Creek, Knox		Cardigan, St. Andrew's	
Meaford, Knox	31	Montreal:	
Meath Park (see Shipman)	36	Arabic	9
Medicine Hat:		Beckwith Memorial	9
Riverside	40	St. Michel	
St. John's	40	Chinese	9
Megantic, Lake, St. Andrew's		Cote des Neiges	9
		Eglise St. Luc	9
		Ephriam Scott Memorial	9
		Hungarian	9
		Italian Beckwith Memorial	9
		Knox, Crescent, Kensington & First	9
		Korean	9
		Livingstone	9
		Maisonneuve-St. Cuthbert's	9
		Montreal West	9
		Robert Campbell Memorial	9
		St. Andrew and St. Paul	9
		St. Matthew's	9

St. Michel (see Beckwith)	9	New Mills, St. Andrew's (see Dalhousie)	
Taiwanese	9	6	
Tyndale-St. George's	9	New Minas, Kings	4
Moonstone (see Victoria Harbour)		New St. Andrew's, Dover (see Chatham)	
20		28	
Moore Twp., Knox	29	New Westminster:	
Mooretown, St. Andrew's	29	First	43
Moose Creek, Knox (see Maxville)		Knox	43
10		St. Aidan's	43
Moose Jaw, St. Mark's	35	Niagara-on-the-Lake, St. Andrew's	
Briercrest, Knox		25	
Moosomin, St. Andrew's	35	Niagara Falls:	
Whitewood, Knox		Chippawa	25
Morewood (see Chesterville)	10	Drummond Hill	25
Morrisburg, Knox	10	Korean	25
Dunbar		Stamford	25
Mosa Burns	27	Ninga	34
Moser River, St. Giles (see Marine)		Nine Mile Creek (see Clyde River)	
Drive Kirk	3	7	
Motherwell, Avonbank (see Avonton)		Nobleton, St. Paul's	19
30		Noel Road, St. James (see Windsor)	
Mountain, Knox (see Winchester)	10	4	
Mount Brydges, St. Andrew's (see Komoka)	27	Normanby, Knox (see Dromore)	31
Mount Forest, St. Andrew's	23	North Bay, Calvin	22
Mount Pleasant:		North Battleford, St. Andrew's	36
(see Brantford)	26	Sandwith, Christ	
(see Vancouver)	43	North Caradoc (see Komoka)	27
Mount Royal, Town of	9	North Easthope, Knox (see Shakespeare)	
Murray Harbour North	7	30	
Caledonia		North Mornington (see Milverton)	
Murray Harbour South		30	
Peter's Road		North Pelham, First	25
Murray Harbour South		Rockway	
(see Murray Harbour North)		North River, St. Andrew's, North Shore	
7		1	
Musquodoboit Harbour (see Dartmouth)		Englishtown, St. Mark's	
4		North Sydney, St. Giles	1
N		North Tryon	7
Nanaimo, St. Andrew's	44	South Granville, Knox	
Napier, St. Andrew's (see Alvinston)		North Vancouver,	
29		St. Andrews & St. Stephens	43
Nashville (see Bolton)	19	North Yarmouth, St. James (see Belmont)	
Nassagaweya (see Campbellville)	18	27	
Neepawa, Knox	34	Norval	18
Neil's Harbour, St. Peter's (see Cape North)		Union	
1		Norwich, Knox	26
Nelson, First	41	Bookton	
Nepean, Parkwood	11	Norwood, St. Andrew's	14
Nestleton, Cadmus	14	Havelock, Knox	
New Carlisle, Knox	6	Nottawa, Emmanuel	20
Newcastle, St. James'	6	O	
Derby, Ferguson		Oak Lake Reserve	34
Millerton, Grace		Birdtail Reserve	
New Dublin-Conquerall:		Oak Point, St. Matthew's (see Tabusintac)	
Conquerall Mills, St. Matthew's		6	
4		Oakridge (see London)	27
Dublin Shore, Knox	4	Oakville:	
West Dublin, St. Matthew's	4	Hopedale	18
New Glasgow:		Knox	18
First	3	Knox Sixteen	18
Knox (see Kintyre)	27	Trafalgar	18
St. Andrew's	3	Olds, St. Andrew's (see Innisfail)	39
Westminster	3	Omagh (see Boston)	18
New Jersey, Zion (see Tabusintac)		Orangedale, Malagawatch, River Denys	
6		1	
New Liskeard, St. Andrew's	21	Orangeville, Tweedsmuir Memorial	
New London, St. John's (see Kensington)		18	
7		Waldemar	
Newmarket, St. Andrew's	19	Orillia:	
		Orillia (St. Andrew's)	20

St. Mark's	20	Pierrefonds, Westminster	9
Orkney (see Three Hills)	39	Pinawa, Pinawa Christian Fellowship	
Orleans, Grace	11	33	
Ormstown	9	Pincourt, Ile Perrot	9
Rockburn		Pine Ridge (see Rexdale)	17
Oro Central (see Guthrie)	20	Pittsburgh, St. John's	13
Oro Station, St. Andrew's (see Guthrie)	20	Sandhill	
Oshawa:		Point Alexandra (see Petawawa)	12
Knox	15	Point Edward	29
St. Paul's	15	Brigden	
St. Luke's	15	Pointe Claire, St. Columba by the Lake	9
St. James	15	Portage la Prairie	34
Korean	15	Port Alberni, Knox	44
Ospringle, Knox (see Erin)	18	Port Carling, Knox	20
Ottawa:		Torrance, Zion	
Calvin Hungarian	11	Port Cartier, The Church of the Good	
Erskine	11	Shepherd	8
Gloucester	11	Port Colborne, First	25
Grace (Orleans)	11	Port Credit, St.	Andrew's
Knox	11	(Mississauga)	18
Parkwood (Nepean)	11	Port Dover, Knox (see Hagersville)	
St. Andrew's	11	24	
St. David-St. Martin	11	Port Elgin, Tolmie Memorial (ON)	
St. Giles	11	31	
St. Paul's	11	Burgoyne, Knox	
St. Stephen's	11	Port Elgin, St. James (NB) (see Sackville)	
St. Timothy's	11	5	
Trinity (Kanata)	11	Port Hope, St. Paul's	14
Westminster	11	Port McNicoll, Bonar	
Owen Sound, St. Andrew's	31	(see Penetanguishene)	20
Oxford, St. James (see Springhill)	3	Port Perry, St. John's	15
Oxford Mills, St. Andrew's	10	Port Stanley, St. John's (see Fingal)	
P		27	
Paisley, Westminster	31	Portuguese Evangelical	17
Glamis, St. Paul's		Prescott, St. Andrew's	10
Palmerston, Knox	23	Price's Corners, Bethel (see Hillsburgh)	
Drayton, Knox		18	
Paris	26	Priceville, St. Andrew's	31
Parry Sound, St. Andrew's	22	Prince Albert, St. Paul's	36
Parksville, St. Columba	44	Prince George, St. Giles	42
Pembroke, First	12	Prince Rupert, First	42
Penetanguishene, First	20	Prince William, Riverside (see Hanwell)	
Port McNicoll, Bonar		5	
Pennfield, The Kirk (see St. Andrews)	5	Puce, St. Andrew's	28
5		Pugwash, St. John's (see Tatamagouche)	
Penhold, Chalmers (see Red Deer)	39	3	
Penticton, St. Andrew's	42	Puslinch, Duff's	23
Perth, St. Andrew's	12	Crieff, Knox	
Petawawa	12	Q	
Point Alexander		Qu'Appelle, St. Andrew's (see Indian Head)	
Peterborough:		35	
St. Giles	14	Quebec, St. Andrew's	8
St. Paul's	14	R	
St. Stephen's	14	Ratho (see Innerkip)	26
Peter's Road (see Murray Harbour North)	7	Red Deer:	
Petrolia, St. Andrew's	29	Knox	39
Dawn, Knox		St. Andrew's	39
Pickering, Amberlea	15	Penhold, Chalmers	
Picton, St. Andrew's	13	Regina:	
Deseronto, Church of the Redeemer		First	35
Pictou:		Norman Kennedy	35
First	3	St. Stephen's	35
St. Andrew's	3	Renfrew	12
Pictou Landing, Bethel (see Little Harbour)	3	Rexdale	17
Pictou Island, Sutherland Mem.	3	Pine Ridge	
		Richmond, (BC)	43
		Richmond, St. Andrew's (ON)	11

Richmond Bay Pastoral Charge:		St. Paul's (see East River)	3
Freeland	7	St. Stephen, St. Stephen's	5
Tyne Valley	7	St. George, The Kirk	
Victoria West	7	St. Thomas:	
Lot 13	7	Alma Street	27
Richmond Hill	19	Tempo	
Ridgetown, Mount Zion	28	Knox	27
Ripley, Knox (see Ashfield)	31	Sackville:	
Riverfield (see Howick)	9	First	4
River John, St. George's	3	St. Andrew's	5
Toney River, St. David's		Port Elgin, St. James	
Riverview:		Salmon Arm, St. Andrew's	42
St. Andrew's (see Springhill)		Salt Springs, St. Luke's (see West River)	
3		3	
Bethel	5	Sandhill (see Pittsburg)	13
Rockburn (see Ormstown)	9	Sandwith, Christ (see North Battleford)	
Rocklin, Middle River (see Hopewell)		36	
3		Sarnia:	
Rockway (see North Pelham)	25	Laurel-Lea-St. Matthew's	29
Rockwood	23	Paterson Memorial	29
Eden Mills		St. Andrew's	29
Rocky Mountain House, Memorial		St. Giles	29
39		Saskatoon:	
Rodney, St. John's (see Kintyre)	27	Calvin-Goforth	36
Rose Bay, St. Andrew's (see Lunenburg)		Circle West	36
4		McKercher Drive	36
Rosedale (see Bobcaygeon)	14	Parkview	36
Rosetown	36	St. Andrew's	36
Roslin, St. Andrew's	13	Sauble Beach, Huron Feathers	31
Ross, St. Andrew (see Cobden)	12	Sault Ste. Marie:	
Rosburn	34	Westminster	22
Rutherford (see Dresden)	28	St. Paul's	22
		Victoria	
S		Scarborough:	
St. Aidan's (see New Westminster)		Bridlewood	15
43		Clairlea Park	15
St. Albert, Braeside	38	Fallingbrook	15
St. Andrew's East	9	Grace (West Hill)	15
St. Andrew's, Greenock	5	Guildwood Community	15
Pennfield, The Kirk		Malvern	15
St. Ann's, Ephraim Scott (see Baddeck)		Melville (West Hill)	15
1		Knox (Agincourt)	15
St. Catharines:		St. Andrew's	15
Knox	25	St. David's	15
St. Andrew's	25	St. John's (Milliken)	15
Scottlea		St. Stephens	15
St. Giles	25	Westminster	15
West St. Andrew's	25	Wexford	15
St. David's, First	25	Schomberg (see Tottenham)	19
St. Columba-by-the-Lake		Scotsburn, Bethel	3
(see Pointe Claire)	9	Earltown, Knox	
St. Elmo, Gordon (see Maxville)	10	West Branch, Burns Mem.	
St. George, The Kirk (see St. Stephen)		Scotstown, St. Paul	8
5		Scottlea, (see St. Catherines)	25
St. Foy, St. Marc	8	Seaforth, First	30
Saint John:		Clinton, St. Andrew's	
St. Columba	5	Selkirk, Knox	33
St. John and St. Stephen	5	Shakespeare	30
St. Matthew's	5	North Easthope, Knox	
St. John's, Newfoundland:		Sheffield, Knox (see Kirkwall)	24
St. Andrew's	2	Sherbrooke:	
St. David's	2	St. James (see Marine Drive Kirk)	
St. John's, New London (see Kensington)		3	
7		St. Andrew's	8
St. Lambert, St. Andrew's	9	Sherwood, St. Mark's	7
St. Laurent	9	Marshfield, St. Columba's	
St. Lawrence (see London)	27	Shipman	36
St. Mary's, East River (see Blue Mountain)		Meath Park	
3		Sidney, Saanich Peninsula	44
St. Mary's	30	Sillikers, Knox (see Sunny Corner)	
St. Michel	9	6	
		Simcoe, St. Paul's	26

