

THE  
ACTS AND PROCEEDINGS  
OF  
THE ONE HUNDRED AND TWENTY-FIRST  
**GENERAL ASSEMBLY**  
OF  
**THE PRESBYTERIAN CHURCH IN CANADA**



WATERLOO, ONTARIO

JUNE 4TH - JUNE 9TH, 1995

## OFFICERS OF THE 121ST GENERAL ASSEMBLY

Moderator: Rev. Dr. Alan M. McPherson

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,	F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal, Que.
1951 Ottawa,	Norman D. Kennedy, M.C., M.A., D.D., Regina, Sask.
1952 Toronto,	J.A. MacInnes, B.A., B.D., D.D., Orillia, Ont.
1953 Toronto,	W.A. Cameron, B.A., D.D., LL.D., Toronto, Ont.
1954 Toronto,	J.L.W. McLean, C.D., M.A., D.D., Victoria, B.C.
1955 Toronto,	W.T. McCree, M.A., D.D., Toronto, Ont.
1956 Toronto,	F.G. Stewart, D.D., Kitchener, Ont.
1957 Vancouver,	A.D. MacKinnon, B.A., D.D., LL.D., Little Narrows, N.S.
1958 Toronto,	John McNab, M.A., S.T.M., D.D., Toronto, Ont.
1959 Toronto,	Alexander Nimmo, D.D., Wingham, Ont.
1960 Guelph,	Robert Lennox, M.A., Ph.D., D.D., Montreal, Que.
1961 Toronto,	Robert L. Taylor, B.A., D.D., Medicine Hat, Alta.
1962 Toronto,	Ross K. Cameron, M.A., D.D., Toronto, Ont.
1963 Ottawa,	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
1995 Waterloo	Alan. M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, 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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PRESBYTERIAN COLLEGE: 3495 University Avenue, Montreal, Quebec, H3A 2A8  
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ST. ANDREW'S HALL: 6040 Iona Drive, Vancouver, British Columbia, V6T 2E8  
Phone (604) 822-9720; FAX (604) 822-9718

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**THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING**

**1995 REMIT** which is sent down under the Barrier Act: (page references are to the Acts and Proceedings, 1995). 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, 1995:** That Book of Forms section 27.10 be reworded as indicated below (Clerks of Assembly, Rec. No. 1, p. [227](#), [38](#)):

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

**NAME CHANGES**

1. The Synod of Hamilton and London's name to be changed to the Synod of Southwestern Ontario effective January 1, 1996 (p. [72](#)).

2. The name of the Presbytery of Stratford-Huron to be changed to Presbytery of Huron-Perth effective January 1, 1996 (p. [73](#)).

**DECLARATORY ACT**

1. With respect to sections 210 and 176.1.6 of the Book of Forms, that no candidate certified for ordination may be ordained to a chaplaincy position except by appointment to such a position by a presbytery or a General Assembly committee or agency, and with the approval of the responsible committee of the General Assembly. (Clerks of Assembly, Rec. No. 4, p. [229](#), [38](#))

**ASSEMBLY ACTION ON 1994 REMITS**

Remits A, B, C and D were adopted. (p. 52)

**STANDING COMMITTEES OF GENERAL ASSEMBLY**

Advise with the Moderator: Convener	Rev. J.C. Bigelow
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Mr. J.A. Doherty
Principal Clerk of the General Assembly	Rev. T. Gemmill
Associate Secretary, Assembly Office and Deputy Clerk	Mrs. B.M. McLean
Treasurer of the Church	Mr. R.E. McKay
Atlantic Missionary Society: President	Mrs. M. Sinnis
Business, Committee on, 1994 Assembly: Convener	Rev. D. Pollock
Secretary	Rev. T. Gemmill
Church Doctrine, Committee on: Convener	Dr. P. A. Brown
Ecumenical Relations, Committee on: Convener	Dr. R.M. Syme
History, Committee on	Dr. J. A. Johnston
International Affairs Committee: Convener	Rev. R.J.G. Kennedy
Life and Mission Agency: Convener	Mrs. M.E. Barrington
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, Development, Crieff Hills Community	Rev. R.C. Spencer
Director, Administration, Crieff Hills Community	Mr. G. Sumner
Nominate, Assembly Committee to: Convener	Rev. D.E.W. Lennox
Pension Board: Convener	Mr. K.A. Mader
Office Administrator	Mrs. L. Garland
Presbyterian Church Building Corporation: Convener	Senator R.J.H. Stanbury
General Manager	Dr. F.R. Kendall
Presbyterian Record: Convener	Mr. I. Williams
Editor	Rev. J.D. Congram
Service Agency: Convener	Dr. R.H. Balsdon
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	Mr. C.A. Keith
Secretary	Mr. D.A. Taylor
Women's Missionary Society, Western Division: President	Rev. R. Doran
Executive Director	Mrs. T. Corbett



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JUNE 4-9, 1995

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**FIRST SEDERUNT**

At the City of Waterloo, and within Waterloo Recreation Complex, Waterloo, Ontario, on Sunday, the fourth day of June, in the year of our Lord nineteen hundred and ninety-five, 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 Toronto, Ontario, on the fifth day of June last year.

Public worship was conducted by the Rev. H.J. Klassen, Minister of Calvin Presbyterian Church, Kitchener, who was assisted by the Rev. L.J. Ashfield, Co-minister of Knox Presbyterian Church, Waterloo. The Rev. Dr. G.C. Vais, Moderator of the 120th General Assembly, preached the sermon entitled, "The Bottom Line". While the Church is not expected to do the impossible, he said, it is our task to share the good news, illustrate God's love, and make that love believable. The bottom line, he said, is that the Church is to produce the fruits of the Spirit. God put us here for the same reason a fruit farmer plants trees - to produce. Music was provided by a massed choir from several congregations in the Presbytery of Waterloo-Wellington. Worshipers took part in a service of holy communion. Scripture was read in French by Mr. F. Nyabukobwa, in Korean by Ms. J. Park, and in English by Ms. L. Harris. The choir was directed by Mr. R. Phillips and the organist was Mr. G. Allgeir.

**ASSEMBLY CONSTITUTED**

Thereafter, with prayer, the Moderator, G.C. Vais, 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, 1995. The Assembly agreed to accept the same as the roll of Assembly, subject to corrections, on motion of Dr. H.D.R. Horst, duly seconded. Those marked with a double asterisk did not attend. The roll as finally established is as follows:

Ministers

Elders

**I. SYNOD OF THE ATLANTIC PROVINCES**

**1. PRESBYTERY OF CAPE BRETON (NOVA SCOTIA)**

Robert Lyle, Sydney  
Murdock J. MacRae, North Sydney

Barbara MacDonald, Dominion  
Duncan J. MacDonald, Baddeck

**2. PRESBYTERY OF NEWFOUNDLAND (NEWFOUNDLAND)**

Ian S. Wishart, St. John's

R.J. Derek Marshall, St. John's

**3. PRESBYTERY OF PICTOU (NOVA SCOTIA)**

Ina Adamson, Scotsburn (Diaconal)  
 C. Ian MacLean, New Glasgow  
 Wayne G. Smith, Hopewell

Marcia M. Anderson, Sherbrooke  
 N. Larry Ingham, New Glasgow  
 Linda C. Johnson, Pictou

**4. PRESBYTERY OF HALIFAX-LUNENBURG (NOVA SCOTIA)**

D. Laurence Mawhinney, Lunenburg  
 David W.K. Sutherland, Lower Sackville

William H. Brown, Bedford  
 Kenneth A. Mader, Halifax

**5. PRESBYTERY OF ST. JOHN (NEW BRUNSWICK)**

Kent E. Burdett, Hampton  
 Philip J. Lee, Saint John  
 Basil C. Lowery, Fredericton

Iain R. Flint, Fredericton  
 Stanley R. Price, Fredericton

**6. PRESBYTERY OF MIRAMICHI (NEW BRUNSWICK)**

Geoffrey P. Howard, Harcourt

**7. PRESBYTERY OF PRINCE EDWARD ISLAND (PRINCE EDWARD ISLAND)**

Timothy F. Archibald, Tyne Valley  
 Gordon J. Matheson, Charlottetown

Alan D. L. MacPhee, North Wiltshire  
 Daniel W. MacPherson, Winsloe

**II. SYNOD OF QUEBEC & EASTERN ONTARIO****8. PRESBYTERY OF QUEBEC (QUEBEC)**

Ronald H. Balsdon, Quebec City Auke DeVries, Richmond

**9. PRESBYTERY OF MONTREAL (QUEBEC)**

Arthur Iarrera, Ville d'Anjou	Barbara E. Davidson, Lachine
Coralie Jackson-Bissonnette, Pointe Claire	Elizabeth (Betty) G. Godin, Dorval
Katherine E. Jordan, Pointe Claire	Murdo Mackay, Montreal
William J. Klempa, Montreal	Margaret E. Manson, Pointe Claire
David C. Lefneski, Montreal	Robert W. Page, Montreal
John M. H. McPhadden, Ormstown	George T. Slater, Montreal
Paul D. Scott, Pointe Claire	Richard Yee, Montreal

**10. PRESBYTERY OF SEAWAY-GLENGARRY (ONTARIO)**

Jonathan Dent, Cornwall	James F. Duck, Ingleside
Ian C. MacMillan, Lancaster	Margaret Newton, Dalkeith
Leslie L. Walker, Finch	Ralph P. Randlett, Long Sault

**11. PRESBYTERY OF OTTAWA (ONTARIO)**

Ian A. Gray, Ottawa	Muriel E. Barrington, Nepean
Duncan S. Kennedy, Ottawa	Robert Brien, Ottawa
J. Desmond McConaghy, Ottawa	Michael M. Hart, Ottawa
Floyd R. McPhee, Nepean	Donald C. McEwan, Ottawa

**12. PRESBYTERY OF LANARK & RENFREW (ONTARIO)**

Gordon H. Fresque, Fort Coulonge	James Armit, Renfrew
J. Martin Kreplin, Renfrew	Margaret Miller, Deep River

**III. SYNOD OF TORONTO & KINGSTON****13. PRESBYTERY OF KINGSTON (ONTARIO)**

Lincoln G. Bryant, Kingston	Eugene Burrell, Stirling
Lawrence V. Turner, Tweed	Ruby C. O'Neill, Amherstview
Barry E. Van Dusen, Amherstview	George J. Stewart, Belleville

**14. PRESBYTERY OF LINDSAY-PETERBOROUGH (ONTARIO)**

William J. Bynum, Lakefield	W. Jelle Bosch, Peterborough
David J. McBride, Port Hope	Lynda Forbes, Grafton
Nan St. Louis, Cannington	Roy J. McFarlane, Lakefield
Ronald Wallace, Lindsay	Robin Mainland, Campbellford

**15. PRESBYTERY OF PICKERING (ONTARIO)**

H. Glen Davis, North York	Sheila Kendall, Scarborough
Thomas Gemmell, North York	Charles A. Manahan, Scarborough
Noel C. Gordon, Newcastle	Stanley Poon, North York
F. Ralph Kendall, Scarborough	Carman G. Sarles, Whitby
Stephen Kendall, Scarborough	Patricia E. Tays, Scarborough
A. Alan Ross, Pickering	Maurice H. Wilson, Scarborough

**16. PRESBYTERY OF EAST TORONTO (ONTARIO)**

Karen S. Bach, Toronto	Sharon Barber, Whitby
W. Kendrick Borden, Toronto	May E. Bothwell, North York
G. Cameron Brett, Toronto	Kenneth R. Craigie, Toronto
J. Patricia Hanna, North York	Winston Ling, Toronto
Karen A. Hincke, North York	Hugh M. Lloyd, Toronto
Joyce Hodgson, North York (Diaconal)	Peter W. McNaughton, Toronto
Young-Key Min, Toronto	Linda Moore, Toronto
Diane J. Strickland, North York	William R. Moore, Toronto
George C. Vais, Toronto	Ken H. A. Sheward, Toronto

**17. PRESBYTERY OF WEST TORONTO (ONTARIO)**

Paulette M. Brown, Toronto	**Janet E. Brewer, Toronto
Joyce E.C. Elder, Toronto	James Doherty, Weston
W.J. Clyde Ervine, Etobicoke	Don J. Moffatt, Etobicoke
Nora A. Gorham, Toronto	
Mark A. Tremblay, Bermuda	
Garth B. Wilson, Toronto	

**18. PRESBYTERY OF BRAMPTON (ONTARIO)**

Harry J. Bradley, Mississauga	Catharine E. Campbell, Brampton
Shawn D. Croll, Milton	Ronald J. Sypher, Mississauga
W. Rod Lewis, Milton	Margaret I. Toth, Acton
Peter D. Ruddell, Oakville	
Donald C. Smith, Georgetown	

**19. PRESBYTERY OF OAK RIDGES (ONTARIO)**

Samuel M. Priestley, Markham	Gayle D. Clarke, Sutton West
Nagi M.T. Said, Richmond Hill	Lillian E. Davidson, Stouffville
Issa A. Saliba, Maple	John E. Mullings, Nobleton
Robert H. Smith, Thornhill	D. Myrna Smith, Richmond Hill

**20. PRESBYTERY OF BARRIE (ONTARIO)**

David J.C. Cooper, Coldwater	Frances M. Clark, Orillia
John A. Fraser, Barrie	E. Eleanor McHardy-Sampson, Oro Station
William C. MacLellan, Borden	Norman H. Ranson, Midland
Richard R. Topping, Port Carling	Henk Warnar, Oro Station

**21. PRESBYTERY OF TEMISKAMING (ONTARIO)**

John D. Blue, Timmins, Jean M. Bruce, Englehart

**22. PRESBYTERY OF ALGOMA & NORTH BAY (ONTARIO)**

George Hunter, Sudbury	**Lorraine C. Adams, Sudbury
Marty J. Molengraaf, North Bay	E. Margaret Calder, North Bay

**23. PRESBYTERY OF WATERLOO-WELLINGTON (ONTARIO)**

Wayne C. Allen, Rockwood	E. Lenora Arbuckle, Alma
Nak Gyoo Choi, Waterloo	Peter D. Crerar, Waterloo
Herbert F. Gale, Guelph	J. Douglas Jamieson, Guelph
Gordon C. Griggs, Cambridge	C. Grant McEwen, Arthur
F. James Johnson, Drayton	R. Kenneth Self, Cambridge
Donna J. Riseborough, Mount Forest	Brant F. Smith, Kitchener

#### IV. SYNOD OF HAMILTON & LONDON

##### 24. PRESBYTERY OF HAMILTON (ONTARIO)

W. Craig Cook, Stoney Creek	R. David Church, Dundas
Donald A. Donaghey, Dundas	Ivan McPhail, Puslinch
Willem H. Joubert, Dundas	Robert J. Pinner, Burlington
Caroline R. Lockerbie, Burlington	Marilyn Repchuck, Ancaster
Alan M. McPherson, Ancaster	A. Forest Thompson, Dundas
Christopher J. Vais, Waterdown	Melvin L. Waldbrook, Jarvis

##### 25. PRESBYTERY OF NIAGARA (ONTARIO)

James A. Goldsmith, Welland	James Cleat, Fonthill
Maria Papp, Welland	Sarahe (Betty) Crogie, Welland
Lorna J. Thompson, Fenwick	C. Ross Magee, St. Catharines
William T. Vanderstelt, Niagara Falls	Edison C. Sherar, Niagara Falls

##### 26. PRESBYTERY OF PARIS (ONTARIO)

Lonnie S. Atkinson, Ingersoll	Grant Honeyman, Brantford
Pieter Van Harten, Paris	Patricia A. White, Paris

##### 27. PRESBYTERY OF LONDON (ONTARIO)

Margaret A. Greig, London (Diaconal)	Lorne R. Carroll, West Lorne
Rosanne V. Hislop, St. Thomas	Adele F. McCallum, Ailsa Craig
Gloria L. Langlois, Belmont	Margaret E. McCullough, London
Barbara I. McGale, Fingal	Catherine J. McMillan, Lambeth
Robert R. Robinson, London	Jean A. Smith, London

##### 28. PRESBYTERY OF ESSEX-KENT (ONTARIO)

Christina A.C. Ball, Chatham (Diaconal)	Jane Lung, Tupperville
Robert P. Fourney, Windsor	Arthur W. Malmberg, Windsor
Rodger D. McEachern, Windsor	Irene Mitchell, Windsor

##### 29. PRESBYTERY OF SARNIA (ONTARIO)

Jeremy Ashton, Wyoming	Anne E. Buchanan, Forest
Johan (Joop) A. Eenkhoorn, Pt. Edward	Jon E. Newman, Bright's Grove

##### 30. PRESBYTERY OF STRATFORD-HURON (ONTARIO)

Paul E.M. Chambers, Listowel	Janet L. Burt, Stratford
James R. Dickey, Stratford	A. Diane Petrie, Goderich
H.D. Rick Horst, St. Marys	

##### 31. PRESBYTERY OF GREY-BRUCE-MAITLAND (ONTARIO)

Kenneth S. Barker, Owen Sound	Erlma Jean Haldenby, Holyrood
C. Duncan Cameron, Chatsworth	Florence I. Hellyer, Markdale
Mary M. (Peggy) Kinsman, Lucknow	Kathy Laird, Owen Sound
John P. Vaudry, Wingham	Carl E. R. Remus, Walkerton

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

##### 32. PRESBYTERY OF SUPERIOR (ONTARIO)

Milton A. Fraser, Thunder Bay	Gladys M. Glover, Thunder Bay
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##### 33. PRESBYTERY OF WINNIPEG (MANITOBA)

Henry L. Hildebrandt, Kenora	Alison M. Darling, Winnipeg
Young-sun Lee, Winnipeg	Brooke C. Kell, Selkirk
R. Ian Shaw, Winnipeg	Jacqueline E. Phills, Winnipeg

##### 34. PRESBYTERY OF BRANDON (MANITOBA)

Peter G. Bush, Flin Flon Lauree	Clifford, Portage la Prairie
David S. Wilson, Neepawa	Ellen Forfar, Dauphin

## VI. SYNOD OF SASKATCHEWAN

### 35. PRESBYTERY OF ASSINIBOIA (SASKATCHEWAN)

John C. Ferrier, Weyburn	Margaret Flindall, Kipling
Robert F. Flindall, Kipling	Leonard W. Reeve, Grenfell

### 36. PRESBYTERY OF NORTHERN SASKATCHEWAN (SASKATCHEWAN)

Michael C.T. Tai, Saskatoon	Linda R. Ard, Meota
Martin A. Wehrmann, Tisdale	Doreen E. Silvernagle, Biggar

## VII. SYNOD OF ALBERTA & THE NORTHWEST

### 37. PRESBYTERY OF PEACE RIVER

Harold M. Wiest, Dawson Creek, BC	Gayle L. Ewin, Grande Prairie, AB
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### 38. PRESBYTERY OF EDMONTON-LAKELAND (ALBERTA)

Lloyd W. Fourny, Edmonton	Paul W. Hetherington, Fort McMurray
Raymond E. Glen, Edmonton	Helen M. Lusk, Edmonton
Gordon R. Haynes, Edmonton	Dorothy E. Unterschut, Edmonton

### 39. PRESBYTERY OF CENTRAL ALBERTA (ALBERTA)

Diane V. Beach, Red Deer	June B. Hansen, Sylvan Lake
David M. Crawford, Eckville	Merle Oosterhoff, Red Deer

### 40. PRESBYTERY OF CALGARY-MACLEOD (ALBERTA)

Frank D. Breisch, Banff	Marlene M. Charlton, Fort MacLeod
J. Karl English, Calgary	Lisbeth A. Duncan, Calgary
M. Dianne Ollerenshaw, Calgary	Stan Long, Lethbridge
Kirk T. Summers, Calgary	

## VIII. SYNOD OF BRITISH COLUMBIA

### 41. PRESBYTERY OF KOOTENAY (BRITISH COLUMBIA)

Murray L. Garvin, Slocan Park	Beverley L. Hayashi, Castlegar
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### 42. PRESBYTERY OF KAMLOOPS (BRITISH COLUMBIA)

Donald K. Lindsay, Armstrong	John Harder, Kelowna
David V. Webber, Lac La Hache	J. Douglas Monteith, Armstrong

### 43. PRESBYTERY OF WESTMINSTER (BRITISH COLUMBIA)

Harry F. Bailey, Vancouver	Ki Nam Choi, Burnaby
Nancy L. Cocks, Vancouver	Marge B. Henry, Clearbrook
John W. Mills, Delta	Roger A. Ironmonger, Rosedale
Robin R. Ross, Mission	Marlys Middleditch, Vancouver
Laszlo Szamoskozi, Burnaby	Olive M. Sinclair, Port Coquitlam
Ian Victor, North Vancouver	Eileen W. Sparrow, New Westminster

### 44. PRESBYTERY OF VANCOUVER ISLAND (BRITISH COLUMBIA)

Robert H. Kerr, Parksville	Ivan F. Cronsberry, Victoria
R. Noel Kinnon, Sidney	Stan W.G. Spence, Nanoose Bay
**A. Harvey Self, Victoria	Dirk J. Van Ek, Parksville

## YOUNG ADULT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Young Adult Representatives to the 121st General Assembly on motion of Dr. H.D.R. Horst, duly seconded.

Presbytery	Young Adult Representatives
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2. Newfoundland	Christina G. Templeton, St. John's, NF
4. Halifax & Lunenburg	Derek J. Macleod, Cape Breton, NS

6.	Miramichi	Nancy N. MacMinn, Bathurst, NB
8.	Quebec	Stephen D. Robinson, Inverness, PQ
12.	Lanark & Renfrew	Jennifer Zwiers, Renfrew, ON
15.	Pickering	Alexis A. Dimson, West Hill, ON
16.	East Toronto	James H. S. Milner, North York, ON
19.	Oak Ridges	Mary Cathleen Williamson, Richmond Hill, ON
21.	Temiskaming	Margo McCaig, New Liskeard, ON
23.	Waterloo-Wellington	Chad Pegelo, Kitchener, ON
25.	Niagara	William J. Roland, St. Catharines, ON
27.	London	Karen A. McCallum, Ailsa Craig, ON
31.	Grey-Bruce-Maitland	Alice I.N. Paisley, Kincardine, ON
36.	Northern Saskatchewan	Donna Marie Wilson, Saskatoon, SK
38.	Edmonton-Lakeland	Mareika L. Grant, Edmonton, AB
40.	Calgary-MacLeod	Michael J. Bradford, Calgary, AB
42.	Kamloops	Jennifer P. Dahl, Prince George, BC
44.	Vancouver Island	Reid E. Chudley, Victoria, BC

## STUDENT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Student Representatives to the 121st General Assembly on motion of Dr. H.D.R. Horst, duly seconded.

College	Student Representative
Knox College	Charles R. Deogratsias
Presbyterian College	James F. Douglas
Vancouver School of Theology	Richard(Ryk) A. Brown

## ELECTION OF THE MODERATOR

Dr. G.C. Vais called upon the Assembly to choose a Moderator to preside over its deliberations.

Dr. J.J.H. Morris, Convener, reported on behalf of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly. Mr. C.J. Vais moved, seconded by Dr. H.M. Lloyd, that the name of Dr. Alan M. McPherson be placed in nomination as Moderator of the 121st General Assembly. There were no further nominations. On motion of Mr. C.J. Vais, duly seconded, nominations were closed. On motion of Mr. C.J. Vais and Dr. H.M. Lloyd, it was agreed that Dr. A.M. McPherson be elected Moderator. Dr. G.C. Vais declared Dr. McPherson elected as Moderator of the Assembly.

Dr. McPherson 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. Vais expressed his sincere thanks to the Church for having elected him Moderator and for affording him this unique opportunity. Dr. Vais thanked the Committee to Advise with the Moderator and his own congregation, Leaside Church, Toronto. He paid tribute to the planning committees across the country and to those who received his wife and himself with grace and enthusiasm.

## INSTALLATION OF MODERATOR

Dr. Alan M. McPherson was conducted to the chair by Mr. C.J. Vais and Dr. H.M. Lloyd. Dr. G.C. Vais installed Dr. McPherson as Moderator.

Dr. McPherson thanked the Assembly for the honour of serving as Moderator. As well, he thanked Dr. J.J.H. Morris for the moderatorial lace used during his moderatorial year and originally worn by the Moderator of the 88th General Assembly, Dr. Ross Cameron. He thanked his congregation and his family for their support. Lastly, he asked the Assembly to

pray for him that he would uphold the Lord's name and be enabled to be used in the strengthening of Christ's Church.

On behalf of the whole Church, Dr. McPherson thanked Dr. Vais for his ability to listen to many people during his moderatorial year.

### **COMMITTEE TO ADVISE WITH THE MODERATOR**

The Assembly called for the report of the Committee to Advise with the Moderator, which, as printed on page 200, was handed in by J.J.H. Morris, Convener.

On motion of H.M. Lloyd, duly seconded, the Assembly agreed to receive the report and to consider its recommendations seriatim.

**Recommendations 1, 2 and 3** (p. [200](#)) were adopted on motion of H.M. Lloyd, duly seconded.

Report as a Whole

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

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

The Assembly called for the minutes of the 120th 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 p. [53](#))

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

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

#### **Recommendation 1**

That with a view to having their attendance recorded, each Commissioner, Young Adult and Student Representative be requested to register with the Assembly Office. Adopted.

#### **Recommendation 2**

That the sederunts of Assembly be on Monday from approximately 9:00 p.m. to 9:30 p.m.; Tuesday from 7:00 p.m. 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 Theatre of the Arts, Modern Languages Building of the University of Waterloo, with the exception of the Monday evening sederunt which will be held in the Bingeman's Ballroom, Bingeman's Park, in Kitchener, Ontario. Adopted.

#### **Recommendation 3**

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

#### **Recommendation 4**

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

#### **Recommendation 5**

That the Committees of Assembly be constituted as follows:

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

Convener: Robert H. Kerr

Minister/Diaconal: James A. Goldsmith, Nora A. Gorham

**Committee on Bills and Overtures (cont'd)**

Elder: Brant F. Smith, E. Lenora Arbuckle

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

Commissioners who are clerks of presbytery or synod: Ian S. Wishart, Basil C. Lowry, Stephen Kendall, Gordon R. Haynes, Kirk T. Summers, Don K. Lindsay

YAR/SR: Richard Brown from VST

**Committee on Business**

Convener: Donald Pollock

Minister/Diaconal: Karen S. Bach, Tim F. Archibald

Elder: Margaret Newton

YAR/SR: James H.S. Milner, Christina G. Templeton

**Committee on Roll and Leave to Withdraw**

Convener: John A. Fraser

Minister/Diaconal: M. Dianne Ollerenshaw

Elder: Barbara Davidson, Peter D. Crerar

YAR/SR: Margo McCaig

**Committee on Courtesies and Loyal Addresses**

Convener: J. Patricia Hanna

Minister/Diaconal: Herbert F. Gale

Elder: A. Diane Petrie

YAR/SR: Reid E. Chudley

**Committee to Confer with the Moderator**

Convener: George C. Vais

Minister/Diaconal: William J. Klempa, Robert H. Smith, Kirk T. Summers

Elder: Ivan F. Cronsberry, Marilyn Repchuck, Jacqueline E. Phills

**Committee on Remits**

Convener: J. Karl English

Minister/Diaconal: Jonathan Dent

Elder: Linda C. Johnson

YAR/SR: Donna M. Wilson

**Committee to Nominate Standing Committees**

Membership named by synods

Convener: Leslie R. Files

Secretary: Douglas E.W. Lennox

Ministers: J. Martin Kreplin, David J.C. Cooper, Nancy L. Cocks, Joop A. Eenkhoorn, W.J. Clyde Ervine

Elders: Norman H. Ranson, Gladys M. Glover, James Armit, Janet L. Burt, Gayle L. Ewin

**Committee to Examine Records**

Supervisor: W. Rod Lewis

Minutes of the 120th General Assembly:

Geoffrey P. Howard, Dirk J. Van Ek

Minutes of the Assembly Council:

Stanley R. Price, Patrica A. White, Lloyd W. Fourney

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of British Columbia)

Murray L. Garvin, Stan W.G. Spence, Marlys Middleditch

Synod of Quebec and Eastern Ontario:  
(examined by Commissioners from the Synod of Atlantic Provinces)  
Ina Adamson, R.J. Derek Marshall, Daniel W. McPherson

Synod of Toronto and Kingston:  
(examined by Commissioners from the Synod of Quebec and Eastern Ontario)  
Ian A. Gray, Leslie L. Walker, Ralph P. Randlett

Synod of Hamilton and London:  
(examined by Commissioners from the Synod of Toronto and Kingston)  
Sheila Kendall, Hugh M. Lloyd, Joyce E.C. Elder

Synod of Manitoba & North Western Ontario:  
(examined by Commissioners from the Synod of Hamilton - London)  
H.D. Rick Horst, C. Ross Magee, Irene Mitchell

Synod of Saskatchewan:  
(examined by Commissioners from the Synod of Manitoba and North Western Ontario)  
Milton A. Fraser, R. Ian Shaw, Alison M. Darling

Synod of Alberta:  
(examined by Commissioners from the Synod of Saskatchewan)  
John C. Ferrier, Margaret Flindall, Doreen E. Silvernagle

Synod of British Columbia:  
(examined by Commissioners from the Synod of Alberta)  
David M. Crawford, Paul W. Hetherington, Lisbeth A. Duncan  
Adopted.

#### **Recommendation 6**

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

#### **Recommendation 7**

That the Presbytery of Pictou be granted permission to meet in a pro re nata session on Tuesday, June 8, 1995, during the General Assembly. Adopted.

#### **Recommendation 8**

That permission be granted to distribute the report of the Committee to Nominate in the first sederunt, and the report of the Bills and Overtures Committee and a Supplementary Report of the WMS(WD) during the second sederunt. Adopted.

#### **Notices of Motion**

K.S. Bach gave the following notices of motion:

I give notice that, at a future sederunt, I will move or cause to be moved, that the Expenditure Budget for 1996 be reconsidered (Assembly Council Recommendation No. 10, p. [214](#)).

I give notice that, at a future sederunt, I will move or cause to be moved, that the Distinguished Service Award not be implemented due to financial restraints (Assembly Council Recommendation No. 18, p. [215](#)). (cont'd on p. [44](#) & [46](#))

I give notice that, at a future sederunt, I will move or cause to be moved, that the membership of the Assembly Council be reconsidered (, , ). (cont'd on p. [23](#))

### **Commissioners' Overture**

K.S. Bach gave notice of the following Commissioners' Overture.

WHEREAS, overtures to General Assembly must be received by the Clerk's office by April 1st to be considered at the upcoming Assembly, and the letter describing the decisions of Assembly Council regarding reductions in staff positions within the agencies of the Assembly and in the Assembly Office is dated April 4th and was received by the Presbytery of East Toronto after that date; and

WHEREAS, the Presbytery of East Toronto and other Presbyteries, 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, these Presbyteries, having 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, before this, appointees of the General Assembly were not called to their positions, and therefore could be terminated without consultation with Presbyteries, and

WHEREAS, the Presbyterian theology and practice of call was demonstrated when the one hundred and twentieth General Assembly adopted a motion "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" (A&P 1994, p. 63), and

WHEREAS, the Principal Clerk advised the respective Presbyteries in April, 1995 of the recommendations of Assembly Council that affected members of these Presbyteries because "these persons are under the care of your Presbytery having been inducted or recognized in their positions and ministries", again demonstrating how the Church understands its theology and practice of call, and

WHEREAS, we also have a deep pastoral concern for the lay people whose remuneration agreements and ministries may be similarly affected by the recommendations of the Assembly Council or any other Agency, and are not protected by our theology and practice of call,

THEREFORE, we humbly overture the Venerable, the 121st General Assembly to direct the Assembly Council in the matter of the proposed termination of staff positions at the national office to follow a Presbyterian theology and practice of call, adhere to the Guarantees of Stipend offered by it, and approved by the respective Presbyteries, until such time as it has the agreement of the respective Presbyteries, or to do otherwise as the General Assembly, in its wisdom deems best. (cont'd on p. 64)

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### **COMMITTEE TO NOMINATE**

The Assembly called for the report of the Committee to Nominate, which was handed in by L.R. Files, Convener. On motion of W.J.C. Irvine, duly seconded, the report was received and its recommendations considered seriatim.

#### **Recommendation No. 1**

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

#### **Recommendation No. 2**

That any proposed changes to the Committee's report as printed, be given in writing, over the signature of any two commissioners, to any one of the following: the Convener, L.R. Files; the Secretary, D.E.W. Lennox; or T. Hamilton at the General Assembly Office, no later than 9:30 a.m. Wednesday, June 7, 1995. The change must be in the form of a name replacing another name 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, may be introduced by amendment(s), duly seconded, when the final report is presented on the floor of the Assembly. Adopted.

**Recommendation No. 4**

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

(cont'd on p. [40](#))

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in Bingeman's Ballroom, Kitchener, Ontario on Monday, June fifth, nineteen hundred and ninety-five at nine o'clock 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 Bingeman's Ballroom, Bingeman Park, Kitchener, Ontario, on Monday, June fifth, one thousand nine hundred ninety-five, at nine forty-five in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

**ASSEMBLY BANQUET**

The Assembly dinner preceded the sederunt and was hosted by the Presbytery of Waterloo-Wellington which arranged entertainment.

**ECUMENICAL VISITORS**

During the dinner, W. Smith, banquet master of ceremonies, introduced the Rev. Ki Soo Kim, Moderator of the Presbyterian Church of Korea. Rev. Kim delivered a message of greeting to the Assembly.

M.E. Ruddell, Convener of the Committee on Ecumenical Relations, introduced the following ecumenical visitors:

Mr. Promod Bag, Church of North India  
 Mr. Monty Christian, Church of North India  
 Rev. Orestes Gonzalez, Reformed Church of Cuba  
 Dr. Mrs. Usha Joshua, Church of North India  
 Dr. Ki Soo Kim, Moderator, Presbyterian Church of Korea  
 Rev. Kun Sik Kim, Moderator, Korean Christian Church in Japan

Global Visitors:

Lily Beypi, India  
 Giovanni Cangy, Mauritius  
 Karol Soto Gonzalez, Costa Rica

**OVERSEAS STAFF**

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

Pauline Brown, India  
 Rachel & Wayne Bezner-Kerr, Guatemala  
 David & Miriam Barrie, Malawi  
 Margaret & Jake Vanderzweerde, India  
 Catherine Chalin, Kenya

## REPORT OF THE COMMITTEE ON BUSINESS ()

D. Pollock presented the report of the Committee on Business. On motion of T.F. Archibald, duly seconded, the Assembly agreed to adopt the docket as printed with item 4, the Committee on the Roll and Leave to Withdraw, deleted.

## COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by R.H. Kerr, Convener. On motion of R.H. Kerr, duly seconded, the report was received and its recommendations considered seriatim.

### **Recommendation No. 1**

That (p. [422](#)), re Enhancing "Guidelines for Planning a Church" to include practical building and financial steps, be referred to the Life and Mission Agency in consultation with the Presbyterian Church Building Corporation and Service Agency for report to a future Assembly. Adopted.

### **Recommendation No. 2**

That (p. [422-23](#)), re Establishing Common Standards for Supervisors of Ministry Students, be referred to the Committee on Theological Education to report to the 122nd General Assembly. Adopted.

### **Recommendation No. 3**

That (p. [423](#)), re Cease the Move Toward Biennial Assemblies, and Consider Strengthening National Connectionalism, be referred to Assembly Council and the Clerks of Assembly to report to the 122nd General Assembly. Adopted.

### **Recommendation No. 4**

That (p. [423](#)), re Holding General Assemblies in Sanctuaries be referred to the Assembly Council and the Clerks of Assembly to report to the 122nd General Assembly. Adopted.

### **Recommendation No. 5**

That (p. [423-24](#)), re Reprinting Acts and Proceedings Prior to and immediately after 1925 be referred to the Assembly Council to report to the 122nd General Assembly. Adopted.

### **Recommendation No. 6**

That (p. [424](#)), re Investigating a Denominational Pre-authorized Remittance Plan for Congregations be referred to the Service Agency to report to the 122nd General Assembly. Adopted.

### **Recommendation No. 7**

That (p. [424](#)), re Formula for Health and Dental Premiums be a Percentage of Congregation's Dollar Base be referred to the Service Agency to report to the 122nd General Assembly.

### **Amendment**

P.G. Bush moved in amendment that the words "referred to" be deleted and replaced with the words "considered during the report of the Service Agency". The amendment carried.

Recommendation 7 as amended was adopted.

### **Recommendation No. 8**

That (p. [424-25](#)), re Implementing Workshops on Conflict Resolution Skills in Presbyteries be referred to the Assembly Office and the Life and Mission Agency to report to the 122nd General Assembly. Adopted.

**Recommendation No. 9**

That (p. [425](#)), re Suitable Premises for the Church's Archival Materials be referred to the Service Agency to consult the History Committee and report to the 122nd General Assembly. Adopted.

**Recommendation No. 10**

That (p. [425-26](#)), re Name Change for Synod of Hamilton and London to Synod of South-Western Ontario, and (p. [434](#)), re Name Change from Presbytery of Stratford-Huron to Presbytery of Huron-Perth be referred to a committee to be named by the Moderator to report to this Assembly. Adopted. (cont'd on p. [72](#))

**Recommendation No. 11**

That (p. [426](#)), (p. [427](#)), (p. [428-29](#)), (p. [429](#)), (p. [431](#)), (p. [432](#)) and (p. [435](#)), re the creation of the Han-Ca Presbytery be referred to a Special Committee to be named by the Moderator to consult the Clerks of Assembly, the Committee on Church Doctrine and the appropriate synods and presbyteries and to report to the 122nd General Assembly. Adopted.

**Recommendation No. 12**

That p. [426-27](#)), re Participating in Inter-Faith Worship Services be referred to the Committee on Church Doctrine to consult Ecumenical Relations Committee and the Life and Mission Agency to report to the 122nd General Assembly. Adopted.

**Recommendation No. 13**

That (p. [427](#)), re Establishing a Chair for Youth Ministries be referred to the Committee on Theological Education for report to the 122nd General Assembly. Adopted.

**Recommendation No. 14**

That (p. [428](#)), re Higher Funding Priorities for Church Extension Ministry be referred to the Life and Mission Agency to consult with Assembly Council and report to the 122nd General Assembly. Adopted.

**Recommendation No. 15**

That (p. [428](#)), re Deadlines for Reporting from Presbyteries on Items Forwarded by General Assembly be referred to the Clerks of Assembly and the Assembly Council for report to the 122nd General Assembly. Adopted.

**Recommendation No. 16**

That (p. [429-30](#)), re Including Financial Statements for Life and Mission Agency in Acts and Proceedings be referred to the Life and Mission Agency to consult with Assembly Council and report to the 122nd General Assembly. Adopted.

**Recommendation No. 17**

That (p. [430](#)), re Young Adult Representatives Fully Participating in Discussions at General Assembly be referred to the Clerks of Assembly to consult the Life and Mission Agency and report to the 122nd Assembly. Adopted.

**Recommendation No. 18**

That (p. [430](#)), re Excluding Congregations from Making Financial Appeals and Memorial No. 1 (p. [435](#)), be referred to the Assembly Council for report to the 122nd General Assembly. Adopted.

**Recommendation No. 19**

That (p. [430](#)), re To Develop a Statement on Church and Immigration be referred to the Life and Mission Agency for report to the 122nd General Assembly. Adopted.

**Recommendation No. 20**

That (p. [430](#)-31), re Allowing Diaconal Ministers and Ruling Elders to be Interim Moderators be referred to the Clerks of Assembly to consult Church Doctrine Committee and report to the 122nd General Assembly. Adopted.

**Recommendation No. 21**

That (p. [431](#)), re Restricting Briefing Sessions at Assembly to Monday Morning be referred to the Assembly Council and the Clerks of Assembly for report to the 122nd General Assembly.

**Amendment**

R.I. Shaw moved in amendment, duly seconded, that the prayer of Overture No. 33 be approved in principle and referred to the Assembly Council for report to the 122nd General Assembly. The amendment was defeated.

Recommendation 21 was adopted.

**Recommendation No. 22**

That (p. [432](#)-33), re New Structure for the Administration, Finances, Mission and Programmes of the Assembly Operations be referred to the Assembly Council in consultation with the Agencies and the Assembly Office for report to a future Assembly.

**Motion to Defer**

K.R. Craigie, duly seconded, moved that the recommendation be deferred until after the Assembly Council report is completed. Adopted. (cont'd on p. [71](#))

**Recommendation No. 23**

That (p. [433](#)), re Printing of Session Minutes be referred to the Clerks of Assembly for report to the 122nd General Assembly. Adopted.

**Recommendation No. 24**

That (p. [433](#)), re To Sist Action re Reporting Violation of Ordination or Designation Vows and Place Under Barrier Act be referred to the Clerks of Assembly to consult Church Doctrine Committee and report to the 122nd General Assembly. Adopted.

**Recommendation No. 25**

That (p. [433](#)-34), re To Review the Stipend and Allowance Policy for Those Serving Under International Ministries be referred to the Life and Mission Agency for report to the 122nd General Assembly. Adopted.

**Recommendation No. 26**

That (p. [434](#)), re International Ministries Appointees Contributing to the Pension Plan be referred to the Life and Mission Agency to consult the Pension Board and report to the 122nd General Assembly. Adopted.

**Recommendation No. 27**

That (p. [435](#)), re Examining Minutes and Records of the Church Court be taken as read, received and referred to the Clerks of Assembly for report to the 122nd General Assembly. Adopted.

**Recommendation No. 28**

That (p. [436](#)), re Statue of Margaret Wilson be taken as read, received and that the Principal of Knox College be invited to address the Assembly in conjunction with of the report of the Committee on Theological Education (p. [36](#)) and that this matter be referred to a Special Commission of this Assembly and that the Moderator appoint a Committee to draw up terms of reference and report to this Assembly.

**Amendment**

W.K. Borden moved in amendment, duly seconded, that the reference to the Special Commission be deleted and that the recommendation end with the words "Committee on Theological Education". The amendment was defeated.

Recommendation 28 was adopted.

**Recommendation No. 29**

That from Ian S. Wishart against two actions of the Synod of the Atlantic Provinces taken on October 5, 1994, is not in order and should not be received.

I.S. Wishart rose to ask for reasons why his appeal had not been received. The Convener responded.

C.A. Manahan rose to ask for the wording of the appeal. The Principal Clerk replied that appeals are not printed.

H.G. Davis rose to ask what was out of order with the Appeal. The Convener replied that the reasons for appeal were not received within the allotted time.

Recommendation 29 was adopted.

**Recommendation No. 30**

That from Kenneth M.L. Wheaton, Peter M. Szabo, William Manson, Robert Jensen, D.G. Neil, Richard Lancing, Kenneth Ball, Arthur Iarrera, Joseph Hsu, Jason Lin, Morgan T.S. Wong, William J. Klempa, et al against actions of the Presbytery of Montreal taken on April 18, 1995, be referred to a Special Committee of this Assembly to be appointed by the Moderator to report back to the 122nd General Assembly and that a Committee be named by the Moderator to draw up terms of reference for the Special Committee and the Committee for terms of reference report to this Assembly. Adopted.

**Recommendation No. 31**

That from James D. Skinner, J. Kenneth MacLeod against actions of the Synod of the Atlantic Provinces taken on May 9, 1995, be referred to a Special Commission of Assembly to be appointed to deal with these appeals to report to the 122nd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator and the Committee for terms of reference report to this Assembly. Adopted.

**Recommendation No. 32**

That from Mr. K.T. Kim against a judgement of a Commission of the Synod of Hamilton and London, January 1995, be referred to a Special Commission of Assembly to be appointed to deal with this appeal to report to the 122nd General Assembly and that the terms of reference be developed by a Committee to be named by the Moderator and the Committee for terms of reference report to this Assembly. Adopted.

**Recommendation No. 33**

That from Shirley M. Jeffrey against actions of the Presbytery of Grey-Bruce-Maitland, April 1995, be referred to a Special Commission of this Assembly to be appointed to deal with the Appeal and that the terms of reference be developed by a Committee to be named by the Moderator and the Committee for terms of reference report to this Assembly. Adopted.

**Recommendation No. 34**

That in order to establish the terms of reference for all of the above Special Committees and Commissions, one Committee be named by the Moderator and that this Committee consult with the Clerks of Assembly. Adopted.

(cont'd on p. [72](#))

## **YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES**

J. Keating and H. Bradley introduced the Young Adult Representatives and Student Representatives (named on p. 11-12). All were warmly welcomed by the Moderator.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on the sixth day of June, nineteen hundred and ninety-five, 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 Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on Tuesday, June sixth, one thousand nine hundred ninety-five, at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator read from Acts 2:1-4, led the Assembly in a brief devotional and constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business which was given in and read by D. Pollock, the Convener. On motion of T.F. Archibald, duly seconded, the report was received and considered, and being adopted, the business for the third sederunt was ordered accordingly.

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#### **Point of Privilege**

J.P. Vaudry rose on a point of privilege and made the following statement:

I rise on a point of privilege, Moderator, to ask that the Assembly send greetings to Dr. Billy Graham, whose Mission Ontario begins tomorrow evening at Skydome in Toronto. I note that the Chair of Mission Ontario is Jack Charleson, one of our elders, and that many here are indebted to the ministry of Dr. Graham in one way or another. Undoubtedly, this is the last time he will preach in Canada. Therefore, I would request that we convey the assurance of our prayers for Billy Graham, for his health, and for Mission Ontario to produce much spiritual fruit.

On motion of J.P. Vaudry, duly seconded, the Assembly agreed to convey the message to Dr. Graham.

### **ROLL AND LEAVE TO WITHDRAW**

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

On motion of J.A. Fraser, duly seconded, the following names were deleted from the roll of Assembly.

Presbytery of West Toronto	Janet E. Brewer (illness)
Presbytery of West Toronto	George E.H. King (illness)
Presbytery of Vancouver Island	A. Harvey Self

On motion of J.A. Fraser, duly seconded, permission to withdraw for medical reasons was granted to M.M. Charlton, Presbytery of Calgary-Macleod.

On motion of J.A. Fraser, duly seconded, permission to withdraw for family reasons was granted to F.D. Breisch, Presbytery of Calgary-Macleod.

On motion of J.A. Fraser, duly seconded, permission to withdraw from the Thursday evening sederunt, for congregational reasons, was granted to R.H. Smith of the Presbytery of Oak Ridges.

On motion of J.A. Fraser, duly seconded, Assembly agreed to amend the roll by these changes.  
( )

### **FIRST-TIME COMMISSIONERS**

The Moderator asked the first-time commissioners to stand and welcomed them warmly. He invited them to feel comfortable in making their contributions to the work of the Assembly.

### **REPORT OF THE MODERATOR OF THE 120TH GENERAL ASSEMBLY**

G.C. Vais reported on his travels, both in Canada and in Cuba, Guyana and Central America. He noted that he and his wife, Faith, had found vibrant churches in the developing countries which they visited. Those churches are struggling with poverty but are blessed by faithful, committed people who are striving to find a place for the Church of Jesus Christ in this present age. As he addressed the state of The Presbyterian Church in Canada at the present time, G.C. Vais asked why some congregations were vibrant and thriving, why others are struggling to survive and why others are declining.

He spoke of his hope that the Church would develop a leadership which puts the gifts of the people to work. He urged commissioners not to seek a position, but rather to look for an opportunity and participate in a mission. Dr. Vais commended the Local Arrangements Committee for their Assembly theme, "Unleashing the Laity".

G.C. Vais shared some of his observations:

1. Leadership is important, leadership that develops leaders.
2. We need to turn Sunday services into celebrations.
3. We need to find a need and fill it (outside and inside the country).
4. The need to nurture our youth from the day of their baptism.
5. Our future will not necessarily be a repetition of the past.
6. We need to have leaders who understand the times and know what to do. Are we among them?

The Moderator thanked G.C. Vais for the time he took to listen to people from all parts of the country and for his witness.

### **ATLANTIC MISSION SOCIETY**

The Assembly called for the report of the Atlantic Mission Society (p. [223](#)), which was handed in by M. Sinnis.

W.G. Smith moved, duly seconded, that the report of the Atlantic Mission Society, with its recommendation, be received and considered. Adopted.

W.G. Smith moved the following motion, duly seconded, notice of which was given at the first sederunt ( ), that the membership of the Assembly Council be reconsidered. Adopted.

**Recommendation 1** ) was adopted on motion of W.G. Smith, duly seconded.

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

On motion of W.G. Smith, duly seconded, the report as a whole was adopted.

### **ECUMENICAL VISITORS**

Pauline Brown, a member of the overseas staff of the Life and Mission Agency, was invited to come forward. She spoke of families of the blood in Canada and families of the heart in

the countries in which they work. She introduced the delegation from the Church of North of India.

Professor Promod Bag  
Mr. Montfield Christian  
Dr. (Mrs.) Usha Joshua

On behalf of the delegation, Dr. Joshua brought greetings from the Church of North India, the Women's Fellowship and the Diocese of Bombay. She spoke of cultural differences which divide us but of the uniqueness of the Christian faith which brings people of all cultures together. She spoke about the Church of North India which has a membership of 28 million out of India's population of 900 million.