Sixteen, Knox (see Oakville)	18	Swift Current, St. Andrew's	35
Slocan, St. Andrew's (see Castlegar)		Swinton Park, St. Andrew's	
41		(see Dundalk)	31
Slocan, St. Andrew's	41	Sydney, Bethel	1
Slocan Park, Slocan Valley Community		Sydney Mines, St. Andrew's	1
41		Sylvan Lake, Memorial	39
Slocan Park, Slocan Valley Community		Sylvania, Knox	36
(see Castlegar)	41		
Smiths Falls, Westminster	12	T	
Smithville (see Beamsville)	25		
Snow Road (see McDonald's Corners)		Tabusintac, St. John's	6
12		New Jersey, Zion	
Sooke, Knox	44	Oak Point, St. Matthew's	
Southampton, St. Andrew's	31	Tara, Knox	31
South Eldon, St. Andrew's (see Woodville)		Allenford, St. Andrew's	
14		Tatamagouche, Sedgewick Memorial	
South Granville (see North Tryon)		3	
7		Pugwash, St. John's	
South Kinloss (see Lucknow)	31	The Falls, St. Andrew's	
South Monaghan, Centreville	14	Wallace, St. Matthew's	
Millbrook Grace		Teeswater, Knox	31
South Mountain, St. Andrew's		Kinlough	
(see Iroquois)	10	Tempo (see St. Thomas)	27
Southminster (see Brandon)	34	Thamesville, St. James	28
South Nissouri (see Dorchester)	27	Duart	
Spencerville, St. Andrew's	10	Theford, Knox	29
Springhill, St. David's	3	Wattford, St. Andrew's	
Oxford, St. James		The Falls, St. Andrew's (see Tatamagouche)	
Riverview, St. Andrew's		3	
Springville (see East River)	3	Thompson, St. Andrew's	33
Stamford (see Niagara Falls)	25	Thorburn, Union	3
Stanley, St. Peter's	5	Sutherland's River	
Williamsburg, St. Paul's		Thornbury, St. Paul's	31
Stayner, Jubilee	20	Thornhill	19
Sunnidale Corners, Zion		Thorold, St. Andrew's	25
Stellarton, First	3	Three Hills, St. Andrew's	39
Stirling, St. Andrew's	13	Orkney, St. Andrew's	
West Huntingdon, St. Andrew's		Thunder Bay:	
Stittsville, St. Andrew's	11	Calvin	32
Stokes Bay, Knox	31	First	32
Stonewall, Knox	33	Lakeview	32
Stoney Creek, Cheyne	24	St. Andrew's	32
Stouffville, St. James	19	Tillsonburg, St. Andrew's	26
Stratford:		Windham Centre, St. Andrew's	
Knox	30	Timmins, MacKay	21
St. Andrew's	30	Tisdale, St. Andrew's (see Melfort)	
Strathcona Park, Kingston	13	36	
Strathroy, St. Andrew's	29	Tiverton, Knox	31
Streetsville, St. Andrew's		Tomstown (see Englehart)	21
(Mississauga)	18	Toney River, St. David's (see River John)	
Stroud	20	3	
Sudbury:		Toronto, Metropolitan Area of:	
Knox	22	Albion Gardens	17
Calvin	22	Alderwood	17
Hillside	22	Armour Heights	16
Summerside	7	Beaches	16
Sundridge, Knox (see Burk's Falls)		Bonar-Parkdale	17
22		Bridlewood - Agincourt	15
Sunnidale, Zion (see Stayner)	20	Calvin	16
Sunnybrae, Calvin (see East River)		Central Toronto Korean	16
3		Chinese (Toronto)	16
Sunny Corner, St. Stephen's	6	Choong Hyun	16
Warwick, St. Paul's		Clairlea Park	15
Surrey		Coldstream	17
Grace	43	Don Mills, St. Mark's	16
Korean	43	East Toronto Korean	16
St. Andrew's	43	Evangel Hall	16
Whalley	43	Fairbank	17
Sussex, Chalmers (see Hampton, St. Paul's)		Faith Presbyterian Community	
5		16	
Sutherland's River (see Thorburn)	3	Fallingbrook	15
Sutton West, St. Andrew's	19	First Hungarian	15

Gateway Community	16	Wexford	15
Glebe	16	Willowdale	16
Glenview	16	Willowdale, Iona	16
Grace (Etobicoke)	17	Willowdale, Trinity, York Mills	
Grace (West Hill)	15	16	
Guildwood Community		Wychwood - Davenport	17
Scarborough	15	York Memorial (Toronto)	17
Hillview	17	Torrance, Zion (see Port Carling)	20
Humber Heights, St. Andrew's		Tottenham, Fraser	19
17		Beeton, St. Andrew's	
Hungarian First Church	17	Schomberg, Emmanuel	
Iona (Willowdale)	16	Town of Mount Royal	9
Islington, St. Andrew's	17	Trail, First	41
Knox (Toronto)	16	Trenton, St. Andrew's	13
Knox (Agincourt)	15	Truro, St. James'	4
Korean		McClure's Mills, St. Paul's	
Central Toronto	16	Tryon, North	7
East	16	South Granville	
Hanmin-Logos	16	Tumbler Ridge, St. Paul's	37
Mahn-Min	16	Tweed, St. Andrew's	13
North York	16	Tyndale, St. George's	9
West Toronto	17	Tyne Valley (see Richmond Bay)	7
Metropolitan	16		
Leaside	16	U	
Logan Geggie Memorial (see		Union (see Norval)	18
Park Lawn)	17	Unionville	19
Long Branch, St. James	17	Uptergrove, Knox	20
Mahn-Min	16	East Oro, Essen	
Malvern	15	Jarratt Willis	
Melrose Park	16	Uxbridge, St. Andrew's-Chalmers	15
Melville (West Hill)	15		
Metropolitan Korean	16	V	
Milliken	15	Valcartier, St. Andrew's	8
Mimico	17	Charny	
Morningside High Park	17	Valetta (see Dover)	28
North Park	17	Valley Ctre. (see Willowdale)	39
North York	16	Valleyfield (see Beauharnois)	9
Park Lawn	17	Vancouver:	
Logan Geggie Memorial		Calvin	43
Patterson	17	Central	43
Pine Ridge (see Rexdale)	17	Chinese	43
Portuguese Evangelical	17	Deung Dae	43
Queen St. East	16	Fairview	43
Rexdale	17	Kerrisdale	43
Riverdale	16	Korean	43
Rogers Memorial	16	North Vancouver,	
Rosedale	16	St. Andrews and St. Stephens	
Runnymede	17	43	
St. Andrew's (Humber Heights)		Seymour	43
17		St. Columbia	43
St. Andrew's (Toronto)	16	Surrey Korean (see Surrey)	43
St. Andrew's (Islington)	17	Taiwanese	43
St. Andrew's (Scarborough)	15	University Hill	43
St. David's (Scarborough)	15	Vancouver Heights (see Burnaby)	
St. Giles Kingsway	17	43	
St. James (Long Branch)	17	West Point Grey	43
St. John's	16	West Vancouver	43
St. Mark's (Don Mills)	16	Vankleek Hill, Knox	10
St. Paul's	17	Hawkesbury, St. Paul's	
St. Stephen's (Scarborough)	15	Vankoughnet, St. David's	20
St. Stephen's (Weston)	16	Vaughan, St. Paul's	19
Toronto Central Taiwanese	16	Verdun, First	9
Toronto Formosan	16	Vernon, Osgoode (ON) (see Kars)	11
Toronto Korean	16	Vernon, Knox (BC)	42
Trinity (York Mills)	16	Victoria West (see Richmond Bay)	
University	17	7	
Victoria-Royce	17	Victoria:	
West Toronto Korean	17	Chinese	44
Weston	17		
Westminster	16		
Westminster (Scarborough)	15		
Westview	16		

Knox	44	West Vancouver	43
St. Andrew's	44	Wexford	15
Saanich Peninsula, Sidney	44	Weyburn, Knox	35
Trinity	44	Whalley, Surrey	43
Victoria Harbour, St. Paul's	20	Whitby:	
Coldwater, St. Andrew's		St. Andrew's	15
Moonstone, Knox		Celebration!	15
Virden, St. Andrew's	34	Whitechurch, Chalmers	31
Lenore		White Rock, St. John's	43
W		Whitewood Knox (see Moosomin)	
Wabush, Christ Church	2	35	
Wahpeton (see Mistawasis)	36	Whycocomagh St. Andrew's	
Wainwright, St. Andrew's (see Chauvin)	38	(see Little Narrows)	1
Waldemar (see Orangeville)	18	Warton, St. Paul's	31
Walkerton, Knox	31	Wick (see Creswell)	14
Wallace, St. Matthew's (see Tatamagouche)	3	Williamsburg, St. Paul's (see Stanley)	
Wallaceburg, Knox	28	5	
Wallacetown (see Dutton)	27	Willis Jarratt (see Uptergrove)	20
Walpole, Chalmers (see Jarvis)	24	Willowdale:	
Wanham, Knox	37	Iona, Toronto	16
Blueberry Mountain, Munro		Zion (AB)	39
Wardsville, St. John's (see Glencoe)	27	Winchester, St. Paul's	10
Warkworth, St. Andrew's	14	Mountain, Knox	
Hastings, St. Andrew's		Windham Centre, (see Tillsonburg)	
Warwick, St. Paul's (see Sunny Corner)	6	26	
Waterdown, Knox	24	Windsor:	
Waterloo:		Chinese	28
Kitchener-Waterloo Korean		First Hungarian	28
Knox	23	Forest Glade	28
Waterloo North	23	Knox	28
Watford (see Thedford)	29	Paulin Memorial	28
Waywayseecappo	34	Riverside	28
Welland:		St. Andrew's	28
Crowland	25	St. John's (NB)	4
Hungarian	25	Noel Road, St. James	
Knox	25	Wingham, St. Andrew's	31
St. Andrew's	25	Winnipeg:	
West Branch, Zion (see Bass River)	6	Calvin	33
West Branch, Burn's Memorial		First	33
(see Scotsburn)	3	Kildonan	33
West Dublin, St. Matthew's		Lockport Community	
(see New Dublin)	4	Manitoba Korean	33
West Flamborough	24	St. Andrew's	33
West Gwillimbury 2nd (see Bradford)	20	St. James	33
West Hill:		St. John's	33
Grace	15	Westwood	33
Melville	15	Winnipegosis, Knox, (see Dauphin)	
West Huntingdon, St. Andrew's		34	
(see Stirling)	13	Winterbourne, Chalmers	23
West Lorne, Knox (see Dutton)	27	Woodbridge	19
West Point (see Alberton)	7	Wood Islands (see Belfast)	7
West River Pastoral Charge	3	Woodstock:	
Durham, West River		Knox (ON)	26
Green Hill, Salem		St. Paul's (NB)	5
Saltsprings, St. Lukes		Woodville, Knox	14
West River Station, Bethel	3	South Eldon, St. Andrew's	
Westminster, New:		Wyoming, St. Andrew's	29
First	43	Camlachie, Knox	
Knox	43	Y	
St. Aidan's	43	Yarmouth, North, St. James (see Belmont)	
Weston, St. Stephen's	17	27	
Westport, Knox	12	York Mills, Trinity (Toronto)	16
Westville, St. Andrew's	3	Yorkton, Knox	35
		Dunleath	

## ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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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, 1994 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 1993, 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.  
U A  
Page U  
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No.	Page	Presbytery	No.	Page	Presbytery
1	602, 689	Cape Breton	24	649, 711	Hamilton
2	603, 690	Newfoundland	25	653, 713	Niagara
3	604, 690	Pictou	26	655, 714	Paris
4	607, 692	Halifax & Lunenburg	27	657, 715	London
5	608, 692	St. John	28	660, 716	Essex-Kent
6	610, 693	Miramichi	29	661, 717	Sarnia
7	611, 694	Prince Edward Island	30	663, 717	Stratford-Huron
8	613, 695	Quebec	31	665, 718	Grey-Bruce-Maitland
9	614, 696	Montreal	32	668, 720	Superior
10	617, 697	Seaway-Glengarry	33	669, 720	Winnipeg
11	619, 698	Ottawa	34	671, 721	Brandon
12	622, 699	Lanark & Renfrew	35	672, 721	Assiniboia
13	623, 701	Kingston	36	673, 722	N. Saskatchewan
14	625, 702	Lindsay-Peterborough	37	674, 723	Peace River
15	627, 703	Pickering	38	675, 723	Edmonton-Lakeland
16	630, 704	East Toronto	39	678, 724	Central Alberta
17	634, 705	West Toronto	40	679, 724	Calgary-Macleod
18	637, 706	Brampton	41	681, 725	Kootenay
19	640, 707	Oak Ridges	42	682, 726	Kamloops
20	642, 708	Barrie	43	683, 726	Westminster
21	644, 709	Temiskaming	44	686, 727	Vancouver Island
22	645, 710	Algoma & North Bay			
23	646, 710	Waterloo-Wellington			

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D 3	Adamson, Ina, (B.Sc., B.Ed., M.R.E.)	R.R. 2, Scotsburn, NS, B0K 1R0
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A 43	Allan, John N., (B.A.)	941 - W. 20th Ave., Vancouver, BC, V5Z 1Y4
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**INDEX**

- Aboriginal Peoples:  
 Confession [365-77,29](#)  
 Historical Comment [40-42](#)  
 Ministries with [321-22](#)  
 Reconciliation with [365-77,29](#)  
 Resources for reconciliation [38,69](#)
- Academic degrees and sources, Supplementary list of [591-93](#)
- Accessibility; improvements to 50 Wynford Drive [471](#)
- Accountability, definition of, Overture 38, 1992 [237,81](#)
- Adamson, Brenda [15,83](#)
- Additional Motions:  
 Armstrong re confession to be publicly expressed [71](#)  
 Brownlee re list of counsellors with expertise in field [44](#)  
 Crowell re trade and human rights in China [68](#)  
 Duncan re restoration of 12 days [64](#)  
 Garvin re term of service for mission superintendent of Saskatchewan [82](#)  
 Gellatly re reports of delegates to ecumenical gatherings [73](#)  
 Hurd re reports on specific ministries in Life and Mission Agency report [73](#)  
 Koffend re political events and upcoming elections in Quebec [71](#)  
 MacRae re review of membership of Presbyterian College Senate [80](#)  
 MacRae re definition of fama [82](#)  
 Reid re 1995 stipends and salaries [82](#)  
 Robinson re greetings to The Presbyterian Church (USA) [73](#)  
 Ross re review of workload and priorities [63](#)  
 Smit re increase to international staff [72,73](#)  
 Thompson re fisheries management [68](#)  
 Turnbull re pastoral implications re doctrine report [62](#)  
 Vais re Pres. Record being incorporated [27](#)  
 Whyte re guarantee of stipend for executive staff [63](#)  
 Woodruff re prayer for Rwanda [45](#)
- Addresses:  
 Church Archives [3](#)  
 Clerks of presbyteries [602-87](#)  
 Clerks of sessions (use congregational address) [602-87](#)  
 Congregations, listed by presbytery [602-87](#)  
 Maclean Estate (Crieff Hills Community) [3](#)  
 Professional Church Workers [771-92](#)  
 The Presbyterian Church in Canada Offices [3](#)
- Advent programme [342,29](#)
- Advise with the Moderator:  
 Nomination of G. C.Vais [14](#)  
 1993-94 Committee:  
 report of [200,15](#)  
 thanks for kindnesses [200](#)  
 1994-95 Committee [86](#)
- Africa [348](#)
- Africa, South [314,67-68](#)
- Agencies, Boards and Committees, Standing:  
 Advise with the Moderator:  
 1993-94, report of [200,15](#)  
 Committee membership, 1994-95 [86](#)  
 Assembly Council: see also Assembly Council  
 Membership 1994-95 [74-75](#)  
 Report of [200-244,34](#)  
 Business, Committee on [15-17,19,23,28,32,39,46,48,55,72,87](#)  
 Membership 1994-95 [75](#)  
 Church Doctrine, Committee on:  
 Membership, 1994-95 [75-76](#)  
 Report of [246-74,25-26,30,48-63](#)
- Ecumenical Relations, Committee on :  
 Membership, 1994-95 [76](#)  
 Report of [292-94,55](#)
- History, Committee on:  
 Membership, 1994-95 [76](#)  
 Report of [294-97,31](#)
- Life and Mission Agency:  
 Canada Ministries also see Canada Ministries  
 Education for Discipleship also see Ed. for Discipleship

- International Ministries also see International Ministries
- Justice Ministries also see Justice Ministries
- Membership 1994-95 [76-77](#)
- Ministry and Church Vocations also see Ministry & Church Vocations
- Presbyterian World Service & Development also see Presbyterian World Service
- Report of [315-426,24,27,29,32,44](#)
- International Affairs, Report of the Committee on [298-314,36](#)
- Macleane Estate (Crieff Hills Community):
  - Financial statements [434-440,468,68](#)
  - Membership, 1994-95 [77](#)
  - Report of [431-3,54](#)
- Pension Board:
  - Board membership, 1994-95 [77](#)
  - Financial statements [443-449,31,468,68](#)
  - Maximum pensionable earnings [442,31](#)
  - Report of [441-42,31](#)
- Presbyterian Record Committee:
  - Membership, 1994-95 [77](#)
  - Report of [462-63,26-27](#)
- Service Agency:
  - Membership, 1994-95 [77-78](#)
  - Report of [465-504,35,68](#)
- Theological Education, Committee on:
  - Financial Statements [525-570](#)
  - Membership, 1994-95 [78](#)
  - Report of [507-570,43](#)
- Alphabetical list, Professional Church Workers [771-92](#)
- Allocation of Funds, Theological Schools Overture 3, 1994 [508-09](#)
- Amalgamation: Presbyteries of Brockville & Glengarry [581,20,26,45](#)
- Appeals, 1994:
  - No.1, Wm. Lennips vs Synod of Hamilton-London [590,23,26,70-71,86](#)
  - No.2, Session of Elmwood vs Presbytery of London [590,23,26,69-70,86](#)
  - No.3, C. McFarlane vs Presbytery of Superior [590,23,26,39,86](#)
- Appeals, 1993:
  - No. 1, Presbytery of Paris vs. Synod of Hamilton-London [283-84,54](#)
  - Nos. 2 and 3, Mr. and Mrs. Reddick respectively [285-89,54](#)
- Appeals, Financial, Task Force on [213-14,237-40,35,81](#)
- Applicants for special courses [424](#)
- Appointment of Associate Secretaries [236,81](#)
- Appreciation, expression of:
  - Congregations and individuals contributing to benevolences funds [34](#)
  - Congregations and individuals contributing to Presbyterians Sharing [335,29](#)
  - Congregations contrib. to PWS&D [399,44](#)
  - Ecumenical Visitors [18-19,25,28,35,40,47,52,83](#)
  - Governments of Canada, Alberta & Saskatchewan re PWS&D [399,44](#)
  - Local Arrangements Committee [83](#)
  - PWS&D contract persons [399,44](#)
  - PWS&D volunteers [399,44](#)
  - Those who led in worship, Sunday evening and weekday mornings [83](#)
  - Those who received the Moderator with kindness and courtesy [200,15](#)
  - Young Adult and Student Representatives [49,50,83](#)
  - Vais, G.C., Moderator of the 120th General Assembly [14](#)
- Appreciation, Minute of:
  - Re R.C. Garvin [319-20,27](#)
  - Re Christine Shaw [322,27](#)
- Archives, Church [474](#)
- Asia, East [348](#)
- Asia, South [348](#)
- Assaly, Rev. Robert [19](#)
- Assemblies:
  - 1995 [201,237,81](#)
  - Biennial [201-210,35,47](#)
  - Future [201,237,81](#)
  - Task Force on Future [201-210,237,81](#)
- Assembly Council:
  - Appreciation to retiring members [229](#)
  - Associate Secretary, Resource Production and Communication [240-42,35,38](#)
  - Auditors 1994 [212,64](#)
  - Benevolences [216](#)
  - Biennial General Assemblies [201-210,47](#)
  - Budget, Expenditure, 1994 [210-211,63,64,80](#)
  - Budgets, Expenditure, 1995 and 1996 [212,64](#)

Budgets, Revenue, 1995 and 1996	<a href="#">212,64</a>	
Commission on Dissolved and Amalgamated Congregations		<a href="#">214-215</a>
Distinguished Service Award	<a href="#">231-232,81</a>	
Ewart Endowment for Theological Education		<a href="#">243-44</a>
Examination of the Minutes of	<a href="#">16,54</a>	
Experimental Fund	<a href="#">214</a>	
Financial Appeals	<a href="#">213-14,237-40,35,81</a>	
Financial Audit	<a href="#">212,434-440,443-49</a>	
Financial Matters	<a href="#">210-214,34,63,64,80,81</a>	
Future Assemblies	<a href="#">201,237,81</a>	
Jones, Grant, retiring treasurer	<a href="#">201,34</a>	
Loan re: Missionary residence	<a href="#">212</a>	
Loan to St. Andrew's Hall	<a href="#">213</a>	
McKay, Russell, new treasurer	<a href="#">211-12,34</a>	
Membership of, 1994-95	<a href="#">74-75</a>	
Mission Statement	<a href="#">230-231,81</a>	
Overtures:		
No. 11, 1992 re appointment of Associate Secretaries		<a href="#">236,81</a>
No. 38, 1992 re definition of accountability	<a href="#">237,81</a>	
No. 11, 1993 re funding for Church Doctrine Committee	<a href="#">227,81</a>	
No. 30, 1993 re Investigations re residential schools	<a href="#">227,81</a>	
No. 07, 1994 re fixed percentage of expenditures for mission		<a href="#">244,81</a>
Pension Fund grant, Presbyterians Sharing	<a href="#">212,80-81</a>	
Pre-Assembly Workshops	<a href="#">210</a>	
Report of	<a href="#">200-244,34-35,47,63-64,80-82</a>	
Residential Schools Working Group	<a href="#">227-228</a>	
Staff Support for Committee on Theological Education		<a href="#">228</a>
Stipend for Moderator	<a href="#">229,81</a>	
Stipends: Professorial/Executive Staff	<a href="#">214,64,465-66,36</a>	
Strategic Planning	<a href="#">242-43</a>	
Task Force: Future Assemblies	<a href="#">201-10,237,81</a>	
Task Force: Lay Education & Lay Theological Education		<a href="#">224-26,81</a>
Task Force: Regional Staffing and Structures	<a href="#">216-224,80</a>	
Task Force: Review of Structures and Staffing	<a href="#">226-27,233-240,81</a>	
Treasurer, appointment of	<a href="#">211-12,34</a>	
Treasurer, retirement of	<a href="#">201,34</a>	
Trustee Board membership	<a href="#">242,81</a>	
1995 Assembly	<a href="#">201,237,81</a>	
1996 Assembly	<a href="#">201</a>	
Assembly, General, <a href="#">1994</a>		
Close of	<a href="#">87</a>	
Constituted	<a href="#">9</a>	
Election and installation of moderator	<a href="#">14</a>	
Minutes of	<a href="#">9-87</a>	
Officers of	<a href="#">8</a>	
Presbytery nominations for moderator	<a href="#">441,55</a>	
Public Worship	<a href="#">9</a>	
Roll of	<a href="#">9-13</a>	
Student Representatives to	<a href="#">14,18</a>	
Young Adult Representatives to	<a href="#">13-14,18</a>	
Associate/General Secretaries: job descriptions	<a href="#">242,35</a>	
Associate Secretaries appointed by General Assembly		<a href="#">236,81</a>
Atlantic Mission Society:		
Consultation on Future Ministry with Children and Youth		<a href="#">403-11,71</a>
Report of	<a href="#">244-46,25</a>	
Auditor, appointment of 1994	<a href="#">212,64</a>	
Auditor's report, December 31, 1993	<a href="#">489-99</a>	

## B

Background Check/Release form for Church Leaders	<a href="#">425-27,71</a>
Balance Sheet: December 31, 1993	<a href="#">500-504</a>
Barrier Act, sent down by the 1993 Assembly:	
Remit A, Rewording of elder's question re subordinate standards	<a href="#">463,52</a>
Remit B, Aid-receiving congregations and call of minister	<a href="#">464,52</a>
Remit C, Title for members of the Order of Diaconal Ministries	<a href="#">280,40</a>
Barrier Act, sent down by the 1994 Assembly:	
Remit A, Preamble and Questions for Elders	<a href="#">249,26,4</a>
Remit B, Preamble and Questions for Order of Diaconal Ministers	<a href="#">250-51,26,5</a>
Remit C, Re: Synod Commissioners	<a href="#">275,39,6</a>
Remit D, Re: Ministers Undertaking Pastoral Services	<a href="#">276,39,6</a>
Barnett-Cowan, Rev. Alyson	<a href="#">19,35</a>

Benevolences, Committee on	<a href="#">216</a>		
Biennial Assemblies	<a href="#">201-210,35,47</a>		
Bills and Overtures, Committee on	<a href="#">15-16,20-23</a>		
Biological Life Forms	<a href="#">310,37</a>		
Bd.Cong.Life Rec.9/91 re Preamble and Questions to elders		<a href="#">249-50,25,63</a>	
Bd.Cong.Life Rec.9/91 re Preamble and Questions in designation of Order		<a href="#">250-51,26</a>	
Book of Forms, References:			
Changes re Declaratory Act	<a href="#">378,32</a>		
References relevant to biennial assemblies	<a href="#">203-210</a>		
Reprinting of	<a href="#">279</a>		
Revision of Chapter 9: Overture 8, 1994	<a href="#">578-79</a>		
Sec.108 re term eldership (referred to Clerks of Assembly)		<a href="#">277</a>	
Sec.108.2 re term eldership (referred to Clerks of Assembly)		<a href="#">277</a>	
Sec.133.3 (referred to Clerks of Assembly)	<a href="#">278</a>		
Sec.162.2 re recording offerings	<a href="#">278,40</a>		
Sec.174.1, Remit C, 1993, adopted	<a href="#">464,52</a>		
Sec.176.1, Declaratory Act	<a href="#">280,40</a>		
Sec.213.4, new, Remit B, 1993, adopted	<a href="#">464,52</a>		
Sec.247.1, new, send down under Barrier Act 1994		<a href="#">276,39,6</a>	
Sec.260, revised, send down under Barrier Act 1994		<a href="#">275,39,6</a>	
Sec.260.1 1, new, send down under Barrier Act, 1994		<a href="#">275,39,6</a>	
Sec.261.1, new, send down under Barrier Act, 1994		<a href="#">275,39,6</a>	
Sec.267, new, send down under Barrier Act, 1994		<a href="#">275,39,6</a>	
Sec.412, revised, send down under Barrier Act, 1994		<a href="#">249-50,26,63</a>	
Sec.412.2, Remit A, 1993 adopted	<a href="#">463,52</a>		
Sec.414, Reworded, new, send down under Barrier Act, 1994		<a href="#">250-51,26</a>	
Book of Praise, Task Force on the revision of the	<a href="#">345-47,29</a>		
Bridgehead Trading Company	<a href="#">305,37</a>		
Brockville, Presbytery of	<a href="#">581,20,26</a>		
Budget:			
Expenditure, 1994	<a href="#">210-11,63,64,80</a>		
Expenditure, 1995 and 1996	<a href="#">212,64,80</a>		
Revenue, estimated, 1994	211	Revenue, estimated 1995 and 1996	<a href="#">21, 2,64</a>
Bursary Funds:			
Cameron Fund for doctoral studies	<a href="#">511</a>		
Other	<a href="#">215</a>		
Business, Committee on:			
Membership 1993-94	<a href="#">16</a>		
Membership 1994-95	<a href="#">75</a>		
Report of	<a href="#">15-17,19,23,28,32,39,46,48,55,72,87</a>		