The delegation was warmly thanked by the Moderator, who presented the Ecumenical Visitors with gifts.  
( )

### **COMMITTEE ON CHURCH DOCTRINE**

The Assembly called for the report of the Committee on Church Doctrine (p. [225-27](#)), which was handed in by P.A.. Brown, Convener. On motion of J. Dent, duly seconded, the report was received and its recommendations considered seriatim.

**Recommendation 1** was adopted.

**Recommendation 2** ( was moved by J. Dent, duly seconded.

#### **Amendment**

N.L. Cocks moved in amendment, duly seconded, that the Task Force on the Revision of the Book of Praise be requested to provide the Committee on Church Doctrine with a copy of each of the hymn texts being prepared for inclusion in the new hymn book as of July 15, 1995, and that the Committee on Church Doctrine, with reference to the guidelines approved by the 118th General Assembly, make any comments to the Task Force by November 16, 1995.

The amendment was defeated.

Recommendation 2 was defeated.

( )

### **LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION**

The Assembly called for the report of the Life and Mission Agency Committee (p. [265-366](#)) which was handed in by M. Kelly, Convener and which the Assembly agreed to receive and consider on motion of M.E. Barrington, duly seconded. M. Kelly then called on M.H. Farris to present the report of the Agency's Committee on Education and Reception.

**Recommendations 30-43** (p. ) were adopted on motion of M.E. Barrington, duly seconded.

#### **Recommendation 44** (

On motion of R.H. Smith, duly seconded, it was agreed to refer the matter to the Life and Mission Agency's Committee on Education and Reception for reconsideration.

**Recommendations 45-47** (p. ) were adopted on motion of M.E. Barrington, duly seconded.

( )

### **PRESBYTERIAN RECORD COMMITTEE**

The Assembly called for the report of the Presbyterian Record Committee (p. [373](#)), which was handed in by the Convener, G.C. Brett. He moved, duly seconded that the report be received and considered. Adopted.

**Recommendation 1** () was adopted on motion of G.C. Brett, duly seconded.

**Recommendation 2** () was adopted on motion of G.C. Brett, duly seconded.

**Report as a Whole**

The report as a whole was adopted on motion of G.C. Brett, duly seconded.

**WOMEN'S MISSIONARY SOCIETY (WD)**

The Assembly called for the report of the Women's Missionary Society (WD) (p. [415-19](#)) which was handed in by K. Cowper, immediate past-President. On motion of M.A. Greig, duly seconded, the report was received and its recommendations considered.

**Recommendations 1 and 2** () were adopted on motion of M.A. Greig, duly seconded.

K. Cowper introduced Rosemary Doran, newly elected President of the Women's Missionary Society. R. Doran spoke to the court of the privilege and responsibility given to her. She thanked the commissioners for their helpful suggestions and asked for the prayers of Assembly.

The Moderator thanked R. Doran for assuming the presidency and paid tribute to K. Cowper for her leadership in a challenging time.

**Report as a Whole**

The report as a whole was adopted.

**GREETINGS FROM THE CHURCH OF CENTRAL AFRICA, PRESBYTERIAN**

The Moderator read a letter from the General Secretary of the Church of Central Africa (Presbyterian), the Rev. Dr. Silas Ncozana, who expressed the thanks of his denomination for the support and partnership of The Presbyterian Church in Canada.

**CHANGE IN ORDER OF BUSINESS ()**

The docket agreed upon earlier having been completed, the Moderator called on the Convener of the Committee on Business, D. Pollock. The following items were added to the docket on motion of M. Newton, duly seconded.

The report of the Special Committee on the State of the Church.

Notices of motion

Supplementary motion from the Church Doctrine Committee

()

**SPECIAL COMMITTEE ON THE STATE OF THE CHURCH**

The Assembly called for the report of the Special Committee on the State of the Church, which was handed in by P.D. Coutts on behalf of the Convener. On motion of H.M. Lloyd, duly seconded, the report (p. [394-99](#)) was received and considered.

On motion of H.M. Lloyd, duly seconded, it was agreed that be withdrawn.

**Additional Recommendation**

H.M. Lloyd, moved, duly seconded, that the Church, in dependence upon God, have the courage to let the Holy Spirit move us. Let us take the best of our tradition and move out in venturesome ways.

**Amendment**

H.D.R. Horst moved an amendment, duly seconded, that the words "of Jesus Christ" be added after "Church". The amendment was adopted.

**Amendment**

D.K. Lindsay, duly seconded, moved in amendment that the words "and that sessions, presbyteries and synods be encouraged to use the fuller report of the Special Committee on the State of the Church to explore such ways" be added.

**Motion to Refer**

On motion of P.D. Ruddell, duly seconded, it was agreed to refer the report and its amendments back to the Special Committee on State of the Church for report to a later sederunt.

(cont'd on p. [59](#))

**COMMITTEE ON CHURCH DOCTRINE ()**

Discussion resumed on the report of the Committee on Church Doctrine.

**Supplementary Motion**

J. Dent moved, duly seconded, that the budget of the General Assembly Committee on Church Doctrine remain at \$8,000 for 1995 and 1996, given the Committee's need to meet twice between Assemblies.

This motion was automatically referred to the Assembly Council since it has financial implications.

(cont'd on p. [71](#) & [72](#))

**NOTICES OF MOTION**

P.G. Bush gave notice that at a future sederunt he would move or cause to be moved that representatives of the Assembly Council, the Service Agency and the Life and Mission Agency present at Assembly meet together in one room to determine what common ground can be found regarding staffing reductions and other cutbacks; and that the Moderator name two persons, not connected with any of the above named groups/agencies, to moderate this discussion; and that this ad hoc group report to a later sederunt of Assembly; and that the staffing reductions and connected recommendations not be considered until after this ad hoc group reports.

(8)

P.D. Ruddell gave notice that at a future sederunt he would move or cause to be moved that the General Assembly reconsider its action taken, through the report of the Committee on Bills and Overture, on re re the statue of Margaret Wilson.

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

K.R. Craigie gave notice that at a future sederunt he would move or cause to be moved that

Whereas, this Assembly suffers the pain and shame that has created a financial context that has led to recommendations that aim at program cuts and reductions to staff and,

Whereas, the commissioners at the 121st General Assembly wish to care for all those whose lives are affected by these intentions, and

Whereas, the issues of 1) accountability 2) the use of the courts for making priorities, and 3) limited resources, weigh heavily on our hearts,

Therefore, we humbly recommend that the Assembly authorize the appointment of a Special Committee to report to the 122nd General Assembly to review, evaluate and make recommendations concerning the national office structures, which were re-shaped several years ago; in conjunction with this review, the committee shall be authorized to develop alternatives, including new options for the funding of the national programs which proclaim our view that our denomination will continue to be gracious, caring ambassadors for Christ.

(cont'd on p. [65](#))

### **ECUMENICAL VISITOR ()**

H.G. Davis introduced Dr. Kun Sik Kim, Moderator of the Korean Christian Church in Japan. He spoke of his pleasure to be invited to the Assembly and spoke of his gratitude for all the support received from The Presbyterian Church in Canada. He also expressed his gratitude for the earthquake assistance received from Presbyterian World Service and Development. Dr. Kim noted that the relationship between our two Churches will not be cut off even in times of difficult financial circumstances.

(cont'd below)

### **PRESENTATION OF MINUTES**

The Principal Clerk announced that the minutes of the first and second sederunts were available.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Theatre of the Arts, University of Waterloo, on Wednesday, June seven, nineteen hundred and ninety-five, at nine-thirty o'clock in the morning.

### **FOURTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on Wednesday, June seventh, one thousand nine hundred ninety-five, at nine thirty in the morning, the Assembly met pursuant to adjournment. The Moderator read from Acts 17:13-20 and commented on it, then constituted the Assembly with prayer.

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

D. Pollock, Convener, presented the report of the Committee on Business. On motion of M. Newton, duly seconded, the report was received and considered.

M. Newton moved, duly seconded, that the agenda on the overheads be the agenda for the fourth sederunt. Adopted.  
()

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (**

The Assembly called for the report of the Committee on Roll and Leave to Withdraw which was handed in by the Convener, J.A. Fraser.

J.A. Fraser moved, duly seconded, that the name of F.D. Breisch be placed back on the roll of Assembly. Adopted.

J.A. Fraser moved, duly seconded, that roll of Assembly be amended by this change. Adopted.  
()

### **ECUMENICAL VISITOR ()**

R.W. Fee introduced the Rev. Dr. T. Njoya, the recipient of the 1995 E.H. Johnson Memorial Trust Fund Award. He noted that Dr. Njoya is the pastor of a seven-point charge with ten thousand members.

Dr. Njoya brought greetings from the Presbyterian Church of East Africa, from the Presbytery of Ngong Hills and from his parish of Dagoretti. He noted that the Presbyterian Church has extraordinary gifts of humility and hospitality. He called upon The Presbyterian Church in Canada to be "reformed and reforming", noting that our denomination is in need of a "spoonful of pentecostalism and a tablespoonful of charismatic spirit" in our life so that we may enjoy the gift of life.

This Ecumenical Visitor spoke on "you are our offspring", tracing the history of the human race and its beginnings in Africa in humorous terms, asking The Presbyterian Church in Canada to be more concerned with Africa.

The Moderator thanked Dr. Njoya for his address and presented him with a gift.

### **EDUCATION FOR DISCIPLESHIP**

Telling Our Stories of Faith

D.J. Strickland, C.J. Hodgson and J.R. Bannerman led the discussion. A video, Stained Glass: Windows of Faith, was shown and the Assembly was led through a process of faith-sharing.

### **PRESBYTERIAN CHURCH BUILDING CORPORATION**

The Assembly called for the report of The Presbyterian Church Building Corporation (p. [371](#)-72), which was handed in by the Convener, R.J.H. Stanbury. On motion of C.A. Manahan, duly seconded, the report was received and considered.

**Recommendations 1-3** () were adopted on motion of C.A. Manahan, duly seconded.

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

The report as a whole was adopted on motion of C.A. Manahan, duly seconded.

### **COMMENTS BY MODERATOR**

The Moderator outlined a possible process to deal with the budget and staffing issues facing the Assembly.

### **ASSEMBLY COUNCIL**

The Assembly called for the report of the Assembly Council (p. [201](#)-22) which was handed in by J.A. Doherty.

J.A. Doherty moved, duly seconded, that the report be received and considered. Adopted. (cont'd on p. [37](#))

R.H. Balsdon moved, duly seconded, that the report of the Service Agency (p. [377](#)-90) be received and considered. Adopted. ()

### **MOVE INTO COMMITTEE OF THE WHOLE**

J.A. Doherty moved, duly seconded, that the Assembly resolve itself into a Committee of the Whole, with R.H. Kerr as Convener.

#### **Notice of Motion ()**

Pursuant to the notice of motion given at the third sederunt, P.G. Bush moved, duly seconded, that representatives of the Assembly Council, the Service Agency and the Life and Mission Agency present at Assembly meet together in one room to determine what common ground can be found regarding staffing reductions and other cutbacks; and that the Moderator name two persons, not connected with any of the above named groups/agencies, to moderate this discussion; and that this ad hoc group report to a later sederunt of Assembly; and that the staffing reductions and connected recommendations not be considered until after this ad hoc group reports.

The Moderator ruled that this was a counter motion and that the Assembly must first deal with the recommendation to move into the Committee of the Whole.

The motion to move into Committee of the Whole was adopted.

The Assembly moved out of Committee of the Whole and reported as follows:

It was moved by R.I. Shaw, duly seconded, that representatives of the Assembly Council, the Service Agency and the Life and Mission Agency present at Assembly meet together in

one room to determine what common ground can be found regarding staffing and reductions and other cutbacks; and that the Moderator name two persons, not connected with any of the above named groups/agencies, to moderate this discussion; and that this ad hoc group report to a later sederunt of Assembly; and that the staffing reductions and connected recommendations not be considered until after this ad hoc group reports.

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### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Theatre of the Arts, University of Waterloo, on the seventh day of June, nineteen hundred ninety-five, at two o'clock in the afternoon, and the sederunt closed with the benediction by the Moderator.

### **FIFTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on Wednesday, June seventh, one thousand nine hundred ninety-five, at two o'clock in the afternoon, Assembly met pursuant to adjournment. The Moderator read from Philippians 1:3-11 and spoke to the Assembly on the meaning of living life in God's way. He then constituted the Assembly with prayer.

### **COMMITTEE ON BUSINESS ()**

D. Pollock, Convener, presented the report. On motion of T.F. Archibald, duly seconded, it was agreed that the agenda on the overheads become the agenda for the sederunt.

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### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW ()**

J.A. Fraser, Convener, reported for the Committee.

J.A. Fraser moved, duly seconded, that permission to withdraw by Thursday noon for family reasons be given to S. Poon from the Presbytery of Pickering. Adopted.

J.A. Fraser moved, duly seconded, that the roll of Assembly be amended accordingly. Adopted.

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### **REPORT OF THE COMMITTEE OF THE WHOLE ()**

R.H. Kerr, Convener of the Committee of the Whole moved, duly seconded, that the report be received and considered. Adopted.

R.H. Kerr moved, duly seconded, that this Assembly make the necessary decisions relating to the 1996 Budget and related staffing proposals. Adopted.

R.H. Kerr moved, duly seconded, that the notice of motion of P.G. Bush () given in at the third sederunt, be adopted.

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

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

### **MODERATOR NAMES COMMITTEES**

The Moderator named J.K. English and R.H. Kerr to the agreed to in the previous motion.

### **SERVICE AGENCY COMMITTEE**

The Assembly called for the report of the Service Agency Committee, which was handed in by the Convener, R.H. Balsdon.

**Recommendation 1** () was adopted on motion of R.H. Balsdon, duly seconded.

**Recommendation 2** () was adopted on motion of R.H. Balsdon, duly seconded.

**Recommendation 3** ) was moved by R.H. Balsdon, duly seconded.

On motion of R.H. Balsdon, duly seconded, the Assembly agreed to a change in wording from that recorded in the report as follows:

That the Service Agency further study the Overture consulting the Special Committee on Pension Funding. The Assembly agreed to the re-wording.

#### **Amendment**

P.G. Bush moved in amendment that the prayer of Overture No. 15, 1995 be granted in the following terms:

1. That effective January 1, 1996, the Health and Dental Plan premiums be linked to the congregation's dollar base.
2. That all congregations with incumbents carried by the plan, pay the same percentage of their dollar base.
3. That Agencies, Colleges, etc., pay the average cost per person for coverage as with the present policy.

The amendment was defeated.

Recommendation 3 was adopted.

**Recommendations 4-9** () were adopted on motion of R.H. Balsdon, duly seconded.

#### **Additional Motion**

S. Barber moved, duly seconded, that the Service Agency be required to re-evaluate the commission rate of Marsh McLennan and that it be reduced to a more reasonable twelve percent rate and that any savings be passed on to the insured churches.

K.C. Wild, Convener of the Task Force re: Insurance Coverage, was granted permission to speak.  
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### **LIFE AND MISSION AGENCY COMMITTEE ()**

The Assembly called for the report of the Life and Mission Agency Committee, which was presented by the Convener, M. Kelly.

**Recommendations 1-12** () were adopted on motion of M.E. Barrington, duly seconded.

**Recommendation 13** () was moved by M.E. Barrington, duly seconded.

R.H. Smith moved, duly seconded, that J.H.S. Milner, a Young Adult Representative be granted permission to speak on the significance of the Youth in Mission programme. J.H.S. Milner noted that the program is a vibrant and important programme of The Presbyterian Church in Canada.

Recommendation 13 was adopted.

**Recommendations 14-17** () were adopted on motion of M.E. Barrington, duly seconded.

**Recommendation 18** () was moved by M.E. Barrington, duly seconded.

#### **Amendment**

D.L. Mawhinney moved, duly seconded, that the words "and Municipal Governments" be added.

The amendment was adopted.

Recommendation 18 was adopted as amended.

**Recommendation 19** () was moved by M.E. Barrington, duly seconded.

**Amendment**

D.L. Mawhinney moved, duly seconded, that the words "and Municipal Governments" be added.

The amendment was adopted.

Recommendation 19 was adopted as amended.

**Recommendations 20-23** () were adopted on motion of M.E. Barrington, duly seconded.

**Recommendation 24** () was moved by M.E. Barrington, duly seconded.

R. Hodgson rose to inform the Assembly that the Senate report on Euthanasia has just been made public and that the Senate majority report (4-3) was in line with the statement adopted by the 120th General Assembly.

Recommendation 24 was adopted.

**Recommendations 25-26** () were adopted on motion of M.E. Barrington, duly seconded.

**Recommendation 27** ) was moved by M.E. Barrington, duly seconded.

**Amendment**

K.E. Jordan moved in amendment, duly seconded, that the date be changed to November 30, 1996. The amendment carried.

**Amendment**

H. Bradley moved in amendment, duly seconded, that "and sessions" be added after the word "presbyteries". Adopted.

Recommendation 27 was adopted as amended.

**Recommendations 28-29** ) were adopted on motion of M.E. Barrington, duly seconded.

Lt. Col. W.C. MacLellan was then invited to address the Assembly on the Chaplaincy Service of the Canadian Armed Forces.

**Moderator Recognizes Veterans**

The Moderator noted the fiftieth anniversary of the ending of World War II and asked veterans present to stand and be recognized. He spoke to the Assembly about the contribution which they had made.

**Additional Motion**

M.J. MacRae moved, duly seconded, that the Moderator's eloquent tribute be inserted in the minutes of Assembly. Adopted.

**Moderator's Tribute To Veterans**

It is a particular privilege for us all to acknowledge you who are veterans. We honour your presence, and we honour the service which you have given.

The night that hostilities ended, David Whiteford stood before the Scots-Welsh Battle Group of the Guards Armoured Division. He was their padre. And rather than pretending they are my words, I want to read you what he said that night:

"Before the bugles and the Lament, the Commanding Officers will read out the names of the men we remember before God with pride and gratitude. It is a long, sad glorious roll. These men were our brothers in arms. Without their valour, there could have been no victory. Some of them fell by your side. Some of you were wounded by the same shell-burst. Some of you helped me to bury their white, broken bodies, life's overcoat they had early discarded . . . Some men, when they die, leave behind them neither name nor wealth nor possessions. The treasure they leave is a memory engraved on the hearts of their friends . . . It is we who reap the fruits of their sacrifice."

One of the things which became quite clear to me when I was thinking about this moment is quite simple to state, but enormous in its implications. It is the very fact that there are things worth living for, which makes it true that there are things worth dying for. Think about it. It is the very fact that there are things worth living for, which makes it true that there are things worth dying for.

If it were not so, there would have been no church. The same Jesus Christ who spoke about forgiving enemies, making new starts, forging new tomorrows on a basis of reconciliation and understanding, and commitment to what is best and highest . . . He died to give every one of us the gift of life. He is the reason there is a church. He is the reason who gives real meaning to life and living.

We honour those of you who are here today, wearing the proud, but thoughtful air of one who was there fifty years ago. And saw it all. And suffered much. And lost many a friend. We rejoice in the years you have been spared. And we thank you.

#### **Additional Motion**

On motion of S. Kendall, duly seconded, that the appreciation of the Assembly be extended to our Education for Discipleship Team for leading us in a very helpful and practical exercise in sharing our faith, and for their production and presentation of a fine video resource Stained Glass: Windows of Faith. Adopted.

#### **Additional Motion**

H.G. Davis moved, duly seconded, that the appreciation of the General Assembly be expressed to the Psalter Task Force, its Convener, Jean Stewart, the staff and project co-ordinator, the Rev. Judee Archer Green, for their commitment and perseverance in times of structural transition, in producing the Book of Psalms, a flexible, attractive and useful resource for worship in our Church, to the glory of God. Adopted.

**Recommendation 48** () was adopted on motion of M.E. Barrington, duly seconded.

#### **Additional Motion**

H. Bradley moved, duly seconded, that a Minute of Appreciation for the pioneering work of Audrey Cameron in Synod youth work be adopted.

It was agreed that the following Minute of Appreciation be spread in the minutes.

#### **Minute of Appreciation**

In 1986, the 112th General Assembly approved an initial test project to create and fund a part-time Synod position to minister to the needs and concerns of youth and young adults. In February 1987, the Synod of the Atlantic Provinces appointed Audrey Cameron to a part-time position as Synod Youth Director. As a result of her success in ministering to the youth and youth leaders of the Atlantic Synod, the following year the 113th General Assembly approved funding so that similar positions could be established throughout the rest of the synods. Audrey's position became a full-time ministry to youth in 1991 with the Atlantic Synod assuming full responsibility for the funding of this work the next year. In December 1994, Audrey Cameron resigned from this position and entered parish work for youth programming in Westminster Presbyterian Church, New Glasgow, Nova Scotia.

For her pioneering efforts in developing intentional youth ministry in The Presbyterian Church in Canada, we owe to Audrey Cameron much appreciation. The success of her

work during the trial period confirmed the viability and importance of such a ministry. Her efforts helped turn an idea into a reality. Audrey faithfully participated in the annual consultation of Synod Youth Directors gaining the love and admiration of her peers.

Audrey Cameron's strong faith in God, faith in the Church and faith in youth is evident in her presence. Audrey's ability to bridge gaps between youth and congregations demonstrates her genuine concern for youth and desire to empower them as vital participants in the family of God. By her efforts, youth are given a high profile in congregations. Audrey's warmth, good humour, belief in the power of prayer and sensitivity to the needs of youth has touched many lives across the Synod and country. We pray God's blessing upon her as she is led into this time of new ministry among youth.

#### **Additional Motion**

M.A. Wehrmann moved, duly seconded, that a process to secure storage and screening procedures for inquiries to the professional church workers' files also be considered in response to Overture No. 7, 1995.

J.S. Armstrong, Associate Secretary for Ministry and Church Vocations, was given permission to speak on the matter.

The motion was adopted.

### **INTERNATIONAL AFFAIRS COMMITTEE**

The Assembly called for the report of the Committee on International Affairs (p. 250-65) which was handed in and presented by H. Lane, Convener, which was received for consideration on motion of P.J. Lee, duly seconded. The Convener sought and received permission from Assembly for members of the Committee who are not commissioners to speak.

**Recommendation 1** () was adopted on motion of P.J. Lee, duly seconded.

**Recommendation 2** () was moved by P.J. Lee, duly seconded. Permission was requested and granted to insert the words "be requested to" after "Government of Canada". Adopted.

**Recommendation 3** () was adopted on motion of P.J. Lee, duly seconded.

**Recommendation 4** () was moved by P.J. Lee, duly seconded. Permission was received to insert the words "be requested to" after the words "Government of Canada". Adopted.

**Recommendation 5** () was moved by P.J. Lee, duly seconded. Permission was received to insert the words "be requested to" after the words "Government of Canada." Adopted.

**Recommendation 6** () was moved by P.J. Lee, duly seconded. Permission was received to insert the words "be requested to" after the words "Government of Canada". Adopted.

**Recommendation 7** ) was adopted on motion of P.J. Lee, duly seconded.

**Recommendation 8** () was moved by P.J. Lee, duly seconded. Permission was granted to add the words "and the former Yugoslavia". Adopted.

**Recommendations 9-12** () were adopted on motion of P.J. Lee, duly seconded.

#### **Supplementary Motion**

P.J. Lee moved, duly seconded, that the 1996 budget of the International Affairs Committee remain at its original level.

The recommendation which had financial implications was automatically referred to Assembly Council for consideration and report.

(cont'd on p. [72](#))

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

The Assembly 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 G.C. Vais, duly seconded, the report was received and its recommendations considered.

This Fund was established in 1951 by a gift of one million dollars from Senator Norman M. Paterson. Although this was an anonymous gesture at that time, following the Senator's death in 1983 the Church has attached his name to the Fund in sincere appreciation for his generosity which he hoped would challenge others to make similar charitable contributions. The Fund is administered by nine Appointors who are governed by the strict terms of the original Indenture.

In order to be eligible to receive gifts from the Fund, family income must not exceed five thousand dollars above minimum stipend. For example, under the present schedule, an eligible married minister with two eligible children would be entitled to receive an annual gift of \$1,900. Clerks of Presbyteries are provided with application forms.

During the period April 1, 1994, through December 31, 1994, 68 ministers and 136 children received gifts from the Fund for a total of \$106,203.89 (compared with \$115,689.50 for 68 ministers and 138 children during the same period in 1993). Also, a special Christmas gift was sent to 13 ministers on the disabled list for a total of \$3,750. A total of \$13,230 was transferred to the Committee on Benevolences to help cover payments to single parents and 10 ministers who are receiving \$125 per month for a year. During the past 10 years, the Fund has contributed more than 1.3 million dollars for the benefit of our ministers and their families who are most in need of assistance.

Owing to the decline in interest rates on investments, the Appointors are finding it difficult to maintain the present level of gifts from the Fund and they have issued a caution that it may be necessary to reduce the special Christmas gift. For this reason, we appeal to the members of our Church for additional contributions to the capital of the Fund. We are constantly reminded of the need for assistance when we receive letters like the following two examples.

"As you well know the increases in the minimum stipend have ranged from marginal to nil. While the logic behind this policy is understandable, the reality is that the living expenses for our family are far higher than the inflation rate. We live very frugal lives but as our three children grow up, so too do our expenses rise. I shudder to think of what our lives would be like without these gifts....these gifts that not only make the odd 'treat' possible but are increasingly needed to help cover the basic necessities ranging from car insurance to the children's clothes and shoes. Would you please then express our heartfelt gratitude to the family of the original donors? Also, Ian and Mary, please accept our thanks for your dedication and care in administering the Fund".

"Working in a smaller congregation also involves using one's own equipment, computer and software. (For typing bulletins and doing all the administration in the Church). This I do gladly, except for one small problem: there are significant costs involved to upkeep these! Just three weeks ago the computer had a major breakdown, costing a few hundred dollars. My wife and I decided to cut back on our budget for December. Yet, the budget just didn't seem to balance. That was until your gift came...This gift does not only cover our expenses, but we have enough to put away for another emergency. The Lord is truly good! Thank you for letting him use you"!

The Appointors join in expressing their sincere appreciation to Ian Morrison, Associate Secretary, Canada Ministries, for diligently serving as our Secretary; to Mary Taylor,

Administrator, Canada Ministries, for processing all applications to the Fund, the sending out of gifts, and the collating of letters of appreciation which are sent to the Paterson family; and to Donald Taylor, Comptroller, for providing the financial statements for the Fund along with his careful counsel.

#### **Recommendation No. 1**

That the urgent need for generous contributions to the Fund in order to maintain the present level of gifts be kept before sessions and the Church at large.

Recommendation 1 was adopted on motion of G.C. Vais, duly seconded.

#### **Recommendation No. 2**

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

Recommendation 2 was adopted on motion of G.C. Vais, duly seconded.

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

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

The Moderator thanked A.W. Currie for his report.

### **HISTORY COMMITTEE**

The Assembly called for the report of the Committee on History (p. [248-50](#)), which was handed in by J.A. Johnston, Convener. J.A. Johnston congratulated the Moderator upon his election. On motion of W.C. Cook, duly seconded, the report was received and considered.

**Recommendation 2** ) was adopted on motion of W.C. Cook, duly seconded.

#### **Recommendation 3**

The Assembly gave permission for Recommendation No. 3 to be withdrawn.

**Recommendation 1** ) was moved by W.C. Cook, duly seconded. It was agreed that the word "Council" be deleted. This recommendation has financial implications and thus was referred to the Assembly Council for consideration and report at a later sederunt.  
(cont'd on p. [71](#))

### **COMMITTEE ON BUSINESS ()**

D. Pollock, Convener, reported. On motion of T.F. Archibald, duly seconded, it was agreed that the docket be amended to include the report of the Service Agency Committee, Reports Without Recommendations, the Committee to Confer with the Moderator, the Committee on Theological Education and Notices of Motion.  
( )

### **SERVICE AGENCY COMMITTEE ()**

The Assembly resumed discussion on the additional motion.

The motion was defeated.

**Recommendation 10** () was moved by R.H. Balsdon, duly seconded.

#### **Motion to Refer**

I. Victor moved, duly seconded, that the recommendation be referred back to the Service Agency Committee for report to a future Assembly. Adopted.

(cont'd on p. [66](#))

### **REPORTS WITHOUT RECOMMENDATIONS**

T. Gemmell moved, duly seconded that the following reports without recommendations be adopted.

Special Commission on Appeal No. 1, 1994 (p. [236-40](#))  
 Special Commission on Appeal No. 2, 1994 (p. [241-44](#))  
 Ecumenical Relations Committee (p. [246-48](#))  
 Nominations for Moderator (p. [369](#))  
 Trustee Board (p. [415](#))  
 The reports listed above were adopted.

### **MODERATOR NAMES COMMITTEES**

The Moderator named Committees as follows:

#### **Committee re Overture Nos. 18 and 40, 1995**

P.D. Ruddell (Convener), M.A. Tremblay, D.M. Smith (cont'd on p. [72](#))

#### **Committee for Terms of Reference**

K.T. Summers (Convener), C.J. Vais, J.E.M. Phillips, A.M. Darling, G.D. Clarke (cont'd on p. [67](#))

### **COMMITTEE ON THEOLOGICAL EDUCATION**

The Assembly called for the report of the Committee on Theological Education (p. [399-414](#)) which was handed in by M. Manson, Convener. On motion of M. Manson, duly seconded, the report was received and considered.

**Recommendations 1-4** () were adopted on motion of M. Manson, duly seconded.

**Recommendation 5** () was disposed of by a referral through the Bills and Overtures Committee ().

As agreed during the second sederunt when of the Committee on Bills and Overtures (p. [20](#)) was adopted, A. Van Seters, Principal of Knox College, was invited to address the court on the matter.

P.D. Ruddell withdrew his notice of motion given in the third sederunt (p. [26](#)).

**Recommendations 6-7** () were adopted on motion of M. Manson, duly seconded.

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

The report as a whole was adopted on motion of M. Manson, duly seconded.

#### **Notice of Motion**

J. Eenkhoorn gave notice of motion that at a future sederunt he would move or cause to be moved that Recommendation 9 of the Life and Mission Agency be reconsidered in the form of an addition "and that the geographical theme for 1997-1998 and 1998-1999 be "Canadian Presbyterians in Mission and Development".  
 (cont'd on p. [66](#))

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet again in the Theatre of the Arts at the University of Waterloo on Thursday, the eighth day of June, nineteen hundred and ninety-five at nine-thirty o'clock in the morning.

### **SIXTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on Thursday, June eighth, one thousand nine hundred ninety-five, at nine thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator read from Ecclesiastes 2:24, 25 and 3:1-4, 10-13 commenting that God made us whole human beings and not just a soul housed in a body. He then constituted the Assembly with prayer.

## COMMITTEE ON BUSINESS ()

D. Pollock reported for the Committee. T.F. Archibald moved, duly seconded, that the agenda on the overheads be the agenda for the sixth sederunt. Adopted.  
()

## ASSEMBLY COUNCIL ()

J.A. Doherty reported for the Council.

**Recommendation 1** was moved by J.A. Doherty, duly seconded.

### **Amendment**

R.I. Shaw moved, duly seconded, that in the second statement the words "unto death" be added and that the word "goodness" be changed to "sacrifice". The mover and seconder then asked the permission of Assembly to substitute "work" for "sacrifice". Permission was not granted.

### **Amendment to the Amendment**

J.E.M. Phills moved, duly seconded that the word "work" be substituted for the word "sacrifice".

The amendment to the amendment carried. The amended amendment was adopted so that the second statement read:

Our mission, in a world wounded by sin unto death, is to point to the redemptive work of Christ and the life changing presence of the spirit.

### **Amendment**

R.I. Shaw moved, duly seconded, that the words "personal righteousness" be added to the fourth statement.

The amendment was adopted, so that the fourth statement read:

Our mission, in a world where many are oppressed, excluded, or ignored, is to call for personal righteousness, justice, and reconciliation in the Church and in the world and to hear, respect and cherish all God's children.

Recommendation 1 was adopted as amended.

### **Recommendation 2**

The Assembly gave permission for Recommendation 2 to be withdrawn since it had already been dealt with during the report of the Atlantic Mission Society.

**Recommendations 3-8** were adopted on motion of J.A. Doherty, duly seconded.

**Recommendation 9** was moved by J.A. Doherty, duly seconded.

### **Amendment**

C.E. Campbell moved, duly seconded, that the 200 kilometre restriction be removed from Recommendation 9 of the Assembly Council.

The amendment carried.

Recommendation 9 was referred back to Assembly Council due to financial implications.

**Recommendation 27** ( was adopted on motion of J.A. Doherty, duly seconded.

**Recommendation 20** () was moved by J.A. Doherty, duly seconded.

### **Amendment**

R.R. Robinson moved, duly seconded, that copies of the Acts and Proceedings be printed as usual and that individuals and congregations be charged the cost of printing for each copy.

### **Amendment to the Amendment**

M.A. Wehrmann moved, duly seconded, that only two full copies of the Acts and Proceedings of General Assembly be provided free of charge to every congregation, preaching point and/or organized ministry of The Presbyterian Church in Canada.

### **Motion to Refer**

W.C. MacLellan moved, duly seconded, that the matter be referred to the Assembly Council for report to the 122nd Assembly. Defeated.

## **ECUMENICAL VISITOR ()**

The Rev. Orestes Gonzales, Treasurer and former Moderator of the Reformed Church of Cuba and minister of First Presbyterian Church, Havana, was introduced by G.C. Vais and welcomed by the Moderator. Mr. Gonzales brought greetings from the Reformed Church of Cuba and expressed appreciation for the visit of the Moderator of the 120th Assembly, Dr. G.C. Vais, his wife Faith and the Rev. J. Reed. He thanked The Presbyterian Church in Canada for the invitation to attend this Assembly as a fraternal visitor. As well, he expressed gratitude to The Presbyterian Church in Canada for the support which it is giving to the work of Dr. Davide Villalonga, currently working in Nicaragua.

Mr. Gonzales traced the history of the Reformed Church of Cuba and the support it has received from partner churches. He spoke of the Church growth, both spiritually and in numbers, that is taking place in Cuba due to new religious freedoms. He asked the commissioners to pray for the many changes which are taking place in Cuba and noted that they would be welcome as tourists and worshippers.

The Moderator spoke of the courage, faith and commitment of The Presbyterian Church of Cuba and presented Mr. Gonzales with a gift.

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## **RECESS**

The Moderator declared a brief recess for consultation with R.H. Kerr and J.K. English, Conveners of the Ad Hoc Committee appointed at the fifth sederunt.

## **CLERKS OF ASSEMBLY**

The Assembly called for the report of the Clerks of Assembly (p. [227](#)-36) which was handed in by T. Plomp, Deputy Clerk. T. Gemmell moved, duly seconded, that the report be received and considered.

**Recommendation 1** ( was moved by T. Gemmell, duly seconded.

### **Motion to Refer**

R.I. Shaw moved, duly seconded, that Recommendation 1 be referred back to the Clerks of the Assembly for consideration together with Overture 36, 1995 from the Presbytery of Brampton and report to a future Assembly. Adopted.

**Recommendation 2** was withdrawn with the agreement of the Assembly.

**Recommendations 3-6** were adopted on motion of T. Gemmell, duly seconded.

**Recommendation 7** ( was moved by T. Gemmell, duly seconded.

Recommendation 7 was reworded: That the prayer of Overture 15, 1994 be not granted for the reasons given above. Adopted.

**Recommendations 8-10** were adopted on motion of T. Gemmell, duly seconded.

**Recommendation 11** ( was moved by T. Gemmell, duly seconded.

The Assembly agreed that Book of Forms section 108.2 be reworded as follows:

In congregations that have instituted term service for elders, one third of the session shall ordinarily retire from session every two years.

#### **Amendment**

F.D. Breisch moved, duly seconded, that the word "ordinarily" be inserted between "shall" and "retire" in section 108.2. Adopted.

#### **Amendment**

R.I. Shaw moved, duly seconded, that

Revised Section 108 - Elders once lawfully called to the office, and having gifts of God suitable to exercise this ministry, are ordained in the office for life. They may, however, at the call of a congregation in which session has instituted term service for elders, fulfill the duties of the eldership on the session in terms of five years.

At the completion of each five year term, elders will indicate in writing to the clerk of session, her/his intention to continue in active service as an elder on the session or to take a one year leave of absence from active service.

At the conclusion of the one year leave, the clerk of session will inquire in writing if the elder intends to resume active service as an elder. If the answer is in the negative (given in writing), the elder will remain inactive until he/she makes a request in writing to become active again.

If an elder has been out of active service for five or more years, she/he should be re-elected to service by the congregation.

Defeated.

#### **Amendment**

W.J. Klempa, duly seconded, moved that the proposed section 108.1 be amended to read "any session desiring to opt for term service for elders must notify the presbytery of its intention". Defeated.

#### **Amendment to the (Breish) Amendment**

C.R. Lockerbie moved, duly seconded, that the following words be changed in proposed section 108.1 "Desiring" to "deciding" and "intention" to "action".

The amendment to the amendment was defeated.

#### **Amendment**

N.L. Cocks moved, duly seconded, that the words "after which he or she will be eligible for re-election to the session" be substituted as the last clause of section 108.

(cont'd on p. [77](#))

### **REPORT OF THE SPECIAL COMMISSION ON APPEAL NO. 3, 1994**

The Assembly called for the report of the Special Commission on Appeal No. 3, 1995 (p. [245](#)-46), which was handed in by M. Kelly. On motion of R.F. Flindall, duly seconded, the report was received and considered.

**Recommendation 1** (p) was moved by R. Flindall, duly seconded.

The Principal Clerk expressed the opinion that Recommendation 1 was out of order, since a change to the rules governing due notice of meetings would require a change to the Book of Forms under the Barrier Act.

Recommendation 1 was adopted.

**Recommendations 2-3** () were adopted on motion of R.F. Flindall, duly seconded.

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

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

## **LIFE & MISSION COMMITTEE ON EDUCATION & RECEPTION ()**

Discussion resumed on Recommendation 44 ().

The Assembly agreed to the amended wording presented by the Convener as follows:

That Peter Chung be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required successfully to complete courses in Canadian Presbyterian Church history and government, one course in sacraments at Knox College plus a course to be supervised by the Korean Ministries Committee.

The motion was adopted as amended.

(cont'd on p. [66](#))

### **COMMITTEE TO NOMINATE (cont'd from p. [17](#))**

L.R. Files moved, duly seconded, that Assembly move into Committee of the Whole with himself as Convener and D. Lennox as Secretary. Adopted.

L.R. Files, duly seconded that the Assembly move out of Committee. Adopted.

(cont'd on p. [47](#))

### **NOTICES OF MOTION**

H. Bradley gave notice that at a future sederunt he would move or cause to be moved that recognizing that youth are one of many diverse groups within the body of Christ, we recommend that the 121st General Assembly encourage sessions, presbyteries and synods to fully incorporate youth into the life of God's work. (cont'd on p. [53](#))

H. Bradley gave notice that at a future sederunt he would move or cause to be moved that the 121st General Assembly encourage presbyteries to involve their Young Adult Representatives in the affairs of the presbytery prior to the Young Adult Representative's attendance at General Assembly. (cont'd on p. [53](#))

C.I. MacLean gave notice that at a future sederunt he would move or cause to be moved that The Presbyterian Church in Canada move to a mandatory assessment model for Presbyterians Sharing, to fulfill the financial requirements of our vision as a national Church. (cont'd on p. [65](#))

D.L. Mawhinney gave notice that at a future sederunt, he would move or cause to be moved that draft guidelines regarding conflict of interest for all persons serving on the Boards, Committees and Agencies of the General Assembly be prepared. (cont'd on p. [65](#))

### **PRESENTATION OF MINUTES**

The Principal Clerk announced that the minutes of the third and fourth sederunt were available.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet again in the Theatre of the Arts at the University of Waterloo on Thursday, the eighth day of June, nineteen hundred and ninety-five at two o'clock in the afternoon.

### **SEVENTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, on Thursday, June eighth, one thousand nine hundred ninety-five, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator read a passage from Deuteronomy 34:1, 4-12. He spoke of the choice which most of us have to make daily regarding God's way or our own. The Assembly was then constituted with prayer by the Moderator.

The Moderator congratulated Jackie and Neville Phills who were celebrating their thirty-second wedding anniversary.

### COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW ()

J.A. Fraser, Convener, moved, duly seconded, that the report of the Committee on Roll and Leave to Withdraw be received and its recommendations be considered. Adopted.

#### Recommendation 1

That the name of L.C. Adams, Presbytery of Algoma and North Bay be deleted from the roll (unable to attend). Adopted.

#### Recommendation 2

That permission to withdraw from the tenth sederunt be granted to J.W. Mills, Presbytery of Westminster (for congregational duties). Adopted.

#### Recommendation 3

That permission to withdraw after this sederunt be granted to C.D. Cameron, Presbytery of Grey-Bruce-Maitland (for congregational duties). Adopted.

J.A. Fraser moved, duly seconded the roll be amended by these changes. Adopted.

(cont'd on p. [47](#))

### COMMITTEE ON BUSINESS ()

D. Pollock reported for the Committee. T.F. Archibald moved, duly seconded, that the agenda on the overheads be the agenda for the seventh sederunt. Adopted.

(cont'd on p. [47](#))

### ASSEMBLY COUNCIL ()

The Assembly continued discussion on the .

#### Take Immediate Vote

I. Victor moved, duly seconded, that the Assembly take an immediate vote. Adopted.

The amendment to the amendment was adopted.

The amended amendment was adopted.

The amended motion now read:

That the Acts and Proceedings of General Assembly be printed as usual and that only two free copies of the Acts and Proceedings of the General Assembly be provided free of charge to every congregation, preaching point and/or organized ministry of The Presbyterian Church in Canada. Adopted.

**Recommendation 21** was moved by J.A. Doherty, duly seconded. Adopted.

**Recommendation 22** was moved by J.A. Doherty, duly seconded. Defeated.

**Recommendation 23** was moved by J.A. Doherty, duly seconded.

#### Motion for Permission to Speak

On motion of H. Bradley, J.H.S. Milner, a Young Adult Representative, was given permission to speak.

#### Amendment

N. St. Louis moved, duly seconded, that the following words be added:

and the Assembly Council investigate the possible reduction of the number of commissioners to the General Assembly.

The amendment was defeated.

(cont'd on p. [70](#))

## COMMITTEE ON REMITS

The Assembly called for the report of the Committee on Remits which was handed in by J.K. English, Convener. He moved, duly seconded, that the report be received and its recommendations considered. Adopted.

### **Recommendation No. 1**

That Remit A, 1994 Church Doctrine Recommendation No. 5 (A&P 1994, pp. [249-250](#), [26](#), [63](#)), rewording the Book of Forms section 412 (Preamble and Questions For Elders) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Adopted.

### **Recommendation No. 2**

That Remit B, 1994, Church Doctrine Recommendation No. 6 (A&P 1994, pp. [250-51](#), [26](#)) rewording the Book of Forms section 414 (Preamble and Questions for Members of the Order of Diaconal Ministries) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Adopted.

### **Recommendation No. 3**

That Remit C, 1994, Clerks of Assembly Recommendation No. 1 (A&P 1994, pp. [275](#), [39](#)) revising the Book of Forms section 260 and adding new sections 260.1.1, 261.1.1 and 267 (Synod Commissioners) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Adopted.

### **Recommendation No. 4**

That Remit D, 1994, Clerks of Assembly Recommendation No. 2 (A&P 1994, pp. [276](#), [39](#)) adding to the Book of Forms new section 247.1 (Ministers on the constituent roll or the appendix to the roll conducting baptisms, weddings, funerals) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Adopted.

### **Report as a Whole**

On motion of J.K. English, duly seconded, the report as a whole was adopted.

## ECUMENICAL VISITORS ()

The Moderator called on C.J. Hodgson to introduce Global Visitors. She introduced Ken Kim, who has been working with the Youth in Mission Program. K. Kim introduced the following Global Visitors:

Lily Beypi, Church of North India  
 Karol Soto Gonzalez, Costa Rica  
 Giovanni Cangy, Mauritius

Each spoke briefly to the Assembly, bringing greetings from the churches of which they are members. The Moderator warmly welcomed the Global Visitors, expressed the hope that he would see them again at the Youth Triennium and presented each visitor with small gifts. L. Beypi presented the Moderator with a gift from her diocese.

## PENSION BOARD

The Assembly called for the report of the Pension Board (p. [369-71](#)) which was handed in by the Convener, K.A. Mader. He moved, duly seconded, that the report be received and considered. The Convener sought permission to reword Item 3 of the section entitled "Special Committee re Pension Plan Funding". Permission was granted and the reworded item now read:

"The benefit formula for currently active members of the Plan will need regular review."

### **Recommendation 1**

K.A. Mader sought permission of Assembly to remove the wording "while within the range of current Canadian practice, is not at the high side of that range and".

P.D. Ruddell moved, duly seconded, that the above principles be referred to the Special Committee re Pension Plan Funding. Carried.

### **Point of Privilege**

S. Kendall rose on a point of privilege regarding standing vote, noting that those who did not vote in the first instance should not believe that a standing vote is another opportunity to vote.

**Recommendations 2-4** () were adopted on motion of K.A. Mader, duly seconded.

### **Report as a Whole**

K.A. Mader moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

## **SPECIAL COMMITTEE RE EWART ENDOWMENT FOR THEOLOGICAL EDUCATION**

The Assembly called for the report of the Special Committee re the Ewart Endowment for Theological Education (p. [390-93](#)), which was handed in by R.J. McMillan, on behalf of the Convener. N. St. Louis moved, duly seconded, that the report be received and considered.

**Recommendation 1** () was adopted on motion of N. St. Louis, duly seconded.

**Recommendation 2** () was moved by N. St. Louis, duly seconded.

### **Amendment**

M.A. Greig moved, duly seconded, that the following words be added:

"and that we request that a special sub-committee be set up within the Committee on Theological Education to deal with the Ewart Endowment for Theological Education, to include three representatives: one from the Women in Ministry Committee, one representing the AMS/WMS(WD), one from the Order of Diaconal Ministries." Adopted.

Recommendation 2 was adopted as amended.

**Recommendations 3-6** () were adopted on motion of N. St. Louis, duly seconded.

Discharge the Committee

N. St. Louis moved, duly seconded that the Special Committee be discharged with thanks. Adopted.

### **Report as a Whole**

N. St. Louis moved, duly seconded, that the report as a whole as amended be adopted.

The Moderator thanked the Convener and the Committee.

## **BRIEF RECESS**

The Moderator declared a brief recess.

## **REPORT OF THE AD HOC COMMITTEE ()**

The Assembly called for the report of the Ad Hoc Committee, which was handed in by J.K. English and R.H. Kerr Co-Convener.

J.K. English moved, duly seconded that the report be received and considered. Adopted.

Representatives of the Assembly Council, the Life and Mission Agency and the Service Agency, along with the Rev. J. Karl English and the Rev. Robert H. Kerr, appointed by the Moderator, have met to consider matters referred.

We were heartened by the willingness of all to come together and their efforts to seek common ground. However, the authors of the report are concerned that the three groups named appear unable to communicate effectively with each other and this will cause continued difficulties for the Church unless all parties can be brought to focus on the mission of the Church and our common service to Christ.

We point out to the Assembly that the proposals we submit are for the short term. We are aware that a Review of Structure and Staffing is to take place in the fall of 1995. In addition, a "think tank" to focus on priorities for the Church will be held around the time of the Assembly Council's fall meeting.

This report will present recommendations based on those found in the reports of the Assembly Council (p. [214](#)-215), the Life and Mission Agency (p. [343](#)) and the Service Agency (p. [389](#)).

Our discussion indicated there were certain recommendations on which there was general consensus. These are:

**Recommendation No. 1**

That the revenue budget for 1996 be \$9,750,000 (Assembly Council, ).

**Recommendation No. 2**

That the position of Principal Clerk of the General Assembly be maintained at full-time, the position of Associate Secretary in the Assembly Office be reduced to 1/2 time and that the need for support staff be reassessed (Assembly Council, Rec. ), the Assembly Council be empowered to finalize re staffing and modification of job descriptions.

**Recommendation No. 3**

That the Distinguished Service Award not be implemented due to financial restraints (Assembly Council, ).

Although not all the parties agreed with all the individual proposals, it was agreed that the following recommendations be placed before the Assembly in the following order:

**Recommendation No. 4**

That the following change in the Associate Secretary position be approved and implemented in consultation with the presbytery involved:

Associate Secretary position for Education for Discipleship (Education for the Faith and Education for Mission - reduced to half time) (Life and Mission Agency, , Assembly Council, ).

**Recommendation No. 5**

That the following change in the Associate Secretary position be approved and implemented in consultation with the presbytery involved:

Associate Secretary position for Justice Ministries - reduced to 3/4 time. (Life and Mission Agency, , Assembly Council, ).