## C

Calls, Ministers participating in more than one	<a href="#">389,44</a>		
Cameron, William A. and Mrs. Mary M., Doctoral Bursary Fund		<a href="#">511</a>	
Camping and Outdoor Ministries	<a href="#">330-331</a>		
Canada Ministries, report of:	<a href="#">317-25,27</a>		
Aboriginal Peoples	<a href="#">321</a>		
Chaplaincies	<a href="#">322-23</a>		
Congregations in Transition	<a href="#">322</a>		
First Language Neither English nor French	<a href="#">320-21</a>		
Francophone Ministry	<a href="#">323-25</a>		
Hurd motion re field reports	<a href="#">73</a>		
Inner City Congregations	<a href="#">322</a>		
Loans and Grants from Special Funds	<a href="#">323</a>		
Memorial Minute, John Calvin Elder	<a href="#">318-19,27</a>		
Ministère Francophone	<a href="#">323-25</a>		
Minute of Appreciation: Christine Shaw	<a href="#">322,27</a>		
Minute of Appreciation: Robert C.Garvin	<a href="#">319-20,27</a>		
New Church Development	<a href="#">317-18</a>		
Overview	<a href="#">317</a>		
Refugee ministries	<a href="#">323</a>		
Superintendents	<a href="#">318</a>		
Towns, Rural and Remote ministries	<a href="#">320,27</a>		
Urban Congregations and Institutions	<a href="#">323</a>		
Canada West 94, and Rise-Up	<a href="#">329</a>		
Canadian Council of Churches:	<a href="#">292</a>		
Representation to Triennial Assembly	<a href="#">75</a>		
Caribbean and North American Area Council, WARC		<a href="#">293,75</a>	
Certificates, prepared for release	<a href="#">279,40</a>		
Change, Presbytery name	<a href="#">580-81,26</a>		

Chang, Rev. James	<a href="#">19,25,83</a>	
Changing basis for membership of synod, Overture 22, 1992		<a href="#">275,39,6</a>
Chaplaincies, institutional	<a href="#">322-23</a>	
Chaplaincy, Ordination to, after appointment: Overture 6, 1994		<a href="#">578</a>
Chapter 9, Book of Forms, Revision of: Overture 8, 1994		<a href="#">578-79</a>
Chatham, Presbytery of	<a href="#">580-81,20,26,45</a>	
Children, Consultation on Future Ministry with	<a href="#">403-411,71</a>	
Chirwa, Dr. Vera	<a href="#">19,27-28,83</a>	
Christian Festival 1994	<a href="#">34</a>	
Church Architecture Committee	<a href="#">472</a>	
Church Development, new	<a href="#">317</a>	
Church Doctrine, Committee on:		
Confessions, Book of	<a href="#">248,25</a>	
Economics, study of	<a href="#">249,25</a>	
Funding for Committee: Overture 11, 1993	<a href="#">227,81</a>	
Human Sexuality, report of	<a href="#">251-74,30,48,56-63</a>	
Living Faith, subordinate standard	<a href="#">246-48,25</a>	
Membership:		
Terms of reference for 1994-1995	<a href="#">249,25</a> <a href="#">75-76</a>	
Preamble and Questions for Designation of members of the Order		<a href="#">250-51,26</a>
Preamble and Questions put to elders	<a href="#">249-50,63</a>	
Report of	<a href="#">246-74,25-26,30,48,63</a>	
Representatives from Colleges	<a href="#">249,25</a>	
Sinclair, Rev. Dr. Robert, tribute to	<a href="#">274</a>	
Church Workers, Professional, Travel Allowance for, Overture 21, 1993		<a href="#">468,68</a>
Clerks and conveners of presbytery and synod standing Committees - 1994-95		<a href="#">594-95</a>
Clerks' Consultation	<a href="#">280-81</a>	
Clerks of Assembly:		
Book of Forms references:		
Sec.108 re term eldership (referred to Clerks of Assembly)		<a href="#">277</a>
Sec.108.2 re term eldership (referred to Clerks of Assembly)		<a href="#">277</a>
Sec.133.3 (referred to Clerks of Assembly)	<a href="#">278</a>	
Sec.162.2 re recording offerings	<a href="#">278,40</a>	
Sec.174.1, Remit C, 1993, adopted	<a href="#">464,52</a>	
Sec.176.1, Declaratory Act	<a href="#">280,40</a>	
Sec.213.4, new, Remit B, 1993, adopted	<a href="#">464,52</a>	
Sec.247.1, Remit D 1994	<a href="#">276,39,6</a>	
Sec.260, revised, Remit C 1994	<a href="#">275,39,6</a>	
Sec.260.1 1, new, Remit C 1994	<a href="#">275,39,6</a>	
Sec.261.1, new, Remit C 1994	<a href="#">275,39,6</a>	
Sec.267, new, Remit C 1994	<a href="#">275,39,6</a>	
Sec.412, revised, Remit A 1994	<a href="#">249-50,26,63</a>	
Sec.412.2, Remit A, 1993 adopted	<a href="#">463,52</a>	
Sec.414, Reworded, new, Remit B 1994	<a href="#">250-51,26</a>	
Book of Forms, reprinting of	<a href="#">279</a>	
Clerks' Consultation	<a href="#">280-81</a>	
Commission re matters left uncared For, omitted	<a href="#">280,87</a>	
Declaratory Act:		
Call/Appointment to Pastoral Ministries	<a href="#">280,40</a>	
Conditions for Release of Certificate	<a href="#">279,40</a>	
Process leading to designation	<a href="#">378,32</a>	
Definition of Fama	<a href="#">82</a>	
Historic list since 1925 of	<a href="#">3</a>	
Overtures:		
1992 Nos.08,21,22 re synod matters	<a href="#">275,39,6</a>	
1992 No.17, 1992 re ministers on appendix	<a href="#">275,76, 39</a>	
1993 Nos.06,25 re term eldership	<a href="#">276-78,40</a>	
1993 No.18 re recording offerings	<a href="#">278,40</a>	
1993 No.22 re number of referrals	<a href="#">278-79,40</a>	
1993 No.29 re presbyterial certificate .	<a href="#">279,82</a>	
Report of	<a href="#">274-282,39-40,82</a>	
Sexual abuse, recorded wrong-doing	<a href="#">280,40</a>	
Term eldership	<a href="#">276-78,40</a>	
Violations resulting in disciplinary action	<a href="#">282,40</a>	
Clerks of session and congregational mailing address		<a href="#">602-87</a>
Clerks of synods, names of	<a href="#">594-95</a>	
Close of Assembly	<a href="#">87</a>	
Coalitions, participation in	<a href="#">397</a>	
Commission on Dissolved and Amalgamated Congregations		<a href="#">214-15</a>
Commission re matters left, uncared for, omitted	<a href="#">280,87</a>	
Commissions of 1993 Assembly:		

- Appeal No. 1 re Presbytery of Paris [283-84,54](#)  
 Appeal No. 2 re Mr.Milton Reddick [285-289,54](#)  
 Appeal No. 3 re Mrs. Sheila Reddick [285-289,55](#)  
 Conflicting Rec. in Trustee Bd. and Pension Bd. reports [289-92,69](#)
- Commissions of this Assembly:  
   Regular re matters uncared for, omitted or overlooked [280,87](#)
- Commissioners to this Assembly:  
   Roll of Assembly [9-13](#)
- Committee on Ecumenical Relations:  
   Membership 1994-95 [76](#)  
   Report of [292-94,55](#)
- Committee on History:  
   Archives [295-96](#)  
   Mandate [295-96](#)  
   Membership, 1994-95 [76](#)  
   Presbyterian Church Index [296](#)  
   Presbyterian Museum [296,31](#)  
   Prizes [297](#)  
   Purpose [294-95](#)  
   Report of [294-97,31](#)  
   Service Agency/Archives administration [295](#)  
   Society of Presbyterian History [297](#)  
   Special Committee re matter raised by Rec.3, 1993 [505-07,55](#)
- Committee on Theological Education:  
   Cameron Bursary Fund [511](#)  
   Consultation on Diaconal Education [510](#)  
   Funding for [508-09](#)  
   Future of [510,46,82](#)  
   Knox College [513-16](#)  
   Knox College Faculty appointments: requirement for ordination [511-12,43](#)  
   Lay Theological Education [510](#)  
   McRae motion to review membership of Senate, Presbyterian College [80](#)  
   Mandate [508](#)  
   Membership 1994-95 [73,78](#)  
   Referrals from 1993 General Assembly:  
     Overture No. 16, 1993 re membership from the Atlantic Synod [512,43,79-80](#)  
     Petition No. 1, 1993 re statue of Margaret Wilson [512,43,72](#)  
   Report of [507-570,43](#)  
   Rural and remote ministries [510-11,320,27](#)  
   St. Andrew's Hall [522-24](#)  
   Seek advice on number of colleges [82](#)  
   The Presbyterian College [516-19](#)  
   Vancouver School of Theology [519-22](#)
- Committee to Advise with the Moderator:  
   1993-94 Committee:  
     nomination of G.C. Vais [14](#)  
     report of [200,15](#)  
   1994-95 Committee named [86](#)
- Committee to Nominate:  
   Boards et al circulate needs to presbyteries [79](#)  
   List of Nominations 1994-95 [73-79](#)  
   McRae motion re Maritime Representation [46,73,79](#)  
   Membership for 1994-95 [77](#)  
   Report of [18,46-47,73-79](#)  
   Request for profiles of nominees [79](#)
- Committees Named by Moderator:  
   Appeal No. 1, 1994 [26](#)  
   Appeal No. 2, 1994 [26](#)  
   Appeal No. 3, 1994 [26](#)  
   Overtures 12 and 13, 1994 [26](#)  
   Overtures 18, 19, 20, 24, 1994 [26](#)  
   Overture 22, 1994 [26](#)  
   Overture 28, 1994 [26](#)
- Committees of 1994 Assembly:  
   Bills and Overtures [15-16,20-23](#)  
   Business [15-17,19,23,28,32,39,46,48,55,72,75,87](#)  
   Confer with the Moderator [16,27](#)  
   Courtesies and Loyal Addresses [16,82-86](#)  
   Examine Records of Assembly, Synods, Councils & Agencies [15,54](#)  
   Named by Moderator [26,38](#)  
   Nominate Standing Committees [16,18,73-79](#)  
   Remits [16,52](#)

- Roll and Leave to Withdraw [16,23-24,28,32,50](#)
- Communication, media [473](#)
- Communication System, enhanced [473-74,68](#)
- Confer with the Moderator, Committee to [16,27](#)
- Confession, Aboriginal Peoples [376-77,29](#)
- Congregational Property Liability [479-80,68](#)
- Congregational Statistical and Financial Reports [688-730](#)
- Congregational Treasurer, work of [469,68](#)
- Congregations:
  - Changes affecting [731-50](#)
  - Statistical and financial information [688-730](#)
- Congregations in Transition [322](#)
- Conveners & clerks of presbytery and synod standing committees - 1993-94 [594-95](#)
- Consultation, Clerks [280-81](#)
- Consultation on Future Ministry with Children and Youth [403-411,71](#)
- Continuing Education Allowance [383,466,68](#)
- Cook, Jean [30](#)
- Cotton, Mr. Cuyler [19](#)
- Council, Assembly, Report of [200-244,34-35,47,63-64,80-82](#)
  - Appreciation [229](#)
  - Associate Secretary, Resource Production and Communication [240-42,35,38](#)
  - Benevolences [216](#)
  - Biennial General Assemblies [201-210,47](#)
  - Budget, Approved, 1993 [211](#)
  - Budget, Authorized, 1994 [211](#)
  - Budget, Expenditure, 1995 and 1996 [211,64,80](#)
  - Budget, Revenue, 1995 and 1996 [212,64](#)
  - Commission on Dissolved and Amalgamated Congregations [214-215](#)
  - Distinguished Service Award [231-232,81](#)
  - Ewart Endowment for Theological Education [243-44](#)
  - Examination of the Minutes of [16,54](#)
  - Experimental Fund [214](#)
  - Financial Appeals [213-14,237-239,35,81](#)
  - Financial Audit [212,434-40,443-49](#)
  - Financial Matters [210-15](#)
  - Future Assemblies [201,237,81](#)
  - Loan to St. Andrew's Hall [213](#)
  - Membership of, 1994-95 [74-75](#)
  - Mission Statement [230-231,81](#)
- Overtures:
  - No. 11, 1993 re funding for Church Doctrine Committee [227,81](#)
  - No. 30, 1993 re Investigations re Residential Schools [227,81](#)
- Residential Schools Working Group [227-228](#)
- Staff Support for Committee on Theological Education [228](#)
- Stipend for Moderator [229,81](#)
- Stipends: Professorial/Executive Staff [214,64,466,68](#)
- Strategic Planning [242-43](#)
- Task Force re Future Assemblies [201-10,237,81](#)
- Task Force re Lay Education & Lay Theological Education [224-26](#)
- Task Force re Review of Structures and Staffing [226-27,233-240,81](#)
- Task Force re Synod Staffing and Structure [216-224,80](#)
- Treasurer, appointment of [211-12,34](#)
- Treasurer, retirement of [201,34](#)
- Trustee Board membership [242,81](#)
- 1995 General Assembly [201,237,81](#)
- 1996 General Assembly [201](#)
- Councils of Churches:
  - Canadian Council of Churches [292](#)
  - World Alliance of Reformed Churches and Caribbean and North American Area Council [293,75](#)
  - World Council of Churches [293-94](#)
- Courtesies and Loyal Addresses, Committee on [16,82-86](#)
- Crieff Hills Community (Maclean Estate):
  - Building Funds and Projects [432](#)
  - Financial Pressures [431](#)
  - Financial Statements, 1993 [434-40,468,68](#)
  - Membership 1994-95 [77](#)
  - Programmes [432](#)
  - Report of [431-33,54](#)
  - Volunteers and Donations [431-32](#)
- Czech Brethren, Evangelical Church of [32](#)