**Recommendation No. 6**

That the following change in the Associate Secretary position be approved and implemented in consultation with the presbytery involved:

Associate Secretary position for Resource Production and Communications - reduced to 3/4 time (Life and Mission Agency, ).

**Recommendation No. 7**

That the expenditure budget for the Life and Mission Agency (p. 342-43) be approved. (Life and Mission Agency, Rec. ) (The components are detailed in notes to the report - d, e, f, g, h, p. 342-43).

**Recommendation No. 8**

That the Life and Mission Agency be authorized to revise the job descriptions of the Associate Secretaries to reflect these changes, and report to the Assembly Council in November 1995 (Life and Mission Agency,

**Recommendation No. 9**

That the Service Agency be re-constituted as Support Services, managed by a Chief Financial Officer with management skills, unless recommended to the contrary by the Review of Structure and Staffing in the fall of 1995 (Assembly Council, , Service Agency, ).

**Recommendation No. 10**

That, if re-constitution of the Service Agency is approved, the date for the change be established by the Assembly Council or its Executive.

**Recommendation No. 11**

That, if re-constitution of the Service Agency is approved, the Assembly Council be empowered to finalize decisions re staffing and modification of job descriptions, including those of the General Secretary and the Associate Secretary of Financial Services (Assembly Council, ).

**Recommendation No. 12**

That no action be taken on the Assembly Council (that the highest priorities in the Life and Mission Agency budgeting be placed on Canada Ministries and International Ministries) since the intent of the recommendation will be addressed by a "think tank" this fall which will consider the philosophical differences between the Assembly Council and the Life and Mission Agency in regard to the Church's priorities.

**Notice of Motion ()**

Pursuant to notice of motion from the first sederunt, K.S. Bach moved, duly seconded that the revenue budget for 1996 be reconsidered. Adopted.

**Recommendation 1** ( was moved by J.K. English and seconded by R.H. Kerr.

Permission was given to D.A. Taylor, Comptroller, to speak. In response to a query, he told the Assembly that the severance package would be approximately \$300,000. Recommendation 1 was adopted.

**Recommendation 2** () was moved by J.K. English and seconded by R.H. Kerr.

**Amendment**

P.W. McNaughton moved, duly seconded, that no staffing reductions be effected for 1996 only and that the required savings in staff costs be met by an across-the-board reduction in staff remuneration, with persons making under \$30,000 per year exempted, to be implemented through unpaid leave days, the number of which will be determined by the Service Agency.

A question was raised whether this was an appropriate motion.

The Moderator ruled that the amendment was in order.

Challenge to the Ruling of the Moderator

C.A. Manahan challenged the Moderator's ruling on the appropriateness of the motion. T. Plomp, Deputy Clerk, asked the Assembly whether it accepted the Moderator's ruling. It was sustained.

Discussion resumed on Recommendation 2.

The amendment was defeated.

Recommendation 2 was adopted.

**Recommendation 3** ( was moved by J.K. English, duly seconded. Adopted.

#### **Procedural Motion**

K.R. Craigie moved, duly seconded, that the next recommendation to be considered be Recommendation 12. Defeated.

**Recommendation 4** ( ) was moved by J.K. English, duly seconded.

#### **Amendment**

D.J. Strickland moved, duly seconded that the Team for Education for Discipleship be eliminated, and program priorities from its mandate established, and staff hired to fulfill those priorities to the equivalent of two and one half positions.

( )

### **NOTICES OF MOTION**

M.J. Molengraaf gave notice that a future sederunt he would move or cause to be moved that full-time ministers of the gospel across The Presbyterian Church in Canada be encouraged by this Assembly to take voluntary days off without pay in 1995 and 1996, and to direct church treasurers to submit the financial savings to Presbyterians Sharing over and above accepted congregational allocations, in order to address the deficit situation of the Church.  
(cont'd on p. [64](#))

C.J. Hodgson gave notice that at a future sederunt she would move or cause to be moved that enabling legislation be prepared before the rise of this General Assembly to permit decisions about executive staff to be taken in consultation with their presbyteries which will allow the decisions of the Think Tank and the Review of Structure and Staffing to take place before the next General Assembly.  
(cont'd on p. [62](#))

C.I. MacLean gave notice that at a future sederunt he would move or cause to be moved that the Assembly transmit a pastoral letter to the congregations to be read during worship regarding the current financial situation of The Presbyterian Church in Canada and the need for a special concern to deal with the deficit in 1996.  
(cont'd on p. [66](#))

R.D. Church gave notice that at a future sederunt he would move or cause to be moved that the commissioners to the 121st General Assembly be encouraged to donate a portion or all of their General Assembly expense reimbursement to Presbyterians Sharing in exchange for a charitable receipt and that the Assembly Office indicate in future General Assembly information to commissioners that the above option is available.  
(cont'd on p. [66](#))

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Theatre of the Arts, the seventh day of June, nineteen hundred and ninety-five, at seven o'clock in the evening. The sederunt was closed with the benediction by the Moderator.

### **EIGHTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, Thursday, June eighth, one thousand nine hundred ninety-five, at seven o'clock in the evening. The Moderator led the Assembly in a brief devotional based on Matthew 9:35-10:4. He then constituted the Assembly with prayer by the Moderator.

## COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 41)

J.A. Fraser, Convener, reported for the Committee.

### Recommendation 1

J.A. Fraser moved, duly seconded, that permission to withdraw from the ninth and tenth sederunts be granted to H.M. Wiest from the Presbytery of Peace River. Adopted.

### Recommendation 2

J.A. Fraser moved, duly seconded, that permission to withdraw from the ninth and tenth sederunts be granted to W.C. McLellan, Presbytery of Barrie, in order to attend a funeral.

### Recommendation 3

J.A. Fraser moved, duly seconded, that permission to withdraw from the tenth sederunt be granted for congregational responsibilities to:

R.P. Fourney, Presbytery of Essex-Kent  
P. Van Harten, Presbytery of Paris  
H.F. Bailey, Presbytery of Westminster  
W. Ling, Presbytery of East Toronto

J.A. Fraser moved, duly seconded, that the roll of Assembly be amended by these changes. Adopted.  
(cont'd on p. 58)

## COMMITTEE ON BUSINESS (cont'd from p. 41)

D. Pollock reported for the Committee. T.F. Archibald moved, duly seconded, that the agenda on the overheads be the agenda for the eighth sederunt. Adopted.

### Amendment

M. Miller moved, duly seconded, that the hour of adjournment be extended until ten o'clock in the evening.

The vote was not unanimous and thus the motion was defeated.

The agenda was adopted.

(cont'd on p. 59)

## COMMITTEE TO NOMINATE (cont'd from p. 40)

L.R. Files presented the report for the Committee.

N.L. Cocks moved, duly seconded that the supplementary report of the Committee to Nominate be adopted as amended. Adopted.

### Report as a Whole

On motion of N.L. Cocks, duly seconded, the report as a whole was adopted.

## GENERAL ASSEMBLY STANDING COMMITTEES - 1995-96

(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 - Dr. Emily Berkman, Ottawa, ON (91); Mr. James Doherty, Weston, ON (Convener)(91); Dr. Ruth Whitehead, Ottawa, ON (93).

Two Years - Mrs. Mickey Johnston, Beaumont, AB (91); Rev. Wally Hong, Nepean, ON (93); Mr. D. Lorne MacLellan, Sydney Mines, NS (94).

Three Years - Mr. Bill Campbell, Saskatoon, SK (95); Dr. A.R. Neal Mathers, Nottawa, ON (95). (9127)

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

One Year - 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. J. Martin Kreplin, Renfrew, ON (95); Lindsay-Peterborough - Mr. Gerald Anderson, Baileboro, ON (93).

Two 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).

Three Years - Northern Saskatchewan - Mr. J. Harold Flett, Saskatoon, SK (95); Oak Ridges - Rev. Angus D. McGillivray, Newmarket, ON (95); Ottawa - Mrs. Linda Paquette, Orleans, ON (95); Paris - Rev. Pieter van Harten, Paris, ON (95); Peace River - Mrs. Gayle Ewin, Grande Prairie, AB (95).

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

One Year - 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).

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

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

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

Category 5: 4 persons ex-officio without vote, namely: 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 Principal Clerk of the General Assembly who will be Secretary of the Council.

Business, Committee on

One Year - Rev. Don Pollock, (Secretary)

Two Years - One person to be named from the Presbytery of Prince Edward Island.

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

Ex-officio - The Principal Clerk or his appointee.

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

## CANADIAN COUNCIL OF CHURCHES TRIENNIAL ASSEMBLY

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

## CARIBBEAN AND NORTH AMERICAN AREA COUNCIL,

## THE WORLD ALLIANCE OF REFORMED CHURCHES

Delegates: Rev. Terry V. Hastings, London, ON (93); Rev. A. Alan Ross, Scarborough, ON (94); Ms. Olive Anstice, Guelph, ON (94); Rev. Daniel H. Forget, Richmond, PQ (94).

Alternates: Dr. J. Dorcas Gordon, Newcastle, ON (93); Dr. Michael Tai, Saskatoon, SK (94).

## CHURCH DOCTRINE, COMMITTEE ON

One Year - Rev. M. Beth McCutcheon, Winnipeg, MB (90); Dr. Thomas W. Eng, Markham, ON (93); Dr. Paul A. Brown, New Glasgow, NS (Convener)(93); Dr. Byron Jordan, Montreal, PQ (93); Dr. Everett J. Briard, Scarborough, ON (94).

By correspondence - Dr. Frank D. Breisch, Banff, AB (93)  
Rev. Fairlie Ritchie, Toronto, ON (93)

Two 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)

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

By correspondence - Rev. E. (Ted) Stevens, Ottawa, ON (92)  
Rev. Edward C. Hicks, Regina, SK (95).

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 - Dr. Ruth M. Syme, Deep River, ON (Convener)(93); Ms. Linda Moore, Toronto, ON (93).

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

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

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. John A. Johnston, Hamilton, ON (Convener)(93); Rev. Kathy J. Brownlee, Richmond Hill, ON (90).

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

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

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 - General Secretary, Service Agency.

## **INTERNATIONAL AFFAIRS, COMMITTEE ON**

One Year - Rev. Karen R. Timbers, St. Thomas, ON (92); Ms. Ann Milne, Ottawa, ON (93).

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

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

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 - Dr. Michael H. Farris, Winnipeg, MB (92); Mrs. Muriel E. Barrington, Nepean, ON (Convener)(92); Rev. Terrance G. Samuel, Sarnia, ON (92); Rev. Douglas E. Blaikie, Fredericton, NB (94).

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

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

Assembly Council appointments - Dr. Emily Berkman, Ottawa, ON (92); Rev. Ralph Fluit, Dutton, ON, (94), Rev. Wally Hong, Nepean, ON (93).

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. David Stewart, Brantford, ON (90); Mr. Gary Pluim, Kitchener, ON (93).

Two Years - Dr. Ruth Alison, Terra Cotta, ON (Convener)(90); Mr. David Huggins, Cambridge, ON (94).

Three Years - Rev. Helen Allum, Arthur, ON (95); Rev. Donald A. Donaghey, Dundas, ON (95).

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 1996 GENERAL ASSEMBLY**

Convener, Rev. Douglas E.W. Lennox, Alvinston, ON (94); Secretary, Rev. David Cooper, Barrie, ON (95); others as appointed by synods as per Book of Forms sections 301.2-301.5.

### **PENSION BOARD**

One Year - Mr. Jim Broadwell, Calgary, AB (90); Rev. E. Robert Fenton, Oakville, ON (93); Mrs. Diane Reid, Baysville, ON (90).

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

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

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. Philippa Campsie, Toronto, ON (93); Mr. William Keith, Ottawa, ON (93); Mr. Ivor Williams, London, ON (Convener)(90).

Two Years - Mr. Robert H.D. Phillips, Saskatoon, SK (92); Mr. R.W. (Dick) Ford, Sarnia, ON (94); Rev. J. David Jones, Scarborough, ON (94).

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

### **SERVICE AGENCY**

One Year - Mr. John Hoag, Toronto, ON (92); Mr. Colin McKay, Kitchener, ON (93).

Two Years - Ms. Mary Pattinson, Willowdale, ON (92); Ms. Patricia Frew, Regina, SK (92).

Three Years - Rev. Ronald H. Balsdon, Quebec City, PQ (Convener)(92); Mr. Robert Bethune, Islington, ON (95).

Assembly Council Appointments: Mr. Gordon H. Liddle, Weyburn, SK (93); Rev. Lincoln G. Bryant, Kingston, ON (93); The Treasurer of the Church, Mr. Russ McKay.

Ex-officio - Women's Missionary Society (WD) Appointee: Mrs. Marion Weldon, Lambeth, ON (93).

### **THEOLOGICAL EDUCATION, COMMITTEE ON**

One Year - Mr. Don Elliott, Toronto, ON (92); Mrs. Ellen Forfar, Dauphin, MB (90); Rev. Clayton Kuhn, Port Alberni, BC (93); Mrs. Margaret E. Manson, Pointe Claire, PQ (Convener)(90).

Two Years - Mr. Martin Nieuwhof, Pentanguishene, ON (94); Dr. David Stewart, St. Stephen, NB (94); Rev. Charles A. Scott, Delta, BC (90); Ms. Margaret Greig, London, ON (94).

Three Years - Rev. Thomas C. Brownlee, Saskatoon, SK (94); Rev. Fennegina Caron, Olds, AB (92); Dr. David E. Sherbino, Woodbridge, ON (95); Dr. Mary Rodgers, Eden Mills, ON (95).

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 - Mrs. Carol Westcott, Toronto, ON (93); Mr. David Wishart, Toronto, ON (95); Rev. Carolyn B. McAvoy, Oshawa, ON (95); Mr. George Rankin, Terra Cotta, ON (93); Rev. H. Allan Stewart, Toronto, ON (93).

Two 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).

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

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 - Dr. Margaret Ogilvie, Ottawa, ON (90); Mr. Philip Allen, Montreal, PQ (90); Prof. Robert Curnew, Montreal, PQ (93); Mr. Jong Ku Park, Montreal, PQ (93); Mrs. Virginia Bell, Beaconsfield, PQ (93); Dr. Stanley D. Self, Trenton, ON (93).

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

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

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

### **SENATE OF ST. ANDREW'S HALL**

One Year - Mrs. Kathy Ball, Delta, BC (91); Rev. Alfred H.S. Lee, Burnaby, BC (91); Dr. Norah Lewis, Richmond, BC (91); Mr. Ed Rumohr, North Vancouver, BC (93).

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

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

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

### **GOVERNING BOARD OF VANCOUVER SCHOOL OF THEOLOGY**

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

## BOARD OF GOVERNORS OF MORRIN COLLEGE

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

### REPORT OF YOUNG ADULT REPRESENTATIVES

The Young Adult Representatives led the Assembly in a brief devotional and then spoke of what they believed the youth look for in their involvement in the Church. The Young Adult Representatives presented two recommendations for consideration to the Assembly.

**Recommendation 1**, moved by H. Bradley, duly seconded, recognizing that youth is one of many diverse groups within the body of Christ, we recommend that the 121st General Assembly encourage sessions, presbyteries and synods to fully incorporate youth into the life of God's Church. Adopted.

**Recommendation 2**, moved by H. Bradley, duly seconded, that the 121st General Assembly encourage presbyteries to involve their Young Adult Representatives in the affairs of the presbytery prior to the Young Adult Representatives attendance at General Assembly. Adopted.

The Young Adult Representatives spoke of their gratitude for having had this opportunity to attend Assembly, and for the warm welcome they have received from the leadership and membership of Assembly.

#### Adopt Report

H. Bradley moved, duly seconded that the report be adopted. Adopted.

### COMMITTEE TO EXAMINE RECORDS (cont'd from p. [13](#))

W.R. Lewis, Convener, moved, duly seconded that the report be received and its recommendations considered. Adopted.

#### Recommendation 1

W.R. Lewis moved, duly seconded, that the records of the 120th General Assembly, the Assembly Council, the Synod of Hamilton and London, and the Synod of Alberta and the Northwest, be sustained as neatly and correctly kept. Adopted.

#### Recommendation 2

W.R. Lewis moved, duly seconded, that the records of the Synod of The Atlantic Provinces, the Synod of Quebec and Eastern Ontario, the Synod of Toronto and Kingston, the Synod of Manitoba and Northwestern Ontario, the Synod of Saskatchewan and the Synod of British Columbia, be sustained as neatly and correctly kept, cum nota. Adopted.

#### Report as a Whole

W.R. Lewis moved, duly seconded, that the report as a whole be adopted. Adopted.

### REPORT OF STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives.

R. Brown, Vancouver School of Theology, spoke of his enriching experience at this Assembly. He spoke eloquently about his hope for the future of the Church and issued a challenge to Commissioners to "water the seed" of resurrection life.

J. Douglas, Presbyterian College, addressed the Assembly noting that we must be open to the critiques of others. There is a breath of new life flowing through the churches and he called upon the commissioners to "look for God's footprints" in their actions. He recognized the real difficulties facing the Church but noted God's footprints in many of the actions of the Assembly. He asked that commissioners listen for the still, small quiet voice of God.

C.R. Deogratsias, Knox College, spoke of his experiences during Assembly in the form of a picture. In Africa, Cow-dung manure is found in the midst of flowers. Noting that one can

smell either manure or roses he said that he had chosen to smell roses. As well, Charles spoke of the Rwandan tragedies in 1959, 1973, 1994 and spoke of the "shame of the church" in terms of its participation in the killings. He asked if there was any hope for the church when it became the centre of killing rather than the centre of life. Finally, he said that we are the hope of the future.

The Moderator thanked the Student Representatives for their presentations.

### **AD HOC COMMITTEE** (cont'd from p. [46](#))

The Assembly continued discussion on the report of the Ad Hoc Committee.

J.K. English moved, duly seconded, that M. Kelly be given permission to address the Court if she wishes to do so. Agreed.

M. Kelly spoke to the Assembly.

Discussion continued on the amendment to , which was moved by D.J. Strickland at the seventh sederunt and duly seconded.

The amendment was defeated.

Recommendation 4 was adopted.

The following wished their dissent to be recorded:

J. Dent, F.R. Kendall, J.A. Goldsmith, K.R. Craigie, S. Kendall, S.H. Kendall, B.E. Van Dusen, M.L. Garvin, L.V. Turner, L.L. Walker, W.C. Cook, R.C. O'Neill, H. Bradley, K.E. Jordan, L. Moore, G.P. Howard, C.J. Vais, K.A. Hincke, R. Yee, P.D. Ruddell, D.J. Strickland.

I dissent for the following reasons:

1. No convincing reasons were offered explaining why this reduction is to be recommended.
2. This is the first in a series of recommendations for which there is no consensus among the Assembly Council, the Life and Mission Agency and the Service Agency. While admittedly there are difficulties in arriving at priorities for cuts, there has been no clarity regarding what the priorities are for our Church. The newly adopted Mission Statement provides no context for making or taking these decisions. As a group of platitudes, it fails as a mission statement to provide guidance in determining what we do to whom, when and under what circumstances.
3. Making cuts comes out of a budgeting context. I must register my disappointment at the poor quality of the budget document presented to the commissioners of the General Assembly. The documentation was pathetic. No congregation would expect to pass a budget like this one. We were not provided with basic data of what trends exist (if any) relative to the expenditures of the national office, its missions or its overhead. Neither were we equipped with the relative percentage cost of, or proceeds from programs.

Two insights were offered on the floor of the Assembly respecting trends. First is the increasing allocation to pensions that the Presbyterians Sharing fund must support (current estimates are in the \$1.4 million range of a \$9.75 million budget; this is 14% of the national budget). The inappropriateness of this way of funding pensions was demonstrated by the 120th General Assembly by establishing a special review committee. I regret that this expense was not moved out of the Presbyterians Sharing funding system. The second insight was the fact that Presbyterians Sharing as a destination for benevolent giving seems to be impacted by the increased giving in congregations to benevolences and missions at the congregational level. This is confirmed in the literature relative to congregational life (e.g. Lyle Schaller). More

and more, congregations are directing their funds to projects in their local communities. If the impact of these actions is reduced funds at the national level, then the funding of missions in Canada and internationally must be impacted more significantly than other areas of our national programs.

4. I believe that Christian Education, when it embraces education for mission, is at least a full-time position because:
- a) it has the potential of supporting the members of each congregation of the whole Church;
  - b) it contributes to our sense of identity as Presbyterians for all age groups; and
  - c) financial proceeds relating to educational material supports this ministry activity.

Kenneth R. Craigie

I dissent for the following reasons:

The two positions affected, Education for Mission and Resource Production and Communication, are critically important in improving our stewardship, and should, therefore, have been the last to be cut.

Murray L. Garvin

I dissent for the following reasons:

At General Assembly, the Team that serves as Educators for Discipleship asked that they be replaced by a new team. This was a decision made by all three members of the Team, as an act of solidarity. It was clear that they felt that the work which they had begun would continue with new people. The Assembly chose to reject this request.

Therefore, I wish to register my dissent against Assembly's decision to reduce one position by 50%. Such a decision tears at the fabric of a group which already seems to be experiencing a great deal of pain and tension, due to unspecified conflict at our Church Offices.

Either we should have respected their initial request or have maintained all in full-time positions. I regret our failure to act pastorally in this matter.

Finally, all our decisions regarding staff reductions seem to be driven by financial concerns that were unrelated to clearly defined goals and objectives arising from a vision that reflects what we believe God is calling us to do and be. Until the process is reversed, we cannot make appropriate decisions.

Kate E. Jordan

I dissent for the following reasons:

I do not agree with the process followed, whereby the Assembly Council in March terminated positions, subject to ratification by a public meeting of the General Assembly nearly three months later. This is not consistent with the Vision Statement of the Church as "vital and compassionate". It states, "We will discover our fundamental role of discerning the mind of Christ in conciliation and in inspiring and challenging the Church.... We will learn to function pastorally toward congregations and toward those engaged in the ministries of the Church". - Vision Statement No. 8

I do not agree with the process followed, whereby the Assembly Council and the Ad Hoc Committee presented recommendations to Assembly which de facto altered the structure of several Agencies and terminated several programs, without providing a detailed rationale. No clear reasons were given for re-arranging the Life and Mission Agency budget. No clear costing was provided on the full implications of the Council's decisions;

no new Vision of the Church as an alternate to the present structure was presented to Assembly. Nonetheless, a major shift of focus was implicit in the actions of the Council. (9135)

I do not agree with the process followed, whereby the Assembly Council, whose mandate is "to co-ordinate the work of the national agencies of the Church", failed to do so. This left the commissioners, many attending for the first time and with little background information, trying to resolve critical issues which the Council had left unresolved.

F. Ralph Kendall

I dissent for the following reasons:

1. I believe this decision does not demonstrate adequate compassion for the people involved. The Education for Discipleship Team is just that, a team made up of Diane, John and Joyce, and, although it is not unreasonable to reduce staff because of budget restrictions, the integrity of the team does not appear to have been a factor in the presentation of this and related recommendations. The Assembly Council and the Life and Mission Agency have, in my opinion, failed to consult with the team, to involve them in creative solutions to the dilemma, or to assure them that their work is important and valued, and their future will be handled with care and integrity.

2. I believe that the agencies related to this recommendation have failed to provide the Assembly with sufficient basis for this decision. Evidence for this is the very fact that divergent reports were placed before the Assembly - some at the last minute. The financial data has been sparse and incomplete, and there has been, in my opinion, a noticeable lack of careful priority setting, exploration of other options, and much needed building of unity and consensus.

Stephen Kendall

I dissent for the following reasons:

1. This position generates revenue for the Church, and the Assembly was not given any of the revenue statements so that they could determine if cutting this position to half-time actually saves the Church any money. In fact, it may cost the Church money.

2. This position is currently held by the only person on the national staff with any demonstrated planning skills. These skills will become more critical to national work, not less critical.

3. This position is currently held by the only fully trained educator on the Education for Discipleship Team. Reducing this position removes a critical resource in the production of all Church resources, and will weaken the quality and usefulness of all future resources.

4. Reducing this position follows a pattern in our Church of cutting the diaconal minister, but not the clergy, when budget constraints are in effect. John Bannerman and I, as clergy, are sickened to find ourselves the "surviving clergy" in the living out of this unjust pattern of reducing staff.

Diane J. Strickland

#### **Recommendation 5 (p. 44)**

H. Bradley moved, duly seconded, that Young Adult Representative J.H.S. Milner be given permission to speak. Adopted.

Recommendation 5 was adopted.

#### **Dissents**

The following wished their dissent to be recorded:

F.R. Kendall, W.C. Cook, W.C. Allen, P. VanHarten, B.E. Van Dusen, M. MacKay, K.A. Hincke, L.J. Thompson, L. Moore, G.P. Howard, C.J. Hodgson, D.J. Strickland, L.L.

Walker, S.R. Price, R.C. O'Neill, R.J. Pinner, W.R. Moore, Y.K. Min, L. Forbes, M.D. Ollershaw.

I dissent for the following reasons:

It does not seem to me that these recommendations are keeping with the spirit or direction put forth by this Assembly in the earlier adopted Mission Statement (Assembly Council Rec. No. 1), nor do they in my view encourage the promotion of the vision of our Church as articulated in the Church's Vision Statement.

Such reduction in positions of leadership in the Church motivated principally by financial considerations, seems to me to be short-sighted in a time when vision, leadership, guidance and good resources (both material and human) are needed to support, strengthen and equip us all to know and share the love of God revealed in Jesus Christ more effectively.

Also, these recommendations do not, in my opinion, address the real issues and problems that face our Church at this time.

There are also pastoral and practical matters that worry and concern me in the adoption of these recommendations.

Geoff P. Howard

I dissent for the following reasons:

I must dissent from the decision of Assembly that the Associate Secretary position for Justice Ministries be reduced to 3/4 time, as I believe that concern for justice in society is a rudimentary priority for the Church and that it is at the very core and heart of the whole missionary thrust of both the Old and New Testaments as it also is of the scriptures of all the great religions. I feel that it is our concern for the rights of the weak that will enable us to ensure as a witnessing body of Christ and not merely our faithfulness to our doctrines and to our traditions. To my mind, the very last thing that should be tampered with, in a time of budgetary crisis or otherwise, is the Department of Justice Ministries. This ought to be an ever expanding department until, as the proverbial saying goes, the Messiah comes! To the extent that we are not perceived to be in fellowship with the masses in society in their trials, pains, injustices and wrongs and leave the work of God to concerned individuals and agencies who do not stand under any religious banner, we are in danger of writing ourselves off as irrelevant to a hurting world. We compromise our witness for Christ by choosing to scale down our Justice Ministries Department. Concern for justice and truth in the world is alone our right to grow and endure as a denomination. Such is the tenor of all the voices raised on behalf of the poor and the dispossessed in the Old and New Testaments (cf. Amos 5:24; Luke 10:25ff; etc.).

Murdo Mackay

I dissent for the following reasons:

1. The Conveners of the Committee of the Whole were perceptive and accurate when in the report's preamble they included that Assembly Council, the Life and Mission Agency and the Service Agency "appeared unable to communicate effectively". Within the individual "supplementary" reports presented at the 121st General Assembly, there was no mutually accepted plan for dealing with the mission and current deficit of our Church. The priorities for eliminating or reducing specific portfolios were poorly conceptualized and there was lack of agreement regarding programs. No alternative suggestions for possible funding were offered.

2. The process for discussing the reduction in staffing was difficult and pastorally wanting. Many of the people affected were in attendance as commissioners or resource people. It seemed that one portfolio was being pitted against another, almost resulting in a "popularity contest". This method of decision-making was most unfortunate. I chose to dissent against only one recommendation. However, I opposed this process which affected many.

3. I believe that the Justice Ministries portfolio is needed in order to provide research, advocacy and education not only to congregations but also to assist every level of the denomination including Presbyterian World Service and Development, the Committee on International Affairs, International Ministries, and the various ecumenical coalitions with which we participate.

4. Finally, but most importantly, I believe we as Christians are always called to "do justice, and to love kindness, and to walk humbly with God". (Micah 6:8) To reduce the Justice Ministries portfolio would have significant negative impact on the work of mission and social justice in Canada, in developing countries, and throughout the world.

M. Dianne Ollerenshaw

I dissent for the following reasons:

1. The work in the Justice portfolio is a necessary partner to all that is done by individuals and groups around the globe that reveals the reign of God as just. A focussed advocacy for the gospel call to justice needs to happen at all levels of our governments, as well as in education resources for our Church. A reduction in the work at this level weakens that gospel claim on the structures of our society and also the Church.

2. Justice concerns are very much on the minds of people weaned on the civil rights movement and the generations born after that. This is a key piece of the mission to which these age groups are ready to commit. Reducing this position keeps the priorities of our mission locked into those of older generations. In an aging denomination this may feel more comfortable, but it makes us less likely to gain commitment from younger generations.

Diane J. Strickland

### **Motion to Extend Hour of Adjournment**

W.G. Smith moved, duly seconded, to extend the hour of meeting until 10:00 p.m.

Unanimous consent was not given and thus the motion was defeated.

(cont'd on p. [60](#))

## **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Theatre of the Arts, on Friday, June ninth, nineteen hundred and ninety-five at nine-thirty o'clock in the morning. The sederunt was closed with the benediction by the Moderator.

## **NINTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, Friday, June ninth, one thousand nine hundred ninety-five, at nine-thirty o'clock in the morning. The Moderator led the Assembly in a brief devotional based on Matthew 7:1-5. He then constituted the Assembly with prayer.

### **COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. [47](#))**

J.A. Fraser, Convener, reported for the Committee.

#### **Recommendation 1**

J.A. Fraser moved, duly seconded, that the name of S. Poon be placed back on Roll of Assembly. Adopted.

J.A. Fraser moved, duly seconded, that the roll of Assembly be amended by these changes. Adopted.

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

J.A. Fraser moved, duly seconded, that the report as a whole be adopted. Adopted.

### COMMITTEE ON BUSINESS (cont'd from p. [47](#))

D. Pollock reported for the Committee. M. Newton moved, duly seconded, that the agenda on the overhead be the agenda for the eighth sederunt. Adopted.

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

### SPECIAL COMMITTEE RE THE PENSION PLAN

D.A. Taylor reported for the Committee (p. [393-94](#)). P.E. Tays moved, duly seconded, that the report be received and considered. Adopted.

#### Recommendation 1 (p. [394](#))

Recommendation 1 was moved by P.E. Tays, duly seconded. Adopted.

#### Report as a Whole

On motion of P.E. Tays, duly seconded, the report as a whole was adopted.

### SPECIAL COMMITTEE RE STATE OF THE CHURCH (cont'd from p. [26](#))

Discussion continued on the report of the Special Committee re State of the Church. R.I. Millar, Convener, reported for the Committee. She asked permission to withdraw the additional motion moved by H.M. Lloyd in the third sederunt.

#### Substitute Motion

H.M. Lloyd moved, duly seconded that the State of the Church report be sent to sessions of our Church for sharing with their congregations. Adopted.

#### Additional Motion

C.R. Lockerbie moved, duly seconded that the 121st General Assembly, while acknowledging the present chaos within our covenant community, also affirms the biblical promises of creation out of chaos and God's presence and hope through our times of chaos. Defeated.

#### Adopt Report and Discharge Committee

H.M. Lloyd moved, duly seconded, that the report as a whole as amended be adopted and the Committee be discharged with thanks. Adopted.

The Moderator thanked the Committee for its dedicated work.

### MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee (p. [367-69](#)). R.E. Alison, Convener, presented the report.

C.G. McEwen moved, duly seconded, that the report be received and considered, including amendments to Recommendations 1 and 2. Adopted.

#### Notice of Motion (cont'd from p. [15](#))

Pursuant to notice of motion given at a previous sederunt it was agreed to reconsider the terms of appointment of the Maclean Estate Committee.

The Assembly agreed to the rewording of Recommendation 1 (p. [368](#)), which now read, that the General Assembly return to the practice of appointing all 12 members to the Maclean Estate Committee. Adopted.

#### Recommendation 2 (p. [368](#))

The Assembly gave permission concerning the change in date to November 30, 1995. Recommendation 2 now read, that presbyteries be requested to focus and define their needs and wants that Crieff Hills Community can meet, and that they communicate these to Crieff Hills by November 30, 1995.

C.G. McEwen moved, duly seconded, that the reworded Recommendation 2 be adopted. Adopted.

**Recommendation 3** (p. [369](#))

C.G. McEwen moved, duly seconded, that Recommendation 3 be adopted. Adopted.

**Additional Motion**

C.R. Lockerbie moved, duly seconded, that Assembly Commission on Matters Omitted, Uncared For be charged with the appointment of the remaining six members to the Maclean Estate Committee. Adopted.

**Report as a Whole**

C.G. McEwen moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

**AD HOC COMMITTEE (CONT'D FROM P. [58](#))**

The Assembly continued discussion on the report of the Ad Hoc Committee. J.K. English and R.H. Kerr continued with the presentation of recommendations.

**Recommendation 6** (p. [44-45](#))

R.H. Kerr moved, duly seconded, that recommendation 6 be adopted. Adopted.

**Dissents**

The following asked that their dissent be recorded:

M.L. Garvin, W.C. Cook, C.J. Hodgson, D.J. Strickland, W.R. Moore, L. Moore, G.P. Howard, R.C. O'Neill, W.G. Smith, W.C. Allen, B.E. Van Dusen, L.L. Walker, M. MacKay, F.R. Kendall, K.E. Jordan.

I dissent for the following reasons:

The two positions affected, Education for Mission and Resource Production and Communication, are critically important in improving our stewardship, and should, therefore, have been the last to be cut.

Murray L. Garvin

I dissent for the following reasons:

Again, a decision regarding staff reductions was driven by financial concerns rather than a vision of what God is calling us to do and be as the Church. We need to establish our priorities before we can determine where our dollars will go. I would have recorded a similar dissent for Recommendation No. 5, except that certain responses led me to vote for a 3/4 time position for Justice Ministries out of fear that if I did not, that the position would be eliminated entirely.

Kate E. Jordan

I dissent from the decision of Assembly that the Associate Secretary position for Resource Production and Communication be reduced to 3/4 time because of my sincere conviction that this department is critical to our work and that a Church ought always to be mission driven even if that means from time to time having to operate with a deficit budget. I believe that to the extent that as individuals and as a Church, we are perceived to be truly putting mission first, ahead of everything else, our people will support us in every way possible and that we shall grow and endure as a denomination and find lasting peace, honour and riches (cf. Prov. 3:9-10).

Murdo Mackay

I dissent for the following reasons:

The whole process of reducing positions was done without any reference to the relevant position descriptions. The Assembly does not know what work is being eliminated. They don't even know what is done by the person holding this position. Those people and bodies

leading the Assembly into making these kinds of decisions did not give the Assembly information that would have helped them to make good decisions.

Diane J. Strickland

**Recommendation 7** (p. [45](#))

R.H. Kerr moved, duly seconded, that recommendation 7 be adopted.

**Amendment**

I.F. Cronsberry moved, duly seconded, that the budget of the Life and Mission Agency be amended to delete the reduction of fifty percent of the Senior Administrator's position in Ministry and Church Vocations.

The amendment was adopted.

**Amendment**

M.J. Molengraaf moved, duly seconded, that support staff for Ministry and Church Vocations be reduced by one hundred percent.

**Amendment to the amendment**

S.M. Priestly moved, duly seconded, that the words "eliminating the profile referral service" be deleted from item f) in the notes to the Life and Mission Agency Budget.

**Permission to Speak**

H.G. Davis asked that J.S. Armstrong be given the right to speak. Adopted.

Upon proper motion D.H. Forget was given permission to address the Court. He indicated that he would do so at a later point in the sederunt.

**Immediate Vote**

R.I. Shaw moved, duly seconded, that an immediate vote be taken on the amendment to the amendment.

The amendment to the amendment as reworded was:

That item f) now read "That the Ministry and Church Vocations support staff person position be reduced by one hundred percent". (p. [342](#))

The amendment to the amendment was adopted.

**Dissent**

I. Victor asked that his dissent be recorded.

(cont'd below)

**COMMITTEE ON BUSINESS** (cont'd from p. [59](#))

D. Pollock reported for the Committee. M. Newton moved, duly seconded that the docket be amended to continue the report of the Ad Hoc Committee until it is completed. Adopted.

(cont'd on p. [63](#))

**AD HOC COMMITTEE (CONT'D FROM ABOVE)**

Consideration of Recommendation 7 resumed.

The reworded recommendation now read:

"That the Budget for the Life and Mission Agency be approved with the deletion of the reduction of 50% re: Ministry and Church Vocations Senior Administrator position, that a Ministry and Church Vocations Support Staff position be reduced by 100% and that the profile referral service be maintained.

### **Amendment**

D.C. Lefneski moved, duly seconded, that portions of francophone ministry, specifically Eglise St. Paul La Vic Chretienne, be reinstated in the budget of the Life and Mission Agency.

### **Permission to Speak**

J.P. Ian Morrison was granted permission to speak.

The amendment was defeated.

### **Amendment**

D.J.C. Cooper moved, duly seconded, that the words "Ministry and Church Vocations" be removed from f of the notes to Life and Mission Agency Budget. Thus replacing the words one support staff position to "the equivalent of one support staff position".

The amendment was adopted.

Recommendation 7 was referred to Assembly Council for consideration.

**Recommendation 8** (p. [45](#)) was adopted on motion of J.K. English, duly seconded.

**Recommendation 9** (p. [45](#)) was moved by J.K. English, duly seconded.

### **Amendment**

R.H. Smith moved, duly seconded, that the words "managed by a Chief Financial Officer with management skills" be deleted.

The amendment was defeated.

Recommendation 9 was adopted.

**Recommendations 10 and 11** (p. [45](#)) were adopted on motion of J.K. English, duly seconded.

**Recommendation 12** (p. [45](#)) was moved by J.K. English, duly seconded.

### **Immediate Vote**

M.A. Wehrmann moved, duly seconded, that an immediate vote be taken on Recommendation 12.

Recommendation 12 was adopted.

### **Additional Motion** (cont'd from p. [46](#))

C.J. Hodgson asked permission to withdraw her notice of motion given at the seventh sederunt and to replace it with the following wording, that the Assembly Council be empowered to finalize decisions about executive staff, modifications of job descriptions arising from the Think Tank and the Review of Structure and Staffing and in consultation with the appropriate presbyteries.  
(cont'd on p. [63](#))

### **Notice of Motion**

M. Manson gave notice that at a future sederunt she would move or cause to be moved that:

1. Each commissioner present suggest a clergy or lay person whom they consider has the gifts for visioning necessary for participating in a Think Tank process.
2. That the name be given, in writing to one of the clerks.
3. That the moderator and the clerks be given the responsibility for determining the membership for the Think Tank.
4. That a professional facilitator be selected to design and lead the Think Tank process.

5. That the Think Tank in developing priorities be guided by the integrated vision of Mission and Ministry as expressed in Living Faith and the new Mission Statement as adopted by the 121st General Assembly.

### **PRESENTATION OF MINUTES**

The Principal Clerk announced that minutes of the fifth and sixth sederunts were available for distribution.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Theatre of the Arts, on Friday, the ninth day of June, nineteen hundred and ninety-five at one-thirty o'clock in the afternoon. The sederunt was closed with the benediction by the Moderator.

### **TENTH SEDERUNT**

At the Theatre of the Arts, Modern Languages Building, University of Waterloo, Waterloo, Ontario, Friday, June ninth, one thousand nine hundred ninety-five, at one-thirty o'clock in the afternoon. The Moderator led the Assembly in a brief devotional on Romans 12:1-8 and constituted the Court with prayer.

### **COMMITTEE ON BUSINESS** (cont'd from p. [61](#))

D. Pollock reported for the Committee. T.F. Archibald moved, duly seconded that the agenda on the overhead be the agenda for the sederunt.

#### **Amendment**

C.I. MacLean moved, duly seconded, that Notices of Motion be dealt with immediately after the conclusion of the report of the Ad Hoc Committee.

The amendment was adopted. The agenda as amended was adopted.  
(cont'd on p. [78](#))

### **AD HOC COMMITTEE** (cont'd from p. [62](#))

Discussion resumed on the report of the Ad Hoc Committee. R.H. Kerr reported for the Committee.

C.J. Hodgson presented her motion (p. [46](#) & [62](#)), notice of which was given at the ninth sederunt. The motion was adopted.

#### **Additional Motion**

P.D. Ruddell moved, duly seconded, that the Assembly Council, in consultation with the Assembly Office, the Life and Mission Agency and the Service Agency, design a strategy to:

1. Inform our congregations as to how the personnel and programmes of the General Assembly could assist them in their ministry and mission programs.
2. Excite, challenge and affirm our congregations in doing mission locally and in supporting Presbyterians Sharing through strong and sustained givings so that as a whole church we might creatively and effectively fulfil our mandate as God's Easter people.
3. Implement such a strategy before the end of 1995 and to maintain it throughout 1996 and 1997.

The additional motion was adopted.

**Additional Motion** (cont'd from p. [46](#))

M.J. Molengraaf, pursuant to his notice of motion given in the seventh sederunt, moved, duly seconded, that full-time ministers of the gospel across the Presbyterian Church in Canada be encouraged by this Assembly to take voluntary days off without pay in 1995 and 1996, and to direct church treasurers to submit the financial savings to Presbyterians Sharing over and above accepted congregational allocations, in order to address the deficit situation of the Church.

**Amendment**

W.H. Joubert moved, duly seconded that the following be added to the motion, "and that Assembly encourage presbyteries, sessions, and congregations to use imaginative ways to celebrate the life and ministry of The Presbyterian Church in Canada and to send funds raised in this or any other way to Presbyterians Sharing."

The amendment was adopted.

The motion as amended was adopted.

**Additional Motion**

H.D.R. Horst moved, duly seconded, that the appreciation and affection of Assembly be expressed to all the staff of the Church Offices at a cost to the Assembly not to exceed \$2,000 and that arrangements be left in the hands of Rick Horst and Stephen Kendall.

**Motion to Refer**

J.M. Kreplin moved, duly seconded, that the matter be referred to Assembly Council with power to issue.

The motion to refer was adopted.

Discussion continued on Recommendation 7, as amended and referred to the Assembly Council. The amended recommendation was adopted.

**G.C. Vais**

The Moderator invited G.C. Vais, Moderator of the 120th General Assembly, to speak.

**Additional Motion**

I.S. Wishart moved, duly seconded, that we extend thanks of the Assembly to the staff of the Assembly and its Agencies for the courteous and effective service that was extended to us at a time when they were under great strain. Adopted.

R.H. Kerr thanked all those who assisted the Ad Hoc Committee.

**Report as a Whole**

R.H. Kerr moved, duly seconded, that the report as a whole be adopted.

The report of the Ad Hoc Committee was adopted as amended.

The Moderator expressed the gratitude of Assembly to R.H. Kerr, and in his absence, to J.K. English.

**NOTICES OF MOTION****COMMISSIONER'S OVERTURE** (CONT'D FROM P. [16](#))

Pursuant to the notice of motion given at the first sederunt, G.C. Brett moved, duly seconded, that

Whereas, overtures to General Assembly must be received by the Clerk's office by April 1st to be considered at the upcoming Assembly, and the letter describing the decisions of Assembly Council regarding reductions in staff positions within the agencies of the Assembly and in the Assembly Office is dated April 4th and was received by the Presbytery of East Toronto after that date; and

Whereas, the Presbytery of East Toronto and other Presbyteries, 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, these Presbyteries, having 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, before this, appointees of the General Assembly were not called to their positions, and therefore could be terminated without consultation with Presbyteries, and

Whereas, the Presbyterian theology and practice of call was demonstrated when the one hundred and twentieth General Assembly adopted a motion "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" (A&P 1994, p. 63), and

Whereas, the Principal Clerk advised the respective presbyteries in April, 1995 of the recommendations of Assembly Council that affected members of these presbyteries because "these persons are under the care of your Presbytery having been inducted or recognized in their positions and ministries", again demonstrating how the Church understands its theology and practice of call, and

Whereas, we also have a deep pastoral concern for the lay people whose remuneration agreements and ministries may be similarly affected by the recommendations of the Assembly Council or any other Agency, and are not protected by our theology and practice of call,

Therefore, we humbly overture the Venerable, the 121st General Assembly to direct the Assembly Council in the matter of the proposed termination of staff positions at the national office to follow a Presbyterian theology and practice of call, adhere to the Guarantees of Stipend offered by it, and approved by the respective Presbyteries, until such time as it has the agreement of the respective Presbyteries, or to do otherwise as the General Assembly, in its wisdom deems best.

The Moderator requested the Principal Clerk read his opinion on the matter of Calls and Appointments by the General Assembly to Executive Staff positions.

The Moderator then ruled the Commissioner's Overture out of order.

### **Motion to Refer**

F.R. Kendall moved, duly seconded that the Commissioners' Overture referred to above be referred to the Clerks of Assembly for study and report to the next Assembly.

The motion to refer was defeated.

### **Additional Motion** (cont'd from p. 40)

Pursuant to the notice of motion given at the sixth sederunt, C.I. MacLean moved, duly seconded, that the Moderator name a committee to study mandatory models of assessment, to be reported back to the 122nd General Assembly. The motion was defeated.

### **Additional Motion** (cont'd from p. 40)

The notice of motion given at the sixth sederunt by D.L. Mawhinney was not acted upon as no one appeared to move the motion.

### **Additional Motion** (cont'd from p. 26)

Pursuant to the notice of motion given at the third sederunt, K.R. Craigie moved, duly seconded, that

Whereas, this Assembly suffers the pain and shame that has created a financial context that has led to recommendations that aim at program cuts and reductions to staff and,

Whereas, the commissioners at the 121st General Assembly wish to care for all those whose lives are affected by these intentions, and

Whereas, the issues of 1) accountability 2) the use of the courts for making priorities, and 3) limited resources, weigh heavily on our hearts,

Therefore, we humbly recommend that the Assembly authorize the appointment of a Special Committee to report to the 122nd General Assembly to review, evaluate, and make recommendations concerning the national office structures, which were re-shaped several years ago. In conjunction with this review, the committee shall be authorized to develop alternatives, including new options for the funding of the national programs which proclaim our view that our denomination will continue to be gracious, caring ambassadors for Christ.

The additional motion was defeated.

**Additional Motion** (cont'd from p. [46](#))

Pursuant to the notice of motion given at the seventh sederunt, C.I. MacLean moved, duly seconded, that the Assembly transmit a pastoral letter to the congregations within the bounds, to be read during worship regarding the current financial situation of The Presbyterian Church in Canada and the need for a special concern to deal with the deficit in 1996.

The motion was adopted.

**Additional Motion** (cont'd from p. [46](#))

Pursuant to the notice of motion given in the seventh sederunt, R.D. Church moved, duly seconded, that the commissioners to the 121st General Assembly be encouraged to donate a portion or all of their General Assembly expense reimbursement to Presbyterians Sharing in exchange for a charitable receipt and that the Assembly Office indicate in future General Assembly information to commissioners that the above option is available.

The motion was defeated.

**LIFE AND MISSION AGENCY COMMITTEE REPORT** (cont'd from p. [40](#))

**Motion to Reconsider** (cont'd from p. [36](#))

Pursuant to his notice of motion given in the fifth sederunt, J.A. Eenkhoorn moved, duly seconded, that the Assembly reconsider Recommendation 9 of the Life and Mission Agency report.

The motion to reconsider was defeated.

M. Kelly, Convener, noted that Recommendations 49, 50, and 51 (p. [343](#)) were dealt with through the Report of the Ad Hoc Committee.

**Report as a Whole**

M.E. Barrington moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

The Moderator noted that M. Kelly was completing her term as Convener of the Life and Mission Agency Committee. He commended her for her diligence and calmness, for the way she had presented herself and for the unseen work she had done.

**SERVICE AGENCY COMMITTEE** (cont'd from p. [35](#))

Discussion resumed on the report of the Service Agency Committee. R.H. Balsdon requested that Recommendations 11, 12 and 13 (p. [389](#)) be withdrawn and replaced with new Recommendation 11. The Assembly granted permission.

**New Recommendation 11**

R.H. Balsdon moved, duly seconded, that the General Assembly include in the terms of reference for the interim review of "Structure and Staffing" scheduled for the fall of 1995 a consideration of the principle of an Administrative Co-ordinator for the Agencies and Committees of the General Assembly.

The new recommendation 11 was adopted.

### **Additional Motion**

M.M. Anderson moved, duly seconded, that the accounting practices used by our Church Office be immediately expanded to include an accurate record of the revenue and expense of each department and the complete use of accepted business practice of Account's Receivable to allow for more informed decisions about business matters.

The motion was adopted.

### **Report as a Whole**

R.H. Balsdon moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

The Moderator thanked R.H. Balsdon for assuming the convenership of the Service Agency Committee.

## **COMMITTEE ON TERMS OF REFERENCE** (cont'd from p. [36](#))

C.J. Vais reported for the Committee. On motion of C.J. Vais, duly seconded, that the report be received and considered. Adopted.

### **SPECIAL COMMISSION RE APPEAL NO. 3, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Commission re Appeal No. 3, James Skinner, Kenneth MacLeod against actions of the Synod of the Atlantic Provinces be as follows:

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission is advised to present its report to the 122nd General Assembly using the following framework:

- Preamble
- Terms of Reference
- Membership
- Procedures
- Findings
- Discovery
- Decision (judgement)
- Pastoral Comment

### **SPECIAL COMMISSION RE APPEAL NO. 4, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Commission re Appeal No. 4, Mr. K.T. Kim against a judgement of a Commission of the Synod of Hamilton and London be as follows:

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission is advised to present its report to the 122nd General Assembly using the following framework:

Preamble  
 Terms of Reference  
 Membership  
 Procedures  
 Findings  
 Discovery  
 Decision (judgement)  
 Pastoral Comment

### **SPECIAL COMMISSION RE APPEAL NO. 5, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Commission re Appeal No. 5, Shirley Jeffrey against actions of the Presbytery of Grey-Bruce-Maitland be as follows:

1. That the Special Commission is established under the authority of Book of Forms section 290 having all the powers of the General Assembly within these terms of reference.
2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Commission be empowered to deal with all matters relating to the appeal.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission is advised to present its report to the 122nd General Assembly using the following framework:

Preamble  
 Terms of Reference  
 Membership  
 Procedures  
 Findings  
 Discovery  
 Decision (judgement)  
 Pastoral Comment

### **SPECIAL COMMITTEE RE OVERTURE NOS. 19, 21, 25, 26, 32, 34 AND PETITION NO. 2, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Committee re Overture Nos. 19, 21, 25, 26, 32, 34 and Petition No. 2 re creation of the Han-Ca Presbytery be as follows:

1. That the Special Committee is established further to the accepted practices of the General Assembly (see Book of Reports, Practice and Procedure at General Assembly, p. F-7 re named by the Moderator at the request of Assembly to undertake a specific task during the ensuing year and report to the next Assembly.)
2. That the procedures and actions of this Special Committee be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
3. That the Special Committee be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
4. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
5. That the Special Committee is advised to present its report to the 122nd General Assembly using the following framework:

Preamble  
 Terms of Reference  
 Membership  
 Procedures  
 Findings  
 Discovery  
 Decision (recommendations)  
 Pastoral Comment

6. Report to 122nd General Assembly.

### **SPECIAL COMMITTEE RE APPEAL NO. 2, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Committee re Appeal No. 2, 1995 be as follows:

1. That the Special Committee is established further to the accepted practices of the General Assembly (see Book of Reports, Practice and Procedure at General Assembly, p. F-7 re: named by the Moderator at the request of Assembly to undertake a specific task during the ensuing year and report to the next Assembly).
2. That the procedures and actions of this Special Committee be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).
3. That the Special Committee be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.

4. That the Special Committee be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.  
(9149)

5. That the Special Committee is advised to present its report to the 122nd General Assembly using the following framework:

Preamble  
Terms of Reference  
Membership  
Procedures  
Findings  
Discovery  
Decision (recommendations)  
Pastoral Comment

### **SPECIAL COMMISSION RE PETITION NO. 3, 1995**

It is hereby recommended to the 121st General Assembly that the terms of reference for the Assembly Special Commission re Petition No. 3 re Senate of Knox College Statue of Margaret Wilson be as follows:

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

2. That the appellants will be made aware that the judgement of a Commission is final and must be obeyed (Book of Forms section 290.4).

3. That the procedures and actions of this Special Commission be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to an harmonious agreement" (Book of Forms section 214).

4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.

5. That the Commission be empowered to deal with all matters relating to the appeal.

6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.

7. That the Special Commission is advised to present its report to the 122nd General Assembly using the following framework:

Preamble  
Terms of Reference  
Membership  
Procedures  
Findings  
Discovery  
Decision (judgement)  
Pastoral Comment

The Terms of Reference were adopted.

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

C.J. Vais moved, duly seconded, that the report as a whole be adopted.

### **ASSEMBLY COUNCIL** (cont'd from p. [41](#))

Discussion continued on the report of the Assembly Council.

J.A. Doherty requested permission to withdraw Recommendations 10 through 18 (p. [214-15](#)) which were dealt with through the Ad Hoc Committee. The Assembly granted permission.

**Recommendation 19** (p. [216](#))

J.A. Doherty requested permission of the Assembly that Recommendation 19 be subject to any necessary revisions due to the decisions taken by the 121st General Assembly. The Assembly granted permission. The Assembly deferred action on Recommendation 19 until later in the sederunt.

**Recommendation 23** (p. [217](#))

J.A. Doherty, duly seconded, moved Recommendation 23.

**Amendment**

L. Forbes moved, duly seconded, that the following be added to Recommendation 23: that Commissioners to General Assembly, beginning in 1996, be encouraged to donate to Presbyterians Sharing an amount equal to their accommodation and/or travel expenses and in return receive a tax receipt.

The amendment was defeated.

**Amendment**

P.D. Ruddell moved, duly seconded, that beginning in 1996, presbyteries be charged for one-half of the cost of accommodating their commissioners to each General Assembly.

The amendment was defeated.

Recommendation 23 was defeated.

**Recommendation 24** (p. [218](#))

J.A. Doherty requested permission of General Assembly to change the wording of Recommendation 24. The Assembly granted permission.

Recommendation 24 then read:

That Overture Nos. 4, 8, 35, 1995, Ross Additional Motion 1994, be answered in terms of the actions of this Assembly.

The recommendation was adopted.

**Recommendation 25** (p. [218](#))

J.A. Doherty moved, duly seconded, that Recommendation 25 be adopted. Carried.

**Recommendation 26** (p. [218](#))

J.A. Doherty moved, duly seconded, that Recommendation 26 be adopted. Defeated.

**Recommendation 28** (p. [219](#))

J.A. Doherty moved, duly seconded, that Recommendation 28 be adopted. Adopted.

**Recommendation 29** (p. [221](#))

J.A. Doherty moved, duly seconded, that Recommendation 29 be adopted. Adopted.

**Recommendation 9** (p. [213](#))

Discussion resumed on Recommendation 9 as amended.

Recommendation 9 was adopted as amended.

**Advice of Assembly Council re Financial Requests from Committees**

The Assembly Council has conferred with the Service Agency which reported that no additional funds are available for the position of Assistant Archivist. (see p. [249](#), 35)

Within the proposed expenditure budget there are no extra funds to meet this request from the Committee on International Affairs. (see p. [33](#)-34)

Within the proposed expenditure budget there are no extra funds to meet this request from the Committee on Church Doctrine. (see p. [26](#))

(cont'd on p. [73](#))

**COMMITTEE ON HISTORY** (cont'd from p. [35](#))

In the absence of the Convener, T. Gemmell, reported for the Committee. Discussion continued on Recommendation 1.

Recommendation 1 was defeated.

**Report as a Whole**

T. Gemmell moved, duly seconded that the report as a whole as amended be adopted. Adopted.

**COMMITTEE ON INTERNATIONAL AFFAIRS** (cont'd from p. [34](#))

Discussion continued on the report of the International Affairs Committee.

**Additional Recommendation 13**

**Amendment**

L.S. Atkinson moved, duly seconded, that the \$2,000 for the International Affairs Committee be restored with funds from the Ecumenical Relations Committee.

The amendment was adopted.

Additional Recommendation 13 was adopted as amended.

**Additional Motion**

M.C.T. Tai moved, duly seconded, that the International Affairs Committee look into the situation of human rights violations in China and report back with a recommendation to express our concern at the next General Assembly. Adopted.

**Additional Motion**

M.C.T. Tai moved, duly seconded, that greetings be sent to the Presbyterian Church in Taiwan expressing our support for the right of Taiwanese people to advocate independence and to determine their own future. Adopted.

**Report as a Whole**

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

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

Discussion resumed on the report of Committee on Church Doctrine. J. Dent moved, duly seconded, that the budget remain at \$8,000. Adopted.

**Report as a Whole**

The report as a whole was adopted.

**BILLS AND OVERTURES COMMITTEE** (cont'd from p. [21](#))

**Report as a Whole**

R.H. Kerr moved, duly seconded, that the report as a whole be adopted. Adopted.

**REPORT OF THE SPECIAL COMMITTEE RE OVERTURES NOS. 18 AND 40** (cont'd from p. [19](#))

The Assembly called for the report of the Special Committee re Overture Nos. 18 and 40, 1995, which was handed in by P.D. Ruddell, Convener. He noted that the Special Committee had conferred with persons from the respective synod and presbytery.

**Recommendation 1**

P.D. Ruddell moved, duly seconded, that the prayer of Overture No. 18 be granted, giving leave to the Synod of Hamilton and London to change its name to the Synod of Southwestern Ontario effective January 1, 1996. Adopted.

### **Recommendation 2**

P.D. Ruddell moved, duly seconded, that the prayer of Overture No. 40 be granted, giving leave to the Presbytery of Stratford-Huron to change its name to the Presbytery of Huron-Perth, effective January 1, 1996. Adopted.

### **Report as a Whole**

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

### **ASSEMBLY COUNCIL** (cont'd from p. 71)

Discussion resumed on the report of the Assembly Council.

### **Additional Motion**

M.D. Ollerenshaw, duly seconded, moved that the Assembly Council arrange for an independent external facilitator not affiliated with The Presbyterian Church in Canada to facilitate healing and reconciliation amongst the staff at the National Church Office. Adopted.

### **Additional Motion**

H.G. Davis moved, duly seconded, that the following guidelines for the proposed think tank be approved in principle and forwarded to the Assembly Council for implementation:

- a) It will have a fair representation of the various regions and theological perspectives in our Church.
- b) It will include people among whom will be members who have been identified as people of vision, deeply committed to Christ and his church, giving careful thought to the future of the church, ready to take risks, and eager to discover and obey the will of Christ.
- c) It will be charged with the task of preparing specific proposals for the future mission and program priorities which need to be carried out at the national structure level.
- d) It will be facilitated by a skilled and experienced facilitator.
- e) It will report to the November meeting of the Assembly Council which will facilitate the presentation of the recommendations to the 122nd General Assembly.
- f) The preparatory work will include gathering of data from the constituency on priorities in program and services needed from the national level.

### **Amendment**

M.E. Manson moved, duly seconded, that the following be added to the guidelines:

- g) Each commissioner present suggest a clergy or lay person whom they consider has the gifts for visioning necessary for participating in a think tank process.
- h) That the name be given, in writing, to one of the Clerks of Assembly.
- i) That the Moderator and the clerks be given the responsibility for determining the membership for the Think Tank.
- j) That a professional facilitator be selected to design and lead the Think Tank.
- k) That the Think Tank, in developing priorities, be guided by the integrated vision of Mission and Ministry as expressed in Living Faith and the new Mission Statement as adopted by the 121st General Assembly.

The amendment was adopted.

### **Amendment**

J. Ashton moved, duly seconded, that after the words "include people" in guideline b) a phrase "rural members" and a phrase "less educated members" be added. Adopted.

Amendment to the amended motion was adopted so that statement b) read:

b) It will include people among whom will be rural members and less-educated members who have been identified as people of vision, deeply committed to Christ and his church, giving careful thought to the future of the church, ready to take risks, and eager to discover and obey the will of Christ.

J.D. Jamieson moved, duly seconded, that an additional guideline be added as follows:

l) that a minimum of fifty percent of the members of the Think Tank be from congregations which have experience at least twenty-five percent growth in the past five years.

Defeated.

The motion as amended was adopted.

#### **Additional Motion**

R. Kendall moved, duly seconded, that the Assembly Council, in co-operation with the several Agencies, present to the next Assembly, a detailed budget for 1997, with comparative figures for 1995, a budget forecast for 1998 and budget projections for 1999 and 2000. Adopted.

#### **Additional Motion**

J.A. Doherty moved, duly seconded, that the Transition Steering Group as established by the Assembly Council Executive be confirmed by the Assembly as the means of ensuring that all staff affected by the decisions of Assembly are provided with all pastoral and practical support as present working relationships change and that this is carried out efficiently and effectively. Adopted.

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

J.A. Doherty moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

The Moderator expressed thanks to J.A. Doherty for assuming the convenership of the Assembly Council at short notice and thanked Hannah Lane who was completing her term as Convener of International Affairs.

### **COURTESIES AND LOYAL ADDRESSES**

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses.

J.P. Hannah, Convener, reported for the Committee, and the Assembly agreed to receive and consider the report on her motion, duly seconded.

We, the Commissioners of the 121st General Assembly wish to express our gratitude to the many people who helped to make our experience a meaningful and enjoyable one.

First, we would like to thank the Presbytery of Waterloo-Wellington for agreeing to host this Assembly with short notice when original plans for hosting were found to be not possible. Especially, we would thank the eight congregations in the Kitchener-Waterloo area, namely Doon, Waterloo North, Gale, Kitchener East, Kitchener-Waterloo Korean, Calvin, Knox and St. Andrew's.

The Local Arrangements Committee, with Skeeter Budd as Convener, have made an outstanding contribution to this Assembly. A partial list of their work includes: arrangements for opening worship including the inspiration provided by the mass choir under the direction of Robert Phillips; the refreshments served during receptions and breaks, especially the generosity of the Kitchener-Waterloo Korean congregation; the excellent transportation arrangements and the many hours of volunteer drivers; the donors and corporate sponsors for their contributions; the variety of activities provided on Wednesday evening; and for the Assembly banquet and especially for the after dinner

comedian, Gordon Paynter who through his gift of humour reminded us that we must listen to each other and encouraged us not to give up in the face of adversity.

In addition, we would like to thank the University of Waterloo and its staff for making our week in Waterloo a pleasant one.

Special thanks to the Presbytery of Pickering for providing a "hospitality suite" throughout the week which provided an oasis for the "wilderness church" (see p. 394 of State of the Church report) and we encourage other presbyteries to follow their example.

The Renewal Fellowship provided a prayer room with daily meetings for prayer and fellowship; a true spiritual oasis.

Throughout the Assembly, we have been enriched by the spiritual leadership that we have received. The tone was set at the Opening Worship service when we were challenged and our spirits uplifted by the worship leaders and the sermon message by the Rev. Dr. George Vais, Moderator of the 120th General Assembly. Each morning we were renewed by the worship services which included the sermons of the Rev. Dr. Linda Bell, the gifts of music with pianist Joanne Bender, song leader Becky Barrie, and others who provided special music, and the other worship leaders. Thank you!

The Moderator of the 121st General Assembly, the Rev. Dr. Alan McPherson, led us through the business of the Assembly and its many difficult decisions with grace, wisdom, firmness and a generous measure of humour.

Our ecumenical visitors, global visitors and international missionaries brought the world into our Assembly reminding us that we are members of the family of God throughout the world. We thank them all for their challenging messages, but especially we thank the Rev. Dr. Timothy Njoya, the recipient of the E.H. Johnson Award, who warned us that we need a spoonful of pentecostal fervour for our continued growth as a denomination.

We also thank the Young Adult Representatives who so actively participated for their gift of energy and vision.

We, the Commissioners of the 121st General Assembly, have been privileged to be here and have been enriched by the many who have worked hard for us. There are too many to name but we are thankful to each one.

We would conclude with thanks to the Rev. Dr. Alan McPherson, Moderator, for his leadership and guidance. We assure him of our prayer support as he continues through his moderatorial year asking that God would bless him with wisdom and keep him safe in his travels.

## **TO HER MAJESTY, QUEEN ELIZABETH II**

May it please your Majesty!

We, the 121st General Assembly of The Presbyterian Church in Canada, now in session at the University of Waterloo (Ontario), wish to convey to Your Majesty our loyalty and affection. In an era of constant change and challenge, Your Majesty's dedicated attention to the duties of State over many years commands our respect and gratitude.

We pray that God will continue to bless you in the years that lie ahead with good health and wisdom.

## **A SA MAJESTE, LA REINE ELISABETH II**

Qu'il plaise à votre Majesté,!

La cent vingt et unième Assemblée Générale de l'Eglise Presbytérienne au Canada, réunit à l'Université de Waterloo (Ontario), soumet affectueusement à votre gracieuse Majesté, l'expression de sa loyauté et fidélité,.

Dans une époque de changements constants et de grandes difficultés votre Majesté est demeurée dévouée envers ses devoirs d'Etat année après année. Pour cela nous voulons vous exprimer notre respect et gratitude.

Nous prions que Dieu continue à vous bénir dans les années à venir avec sagesse et une bonne santé.

**TO HIS EXCELLENCY THE RIGHT HONOURABLE ROMEO LEBLANC, GOVERNOR GENERAL OF CANADA**

We, the 121st General Assembly of The Presbyterian Church in Canada, meeting at the University of Waterloo (Ontario), respectfully request you to forward to Her Majesty, Queen Elizabeth, the enclosed expression of our loyalty.

In addition, we wish to assure you of our prayers as you carry out your new duties. May God bless the importance of the position of Governor General, as you live it out with dignity and integrity.

**A SON EXCELLENCE LE TRES HONORABLE ROMEO LEBLANC, GOUVERNEUR GENERAL DU CANADA**

La cent vingt et unième Assemblée Générale de l'Eglise Presbytérienne au Canada réunie à l'Université de Waterloo (Ontario), vous prie respectueusement de transmettre à sa Majesté, la Reine Elisabeth II, l'expression de notre loyauté ci-incluse.

Nous voulons, de plus, vous assurer de nos prières à votre égard dans vos devoirs nouveaux. Que Dieu bénisse le rôle important du gouverneur général du Canada, comme vous le représentez avec dignité et intégrité.

**TO THE RIGHT HONOURABLE JEAN CHR, TIEN, PRIME MINISTER OF CANADA**

We, the Commissioners of the 121st General Assembly of the Presbyterian Church in Canada, meeting at the University of Waterloo (Ontario), wish to convey to you and all members of the Canadian Parliament our sincere greetings.

We are concerned that Canada be a fair and just place equally for all its people, and we encourage you to persevere towards this goal. In these difficult economic times there is a grave danger of sacrificing the well-being of the most vulnerable in the nation to other priorities, and of weakening Canada's international role as a seeker for peace and justice, and a helper of the needy.

We commend your efforts towards unity in the nation and pray that our richly diverse peoples might live together harmoniously and with mutual respect.

Be assured of our prayers, and may God give you and your ministers the wisdom and the courage to establish just policies for the future of all our Canadian people, the world community and the planet earth.

**AU TRES HONORABLE JEAN CHRETIEN, PREMIER MINISTRE DU CANADA**

Nous, les commissaires de la cent vingt et unième Assemblée Générale de l'Eglise Presbytérienne au Canada réunis à l'Université de Waterloo (Ontario), voulons vous communiquer, à vous et à tous les membres de la Chambre des communes et du Sénat, nos salutations les plus sincères.

Nous tenons à ce que le Canada offre un domicile juste et équitable à toute sa population, et nous vous encourageons à s'acharner à cet objectif souhaitable. Dans cette période d'insécurité politico-économique il y a une tendance dangereuse de sacrifier le bien-être de la partie la plus vulnérable de la population à d'autres priorités, et d'affaiblir le rôle international du Canada comme travailleur pour la paix et la justice, surtout pour les plus nécessiteux.

Nous louons vos efforts pour l'unité canadienne et nous prions que nos peuples, si richement divers, vivent ensemble harmonieusement et avec un respect mutuel.

Nous vous assurons de nos prières pour que Dieu vous donne, à vous et à vos ministères, la sagesse et le courage d'établir des politiques équitables pour l'avenir de tous nos peuples canadiens.

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

J.P. Hannah moved, duly seconded, that the report as a whole be adopted and spread in the minutes. Adopted.

#### **CLERKS OF ASSEMBLY** (cont'd from p. [39](#))

Discussion resumed on Recommendation 11.

#### **Amendment to the Amendment**

R. Wallace moved, duly seconded that the word "ordinarily" be inserted in revised section 108 in recommendation No. 11 of the Clerks of Assembly Report immediately before the words "be eligible for re-election".

#### **Motion to Refer**

W.J.C. Irvine moved, duly seconded, that Recommendation 11 of the Clerks of Assembly report be referred back and that every session be encouraged to exploit the potential for flexibility in terms of service for elders that currently exists within the Book of Forms. Adopted.

With the permission of the Assembly, Recommendations 12, 13 and 14 (p. [234](#)) were withdrawn.

**Recommendations 15 and 16** (p. [234](#), 235) were moved by T. Gemmell, duly seconded, and adopted.

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

T. Gemmell moved, duly seconded, that the report as a whole as amended be adopted.

#### **MODERATOR NAMES SPECIAL COMMISSIONS AND SPECIAL COMMITTEES**

The Moderator named the following Special Commissions and Special Committees:

#### **SPECIAL COMMITTEE RE CREATION OF THE HAN-CA PRESBYTERY (OVERTURE NOS. 19, 21, 25, 26, 32, 34 AND PETITION NO. 2)**

T. Han (Convener), J. Davis, W.J. Middleton, D.C. Smith, S.H. Kendall, S. Poon, P.Y. Ryu, with one of the Clerks of Assembly as Consultant.

#### **SPECIAL COMMITTEE RE APPEAL NO. 2, 1995**

T. Keith (Convener), N.L. Cocks, K.R. Craigie, G. Honeyman, P.J. Lee, J.D. Gordon, P.M. Brown, G.D. Clarke, W.J.C. Irvine, with one of the Clerks of Assembly as Consultant.

#### **SPECIAL COMMISSION RE APPEAL NO. 3, 1995**

B. Neelin (Convener), R. Brien, L.L. Walker, I.C. MacMillan, R. Yee, with one of the Clerks of Assembly as Consultant.

#### **SPECIAL COMMISSION RE APPEAL NO. 4, 1995**

S. (Sheila) Kendall (Convener), I.A. Saliba, C.E. Campbell, W. Ling, I.K. Kim, with one of the Clerks of Assembly as Consultant.

#### **SPECIAL COMMISSION RE APPEAL NO. 5, 1995**

M. Repchuk (Convener), C.R. Lockerbie, R.H. Smith, J. Goldsmith, E. McHardy-Sampson, E.F. Roberts, with one of the Clerks of Assembly as Consultant.

#### **SPECIAL COMMISSION RE PETITION NO. 3, 1995**

N.A. Gorham (Convener), N.H. Ranson, W.K. Borden, S. Barber, E.F. Roberts, with one of the Clerks of Assembly as Consultant.

## **APPOINTMENT OF COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED**

T. Gemmell moved, duly seconded, that a Commission of the Moderator and the Clerks of Assembly be appointed to deal with matters uncared for, omitted or overlooked during the business of this Assembly. Adopted.

### **MINUTES**

T. Gemmell moved, duly seconded that the minutes of the first six sederunts be sustained.

T. Gemmell moved, duly seconded that the minutes of the last four sederunts be taken as read and sustained. Adopted.

### **COMMITTEE ON BUSINESS** (cont'd from p. [63](#))

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

It was agreed that the report of the Committee on Business be adopted.

### **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 Charlottetown, within Zion Presbyterian Church, on June sixth in the year of our Lord, one thousand nine hundred ninety-six at seven thirty o'clock in the evening, local time."

The Moderator then closed the Assembly with the Benediction.

## APPENDICES

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NOTE: In instances where Assembly has granted permission for an Agency to reword a section of its report or one of its recommendations, the rewording will be found only in the minutes of Assembly, unless noted otherwise in the minutes.

## COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 121st General Assembly:

The Committee to Advise with the Moderator met with the Rev. Dr. George Vais in June and September, to consider invitations.

Dr. Vais and his wife, Faith, accompanied the Rev. Joseph Reed to Cuba in January, bringing greetings to the 29th session of the Asamblea Nacional of the Iglesia Presbiteriana Reformanda en Cuba. In February, the Rev. Dr. James Farris guided the Vais' to address many Presbyterian and inter-denominational gatherings in Guyana. In that same month, Mr. Reed traveled with them in Central America. They had an in depth exposure to the Mayan Presbytery of the Iglesia Nacional Presbiteriana de Guatemala, meeting the Rev. Antonio Otzoy and the Rev. Roberto Lopez, General Secretary. The visit to Nicaragua afforded a glimpse of work carried on by the Rev. John and Mrs. Viola Duff, Ms. Denise Van Wissen, Ms. Sandra Scot and Dr. David Villalonga, and visit to the INPRHU, the street kid program. In Costa Rica they visited our partner the Fraternidad de Iglesias Evangelicas Costarricenses. In May, Dr. and Mrs. Vais traveled to Greece and addressed gatherings in the Greek Evangelical Church, some of the congregations his father started in the 30's and 40's. The Vais' attended the General Assembly of The Church of Scotland. This European trip was made possible through the generosity of a friend.

In Canada, Dr. Vais travelled in the Synods of British Columbia, Alberta, Manitoba and North Western Ontario, Hamilton-London, Toronto-Kingston, Quebec and Eastern Ontario, and the Atlantic Provinces. He was invited by many congregations to preach and participate in Sunday worship. Where possible, Dr. Vais attended special congregational dinners and evening events. There also were opportunities for him to meet with ministers and other members of presbyteries at breakfast and luncheon events. He was pleased to have had the opportunity to participate in youth gatherings such as Canada West '94 and the Toronto-Kingston PYPS Thanksgiving Weekend event.

Nominations for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates the Reverend Alan M. McPherson as Moderator of the 121st General Assembly.

**Recommendation No. 1** (adopted, p. [13](#))

That the sincere appreciation of the Assembly be extended to the Reverend Dr. George C. Vais for his ability to listen to the people of the Church and messages of challenge and encouragement that he shared in his preaching and writings.

**Recommendation No. 2** (adopted, p. [13](#))

That the thanks of the Assembly be extended to individuals, various congregations, presbyteries, synods and organizations who received Dr. George Vais and Mrs. Faith Vais in their midst with kindness and courtesy.

**Recommendation No. 3** (adopted, p. [13](#))

That the thanks of the Assembly be extended to the congregation of Leaside Presbyterian Church, Toronto, Ontario for their gracious willingness to release Dr. Vais to carry out his responsibilities as Moderator.

Harrold Morris  
Convener Secretary

Terrie-Lee Hamilton

## ASSEMBLY COUNCIL

To the Venerable, the 121st General Assembly:

The affirmation "May you live in interesting times!" can be a benediction or a malediction. Difficult times are also interesting, but they are also times of crisis. So it has been with the work of the Assembly Council. We have had to see our work as both opportunity and as crisis. The Council has had to find ways of coping with diminished resources for the agencies of the General Assembly, and with constant, if not growing, expectations. It is also a time of considerable conflict in congregational life, as well as an increasingly litigious temper among our people. All of this impinges on the work of the Council and on our staff.

The Council met twice since the last Assembly, and its Executive has met almost every month. The Council is a representative body, reflecting the make-up of the Church and of Canada. We have sought to place our work within the context of shared issues and concerns, of Bible study and prayer, and of theological reflection. We have engaged in exercises of priority setting and budget setting. We are searching for ways to be faithful to the Council's mandate to be forward looking and prophetic as we seek to give leadership in the Church. Thanks be to God for the fine gifts provided in the diverse membership of the Council.

### THE MISSION STATEMENT

The 120th Assembly referred back to the Council a proposed Mission Statement, which was called for by the Assembly of 1991. During the year, the Council has consulted with the Committee on Church Doctrine and the Special Committee on the State of the Church. As the result of changes suggested by members of the Committee on Church Doctrine, the Statement has been slightly revised.

#### **Mission Statement The Presbyterian Church in Canada**

##### **Who are we?**

Disciples of Christ  
Empowered by the Spirit  
Glorifying God  
and  
Rejoicing in Service!

##### **What do we do?**

Relying on 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 of 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 joyfully celebrating the sacraments, we 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 ever new and creative ways.

Our mission, in a world wounded by sin, is to point to the redemptive work of Christ and the life changing presence of the Spirit.

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 personal righteousness, justice and reconciliation in the Church and in the world and to hear, respect and cherish all God's children.

Our mission, in a world of limited 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. 1** (amended and adopted, p. [37](#))

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.

**CRITERIA FOR PRIORITY SETTING**

The Executive, and then the Council at its November meeting, devoted much time to establishing criteria to be used in setting priorities for the work of the agencies of the General Assembly. The result of that work was the development of the following criteria:

1. Theology and Mission Statement: Is this compatible with what we believe?
2. Priority of Congregational Action: Does it support and serve the ministry and mission of the local congregation?
3. National/International Goals: Does it meet a need best met by national/international action?
4. Structures and Leaders: Does it help local, regional or national leaders and structures to serve their beneficiaries more effectively?
5. Growth/Stewardship: Does this decision contribute to growth that is sustainable?
6. Communication: Does this link us closer together as a church family?
7. Co-operation: Is this a task we could/should share with someone else?

**ASSEMBLY OFFICE ADVISORY COMMITTEE**

A result of the Review of Structure and Staffing in 1994 was the awareness that the Assembly Office did not have an Advisory Committee to help it with issues of staffing, budgeting and planning. Since the Assembly Office serves a wider set of activities than that of the Assembly Council, it was decided that the Advisory Committee should reflect that fact. It was decided that such an Advisory Committee be formed and that it be composed of 5 members from Southern Ontario and 6 persons from the regions who will serve by correspondence and tele-conference.

**ATLANTIC MISSION SOCIETY REPRESENTATIVE ON ASSEMBLY COUNCIL**

Since the 120th General Assembly agreed that the WMS (WD) could be represented on the Assembly Council by its President or her designate, the Council thinks that the same privilege should be granted to the Atlantic Mission Society.

**Recommendation No. 2** (withdrawn, p. [37](#))

That the Atlantic Mission Society be represented at meetings of the Assembly Council by its President or her designated alternate, noting that only non-staff members can vote at Council.

**THE GENERAL ASSEMBLY**

**TASK FORCE ON FUTURE ASSEMBLIES**

The Task Force on Future Assemblies was created as a result of the Memorial from the Session of First Church, Winnipeg (A&P 1993, p. [508](#)), which spoke of the reformed and reforming nature of The Presbyterian Church in Canada. A first-time elder commissioner

from First Church helped to frame the Memorial which asked the 1993 General Assembly to review the process by which business is brought before and considered by the General Assembly.

### **Mandate**

The mandate given to the Task Force by the Assembly Council is:

1. To study the organization of the General Assembly, the frequency of Assemblies, the use of Briefing Groups, and how business is brought to and is accomplished by the General Assembly.
2. To make recommendations through the Assembly Council to the General Assembly on any of the above matters.
3. In aid of the above, to confer widely with past Clerks of Assembly, Conveners of Committees, presbyteries and other interested persons.

### **Work of the Task Force**

As part of this year's work, the Task Force circulated a questionnaire to all presbyteries, synods and conveners of committees and agencies; and took into account the evaluations submitted by commissioners to the 1993 and 1994 General Assemblies.

### **The Questionnaire Responses**

The main themes of the responses from the questionnaire circulated to the Church were as follows:

1. Respondents in large part have respect for the General Assembly as the highest court of the Church, a decision-making, policy-setting body of which they are proud.
2. Daily worship is important to people, as are times for spiritual fellowship. Commissioners want the Assembly experience to be different from conventions with which they are involved. They want to feel part of God's people meeting in community.
3. Briefing Groups are important, but there is wide-spread support for a new format.
4. Commissioners need to be better prepared. Some of the areas for better preparation identified were familiarity with the issues, knowledge of the schedule of the week, and an understanding of the procedures and terminology.
5. The language and terminology is unfamiliar to many commissioners who are confused and irritated by procedural tactics.
6. Commissioners want to identify issues and to talk about them at the General Assembly.
7. Most commissioners return home with enthusiasm for the General Assembly's work, but are often unsure how to continue to contribute their new knowledge and understanding in the local area and the wider Church community.

### **Objectives For General Assembly**

The following set of objectives were developed to guide the Task Force in completing its work to develop recommendations concerning the future shape of Assembly.

#### **Knowledge**

- To provide a forum for informed decision-making.
  - To enhance understanding of the issues.
  - To encourage the reading of the pre-Assembly material.
  - To develop an understanding of the procedures.

#### **Skills**

- To encourage participation by all commissioners.
  - To provide opportunities for meaningful discussion.
  - To encourage appropriate questioning.
  - To provide support for decision-making based on knowledge of the issues.

## Attitudes

- To give commissioners a sense of meaningful involvement in the work of God and the Church.
  - To provide opportunities for the commissioners to experience the support of others.
  - To programme in such a way that a balance between business and fellowship is evident.
  - To encourage a sense of ownership and enthusiasm through active participation.
- To structure the sessions (of Assembly) in such a way that the commissioners will see the Assembly as a meeting of the people of God.
  - To provide an experience that will send the commissioners home prepared to share with others.

## Proposed Changes For 1995 General Assembly

The objectives and the findings of the questionnaire provided the basis for proposed changes to the format of this Assembly. In proposing some changes, the Task Force is aware that timing and scheduling for new innovations must be considered.

### Length and Style of Reports

A report on making the Acts and Proceedings simpler, briefer and more user friendly was presented. Those preparing reports were encouraged to use more effective means of publicizing their services or programmes. At various times, sessions and presbyteries have expressed the opinion that too many recommendations are presented to General Assembly and, therefore, suggested that only recommendations which require General Assembly's action should be put forward. Reports to Assembly should not be used as a means of drawing attention to the work, programme or service.

### Writing Guidelines

Writing guidelines were prepared. The philosophy behind them is to simplify the reports and to avoid needless words. The aim is to achieve clarity and readability. A six-stage clear writing process and bibliography were developed for the preparation of General Assembly reports.

### Financial Statements

The Task Force proposed that the detailed financial statements traditionally printed in the Acts and Proceedings be provided only to each presbytery and synod clerk; and be available at the General Assembly and in the Church Office for those wanting to see them. The Acts and Proceedings would contain only summary financial statements, along with brief, helpful notes and narrative explanation.

### **Recommendation No. 3** (adopted, p. 37)

That summary financial statements be included in The Acts and Proceedings and that detailed financial statements be circulated to each presbytery and synod, and made available at the General Assembly and in the Church Office.

### Daily News Sheet

Glenn Cooper, Associate Secretary for Resource Production and Communication, will produce a daily news sheet that will contain a summary of the daily events and decisions made by the Assembly. This will be available to commissioners, and to the Church at large by E-mail.

### Briefing Groups

Commissioners will be divided into 10 groups of about 40 people for the briefing groups. Within those groups it is suggested that they be divided into smaller groups of 14-15 for opportunities of discussing issues and raising questions. At the end of each afternoon, it is suggested that the small groups meet together for the purpose of prayer, clarifying reports,

exchanging information and fellowship. These groups may be assigned, as far as possible, residence accommodation on the same floor. Proximity will allow the small groups to meet frequently.

### Pre-Assembly Workshop, 1995

While not under the mandate of the Task Force, the Pre-Assembly Workshop was designed by a group in the Waterloo-Wellington Presbytery and the Assembly Office Staff as a preparation for commissioners. The theme was "The Train to General Assembly ... A Guide for Commissioners" and cost for the event was \$150.00. A workshop designed to help presbyteries prepare commissioners more adequately would, in future years, take the place of this Pre-Assembly Workshop.

### Directions For The Coming Year

The Task Force will be formulating new recommendations, developing resources and consulting with the Church in the upcoming year. Using the Objectives for General Assembly (see p. [203-204](#)), it will work on the priorities listed in this section.

#### Workshop and Resources

Workshop plans and resources will be developed for presbyteries to assist them in preparing commissioners for General Assemblies. This may be done by requesting one presbytery to assume the responsibility of proposing a workshop design and testing it. Among the questions to be addressed are knowledge of procedures and rules of debate. Can the terminology and language be simplified?

The Task Force has asked a small working group to consider General Assembly language and terminology. Their findings will be used in developing resources for commissioners.

#### Round Table Discussions

If facilities in Charlottetown, Prince Edward Island, permit, the Task Force proposed that a "round table" setting be used for seating commissioners to the 1996 General Assembly. The use of "Open Space Technology" which focuses on the participants developing the agenda and enables the greatest level of participation of delegates will be explored.

#### Theme for General Assembly

It has been suggested from a variety of sources that a theme be chosen for each General Assembly. The theme could be selected through consultation among the agencies and the General Assembly Office. Consideration could be given to choosing a multiple-year theme which would reflect the work of the Church and which could be promoted by the Moderator.

#### Questions for Discussion and Consultation

##### A. Appointing Commissioners

- Is there a need to re-examine the way in which commissioners are appointed?
- How can commissioners take more responsibility for the decisions of General Assembly? How can they be encouraged to promote the work of the General Assembly?
- Should presbyteries be discouraged from appointing elders who have no presbytery experience?

##### B. Briefing Groups

- Should there be different types of briefing groups for first-time commissioners?
- Could or should commissioners from the same presbytery be together for briefing group purposes?
- Should time be set aside for commissioners from the same presbytery to meet and discuss issues?
- Should commissioners be able to choose to attend some briefing sessions and not others?

### C. The Business of Assembly

- Should a formal role for groups of commissioners to write and re-write recommendations contained in reports be established?
- Should reports be presented until finished instead of limited time periods set for reporting?
- Can the number of recommendations be reduced? Can some be identified as "housekeeping" matters and passed in one encompassing motion?

### D. Involvement of Elders

- Has the Council, or the Church, recognized the financial and time contribution made by elder commissioners, many of whom take time off work and give up valuable holiday time to attend.

### General Assembly 1996 and Beyond

Proposals for future General Assemblies will be developed in the coming year. The Task Force will consider other physical settings, bearing in mind that more dollars will be required to run the Assembly, should the Church direct that convention-type facilities be booked.

The Task Force believes that the Congress format and experience is positive and that Congresses should be held more often. The spiritual, inspirational needs of our people can be served well by this vehicle.

### THE 125TH GENERAL ASSEMBLY

An invitation has been received from St. Andrew's Church, Kitchener, Ontario, to hold the 125th Assembly there in 1999.

#### Recommendation No. 4 (adopted, p. 37)

That the invitation of the Session of St. Andrew's Church, Kitchener, Ontario, to hold the 125th General Assembly be accepted.

## FINANCIAL

### EXPENDITURE BUDGET 1995

The 120th General Assembly authorized the Assembly Council to set the expenditure budget for 1995 based on anticipated revenues of \$9,600,000. At the November 1994 meeting of Council, the following expenditure budget was set:

First Charge allocations:	
Pension and Group Insurance	\$1,200,000
Contingency Fund	186,000
General Assembly, its Council and committees	656,000
Life & Mission Agency	5,481,000
Service Agency	1,131,000
Committee on Theological Education	935,000
Reduction on prior years deficit	11,000
Total	\$9,600,000

Since the above budget was approved, the actual income for 1994 has led the Council to reconsider the anticipated revenue for 1995 and 1996. For 1995, the anticipated revenue is now \$9,250,000, and for 1996 the figure is \$9,750,000. The Council, at its March 1995 meeting, instructed its Budget Committee to prepare a revised expenditure budget for 1995 based on the new revenue figure. It is anticipated that this will be available in a Supplementary Report.

The Assembly Council and its Budget Committee have been working on the Expenditure Budget for 1996. It has formulated recommendations affecting the agencies, their staff and the Assembly Office and its staff. The results of these proposals must be integrated into a

re-configured budget for 1996. These recommendations and the Expenditure Budget for 1996 will be available in a Supplementary Report.

### EXTRAORDINARY FUNDING

During 1994, the Council became aware of the need for funding several extraordinary emergent projects. The needs were:

Provision of a grant to Vancouver School of Theology through St. Andrew's Hall to meet the commitment made for 1994	40,000
Aboriginal Peoples Healing Process	103,000
Archives - mould problem	71,000
Additional Legal Fees	25,000
Total	\$239,000

The Council agreed to fund the projects as follows:

The Contingency Fund	15,000
Deferred Bequests	133,000
Dissolved Congregations Capital Fund	91,000
Total	\$239,000

### LIVE THE VISION

While the Council was able to discharge the Live the Vision Steering Committee with appreciation, it was at the same time made aware that work still needs to be done to complete the Campaign, and that this is the Council's responsibility. Two main areas for monitoring and implementation are accounting of Campaign funds which will be done through the Financial Services office, and communication with donors and congregations concerning the Campaign, which will be handled by the Life and Mission Agency.

The Council authorized the Life and Mission Agency to add a staff position (half-time for up to one year) for specific follow-up on the Live the Vision Campaign.

Subsequently, the Council received a report from the Life and Mission Agency how the wrap-up of the Campaign will be handled. The Life and Mission Agency will hire contract staff as required to assist in periods of heavy workload. Otherwise, the follow-up will be handled as follows:

1. Receiving, recording, receipting contributions and providing financial information for follow-up: Financial Services
2. Managing the inventory of pledge cards, booklets, etc.: Resource Centre
3. Reminder letters to participants regarding pledges, etc.: Life and Mission - Glen Davis
4. "Insights" newsletter (approx. 3 per year), plus news in stewardship newsletter and other publications: Life and Mission - John Bannerman with input from volunteer co-ordinator and staff of Canada Ministries and International Ministries.
5. Money Matters - Enhanced stewardship programme: Life and Mission - John Bannerman with assistance from contract staff and other staff.
6. Contacting, servicing and encouraging new participants: Volunteer Co-ordinator of Live the Vision Promotion - Hugh Lloyd

Hugh Lloyd has generously agreed to take on some specific pieces of the task of winding up and following-up the Campaign. He has been appointed Volunteer Co-ordinator of Live the Vision Promotion, and this position will be reviewed by the end of June, 1995.

His specific responsibilities are to:

- establish regular contact with remaining Presbytery Directors with expressions of thanks, information on newly participating congregations, other potential participants, and news of projects;

- relay information on the progress of the Campaign to John Bannerman for newsletters;
- contact newly participating congregations to offer support and encouragement;
- contact potential participating congregations to offer to speak to sessions, leadership groups, or organizing committees, up to June, 1995;
- review Cornerstone Gift Prospects to consider an approach to potential late givers, to be completed by June, 1995; and
- explore approaches to foundations.

#### **AUDITORS FOR 1995**

##### **Recommendation No. 5** (adopted, p. [37](#))

That the firm of Coopers and Lybrand, Chartered Accountants, be continued as the auditors for the 1995 Church accounts and the Service Agency be authorized to set the fees.

#### **GUIDELINES FOR FINANCIAL APPEALS**

The 120th Assembly adopted a policy 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. The Council, at its November 1994 meeting, adopted a policy that no financial appeals may be made by agencies fully funded by Presbyterians Sharing until appropriate guidelines are in place. The Council then asked the Life and Mission Agency's Team for Discipleship Education to present proposed guidelines. The Council is now prepared to recommend appropriate guidelines.

##### **Recommendation No. 6** (adopted, p. [37](#))

That the following guidelines be approved:

Principles that inform the guidelines

1. We must honour the intent of people/congregations who give to Presbyterians Sharing. They ought not to have their contributions diverted into fund raising activities for purposes other than the basic mission of the Church that is supported by Presbyterians Sharing.
2. The time of staff who are funded by Presbyterians Sharing should not be diverted to fund raising activities that the staff have not been called to do.
3. People need multiple opportunities to be generous.
4. Guidelines should be consistent with the principles that undergird the (experimental) designated giving programme that is being introduced for Presbyterians Sharing.
5. Fund raising appeals should be in harmony with the basic theology and policies that the Church has established for doing mission.
6. Various expressions of the Church's mission should not be seen to be in competition with one another. Successful fund raising in one area will benefit the entire Church.

Guidelines

1. The cost of special appeals should not be paid for from funds that have been given for Presbyterians Sharing.
2. Persons who are paid by Presbyterians Sharing should not divert their time to fund raising appeals except as needed for general and corporate promotion of Presbyterians Sharing.
3. In order to give other causes a fair chance, the number of special appeals that are run at any one time should be limited (perhaps to five); an appeal may normally run for only two years; it may be reinstated after 7 years.

4. No appeal on behalf of an agency/institution of The Presbyterian Church in Canada may use the name of that agency/institution without the approval of the appropriate agency/institution. Appeal materials should also be approved by the appropriate agency/institution.
5. If a congregation or group or member raises money for a project already covered in a budget, the project will receive the full amount raised, but the portion of the regular budget that is covered by these funds will be freed up for other Presbyterians Sharing projects.
6. Groups planning to launch an appeal should receive clearance from the General Secretaries to ensure that these guidelines are observed.

#### **ECUMENICAL DEVELOPMENT CO-OPERATIVE SOCIETY**

The 120th Assembly agreed to request the Council to consider an increase in our contribution to the Ecumenical Development Co-operative Society in 1995. The Council has considered the request and propose the following answer:

#### **Recommendation No. 7** (adopted, p. [37](#))

That, if there are funds available in the Contingency Fund at the end of 1995, an amount to be determined by the Finance Committee of the Service Agency be invested in the Ecumenical Development Co-operative Society.

#### **BENEVOLENCES COMMITTEE**

The Committee is responsible to oversee the administration of the Benevolent Funds and the Bursary Funds which have been entrusted to the Assembly Council. There are 10 Benevolent funds with a total capital of \$1,782,420. From these funds, 31 persons receive monthly support totalling \$9,035 or \$108,420 annually. The income from investments has been decreasing and the Committee may not be able to continue the annual Christmas gift at the current level.

There are 23 Bursary Funds with a total capital of \$631,081. In 1994, 53 bursaries were awarded for a total of \$49,500. The Committee has decided to make a similar amount available in 1995.

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.

#### **EXPERIMENTAL FUND**

The Experimental Fund of The Presbyterian Church in Canada was established in 1981 through the generosity of an anonymous donor who was anxious to support projects in Christian ministry of an innovative or creative nature, which would help to spread the Gospel of Jesus Christ and further the reign of God in our nation or abroad.

A Board of Directors invites applications from individuals or groups, adjudicates upon their appropriateness to the Fund, and dispenses income funds from a capital base, which at the end of 1994, stood at \$115,246. The deadline for applications is March 1st and October 1st each year. Forms may be obtained from the Secretary, the Rev. Fred Rennie, St. John's Presbyterian Church, 28 Second Street East, Cornwall, Ontario, K6H 1Y3.

Since its inception, there have been 70 projects reviewed by the Directors, 37 of these have been approved to date and over \$57,000 in grants given. In some cases, funding could only provide "seed money" to get a project started. In 1994, grants were made (among others) to initiate a ministry to mentally challenged adults; to assist in the integration of Japanese Canadians into an existing Presbyterian congregation; for a pastoral care training programme dealing with terminal illness; and for addressing the issue of "Managing Money Matters", raised by Live the Vision.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the Minister of St. John's

Presbyterian Church, Cornwall. Members appointed by the Assembly Council and presently serving are Mrs. Noreen Marshall (1995), the Rev. Nan St. Louis (1996) and Mr. Glen Crockford (1997). During the year, Mrs. JoAnne Walter resigned due to employment reasons, and Mr. George van Beek resigned after serving many years as a Director.

The Directors of the Fund are very appreciative of the beneficence of the donor, who each year continues to augment the capital base.

## **REFERRALS**

### **TAXATION OF CHURCH PROPERTY**

In response to an instruction of the 120th Assembly, the Council has appointed a Task Force to investigate the issue of taxation of Church property. The Convener is Kenneth Craigie, and the members are Donald Elliott, Nancy Serrick, George Hutchinson and Craig Cribar. The Task Force has met once and is in process of organizing its work. It is considering the possibility of an ecumenical coalition to work on this common concern. The Task Force anticipates that it will be able to develop a major report for the 122nd General Assembly.

### **OVERTURE NO. 17, 1994 (A&P 1994, P. 582)**

#### **Re: Allowing Synod Greater Participation in Life and Mission Agency's Budgeting**

The budget process of the Church requires the Assembly Council to present a budget to each General Assembly for the succeeding year. These figures are divided into the amounts allocated for the different aspects of the work of the Church, for example, Committee on Theological Education, the Pension Fund, the Agencies, and so forth.

Within the Life and Mission Agency, a more detailed budgeting process is engaged in so that the documented requests can be presented to the Budget Committee, which has to allocate scarce funds in order to meet as many of the needs of the whole Church as possible. Once the Expenditure Budget is established by the General Assembly, the Life and Mission Agency reviews its figures in the light of the percentage of its requests which have been met. These sums are divided between Canada Ministries and International Ministries.

Once the funds available to Canada Ministries are known, synods play a very significant role in the process. Presbytery Mission Conveners gather grant requests for submission to the Synod Mission Committee, which in turn passes its recommendation on to synod. All grant applications approved by synods then go before the Grants Committee of Canada Ministries, which includes all Synod Mission Conveners. This Committee instructs the Associate Secretary for Canada Ministries concerning grants to be made.

Given the fact that the sources of money have not proved to be unlimited, it is not possible to meet all requests, and the process outlined above has been developed in order to maintain an equitable distribution of funds to all areas of need.

#### **Recommendation No. 8** (adopted, p. 37)

That Overture No. 17, 1994 be answered in terms of the above preamble.

## **OTHER MATTERS**

### **INVITATION FROM UNITED CHURCH OF CANADA**

#### **Re: Relocation of Church Offices**

The United Church of Canada invited The Presbyterian Church in Canada to consider moving our denominational offices to 3250 Bloor Street West, Toronto which is a new high-rise business building with room for several denominations and ecumenical organizations. The United Church moved into this building in March 1995. Council appointed a Task Force to investigate this possibility for our Church. The Council received the Task Force report in November 1994. Following is the Analysis presented to the Council.