## D

## Declaratory Act:

- Call/Appointment to Pastoral Ministries [280,40](#)
- Conditions for Release of Certificate [279,40](#)
- Process leading to designation [378,32](#)
- Degrees and their sources, supplementary list of [591-93](#)
- Delaying Revision of Human Sexuality Report: Overture 1, 1994 [576,274,63](#)
- Dental Insurance see: Health and Dental Plan
- Development, new church [317](#)
- Diaconal Ministries:
  - Address list of Diaconal Ministers [602-87,771-92](#)
  - Changes to the Roll Affecting Diaconal Ministers [731-50](#)
  - Constitution of Order, changing [392,17,44](#)
  - Consultation on education [510](#)
  - Guidelines for Operation [389,44](#)
  - Guidelines for Reception [417-20,24](#)
  - List of Diaconal Ministers by presbyteries [602-87](#)
  - Preamble and Questions in designation of Order: Bd.Cong.Life Rec.9/91 [250-51,26](#)
  - Process leading to Designation [378,32](#)
  - Revised Constitution [389,44](#)
- Disciplinary proceedings, official [427-27,71](#)
- Dissolved and Amalgamated Congregations, Commission on [214-15](#)
- Dissolving present structure of Synod, Overture 8, 1992 [275,39,6](#)
- Distinguished Service Award [231-232,81](#)
- Doctrine, Church, Committee on:
  - Confessions, Book of [248,25](#)
  - Economics, study of [249,25](#)
  - Funding for Ctte: Ov.11, 1993 [227,81](#)
  - Human Sexuality, report of [251-74,30,48,56-63](#)
  - Living Faith, subordinate standard [246-48,25](#)
- Membership:
  - Terms of reference for [249,25](#)
  - 1994-1995 [75-76](#)
  - Preamble and Questions in designation of members of the Order [250-51,26](#)
  - Preamble and Questions put to elders [249-50,63](#)
  - Report of [246-74,25-26,30,48,63](#)
  - Representatives from Colleges [249,25](#)
  - Sinclair, Rev. Dr. Robert, tribute to [274](#)

## E

- Earnings, Pensionable [442,31,466,68](#)
- East Asia [348](#)
- Ecumenical Decade of the Churches in Solidarity with Women in Church and Society [294](#)
- Ecumenical Development Co-operative Society [313](#)
- Ecumenical Relations Committee:
  - Gellatly motion re reports from delegates [73](#)
  - Membership 1994-95 [76](#)
  - Report of [292-94,55,73](#)
- Ecumenical Visitors:
  - Barnett-Cowan, the Rev. Alyson, Anglican Church of Canada [19,35](#)
  - Chang, the Rev. James, China Christian Council [19,25,83](#)
  - Chirwa, Dr. Vera, Presbyterian Church of Central Africa, [19,27-28,83](#)
  - Cotton, Mr. Cuyler, (Shoal Lake) No.39 Independent Nation [19](#)
  - Green, Ms. Laverna, (Shoal Lake) No.39 Independent Nation [19](#)
  - Kim, the Rev. Chang In, The Presbyterian Church of Korea [19,52,83](#)
  - Kim, Mrs. Ki Ok, The Presbyterian Church of Korea [19,52](#)
  - Mandamin, Chief Eli, (Shoal Lake) No.39 Independent Nation [19,40,42,83](#)
  - Maracle, Mr. Lee, (Shoal Lake) No.39 Independent Nation [19](#)
  - Myers, Mr. Mike (Shoal Lake) No.39 Independent Nation [19](#)
  - Powassin, Ms. Patsy, (Shoal Lake) No.39 Independent Nation [19](#)
  - Redsky, Mr. Walter, (Shoal Lake) No.39 Independent Nation [19](#)
  - Udo, Rev. Okokon, Presbyterian Church of Nigeria [19,47,83](#)
- Education and Reception, Life & Mission Agency Committee on [416-425,24,43,72](#)
  - Candidates applying for ordination [424-25,24](#)
  - Cases completed, dropped, in progress [420-423,24](#)
  - Changes to Guidelines [417,71](#)
  - Current Guidelines [417-420](#)
  - Graduates from Other College [417,424,24,72](#)
  - Ministers of Other Churches [423,24](#)
  - New Applications [423-24,24,72](#)
- Education:Lay and Lay Theological [216](#)

Education for Discipleship, report of [325-46,27,29](#)  
   Camping and Outdoor Ministries [331](#)  
   Consultation on the Church's Future Ministry with Children and Youth [403-411,71](#)  
   Education for the Faith [327-328](#)  
   Education for Mission [325-27,27](#)  
   Evangelism Programme [342,29](#)  
   Youth and Young Adult Ministry [328-30](#)  
   Youth in Mission [326-27](#)  
 E.H. Johnson Memorial Trust Fund [351-52,514](#)  
 Election of Moderator [14](#)  
 Elder, John Calvin, Memorial Minute [318-19,27](#)  
 Elders, ruling:  
   Optional term service for, Overture 25, 1993 [276-78,40](#)  
   Preamble and Questions to elders: Bd. Cong. Life Rec.9/91 [249-51,26](#)  
   Term service for, Overture 6, 1993 [276-78,40](#)  
 Eliminate or alter synods [275,39](#)  
 Elmwood Avenue Church, Appeal No.2, 1994 [26,69-70](#)  
 Encouraging Involvement in Local Mission: Overture 2, 1994 [576](#)  
 Environmental Responsibility/Oil Spills [480](#)  
 Essex-Kent, Presbytery of [580-81,20,26,45](#)  
 Euthanasia [352-358,29](#)  
 Evangelical Church of Czech Brethren [24](#)  
 Evangelism Programme [342,29](#)  
 Ewart College Financial Statements [538-42](#)  
 Ewart Endowment Fund for Theological Education [391,26,50-52,86](#)  
 Examine Records, Committee to [15,54](#)  
 Executive/Professorial Staff, Stipends of [214,64,465-66,35](#)  
 Expenditure Budget, 1994 [210-211,63,64](#)  
 Expenditure Budgets, 1995 & 1996 [212,80](#)  
 Experimental Fund, report [214](#)  
 Extra Set of Session Minutes [577](#)

## F

Fama [73,82](#)  
 Financial Appeals, Task Force on [213-14,237-40,35,81](#)  
 Financial Management: Overture 25,1992 [469,68](#)  
 Financial Reports, Service Agency [489-99](#)  
 Financial Statements, 1993:  
   Congregational [688-730](#)  
   Ewart College [538-42](#)  
   Knox College [525-37](#)  
   J.B. Maclean Estate [434-40,468,68](#)  
   Pension Fund [443-49,31,468,68](#)  
   Presbyterian Church Building Corporation [452-61](#)  
   Presbyterian World Service and Development [400-03](#)  
   St. Andrew's Hall [555-70](#)  
   The Presbyterian Church in Canada [468,68,489-99](#)  
   The Presbyterian College [543-54](#)  
 First Nations people, resources for healing [38,69](#)  
 Francophone MinistÈre [323-25](#)  
 Function of Moderator between Assemblies [229-30](#)  
 Fund for Ministerial Assistance, report of the Norman M. Paterson [32-34](#)  
 Future General Assemblies:  
   1995 [201,237,81](#)  
   Location of [201,237,81](#)  
   Task Force on Shape of [201-210,237,81](#)  
 Future Ministry with Children and Youth [403-11,71](#)

## G

Garvin, Robert C., Minute of Appreciation [319-20,27](#)  
 GATT (The World Trading Organization) [303,36](#)  
 General Assembly:  
   Future Assemblies:  
     1995 [201,237,47,81](#)  
     Location of [202](#)  
     Suspension of 1995 [210,47,63](#)  
     Task Force on Shape of [201-210,237,81](#)  
   Minutes:  
     1993, Examined [54](#)  
     1994 Assembly, distributed [26,46,72](#)

1994 Assembly, 1-6 sederunts sustained	<a href="#">87</a>
Historic List of Clerks of	<a href="#">3</a>
Historic List of Moderators of	<a href="#">2-3</a>
Report from retiring moderator re moderatorial year	<a href="#">24</a>
Time and place for next	<a href="#">87</a>
General Assembly, 1994:	
Committee on Bills and Overtures	<a href="#">15-16,20-23</a>
Committee on Business	<a href="#">15-17,19,23,28,32,39,46,48,55,72,75,87</a>
Committee on Courtesies and Loyal Addresses	<a href="#">16,82-86</a>
Committee on Remits	<a href="#">16,52</a>
Committee on Roll and Leave to Withdraw	<a href="#">16,23-24,28,32,50</a>
Committee to Confer with the Moderator	<a href="#">16,27</a>
Committee to Examine Records of Assembly, Synods and	<a href="#">15,54</a>
Committee to Nominate Standing Committees	<a href="#">16,18</a>
Committees Named by Moderator	<a href="#">26,38</a>
Moderator, Election and installation of	<a href="#">14</a>
Moderator Names special committees	<a href="#">26,38</a>
Presbytery nominations for moderator	<a href="#">441,55</a>
Officers of	<a href="#">8</a>
Reports without recommendations	<a href="#">54-55</a>
Roll of	<a href="#">9-13</a>
Standing committees of:	
Conveners and staff	<a href="#">8</a>
Membership of, 1994-95	<a href="#">74-79</a>
Genetic Engineering	<a href="#">310,37</a>
Gift Annuity Programme	<a href="#">470-71</a>
Government of Canada	<a href="#">302,303,304,305,306,36,37</a>
Graduates of Other Colleges:	
Guidelines for	<a href="#">417-420,24</a>
Reception	<a href="#">416-420</a>
Greene, Ms.Laverna	<a href="#">19</a>
Greene, Mr. Robert	<a href="#">19</a>
Group Property Liability Insurance	<a href="#">479</a>
H	
Health and Dental plan	<a href="#">477-78,68</a>
History, Committee on:	
Archives	<a href="#">295,96</a>
Mandate	<a href="#">294-95</a>
Membership, 1994-95	<a href="#">76</a>
Presbyterian Church Index	<a href="#">296</a>
Presbyterian Museum	<a href="#">296,31</a>
Prizes	<a href="#">297</a>
Purpose	<a href="#">295</a>
Report of	<a href="#">294-297,31</a>
Representatives from colleges	<a href="#">297,31</a>
Service Agency/Archives administration	<a href="#">295</a>
Society of Presbyterian History	<a href="#">297</a>
Special Committee re Matter Raised by Rec.3, 1993	<a href="#">505-07,55</a>
Human Sexuality Report	<a href="#">252-74,30,48,56-63</a>
Dissents from	<a href="#">57-63</a>
Overtures 1987, 1989, 1993	<a href="#">251</a>
Overture 1, 1994	<a href="#">274</a>
Hymn Book, Task Force on the Revision of the Book of Praise:	<a href="#">345-47,29</a>

## I

Inner city congregations	<a href="#">322</a>
Installation of Moderator	<a href="#">14</a>
Insurance, Group Property Liability	<a href="#">479</a>
Insurance, History of Carriers	<a href="#">480,68</a>
International Affairs Committee:	
Bridgehead Trading Company	<a href="#">305,37</a>
Economic Justice	<a href="#">298-301</a>
Genetic Engineering	<a href="#">310,37</a>
Government of Canada	<a href="#">302,03,04,05,06,36</a>
International Financial Institutions	<a href="#">304,36</a>
Membership 1994-95	<a href="#">76</a>
Movement of Capital	<a href="#">304,36</a>
Report of	<a href="#">298-314,36-38,67-68</a>
Respect for principles	<a href="#">305,37</a>

Trade and Colonialism	<a href="#">301-303</a>
Trade and the Debt Crisis	<a href="#">303-304,36</a>
Trade and the Environment	<a href="#">306-307,37</a>
Trade and Finance	<a href="#">304,36-37</a>
Trade and Labour	<a href="#">307-08</a>
Trade and Patent Protection	<a href="#">309,37</a>
Trade and Structural Adjustment	<a href="#">304-306,37</a>
World Trading Organization (GATT)	<a href="#">303,36</a>
World Trading System	<a href="#">301-313,3637,67</a>
International Ministries, report of	<a href="#">347-52</a>
Advisory Committees	<a href="#">351</a>
E.H. Johnson Memorial Trust Fund	<a href="#">351-52,514</a>
Events in Partner Churches	<a href="#">348-49</a>
Africa	<a href="#">348-49</a>
Central America and the Caribbean	<a href="#">348-49</a>
East Asia	<a href="#">348-49</a>
South Asia	<a href="#">348-49</a>
Hurd motion re field reports	<a href="#">73</a>
Interchurch Coalitions	<a href="#">351</a>
Leadership Development Programme	<a href="#">350-51</a>
Smit motion re action on stipends	<a href="#">72,73</a>
Stipend Policy	<a href="#">348</a>
International Monetary Fund (IMF)	<a href="#">304,36-37</a>