## **Economic Analysis**

Our analysis indicated that after 20 years the cost of moving would be a break even proposition compared to staying at 50 Wynford Drive. The twenty year cost of staying at 50 Wynford is about \$2.35 million discounted to 1995 dollars. The comparable cost of moving to 3250 Bloor is between \$2.45 and \$2.6 million, depending upon whether we reduce the amount of space rented below our present area or not.

## **Comparisons**

3250 Bloor West: 17 storey new (1990) Class A building with state of the art air handling facilities, elevators, main floor mall with a variety of shops. One floor is 19,622 sq. ft. Rent is zero the first year, rising to \$16.00 per sq. ft. for the last five years of the lease. The average rent over 20 years is \$11.35 per sq. ft.. Operating expenses average \$12.16 per sq. ft. Parking for 48 cars is free for two years, rising to a maximum of \$100/month/space for years 12 to 20. Visitor parking is available at an hourly charge.

50 Wynford Drive: Two storey 1967 Class C building, approximately 26,000 sq. ft. of usable floor space, 80 free parking spaces. Included in the 20 year cost estimate is \$1.5 million to cover the currently planned renovations plus several major building system repairs or replacements that will be required over that period. This cost can be financed within the annual income of the Presbyterian Church Offices Fund.

## **Location**

3250 Bloor is located at the corner of Bloor and Islington, and is linked to the Islington subway station and the airport bus connection. This would be a convenient location for members and visitors coming by air or transit. Wynford Drive is probably a slightly better location for road access because of its closeness to the Don Valley Parkway.

## **Inconvenience To Present Staff**

One third of the present staff live in close proximity to the present offices, 40% live east of Don Mills, and one quarter live downtown or further west. For most people a move will mean increased travel time by car or transit of up to 1 hour each way, or the need to move to the other side of the city.

## **Ecumenical Co-operation**

If more than one other denomination were to locate in the building, convenience of ecumenical cooperation could be greatly enhanced. Earlier in November, the Anglicans decided to postpone their decision until March, and has since decided to not move. The Canadian Council of Churches is unlikely to move there unless there are several denominations in the building. We are fully cooperating ecumenically from our present location and will continue to do so. A common location by itself does not improve ecumenical cooperation.

## **Perception**

Is this good stewardship? Does moving from our own building to rented premises make long term sense? This is a move from self-owned premises to rented corporate quarters. When all factors were taken together, the Task Force, and ultimately the Council, found no compelling reason to recommend moving to 3250 Bloor Street West. The Council, therefore, declined the invitation of the United Church of Canada with thanks.

## **STAFF CO-ORDINATING COMMITTEE**

As a result of the mandated review of the new structure of agencies and Assembly Office which was completed in 1994, the Council reviewed the work of the Staff Co-ordinating Committee which was to be part of the new structure (A&P 1991, p. 403).

The action of Council was to dissolve the Staff Co-ordinating Committee in its current format, and to create an All Executive Staff Forum and a General Secretaries' Group. The

functions of the Staff Co-ordinating Committee were then divided between the General Secretaries' Group and All Executive Staff Forum as follows:

#### General Secretaries Group

1. To co-ordinate the activities of the agencies.
2. To facilitate long term inter-agency planning.
3. To co-ordinate response to crises.
4. To consult on all items that impinge upon the overall effective fulfillment of the mandates of the agencies, Assembly Office and administration of the church offices.
5. To participate in the budget-building process as requested by the Budget Committee.
6. To evaluate present operations and proposals.
7. To present new ideas and approaches, and assist the Assembly Council in its task of visioning for the future.
8. To authorize inter-agency transfers of funds to meet emergencies, within limits set by Assembly Council.
9. To authorize expenditures from the Contingency Fund within limits set by Assembly Council.

The General Secretaries Group will meet regularly, approximately every two weeks, and will report regularly to the Council Executive. Further, the General Secretaries realize that occasionally we will be dealing with items that affect organizations within church offices that are not represented in the General Secretaries Group. At such times, it is appropriate for the General Secretaries Group to invite concerned parties to meet with them.

#### All Executive Staff Forum

1. To facilitate communication among all agencies in the National Offices.
2. To foster an atmosphere that values service, co-operation and communication among all staff of the General Assembly agencies, with Regional Staff, and with the courts of the Church.
3. To share learnings from field travel, and highlights from specific areas of work.
4. To plan and carry out special events for National Office Executive Staff (e.g. retreats, skill-learning seminars and opportunities to reflect on trends and future directions in the Church).
5. To meet at least four times a year.

#### Gatherings of All Staff at Church Offices

The Special Committee on Restructuring suggested "periodic meetings of all staff at Church Offices". Such meetings take place as needed, and at the call of the General Secretaries Group.

The above division of functions will provide an effective means of meeting the needs that have been identified, and of fulfilling the intentions of the Special Committee on Restructuring for staff co-ordination and communication.

The Council has also decided to create an Advisory Committee for the Assembly Office. (see p. [202](#))

### **PERFORMANCE REVIEW FOR EXECUTIVE STAFF**

The matter of performance appraisals for executive staff has been a concern of Council this past year. A framework for performance appraisals has been developed, and a schedule for completion of these appraisals for each executive staff person has been established. The appraisals are now being conducted, and the schedule calls for these to be completed by the time of this General Assembly.

## TRUSTEE BOARD MEMBERSHIP

The practice of the Assembly Council has been to bring nominations for members of the Trustee Board to the General Assembly. Questions have arisen why these appointments are made in this matter rather than through the Committee to Nominate. Council has consulted the Trustee Board on this matter, and is of the opinion that the process should be changed.

### **Recommendation No. 9** (amended and adopted, p. [37](#), 71)

That members of the Trustee Board be appointed by Assembly on recommendation of the Committee to Nominate Standing Committees; that members of the Trustee Board be appointed for a non-renewable term of 6 years; that members of the Trustee Board be appointed from within a 200 km radius of Toronto; that the Committee to Nominate seek to nominate equal numbers of men and women to the Trustee Board; and that the Committee to Nominate take into consideration the required capabilities for members of the Trustee Board.

## APPRECIATION

The Council acknowledged with gratitude the contribution of the following persons whose terms of service end with this Assembly: the Rev. Alan McPherson, the Rev. Kerry McIntyre, Mr. Howard Jack, the Rev. John Dowds, Mr. Murray Ross, the Rev. Robert Martin, the Rev. James Weir, Mr. Ken Harvey, the Rev. Hans Kouwenberg.

### **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

As intimated in the report of the Council to this Assembly, the Council decided to bring a number of recommendations to this Assembly which will effect staffing of the agencies and the Assembly Office.

The Council came to its decisions through a process of working in small groups which produced a remarkable degree of consensus on directions to be taken. Where there is consensus, the process is perhaps not always so good at providing a rationale for the decisions reached. Nevertheless, some of the factors involved in these decisions can be identified.

1. There has been a consistent strain of concern as to whether the original vision of an administration that was "lean and accountable" had been achieved. The Council was specifically charged by the Assembly to include "lean and accountable" as a criteria in its decision making in any future review (A&P 1991, pp. [26](#), [46](#)).
2. There has been persistent questioning of the balance of expenditures. For instance,
  - concerned about a declining percentage of the denomination's expenditures being directed towards "missions in the field", Overture No. 7, 1994, specifically requested the setting of a "challenging fixed percentage to be allocated for actual mission work in the field";

- figures presented to the Budget Committee appeared to confirm that the operations of the Church office were taking an increasing percentage of national expenditures; and
- the Life and Mission Agency Committee had requested that "Council, in its Budget deliberations, bring the budget of the Life and Mission Agency to the equivalent 1989 percentage (i.e. 63%) of the total General Assembly Budget".

3. Council had been made aware of ongoing discussions with the Auditors about the "control environment" in the financial operations of the Church, and had asked the Treasurer about possible future configurations. Indeed, Overture No. 4, 1995 (see p. [420](#)) called for the disbanding of the Service Agency and the redistribution of its departments.
4. The process of review is an ongoing process. The Council's own review in 1994 identified the need to establish priorities. Assembly's acceptance of the Ross Additional Motion (A&P 1994, p. [63](#)) indicated that there is broad-based concern in the denomination that priorities be re-examined and workload reduced.
5. Throughout the discussions of the Council, we were aided by the fact that members of Council sit on the Life and Mission Agency Committee and on the Service Agency Committee, and so are aware of directions being discussed within those bodies. The Conveners of both Agency Committees participated in our discussions. It was our perception that the broad course agreed by the Council did not widely diverge from future directions which had already been discussed by the individual Agency Committees.
6. Urgency was leant to our discussions by the fact that, after review by the Auditors, it was apparent that the accumulated deficit had reached \$713,000 at the end of 1994. There was a clear need for effective action to tackle the problems.
7. There are many who feel the answer is in raising more funds, not cutting back. We salute the principle. However, when income does increase, we believe it should be applied primarily "in the field", rather than by being invested in enhanced national staffing. Meantime, the Council has to deal with present realities. Despite increased publicity, the monthly Mission Capsules, the great success of "The Face of Jesus", and other promotional materials, and of the clear advocacy by the 120th General Assembly of "the modern tithe" (giving 5% of gross income), the income of Presbyterians Sharing declined in 1994. That matches the trend noticed across the mainline denominations, that while congregational revenues are increasing, the rate of giving to central funds is not. The Council's mandate remains to present a balanced budget, and we are already in a serious deficit position.
8. Finally, none of the decisions being recommended to the General Assembly were reached with a light heart. The Council fully recognizes the pain which its recommendations cause. It is particularly concerned at the hurt they cause to loyal servants of the Church who now find their dedication and commitment seemingly spurned, and under-valued. We will endeavour to ensure that the support arrangements necessary for those facing career re-adjustment are comprehensive, and fully stand the test of comparison with the arrangements made by other churches which are currently facing the same situation. We regret the necessity for the hard decisions which the Church must now face.

In the context of the above accumulation of important factors, Council brings the following recommendations.

**Recommendation No. 10** (withdrawn, p. [70](#))

That the revenue budget for 1996 be \$9,750,000.

**Recommendation No. 11** (withdrawn, p. [70](#))

That the position of Principal Clerk of the General Assembly be maintained at full-time; the position of Associate Secretary in the Assembly Office be reduced to 1/2 time and that the needs for support staff be re-assessed.

**Recommendation No. 12** (withdrawn, p. [70](#))

That as of December 31, 1995, that the Service Agency be re-constituted as Support Services, managed by a Chief Financial Officer with management skills.

**Recommendation No. 13** (withdrawn, p. [70](#))

That the position of General Secretary and a support staff position in the Service Agency be eliminated on or before December 31, 1995.

**Recommendation No. 14** (withdrawn, p. [70](#))

That the Ministry and Church Vocations portfolio of the Life and Mission Agency be down-sized by one senior position on or before December 31, 1995.

**Recommendation No. 15** (withdrawn, p. [70](#))

That the Education for Discipleship Team of the Life and Mission Agency be reduced to the equivalent of two Associate Secretaries on or before December 31, 1995.

**Recommendation No. 16** (withdrawn, p. [70](#))

That the Justice Ministries portfolio be discontinued on or before December 31, 1995.

**Recommendation No. 17** (withdrawn, p. [70](#))

That the highest priorities of the Life and Mission Agency budgeting be placed on Canada Ministries and International Ministries.

**Recommendation No. 18** (withdrawn, p. [70](#))

That the Distinguished Service Award not be implemented due to financial restraints.

The Council has requested its Budget Committee and Executive to prepare a budget for 1996 based on the above recommendations. The expenditure budgets for 1996 and a revised expenditure budget for 1995 will be presented to the Council in a further Supplementary Report.

## SECOND SUPPLEMENTARY REPORT

The Assembly Council's Executive has met twice since its original report to General Assembly was written. Through the Executive, the Council has several additional matters to bring before this Assembly.

### EXPENDITURES BUDGET 1995

An expenditure budget for 1995 was adopted by Council in November 1994 and it is reported on page 206. Since then, a revenue shortfall for 1994 has caused the Council to consider revenue expectations for 1995, and therefore, to adjust authorized expenditures for 1995. The following is the revised expenditure budget for this current year:

First Charge allocations:

Pension and Group Insurance	\$1,200,000
Contingency Fund	350,000
General Assembly, its Council and Committees	634,000
Life & Mission Agency	5,293,000
Service Agency	1,088,000
Grants to the Colleges	935,000
Reduction of accumulated deficit	<u>100,000</u>
Total	\$9,600,000

expenditure budget 1996

Council has already recommended (Recommendation No. 10, p. [214](#)) that the revenue budget for 1996 be reduced to \$9,750,000, and is now prepared to submit an expenditure budget for 1996.

First Charge allocations:

Pension and Group Insurance	\$1,300,000
Contingency Fund	500,000

General Assembly, its Council and Committees	590,000
Life & Mission Agency	5,182,000
Service Agency	1,178,000
Grants to the Colleges	850,000
Reduction of accumulated deficit	<u>150,000</u>
Total	\$9,750,000

**Recommendation No. 19** (withdrawn, p. 70)  
That the above Expenditure Budget for 1996 be adopted.

**Please note:** the agencies will be presenting more detailed information on their expenditures for 1996 in their reports to Assembly.

### GENERAL ASSEMBLY OFFICE BUDGET 1996

#### General Assembly

Deputy Clerk (Honorarium & Travel, Dr. T. Plomp)	3,000	
Postage		6,300
Printing - Book of Reports & Acts and Proceedings	53,000	
Commissioners' Travel	70,000	
Commissioners' Accommodation	22,500	
Meeting Rooms, Equipment	17,000	
Allowance for Future Assemblies	15,000	
Moderator's Expenses	8,000	
Moderator's Congregation	8,000	
		202,800

#### General Assembly Committees

Ecumenical Relations	46,660	
Church Doctrine	5,000	
Nominate	500	
International Affairs	3,000	
History	2,500	
Theological Education		17,000
Task Forces & Commissions	9,000	
	83,660	

#### Assembly Council

Council Meetings	32,000
Executive Meetings	4,500
Committees, Task Forces	2,500
	39,000

#### Administration

Salaries	234,040
Travel	11,000
Postage	2,500
Printing, Photocopies	11,000
Telephone	6,000
	264,540

Total 590,000

It should be noted that this budget represents serious reductions in the budgets for Ecumenical Relations (15,000 less than 1994), Church Doctrine (\$3,000 reduction), International Affairs (\$2,000 reduction), History (\$2,500 reduction), and Theological Education (\$3,000 reduction). The budgets for the Moderator's travel and for the Moderator's congregation are being reduced by one-third.

In order that the General Assembly will be able to function on a reduced budget, the following recommendations are brought to this Assembly.

### Minutes of General Assembly

As the Acts and Proceedings of General Assembly grows in size, so does the cost. In an attempt to reduce the cost from \$70,000 in 1994 to \$53,000 in 1996, it is proposed that the actual minutes of Assembly not appear in the Acts and Proceedings of General Assembly (a saving of approximately \$8,500). If this proposal were accepted, the minutes would be reproduced and sent to each clerk of Presbytery and clerk of Synod. It should be noted that Assembly's action on each recommendation in the reports to Assembly will be reported as notations to each recommendation, and there will be one or two pages recording any other actions of the Assembly. Should Recommendation No. 3 of Council (p. 204) be adopted, only summary financial statements will be printed in the Acts and Proceedings. Financial savings from this action would amount to approximately \$5,000. For future reference: the Assembly Office is studying the option of making the Acts and Proceedings available on computer disk only.

#### Recommendation No. 20 (amended and adopted, p. 38 & 41)

That the minutes of General Assembly not be printed in the Acts and Proceedings of General Assembly beginning in 1995, noting that copies of these minutes will be sent to each clerk of the presbyteries and synods.

#### Recommendation No. 21 (adopted, p. 41)

That the practice of publishing an updated list of each professional church worker's degrees every five years be discontinued.

#### Recommendation No. 22 (adopted, p. 41)

That the annual statistical information by presbytery no longer be included in the Acts and Proceedings of General Assembly but be provided to clerks of the presbyteries and synods and kept on file in the General Assembly Office.

Note: the above action would represent an annual saving of approximately \$5,000.

### Cost of Assembly

The Council and its Budget Committee have considered ways to reduce the cost of the Assembly itself. While other measures may be taken in the future, it seemed that the most equitable way to reduce costs is in the accommodation expense, which is the same for each commissioner. A cost reduction of approximately \$23,000 can be achieved by asking each Commissioner to pay one-half of the cost of accommodation provided through the Assembly Office.

#### Recommendation No. 23 (defeated, p. 41, 71)

That beginning in 1996, Commissioners to each General Assembly will be charged for one-half of the cost of accommodating them at General Assembly.

Overture No. 4, 1995 - Presbytery of Westminster

Re: Disband Service Agency and Re-distribute its Departments

Overture No. 8, 1995 - Presbytery of Halifax and Lunenburg

Re: To Reduce the Number of Church Office Staff

Overture No. 35, 1995 - Presbytery of Brampton

Re: New Structure for the Administration, Finances, Mission and Programs of Assembly

Ross Additional Motion (A&P 1994, p. 63)

Re: A Review of Priorities and Workloads of the Agencies, Committees and Staff of the General Assembly

The Council believes that most of the concerns of the above noted Overtures and Dr. Ross's motion have been addressed by its recommendations regarding the 1996 Budget and accompanying staff reductions, and by its appointment of a Task Force to undertake an interim review of structure and staffing during the coming year.

**Recommendation No. 24** (reworded and adopted, p. [71](#))

That Overture No. 4, 1995, Overture No. 8, 1995, Overture No. 35, 1995 and the Ross Additional Motion of 1994 be answered in the above terms.

**Overture No. 7, 1994 - Presbytery of London**

Re: Asking For a Reaffirmation of the Church's Mission Priority by Setting a Fixed Percentage of the Assembly's Total Expenditures for Mission Work in the Field

**Recommendation No. 25** (adopted, p. [71](#))

That Overture No. 7, 1994 be answered in terms of this Assembly's action on the Expenditure Budget for 1996.

**Accumulated Deficit/Financial Appeal**

By the end of 1994, the accumulated deficit for all operations of the General Assembly had reached \$713,602, the result of serious shortfalls in anticipated income through Presbyterians Sharing..., and a required adjustment in payments to the Pension Fund. The Assembly Council has made provision to eliminate this deficit over 5 years, through the budget process. Nevertheless, the Council wishes to challenge the Assembly and the membership of the Church to consider paying down this deficit more quickly by means of a direct appeal.

**Recommendation No. 26** (defeated, p. [71](#))

That a special appeal be authorized with a goal of removing the accumulated deficit, and that the Service Agency Committee be requested to take immediate action so that congregations are informed of this appeal by September 1995.

**TRANSITION ARRANGEMENTS**

The Council has appointed a Transition Committee to deal with the results of this Assembly's decisions on the budget for 1996 and the proposals affecting staff. The Committee has met to plan how it will address the task. At this stage, it wishes to inform the Assembly that reductions in staff will have financial consequences because of severance payments which must be made. It is planned that an approximate severance cost will be available by the time Assembly meets.

**THINK TANK PROPOSAL**

One of the challenges, with which the Council has been struggling ever since it was established, is the question of priorities for the Church and the criteria by which priorities are developed. The Council has agreed in principle to a proposal that it hold a "Think Tank" for the purpose of "examining and thinking through all the key factors which contribute to the position in which we find ourselves as The Presbyterian Church in Canada today, and coming up with a set of proposals that will enable our Church to set clear priorities and direction for the future".

The Council's Executive has established a group to prepare for this event to be held in conjunction with the November 1995 meeting of Assembly Council. This will probably take the form of an expanded Council with a facilitator.

**MEMBERSHIP OF THE TRUSTEE BOARD**

At the request of the Trustee Board, Council brings nominations to fill two positions on the Trustee Board, because the terms of Mr. C. Anthony Keith and Mr. David Wishart expire as of this Assembly. The Trustee Board expresses grateful thanks for the significant contribution made by Mr. Keith and Mr. Wishart to the work of the Board.

The nominees for the Trustee Board are:

Ms. Elizabeth A. Fisher who practices law with a Toronto firm, and is a member of Rosedale Presbyterian Church, Toronto, and has served as chair of its Board of Managers.

Mr. Brian Malcolm, the Administrator of Knox College, and a member of Glenview Presbyterian Church, Toronto.

**Recommendation No. 27** (adopted, p. [37](#))

That Ms. Elizabeth A. Fisher and Mr. Brian Malcolm be appointed to the Trustee Board, each for a term of six years.

**INCORPORATION OF THE PRESBYTERIAN RECORD**

The 120th General Assembly referred to the Council a recommendation that the Presbyterian Record be permitted to incorporate as a non-profit corporation with the Record Committee acting as the Board of Directors (A&P 1994, p. [27](#)).

A Committee of Council has met with representatives of the Record Committee and has consulted the Church's legal counsel. It has been mutually agreed to request this Assembly to approve, in principle, the incorporation of the Record granting the Assembly Council power to issue in working out and approving the details and terms of incorporation.

The advantages of incorporation are: (1) it will clarify the relationship of the Record to the General Assembly and to the other agencies of the Church, and (2) it will position the Record to take advantage of postal subsidy programs of Canada Post. Among the disadvantages of incorporation are the extra work and costs involved in doing the bookkeeping and other red-tape functions required of corporations. These issues have been discussed and Council representatives were satisfied that the Church's concerns can be satisfied in working out the terms of incorporation.

**Recommendation No. 28** (adopted, p. [71](#))

That The Presbyterian Record be granted approval in principle to incorporate as a non-profit corporation, and that the Assembly Council be given power to issue in working out and approving the terms of incorporation in consultation with The Presbyterian Record Committee.

**REVIEW OF STRUCTURE AND STAFFING**

The Council reported to the Assembly of 1994 on a major Review of Structure and Staffing undertaken in 1994. This review had been moved up by one year in anticipation of a possible cancellation of the 1995 General Assembly. In that report, nine action steps were reported on which the Council, mainly through its Executive, would be working during the year. Council now reports the following progress on those action steps.

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.

**Progress:**

An operating committee of the General Secretaries and Principal Clerk has been established, with the basic objective of facilitating the above mentioned collective responsibility and accountability. The Terms of Reference were approved at the November 1994 Assembly Council. The Assembly Council Executive Committee is to monitor progress on a regular basis.

2. Clarify accountabilities and ownership within the organization and then ensure effective communication with all necessary parties.

**Progress:**

Full discussion held, accountabilities, ownership, performance reviews and appeal process resolved and scheduled for General and Associate Secretary level. (see attached communication on "Accountabilities")

3. Establish overall denominational strategy, tactics, objectives and priorities based on the Mission Statement and then ensure effective communication with all necessary parties.

**Progress:**

The Mission Statement has been revised along with general criteria for budgeting. To date, an overall strategy or set of more specific priorities has not been developed. There are many groups now working on this, i.e., State of the Church, Budget, etc.,

and it is essential that a co-ordinated plan be put together as we encounter this issue every time we come to do budgets, performance appraisals or any other major activity within the denomination. What does the church want to do?

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.

Progress:

As progress in the above areas is directly tied to activities in issue number 3, there has not been measurable progress in these areas.

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.

Progress:

This is an urgent matter as driven by the budget and current revenue levels. To accomplish this task, however, requires that the previous three tasks be completed. The completion of this task would also answer the resolution put forward by Brian Ross at the last General Assembly (1994).

6. To affirm the practice of forming Advisory Groups for the Executives in the Assembly Office as well as the agencies for specialized requirements.

Progress:

An Advisory Committee has been appointed for the Assembly Office, and the practice of forming Advisory Groups has been affirmed by memo to all executive staff.

7. 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

and that there is a process for feedback to the Executive committee related to the above.

Progress:

The Resource Centre is to be staffed to a level of one and a half people with the WMS book room manager performing the management on a part-time basis. Accountability is still to the Service Agency. A marketing plan with suggested objectives and strategy has been prepared by Karen Hincke.

Action: (Still to be completed)

- finalize action steps to meet objectives
- finalize evaluation criteria for measuring performance
- Assembly Council to monitor progress

8. 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.

**Progress:**

The Executive agreed that this type of group had proved useful, but that much of the benefit came out of the spontaneous formation and interaction developed as issues came up. It was agreed that a communication should be developed and sent out, but that the defining of groups was not necessary or practical at this time.

**Action:**

-Glen Davis has issued a communication to all executives and staff defining how these groups might be used and describing the benefits.  
 -Assembly Council Executive to monitor as necessary.

9. Review categories of membership, and recommend to General Assembly any changes. Review the representation on the senior committees of the Church from the following areas:

-The Comptroller and Treasurer be invited to be represented on all committees where spending occurs, especially the Agency committees and Assembly Council, category to be non-voting,  
 -The Presbyterian Record on the Assembly Council, category to be non-voting,  
 -Organization representatives be allowed to designate a replacement if they should not be able to attend a meeting where the organization is named to the committee.

**Progress:**

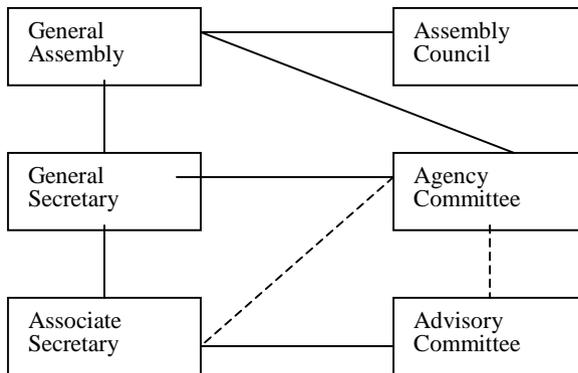
The Executive are recommending no changes to the membership at this time, but some clarification to be carried out.

-listing of all invited to the meetings as guests, e.g. the Comptroller.

-confirm or clarify recommendation on substitutes for representatives of the WMS(WD) and the AMS.  
 Completed.

**National Offices:**

Working Level Accountability

**BIENNIAL GENERAL ASSEMBLIES**

The General Assembly 1994 decided that the practice of biennial Assemblies should be studied by the presbyteries and synods of the Church. A significant number of reports have been received from these courts. The Council has not been able to analyze these thoroughly, and plans to report on this matter to the 122nd General Assembly.

**LIVE THE VISION**

At the time of writing, we have been informed that Live the Vision has reached over \$6 million in cash and pledges, with several congregations still considering participation.

**Recommendation No. 29** (adopted, p. 71)

That the following Minutes of Appreciation for the work of the Rev. Harry E. Waite and Mr. Thomas Norwood related to the Live the Vision Campaign be adopted and included in the minutes of this General Assembly.

### **The Rev. Harry E. Waite**

In October 1991, over four and one half years after the dreaming and planning for a financial campaign had begun, the Rev. Harry Waite was appointed Campaign Director for the Live the Vision Campaign. Since then, Harry has worked diligently with our professional consultants, Resource Services Inc., with the Steering Committee and its Convener, Thomas Norwood. It has been a long journey of developing relationships, describing the case, and writing the manual for use in congregational campaigns.

Harry gave vision and energy to every aspect of the campaign from the Model Church Program, to the Clergy Gift Program, and the Cornerstone and Pacesetter Programs. Developing the Volunteer Network of Regional Directors and Presbytery Directors was another challenge calling for Harry's persuasive and motivational abilities. In all of this, he kept up a spirit of optimism that we could meet the challenge, and consistently added his own creativity to all facets of the Campaign. There were many initial stories of success and encouragement, especially from the Model Church Program, and Harry clearly and cheerfully recounted those stories. We rejoiced with him and the Steering Committee when it appeared that we were within sight of attaining the \$10,000,000 goal.

Along with his gifts of vision and enthusiasm and creativity, Harry Waite is possessed of a deep personal integrity. While Live the Vision has motivated us to give over \$6 million to the project, we did not reach the goal. Harry has helped us to face up to that failure and has motivated us to ask what about ourselves as a Christian community has contributed to the final result. We will be pondering and working at that question for some time to come. The impetus arises from Harry's pastoral heart and personal integrity.

Harry Waite's appointment as Campaign Director came to an end on October 31, 1994. For all of himself and of his faith that he brought to the Live the Vision Campaign, we are grateful to Harry, and to God who graced his life with wonderful gifts for the Church. We pray with Harry that the life and mission of The Presbyterian Church in Canada will be enriched by the results of Live the Vision, and that our ongoing life will be more effective as we ask ourselves important questions about our vision and commitment.

### **Mr. Thomas Norwood**

When the National Steering Committee for the Live the Vision Campaign was being created, the Administrative Council quite naturally looked to Thomas Norwood to serve as its volunteer Convener because he does not shrink from tough jobs! Tom Norwood and Harry Waite made an effective team as they brought their complimentary gifts to the task. Through the highs and lows of the Campaign, Tom has demonstrated remarkable resilience, insight and patience as he remained faithful to the vision, and has been both helpful and realistic concerning the response of the Church.

Tom Norwood chaired a Steering Committee which consisted of persons with many fine gifts and insights to bring to the effort. Tom saw to it that the Steering Committee had a strong sense of ownership and responsibility for the Campaign, and called forth each member's enthusiasm, wisdom and commitment.

Tom Norwood has a deep concern for the well-being of The Presbyterian Church in Canada, and serves Christ by communicating his passion for a realistic and business-like approach to our endeavours. He gives of himself tirelessly to whatever responsibilities he accepts. For his commitment to a vision, for his boundless energy given to the task, and for his commitment to Christ and the Church, we are grateful to God who calls us to service, and to Tom Norwood for his faithful and straightforward response. Those who have responded have been enabled to Live the Vision.

Alan M. McPherson  
Convener Secretary

Thomas Gemmell

## ATLANTIC MISSION SOCIETY

To the Venerable, the 121st 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**

Eight presbyteries with a total of 146 auxiliaries, 1,629 members and 724 Home Helpers are included in the membership.

### **AFFILIATED GROUPS**

Children and Youth report upwards of 40 groups, including C.O.C., Mission Band, Explorers, CGIT, Youth, Brigade Canada and Sunday Schools. There were 485 persons reported but statistics are not always complete. An additional 88 young people have been involved in youth groups in one Presbytery, many of whom attended the Rise Up '94 gathering in Summerside, Prince Edward Island. The Learning/Sharing study projects resulted in healthy donations toward Guyana and Nicaraguan needs: mosquito netting, Good News Bibles and the Goat Project.

Monthly meetings include Worship, Bible Study and Mission Study. The Caribbean study proved to be popular and interesting and was capably supplemented by visits from the Rev. Joe Reed and Dr. David Villalonga and family.

Mission projects approved by the General Assembly were well supported by the membership, who sent hundreds of hand-knitted pneumonia-prevention vests to babies in the Third World, especially Malawi, and hymn books and Bibles requested by Guyana.

The general Society supported the Halifax Hospital Visitor in co-operation with the Synod. As well, financial and prayer support were offered for Paula Ryan, Eleanor Crabtree, Rise Up '94, Camps and students pursuing theological training.

Home mission activities include hospital and home visitation to sick, shut-ins and elderly. Leadership in Church School, mid-week groups, World Day of Prayer and the usual service-oriented projects in the Church and community, are all part of the home mission endeavours.

### **BURSARIES**

As usual, four \$300 bursaries were awarded to persons approved by their respective presbyteries: Calvin Crichton, Gordon Welch, Bonnie LeBlanc and Carol Smith.

### **THE MESSAGE**

Valuable up-to-date information about the lives and work of our missionaries and groups continues to be brought to the membership and many other subscribers who look forward to the Message. Added colour and size make the magazine great value for the price. Overseas workers are grateful for the complimentary copies sent by individuals and local groups. Janice Carter continues as Editor.

### **ATLANTIC MISSION SOCIETY ARCHIVES**

Historical records dating as far back as 1888 continue to be added to the Archives housed in First Presbyterian Church, Pictou, Nova Scotia. Mrs. Anna MacKay has completed a long and valuable term as Historical Secretary.

## DISCOVERY DAYS

The spring of 1994 saw a very successful weekend event at Nova Scotia Agricultural College in Truro where over 100 people shared in good fellowship, great Bible Study, fun and food. Guests included Dr. Sheldon MacKenzie, the Rev. Joe Reed, Dr. David Villalonga and the Rev. Iona MacLean.

## ANNUAL MEETING

A total of 121 people attended the 118th Annual Meeting at Bethel Church, Sydney, September 21-23, 1994. The theme "Faith Leads to Action" proved to be a challenge. Guest speakers included the Rev. George MacDonald, Moderator of Atlantic Synod and Drs. Catherine Chalin and Ian Clark from the Kenya mission field. Dr. Marjorie Ross, Associate Secretary, Life and Mission Agency, challenged the membership to support Presbyterian World Service and Development in these days of serious budget limitations.

## EXECUTIVE SECRETARY

Ina Adamson continues to give valuable service as our staff person. Besides conducting workshops introducing the study materials, she produced an informative booklet introducing the Atlantic Mission Society.

## LIAISON WITH THE NATIONAL CHURCH

The President, Dorothy Creighton, represents the Society at the Assembly Council. Agnes Johnson, Mission Secretary, attends the Life and Mission Agency Committee meetings, and the Executive Secretary, Ina Adamson, is a liaison with the Children and Youth Committee.

Concerns over the future of the work with Children and Youth, as well as encouraging increased enthusiasm, commitment and participation from younger people in the adult society, continue to call for prayerful attention from the entire Church.

Since the description for representation at the Assembly Council meeting does not allow for a designate or alternate from the Atlantic Mission Society to attend, the following recommendation is presented. (A&P 1992, p. [477](#))

### Recommendation No. 1 (adopted, p. [15](#))

That the description of the Assembly Council membership have the words "or designate" placed after the "President of the Atlantic Mission Society."

## FINANCIAL HIGHLIGHTS (Complete report in Annual Report)

### Receipts

Auxiliaries & Presbyterials	\$ 111,739.87	
Designated Specials	1,942.52	
Learning/Sharing (Guyana Project)	3,347.98	
* Of the total receipts, support from the Children and Youth groups totalled	\$2,628.30	

### Disbursements

The Presbyterian Church in Canada	60,000.00	
Rise Up '94	2,050.00	
Guyana Project (from Anna B. MacDonald Memorial Fund)	550.00	
Donation to Guyana Manse Construction	503.00	
Paula Ryan	500.00	
Eleanor Crabtree	500.00	
Hospital Visitor	15,000.00	
Camps	1,400.00	
Bursaries	1,200.00	
Stipend, Travel & fringe benefits	24,810.99	

PROPOSED BUDGET for 1994-95 \$ 110,000.00

Dorothy Creighton  
President

## CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 121st General Assembly:

Due to the costs for an additional meeting in 1993-1994, the Committee on Church Doctrine was able to gather only once since the last Assembly, slowing its work and inhibiting its efficiency. While acknowledging budgetary uncertainties for the coming year, Committee members attending this year's meeting believe Assembly must provide sufficient funding to cover costs of two meetings a year plus operating expenses. Otherwise the Committee will need permission to report biennially.

### **MISSION STATEMENT** (A&P 1994, pp. [231](#) and [81](#))

Last year's Assembly referred the Church's proposed Mission Statement back to the Assembly Council, directing it to consult the Committee on the State of the Church and the Committee on Church Doctrine.

Much of the Committee's previous advice about the Statement was incorporated into the draft presented to last year's Assembly. Therefore, while recognizing that such statements need to be reviewed and improved periodically, the Committee voted to approve the draft sent for comment.

### **BOARD OF CONGREGATIONAL LIFE, RECOMMENDATION 9** (A&P 1991, pp. [282](#), [50](#))

Since 1991, the Committee has been working to make the Church's language for ordinations, designations and inductions more inclusive and more conducive to being read aloud.

This work, which requires Barrier Act approval, has been completed or is underway. There remains, however, the matter of language relating to deacons and deacons' courts (Book of Forms section 413). The Committee is reluctant to propose changes without consulting congregations that have such courts. So far, we have found them operating in Taiwanese, Korean and Hungarian congregations, as well as at least three English-speaking congregations. A task force is consulting the congregations, and the Committee expects to bring suitable recommendations to the next Assembly.

### **CHURCH DOCTRINE, RECOMMENDATION 3** (A&P 1994, pp. [249](#), [25](#))

At last year's Assembly, the Committee sought and received permission "to pursue a careful study of the scriptural teaching and the doctrinal position of the faith in regards to economics." The Committee is still convinced that the time is ripe "for the Church to consider the relationship between Christian faith and life and the economic theories and structures that impact that faith and life." In fact, during the past year, some of those theories and structures have affected many of us in very painful ways. There is still the matter of how to proceed with this formidable project.

A consensus emerged at the Committee's recent meeting that we would be wise to approach such a large issue with broad consultation and by trying to articulate the perceptions of the wider Church. It will involve careful discussion on what the Bible and theology have to say about economics. Any statement will have greater acceptance by the Church, greater value as a teaching tool within the Church, and more acceptance outside the Church if a considerable number of Presbyterians have been involved in its formation.

### **Recommendation No. 1** (adopted, p. [24](#))

That the Church, through its courts and agencies, engage in theological dialogue concerning this dimension of the proposed Mission Statement, "Our mission, in a world of limited resources, is to use God's gifts wisely and fairly for the good of all."

If this recommendation is adopted, the Committee on Church Doctrine will co-ordinate the various conversations and keep the Church informed on the process and the insights from this dialogue. A task force of the Committee is prepared to carry the effort forward.

**BOARD OF CONGREGATIONAL LIFE, RECOMMENDATION 3** (A&P 1992, pp. [298](#), [44-45](#))

**OVERTURE 1, 1994** (A&P 1994, pp. [274](#), [63](#))

**Re: The production of interpretative and educational resources to accompany distribution of the report on Human Sexuality**

The 1992 General Assembly asked that the Life and Mission Agency be consulted by the Committee on Church Doctrine in "the production of interpretative and educational resources to accompany distribution of the Human Sexuality report." (A&P 1992, p. [298](#))

Due to budget restrictions, the Church Doctrine Committee was unable to meet last fall. Since the 1992 and 1994 General Assemblies had asked for the distribution of the Human Sexuality statement and the preparation of study resources to accompany it, the Convener appointed a regional Task Force to work on the matter. The Task Force decided to prepare a brief preface explaining how the report came to be, questions designed both to clarify and promote discussion of the issues involved, and a list of further resources for any wishing to go into greater detail.

Following consultation with the Associate Secretary for Justice Ministries, the Committee adopted a more educationally ambitious proposal from the Life and Mission Agency that the study be the 1996 offering of the curriculum series "The Church Speaks". A task force of the Church Doctrine Committee will write the resource, which will be compiled by the editor of "The Church Speaks" series. Final review and approval of the resource will rest with the Committee. It should be available in the spring of 1996.

There remains, however, the matter of making the report available before then to people who are interested. The original proposal was a response to requests to the Committee for the report and for discussion guidelines in an easy-to-duplicate form. Justice Ministries has informed us that the text of the report is in the Justice Ministries Handbook and may be duplicated from there.

### **THE REVISION OF THE BOOK OF PRAISE**

When the Committee on Church Doctrine was established as a standing committee of the Assembly by the 91st General Assembly, its mandate was defined as follows: "to maintain a constant review of the doctrinal standards of the Church, to consider and to report on all related matters which the General Assembly may from time to time refer to it, and to make recommendations to the General Assembly for the furtherance of the Church's continuing ministry of determining and declaring her confessional position." (A&P 1966, p. [266](#))

A church's hymn book is a means of "declaring (the Church's) confessional position"; and because hymns sanctioned for our Church's use should reflect "the doctrinal standards of the Church" over which this Committee is to "maintain a constant review"; the Committee presents the following recommendation.

**Recommendation No. 2** (defeated, p. [24](#))

That the Task Force on the New Hymn Book be requested to consult the Committee on Church Doctrine so that it may review the theology and doctrine of those hymns being proposed for the use of the Church.

**ASSEMBLY COUNCIL RECOMMENDATION 26** (A&P 1994, pp. [239](#) and [81](#))

The Committee is extremely concerned about the implications of last year's General Assembly granting permission to agencies, committees and the like to make direct financial appeals to the wider Church. The Committee is also uncomfortable with the willingness of the same General Assembly to homologate a direct communication from the Assembly Council to presbyteries. (A&P 1994, pp. [214](#), [81](#)) Accordingly, the Committee passed the following motion:

That the Committee on Church Doctrine register its due concern regarding the right of Church agencies to make direct appeals in that such approval constitutes a clear breach of our Church's referral procedures; namely, that all documents circularized in the presbyteries be referred from General Assembly.

## APPRECIATION TO RETIRING MEMBERS

Finally, the Committee wishes to record its appreciation to the Rev. Edward (Ted) Stevens for his past three years of work on the Committee and to the Rev. Barbara Young, who is retiring from the Committee after six years of service including acting as Secretary for the past two of those years. The Committee is deeply indebted to them for the contributions they have made at a time in which it has carried a particularly heavy and controversial workload.

Paul A. Brown  
Convener

Barbara Young  
Secretary

## CLERKS OF ASSEMBLY

To the Venerable, the 121st General Assembly:

The Clerks met in October and March to work on referrals from the 1994 General Assembly, to respond to correspondence, and to review new overtures referred to the Clerks.

### OVERTURE NO. 4, 1994 (A&P 1994, p. [577](#))

This Overture draws attention to the importance of microfilming session minutes and lodging them with the Archives of The Presbyterian Church in Canada for safekeeping. The petitioners rightly point out, however, that after a certain number of session minutes have been microfilmed, several years may pass before the next set of minutes is ready for the Archives. The minutes are vulnerable to damage or loss during that interval. The Overture, therefore, asks General Assembly to "allow, in fact encourage, one extra copy of session minutes to be made and stored in a safe place (such as a vault), separate from where the original minutes are kept, until such time as a microfilm copy has been made of the original minutes, at which time the extra copies are destroyed. . . ."

The Clerks of Assembly recognize the vulnerability of session minutes that have never been stored permanently on microfilm. We encourage sessions to follow the example of St. Andrew's Church, Victoria, which presented the Overture. We also understand the very real problem the petitioners have underscored and are fully sympathetic with their concern. In considering this Overture, the Clerks recognized another issue related to session minutes, the use of word-processors in their production. The Clerks of Assembly believe it is necessary for session clerks to delete such minutes from their computer files after printing the single copy.

### **Recommendation No. 1** (referred to Clerks of Assembly, p. [38](#))

That the following amendment to section 27.10 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

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

**Recommendation No. 2** (withdrawn, p. [38](#))

That the following new section 27.13 to the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

Additional section 27.13 - Clerks of session using word-processors to produce the minutes must delete this information from the computer files immediately after having printed the required set of minutes.

**OVERTURE NO. 5, 1994** (A&P 1994, p. [577](#))

The Presbytery of Halifax and Lunenburg asks that ministers of other denominations serving a Presbyterian congregation be given the right to vote in presbytery.

To vote in presbytery, a minister would have to be eligible to be on the constituent roll of the court. (section 176, Book of Forms)

Section 249, Book of Forms states, "Every minister of the Church is under the care and subject to the authority of the presbytery. . . ." We do not believe that ministers of other denominations can make themselves subject to the authority of a presbytery of The Presbyterian Church in Canada. Our Church has followed the principle that a Minister of The Presbyterian Church in Canada cannot also be a Minister in another Church, and we believe that the opposite is also true.

Section 319, Book of Forms also says, "Primary jurisdiction over ministers . . . belongs to the presbytery. . . ."

The Clerks believe that the proposal from the Presbytery of Halifax and Lunenburg violates these basic principles for the organization of the presbytery and for the oversight of ministers. For these reasons, the Clerks recommend that the prayer of Overture 5, 1994, be not granted.

**Recommendation No. 3** (adopted, p. [38](#))

That Overture No. 5, 1994 be not granted for the reasons given above.

**OVERTURE NO. 6, 1994** (A&P 1994, p. [578](#))

The Presbytery of Halifax and Lunenburg notes that the Church ordains people to serve as non-military chaplains, but that the Book of Forms makes no provision for such ordination. The petitioners also hold that such ordinations should be only for those who are appointed by a presbytery or a General Assembly committee or agency. It is the prayer of the Overture that the Assembly prepare amendments to the relevant sections of the Book of Forms to allow people to be ordained after having been appointed to chaplaincy positions by a presbytery or a General Assembly committee or agency.

The Clerks agree with the assumption of the petitioners that ordination is only by call from the Church through a congregation. In some cases, candidates may be ordained after having been appointed by the Life and Mission Agency to an aid-receiving congregation. In fewer cases, a person may be ordained upon appointment by a presbytery or Assembly committee or agency to a more specialized ministry, like institutional chaplaincy. In all these situations, the person functions as a minister of Word and Sacraments, which is key to our understanding of ordained ministry. Therefore, a person would not be ordained to institutional social work, even if certified for ordination and even if that work were sponsored and endorsed by a presbytery or an agency of General Assembly. It must be clear that the work involves the full exercise of the ministry of Word and Sacraments. Such decisions are best left to the wisdom of the agency or committee of General Assembly and the presbytery involved.

The Clerks of Assembly believe that section 210 answers in principle the concerns of this Overture. Historically, however, section 210 refers more specifically to appointments to congregational ministry by the General Assembly's Board of World Mission (now the Life and Mission Agency). Yet the principle is clear. Ordination to ministry of Word and Sacraments is by congregational call or by appointment by a presbytery or an Assembly

agency or committee. Another addition to the Book of Forms is unnecessary; a Declaratory Act will suffice, so we propose the following recommendation:

**Recommendation No. 4** (adopted, p. [38](#))

That it be affirmed by Declaratory Act, with respect to sections 210 and 176.1.6 of the Book of Forms, that no candidate certified for ordination may be ordained to a chaplaincy position except by appointment to such a position by a presbytery or a General Assembly committee or agency, and with the approval of the responsible committee of the General Assembly, and that this be the answer to Overture No. 6, 1994.

**OVERTURE NO. 8, 1994** (A&P 1994, p. [578-79](#))

The Presbytery of London asks that a committee be established to revise Chapter 9 of the Book of Forms and related chapters and appendices, taking into account recent experiences of church courts with this chapter, and bring proposed revisions to the 122nd General Assembly.

In 1989, in response to Overture No. 13, 1986, the Clerks reported that they had begun a process of study and consultation with a view to an eventual revision of Chapter 9, Book of Forms. They identified certain principles that our Church holds in matters of discipline, including those that underlie the Church's relationship to civil authority. Assembly approved a process of ongoing consultation with the courts of the Church, while noting that major changes tend to take time. To rewrite Chapter 9 may well require rewriting the entire Book of Forms. In addition, all proposed changes must be referred to the presbyteries under the Barrier Act. Recent legal advice indicates that Chapter 9 is a fine section and needs no amendment. The Clerks believe that the best way to proceed is by providing commentaries and companion pieces to the Book of Forms that will help the courts with specific issues and procedures.

Since 1989, an organizational upheaval of the denominational offices, including the appointment of two new Clerks, has meant a slowing of some work. Nevertheless, Barbara McLean has established working groups around the Church to help develop better understanding of both formal and non-formal discipline, including how to put together a judicial record. We intend to develop companion pieces on these and other matters designed to help the courts of the Church. The Clerks intend to continue the project, drawing on the wisdom of other courts and interested people.

**Recommendation No. 5** (adopted, p. [38](#))

That Overture No. 8, 1994 be answered in the above terms.

**OVERTURE NO. 11, 1994** (A&P 1994, p. [580](#))

This Overture from the Session of St. James Church, Chatham, Ontario, asks that Session meet as an open court, as do presbyteries, synods and General Assemblies, since most deliberations of session are routine. The provision to meet in camera would remain in place when session deals with matters requiring confidentiality. The petitioners hold that a closed court creates unnecessary barriers between session and congregation and between session and church staff who are not members of session, and prohibits the free flow of information. They note that an open court would mean that session minutes would not need to remain confidential and could be distributed freely to session members unable to attend certain meetings. Time could be saved at session meetings since elders could read the minutes beforehand. The petitioners also hold that a closed court does not properly model a servant-leadership style.

The Assembly considered a similar request from the Session of St. Andrew's, Kitchener (A&P 1990, pp. [605, 64](#)). That Overture asked that open meetings become the norm and in camera meetings the exception. At that time (A&P 1991, pp. [250-51](#)), the Assembly answered the Overture as follows:

The Clerks of Assembly point the petitioners to the fact that open gatherings of session are provided for in the present regulations. Any session "may hold open meetings when deemed advisable" (section 120). It is quite within the rights of the

session to decide how often such meetings be held and, upon proper motion, it would be possible for a session to open all of its meetings to the membership of the congregation.

Although such is legally permissible, the Clerks of Assembly would caution against it. There are good reasons for the session meetings to be held customarily in camera, apart from providing an atmosphere of absolute freedom for debate and discussion. Elders are elected by the congregation to do a particular work as spiritual fathers and mothers in patience, sympathy, confidence and discretion. They should always seek "the mind of Christ" and attempt to discern God's will which may not always be the will of the majority. Elders should not be placed in a position where members of the congregation could put undue pressure on them as would inevitably become the case when all meetings are normally open to that membership. In such meetings, it would become clear to the members of the congregation which elder is "for" one proposal or faction and which elder is "opposed". Such a process could, in the opinion of the Clerks of Assembly, conceivably become a divisive force in the life of the congregation. The Clerks of Assembly believe that the decisions of session should be arrived at like the decisions of a cabinet in our federal or provincial government. "Cabinet solidarity" is an important and wise feature in our civil government. "Session solidarity", with the session standing as one, is an equally prized feature in the polity of The Presbyterian Church in Canada.

The Clerks stand by this response to the Session of St. Andrew's, Kitchener (A&P 1991, p. 250-51), and answer in similar terms to the petitioners of Overture No. 11, 1994. The Clerks also point out that it is possible to improve internal communication within session with summaries of session minutes prepared by the moderator and clerk of session (section 27:10), with the proviso that the names of movers and seconders of motions be deleted. Some sessions also prepare monthly bulletin inserts on the work and decisions of session. The Clerks believe that the petitioners' argument that a closed court does not model "servant leadership" is true only if elders do not see themselves as servant-leaders and neglect their calling to be pastors under Christ, faithfully visiting the people of God under their care. In the Clerks' view, it is the neglect of genuine pastoral care by elders that promotes the perception of the session as a remote, secretive and aloof governing body.

**Recommendation No. 6** (adopted, p. 38)

That for reasons stated in the preamble to this recommendation, the prayer of Overture No. 11, 1994, be not granted.

**OVERTURE NO. 15, 1994** (A&P 1994, pp. 581-82)

The Session of St. Andrew's Church, Nanaimo, British Columbia, asks that retired ministers of the United Church of Canada be permitted to have their names added to the Appendix to the Roll of presbyteries. The implication is that such ministers would not be asked to be received as ministers of The Presbyterian Church in Canada.

In our Church the privilege of being on the Appendix to the Roll of Presbytery is reserved for ministers of this Church, who are properly subject to presbytery oversight.

The Overture suggests that by not permitting retired ministers of other denominations to be on the Appendix to the Roll, our Church does not recognize them as ministers of the Gospel. This simply is not true. Rather, we hold that a person cannot be a minister in two denominations. Our Church recognizes the ministries of other denominations by recognizing the denomination in which a person has served. The Presbyterian Church in Canada recognizes the validity of the ministries of many Christian churches, including the United Church of Canada. We are always willing to consider extending the privilege of being on the Appendix to the Roll of Presbytery to people who apply to be received as ministers of this Church.

**Recommendation No. 7** (reworded & adopted, p. 38)

That the prayer of Overture Nos. 5 and 15, 1994 be not granted for the reasons given above.

**OVERTURE NO. 21, 1994** (A&P 1994, p. [584-85](#))

The Overture points out in detail various sections of the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment that conflict with sections of the Book of Forms. It asks that the Policy adopted by the 119th General Assembly (A&P 1993, pp. [314-26](#)), be re-written so that it is in harmony with the Book of Forms.

The Clerks have consulted Ministry and Church Vocations of the Life and Mission Agency, and the Church's legal firm. We have reviewed resources from the Centre for the Prevention of Sexual Abuse and Domestic Violence and similar agencies. We also are planning a broadly-based consultation to discuss, among the other matters, the issues raised in the Overture. They deserve careful study before a definitive proposal comes to Assembly.

**OVERTURE NO. 23, 1994**

In this Overture, the Presbytery of Ottawa asks Assembly to allow elder moderators to participate in a more inclusive range of acts of worship as agents and representatives of the entire court. While the Clerks have some sympathy with the request, we would like to consult the Committee on Church Doctrine before making a response.

**Recommendation No. 8** (adopted, p. [38](#))

That the Clerks of Assembly be permitted to respond to Overture 23, 1994 after having consulted with the Committee on Church Doctrine.

**OVERTURE NO. 5, 1995****Re: Sending the Report on Human Sexuality to Federal, Provincial and Territorial Governments**

Overture No. 5 asks that the report on Human Sexuality be sent to Federal, Provincial and Territorial Governments. The Clerks are prepared to recommend that this be done.

**Recommendation No. 9** (adopted, p. [38](#))

That the prayer of Overture No. 5, 1995 be granted.

**OVERTURE NO. 6, 1995****Re: The Assembly Using the Policy on Sexual Abuse and/or Harassment to Deal With Persons Who Worked in Presbyterian Church in Canada Residential Schools**

The Overture asks that the guidelines for dealing with cases of sexual abuse and Harassment be carried out in regard to those who worked in our Church's residential schools.

The Clerks believe that the Overture reveals a misunderstanding of the purpose of the Confession, which is to deal corporately and not individually with healing and reconciliation with Aboriginal Peoples.

**Recommendation No. 10** (adopted, p. [38](#))

That Overture No. 6, 1995 be referred to the Assembly Council Working Group on Residential Schools.

**Clerks' Recommendation nos. 3, 4, 5, 1994 (A&P 1994, pp. [277-78](#), [40](#))**

In 1994, the Clerks of Assembly reported as follows:

The prayers of both Overture Nos. 6 and 25, 1993 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.

During briefing sessions at the 120th General Assembly, many commissioners made it clear to the Clerks that mandatory term service for the whole Church would pose an enormous hardship to mostly smaller congregations. At the same time, many commissioners also clearly stated their desire for term service as an option. Again, a goodly number held to the view that the present system is workable as long as sessions provide sabbaticals for elders. The Clerks see this approach as workable in the present system. The Clerks are torn between their strong view that "There should be certain practices that are standard throughout the Church as it seeks to govern itself," and their support of the concept of term eldership. After considerable and prayerful reflection, we are persuaded that the welfare of the Church is best met with optional term service for elders.

Also during last year's briefing sessions, some commissioners asked about the mechanics of term service, with questions like, "Of the eighteen faithful elders now serving, how do we determine which one third should leave active service when we institute term service?" The Clerks can only make suggestions. Very senior members of session may see this as a golden opportunity to be released from active service. Younger members may also volunteer to do so. For some, session work, once a labour of love, has become only labour. The elders remaining on session would be placed on a retirement schedule. If this cannot be arranged through negotiation, it may be necessary to cast lots, a not unbiblical principle! The Clerks believe that respect for each other, a genuine desire to serve the good of the Church, and common sense will prevail within sessions in this matter.

Please note that in the following recommendation, the Clerks are recommending a revision to section 108, a rewording of section 108.1 which also is renumbered as section 108.3, and the addition of two new sections: 108.1 and 108.2.

**Recommendation No. 11** (referred back to Clerks, p. 39, 77)

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 and serve in the office for life. They may, however, at the call of a congregation in which the session has instituted term service for elders, fulfill the duties of the eldership on the session for a period of six years only, after which he or she will not be eligible for re-election to the session for a period of not less than twelve months.

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

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

New section 108.3 (formerly 108.1) - Elders continue elders for life unless deposed or suspended in process of discipline. Nevertheless, they must leave the active exercise of the office after 6 years service on those sessions that have instituted term service, and may resign from a session that does not have term eldership.

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

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

**Recommendation No. 12** (withdrawn, p. [77](#))

That, upon passage of this legislation under the Barrier Act, the Life and Mission Agency prepare a service of induction for elders who, having been already ordained, are called to serve on the session of a congregation for an additional term of six years.

**Recommendation No. 13** (withdrawn, p. [77](#))

That the prayer of Overture Nos. 6 and 25, 1993, and the referral from the 120th General Assembly, be answered in the above terms.

**Recommendation No. 14** (withdrawn, p. [77](#))

That the Clerks be authorized to make any necessary changes to the Book of Forms on this matter if this legislation passes under the Barrier Act.

**MACRAE ADDITIONAL MOTION 1994** (A&P 1994, P. [82](#))

"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."

The Glossary of the Book of Forms (p. 116) defines "fama" as an indication that a scandal may exist (section 30). Before a fama can be dealt with, it must be reduced to a charge after a court has been satisfied that a scandal really exists using the criteria that:

1. It specifies a particular sin or sins.
2. It is widely spread.
3. It is generally believed and has strong presumption of truth.

Earle Roberts has prepared a five-page report listing all references to "fama" and "scandal" in the Book of Forms. It was provided to the Special Commission re the Appeal of the Session of Elmwood Avenue Church, London, Ontario, against the action of the Presbytery of London.

It is tempting to report to the 121st General Assembly that it is impossible to bring in a definition of fama in light of the report of the Special Commission re the Appeal of the Session of Elmwood Avenue Church, since that report was not available to the Clerks at their meeting. The Clerks ask the Assembly to not require such a Declaratory Act since there is ample material on the subject in the Book of Forms including a checklist to help the courts decide when a fama really exists. A more useful action would be to provide Dr. Roberts' five pages of references to each presbytery clerk. The Clerks also believe it is not wise to try to define the term precisely because some shades of meaning may be left out. The Clerks believe that sometimes there is wisdom in accepting terms that have a degree of ambiguity so that interpretations can be made.

**Recommendation No. 15** (adopted, p. [77](#))

That the above be accepted as the response of the Clerks of Assembly to the Additional Motion (A&P 1994, p. [82](#)).

## 1994 DECLARATORY ACTS

The Clerks have considered the Declaratory Acts adopted by the 120th General Assembly and have decided that they will be noted in the Book of Forms as follows:

1. Declaratory Act: "that presbyteries have the right to set conditions prior to the release of presbytery certificates of ministers under the care of presbytery."

Following section 250.2, with a reference to A&P 1994, p. [40](#), [279](#).

2. Declaratory Act: "Full-time service includes half-time service or more as defined in Book of Forms section 176.1, and assistant-to-the-minister status is applicable to retired ministers and other ministers working less than half-time or engaged in other work as their primary source of income."

In the Book of Forms after section 201.2 with a reference to A&P 1994, p. [40](#), [280](#).

3. 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 a 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.

This Declaratory Act will be added to Appendix D as D-4.

### **Recommendation No. 16** (adopted, p. [77](#))

That a new appendix (Appendix K) be added to the Book of Forms in which the full text of all Declaratory Acts of the General Assembly, which are still applicable, will be recorded.

## **COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED**

The Commission met on October 28, 1994. Present were: Dr. George Vais, Moderator; Rev. Tom Gemmell, Principal Clerk; Mrs. Barbara McLean, Deputy Clerk; Dr. Tony Plomp, Deputy Clerk.

## **LOCATION OF THE 1995 GENERAL ASSEMBLY**

The invitation from Knox's Galt Presbyterian Church had been withdrawn and the Presbytery of Waterloo-Wellington had subsequently agreed to act as host. The Commission accepted the invitation and instructed the Principal Clerk to write a letter of thanks to the Presbytery, encouraging that court to recruit a Local Arrangements Committee that would be representative of the entire Presbytery.

## **APPOINTMENT TO BOARD OF VANCOUVER SCHOOL OF THEOLOGY**

Ms. Paddy Eastwood was appointed by the 120th General Assembly and subsequently declined to serve. The Commission named Mr. Ed Rumohr to a further one-year term.

## **COMMISSION RE APPEAL NO. 2**

Keith Clark was one of the members appointed by the 120th General Assembly. It was noted that Mr. Clark was not a commissioner, and Thomas Vais was appointed in his place.

## **COMMITTEE TO DEAL WITH DISTINGUISHED SERVICE AWARD**

Since the Assembly inadvertently neglected to appoint this Committee, the Commission recommended the following appointments for one year: Ruth Alexander, Trevor Boyes,

Cathy Cawsey, Teresa Han, Art Herridge. The Principal Clerk was instructed to approach a former Moderator to serve as Convener.

### **Special Committee on Pension Fund**

Since the Assembly inadvertently neglected to appoint this Committee, the Commission named the Special Committee as follows: Earle Roberts (Convener), Brenda Adamson, Peter Gorham, Grant Jones, Russ McKay, Mary Pattinson, Charlotte Stuart, Malcolm Summers, Don Taylor (Staff).

Thomas Gemmell, Barbara McLean, Tony Plomp  
Clerks of Assembly

## **COMMISSION, SPECIAL, RE APPEAL NO. 1, 1994**

To the Venerable, the 121st General Assembly:

The Special Commission was established by the 120th General Assembly to consider the Appeal of Mr. William Lennips against the action of the Synod of Hamilton and London. A Special Commission of that Synod had denied the Appeal of Mr. Lennips against the action of the Presbytery of Bruce-Maitland which had deposed him from the office of a Christian Minister. (Note: This Presbytery has since been renamed Grey-Bruce-Maitland.)

For purposes of clarity, the following terminology is used in this report when referring to the Commissions mentioned above:

Assembly Commission: The Commission established by the 120th General Assembly to hear Mr. Lennips' Appeal against the decision of the Commission of the Synod of Hamilton and London.

Synod Commission: The Commission established by the Synod of Hamilton and London to hear Mr. Lennips' Appeal against the action of the Presbytery of Bruce-Maitland.

### **TERMS OF REFERENCE**

The 120th General Assembly set the following terms of reference for the Assembly Commission (A&P 1994, pp. [70](#), [71](#))

1. The Special Commission is established under the authority of Book of Forms section 290, having all the powers of the General Assembly within these terms of reference.
2. 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 the matter to a conclusion as quickly as they deem advisable in the best interests of all concerned.

### **MEMBERSHIP**

The members of the Commission as named by the 120th General Assembly are: the Rev. Dr. Harrold Morris (Convener); the Rev. Harry Bradley, Mr. Donald Elliott, Ms. Nancy Serrick, the Rev. Dr. David Sherbino; with the Rev. Thomas Gemmell, Principal Clerk, as consultant.

## PROCEDURES

The Assembly Commission met on July 27, 1994, September 6, 1994, and the morning of November 1, 1994, to review the Appeal and the materials that had been provided to it by the Synod of Hamilton and London, the Presbytery of Grey-Bruce-Maitland, and Mr. Lennips, and to prepare for the hearing on the Appeal.

The Assembly Commission conducted its hearing within Glenview Presbyterian Church, Toronto, the afternoon of November 1, 1994. Present, in addition to the members of the Commission and the appellant, were Mrs. Betty Lennips, the wife of the appellant; the Rev. Dr. Vernon Tozer, Ms. Marilyn Repchuk, the Rev. Steven Webb, the Rev. Andrew Reid, and the Rev. Dr. William McElwain, members of the Synod Commission. Regrets were received from the Rev. Cynthia Chenard and the Rev. Barbara Young, members of the Synod Commission. The hearing began at 1:00 p.m. and was completed at 4:10 p.m.. The Assembly Commission reconvened following the hearing. On February 15, 1995, the Assembly Commission met to finalize its report, and presented the report to Mr. Lennips and the Synod Commission.

The 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 procedural fairness. The Commission understood these principles of procedural fairness to be that: both parties have the right to be told what the charge or complaint is, to be present in person during procedures concerning that charge or complaint and to have the opportunity of reply; and there shall be no bias on the part of persons hearing the charge or complaint.

Mr. Lennips was invited to present his reasons for Appeal. He did so, in the nine specific items which follow:

1. They are wrong who argue it is contrary to God's Word to be charged/convicted in a court of law.
2. I believe it is contrary to church law to be charged twice with the same offence. Linguistic semantics may try to construe this as a new issue but in fact it is not.
3. In no other jurisdiction would it be regarded as illegal or wrongful to be "charged" with an offence. It is the offence itself that constitutes the wrong, not the fact of being charged.
4. The Church has its own system of laws. That system excludes the use of lawyers in Church courts. Yet in this case, the Church proposes to permit secular courts, lawyers, and jurors to make decisions of guilty or not guilty for them. This is contradictory to the separation of Church and State.
5. I have learned that the Clerk of Bruce-Maitland Presbytery, shortly after my resignation, announced in Geneva Church, Chesley, that I had confessed to wrongdoing. I never made such a confession, but that announcement contributed to the investigating officer's approach to his work. I believe it was one reason why I was never interviewed before the arrest. I think in all fairness, the Presbytery Clerk should have offered that information during my Presbytery trial if not earlier.
6. During the discussion at Presbytery during the trial telephone calls were made by members of the court. We do not know who these outside sources were but we believe an adjudicating party in that setting must act independently. Neither did we as the defending party have that privilege.
7. We again submit the complainant of three years ago was never properly investigated, and that the entire issue at that time was totally mis-managed. As a consequence of that initial neglect, legal charges and subsequent conviction resulted.
8. It is clear that Presbytery, in its deliberation, dealt with much more material than the simple charge of "having been charged in a court of law".
  - a) It does not require a two hour debate to observe a simple fact.

b) The Synod Commission report states they agree with Presbytery that I am guilty of "conduct contrary to the Word of God."

Yet we as defendants were not permitted to address any issue other than having been charged in a court of law. In our view this constitutes an unfair trial.

9. The Synod Commission report also clearly indicates they had access to materials I was not permitted to address. If their powers were so broadly based as to legally have these materials in hand they should also have responsibility for allowing us opportunity to re-address these materials and issues. Anything short of this equals trial in absentia.

Members of the Synod Commission presented their response to Lennips' Appeal to General Assembly, and also responded to some of the particular issues raised in his presentation to the Assembly Commission. The Assembly Commission permitted some latitude in hearing from Mr. and Mrs. Lennips, in confidence, certain details of the events that had led to his charge and conviction in Criminal Court, inasmuch as Mr. and Mrs. Lennips had complained that "no one had ever asked for or heard their whole story."

The apparent lack of pastoral concern for Mr. and Mrs. Lennips by other members of the Presbytery was expressed by them.

## **FINDINGS**

The Assembly Commission gave careful concern to all matters that had been raised during the hearing. It feels it is necessary to respond specifically to the issues raised by Mr. Lennips in his presentation to the Commission, from information provided during the hearing. The findings below refer to Mr. Lennips' comments in points 1 to 9 above in his reasons for the Appeal.

1. We do not find anything in God's Word condemning the fact of being charged or convicted. Undoubtedly some are incorrectly charged and even wrongly convicted. Conviction of minor misdemeanours does not necessarily constitute a fama, nor do they necessarily require disciplinary action by a court of the Church. It appears to us, however, that conviction in Criminal Court of the offence of sexual assault does constitute a fama, and calls for disciplinary action.
2. The charge on which Mr. Lennips was tried by the Presbytery of Bruce-Maitland was based on his conviction in Criminal Court. There was only one trial by Presbytery on that charge. We do not agree that he was charged twice with the same offence. The fact of his conviction of sexual assault was considered by the Presbytery to make it impossible for him to continue as a Christian minister. It seems likely that this expected consequence of his conviction was a factor in the very light sentence imposed by the Criminal Court judge.
3. We agree that it is the offence that constitutes the wrong. Mr. Lennips was not tried because he had been charged with an offence. He was tried because he had been convicted of the offence in Criminal Court.
4. The concept of separation of Church and State is not a concept applicable in the Canadian context, and is totally out of keeping with the Declaration of Faith Concerning Church and Nation, which is one of the subordinate standards of The Presbyterian Church in Canada. Section 7 of that Declaration, titled "The Relation of Church and State", includes the statement: "We reject all doctrines which assume, whether on sectarian or secular grounds that the Church's life should be or can be completely dissociated from the life of the Civil State". Inasmuch as the Church is responsible for the discipline of its members and office-bearers, it cannot ignore civil court actions which may call for subsequent disciplinary actions by a Church court.
5. We have not investigated this allegation, and it does not seem to have any bearing on the action of Presbytery nor of the Synod Commission.

6. References to actions during the Presbytery trial are beyond the terms of reference of the Assembly Commission. We reviewed the transcript of the Presbytery trial, and find no reference relative to Mr. Lennips contention of "outside sources".
7. The details of action or inaction by the Presbytery in 1991 are beyond the terms of reference for the Assembly Commission to investigate. The charges and conviction were the result of the offence itself. All the other events were part of a very distressing (for all concerned) path from offence to conviction.
8. The Synod Commission gave opportunity for Mr. Lennips to provide any materials he felt were significant. He apparently did not say all that might have been said. We understand fully how personally distressing an open discussion of this matter would have been, and therefore we respect the decision made at that time by Mr. Lennips not to discuss the offence in detail. We are thankful that by November 1 when we met with Mr. Lennips, the healing process was far enough advanced that he could bring himself to discuss the matter openly and we hope that this open discussion contributed further to healing.
9. We are not aware that Mr. Lennips requested any materials from the Synod Commission. We were assured by the Synod Commission that had he done so, the Commission would have provided them to him. We are willing to share with Mr. Lennips such material as we have and to discuss with him any remaining points of concern arising from this material.

With reference to the specific points made in the reasons for Appeal to the General Assembly, the Commission makes the following response:

1. We find that the Synod Commission did make a thorough investigation of the procedures which Presbytery took. They were satisfied that the Presbytery acted in accordance with the law and usage of the Church.
2. Section 393, Book of Forms, "Deposition of an office-bearer ..... follows upon confession or conviction of heresy or of gross immorality." We find that the conviction of Mr. Lennips in Criminal Court of the offence of sexual assault to be a fama of gross immorality.
3. The nature of the offence on which an individual is convicted in a civil or criminal court has a bearing on whether or not it constitutes a fama. We find that the specific conviction of Mr. Lennips on two counts of sexual assault, as the basis for the Presbytery's trial, to have been sufficient reason for the Presbytery's trial, conviction and deposition of Mr. Lennips.

In his Appeal to Synod, Mr. Lennips made reference to the need for the Church to be open to "new forms of ministry". The Assembly Commission in its correspondence with Mr. Lennips prior to the hearing requested clarification of his understanding and practice of such "new forms of ministry". In his written submission to the Commission, Mr. Lennips responded that an important aspect of his ministry had been with "unconventional people", including people with sexual problems, people who had been abused, people with addictions of various kinds. He had been open to these people, and sincere in his attempts to help them.

We commend Mr. Lennips for his sincere concern for people with personal problems. We do not find that such concern necessarily leads to "new forms of ministry". Many, if not most, ministers also attempt to reach out in compassion to those who have problems and who seek their help. Counselling in such situations needs to be done by persons with the necessary training, and in accountability to the Presbytery and under their supervision.

We do find, however, that because of his lack of qualifications in suitable methods of counselling, Mr. Lennips acted in ways that were at least questionable. This led to the charge on which he was convicted, and which in turn led to the action of the Presbytery which deposed him.

It was apparent to the Assembly Commission that the history of relationship between Mr. Lennips and the Presbytery of Bruce-Maitland going back to a complaint leading to his

resignation from the pastoral charge of Geneva Church, Chesley in May 1991 was a factor in Mr. Lennips' Appeals to Synod and then to General Assembly. His Appeals make reference to "the original complaint" not being fully investigated. The charge on which Mr. Lennips was tried by the Presbytery related only to his conviction in Criminal Court. The terms of reference of the Assembly Commission relate only to the action of Presbytery on that charge, and of the Synod Commission acting on his Appeal.

Considerable discussion at the hearing centred on the nature of Pastoral Concern. While the apparent lack of pastoral concern of Mr. and Mrs. Lennips was not a part of the Appeal to General Assembly, it was part of the Appeal to Synod, and was given serious consideration by the Synod Commission. Their recommendation to the Synod in this matter underlines their perception of the need for pastoral care teams in a variety of situations.

### **DISCOVERY**

The Commission finds that the Synod Commission acted in a proper manner and in accordance with its terms of reference.

The Commission agrees with the Synod Commission sustaining the finding of the Presbytery that Mr. Lennips was guilty of conduct contrary to the Word of God and the laws of The Presbyterian Church in Canada and inconsistent with his position as a preacher of the Gospel.

The Commission agrees with the Synod Commission sustaining the Presbytery decision that Mr. Lennips be adjudged totally disqualified for the office of the Christian ministry and that he be deposed from the office and degraded from the rank of a Christian minister.

### **JUDGMENT**

The Commission therefore denies the Appeal of Mr. William Lennips against the decision of the Special Commission of the Synod of Hamilton and London, in the matter of the trial against him by the Presbytery of Bruce-Maitland.

### **PASTORAL COMMENT**

The law of the Church may seem harsh and unrelenting in such situations. However, the law of the Church does provide for restoration to position and privilege for those who have been deposed. The route to such restoration begins with confession of wrongdoing, and with remorse and repentance. We are hopeful of continued growth in self-understanding for Mr. Lennips, with the assistance of a competent Christian counsellor.

The need for pastoral care for the Lennips family continues. The Presbytery is therefore directed to offer appropriate pastoral care to the Lennips family, through a pastoral care team as mandated by the Synod Commission in its report, and also through personal concern and support by members of Presbytery.

We affirm that while Mr. Lennips may not at this time pursue ordained ministry, this does not mean that he may not be actively involved in Christian ministry in a lay capacity. We recognize that he has gifts which may benefit the body of Christ.

If Mr. Lennips desires to be helpful to people with particular problems, we urge him to take the necessary supervised training that would give him credible qualifications in that area.

We urge Mr. Lennips to seek competent counselling for himself to continue to work through the issues of the offence, his conviction, and his deposition from ordained ministry, and also to ascertain other areas of his life that may need restructuring in order to guarantee stable behaviours and ability to do ministry.

J. J. Harrold Morris  
Convener

## COMMISSION, SPECIAL, RE APPEAL NO. 2, 1994

To the Venerable, the 121st General Assembly:

A Special Commission (hereafter called the Assembly Commission) was established by the 120th General Assembly to consider the Appeal of the Session of Elmwood Avenue Presbyterian Church, London, against the judgement of the Presbytery of London. The Session of Elmwood Avenue Presbyterian Church had suspended a member of the congregation from church privileges by means of a trial. The member had appealed the suspension to the Presbytery of London, which, through a Commission (hereafter called the Presbytery Commission), sustained the member's Appeal. Subsequently, the Session of Elmwood Avenue Presbyterian Church appealed the action of the Presbytery of London to the 120th General Assembly.

### TERMS OF REFERENCE

The 120th General Assembly set the following terms of reference for the Assembly Commission (A&P 1994, p. [69-70](#)):

1. That the Assembly Commission be empowered to investigate all matters that might help to clarify the Appeal.
2. That the Assembly Commission consult with the Clerks of Assembly to determine a proper understanding of what constitutes a "fama".
3. That the Assembly Commission be given authority to call for and examine any records it deems to be relevant.
4. That the Assembly 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 Assembly 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.

### MEMBERSHIP

One of those named by the 120th General Assembly withdrew, and was replaced by the action of the Assembly Commission on Matters Omitted, Uncared For. Members of the Assembly Commission are: Mrs. Victoria Smit (Convener), the Rev. Wendy Paton, the Rev. Vern Tozer, the Rev. Thomas Vais and the Rev. Charlene Wilson with Mrs. Barbara McLean as consultant.

### PROCEDURES

The Appeal was not accompanied by a Judicial Record. The Assembly Commission, therefore, called for this documentation, which proved to be extensive. Following the receipt of the Judicial Record, members of the Assembly Commission spent many hours in careful study and preparation.

The Assembly Commission met on January 25, 1995 and February 1, 1995, to organize and number the Judicial Record, identify points of the Appeal, request and review further documentation, and decide on its method of procedure.

The Session of Elmwood Avenue Presbyterian Church, as the appellant, and the Presbytery of London, as the respondent, were cited by the Convener of the Assembly Commission on February 2, 1995. Both parties were cited to appear at a hearing on February 22, 1995 at 9:30 a.m. at Chedoke Presbyterian Church, Hamilton. The citations, together with copies

of the ordered and numbered Judicial Record were sent to both parties by means of Express Post.

The Assembly Commission met on February 21 to make final preparations for the hearing.

A hearing was held at Chedoke Presbyterian Church, Hamilton, on February 22, 1995. The hearing commenced at 9:30 a.m. with a short time of devotion. Representatives of both parties were present. The Assembly Commission followed procedures in keeping with the law of the Church relating to formal process, especially sections 363 through 366 of the Book of Forms. Both parties were given full opportunity to state their case and to ask and/or answer questions. The Appellant made the final reply and the hearing was closed with prayer at 4:15 p.m..

Throughout the proceedings, the Assembly Commission followed the principles of procedural fairness. The Assembly Commission understood these to be:

1. A complaint is to be prepared in written form.
2. Both parties are to be informed of the complaint in writing.
3. Both parties have the right to be present at the hearing.
4. The accused has the right to face the accuser.
5. Both parties have the right to reply to a complaint.
6. There shall be no bias on the part of the persons hearing the complaint.

The Assembly Commission met on the evening of February 22, 1995, and again on February 23, 1995, to discuss its findings. A further consultation was held by members of the Assembly Commission on March 10, 1995, and there was additional consultation by means of teleconferencing and through fax.

### **POINTS OF THE APPEAL**

The Appeal from Elmwood Avenue Presbyterian Church was quite lengthy, and consisted of eleven points of complaint. These points questioned specific interpretations of the Book of Forms made by the Presbytery Commission, and the process used by the Presbytery Commission to conduct its hearing. The Elmwood Session did not feel that the Presbytery Commission in rendering its decision, took into account the situation at Elmwood, nor did they take into account the early advice given by a Presbytery Advisory Committee to the Session. The Session of Elmwood, therefore, questioned the wisdom of the decision made by the Presbytery Commission to return the member to the congregation.

### **FINDINGS OF THE GENERAL ASSEMBLY COMMISSION**

Through its reading and listening, the Assembly Commission was aware that the whole issue was a source of considerable pain and anguish on the part of all parties concerned. It was the Assembly Commission's desire to address this pain as well as the legal issues in this Appeal. In following formal process, we were also anxious to demonstrate compassion, care and love.

The Assembly Commission recognized that there were some serious questions regarding procedure. However, to dismiss the action of the Presbytery and the Session on legalistic grounds does not deal with the pastoral issue. The Church's responsibility for pastoral care of the body of Christ is paramount. The Assembly Commission notes at the Ministerial, Session and Presbytery level, there was a struggle to be pastoral.

During the course of the Assembly Commission's investigations, we discerned that a number of disagreements related to the interpretation of the language of the Book of Forms. We do not, however, believe that these interpretations reflected malice or a deliberate attempt to injure. We recognize that the formal process is complex that the language involved is often open to interpretation and that mistakes in action and procedure are much easier to identify afterwards and when one is distanced from the situation.

The Assembly Commission notes that the Appeal from the Elmwood Avenue Session is written more in the form of a complaint than an appeal. It does not state what redress is being sought, nor does it make any request of the General Assembly. The Appeal of the

member of Elmwood Avenue congregation to the Presbytery of London is also in the form of a complaint and does not seek redress.

The Appeal of the Elmwood Avenue Session lists eleven points of contention or complaint about the procedures and the actions of the Presbytery Commission. It is difficult, therefore, to give a simple yes or no answer to the Appeal as it is presented.

The Assembly Commission recognizes that the Session and the Minister of Elmwood Avenue found themselves in a difficult situation. The Session requested Presbytery assistance to deal with a problem it had with one of the members of the congregation. The Presbytery appointed an Advisory Committee which eventually advised moving to a formal trial. The Assembly Commission does not feel that a trial was the best way for the Session to proceed. We feel that there was a kinder and gentler way to deal with this member with complex needs. We agree with the Presbytery Commission that "a formal trial proceeding against a member is a very serious matter and ought to be taken as a final, reluctant decision in extreme cases".

Having moved to trial upon the recommendation of the Presbytery Advisory Committee, it was inappropriate for the moderator pro tem, who was to conduct the trial, to be selected from out of the membership of the Presbytery Advisory Committee. Likewise, it was inappropriate for the one of the moderators pro tem to be present throughout the trial, and at the same time be called as a "witness for the prosecution".

The Assembly Commission believes the Presbytery was ill-advised to consider the Appeal against the Elmwood Avenue Session by means of a Presbytery Commission. The Assembly Commission believes that only in the rarest of cases, and then with very definitive terms of reference, it is advisable for a presbytery to appoint a commission. The health of a Presbytery can be seriously affected when a commission reports its findings and the members of the court as a whole cannot support the decisions of its own commission. Presbytery commissions, therefore, have a propensity to cause division within the body. It further concerned the Assembly Commission that when questioned, the Presbytery could not give a rationale for the appointment of a commission in this case.

#### **COMMENTS ON THE POINTS OF THE APPEAL**

1. The Assembly Commission agrees with the Session that the Presbytery Commission did not conduct a hearing, but rather held a series of private interviews. Neither the appellant, nor the defendant were able to cite witnesses to these interviews, and further, this action did not allow the accused to face the accuser, as the terms of reference for the Presbytery Commission mandated. The Presbytery Commission, therefore, did not act properly as the situation dictated.
2. The Assembly Commission understands the confusion experienced by the Session of Elmwood Avenue when it acted upon the advice of a Presbytery Advisory Committee and was subsequently chastised for following that advice. Its perception that the Presbytery did not act with one voice is valid. Although the Presbytery appears to have been cognizant of the situation at Elmwood, the decision of the Presbytery Commission not to pursue issues related to the advice of the Presbytery Advisory Committee is regrettable.
3. Although the Session argued that it was the principal accuser, it is evident from the Judicial Record that a major portion of the evidence relating to the trial should have been provided by the moderator of the Session as it involved the moderator directly. If not the principal accuser, then the moderator was certainly the principal witness in this case as the majority of the conflict which arose was a matter regarding the pastoral boundaries between the moderator and the member. The accused, therefore, did not have the opportunity to face the moderator as principal witness and some of the resultant problems could have been avoided had the moderator been present at the trial conducted by the Session.
4. The Assembly Commission agrees that there was confusion as to the interpretation of section 333.2 of the Book of Forms and interprets this section to mean that an advisor may be obtained from outside the Court which is conducting the trial as long as he/she is a member of the courts of The Presbyterian Church in Canada. Therefore,

the accused member was not given proper advice as to the right to have counsel present.

### **RECOMMENDATIONS WITH REGARD TO THE MEMBER**

The Assembly Commission believes that continued association of the member with Elmwood Avenue Presbyterian Church is not in the best interests of either party. We would encourage her to become associated with another congregation.

### **RECOMMENDATIONS WITH REGARD TO THE SESSION OF ELMWOOD AVENUE CHURCH**

The Assembly Commission is concerned about the pastoral boundaries we viewed as being blurred and crossed in this situation. We recommend that the moderator and the session define appropriate professional and personal boundaries for the leadership of its congregation.

### **RECOMMENDATIONS WITH REGARD TO THE PRESBYTERY OF LONDON**

We recommend that the Presbytery appoint a minister and an elder to attend the member's needs for pastoral oversight in order that she might become associated with another congregation to have her spiritual needs met.

We strongly advise this and other presbyteries to be alert to situations where external assistance would be appropriate. Nothing prevents a presbytery from asking members of a neighbouring presbytery to advise, investigate and mediate in difficult circumstances. Such outside assistance is better able to ensure objectivity and may also avoid the possibility of a divided presbytery.

### **FINDINGS WITH REGARD TO THE CHURCH AS A WHOLE**

The Assembly Commission is greatly concerned that clergy of our Church must set clear boundaries in the provision of pastoral care with respect to counselling. Clergy must remember that they are often unqualified or unable to provide adequate counselling in all situations, and need to set limitations on this type of care.

The Assembly Commission is concerned that congregations move too quickly to use formal process and the Church courts to resolve matters which could be better served through the use of an outside mediator. The use of the Church courts should be a final reluctant decision once all other avenues have been exhausted.

The Assembly Commission urges all presbyteries to avoid appointing commissions when a committee would be competent to deal with a situation. Presbytery Commissions often invite unhappiness and lengthy appeals.

### **RECOMMENDATIONS WITH REGARD TO MINISTRY AND CHURCH VOCATIONS**

Recognizing that the situation which arose in this congregation is not an isolated one, the Assembly Commission asks that the office of Ministry and Church Vocations, in consultation with the Clerks of Assembly and the Church colleges, research and provide resources that will help clergy and their congregations define an understanding of suitable pastoral boundaries, particularly when special needs are evident.

### **CONCLUSIONS**

The General Assembly Commission has attempted to be sensitive to the need for love and compassion in what became a very painful situation. We implore all parties concerned to offer forgiveness and seek reconciliation. There is no point whatsoever in prolonging this issue. It is our prayer that with this report the matter may be closed. It is also our prayer that the member, the Session of Elmwood Avenue Presbyterian Church, and the Presbytery of London will have learned from this sad experience. May God grant His continuing love and grace that the spiritual needs of all may be met and that, somehow, through this whole process, all things might work together for the good.

Victoria Smit  
Convener

## COMMISSION, SPECIAL, RE APPEAL NO. 3, 1994

To the Venerable, the 121st General Assembly:

The Special Commission was established by the 120th General Assembly to consider the Appeal of the Rev. C. McFarlane against the decision and action of the Presbytery of Superior.

### TERMS OF REFERENCE

The 120th General Assembly set terms of reference for this Commission as recorded in the Acts and Proceedings, 1994, page 39.

### MEMBERSHIP

The membership of the Commission included M.B. McCutcheon (Convener), M. Kelly, W.M. Moncrieff, J. Platford, J.R. Wyber, together with T. Plomp, one of the Clerks of Assembly as a consultant.

### THE COMPLAINT

The Complaint concerns (a) the Presbytery's homologation of the action of the Clerk in writing to the Session of St. Andrew's, Fort Frances requesting the Session to discipline one of the members of the congregation, and (b) the distribution of the letter to members of the Presbytery, to ministers allowed to sit and correspond, and to a visitor. The Complaint contains (a) a request to have the injustice remedied, (b) the conduct of the Presbytery of Superior investigated, and (c) a request for the discipline of the Moderator, the Clerk, the Ruling Elders and the Presbyters of the Presbytery of Superior.

### PROCEDURES

The Commission was diligent in its task of reading the materials provided by the Session of St. Andrew's, Fort Frances, the Presbytery of Superior, together with material received by fax from the Rev. C. McFarlane, which among other things stated her inability to meet with the Commission as cited. Because of the distance factor, the Commission held two Conference Calls, together with meetings in Thunder Bay on February 3, 4, and 5, 1995. On the afternoon of February 4th, the Commission met with the Presbytery of Superior as cited.

### FINDINGS

The Commission regards the following information as important:

At the meeting of the Presbytery of February 19, 1994, the motion that would allow D. McFarlane the privilege of addressing the court did not receive the support of a seconder, and was, therefore, not considered. Not being a representative elder, D. McFarlane does not have "the right" to address the court. Although "the privilege" of so doing can be granted, on February 19, 1994 it was not.

After the public assault on February 19, 1994, D. McFarlane was restrained so that he could do no further damage. When he refused to leave the premises, he was assisted out of the building. D. McFarlane was handed over to the police and charges were laid. He was not harmed. It was the decision of the Presbytery of Superior, in the interests of justice for D. McFarlane, to counsel its members and the members of the W.M.S. Presbyterial who witnessed D. McFarlane's violent actions, to remain silent on the matter. However, rumours and misinformation did circulate in the Fort Frances and Thunder Bay communities. There were requests for accurate information from the elders in Fort Frances to the Clerk and the Moderator of Presbytery.

The Presbytery was then forced to deal with a matter that they would have preferred to leave in the hands of the civil authorities. The Clerk of Presbytery, after consultation with the other ministers in the Presbytery except for C. McFarlane, agreed to send a letter immediately to the Clerk of Session of St. Andrew's, Fort Frances for distribution to the elders. This action of the Clerk was homologated at the Special Meeting of the Presbytery of Superior called for March 9, 1994, at which time members of the court needed to be

familiar with the content of the letter in order that they might vote knowledgeably. The Commission notes that this Presbytery normally meets four times a year due to distances involved. This meeting was two and one-half weeks after the meeting which witnessed the assault.

Present at the meeting of the Presbytery on March 9, 1994, included regular Presbyters plus R. Wilson, Acting Mission Superintendent, B. Carter, Area Educational Consultant and I. Cooper, alternate elder. It is the long-standing practice of this Presbytery to include Synod staff and alternate elders in their meetings and to grant them permission to sit and correspond.

## JUDGEMENT

It is the unanimous decision of the Commission that the Appeal of the Rev. C. McFarlane against the action of the Presbytery of Superior not be sustained. We support the actions of the Presbytery of Superior in the way in which the difficult situation was handled as described. After reviewing all the evidence presented to us, we commend the Presbytery of Superior for acting with wisdom and compassion regarding Mr. & Mrs. McFarlane, and the members of the church communities in Fort Frances and Thunder Bay.

### **Recommendation No. 1** (adopted, p. 39)

That the Clerks of Assembly draft guidelines for Church Courts in dealing with situations of an urgent matter that cannot wait for the next regular meeting or even a pro re nata meeting (which requires ten days notice).

### **Recommendation No. 2** (adopted, p. 39)

That the Clerks of Assembly draft guidelines for Church Courts in dealing with acts of violence in our churches and/or in our church courts.

### **Recommendation No. 3** (adopted, p. 39)

That the Clerks of Assembly, in consultation with Ministry and Church Vocations, assess how best a presbytery may request and receive help from another presbytery or the Church Offices when forced to deal with a volatile situation involving someone on its roll.

M.B. McCutcheon  
Convener

## ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 121st General Assembly:

The Ecumenical Relations Committee would remind the Assembly that to gain a full picture of The Presbyterian Church in Canada's ecumenical involvement it needs to look also to the reports of the program agencies of the Church.

Thus far, the Church has been able to maintain the grants to the Canadian Council of Churches (CCC), the Caribbean and North America Area Council (CANAAC) of the World Alliance of Reformed Churches (WARC), and the World Council of Churches (WCC) from Presbyterians Sharing. In addition, the Committee appoints delegates to the assemblies of each of these bodies. The Committee currently has members with each of the above Councils:

- a) Stephen Farris, a member on the General Council of the WARC;
- b) Alexandra Johnston, a member on the Committee of Education and Renewal of the WCC; and
- c) Tom Gemmell, Mary Ellen Ruddell and Ruth Syme, members who serve on the Governing Board of the CCC.

Each year there are responsibilities completed by the Committee which do not change including: acting as a clearing-house for incoming and outgoing correspondence of the three ecumenical bodies; nominating representatives to the various boards and special meetings; and being aware of general and emerging trends in the national and international ecumenical venues.

In the past year, the Committee completed a number of specific tasks. Two studies and responses were completed, one on a WCC document entitled, "Towards a Common Understanding of Ecumenism" and the second being a United Church of Canada document entitled, "Towards a Renewed Understanding of Ecumenism". In response to the General Assembly's motion to ensure delegates and representatives are more informed and more accountable, the Committee has put in place a reporting form to be submitted by all delegates or representatives before they receive payment for expenses. We are in the process of ensuring delegates are better informed on The Presbyterian Church in Canada's position on various issues going into these meetings. For the upcoming year, the Committee will review our mandate and vision and be able to report to the Assembly in 1996.

### **CANADIAN COUNCIL OF CHURCHES**

In the past year, the CCC maintained the work of the commissions and committees through staff changes and an extensive review of its mission and means.

The Committee on Mission and Means was formally disbanded in November of 1994 and, at that time, the work for the Council as a whole began. The Governing Board approved the Council's work revolving around the Faith and Witness and the Justice and Peace Commissions. At the Board meeting in March 1995, we altered that by stating work should be categorized primarily under these two foci but that other work may need to be categorized differently. There was push for Education and Communication's work to be completed but not necessarily through another commission. Through discussion and visioning, the Board began a new direction of working within a "forum" structure for the Council which means that the Council will be seen as a place that will facilitate work on learning, sharing information and engaging in common witness as Christian Churches in Canada.

Within the past year, the Council also received and accepted the resignation of Jim Hodgson, Associate Secretary for Communication and Education and David Oliver, General Secretary of the Council. The Personnel Committee, working in conjunction with the Executive Committee, is currently reviewing staffing models based on the new mission and means, and interim staffing for the position of General Secretary.

The upcoming year will see the Council focussing on a Gospel and Culture study, staffing models, funding possibilities and implementation of the goal of "Council as forum".

### **WORLD ALLIANCE OF REFORMED CHURCHES**

In the past year, World Alliance of Reformed Churches (WARC) has grappled with the issue of what makes a Reformed identity and published a number of books concerning the work of WARC and the history of the Council. The CANAAC (Caribbean and North America Area Council) meetings have had a unique opportunity to dialogue and share with The Association of Presbyterian and Reformed churches in Latin America (AIPRAL). Issues of theological understanding, ecumenical co-operation and justice were on the agenda.

The general feeling of all WARC meetings is that the Council provides a unique and necessary opportunity to connect with Christians in areas that are close to home and have some direct impact on our work in Canada.

### **WORLD COUNCIL OF CHURCHES**

The World Council of Churches is settling in to their new structure and finances are currently at a surplus due to some staff positions left vacant and a large increase in investment income which is unlikely to be repeated.

Items which the WCC undertook in the past year include: a special fund to combat racism, a follow-up team visit to the Lubicon Lake Cree Nation asking Jean Chretien to negotiate with the Lubicon in good faith, Decade Team visits, completion of the programme to overcome violence, and introductory work for a committee entitled ACT (Action by Churches Together). This Committee will form a network of mutual support and co-operation in order to increase the capacity for an ecumenical response in emergencies. The CCC is considered a "related agency" to the proposed Committee. Planning for the 8th

Assembly is well underway with the proposed theme of "Turn to God: Rejoice in Hope", which will meet in Harare, Zimbabwe.

Other public issues which the WCC has undertaken have been the response of the Serbian Orthodox Church in Yugoslavia, commendation of the efforts to reconstitute the churches in Burundi and Rwanda and concern was expressed about the stability of the South African Council of Churches (SACC) with the resignation of Frank Chikane and a trend for the churches to work bilaterally with partners in the North rather than through the SACC.

### **ECUMENICAL DECADE ON CHURCHES IN SOLIDARITY WITH WOMEN**

The Ecumenical Decade on Churches in Solidarity with Women is beyond the mid-point. There is a National Co-ordinating Group which is financially supported by this Committee. In the past year, the Co-ordinating Group has moved in to the offices of the CCC at 40 St. Clair Avenue East, Toronto. Groundswell is its publication which informs Canadian churches of Decade events and provides a forum for articles dealing with women in the church.

The WCC last year sent teams to member churches to find out how the Decade has impacted these churches. The Decade visit to Canada, which included this denomination, was well received and provided the participants with an understanding of where they wish to see the Decade go for the last few years. Some concern has been expressed by the Decade that the message has not yet become a part of each church's mandate.

June Stevenson is convening the denomination's Co-ordinating Group which consists of representatives from the agencies of the Church. A news release for Glad Tidings and the Record, and a bulletin insert for the PCPak were produced. This Group monitors the Decade activities, events and articles that are relevant for our Church. One item that caused concern in 1995 was the "Reimagining Conference" in the USA, partly sponsored by The Presbyterian Church (USA). There was some backlash in our Church that was addressed by this Group. The WCC Decade visiting team meet with our representatives. At present, the Group is looking at events leading up to and surrounding the 4th UN Conference on Women, to be held in Beijing, China in September.

Mary Ellen Ruddell  
Convener

### **HISTORY, COMMITTEE ON**

To the Venerable, the 121st General Assembly:

Seldom has any three-year period been more traumatic in the 115-year existence of the Committee on History than that now past. Most striking was the contamination by mould of the entire archival collection requiring the removal of all documents from the basement of Knox College where they had been housed for the past quarter century. Following decontamination by professional cleaners and the acquisition of suitable file cases, all materials have been moved to a new depository on Soho Street. Appreciation is expressed to the Service Agency for arranging funding, and for the procuring of new facilities on most advantageous terms. Unfortunately, the new facilities have less shelf space than the former location which will quickly limit the amount of archival material that can be accepted.

### **BUDGET AND STAFFING OF ARCHIVES**

The Committee is extremely concerned about staffing and budget. At the time of restructuring, funds available to the Committee were reduced to four thousand from almost one-hundred-thousand dollars, and staff has been reduced by half. Yet demands on staff time have increased because of a new Records Management program at Church Office requiring the time and talents of archival personnel. Cataloguing recent materials is also delayed because of staff shortages and increased workloads. The new location of the Archives also presents a security risk for the lone staff member on duty. Other functions of the Archivist are also hampered such as responding to invitations to speak, fulfilling professional responsibilities and helping congregational historians, all of which are basic to the mandate set by the Church.

For the past quarter century, congregational use of the Archives has increased. For instance, in 1994, more than 3,000 inquiries were received. Many required personal research and assistance by a staff now reduced to one. The Archivist, as the only employee, will find it most difficult to fulfill the mandate set by the Committee on History and approved by the 120th General Assembly (A&P 1994, p. [295](#), [296](#)). It is the Committee's first priority to have the position of Assistant Archivist re-instated in 1995.

**Recommendation No. 1** (defeated, p. [35](#), 71, [72](#))

That the Assembly Council be asked to re-instate the position of Assistant Archivist and the inclusion of an amount of \$10,732, four months salary, plus an appropriate amount for benefits, for September to December, 1995.