## J

Job descriptions: Associate/General Secretaries	<a href="#">242,35</a>
Johnson, E.H., Memorial Trust Fund	<a href="#">351-52,514</a>
Jones, Grant	<a href="#">201,34</a>
Justice Ministries, report of	<a href="#">352-77</a>
Aboriginal Peoples, reconciliation with	<a href="#">365-77,29</a>
Euthanasia	<a href="#">352-58,29</a>
Peace-making, Theology of, progress on	<a href="#">358-64,29</a>

## K

Kennedy, Elizabeth	<a href="#">39</a>
Kim, Rev. Chang In	<a href="#">19,52-54</a>
Kim, Mrs. Ki Ok	<a href="#">19</a>
Knox Church, Toronto	<a href="#">83</a>
Knox College:	
150th Anniversary	<a href="#">513</a>
Academic Degrees and Diplomas	<a href="#">515-16</a>
Financial statements	<a href="#">525-37</a>
Ewart College financial statements	<a href="#">537-42</a>
Faculty	<a href="#">516-17</a>
Johnson Scholar	<a href="#">514</a>
Knox College Former Residents' Association	<a href="#">514</a>
Report of	<a href="#">513-16</a>
Rural and Remote Ministries	<a href="#">510-11</a>
Wilson, Margaret, Statue of, Petition 1, 1993	<a href="#">590,43,72</a>
Knox's Galt re invitation for 1995 Assembly	<a href="#">237,81</a>

## L

Lay Education and Lay Theological Education, Task Force on	<a href="#">224-26,81</a>
Leave for committees to sit	<a href="#">17</a>
Leave, Unpaid, staff in national office	<a href="#">467,68</a>
Lending Funds	<a href="#">570</a>
Lending Services	<a href="#">470</a>
Lennips, William, Appeal No.1, 1994	<a href="#">26,70-71</a>
Liability Insurance, Group Property	<a href="#">479</a>
Life and Mission Agency:	
Agency Report	<a href="#">315-427,24,27,29,32,43-45,71-72,73</a>
Consultation on Future Ministry with Children and Youth	<a href="#">403-11,71</a>
Finances	<a href="#">316-17</a>
Focus	<a href="#">315</a>
Mandate	<a href="#">315-316</a>
Canada Ministries, also see Canada Ministries	<a href="#">317-25,27</a>
Education for Discipleship, also see Education for Discipleship	<a href="#">325-47,403-416,27,29,71</a>
International Ministries, also see International Ministries	<a href="#">347-52</a>
Justice Ministries, also see Justice Ministries	<a href="#">352-77,27,29</a>

- Membership, Life and Mission Agency, 1994-95 [76-77](#)  
 Ministry & Church Vocations, also see Ministry & Church Vocations [377-94,416-](#)  
 427,[24,26,32,44,71,72](#)  
 Presbyterian World Service & Development, also see Presby. World Service [394-403,44,45](#)  
 Live the Vision Campaign:  
   Breadth of Support [428](#)  
   Campaign Update [428](#)  
   Conclusions [429-30](#)  
   Depth of Support [428](#)  
   Enhanced Stewardship Programme [427-28](#)  
   Estimate of Final Results [429](#)  
   Evaluation of Campaign [429](#)  
   Open Discussion [42-43](#)  
   Report of [427-30,30,42](#)  
   Special Committee:  
     Established [42](#)  
     Membership of [86](#)  
   Strategies for Remainder of Campaign [428-29](#)  
 Living Faith as subordinate standard, Overture 18, 1992 [246-48,25](#)  
 Lloyd, Hugh [30](#)  
 Local Arrangements Committee [83](#)  
 Loyal Addresses, Committee on Courtesies and [16,82-84](#)
- M**
- Mandamin, Chief Eli [19,40-42,71,83](#)  
 Maracle, Mr. Lee [19](#)  
 Maclean Estate Committee (Creeff Hills Community):  
   Building Funds and Projects [432](#)  
   Financial Pressures [431](#)  
   Financial Statements, 1993 [434-40,468,68](#)  
   Lay Education [433,54](#)  
   Membership 1994-95 [77](#)  
   Programmes [432](#)  
   Property tax issue [433,54](#)  
   Report of [431-33,54](#)  
   Volunteers and Donations [431-32](#)
- Matters uncared for, omitted or overlooked, Commission re [87](#)  
 McKay, Russell, treasurer, appointed [211-12,34](#)  
 McIntosh, Drs. Jack & Clarabeth [19](#)  
 McMullin, the Rev. Clarence and Mrs. Cathy [19](#)  
 Media [473](#)  
 Medical-Dental Insurance Plan see Health and Dental Plan  
 Membership of Standing Committees, 1994-95 [74-79](#)  
 Memorial Minute: John Calvin Elder [318-19,27](#)  
 Memorial records [751-57](#)  
 Middle East update [314,68](#)  
 Minimum Stipends and Allowances [465-66,35,466,38](#)  
 MinistÈre Francophone [323-24](#)  
 Ministerial Assistance, report of the Norman M. Paterson Fund for [32-34](#)

## Ministers:

- Alphabetical list of, with addresses [771-92](#)
- Changes to the Roll affecting [731-50](#)
- List of, by presbyteries [602-687](#)
- Other denominations, vote in presbytery, Overture.5,1994 [577](#)
- Pastoral services, non-incumbent [276,39](#)

## Ministries:

- Aboriginal Peoples [321](#)
- First Language Neither English nor French [320-21](#)
- MinistÈre Francophone [323-25](#)
- Policy for termination of, Overture 13, 1993 [388-89,44](#)
- With refugees [323](#)

## Ministry and Church Vocations, report of

[377-94,416-27](#)

## Background Check and Release Form

[425-27,71](#)

## Education and Reception, Report of

[416-425,24,71](#)

## Cases completed, dropped, in progress

[420-423](#)

## Current Guidelines

[417-420](#)

## New Applications

[423](#)

## Guidance Conferences

[379](#)

## Order of Diaconal Ministries

[391-92,26,44](#)

## Overtures, 1993:

## No.13 re Termination of Ministries

[388-9,44](#)

## No.24 re Pastoral Training/Sexual Abuse

[383,32](#) [384-85,32,44](#)

## No.26 re Ministers Participating in more than one call: Ov.26, 1992

[389,44](#)

## Psychological testing

[379-83,32](#)

## Sexual abuse and harrassment policy

[384-86,44,280,281-82](#)

## Support for Professional Church Workers

[383-88,32,44](#)

## Task Forces:

## Candidacy Task Force

[378,32](#)

## Conflict

[389-90](#)

## Education

[384-85,32,44](#)

## Prevention

[386](#)

## Sexual Abuse and Harrassment Policy

[384-86,44,280,281-82](#)

## Termination of ministries

[388,44](#)

## Theology and practice of ministry

[386-88,44](#)

## Women in Ministry Committee

[390](#)

## Ministry, Future, with Children and Youth

[403-11,71](#)

## Minute of Appreciation:

## Garvin, Robert C.

[319-20,27](#)

## Shaw, Christine

[322,27](#)

## Minutes:

## Examination of, the 1993 Assembly, Synods, Council and Agencies

[15,16,54](#)

## 1994 Assembly, distributed

[26,46,72](#)

## 1994 Assembly, 1-6 sederunts sustained

[87](#)

## Mission, Education for

[325-27,27](#)

## Mission expenditures, establishing fixed percentage: Overture 7, 1994

[578,244,81](#)

## Mission Society, Atlantic, Report of

[244-46,25](#)

## Mission Statement

[230-31,81](#)

## Mission Study Themes, 1994-95, 1995-96, 1996-97

[326,27](#)

## Missionaries, Overseas:

## Addresses:

## Active missionaries: in alphabetical list of church workers

[771-92](#)

## Retired missionaries: found in presbytery listings

[602-87](#)

## Introduced to Assembly

[19](#)

## Missionary Residence, loan re

[212](#)

## Moderator of Assembly:

## Historic List of

[2-3](#)

## 1993-94:

## Report re moderatorial year

[24](#)

## Report of the Committee to Advise with the Moderator

[200,15](#)

## 1994-95:

## Election and installation of

[14](#)

## Invitation to visit Shoal Lake

[42,71](#)

## Names chaplain

[15](#)

## Names commissions and special committees

[86,87](#)

## Names committees of this Assembly

[26,38](#)

## Presbytery nominations for

[441,55](#)

## Thanks to

[83](#)

## Moderator, Stipend for

[229-30,81](#)

## Morrin College, Representative to Board of Governors

[79](#)

## Modern tith

[334-43,29](#)

## Motions, Additional:

Armstrong re confession to be publicly expressed	<a href="#">71</a>
Brownlee re list of counsellors re sexual abuse	<a href="#">44</a>
Crowell re trade and human rights in China	<a href="#">68</a>
Duncan re restoration of 12 days	<a href="#">64</a>
Garvin re term of service for mission superintendent of Saskatchewan	<a href="#">82</a>
Gellatly re reports of delegates to ecumenical gatherings	<a href="#">73</a>
Hurd re reports on specific ministries in Life and Mission Agency report	<a href="#">73</a>
Koffend re political events and upcoming elections	<a href="#">71</a>
MacRae re definition of fama	<a href="#">82</a>
MacRae re review membership of Presbyterian College Senate	<a href="#">80</a>
Reid re 1995 stipends and salaries	<a href="#">82</a>
Robinson re greetings to The Presbyterian Church (USA)	<a href="#">73</a>
Ross re review of workload and priorities	<a href="#">63</a>
Smit re increase to international staff	<a href="#">72,73</a>
Thompson re fisheries management	<a href="#">68</a>
Turnbull re pastoral implications re doctrine report	<a href="#">62</a>
Vais re Pres. Record being incorporated	<a href="#">27</a>
Whyte re guarantee of stipend for executive staff	<a href="#">63</a>
Woodruff re prayer for Rwanda	<a href="#">45</a>

#### Motions, Notice of:

DeBuijn re source of ACCESS grant funding	<a href="#">72,87</a>
Fraser re Cttee. on Theological Education's circulation of documents to courts	<a href="#">46,82</a>
Jensen re discussion on Live the Vision	<a href="#">27,30</a>
MacRae re Maritime representation on Theological Education Cttee.	<a href="#">46,73,79-80</a>
McIntosh re financial resources for reconciliation re Canada's first nations	<a href="#">38,69</a>
McIntosh re title of confession	<a href="#">69,87</a>
Miles re stipend freeze for 1995	<a href="#">36,69</a>
Wilkinson re bylaws of Knox College	<a href="#">17</a>
Wilkinson re Constitution of Order	<a href="#">17</a>
Wilkinson re membership of Assembly.Council	<a href="#">17,31</a>
Wilkinson re membership, Cttee on Church Doctrine	<a href="#">17</a>
Wilkinson re membership, Cttee on History	<a href="#">17</a>
Wilkinson re membership of Trustee Bd. and Pension Bd.	<a href="#">17</a>

Myers, Mr. Mike

[19](#)

N

National Anthem, inclusiveness	<a href="#">347,29</a>
New Church Development	<a href="#">317</a>
Nigeria, Ecumenical visitor	<a href="#">19,47</a>
Nominate Standing Committees, Committee to:	
Boards et al circulate needs to presbyteries	<a href="#">79</a>
List of Nominations 1994-95	<a href="#">73-79</a>
McRae motion re Maritime representation	<a href="#">46,73,79-80</a>
Membership for 1994-95	<a href="#">77</a>
Report of	<a href="#">18,46-47,73-79</a>
Request for profiles	<a href="#">79</a>