**CANADIAN SOCIETY OF PRESBYTERIAN HISTORY**

The Presbyterian College, Montreal, hosted the September 1994 symposium of the Society, through the kind invitation of Principal William Klempa and faculty. Committee members also participated in the Douglas Walkington Memorial Lectures on Congregational History, sponsored by the Heritage Trust Fund of the Montreal-Ottawa United Church Conference Archives. Papers were presented by such distinguished academics as E.J. Furcha, G. Johnston, R. Lougheed, D. Shute, and F. Neufeld. Topics included "Daniel Coussirat: Apostle to the French Roman Catholics or Closet Liberal?" (Coussirat was once a professor at The Presbyterian College) and "A Major Stimulant for Both Quebec Ultramontanist and World-Wide Anti-Catholicism: the Legacy of Chiniquy", the Presbyterian "Apostle of Temperance" (Charles Chiniquy was once a lecturer at the College).

**Recommendation No. 2** (adopted, p. [35](#))

That the outstanding contribution to Presbyterianism made by Professor John S. Moir over the past decade, through his leadership in the founding and sustaining of the Canadian Society of Presbyterian History be recognized.

**PRESBYTERIAN MUSEUM**

Amalgamations and closures of historic congregations, the result of changed demographics, transportation patterns and economic factors, have resulted in unique artifacts being offered to the Committee on History for preservation and eventual display. The Committee recently received boxes of material from Logan Geggie Church, a recently dissolved congregation in Toronto. Many of these items are not strictly archival (pictures, carvings, sculpture, flags, plaques, communion tokens, diplomas, and so on) but, nevertheless, are important to preserve. The Soho depository has no room for these materials, and the Committee seeks the assistance of General Assembly to find a temporary or permanent home for a national Presbyterian Museum.

**Recommendation No. 3** (withdrawn, p. [35](#))

That Church courts be encouraged to contact the Committee on History regarding the establishment of a national Presbyterian Museum within its bounds, for the displaying and/or storing of artifacts relating to the life and witness of The Presbyterian Church in Canada.

**1994 HISTORY PRIZES**

The year was noteworthy for the large number of volumes submitted and for their high quality and diversity. The two prizes awarded annually by this Committee to authors of histories relating to The Presbyterian Church in Canada went in 1994 to Dr. James Marnoch for his book, "Western Witness", a history of the Synod of Manitoba up to 1885; and a congregational history of St. Andrew's, Niagara-on-the-Lake, "Pillars, Pulpits and Pews" by Dr. T. Melville Bailey. Honourable mention is given to "A Settled Place", the history of Knox Church, Ottawa, by Alison Hare, and to Dr. John S. Moir's, "Sowing the Good Seed", a history of St. Paul's Church, Simcoe.

The attention of the Church is also directed to an outstanding contribution to the understanding of the influence of the Scottish Kirk in Canadian Presbyterianism through the publication of "Selected Correspondence of the Glasgow Colonial Society, 1825-1840"

edited by Elizabeth Ann Kerr McDougall and John S. Moir; a magnificent publication of the Champlain Society.

## **COMMITTEE MEMBERSHIP**

The attention of the General Assembly is directed to the Committee's financial situation. Its reduced budget of \$4,000 must cover the editing of "Presbyterian History", Committee publications, correspondence with individuals and Church courts, travel for the Archivist Emeritus, history prizes, long distance calls, Convener's expenses, and travel costs for the six members of the Committee, who meet semi-annually to set priorities and evaluate projects. This Committee strongly supports the widest geographical representation in its make-up and has been enriched by members from both eastern and western Canada. The court, however, must be informed that if two of the Committee's members travel from areas such as Alberta and Nova Scotia, as they did in 1994, almost three-quarters of the budget will be spent, with only \$1,200 remaining for all other responsibilities.

Tribute is paid to Professor Raymond J.S. Grant of Edmonton, Secretary of the Committee for the past six years and to Ms. Elizabeth Sharpe of Newmarket, both retiring in 1995, for their much appreciated leadership in matters historical.

## **CONGREGATIONAL HISTORIES**

Guidelines and suggestions for writing congregational histories are available through the Committee. Recent publications placed in the Archives include "A Basic Manual for Organizing and Producing Your Publishing Project" from Providence House Publishers, and "Heritage Celebrations: A Guide to Celebrating the History of Your Church" by Wilma McKee, Faith and Life Publishers.

John A. Johnston  
Convener Secretary

Raymond J.S. Grant

## **INTERNATIONAL AFFAIRS COMMITTEE**

### **PREAMBLE**

To the Venerable, the 121st General Assembly:

God's justice is seen  
when we deal fairly with each other  
and strive to change customs and practices  
that oppress and enslave others. (Living Faith 8.4.2)

This report examines the world debt crisis, using examples from Guyana, Zimbabwe and Rwanda. It also contains brief updates on Peacemaking, South Africa and China, and a reflection on the 50th Anniversary of the end of World War II.

### **Why Focus On The World Debt Crisis?**

Last year was the 50th Anniversary of the Bretton Woods Institutions: International Monetary Fund (IMF) and the World Bank. The IMF oversees the world's currency supply and exchange rates, while the World Bank and its regional banks lend money to governments for development. These International Financial Institutions, as they are known, manage the foreign debt of many nations and often impose Structural Adjustment Programs as a condition for debt re-scheduling, new loans, or aid. Critics of these programs argue that the human costs of Structural Adjustment, particularly the suffering inflicted on the poor, far outweigh any benefits. People within and outside these institutions have called for new models of economic recovery.

We have decided to look at the debt crisis in Guyana, Zimbabwe and Rwanda because our denomination has been involved in mission partnership, development and relief in these three countries.

The Guyana Presbyterian Church originated in the Canadian mission to East Indians in 19th century British Guiana. Now an ecumenical partner, the Guyana Presbyterian Church supports youth work and community outreach in Guyana and Central America. In Zimbabwe, Presbyterian World Service and Development (PWS&D) helps fund a Presbyterian Training and Resource Centre in Mashonaland. This Centre helps women gain skills in literacy, child-care, nutrition, and health care. PWS&D supports a relief and rehabilitation effort in Rwanda organized by the World Council of Churches and the Lutheran World Federation and is participating in emergency food shipments co-ordinated by the Canadian Foodgrains Bank.

All three of these countries have experienced ethnic conflict, the debt crisis and the imposition of Structural Adjustment on their economies. But the outcomes have been very different.

Guyana was one of the poorest countries in the Americas in 1990 and only achieved multi-ethnic democracy in 1992. Guyana now struggles to find a path between two extreme economic models, its past colonialism or the one-party regime of Forbes Burnham, and present conditions under Structural Adjustment.

After independence in 1980, Zimbabwe (formerly Rhodesia) moved gradually to multi-ethnic democracy, and more recently towards a multi-party system. It has the most industrialized and diversified economy of the three countries, but significant gains have disappeared since Structural Adjustment.

The tragic results of the Rwandan crisis are better known than its origins. Development policies and economic hardship heightened ethnic and political conflict.

## **A THEOLOGICAL REFLECTION ON DEBT AND POVERTY**

Theology, the word about God, seems a far cry from economics, which has to do with housekeeping. Theology is about truth, about good and evil, about salvation. Housekeeping seems ethically neutral; it has to do with mundane, down-to-earth things like making beds and putting food on the table. Theology is loaded with value statements; housekeeping, like economics, seems value-free.

But nothing is value-free. We make beds because we think neatness is a good thing. We put food on the table because we approve of eating together. So economic decisions have values attached to them. One such value statement is that payment of government debt is a virtue that takes precedence over all else. Canada's public debt is a variation of a problem that haunts many nations. Third World debt may have vanished from our television screens, but not from the lives of the world's people.

Usury, the charging of exorbitant interest on loans, and the general problem of debt and poverty are among the oldest moral concerns of the Judaeo-Christian tradition (Deut. 24:10-13; Hab. 2:5-8). Most of the biblical references pertain to survival loans rather than loans to finance new enterprises. Numerous passages prohibit interest on loans to the poor and measures that deprive debtors of their livelihood or of necessities for life. Although lenders had a right to fair, agreed-upon payment, loans held legal obligations for only six years (Deut. 15:1-2). People who had sold themselves or their labour to pay off debts were to be released in the seventh year (Ex. 21:2-3; Deut. 15: 12). Other passages, however, protested the whole practice of debt slavery (Neh. 5:1-13).

Old Testament economic ethics often speak of restoring creation to a proper balance, to the state of well-being and wholeness known as Shalom. Every seventh year, the land was to be rested to prevent its depletion and to allow poor people and wild animals to gather food (Ex. 23:10-11). The year of Jubilee was to occur at the end of seven cycles of seven years (Lev. 25), when land would be restored to its original owners to counteract the displacement of small landholdings and the growth of huge estates, a social evil contrary to God's will (Isa. 5:8-9). All debts would be forgiven, all slaves set free. The link to reconciliation with God was clear: Jubilee would begin, on the Day of Atonement, when a sacrifice removed everything unclean from the temple and from the people.

Israelite society had as much difficulty as ours in living up to this ethic. Slavery was reformed but not abolished. Although resting the land and debt remission every seventh year were sometimes observed, Jubilee remained only an ideal. This made Jesus' invocation of the Jubilee tradition even more radical. "He has anointed me to bring good news to the poor . . . to let the oppressed go free, to proclaim the year of the Lord's favour . . . Today this scripture has been fulfilled in your hearing" (Lk. 4:16-19, Is. 61:1-2, Ps. 146:5-9).

Planting and reaping, labouring and resting, became metaphors for the rhythm of God's creation and grace. The same themes of rest and release from toil or bondage applied to human relations. The Jubilee theme of debt remission is most prominent in Matthew's Greek version of the Lord's Prayer (6:9-13, "forgive us our debts, as we also have forgiven our debtors"), which echoed the first Greek version of Leviticus 25. Our social and spiritual relationships are inextricably linked (2 Cor 8; Acts 4:32-35).

What would the world be like if Christians dared to act on the vision of Jubilee, which Christ proclaimed as the central focus of his ministry? Could we build a world where all people could share the freedom and security that is God's shalom? Ideal? Yes, that's what Jubilee is meant to be. Impossible? Not when God is at work, as God was when Moses made an ideal, impossible request to Pharaoh: "Let my people go". Dare we believe that the year of God's favour is possible? Forgiveness, release, freedom, what an occasion for joy. There is hope for all of creation if we dare to believe and work towards the vision of Jubilee. Christ did. Will we do the same?

Further Reading:

Marvin L. Chaney, "Debt Easement and Debt Remission in the Bible", Presbyterian Church (USA), 1994 (These and other discussion papers cited in this report are available from Justice Ministries).

Carol Johnston, "Thinking Theologically About the Global Debt Crisis", Presbyterian Church (USA), 1994.

Konrad Raiser, "Biblical and Theological Dimensions of Jubilee", World Council of Churches, 1994.

### **WHAT ARE THE ORIGINS OF THE WORLD DEBT CRISIS?**

Previous reports from this Committee have described the history of the debt crisis (A&P 1989, 1991, 1992, 1994). In the 1970s, the oil crisis led to rising energy prices, hurting countries that depended on fuel imports. Oil-producing states accumulated billions of dollars that they deposited in First World banks, which then looked for places to lend the OPEC windfall.

Many governments borrowed money to finance legitimate development. Others spent money on inappropriate projects like nuclear power stations or large hydro-electric complexes, often with encouragement and financing from northern governments and banks. Repressive regimes added to their debt through "defence" purchases, mainly from European and North American industries. Other governments spent money on defence because of unrest or insurgencies fueled by poverty and disparity, tensions that would heighten with Structural Adjustment. Another part of the foreign debt ended up in the northern bank accounts of local elites.

Much of the debt was incurred by undemocratic governments, but their successors are held accountable for it. Only a small portion of their citizens benefited from these loans, but children and the poor have suffered most from the consequences of the debt crisis.

When interest rates soared, the foreign debt of developing countries escalated. Their original debts have been paid many times over. Some banks wrote off part or all of the debt as a bad investment, but most banks were bailed out when the IMF and the World Bank lent money to governments to pay the commercial debt. Now most of the debt is owed to northern governments and to those institutions.

Severely indebted nations now pay out far more than they originally received or receive today in loans. In 1993, Sub-Saharan Africa's foreign debt was almost \$200 billion, three-and-a-half-times greater than 1980. Between 1983 and 1993, the region sent \$139 billion in debt payments to the International Financial Institutions, commercial banks and northern governments. The institutions alone have received \$9 billion more from the region since 1985 than they have provided in new loans (World Bank debt tables, 1980-1993).

At the same time, the terms of trade for many indebted countries worsened in the 1980s, adding to their foreign debt. The economies of many countries in the south evolved as producers of one or two minerals or crops (known as commodities). As the world prices of key commodities from developing countries dropped, so did the amount of foreign exchange that countries could earn through exports. Lacking economic diversification, many countries needed foreign exchange to pay for needed imports.

### **Guyana Provides a Good Example**

Guyana and Canada have historic ties through the sugar trade. Sugar is something almost every Canadian consumes in some form, and refinery workers depend on sugar cane imports. Sugar cane is Guyana's chief export, and when sugar prices hit a 40 year low in the 1980s, it worsened Guyana's foreign debt crisis. The roots of Guyana's debt crisis lie in the past.

### **Colonialism Left a Legacy of Underdevelopment.**

Guyana evolved almost entirely as a sugar colony. Beginning in the 17th century, European rulers used both economic and political measures to protect the production of sugar cane, but also hindered the development of trade and manufacturing within the Caribbean. Examples include prohibiting or setting higher duties on imports of processed sugar or spices from the Caribbean. In the 19th century, thousands of slaves reclaimed the coastal plain for sugar and rice plantations. The network of canals, pumping stations, dikes and sea wall is now an expensive environmental burden .

North American corporations began mining bauxite in Guyana in the early twentieth century. Guyana has immense potential for hydro-electricity in the mountains, but mining profits returned to Europe and North America and were not invested in local industrialization. Thus, the final product, aluminum, remained cheaper to produce in North America. Energy prices were lower, particularly in Canada, because of hydro-electric development, sponsored by both government and business in the early part of this century. In contrast, Guyana remained dependent on fuel imports, adding to its foreign debt.

After sugar and bauxite, rice is Guyana's third largest export. This industry developed in the 19th century, as indentured labourers on sugar plantations, mainly East Indians, became rice producers after their servitude ended. This pattern led to the division of economic life along ethnic lines. Although both Afro-Guyanese and East Indian Guyanese worked in the mines and sugar plantations, most urban wage labourers were Afro-Guyanese, and most rural rice growers were East Indians.

### **The Cold War Further Distorted Guyana's Economic Development**

In 1953, the first general election gave an overwhelming victory to a political party led by Cheddi Jagan and Forbes Burnham, representing respectively the East Indian and Afro-Guyanese communities. Fearing radical reform, Britain deposed the government. The two leaders later formed their own parties along mainly ethnic lines. Assisted by Britain and the United States, Burnham emerged as the leader of a one-party regime, eventually benefiting from both sides of the Cold War. Burnham's economic policies were centralist, and his regime was marked by mismanagement, corruption and militarism. Western trade boycotts during Burnham's swings to the Soviet bloc imposed further hardship. His death in 1985 began the transition that led to the first free and fair election, returning Cheddi Jagan as President in 1992.

## Further Reading:

Rev. D.A. Bisnauth, *A Short History of the Guyana Presbyterian Church* (1979).

Anthony Payne and Paul Sutton eds. *Modern Caribbean Politics*, Johns Hopkins University Press, 1993 (academic)

Bonham C. Richardson, *The Caribbean in the wider world, 1492-1992: A Regional Geography* Cambridge University Press 1992 (academic introductory text).

A more detailed list for this and other sections of the report is available from the International Affairs Committee.

## **STRUCTURAL ADJUSTMENT PROGRAMS**

Although IMF-sponsored economic restructuring was applied in some countries much earlier, the IMF formally introduced Structural Adjustment in 1980. Since 1987, the IMF and World Bank have coordinated their policies by country. Northern governmental development agencies, including the Canadian International Development Agency (CIDA), have increasingly made bilateral aid conditional on acceptance of Structural Adjustment Programs.

The theory behind Structural Adjustment is that if a country deregulates its economy, reduces government expenditure, tightens the domestic money supply and focuses on export-oriented industries, it will attract foreign investment and pay off its foreign debt. These measures are intended to "kick-start" its economy into growth. Development analysts who believe in the theory but are also concerned about poverty hope that new wealth will "trickle-down" through society as a whole. Development analysts who disagree with the theory argue that Structural Adjustment tends to increase poverty and widen the gulf between rich and poor.

### **What Are Some Of The General Lines Of Argument?**

The debate over Structural Adjustment comes from many perspectives. It may seem very abstract and academic to us. But it is life and death to millions around the world.

At one level, this debate involves economic theory and the application of economic models to interpret the past or shape the future. It is important to remember that this debate is ongoing even among those who believe in part or all of the theory behind Structural Adjustment, but are critical of the way it has been applied. Others say that the whole model is irrelevant to underdeveloped ex-colonial economies.

At another level, this debate involves weighing the benefits and costs of Structural Adjustment. This involves determining what actually happened over the past twenty-five years in nations that underwent Structural Adjustment. Even studies by the IMF and the World Bank admit that most countries which underwent Structural Adjustment did not experience the intended results. Defenders of the programs say this is because these countries did not try hard and long enough, and that of the few that did, some now look better, at least in terms of overall economic growth.

Others say that the few countries that look better do so only for other reasons: massive donor programs, rich primary resources, strategic state intervention, or changes in the value of a country's exports. Moreover, other countries look much worse.

Due to its increased rate of overall economic growth in the past fifteen years, Ghana is sometimes cited as one of Structural Adjustment's "successes", most recently by the World Bank Vice President for Africa (October 27, 1994, InterPress Service, henceforth IPS). Yet Ghana has lost three-fourths of its forests because of timber exports required by Structural Adjustment, resulting in climactic change that increases desert land. In spite of good years in agriculture, the Ghanaian population is now one of the most malnourished in the world, worse off than it was in the 1960s.

### Further Reading:

G.K. Helleiner, "Reply", *World Development*, December 1993, 259-63; John Loxley, "The African Debt: Doubts and Problems", *Canadian Journal of African Studies*, 1992, 330-36 (reviews of the debate by two Canadian economists).

International Monetary Fund, *Annual Report*, 1994.

John Mihevc, *The Market Tells Them So: The World Bank and Economic Fundamentalism in Africa*, Zed Books, 1995 (in-depth study by a researcher with the Inter-Church Coalition on Africa).

David Woodward, *Debt and Poverty in Developing Countries*, Pinter, (Vol. 1 1992, Vol. 2 1993).

World Bank, *Annual Report*, 1994.

### Cuts In Spending On Human Development

Promoters of Structural Adjustment programs believe that only major cuts in government expenditures will lead to economic recovery. Structural Adjustment, however, cuts government spending on things like education, health, famine prevention, or infrastructure, cuts that condemn countries to perpetual dependency.

#### Education Is A Good Example

Formerly, Guyana had free secondary and higher education and one of the highest literacy rates in the Americas. Structural Adjustment required cuts to the education budget, reducing free schooling to 8 years between ages 6 and 14 and creating shortages of textbooks. After Structural Adjustment in Zimbabwe, primary education between ages 7 and 14 remained free only in rural areas, despite large numbers of urban poor. Other school fees have tripled since 1990.

As civil servants, teachers have had their salaries drastically cut in both countries. This disincentive combined with emigration has produced shortages of qualified teachers. Although the average Guyanese teacher now earns roughly \$100 U.S. a month, less than a teacher in Zimbabwe, the Guyanese teacher is slightly better off, thanks to lower inflation and the government's recent linkage of civil service wages to the rate of inflation. A Zimbabwean teacher's average monthly salary fell from \$887 in 1985 to \$190 in 1993, and from July 1992 to July 1993 food prices increased by almost 60 per cent (IPS, March 18, July 22, July 30, 1994; February 13, 1995)

#### Health care Is Another Critical Issue

Structural Adjustment requires severe cuts in health care budgets in debtor countries. The World Bank officially proposes increasing privatization of health care as an appropriate policy for the world's poorest nations. Critics argue that spending cuts and privatization of health care produce suffering far greater than the economic problems such cuts are said to cure.

Moreover, the practice of privatized health care has yet to live up to the theory behind it. By making health care less inclusive, less comprehensive and less preventive, Structural Adjustment creates new problems that may ultimately cost much more.

Zimbabwe well illustrates declining health care. Until recently, it had one of the best health systems in Africa, one that emphasized preventive health care through medical services and the provision of clean water and public sanitation, particularly in previously neglected rural areas. With free birth control, Zimbabwe had one of the highest rates of contraceptive use in Africa.

After four years of IMF imposed Structural Adjustment in the early 1980s, Zimbabwe experimented with its own version and achieved considerable economic growth. Then falling prices for its main exports and interest on its foreign debt led to acute shortages of foreign exchange, which Zimbabwe needed to import technology.

Zimbabwe embarked on another Structural Adjustment Program in 1990 of cutting health budgets 30 per cent, and increasing user fees. Now there are shortages of staff and medical supplies, although far fewer Zimbabweans can afford to go to a clinic or hospital. Large reductions in mobile health clinics cut immunization programs. In theory, the government provides free medical attention for people earning below \$26 US a month. But there are two catches: people must provide a certificate issued by a social worker or employer showing income level, thus excluding the rural population; second, the poverty level is set too low. Since 1990, inflation has increased by 45 per cent and 60-70 per cent of the population now lives in poverty.

Infant and maternal mortality have increased; tuberculosis and cholera have returned; and cuts in health care have come when HIV is spreading rapidly.

#### Further Reading:

Inter-Church Coalition on Africa (ICCAF), *Responding to the Health Crisis in Africa*, 1993, (Further information on the ecumenical coalitions cited in this report is available from Justice Ministries.).

World Bank, *World Development Report 1993: "Investing in Health"*.

Economic Justice Update, ICCAF, July 1994, contains the World Bank's response to its critics and ICCAF's rejoinder.

David Werner, "Disinvesting in health", *One World*, January-February 1995, 14-17, available from the World Council of Churches, 150, route de Ferney, P.O. Box 2100, 1211 Geneva 2, Switzerland.

#### **Food Security**

Structural Adjustment tends to provide economic incentives to large-scale agri-businesses producing for export and eliminate incentives for small-scale producers for local markets. This threatens food security, particularly in countries like Zimbabwe where most of the population is rural.

As part of Structural Adjustment, the Zimbabwean government raised prices for export crops like tobacco, cotton and cut flowers, persuading many farmers to abandon maize production. Once a surplus maize producer, Zimbabwe had a food deficit of one million metric tons in 1991. Yet as late as February 1992, when the extent of the region's drought and imminent crop failure was clear, the Marketing Board was still exporting grain. Over half the population required food aid in 1992. Farmers desperate for cash for new health and education fees or to purchase fertilizer continued to sell their grain instead of holding it back for future drought years.

Although ending food subsidies should help local farmers, in fact the practice rewards large commercial farmers, pricing food beyond the reach of local consumers. Many development analysts believe that ending food subsidies can work only if poor consumers have jobs, and control over their local economy.

Most northern governments subsidize their own continued production of food surpluses for export; but as members of the IMF or World Bank they require the end of subsidies for food sufficiency in nations under Structural Adjustment. In Zimbabwe, local agriculture was further undermined by the periodic flooding of local markets by imports from Europe and the United States.

Guyana experienced the other extreme, the over-centralized state-run agriculture of the Burnham era, which led to a loss in food sufficiency by the 1960s. The very recent revival of the rice industry is due to the combination of economic liberalization and strategic state intervention. The liberalization allowed farmers to purchase supplies more easily, and raised their selling price for rice. The government also helped to re-establish regional markets. When the private sector failed to meet demand in the first half of 1994, the remaining state rice mills stepped up production.

## Trade

According to Structural Adjustment Programs, a country's most pressing problem is its foreign debt and ability to earn foreign exchange through trade to pay the debt. Therefore, Structural Adjustment requires countries to focus on their traditional exports, but the currency devaluation required by the program means that exports earn less while they are cheaper for rich countries to buy. At the same time, imported technology, fuel and medical supplies become more expensive, feeding inflation.

Canada was influential in bringing world attention and new loans to Guyana in 1989 and canceled its part of Guyana's foreign debt. Canada, however, also co-ordinated a severe Structural Adjustment Program. By 1990, interest rates exceeded 30 per cent, and the government legislated against imports of even basic foods. It took 3-4 Guyanese dollars to purchase something costing one U.S. dollar in the early 1980s, but 126 Guyanese dollars by 1992. One day's pay in the sugar industry bought a 1/2-pound chicken, or a loaf of bread, or three pounds of rice. Guyana's entire export earnings were required to pay the interest on the national debt. As one Canadian adviser recollected, "The operation succeeded, but the patient died in some respects" (Minutes, Parliamentary Sub-Committee on International Financial Institutions 1993, Issue 9, p. 40).

Structural Adjustment often ignores market forces. Countries may be told to expand the production of commodities which future is uncertain, such as tobacco, one of Zimbabwe's major exports. Zimbabwe also exports copper, and analysts have argued that part of copper's price decline in the 1980s was because the IMF told several countries to expand their production, despite a saturated world market.

Structural Adjustment Programs do not consider how a country's access to world markets limits its development, as Guyana's experience with the sugar trade illustrates. Beginning with slavery, Guyana's economy centred on sugar cane to benefit the needs of northern consumers and refining industries. In this century, sugar cane faced competition with subsidized and protected beet sugar farming in Europe and the United States. Then artificial sweeteners further saturated the market. These sweeteners offer health benefits, but also reflect the decades of research and development subsidies available to northern industries in the form of direct funds or tax breaks.

Only 15 per cent of world sugar trade can be considered "free market", if the term can be applied to a trade built on slavery and empire. Moreover, because of consumer behaviour and the crop production cycle, the sugar market does not follow the laws of supply and demand. Guyana has revitalized its sugar industry, and the current Structural Adjustment Program stresses further expansion. Yet given the nature of the world sweetener trade, what chance does Guyana have to pay its debt by exporting sugar cane?

### Further Reading:

Belinda Coote, *The Trade Trap: Poverty and the Global Commodity Markets*, Oxfam, 1992.

Scott B. MacDonald and Georges A. Fauriol, eds., *The Politics of the Caribbean Basin Sugar Trade*, Praeger, 1991.

G.B. Hagelberg and A.C. Hannah "The quest for order: a review of international sugar agreements" *Food Policy*, 19(1) 1994, pp. 17-29.

## The Environment

Structural Adjustment Programs often ignore the environmental costs of certain patterns of economic development, costs that will ultimately be borne by both individual nations and the whole world. As a result of its disastrous environmental record in Asia and Latin America, the World Bank has begun to take environmental concerns more seriously. The IMF has yet to seriously incorporate environmental costs into its Structural Adjustment Programs.

In Zimbabwe, intensive cash crop farming is depleting the soil of normally fertile regions. Diamonds, gold and platinum are key exports, though these are unstable as they partly

depend on the luxury market. Gold-panning is creating siltation problems that have dried up two rivers and are threatening the quality of Harare's main water supply.

#### Worldwide overproduction

has depressed bauxite prices, and gold is now Guyana's second largest export. Several Canadian mining companies have recently invested there, some in joint ventures with Guyanese business. Three-fourths of Guyana is still rain forest, and the development of the interior raises concerns about protecting it and the 40,000 Amerindians who live there.

The Taskforce on the Churches and Corporate Responsibility works with shareholders and corporate managers to implement policies of good corporate citizenship. It is monitoring Canadian involvement in this new development and working for international environmental standards and fair dealing with indigenous peoples.

#### Further Reading:

Annual Reports 1992-94, Taskforce on the Churches and Corporate Responsibility, 129 St. Clair Avenue West, Toronto, ON M4V 1N5.

Hilary French, "Rebuilding the World Bank", State of the World 1994, Worldwatch.

Bruce Rich, *Mortgaging the Earth: The World Bank, Environmental Impoverishment, and the Crisis of Development*, Beacon Press, 1993

#### **Structural Adjustment And Local Conflict: Rwanda**

Portraying the Rwandan war solely as tribalism ignores both the massacre of Hutu moderates who opposed the war against the Tutsi, and the war's economic and post-colonial factors.

Although the Tutsi and Hutu speak the same language, Rwandan society has been highly stratified since the 17th century. The ruling class was Tutsi, but most Tutsi were poor, and class was more divisive than ethnic origins. When the Belgians took over the region in 1919, they stirred up ethnic conflict by promoting the Tutsi at the expense of the Hutu, and then switching support a few years before independence in 1959.

Although remaining very poor, Rwanda was able to feed itself from subsistence agriculture, while exporting coffee, tea and minerals. Dependence on imported fuel and technology, however, kept its economy fragile and the fertility of its people began to outstrip the fertility of the soil. By the mid-1980s, the country began to get hungry.

Last year's report from this Committee examined the inequities of the world coffee trade. An International Coffee Agreement had set production quotas among partners to reduce risk and instability in the trade. Retail prices in the 1980s, though, were still twenty times that paid to African farmers. After the coffee agreement began to collapse in 1987 because of pressure from multinational traders, coffee prices dropped by as much as 50 percent in the summer of 1989. When famine began, so much land had been devoted to coffee that it was extremely hard to switch back to food production. Then when land was available, farmers could not afford the costs of the change. The government borrowed to meet daily expenses, and in 1989 it accepted Structural Adjustment.

Political violence and military skirmishes with rebels had arisen periodically since the 1950s, but outright civil war began in the fall of 1990. Six weeks later, the Structural Adjustment Program devalued the Rwandan franc by 50 per cent. Intended to make coffee exports more competitive, the devaluation triggered massive inflation and a rapid increase in economic hardship and uncertainty. School enrollments dropped dramatically when fees were introduced even at the primary level. With cuts to health budgets, malaria increased by 21 per cent simply because the clinics had no drugs.

Despite escalating domestic retail prices, Structural Adjustment had frozen farm coffee prices since 1989 to try to boost exports. But the low prices forced farmers to tear out coffee trees in the hope of making more profitable use of the land. Yet while Structural Adjustment phased out farm subsidies, it also lifted restrictions on grain imports so the local market was flooded with cheap, often subsidized, grain from northern agribusiness.

Then just when the Rwandan military wanted to expand, the IMF loaned the government several million dollars of hard currency. Much of that loan purchased weaponry from Egypt, France, South Africa and Eastern Europe. With these loans and devaluation, the foreign debt rose by 34 per cent between 1989 and 1992.

The International Financial Institutions did not cause the Rwandan war, but they made a bad situation worse. They forced a country on the brink of war into destitution and then, albeit inadvertently, provided the cash to make the war even bloodier. As a World Bank statement remarked at the time, "non-economic variables" were not taken into account in their recommendations to the government.

Further Reading:

Michel Chossudovsky, "IMF-World Bank policies and the Rwandan holocaust", Third World Network, January 1995 (in-depth study by a Canadian economist).

Randall Fegley, Introduction to Rwanda, World Bibliographical Series, 1994.

Brenda Fitzpatrick, The Rwandan Regional Crisis, World Council of Churches, August 1994

Augustin Karekezi, "Rwanda: Alone with its Deep Wounds" and Joseph Mpitabakana, "Burundi: Will it be worse than Rwanda?" Compass, January-February 1995.

Frank Smyth, "Arms for Rwanda", Ploughshares Monitor, June 1994.

### **The Role Of Government**

The structural adjustment model assumes that government is less rational and uses resources less efficiently than economic forces. Yet economic forces are the outcome of past history and present politics and can be as irrational or inefficient as any government. In fact, Structural Adjustment Programs can be highly irrational.

Zimbabwe's experience during the drought of 1991-92 is a good example. For decades, government had stored roughly one year's maize production as a precaution against the country's periodic droughts. But in 1990-91, the IMF and World Bank pressured the government to sell off the stockpiles and to stop building silos in outlying areas, all in the name of greater efficiency. During the drought, Zimbabwe had to import nearly two million tons of grain at great expense.

Critics say that the anti-state intervention bias of Structural Adjustment Programs reflects political opinion more than objective research. For example, the economies most often cited as models by proponents of Structural Adjustment, the newly-industrialized smaller Asian countries, have involved significant state intervention. The bias is ironic, given the evolution of the International Financial Institutions as powerful, large, secretive and well-paid bureaucracies intervening in a local economy.

### **Re-evaluating Structural Adjustment**

"Allowing the world's economic problems to be taken out on the growing minds and bodies of young children is the antithesis of all civilized behaviour, nothing can justify it. It shames and diminishes us all" (All Africa Conference of Churches Maseru Declaration, 1990).

Declining health care, reduced access and quality of education, hunger and malnutrition, environmental costs, are only a few areas of concern over Structural Adjustment programs. The studies cited in this report and those in the longer bibliography available from this Committee also explore the effects of Structural Adjustment on inflation, savings, investment, ownership and disparity in developing nations.

The International Financial Institutions have recently become more sensitive to these criticisms. They now argue that charities and donor nations must provide social safety nets. But is it likely that donor nations and private charity will meet this challenge in the present economic and political climate? Preventing suffering by abandoning the worst features of Structural Adjustment would be far more effective.

## HOW CAN WE RESPOND?

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, 2.4.2)

Since we are "not owners, but stewards of God's good earth" (Living Faith 2.4.1), giving something to the poor is justice, not charity. We may feel compassion, but we are only returning part of creation to those with equal right to enjoy it. We are called to live as God's children, not as lucky survivors of nature and history.

### **Recommendation No. 1** (adopted, p. [33](#))

That greetings be sent to the Caribbean Conference of Churches, the Guyana Presbyterian Church, the Zimbabwe Council of Churches, the Evangelical Church in Southern Africa, and the Presbyterian Church of East Africa, conveying the General Assembly's prayer and support for their faith and work in the face of economic crisis.

Nations of the Northern hemisphere need to acknowledge that they bear a significant responsibility for the debt crisis. As economists have stressed, the original lenders were naively over-optimistic and failed to respond rationally and soon enough to the evidence of their bad judgement. High interest on debts has given back to creditor banks and nations their original loans many times over. Northern economies have benefitted from poorest nations becoming exporters of cheap primary resources, deterred from developing their own value-added industries by centuries of imperialism and protectionism. With commodity prices kept low, nations such as Guyana or Rwanda are in fact donating cheap coffee, tea, cocoa and sugar to the north.

### **Proposals for Debt Relief in the World's Poorest Countries.**

Most banks and some governments have simply written off part or all of the foreign debt. Some nations donated bilateral debt (debt owed by one government to another) as part of an aid package. In 1987, Canada cancelled nearly all of its part of the bilateral debt then owed by sub-Saharan Africa, and in 1990 the amounts owed by Commonwealth Caribbean countries.

International Financial Institutions have been reluctant to revise their Articles of Agreement to allow cancellation of debt owed to these institutions. They believe such a revision would encourage nations to fall into greater debt or to default. Others point out that the suffering of the present debt crisis is a much greater disincentive to future borrowers, and that, given the economic consequences, nations default only from desperation.

Individual directors of the financial institutions in recent years have promoted debt reduction and even cancellation. Structural Adjustment Programs involving debt re-scheduling to ease the pressure on severely indebted poor nations merely postpone and increase the total debt burden.

But there are alternatives. Only political will stands in the way of revising the Articles of Agreement. Other proposals have come from member governments and staff of the IMF. One long-standing proposal, most recently put forward by the British government, is to sell off a portion of the IMF's \$40 billion gold stocks. The sale of only 10 per cent of the gold could cancel the entire African debt. Some northern governments have opposed this proposal, fearing such sales would depreciate their currency. But how does this concern compare with the suffering of the world's poorest people because of the debt crisis? Another proposal involves applying the profits of the IMF and the World Bank toward canceling all the low-income country debt and half of the low middle-income country debt.

### **The Development Debate Must be at the Decision-making Level**

Structural Adjustment Programs are based on economic dogmatism rather than economic study and research. But there are better applications of the programs and better

alternatives. Researchers and analysts from both severely indebted nations and the international community devised several economic recovery programs for particular countries or regions of the world. Some have been formally proposed by bodies within the United Nations, others by coalitions of nongovernmental organizations and academics.

### **The IMF and World Bank Must Become More Transparent, Accountable and Democratic**

In the past year, many within the International Financial Institutions have pressed for internal reform and taken some initial steps. In 1994, the World Bank greatly improved public access to its information and operations. At a symposium on environmental issues last summer, a senior World Bank official stressed that it was up to Europeans and North Americans to press their governments for reform. Nations appoint their representatives on the governing bodies of the institutions, but voting power is based on financial support. So they are not democratic, but remain dominated by the economic interests of rich donors like the United States or members of the European Economic Community. The results are far removed from the original purpose of the IMF, "to facilitate the expansion and balanced growth of international trade, and to contribute thereby to the promotion and maintenance of high levels of employment and real income and to the development of the productive resources of all members" (Article 1, par. 2, IMF Articles of Agreement).

Canada can show moral leadership in making its participation in these Institutions more accountable and transparent. The government has asked the Joint Parliamentary Committee report on Foreign Policy Review to study the International Financial Institutions. Such a review would be consistent with Canada's own stated goal of aid to the poorest nations and support for sustainable development. Parliament needs regular and complete reporting from Canadian Executive Directors of the IMF and World Bank, and full disclosure of Canada's voting record within those bodies.

#### **Recommendation No. 2** (reworded & adopted, p. [33](#))

That the Government of Canada not make further aid or debt remission conditional on the adoption of Structural Adjustment programs by severely indebted low-income nations.

#### **Recommendation No. 3** (adopted, p. [33](#))

That the Government of Canada be requested to seek revision of the Articles of Agreement of the International Monetary Fund and World Bank to allow the reduction or cancellation of multilateral debt owed by severely indebted low income nations.

#### **Recommendation No. 4** (reworded & adopted, p. [33](#))

That the Government of Canada urge its colleague members of the International Monetary Fund and World Bank to reconsider existing proposals to alleviate the debt of the world's poorest nations.

#### **Recommendation No. 5** (reworded & adopted, p. [33](#))

That the Government of Canada call for an end to the imposition of Structural Adjustment programs as a condition of new loans or aid to severely indebted low income nations.

#### **Recommendation No. 6** (reworded & adopted, p. [33](#))

That the Government of Canada take steps to ensure that the review of the International Financial Institutions called for in its response to the Joint Parliamentary Committee's report on Foreign Policy Review not take place in secrecy at meetings of the G-7 nations, but be participatory and democratic, taking into account the views of Canadians as well as partners in the south.

#### **Recommendation No. 7** (adopted, p. [33](#))

That the Government of Canada be requested to support the continued reform of the World Bank, to ensure that its projects become more participatory, accountable, ecologically sensitive and relevant to the needs of local populations.

## How Can We Respond As Individuals Or Congregations?

1. Become more informed about the global economic system, how it affects us, our part in it and how we can work for change and justice for its victims. Write to the International Affairs Committee for suggestions.
2. Consider increasing your own or your congregation's support of PWS&D, the separately-funded relief and development arm of the Church which is a Canadian presence working in partnership with those bearing the greatest cost of the debt burden.
3. Consider helping your youth group participate in the project developed by the Atlantic Mission Society and the Women's Missionary Society, through which families in Canada and Guyana work together to fight malaria by buying mosquito netting.
4. Find out more about, and consider supporting, one of the ecumenical justice coalitions through which the Church participates in our mission of promoting economic and social justice, human rights and peacemaking.
5. Consider making use of one of the studies, articles or books listed below as a way to educate yourself and your congregation about socioeconomic conditions in God's world and how we can make a difference.

Further resources on the report in general:

"To Be a Woman", All Africa Council of Churches (video on the impact of Structural Adjustment on women in Ghana, Uganda, and Zambia), available from the Audio-visual Library

Marcia M. Burdette, "Structural Adjustment and Canadian Aid Policy", Canadian International Development Assistance Policies, ed. Cranford Pratt, McGill-Queen's University Press, 1994.

"International Debt", Citizens for Public Justice, #311, 229 College St., Toronto, ON M5T 1R4 (very accessible, with a Christian perspective).

Inter-Church Coalition on Africa, 50 Years is Enough, Information kit, 1994, and Supporting the Development of Africa's Vast Potential, June 1994 (both very accessible).

Economic Justice Reports, Ecumenical Coalition for Economic Justice, 1992-95 (in-depth).

Beyond Adjustment: Emerging Alternatives to the Crisis in Africa, International Development Research Centre, September 1993, (in-depth but accessible report with a variety of perspectives, available from IDRC, P.O. Box 8500, Ottawa, K1A 0G2).

Europa World Book, 1994.

Human Development Report 1994, United Nations.

Third World Guide 1993/94, in Canada, published by Garamond Press.

Susan George, The Debt Boomerang: How the Third World Debt Harms Us All, Westview Press, 1992 (in-depth).

George S. Johnson, Beyond Guilt and Powerlessness: Christian Response to Human Suffering, Augsburg Fortress, 1989.

Ian Macrae, Global Economics: Seeking a Christian Ethic-a workbook for beginners, Friendship Press, 1993/94, (our mission study).

Gerald W. Schlabach, And Who is My Neighbour? Poverty, Privilege, and the Gospel of Christ, Herald Press, 1990

The Church Speaks: Practising Peace--Challenged by Conflict, Resource Distribution Centre, 1994.

## UPDATES

### The World-wide Campaign To Ban Landmines

An estimated 85-100 million "anti-personnel" mines have been left in the aftermath of war or are still being used in 60 countries around the world. They turn productive, arable land into a wasteland, and remain lethal long after a war has ended. Landmines indiscriminately kill soldiers, rural workers, children and animals. Victims are ten times more likely to be civilian than military. Landmines depopulate large areas and disrupt economic life.

Land mines are cheap weapons, some costing only \$3, but they are big business. Before a 1992 export ban, the U.S.A. was the largest manufacturer. Italy, China and the former Soviet Union are now the largest manufacturers, then Egypt, Singapore and Pakistan. Although some former producers have joined a moratorium on exports, others like the United Kingdom have taken only partial steps. Canada has not exported landmines since the late 1980s

The cost of clearing landmines varies from \$300 to \$1000 US dollars each, and because they can be spread randomly from aircraft or fired from weapons, their placement is difficult to map. Increasingly sophisticated mines are not easily detected, and only a manual search with minesweepers guarantees clearance. Poorer countries simply cannot afford such dangerous and costly work.

The United Nations (UN) has tried to regulate the use of landmines in international conflicts but not their production or sale. Increasing numbers of governments and non-governmental organizations, though are supporting an international campaign to ban landmines and tighten international monitoring and enforcement. In 1993, Canada co-sponsored a UN resolution calling for a worldwide moratorium on their export. In 1994, Canada's foreign minister urged "all countries to join in the effort to protect innocent civilians and vital economic and social infrastructures from the scourge of these weapons".

#### **Recommendation No. 8** (reworded & adopted, p. [33](#))

That the Defence Department and the Canadian contribution to United Nations peacekeeping operations be commended for their assistance in mine clearing operations, especially in Afghanistan, Cambodia and Yugoslavia.

#### **Recommendation No. 9** (adopted, p. [33](#))

That the Government of Canada be encouraged to support and assist the establishment and enforcement of a worldwide United Nations convention banning the production, sale and use of all landmines.

#### **Recommendation No. 10** (adopted, p. [30](#))

That the Government of Canada be urged to undertake further initiatives in rehabilitating victims of landmines.

Further Reading:

Ploughshares Monitor, a quarterly available from the ecumenical coalition Project Ploughshares.

"Index on Landmines", Canadian Forum, June 1994.

Caroline Moorehead, "A deadly legacy", Index on Censorship.

### South Africa

The South African Council of Churches (SACC) and the Southern African Catholic Bishops Conference have strongly protested the new South African Government's continued involvement in and dependence upon the arms industry.

Sanctions imposed upon South Africa greatly curtailed its participation in the international arms trade, but the former government developed its own state-owned and supported arms industry named ARMSCOR (Armaments Corporation of South Africa).

ARMSCOR became the world's tenth largest manufacturer of arms, and has thrived on supplying regional African conflicts. Notorious for its sales to rebel forces in Angola and Mozambique, ARMSCOR in 1994 sold \$6 million (US) worth of arms to the former government of Rwanda in a deal that directly contravened the UN Security Council's ban on purchasing weapons from South Africa.

Nelson Mandela's government is under great pressure to show progress on the multi-billion dollar Reconstruction and Development Programme. Mandela's endorsement of the arms industry as a source of revenue and employment has left many fearful that the urgent need for foreign investment in industries such as ARMSCOR will prevail over more humane and forward-looking economic strategies.

**Recommendation No. 11** (adopted, p. 30)

That greetings be sent to the South African Council of Churches and the South African Catholic Bishops Conference, expressing support for their call for a moratorium on all arms imports and exports in South Africa.

**Recommendation No. 12** (adopted, p. 30)

That the Canadian Government be requested to urge the South African Government to cease the export of arms to participants in regional African conflicts.

## China

Recent events have made human rights and trade with China an important question for The Presbyterian Church in Canada. Together with ecumenical partners, we protested the Canadian Government's separation of human rights and trade, illustrated by a highly-publicized trade mission to Asia. A representative of the Chinese Canadian Presbyterian community reminded last year's General Assembly of our Church's relative silence on the Tiananmen Square massacre, in contrast to the ecumenical protest against the 1991 massacre in occupied East Timor. That Assembly told the International Affairs Committee to investigate the feasibility of addressing Canada's policy on trade and human rights in China, in consultation with church partners in Canada and China. A Task Group has begun discussion of this and related issues.

Commercial relations with developing countries affect the human rights situation, raising questions for us. To what extent do commercial relations condone or legitimize human rights violations? Do some economic policies themselves lead to violations of basic rights? The opening up of a country's markets to foreign involvement can lead to a liberalization of public participation in political decision-making, but it can also shift power away from ordinary citizens by restructuring economies to benefit large export-oriented agriculture over small farmers, or by limiting access to education and health care.

The presence of large multinational corporations in China may cut short the development of local enterprise, while labour competition results in a downward spiral of wages. The Revolution's commitment to guarantees of basic needs is crumbling under the pressure of economic liberalization, and the gap between rich and poor is widening.

One of the main vehicles for The Presbyterian Church in Canada's work on China is the ecumenical Canada China Programme (CCP). It works closely with the Canadian Council of Churches and operates church-to-church with the China Christian Council. To maintain a relationship with the Chinese Government that the China Christian Council believes best enables them to make interventions, the Council has asked partner churches to avoid advocacy that may endanger that position.

Undertaking human rights advocacy would depart from previous CCP policy and would require some discussion as to how to bring it about. It would also require a discussion of the implications for our partnership with the China Christian Council.

## A Reflection on the 50th Anniversary of the End of the Second World War

The Cold War is now a thing of the past; the structure of post-war Europe fell with the Berlin Wall. The 20th century seems to be ending the way it began, with war in the Balkans, a disintegrating government in Russia, perhaps the end of a dynasty in China, and

European countries interfering in Africa in a fit of high-minded imperialism. Or they don't interfere, as in Rwanda, and are castigated for their lack of action.

But some things have changed. Europeans are much more united than they were a century ago, and capitalism is much more global. The world is economically linked as never before. Let us remember the end of the Second World War as the beginning of an interlude that has now ended. The stakes are much higher at the end of this century than at its beginning, for now we have the means to make the world unfit for human habitation. May we, by God's grace, be wiser than our predecessors.

Hannah Lane  
Convener

Raymond Hodgson  
Secretary

## LIFE AND MISSION AGENCY

To the Venerable, the 121st General Assembly:

Administrative Staff

General Secretary:

Glen Davis

Senior Administrator:

Anne Phillips

Secretary/Receptionist:

June Johnston (to December 1994)

## INTRODUCTION

To read the report of the Life and Mission Agency is to look at a skeleton and try to imagine what it would be like as a living body. We do not have the space to put flesh and blood on these bones, but we ask you to look beyond the skeleton and see that

- behind every grant there is a faithful community of God's people
- behind every appointment and application is a person responding to God's call
- related to every educational resource are enquiring, seeking minds
- every youth and camp event is pulsating with the energy and enthusiasm of young disciples of Jesus Christ
- every gift to Presbyterians Sharing... represents a person trying to express gratitude to God
- every evangelism effort is reaching out in love to restless people who need to find their rest in Christ
- behind every justice issue are real people in pain
- every worship resource represents thousands of people lifting hearts and voices to God
- every overseas partner speaks to us of the vitality and variety of the body of Christ
- behind every struggle and conflict is a cry for help and reconciliation.

Yes, this skeleton represents living, breathing people of God, and we hope that something of their vitality, struggle, pain and joy will become a part of you as you read.

The Life and Mission Agency has much to celebrate as we look over the past year. By the grace of God, much has been accomplished. We give thanks for resources produced, workshops held, mission staff supported, partnerships strengthened, research and advocacy carried out, people in pain responded to, grants administered, reports prepared, budgets developed and staff teamwork strengthened.

This is not to say that there were no frustrations. Break-ins and thefts from 50 Wynford Drive derailed the production of resources. Disruption from renovations decreased productivity and increased stress. An inordinate amount of time was spent by all staff preparing budgets, revising budgets, cutting budgets and trying to set budget priorities. This last task has been particularly frustrating because we have tried to set budgets in the absence of any clear statement of priorities from the Church.