Nomination of Moderator of 120th General Assembly	<a href="#">14</a>	
Nominations from presbyteries for Moderator of the 1993 Assembly		<a href="#">441,55</a>
Norman M. Paterson Fund for Ministerial Assistance, report of the	<a href="#">32-34</a>	
Notice of Motion:		
DeBruijn re source of ACCESS grant funding	<a href="#">72,87</a>	
Fraser re Cttee. on Theological Education's circulation of documents to courts		<a href="#">46,82</a>
Jensen re discussion on Live the Vision	<a href="#">27,30</a>	
MacRae re Maritime representation on Theological Education Cttee.		<a href="#">46,73,79-80</a>
McIntosh re financial resources for reconciliation re Canada's first nations		<a href="#">38,69</a>
McIntosh re title of confession	<a href="#">69,87</a>	
Miles re stipend freeze for 1995	<a href="#">36,69</a>	
Wilkinson re bylaws of Knox College	<a href="#">17</a>	
Wilkinson re Constitution of Order	<a href="#">17</a>	
Wilkinson re membership of Ass.Council	<a href="#">17,31</a>	
Wilkinson re membership, Cttee on Church Doctrine	<a href="#">17</a>	
Wilkinson re membership, Cttee on History	<a href="#">17</a>	
Wilkinson re membership of Trustee Bd. and Pension Bd.	<a href="#">17</a>	
O		
Offerings, Recording of, Overture.18, 1993	<a href="#">278,40</a>	
Official Disciplinary proceedings, record of	<a href="#">425-27,71</a>	
Officers of 1994 Assembly	<a href="#">8</a>	
Oil Spills, Environmental responsibility	<a href="#">480</a>	
Ordination to chaplaincy after appointment: Overture 6, 1994		578
Outdoor ministries and camping	<a href="#">330-31</a>	
Opening of Assembly	<a href="#">9</a>	
Order of Diaconal Ministries	see Diaconal Ministries	
Overseas Missionaries:		
Active missionaries: found in alphabetical list of church workers		<a href="#">771-92</a>
Introduced to Assembly	<a href="#">19</a>	
Retired missionaries: found in presbytery listings	<a href="#">602-687</a>	
Overtures, 1987:		
No. 22: Defining the Church's position on Human Sexuality		<a href="#">251,30,48,56</a>
Overtures, 1989:		
No. 09: Human Sexuality	<a href="#">251,30,48,56</a>	
Overtures, 1990:		
No. 16: Ecumenically based Health/Dental Plan	<a href="#">477,68</a>	
Overtures, 1992:		
No. 08: Dissolving present structure of synod	<a href="#">275,39,6</a>	
No. 11: Appointment of Associate Secretaries	<a href="#">236,81</a>	
No. 16: Theology and Practice of Stipends and Allowances	<a href="#">467-68,68</a>	
No. 17: Ministers on appendix to the roll conducting weddings	<a href="#">275-76,39</a>	
No. 18: Living Faith as subordinate standard	<a href="#">246-48,25</a>	
No. 19: Disband Order of Diaconal Ministries and Ordain current members		<a href="#">391</a>
No. 21: Eliminate and/or alter synod	<a href="#">275,39,6</a>	
No. 22: Changing basis for membership of synod	<a href="#">275,39,6</a>	
No. 25: Financial Management	<a href="#">469,68</a>	
No. 26: Ministers participating in more than one call	<a href="#">389,44</a>	
No. 34: Premium formula, Health/Dental Plan	<a href="#">477,68</a>	
No. 38: Definition of Accountability	<a href="#">237,81</a>	
Overtures, 1993:		
No. 06: Termed eldership	<a href="#">276-78,40</a>	
No. 11: Increase funding to Committee on Church Doctrine	<a href="#">227,81</a>	
No. 13: re: Termination of Ministries	<a href="#">388-9,44</a>	
No. 16: Representation on Senate of Pres. College from Atl. Prov.		<a href="#">512,43,79-80</a>
No. 17: re support system for rural and remote ministries	<a href="#">320,27</a>	
No. 18: Amending Bk. of Forms section 162.2 re recording offerings		<a href="#">278,40</a>
No. 19: Review of the Health and Dental Plan	<a href="#">477-78,68</a>	
No. 21: Travel Allowance for Professional Church Workers	<a href="#">468,68</a>	
No. 22: Number of referrals from General Assembly sent to congregations		<a href="#">278,40</a>
No. 23: Revising assessment formula for Health and Dental Plan	<a href="#">477-78,68</a>	
No. 24: Pastoral training on issues related to sexual abuse by clergy	<a href="#">383,32,44</a>	
No. 25: Optional term service for ruling elders	<a href="#">276,40</a>	
No. 26: re: Ministers Participating in more than one call	<a href="#">389,44</a>	
No. 27: Enhanced Communication System	<a href="#">473-74,68</a>	
No. 29: Setting conditions re release of presby. certificates	<a href="#">279,82</a>	
Overtures, 1994:		
No. 01: Delaying Revision of Human Sexuality Report	<a href="#">576,274,63</a>	
No. 02: Encouraging Involvement in Local Mission	<a href="#">576</a>	
No. 03: Allocation of Funds to our Theological Schools		<a href="#">577</a>
No. 04: Extra Set of Session Minutes	<a href="#">577</a>	

No. 05: Ministers, other denominations, vote in Presbytery	<a href="#">577</a>
No. 06: Ordination to Chaplaincy after appointment	<a href="#">578</a>
No. 07: Establishing fixed percentage - Mission expenditures	<a href="#">578,244,81</a>
No. 08: Revisions of Chapter 9, Book of Forms	<a href="#">578-79</a>
No. 09: Issuing of Presbytery Certificates	<a href="#">579,82</a>
No. 10: Continuation of Annual General Assemblies	<a href="#">579,20,47</a>
No. 11: Session as an Open Court	<a href="#">580,21</a>
No. 12: Name Change, Presbytery of Chatham to Essex-Kent	<a href="#">580-81,20,26,45</a>
No. 13: Amalgamation - Presbyteries of Brockville and Glengarry	<a href="#">581,20,26,45</a>
No. 14: Theological training for Laity in Rural & Remote Ministry	<a href="#">581,22</a>
No. 15: Retired ministers, United Church of Canada to Appendix	<a href="#">581-82,22</a>
No. 16: Changing basis for Pension calculation	<a href="#">582,22</a>
No. 17: Greater Synod participation in budgeting process	<a href="#">582,22</a>
No. 18: Grants from and oversight of Ewart Endowment Fund	<a href="#">582-83,20-21,50-52,86</a>
No. 19: Administration of Ewart Endowment	<a href="#">583-84,21,50,86</a>
No. 20: Ewart Endowment Fund	<a href="#">584,21,50-52,86</a>
No. 21: Harmonizing Sexual Abuse Policy/Bk. of Forms	<a href="#">584-85,22,280,281-82,40</a>
No. 22: Procedure for circulation of Financial Appeals Report	<a href="#">585-86,21,26,45,81</a>
No. 23: Function of Moderators	<a href="#">586-87,22</a>
No. 24: Request for Review of decisions re Ewart Endowment	<a href="#">587,21,50-52,86</a>
No. 25: Biennial Assemblies	<a href="#">587,20,47</a>
No. 26: Communication system designed with saved funds	<a href="#">587-88,20,26,47</a>
No. 27: Curriculum content at Theological Colleges	<a href="#">588,22</a>
No. 28: Creating the Presbytery of Saskatchewan	<a href="#">588-89,21,26,55-56</a>
No. 29: Instrumental arrangements of the "new" Hymnbook	<a href="#">589,23</a>

## P

Pastoral training/sexual abuse cases	<a href="#">383,32</a>
Patterson, Norman M., Fund for Ministerial Assistance	<a href="#">32-34</a>
PCPAK, subscriptions to	<a href="#">343,29</a>
Peacemaking, theology of	<a href="#">358-64,29</a>
Pension Board:	
Active Members Deceased	<a href="#">466</a>
Auditor's Report	<a href="#">443</a>
Annuitants Deceased	<a href="#">467</a>
Applications to receive benefits	<a href="#">466-67</a>
Bequest Fund	<a href="#">441</a>
Financial statements	<a href="#">443-49,468,68</a>
Grant from Presbyterian Sharing	<a href="#">212,80-81</a>
Investments	<a href="#">441</a>
Maximum pensionable earnings	<a href="#">442,31,466,68</a>
Membership of, 1994-95	<a href="#">77</a>
Report of	<a href="#">441-449,31</a>
Shared Accommodation Policy, Impact on Pension	<a href="#">442,31</a>
Special Commission named by 1993 Assembly	<a href="#">289-92,69</a>
Pension Plan funding	<a href="#">212,80-81</a>
Pensionable Earnings, Maximum	<a href="#">442,31,466,68</a>

- Petitions: [1994](#)  
 No. 1, 1994 Adhering to terms of Call for executive staff [589,22,63-64](#)  
 No. 2, 1994 Circle Project Association & Research Foundation Ltd. [589-90,22-23](#)
- Petitions: [1993](#)  
 No. 1, 1993 re statue of Margaret Wilson [512,43,72](#)
- PLURA [312](#)
- Powassin, Ms. Patsy [19](#)
- Pre-Assembly Workshops [210](#)
- Preparation for Ministry [378-383,32](#)
- Presbyterian Church Building Corporation:  
 Directors, 1994-95 [451,31](#)  
 Financial statements 1993 [452-61](#)  
 Report to Assembly [450-51,31](#)
- Presbyterian Church, U.S.A., greetings to [73](#)
- Presbyterian College:  
 Continuing Education [517](#)  
 Faculty and Staff [516-517](#)  
 Financial statements 1993 [538-42](#)  
 Membership [78-79](#)  
 Report of [516-19](#)  
 Theological Education in French [518](#)
- Presbyterian Record Committee on the:  
 Committee membership, 1994-95 [77](#)  
 Report of [462-3,26-27](#)
- Presbyterian World Service and Development:  
 Appreciation [399,44,45](#)  
 Canadian Food Grains Bank [397](#)  
 Development education [396](#)  
 Development programme [395-96](#)  
 Ecumenical coalitions [397](#)  
 Educational tours [397](#)  
 Emergency relief [395](#) Financial statements [400-403](#)  
 Financial support [398-99,45](#)  
 Foreign policy review [399](#)  
 Overseas Exposure Programme [396](#)  
 Rwandan emergency relief [45](#)
- Presbyterians Sharing:  
 Estimate of Revenue, 1995 [212,64](#)  
 Givings, 1993 [335,29](#)  
 Report of [394-403,29,44,45](#)  
 Sunday [416,71](#)  
 Working Group [411-16,71](#)
- Presbytery Certificates, issuing of: Overture 9, 1994 [82](#)
- Presbytery:  
 Presbyteries of Brockville and Glengarry [581,20,26,45](#)  
 Presbytery of Chatham to Essex Kent [580-81,20,26,45](#)  
 Presbytery of London [26,69-70](#)  
 Presbytery of Seaway-Glengarry [581,20,26,45](#)  
 Presbytery of Saskatchewan, proposed [588-89,21,26,55-56](#)  
 Presbytery, synod clerks and conveners of standing committees - 1994-95 [594-95](#)
- Professional Church workers:  
 Address list [771-92](#)  
 Travel allowance for, Overture 21, 1993 [468,68](#)
- Professorial/Executive staff, stipends for [214,64,465-66,35](#)
- Property, Congregational, Title of [479-80,38](#)
- Psalter Task Force [344-45](#)
- Psychological testing [379-83,32](#)
- Public Worship, 1994 Assembly [9](#)
- Pulpit Supply Plan [478](#)
- Q
- Quebec, Upcoming election in [71](#)
- R
- Reconciliation with Aboriginal Peoples [365-77,29](#)
- Record, Presbyterian, Committee on the:  
 Committee membership, 1994-95 [77](#)  
 Report of [462-63,26-27](#)
- Records of Assembly, Synods, Councils & Agencies, Ctte. to examine the [15,54](#)
- Reddick, Mr. and Mrs., Appeal Nos. 2 & 3, 1993 [285-89,54,55](#)

Redsky, Mr. Walter	<a href="#">19</a>	
Reed, Rev. Joe	<a href="#">19</a>	
Referrals, number of	<a href="#">278,40</a>	
Refugee Ministries	<a href="#">323</a>	
Regional Staffing and Structures, Task Force on	<a href="#">216-24,80</a>	
Regional Trade Organizations	<a href="#">308-09,37</a>	
Release form/background check, church leaders	<a href="#">425-27,71</a>	
Remits, Committee on	<a href="#">16,52</a>	
Remits sent down by the 1994 Assembly:		
Remit A, Preamble and Questions for Elders	<a href="#">249-50,25,63,5</a>	
Remit B, Preamble and questions for Order of Diaconal Ministers	<a href="#">250-51,26,5</a>	
Remit C, Re: Synod Commissioners	<a href="#">275,39,6</a>	
Remit D: Re: Ministers Undertaking Pastoral Services	<a href="#">275,39,6</a>	
Remits sent down by the 1993 Assembly:		
Remit A, 1993: adopted as printed	<a href="#">463,52</a>	
Remit B, 1993: adopted as printed	<a href="#">464,52</a>	
Remit C, 1993: adopted as printed	<a href="#">464,52</a>	
Remote Ministries	<a href="#">320,27</a>	
Reports without recommendations received and adopted	<a href="#">54-55</a>	
Residential Schools:		
Investigation re	<a href="#">227,81</a>	
Working Group	<a href="#">227-228</a>	
Resource Distribution Centre	<a href="#">472</a>	
Resource Production and Co-ordination	<a href="#">472-478,68</a>	
Review of Theology & Practice of Stipends: Overture 16, 1992	<a href="#">467-68,68</a>	
Revenue Budget, 1994 (Estimated), Presbyterians Sharing	<a href="#">211-212</a>	
Revenue Budget, 1995 and 1996 (Estimated), Presbyterians Sharing	<a href="#">212,64</a>	
Revisions, Chapter 9, Book of Forms: Overture 8, 1994	<a href="#">578-79</a>	
Rise-Up and Canada West '94	<a href="#">329</a>	
Roberts, Earle F.	<a href="#">200,24</a>	
Roll and Leave to Withdraw, Committee on the	<a href="#">16,23,28,32,50</a>	
Roll of Assembly	<a href="#">9-13</a>	
Rural Ministries	<a href="#">320,27,510-11</a>	
Rwandan emergency relief	<a href="#">45</a>	

## S

St. Andrew's Hall:		
Financial statements	<a href="#">555-70</a>	
Loan from Consolidated Portfolio	<a href="#">213</a>	
Pastoral Ministry	<a href="#">523</a>	
Report of the Senate	<a href="#">522-24</a>	
Student Accommodation	<a href="#">523-24</a>	
Theological Education	<a href="#">522-23</a>	
Saskatchewan, creation of Presbytery of	<a href="#">588-89,21,25,55-56</a>	
Seaway-Glengarry, Presbytery of	<a href="#">581,20,26,45</a>	
Sederunts:		
First, Sunday evening	<a href="#">9-18</a>	
Second, Monday evening	<a href="#">18-23</a>	
Third, Tuesday evening	<a href="#">23-28</a>	
Fourth, Wednesday morning	<a href="#">28-32</a>	
Fifth, Wednesday afternoon	<a href="#">32-38</a>	
Sixth, Thursday morning	<a href="#">38-46</a>	
Seventh, Thursday afternoon	<a href="#">46-48</a>	
Eighth, Thursday evening	<a href="#">48-55</a>	
Ninth, Friday morning	<a href="#">55-72</a>	
Tenth, Friday afternoon	<a href="#">72-87</a>	
Service Agency:		
Agency Committee membership, 1994-95	<a href="#">77-78</a>	
Audited Financial Statements	<a href="#">489-99,68</a>	
Auditors' Report	<a href="#">489</a>	
Balance Sheet, December 31, 1993	<a href="#">490</a>	
Congregational Property Liability	<a href="#">479-80,68</a>	
Congregational Statistical and Financial Reports	<a href="#">601,688-730</a>	
Liabilities and Fund Balances	<a href="#">491</a>	
Management of Archives and Records	<a href="#">474</a>	
Management of Commercial Resources: Marketing & Communications	<a href="#">472-74</a>	
Interchurch Communication	<a href="#">473</a>	
Job Description: Associate Secretary	<a href="#">480-85,240-42,35,38,64-67,68</a>	
Overture 27, 1993: Enhanced Communication System	<a href="#">473-74,68</a>	
Resource Distribution Centre	<a href="#">472</a>	
Resource Production and Communication	<a href="#">472-74,68</a>	

- Management of Financial Resources [468-71,68](#)  
 Financial Services [468-69,68](#)  
 Lending Services [470](#)  
 Overture 25, 1992 re financial management [469,68](#)  
 Stewardship of Accumulated Resources [470-71](#)
- Management of Human Resources [465-68,35,68](#)  
 Health and Dental Plan Review [477-78,68](#)  
 Pension Benefits [466-67](#)  
 Pensionable earnings [466,68](#)  
 Stipends and Allowances 1994 [465-66,68,475-76](#)  
 Unpaid Leave in National Office [467,68](#)
- Overtures:  
 Nos.16,17, 1990 re Health and Dental Plan [477,68](#)  
 No.16, 1992 re Review of Theology and Practice of Stipends [467-68,68](#)  
 No.34, 1992 re Health and Dental plan [477,68](#)  
 No.19, 1993 re Health and Dental plan [477,68](#)  
 No.21, 1993 re Travel Allowance for Professional Church Workers [468,68](#)
- Management of Physical & Material Resources [471-72](#)  
 Accessibility [471](#)  
 Committee on Church Architecture 472 National Administrative
- Services [471](#)  
 Organigram [486-88](#)  
 Notes to Financial Statements [497-99](#)  
 Report of Agency Committee [465-504,35,68](#)  
 Session Minutes, extra set of: Overture 4, 1994 [577](#)
- Sexual abuse:  
 List of counsellors [44](#)  
 Mandatory workshop [385,32,44](#)  
 Pastoral training [383,32](#)  
 Recorded wrong-doing [280,40](#)  
 Summary policy statement [385-6,44](#)
- Sexuality, Human, report on [251-274,30,48,56](#)  
 Dissents from [57-63](#)
- Shared Accommodation Policy, Impact on Pension [442,31](#)  
 Shaw, Christine, Minute of Appreciation [322,27](#)
- Shoal Lake Band [83](#)  
 Sinclair, Dr. Robert A., tribute to [274](#)  
 Sitler, James, Moderator's chaplain [15,32,46](#)
- Society:  
 Atlantic Mission, report of [244-246,25](#)  
 Women's Missionary (WD), report of [572-76,31,82](#)
- South Asia [348](#)  
 South Africa update [314,68](#)
- Special Commission named by the 1993 Assembly:  
 Re Pension Board and Trustee Board [69](#)
- Special Commissions named by the 1994 Assembly:  
 Commission re Appeal 1, 1994 [86](#)  
 Commission re Appeal 2, 1994 [86](#)  
 Commission re Appeal 3, 1994 [86](#)
- Special Committee re: Rec. 3, 1993, Committee on History [505-07,55](#)
- Special Committees appointed by and reporting to the 1994 Assembly re:  
 Appeal 3, 1994 [69-70](#)  
 Overture 22,1994 re circulation of report on financial appeals [26,45,81](#)  
 Overture 28, 1994 re creation of Presbytery of Saskatchewan [26,55](#)  
 Revised job description for Assoc.Secy, Resource Production [38,64-67](#)  
 Terms of reference for:  
 Commission re Appeal 1, 1994 [70-71](#)  
 Commission re Appeal 2, 1994 [69-70](#)
- Special Committees appointed by the 1994 General Assembly:  
 Ewart Endowment Fund for Theological Education [50-52,26,50-52,86](#)  
 Live the Vision [87](#)  
 Staff salaries, negotiation [82](#)
- Standing committees, conveners & clerks of presbyteries & synods, 1993-94 [594-95](#)
- Standing Committees of the General Assembly:  
 1994-95 membership of committee [77](#)  
 Report [18,46-47,73-79](#)
- Statement of Changes: Operating Fund [496](#)  
 Statement of Endowment and Restrictive Funds [495](#)  
 Statement of Lending Funds [494](#)  
 Statement of Operating Fund [492-93](#)  
 Statistical and financial reports from congregations, 1993 [688-730](#)  
 Statement: Theology of Peace-Making [358-64](#)

## Stewardship:

- Accumulated resources [470-71](#)
- Education [414-415](#)
- Money Matters (Enhanced stewardship) [335-36](#)
- Presbyterians Sharing Working Group [411-416,71](#)
- Report of [331-34,27](#)
- Stipend for Moderator of Assembly [229-30,81](#)
- Stipend freeze, 1995 [36,69](#)
- Stipends and Allowances, 1994 [465,475-76](#)
- Stipends and Allowances, 1995 [465,35](#)
- Stipends and Allowances, 1996 [466,68](#)
- Stipends of Professorial/Executive Staff [214,64,465-66,35](#)
- Stipends, Review of Theology and Practice of [467-68,69](#)
- Strategic Planning [242-43](#)
- Student Representatives:
  - Appreciation [83](#)
  - Introduced to Assembly [18](#)
  - List of [14](#)
  - Report of [50](#)
- Study Themes, Mission 1995-97 [326,27](#)
- Subordinate Standard, Living Faith as: Overture 18, 1992 [246-8,81](#)
- Sunday Supply Honorarium [466,47](#)
- Superintendent, Sask-Manitoba-NW Ontario [82](#)
- Superintendents [318](#)
- Supplementary list of degrees and their sources [591-93](#)
- Support for Professional Church Workers [383-88,32,44](#)
- Synod:
  - Amalgamation: Presbyteries of Brockville and Glengarry [581,20,26](#)
  - Commissioners, Remit C 1994 [275,39,6](#)
  - Examination of the minutes of [15,54](#)
  - Summaries of 1992 statistical and financial reports [601](#)
- Synod and presbytery clerks and conveners of standing committees, 1993-94 [594-95](#)
- Synod of Quebec and Eastern.Ontario, amalgamation of presbyteries [581,20, 26](#)

## T

## Task Force:

- On Financial Appeals [213-14,237-40,35,81](#)
- On Future Assemblies [201-210,37,81](#)
- On Lay Education and Lay Theological Education [224-26](#)
- On Regional Staffing and Structures [216-24,80](#)
- On Theology and Practice of Ministry [388,44](#)
- Re Review of Structures and Staffing [226-27,233-240,81](#)
- Term Service: Ruling Elders [276-78,40](#)

## Theological Colleges:

- Graduates of Other Colleges, Guidelines for reception [417-420,24](#)
- Knox College:
  - Faculty Appointments: requirement for ordination [511-12,43](#)
  - Financial statements [525-37](#)
  - Report of [513-16](#)
  - Senate membership 1994-95 [78](#)
  - Wilson, Margaret, Statue of [512,43](#)
- Presbyterian College:
  - Financial statements [543-54](#)
  - Report of [516-19](#)
  - Senate membership, 1994-95 [78-79](#)
- St. Andrew's Hall:
  - Financial statements [555-70](#)
  - Senate membership, 1994-95 [79](#)
- Vancouver School of Theology:
  - Representative to Governing Board [79](#)
  - Report of [522-24](#)
  - Report of the Principal [519-22](#)
- Theological Education, Committee on:
  - Cameron Bursary Fund [511](#)
  - Consultation on Diaconal Education [510](#)
  - Funding for [508-09](#)
  - Future of [510,46,82](#)
  - Knox College [513-16](#)
  - Knox College, faculty appointments, requirement for ordination [511-12,43](#)
  - Lay Theological Education [510](#)
  - Mandate [508](#)

McRae motion to review membership of Senate, Presbyterian College	<a href="#">80</a>
Membership 1994-95	<a href="#">73,78</a>
Report of	<a href="#">507-570,43,79</a>
Rural and remote ministries	<a href="#">510-11</a>
St. Andrew's Hall	<a href="#">522-24</a>
Seek advice on number of colleges	<a href="#">82</a>
Staff support for	<a href="#">228</a>
The Presbyterian College	<a href="#">516-19</a>
Vancouver School of Theology	<a href="#">519-22</a>
Theology and Practice of Stipends: Overture 16, 1992	<a href="#">467-68,68</a>
Theology of Peace-Making	<a href="#">358-64,29</a>
Tithe, modern	<a href="#">334-43,29</a>
Title of congregational property	<a href="#">479-80,68</a>
Towns, Appointments by Canada Ministries	<a href="#">320</a>
Trade and the Debt Crisis	<a href="#">303-04,36</a>
Trade and the Environment	<a href="#">306-07,37</a>
Trade and Farming	<a href="#">310-11</a>
Trade and Finance	<a href="#">304,36-37</a>
Trade and Labour	<a href="#">307-08</a>
Trade and Less-developed Countries	<a href="#">303,36</a>
Trade and Patent Protection	<a href="#">309-10,37,38</a>
Trade and Structural Adjustment	<a href="#">304-06,37</a>
Travel Allowance for Professional Church Workers, Overture 21, 1993	<a href="#">468,68</a>
Treasurer, Congregational, work of	<a href="#">469</a>
Trustee Board:	
Membership of	<a href="#">242,572,81</a>
Report	<a href="#">571-72</a>
Special Commission named by 1993 Assembly	<a href="#">289-92,69</a>

## U

Udo, Rev. Okokon	<a href="#">19,47,83</a>
Unpaid Leave in National Office	<a href="#">467,68</a>
Urban Congregations	<a href="#">323</a>

## V

Vais, George C.:	
Elected Moderator	<a href="#">14</a>
Installed as Moderator	<a href="#">14-15</a>
Nomination as Moderator	<a href="#">200,14</a>
Vancouver School of Theology:	
Developments and Concerns	<a href="#">520-21</a>
Financial Concerns	<a href="#">521-22</a>
Possible New Directions	<a href="#">520</a>
Representative to Governing Board	<a href="#">79</a>
Report of the Principal	<a href="#">519-22</a>
Presbyterians at VST	<a href="#">519-20</a>
Vanderzweede, Jake & Margaret	<a href="#">19</a>
Villalonga, Davide & Aleida	<a href="#">19</a>
Visitors, Ecumenical:	
Barnett-Cowan, the Rev. Alyson, Anglican Church of Canada	<a href="#">19,35</a>
Chang, the Rev. James, China Christian Council	<a href="#">19,25,83</a>
Chirwa, Dr. Vera, Presbyterian Church of Central Africa,	<a href="#">19,27-28,83</a>
Cotton, Mr. Cuyler, (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Green, Ms. Laverna, (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Kim, the Rev. Chang In, The Presbyterian Church of Korea	<a href="#">19,52</a>
Kim, Mrs. Ki Ok, The Presbyterian Church of Korea	<a href="#">19,52</a>
Mandamin, Chief Eli, (Shoal Lake) No. 39 Independent Nation	<a href="#">19,40-42,83</a>
Maracle, Mr. Lee, (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Myers, Mr. Mike (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Powassan, Ms. Patsy, (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Redsky, Mr. Walter, (Shoal Lake) No. 39 Independent Nation	<a href="#">19</a>
Udo, Rev. Okokon, Presbyterian Church of Nigeria	<a href="#">19,47,83</a>
Vote in presbytery, other denominations	<a href="#">577</a>

## W

Wadsworth, Diana	<a href="#">19</a>
Wilson, Margaret, Statue of, Petition 1, 1993	<a href="#">512,43,72</a>
Wilson, Robert D	<a href="#">318</a>
Women, Ecumenical Decade of Churches in Solidarity with (EC-DEC)	<a href="#">294</a>

Women in Ministry Committee	<a href="#">390</a>
Women's Missionary Society (WD):	
Consultation on Future Ministry with Children and Youth	<a href="#">403-11,71</a>
Report of	<a href="#">572-76,31,82</a>
Working Group: Presbyterians Sharing	<a href="#">411-16,71</a>
World Alliance of Reformed Churches (CANAAC)	<a href="#">293,75</a>
World Bank	<a href="#">304,36,71</a>
World Council of Churches, Ecumenical Relations report re	<a href="#">292-93</a>
World Trading Organization (GATT)	<a href="#">303,36</a>
World Trading System	<a href="#">301-13,36-38,67</a>

## Y

Young Adult Representatives:	
Appreciation	<a href="#">83</a>
Introduced to Assembly	<a href="#">18</a>
List of	<a href="#">13-14</a>
Report of	<a href="#">49</a>
Youth and young adult ministries	<a href="#">328-30</a>
Youth, Future ministry with	<a href="#">403-07</a>
Youth in Mission	<a href="#">326-27</a>
Youth Triennium	<a href="#">330</a>