We realize that many in the Church feel enormous stress trying to cope with the rapid pace of changes in society. We are aware of the destructive influence of principalities and powers that oppose the establishment of the reign of God. But we also know the one we serve. We know that he has overcome the powers of evil and death. We are confident that he is building his church, living stone upon living stone. And we know that sometimes some of the stones have to be discarded and others put in their place. We are prepared for that, even if it means, in terms of our agency, that some programs, some ministries or some portfolios must go.

What concerns us is that those decisions might be made on the basis of what is convenient under the pressure of budget restraint rather than what is obedient under the direction of the Holy Spirit. Our hope is that our Church will be led by Christ through the treacherous minefields of decision-making, and that we will emerge confident of our mission, sure of our message and ready to follow the Lord of life wherever he leads us.

### **CANADA MINISTRIES**

#### Canada Ministries Staff

Associate Secretary:	J. P. Ian Morrison
Administrator:	Mary Taylor
Secretary:	Joan Esdale

### **1994-1995 IN REVIEW**

Canada Ministries continues to support with grants ministries in the following categories

New Church Development - 28  
 Town Rural and Remote - 30  
 Francophone - 6  
 Inner City and Urban Ministries - 4  
 Ministry with Aboriginal People - 6  
 Chaplaincies - 8  
 Ministry with Canadians whose first language is neither English nor French - 12  
 Regional Field Staff - 1, plus new staff being hired in the Regions.  
 Refugee Ministry - 2

### **NEW CHURCH DEVELOPMENT**

As in the previous year, most of the 28 New Church Development (NCD) congregations reduced their grants in 1994. The total reduction was over \$100,000. Three new grants were made in 1994. The Rev. D'Arcy Lade was appointed to Comox-Courtenay in August, and the Presbytery of Vancouver Island established the congregation of Comox Valley, Courtenay in January, 1995. The Revs. John Wyminga and Shannon Bell-Wyminga were appointed to one full-time position in the Cariboo House Church in September, and an Incentive Grant was begun for Lakeview Church, Summerland, where the Rev. Merrill Reside is working half-time under the appointment of the Presbytery of Kamloops. In August 1994, the Rev. Terry Hastings was appointed to DaySpring Church, London, Ontario, and is developing a ministry that will focus on small groups. The Rev. Robert Cruickshank left the Atlantic Bible Society in July for an appointment to Trinity Church, Calgary. The Rev. Wally Hong will begin work in Barrhaven, the Presbytery of Ottawa, in May 1995. The congregations of Grace Church, Surrey, and Surrey Korean have put up a modular church building on the Grace Church property in the Presbytery of Westminster. Sharing this facility, and working together for a permanent structure in a few years, may become a model for future shared ownership and use of a building. The Assembly Council Executive has approved up to \$500,000 from Live the Vision funds to buy property in North Whitby where Celebration! Church has been established. Canada Ministries has submitted to Assembly Council a pared down list of priorities for Live the Vision funding.

The New Church Development Advisory Committee has established four task groups to help the Associate Secretary fulfil the mandate for such development. One group is refining a process for interviewing candidates for the various phases of the work and other matters relating to the appointment of workers; another is working on future funding for

new churches; a third is rewriting a manual for NCD; the fourth is gathering as much statistical information as possible about the development of congregations to assist in determining if plans for building are viable.

## **TOWN, RURAL AND REMOTE**

Twenty-four congregations that receive grants in this classification, 11 were able to take a reduction in 1995. This \$20,000 in total has allowed one new grant and an increase in another that allows for the appointment of a minister. Several new appointments have been made to congregations in 1994-1995. Raymond Hodgson was appointed a lay missionary in September 1994, to the Shared Ministry charge of Leggatt's Point and Metis Beach in the Presbytery of Quebec. Tak Wang was appointed in April, to Knox, Wanham, and Munro, Blueberry Mountain, in the Presbytery of Peace River. We hope to announce an appointment shortly to Alberton and West Point in the Presbytery of Prince Edward Island.

The Rural Ministry Advisory Committee continues to advocate for Rural Ministry Internship programs in the colleges. It also continues its support of Presbyterian World Service and Development in promoting Presbyterian Corn Share. A significant event for Town, Rural and Remote ministries was a "cluster ministry" conference organized by the Advisory Committee. Fifty two ministers, elders and other lay leaders from 33 congregations from each of the eight synods attended the Hamilton, Ontario, conference in November 1994. Resource persons were the Rev. John Smith, the Bishop of the Episcopal Diocese of West Virginia, USA, and the Rev. Lloyd Vidler, Presbytery Officer for the Presbytery of Victoria in the Uniting Church in Australia. Both have extensive experience in developing cluster ministries and have consulted on how to implement this new form of ministry. A cluster ministry is a group of three or more congregations served by a ministry team of clergy and lay ministers. Participants had a chance to hear these two people on the leading edge of change in their denominations as churches seek to be faithful in a changing rural society. The effect of the conference will be felt for years as participants develop ways to put learning into practice. So far people from six of the 18 presbyteries represented at the conference have started to act on what they learned. For cluster ministry to grow, the Church needs to learn to train lay people for full and effective ministry.

## **INNER CITY MINISTRIES AND MINISTRIES WITH CITY CONGREGATIONS IN TRANSITION**

Representatives from congregations in the Presbytery of Montreal were invited to the Rural Ministry conference on cluster ministry and report it as a turning point in their understanding of urban ministry. They found that the rural ministry model spoke to their needs, and what they learned may also be felt for years to come in their Presbytery. Now there's a proposal for a similar conference for Urban Churches in the fall of 1995. Last September, the Associate Secretary led a workshop for leaders from the city of Saskatoon congregations to help the congregations make a realistic evaluation of how the congregations can provide a faithful witness to the gospel now and in the future. The congregations have agreed to a further meeting to make more concrete plans.

The Presbytery of Montreal and the Anglican Diocese of Montreal have redefined the position of Director at Tyndale-St. George's and appointed Mr. Frederick W. Sheffer to the position. Canada Ministries supplies a grant for half the cost of this position and another for half of the cost of the Program Director.

Armagh, which provides a program of supportive housing for abused women and their children, continues to be an important mission of The Presbyterian Church in Canada. In 1994 Ms Kimberly Curran was appointed Director. The Board has recently restructured, allowing it to support the Director better, the other staff and the women and children who seek shelter under this umbrella of our Church.

## CHAPLAINCIES

Canada Ministries continues to support eight university chaplaincies with small grants. Six people involved in University Chaplaincy gathered in June 1994, and were encouraged to know that they are not alone in this very challenging ministry. Canada Ministries is supporting the opportunity for chaplains to attend the 1995 National Chaplains Conference in Toronto.

## REGIONAL FIELD STAFF

Canada Ministries continues to work with Synods in the transition to Regional Field Staff, whose responsibility will be first to the region and second to the Life and Mission Agency and the Women's Missionary Society (Western Division). The role of Canada Ministries is two-fold: budgeting for funding five and a half regional positions, and trying to ensure that major areas of work formerly covered by Superintendents are given a place in the new job descriptions. The last of the Superintendents, the Rev. Robert Wilson, has been appointed full-time Acting Superintendent for the Synod of Manitoba and Northwestern Ontario until the Synod is ready to implement new regional staffing.

## MINUTE OF APPRECIATION FOR THE REV. ROBERT D. (BOB) WILSON

Bob has served in the Synod of Saskatchewan and the Presbytery of Northern Saskatchewan for the past 16< years, eight as Superintendent of Missions. In more recent years he also took on responsibilities in the Synod of Manitoba and Northwestern Ontario, as well as parts of the Synod of Alberta. As a presbyter his love for the church, willingness to be a servant, and loyalty to the polity, brought much good order and planning to the presbytery. As Superintendent he called on all in the system to act with integrity, accountability and loyalty.

Bob has been dedicated to providing pastoral care to congregations and professional church workers. He has given of himself 100 per cent, travelling at any time and in any conditions for a colleague in need. In a crisis he has often been the first on the doorstep. As Superintendent, his congregation has been the whole region of his responsibility. He has been loyal to his flock, defending them, encouraging them and supporting them for continued ministry in the future.

Bob has represented the region and The Presbyterian Church in Canada on numerous committees. He has spoken well for the Church, represented us with integrity and called others to commitment to ecumenical ministry.

He has enthusiastically supported camping ministries. He has been the wilderness canoe leader at Camp Christopher for years, taking campers on a 10-day canoe trip to experience community, develop skills and share the gospel. He has also served on the camp's planning committee.

He has kept congregations aware of what is happening in the wider Church and has kept the Church aware of what is happening in Saskatchewan and other parts of his territory. He has promoted pastoral care and camaraderie in the region by sharing both concerns and goals.

When Bob set a goal it was sure to be reached. When he made a commitment to see someone he always showed up. When he saw a need he was sure to communicate it until someone took on the task. Bob is committed to ministry and has served the synods well. Well done, good and faithful servant.

**Recommendation No. 1** (adopted, p. [30](#))

That the minute of appreciation for the Rev. Robert D. Wilson be adopted.

## MINISTRIES IN CONGREGATIONS WHOSE FIRST LANGUAGE IS NEITHER ENGLISH NOR FRENCH

Canada Ministries continues to support twelve ministries in congregations whose first language is neither French nor English. Niagara Falls Korean Church has gone to full self support and no longer receives a grant. The Korean Family Ministry of the Rev. Myung

Chun Kim has gone to full time without an increased grant. A Korean New Church Development work has been organized in North West Vancouver under the leadership of the Rev. Young-Taik Choi. The Rev. Pok Yang (Paul) Ryu has been appointed as the new Korean Director. He will assume his position in July.

Canada Ministries is happy to learn that suggestions made at meetings with Knox College through our Korean and Chinese Advisory committees have borne fruit in Knox's proposal to develop an emphasis on Asian Studies.

We hope that the General Assembly, through the Church Doctrine Committee, will adopt a Korean translation of Living Faith translated by a group of Korean ministers. A similar undertaking has been accepted by a group of Chinese workers, and we hope a Chinese translation of Living Faith will be ready for the 1996 General Assembly.

The Presbytery of Brampton has asked that the Mississauga Chinese Mission be reclassified as New Church Development, a change that is underway.

We report with regret that the work with the Spanish Mission, meeting at University Church in the Presbytery of West Toronto, has come to an end. Presbytery had asked this Mission to consider a closer relationship with The Presbyterian Church in Canada, but the congregation did not agree. Support of the Mission ended December 31, 1994. A new mission may be established, depending on whether there is a group wishing to be rooted in the Reformed faith.

### **MINUTE OF APPRECIATION FOR THE REV. ANDREW LEE**

Andrew Lee was appointed as the Director for Korean Ministries in 1984, moving to Toronto from Calgary where he had been minister of the Korean congregation. Andrew served as a pioneer in developing the position, with responsibilities that included advising Korean ministers and congregations on the steps to becoming part of The Presbyterian Church in Canada. During the 10 years when he was Director, 15 new Korean congregations have come into our Church. As more congregations and ministers came into the Presbyterian Church, his work expanded in other directions.

Andrew oversaw the translation of Living Faith into Korean, and has worked on other translations. He has made himself available to ministers and elders to explain the Book of Forms and other matters related to church government.

A major part of Andrew's work was the difficult role of conflict manager when there were differences within congregations or between congregations and presbyteries. He was responsible for organizing the Annual Korean Ministries Consultation and was instrumental in arranging monthly meetings of Korean ministers for friendship and support. He helped establish the interdenominational organization, the Pacific Asian American-Canadian Churches East (PAACCE).

Andrew left the position of Director for Korean Ministries to become minister of Metropolitan Korean Church in the Presbytery of East Toronto. He has left a legacy of pioneering work of which he can truly be proud.

Thank you Andrew, for your dedicated service.

#### **Recommendation No. 2** (adopted, p. [30](#))

That the minute of appreciation for the Rev. Andrew Lee be adopted.

### **MINISTRY WITH ABORIGINAL PEOPLES**

The Rev. Andrew Song's move from the Presbytery of Northern Saskatchewan to the Presbytery of Assiniboia has left an opening at Mistawasis and Crutwell. The National Native Ministry Committee has agreed that further ministry in this charge will have to be open to a format more in tune with Aboriginal concepts of Christian Worship than with Western European concepts. Presbytery has been asked to work with the congregation to redefine the ministry before another appointment is made. Kelly Lee Hashemi has been appointed to the half-time lay Missionary position at Flora House (Winnipeg) where she is working well with Warren Whittaker. Lorraine Major, the worker at Anishinabe, has gone

on long-term disability. Ms. Denise Manson has been appointed to replace Lorraine. Canada Ministries helped the Presbytery of Winnipeg and the Anishinabe Board with some funding for the purchase of a building close to the existing Anishinabe Centre.

The Anamiewigummig (House of Prayer) ministry in Kenora has relocated back to the Kenora Fellowship Centre. There is a growing involvement of Aboriginal lay people in the ministry.

The work of Clayton Stirling in Kluskus and Ulkatcho, in the Cariboo, continues. The emphasis on obtaining a wholistic tree farm license is on hold because of other developments. The Stirlings are providing a strong Christian presence in Kluskus and assisting people in developing skills that will lead to more self-reliance.

A major event for the Church was the presence of the Moderator, the Rev. Dr. George Vais, and the President of the Women's Missionary Society (WD), Mrs. Kay Cowper, at a public ceremony in Winnipeg where the Moderator read the Confession adopted by the 120th General Assembly. A copy of the confession was presented to Phil Fontaine, the Grand Chief of the Assembly of Manitoba Chiefs. It was hoped that a similar ceremony could take place at Shoal Lake in Ontario but internal Band problems delayed the event.

## **REFUGEE MINISTRIES**

Canada Ministries pays grants to two refugee ministries: Glynis Williams in Montreal (a shared ministry with the Anglican Church) and another in West Toronto Presbytery where Elias Moralis is serving.

A joint committee on the sponsorship of refugees has been set up with six appointed by the Department of Immigration and six appointed at a meeting of all Master Agreement holders. Glynis Williams is a member.

They will work first to develop a new Master Agreement for the Sponsorship of Refugees, and they will also work on common issues of sponsorship.

## **LOANS AND GRANTS FROM SPECIAL FUNDS**

Canada Ministries continues 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 and the Robert and Thompson Funds. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction.

## **MINISTERE FRANCOPHONE**

Co-ordonnateur: Daniel H. Forget.

Nous sommes encouragés par la croissance de l'Eglise Saint-Luc et le développement des groupes de quartiers au sein du Consistoire de Montréal. La possibilité d'une équipe pastorale pour la grande région de Montréal est un encouragement pour le Comité francophone et le Consistoire de Montréal. Au cours de l'année, 1994 quelques efforts d'évangélisation ont eu lieu incluant un récital musical à Montréal.

En septembre 1994, notre Comité, a prit d'importantes décisions qui affectent considérablement la continuité de l'glise Saint-Paul à Melbourne. Nous avons recommandé au Consistoire de Québec que le Pasteur Daniel Forget soit relevé de sa charge pastorale à Melbourne et nommé à mi-temps, à Sherbrooke à compter de janvier 1995. Cette situation permet la poursuite et le développement d'une communauté de foi à Sherbrooke. Toutefois, l'existence de l'une de nos deux seules paroisses francophone est compromise: d'une part, en raison du nombre décroissant de la paroisse et la situation démographique de Melbourne, et d'autre part, en raison du manque d'ouvriers(ères) pour un tel ministère. Dans un tel contexte, l'Eglise Saint-Paul ne peut qu'espérer continuer soit avec un étudiant-pasteur, une personne la-que ou un pasteur à temps partagé. Notre Comité doit se pencher sur les diverses options offertes à Melbourne. Ces changements ont nécessité des modifications aux tâches de travail du Coordonnateur du Ministère francophone et à la nomination, à mi-temps, à Sherbrooke.

Les négociations entre La Vie Chrétienne et Aujourd'hui Credo, touchant à la création d'un nouveau journal franco-protestant, se sont soldées par un échec. Les dirigeants d'Aujourd'hui Credo préfèrent garder leur identité propre au sein de l'Eglise unie du Canada. Selon le Pasteur Jean Porret, La Vie Chrétienne va très bien sur le plan financier comme sur le plan des abonnements. Toutefois, le Pasteur Porret n'est plus en mesure d'assumer la rédaction du journal. Son travail à l'Université de Montréal prend beaucoup de son temps. Notre Comité cherche des alternatives. Le groupe Protestant sur le Campus va bien; un petit groupe d'étudiants(es) se réunit pour une célébration du culte à toutes les deux semaines.

La communauté connue sous le nom d'Assemblée chrétienne de tradition réformée (l'ACTR) évolue sur le Campus de l'Université de Sherbrooke. Une moyenne de huit personnes assiste au culte hebdomadaire et aux études bibliques sur semaine. Un récital musical, un film et une activité éducationnelle ont eu lieu au cours de l'année 1994.

La structure de notre Comité a connu quelques modifications de façon à répondre aux besoins de l'oeuvre. Un exécutif a été établi pour permettre la prise de décision entre les réunions régulières du Comité. Nous reconnaissons le besoin d'une restructuration et d'une évaluation continue pour l'œuvre francophone.

Nous sommes conscient des difficultés financières que notre Eglise éprouve depuis quelques années. Malheureusement, au cours des sept dernières années, le Ministère francophone a vu ses subventions coupées de plus de cinquante pour-cent. Nous avons confiance que notre Eglise surmontera ses difficultés financières et qu'elle pourra continuer sa grande Mission incluant un ministère au sein de la communauté francophone.

## **FRANCOPHONE MINISTRY**

Co-ordinator: Daniel H. Forget

We are encouraged by the growth at Eglise St-Luc and the development of small groups and of outreach efforts within the Presbytery of Montreal. The possibility of a pastoral team in greater Montreal is an encouragement for the Francophone Committee and the Presbytery of Montreal. During 1994 several outreach events were held including a musical recital in Montréal.

In September, 1994, our Committee made important decisions that greatly affect the continuity of Eglise Saint-Paul in Melbourne. We recommended to the Presbytery of Quebec that the Rev. Daniel Forget be relieved of his pastoral charge in Melbourne and appointed, on a half-time basis, to Sherbrooke starting January 1995. This situation allows for the ongoing development of a community of faith in Sherbrooke. The existence of one of our two francophone congregations, however, is compromised: on one hand, the diminishing numbers in the congregation and the demographic situation of Melbourne, and on the other hand, the lack of available workers for such a ministry. In such a context, Eglise Saint-Paul could only expect to continue with either a student minister, a lay person, or a part-time minister. Our Committee needs to look at different options for the Melbourne situation. These changes have necessitated modifications in the job description of the Co-ordinator of the Francophone Ministry and of the half-time appointment in Sherbrooke.

Negotiations between La Vie Chrétienne and Aujourd'hui Credo to create a new franco-protestant magazine have failed. The leaders of Aujourd'hui Credo prefer to keep their own identity within the United Church of Canada.

According to the Rev. Jean Porret, La Vie Chrétienne is in good shape financially as well as in the number of subscriptions. Mr. Porret, however, is not able to continue his leadership as editor since his work at The University of Montréal takes much of his time. Our Committee is looking for solutions to this dilemma. The Protestant group on the Campus is going well; a small group of students gathers for worship every second week.

The community known as l'Assemblée chrétienne de tradition réformée (L'ACTR) is evolving on the Campus of The University of Sherbrooke. An average of eight persons

attend regular Sunday services and mid-week Bible study. A musical recital, a film and an educational event were held during 1994.

The structure of our Committee has been slightly modified to reflect the needs of its work. An Executive was established to allow for decision making between regular meetings of the Committee. We recognize the need for an ongoing restructuring and evaluation of the francophone work.

We are aware that in the last few years our Church has faced financial struggles. Unfortunately, during the last seven years, Francophone Ministry grants have been reduced by more than fifty percent. We trust that the Church will overcome its financial difficulties and be able to continue its overall mission including a ministry within the francophone community.

### **EDUCATION FOR DISCIPLESHIP**

Education for Discipleship (Team) Staff

Associate Secretaries: John Bannerman, C. Joyce Hodgson, Diane Strickland

Program Assistants: Ain Chaudhry, Barbara Persaud, Anne Sluman

Deputation Co-ordinator: Carole Gibson (to December 1994)

June Johnston (from January 1995)

### **EDUCATION IN THE FAITH**

#### **Children and Youth as members of the worshipping community**

The 120th General Assembly approved a new mission statement for ministry with children and youth, stressing that children and youth are a part of the worshipping community; made members of the community of faith by baptism. "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." (A&P 1994, pp. [407](#), [71](#))

Our education programs are designed to meet the spiritual needs of children and youth and provide opportunities for them to worship as part of the family of God. Education materials should present the Bible's good news in terms related to the lives of children and youth. Whatever educational resources congregations choose for them should be compatible with the materials being used by adults. They should reflect the same reformed theology and understanding of scripture, and encourage the same level of discipleship and the same practices of prayer and hymn-singing, as the ones in the sanctuary. Each congregation should decide how children and youth will be made welcome in the worship service. Some may want to include children and youth on a worship committee or on committees planning inter-generational worship.

A major concern of sociologists of religion in Canada and the USA is the increasing average age in mainstream congregations. One reason for the small number of young adults is a declining birth rate after 1965. But young adults may also feel uncomfortable at worship if their experience of church as children was limited to church school classes.

**Recommendation No. 3** (adopted, p. [30](#))

That each congregation be encouraged to act on the mission statement on ministry with children and youth by providing regular opportunities for all generations to worship together for the whole service of worship.

**Recommendation No. 4** (adopted, p. [30](#))

That congregations be encouraged to include children and youth in planning for and participating in regular services of worship.

#### **Church School Curriculum**

For the last two years the Advisory Committee for Education in the Faith has been reviewing and assessing curriculum materials for use with children, youth and adults. Members of the Committee have read all of the materials produced for a year's program in a particular age group. In this way, each age group was reviewed, and the materials evaluated as to their suitability for The Presbyterian Church in Canada.

To help congregations make appropriate choices, we have produced *A Climate for Learning* which is an administrative manual in easy to use workbook format to be used by congregational committees to assess their needs for educational resources. Church schools have provided thumbnail evaluations of the curricula most used in Presbyterian congregations. We believe that some of those resources should be recommended for use within our congregations.

For fifty years The Presbyterian Church in Canada has been recommending curriculum materials that have been produced in co-operation with Presbyterian churches in the USA. The General Assembly has approved materials from this partnership, which continues to the summer of 2000. Called Presbyterian and Reformed Educational Ministry (PREM), its resources include *Bible Discovery* and *Celebrate*. *Bible Discovery* is an ecumenical Bible-based curriculum, and *Celebrate* is a church-year-compatible reformed curriculum. These curricula are excellent, but they may not be suitable for all Presbyterian congregations.

Many congregations want an alternative to the Sunday morning church school for children. *Young Children and Worship* is a Montessori-based worship centre program, a Junior Church approach designed for use when others are worshipping in the sanctuary. Available through the WMS Book Room, it is being used by an increasing number of congregations. Some may still want to use *Celebrate* or *Bible Discovery* at another time. A number of trainers are prepared to introduce this new program to congregations. Contact your regional staff or the Education for Discipleship team at 50 Wynford Drive for more information.

Congregations that use the Revised Common Lectionary may want a lectionary-based curriculum to integrate what the children are learning with what happens in worship. The Life and Mission Agency Committee recommends *The Whole People of God*, a Canadian ecumenical lectionary-based curriculum. Beginning this fall, that curriculum will have a Presbyterian writer for the Beginners level, involvement of staff in the design and development of all outlines, a Presbyterian Handbook that we will prepare, and Presbyterians reading and assessing each age level and unit of curriculum before it goes to print. *The Whole People of God* also provides several inter-generational worship services as alternatives to church school classes on special Sundays. You can order them from the Resource Distribution Centre, providing you with service from our own Church and helping generate income for the Church. More than 100 of our congregations are already using this curriculum.

For youth and adult study groups who may meet at times other than Sunday morning, a number of books or videos, complete with study guides, are available in a new series called *Stepping Stones to Christian Growth*. The series is particularly useful for short-term Bible studies. Introduced in 1994, it is already being updated.

There are several elements to establishing curriculum partnerships. We evaluate materials for each age group or level to ensure that it is suitable for that age, that its methodology is good, and that its theology is reformed. Curriculum partnerships must support themselves from sales and without subsidies from Presbyterians Sharing... Because contracts must be signed to confirm both our obligations to read and review manuscripts and to participate in curriculum design and development, we present the following recommendations. Users of *Bible Discovery* and *Celebrate* please note that PREM is not being abandoned. That partnership continues at least until the year 2000.

**Recommendation No. 5** (adopted, p. [30](#))

That the *Young Children and Worship* program be recommended for Junior church programs as an alternative to or in addition to other recommended resources.

**Recommendation No. 6** (adopted, p. [30](#))

That the *Whole People of God* curriculum be recommended for use, especially in Presbyterian congregations that use the Revised Common Lectionary.

**Recommendation No. 7** (adopted, p. [30](#))

That the series of study books for youth and adults, *Stepping Stones for Christian Growth*, be recommended for use in study groups.

The advisory committee has reviewed the programs of several denominations that centre on small groups meeting for spiritual growth and discipleship. We would like to develop a program suitable for Presbyterian theology and experience, but staff time is not available. As recommended to the 1994 General Assembly, another staff person is needed to focus on the needs of children, youth and families.

C. Joyce Hodgson

## EDUCATION FOR MISSION

The three major emphases of Education for Mission are

- providing information about our global partners in mission and the mission programs of Canada Ministries;
- promoting and facilitating intercultural education; and
- promoting and facilitating global awareness.

### Mission Information

Mission information needs to be closely linked with promotion of Presbyterians Sharing... to help congregations connect their financial support of Presbyterians Sharing... with the people helped by our Church's mission programs and staff in Canada and other countries. Mission Capsules, Mission Profiles, the Something Extra book and visits from international and Canada Mission staff all help to spread the word about how regular contributions to Presbyterians Sharing... bring support and strength to so many people in Canada and throughout the world.

### Recommendation No. 8 (adopted, p. 30)

That ministers and sessions be encouraged to keep the programs of International and Canada Ministries before their congregations, helping members and adherents understand that this work is provided through their gifts to Presbyterians Sharing... .

### Intercultural Education

Having a cross-cultural experience no longer means leaving our community or Church. Canada's ethnic composition is being enriched by immigration and cultural exchanges, and our understanding of cultural exchange is expanding. We cross cultures when we go from an all-female or all-male setting to one that is co-educational; when people with different levels of wealth get together; and when we mingle with people whose language or national origins differ from our own. Theological students from urban backgrounds enter a new culture when they begin work in a rural pastorate. Mission weekends provide a chance to explore the differences and similarities of diverse cultures. Mission Update articles and the general mission study themes and resources from Friendship Press help us to deal with issues of racism, sexism and classism.

The Life and Mission Agency works with the Women's Missionary Society (Western Division) and the Atlantic Mission Society to produce and promote resources for Education for Mission in the Church. It recommends mission study themes to Friendship Press and then helps them with the design and content outline. Upcoming studies are

1995-96	Geographical:	Europe
	General:	The United Nations (50th Anniversary)
1996-97	Geographical:	China and Hong Kong
	General:	Living in a Multicultural Society

### Recommendation No. 9 (adopted, p. 30)

That the general theme for 1997-98 be Christians in a Violent Society.

### Global Awareness

As media news reports flit from this week's excitement in one part of the world to next week's tragedy in another, our heads often spin from trying to make sense of it all. The Church's mission study helps us to understand the world and the people behind the headlines. We meet them by studying our Church's geographic mission study theme, the publication Mission Update, bulletin inserts, and occasional PC Pak newsletters from people around the world. Mission visitors, both International Ministries staff and

representatives of partner churches, tell us of both the strengths and needs of people in other parts of the world. Short-term mission education tours and work camps are excellent ways for people and their congregations to learn about the world. Mission weekends and special events that include the participation of such people are both a helpful and an enjoyable way to increase the global awareness of your congregation or presbytery.

**Recommendation No. 10** (adopted, p. [30](#))

That congregations be encouraged to increase global awareness by hosting mission visitors on deputation when given the opportunity.

This is a Youth Triennium year, so we are hosting several young people from global partner churches during June and July. They will be introduced to General Assembly, then disperse to the synods to worship and live with church families in June, attend camp in July, and accompany youth to Triennium from July 25-30.

**Recommendation No. 11** (adopted, p. [30](#))

That the young representatives from our global partner churches be introduced to the General Assembly, and that two of them be given time to speak.

**Response to Overture No. 2, 1994** (A&P 1994, p. [576](#))

**Re: Encouraging Congregations to be Involved in Local Mission Project**

Overture No. 2, 1994 asked the Assembly to urge all congregations "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."

Our response is positive. We note that the Education for Mission program of our Church has, for many years, emphasized the importance of recognizing and responding to the mission opportunities that are "on our doorstep". We also note that many congregations have acted faithfully to respond to such opportunities. We report that the study book, *Welcome the Child*, and its supplement, *Protecting Canada's Children*, written for the general mission study theme for 1994-95 (*Making the World Safe for Children*) present a series of steps to help congregations identify mission opportunities within their own communities that involve helping children who are at risk. The materials also help congregations to identify which needs they are best able to address and suggest a process for helping children in their community. Further, we believe that as congregations meet needs in their immediate communities, they become more aware of and committed to supporting mission opportunities beyond their communities. We encourage congregations to engage in local mission projects while maintaining their commitment to meeting their full allocation to Presbyterians Sharing... .

**Recommendation No. 12** (adopted, p. [30](#))

That the prayer of the Overture No. 2, 1994 be answered in terms of the above preamble.

**Youth in Mission**

Youth in Mission (YIM) offers mission experiences to young volunteers from the Church. Projects not only accomplish a particular task, they also give young people an opportunity to serve, grow, reflect and deepen their faith. Ten young people served in mission projects in 1994. The YIM Council recognizes the need for mature, experienced leaders to accompany youth workers outside of Canada and planned its major 1994 project around this need. Volunteers Jane Hilliard (Renfrew, Ontario) and James Milner (Toronto) found workshops at the Development Education Institute in Cuernavaca, Mexico, very helpful in preparing them to lead future YIM trips.

Closer to home, Anna Searfoss (Louisville, Kentucky, formerly of Kingston, Ontario) served for four months as a recreational volunteer with older patients at the National Defense Medical Centre in Ottawa. Stewart Eckert and David Campbell (Brampton, Ontario) spent a month of their summer working with native children at Shoal Lake, Ontario. Angela Smith (Springville, Nova Scotia) worked at Crieff Hills Community near Guelph, Ontario, as a hospitality assistant. Unfortunately volunteers were not available for a well-planned Vacation Bible School in Northern Manitoba.

In recent years, YIM has been open to ecumenical connections to broaden the opportunities available. In the summer of 1994, we worked with International Ministries to send two volunteers to a three-week ecumenical work camp in Guyana run by the Caribbean North America Council for Mission. Beth Pollard (Calgary, Alberta) and Marijke Rombeek (Kanata, Ontario) represented our Church, with Ken Kim from the YIM Council providing leadership for the camp.

Two volunteers took on longer commitments overseas. Mark Wells (Truro, Nova Scotia) and Sandra Scott (Sackville, New Brunswick) took intensive language training in Guatemala. Sandra has since gone on to other areas of work in Central America. An unexpected family matter prevented Mark from following through on his training for now.

Our biggest challenge remains getting the word about YIM to young people. This year the Council is using a display board at General Assembly and making it available for churches and groups to borrow. We have also produced a colour brochure and a youth-orientated "passport" for mission as well as our regular newsletter, YIM-Possible.

The program is approaching a milestone. With nearly 200 YIM graduates, we reach our 10th Anniversary in 1996. Our experiences have been varied, sometimes painful, sometimes joyful, but always giving us something to learn and an opportunity for growth. The Anniversary gives us a cause to be thankful, for the support, prayers, and volunteer time and effort given over the years. It's also a cause for reflection on where we've been and where we're going. It causes us to give thanks to God for the moments of love and grace we have received through Youth in Mission. And it gives us cause for celebration, not just as a Council but as The Presbyterian Church in Canada. This is a success story to share and celebrate together.

**Recommendation No. 13** (adopted, p. 30)

That 1996 be declared a celebratory year in honour of the 10th Anniversary of Youth in Mission, and that Youth in Mission be promoted throughout the Church.

We ask the Church to be open to what YIM can accomplish. We have an ongoing need for eager and committed volunteers who are willing to donate time and energy for the mission of our Church, and for challenging projects in new areas of ministry in which to place these capable and enthusiastic young volunteers.

The Youth in Mission Council members are: Glynis Quinn (Convener) of Picton, Ontario; Ken Kim of Montreal, Quebec; Ann Chang of Toronto, Ontario; Becky Barrie of Paris, Ontario; Scott Sinclair of Hagersville, Ontario; Donna Pilkington of Cambridge, Ontario, and James Milner of Toronto, Ontario. The Council receives support from Joyce Hodgson and John Bannerman of the Education for Discipleship Team.

Glynis Quinn,  
Convener

**EVANGELISM/CHURCH GROWTH**

*O God, from my youth you have taught me, and I still proclaim your wondrous deeds. So even to old age and gray hairs, O God, do not forsake me until I proclaim your might to all the generations to come.*

*Psalm 71:17-18*

The Education for Discipleship Team holds firmly to an emphasis on personal and congregational faith-sharing in our Evangelism and Church Growth work. Program development, however, continues to be curtailed because of budget cuts (faced by all Life and Mission Agency staff). With the help of the Evangelism Advisory Group, the Team has made difficult choices about its work in evangelism this year. We are focussing on three main streams of activity: Workshops, Resource Development and Production, and Ecumenical Contact.

## Workshops

Workshops are offered by the Associate Secretaries at the request of congregations or presbyteries. Last year 10 such events were held across Canada. Workshops always include a faith-sharing component along with content serving the specific requests or needs of the hosts. We continue to include the faith-sharing component in other workshops offered by the Education for Discipleship Team. Eldership workshops, in particular, stress simple faith-sharing in the pastoral role and in visitation. Seven such events were held in 1994. We were also on the planning group for the Knox College 'Participation in Hope' event, with Loren Mead, in May 1995.

## Resource Development and Production

Most new resources follow the emphasis and support the challenges we identify in our workshops. Some are requests from the constituency.

1. This year, we added three new pamphlets to the "Presbyterians are . . ." series which introduce basic Christian discipleship themes: "People who Pray", "People who Care about Justice" and "People who Serve".

2. The pamphlet "Membership Commitment, Turning and Returning" was introduced, to complement "Faith Commitment, A Matter of Choice".

Both of the above series are designed to be shared with people with little or no church background, especially those who have expressed some interest by attending a worship service in one of our congregations.

3. Evangelism/Church Growth material for congregational use was published in five regular issues of Equip. One article presented a model for praying through the roadblocks to church growth.

4. Dorothy Henderson is working on a booklet that will acquaint new members and inquirers with The Presbyterian Church in Canada. It will be produced in 1995 for use as personal or group study material. Discussion and reflection questions are included.

5. Peter Coutts conducted a research project that examined current evangelism/church growth video resources and gave recommendations for their use. We are providing the Church with an annotated list of video resources, and are purchasing a selection for the Audio-Visual Library, as budget permits.

6. The bulk of resource production time went into the development of a new denominational video, intended as a first introduction to our Church for visitors or inquirers, especially those coming into the Church from another Christian tradition, or returning to church after a long absence. In it, Presbyterians say in their own words what is important about their faith and Church. Strong visual footage with contemporary musical support ensures a fast-paced presentation that will offer information, pique interest and raise questions, as well as engage the viewer at a deeper level. We are pleased to premiere this video at this year's General Assembly. We believe that it will act as a catalyst for new conversations between unchurched people and Canadian Presbyterians about the God whose love "is great enough to embrace the universe, yet close enough to enter our hearts" (The Book of Common Worship, p. 27). It will be available for sale to congregations through the Resource Distribution Centre.

## Ecumenical Contacts

This year we renewed our ecumenical link with the National Council of Churches of Christ (USA) evangelism working group. A four day conference held at The Billy Graham Training Centre with leadership by C. Kirk Hadaway, Harry L. Poe, Sterling Huston and Ezra Earl Jones provided a rich forum for pooling insights and resources among North American denominational staff, seminary faculty and pastors with a particular interest in evangelism/church growth. Leadership development funds enabled one of our new church

extension ministers to attend this worthwhile event with one member of the Education for Discipleship Team. We are co-operating (as time and budget permit) in the shared development of practical materials for congregations. This is the smallest stream of our work, but yields resources, contacts and information well beyond our investment.

## **A Process for Faith-Sharing**

In our workshops and in the course of developing the video project, we have been inspired and empowered by the ability of people in our Church to speak of their faith in ways that are deep, clear and memorable, when they are asked to do it! Once they tell their stories, we together recognize people we know who could hear that story as good news for them. This year, at General Assembly we will experience this exercise together during a sederunt. As we share (and sometimes discover) our faith stories, we will weave them together with prayer and the Word. We hope that commissioners will take back to their congregations a renewed call to share their faith, and will know from their experience at Assembly that it is a challenge they can meet. Therefore, in order to provide something specific and practical to take back to congregations, with the full support of General Assembly, we present the following process and suggestions for using it.

### **The Process**

1. Invite the people present to consider the question "If I could only say one thing about my faith, what could I say?" Advise them to try and use only one or two sentences in their responses. (2-3 minutes) Ask each person to take two or three minutes to think about their response alone (on their own). They may wish to jot down their responses.
2. Invite them to turn to a person beside them and share their responses. (5 minutes). At the 3 minute mark suggest that if only one person has been talking, it might be time for that person to wrap up and the other person to begin.
3. At the 5 minute mark you will likely find most people still talking. Invite group members to repeat some of the things that were mentioned in response to the first question. Perhaps they said them or someone else did. Record these on newsprint or writing board. Encourage them in this task. Some may hesitate to move from an intimate conversation to hearing the "one thing" said in the group setting. Receive each response without judgment.
4. When you have a number recorded and it seems that everyone who is going to speak has spoken, read the list out loud. Affirm that the things they named are the good news of Jesus Christ.
5. Then invite the group to think for a moment of people, here and around the world, who might need to hear these things. Choose a few things from the list and ask about them in particular. For example, if "no matter what happens God will never leave me" is on the list, you might ask - "Are there people you know who could hear that as good news for their lives?" At this point in the process people may begin to realize the value of what they know about their faith. They can all share the gospel. Affirm this.
6. You might make the observation that the level of conversation indicates to you that they could probably come up with other things to say. Affirm again their capacity to identify many aspects of the Good News.
7. Repeat steps 1 through 6 for a second question: "If you could only say one thing about your congregation, what would you say?" Again, encourage the people to use only one or two sentences. Encourage them to dig a little deeper in their thinking. "You probably think of your congregation as warm or friendly but what else could you tell people about your congregation?"
8. When steps 1 through 7 are completed, invite the group to consider ways in which these two questions and our responses could be shared with others who aren't present in our congregations. Record the many possibilities.

9. From your record, choose ways you will share these two questions and the responses personally and corporately, e.g. during worship, with a neighbour, or in a church newsletter. Plan for any adjustments in worship, bulletin, print materials etc.. Set a date for the debut of the faith sharing program you have chosen. You may want to give this responsibility to a smaller group who will continue to meet and plan.
10. Invite the people to ask themselves daily or weekly what "one thing" they could share about their faith. As they discover the many things they could share, they might like to keep a written record of them in a journal. Or, recording them on audiotape gives them the opportunity to hear how that "one thing" might sound to others. Encourage them to become more familiar with what they know about the good news.
11. Invite the group to think of other opportunities to do this exercise in their congregation. For example, a committee might want to do it at a congregational supper. How might that come about? Who can present the suggestion? Is there someone in the group who could facilitate this process for other groups in the church?
12. Take the two lists and use their contents as a spontaneous statement of faith, or a prayer of thanksgiving. Close by reading the statement and/or praying the prayer. This is not the end of the process. It continues as you share your responses in the ways you have chosen, and invite others to try it.

### **Suggestions for using the process**

1. Before you begin, a brief worship time, a group mixer exercise, or a common meal can build a degree of community that enables participation. Create a comfortable and safe place for people to share their faith, some of whom are doing it for the first time.
2. The facilitator does not need to be the minister, another person may also have skills in group process. Or choose someone who is especially trusted by the group. But remember that people sometimes participate more readily with someone they don't know well. It may be that bringing in an outside resource person can help your particular situation. Think about your context carefully and choose the facilitator with those things in mind.
3. If you do this with a larger group (over 25), you may need to break them into smaller groups to do step 8.
4. Each step of the process is important. The process is not complete if you do not plan for the ongoing development of your personal and corporate faith-sharing program.
5. Sometimes it is helpful for the facilitator to model what is expected. This gives the group an example of how brief and simple a response may be. The facilitator need not prepare the response. A spontaneous reply helps model the process in which the group is being asked to participate.
6. The facilitator needs to listen to the level of conversation and adjust the time limits as necessary. Some groups may need more time to get going. Others may need less.

### **Recommendation No. 14** (adopted, p. 30)

That congregations be requested to begin using the faith sharing process outlined in the evangelism/church growth report.

Diane J. Strickland and John Bannerman

### **WORSHIP**

Discussion and debate among the Associate Secretaries of the Life and Mission Agency most often begins with, and ultimately comes home to, public worship. For it is in public worship that we reveal whether our understanding of God's reign has grown because of our international work; we decide whether to take justice seriously in our prayers; we take the baptismal vows that lead us to offer Christian Education and nurture in the faith; we express

our financial stewardship; we proclaim in Word and Table the grace of God for all people; we encounter the Living Word; we reveal our relationship with children and young people; we begin to build a new congregation; we enjoy the continuity of established congregations; we celebrate the mission that is ours through Jesus Christ; we invite people to a new life in Jesus Christ. A lot can happen in public worship.

But it doesn't always happen. That's where we try to help.

The worship program of the Education for Discipleship team is only one part of the work done by an associate secretary. This, combined with program budget reductions, makes it necessary to focus and limit the work undertaken. The Worship Advisory Group provides significant guidance in choosing projects, participates in their development, and gives helpful feedback on completed tasks. We have concentrated on three streams of activity: Resource Production, Workshops and Ecumenical Work.

### **Resource Production**

1. A primary task is the production of bulletins for weekly worship. This year the Advent 1994 - Reign of Christ 1995 full year cycle was completed by the end of 1994, well before schedule. This objective was set and fulfilled so that we could begin in January on the Advent 1995 - Reign of Christ 1996 cycle with the goal of providing congregations a complete year sample catalogue, bound for easy reference, in the fall of 1995. Cover art quality continues to improve. This year we are testing the appeal of bulletins with blank backs (often requested) and have prepared sample bulletin packages for congregations who are considering PCC bulletins but would like to examine the quality of the product first.
2. Working with a manuscript generated by writer Yme Woensdregt, we developed a resource introducing the shape and theology of worship in the Reformed tradition called *Public Worship: Something We Do*. Questions for personal or group reflection are included. In addition to responding to the request of the 118th General Assembly, this resource comes at a time when many congregations are wrestling with potential changes to their worship service. Before change is implemented or rejected, the foundational pieces of worship in the Reformed theological perspective need to be recognized and honoured. It is often the case that those requesting change and those rejecting change do not have this basic foundation for making good decisions. Congregations experiencing growth are finding that most people coming into The Presbyterian Church in Canada are from other traditions. Within our worship theology there is room for variety, and this resource will help growing congregations to make good decisions for their own context.
3. Five articles for the worship page of *Equip* were prepared.
4. Work on resources to help congregations and parents address the possibility of children at the Lord's Table had to be set aside due to time constraints. Work will resume at the end of 1995 and into 1996.
5. Work with a manuscript by Terry Ingram on Baptism has been set aside due to time constraints. It will be completed before the end of 1995.
6. The *Telling Time in the Church Year Cycle* bulletin inserts were completed and bound in booklet form for worship planners and committees, identifying themes and possible focii. They were also compiled into a print-ready complete set package for congregations wanting to make their own copies. We continue to offer the inserts, printed in a variety of colours, at low cost for congregations without photocopiers.

### **Workshops**

This year two workshops in lay worship training were offered in Regina and Saskatoon. An invitation to teach a worship class at Knox College was declined because of scheduling conflicts, but we are developing a good working relationship with faculty through resource-sharing and our common commitment to the worship life of the Church. Through leadership development funds we assisted a church musician to attend a conference

sponsored by the Presbyterian Association of Church Musicians, and a layperson enrolled in graduate studies in music and worship. A workshop on preparing adults for worship with children, and preparing children for worship with adults was offered at a Toronto School of Theology worship event.

We organized a preaching clinic with theme speaker Dr. Thomas Long, author and Professor of Worship and Preaching at Princeton Theological Seminary. A selection of workshops were offered with leadership from within the Church. This event served as a prototype for similar regional events to be held across Canada, and it modelled shared financing between The Presbyterian Church in Canada, Toronto School of Theology and a local congregation. The evaluation completed by participants judged this event as a great success, praising the theme speaker, the workshop leaders, the location, the fellowship and even the food. Even with a relatively small registration fee, we also showed a respectable profit for the Church. Preliminary talks are currently underway to provide similar events in Calgary and possibly the Halifax area, perhaps in late 1995 or early 1996.

### **Ecumenical Work**

As staff time and budgets shrink, our ecumenical links become more important. Through the work that others do, we are able to offer the Church resources, knowledge and information well beyond our own. Also, our material circulates throughout other churches in North America and beyond.

This year, using leadership development funds and with support from his home congregation, the Rev. Dr. Andrew Fullerton has become a representative to the Consultation of Common Texts (CCC) (the North American body that produced the New Revised Common Lectionary, among other things). As well as being a pastor, Dr. Fullerton's doctoral work in trinitarian theology and his experience convening the national worship committee are assets to the current work of this Consultation. His presence will permit the Associate Secretary to miss these meetings when other tasks take priority, without losing the Canadian Presbyterian voice in the discussion and development of resources.

The Worship and the Arts group of the NCCC(USA) has produced the third of a series of pamphlets for congregations on working with artists and artisans in the commissioning or purchase of various items. Known as the Toronto project because it was initiated by the Canadian members in Toronto, this series covers fabric art, graphic art, stained glass, music and texts, sculpture, dance, drama and church furnishings. When congregations wish to install stained glass windows or purchase communion hardware, for example, they often think that ordering items from church supply catalogues is their only option. These pamphlets will help them work effectively with an artist or artisan on a commission., offering practical guidelines for setting up a task group, preparing a contract and managing each project through every stage. The Canadians are working together to customize and print these pamphlets for our use.

As we approach the publication of The Book of Psalms, ecumenical contact is emphasized, because interest in our resources is generated and credibility is established. As we are anxious to develop the market for our resource (and with Dr. Fullerton holding our place at the CCT) the Associate Secretary has added participation in the North American Academy of Liturgy (NAAL) as a priority (one three-day meeting per year). This year it was gratifying to attend in the company of four other Canadian Presbyterians (three of whom received partial support from leadership development funds). The NAAL is a large body and is divided into working groups on various topics. Participants include national staff of all denominations, worship faculty from every major seminary, producers of worship resources (composers, writers, artists, publishing companies) and worship leaders from congregations. This year a special Presbyterian caucus was convened and hosted by the PC(USA) on the day before the NAAL meeting began. There we shared current worship issues for our churches, new resources and work in progress.

The Canadian Group on Worship meets twice a year. A small group of five, it provides a forum for working on common issues. Our next meeting continues discussion and resource sharing on worship and evangelism.

We continue to receive and process requests to reprint material from The Book of Common Worship in the resources of other denominations. Each meeting we attend usually generates sales of The Book of Common Worship, as well as other worship resources.

Other activities of the worship program includes providing information and guidance about worship issues in response to enquiries. A wide-ranging variety of questions reveals that our people are thinking about worship and liturgy, and that they care that it is done well and faithfully. Questions are always welcome and we do our best to address them.

Diane J. Strickland

## **THE PSALTER TASK FORCE**

The Task Force completed the selection of choral refrains and has secured permissions agreements with a significant number of copyright holders. The last pieces of work on the introduction and guidelines for use, and tones for singing the text are nearly complete at the time of writing. A printer has been chosen and design work has been done in collaboration with the Task Force on the Revision of the Book of Praise, so that the books will complement one another. The title will be The Book of Psalms. Final editorial work on the body of text is completed. The first promotional flyer for ordering has been produced for our own constituency in conjunction with the hymn book co-editors.

A United States distributor is lined up to advertise and sell this resource in the USA at no cost to the Church. We have strengthened our presence in the ecumenical community in preparation for the book's publication, and planned a workshop and premiere for the 1996 meeting of the Hymn Society of North America. The co-editors of the revised hymn book have included a brief introduction to the psalter resource in their workshops across the country.

We are pleased to place before the General Assembly a representative collection of psalms from The Book of Psalms. The diligence of volunteers and short-time contract workers has resulted in the production of this resource for the Church at a time when no Associate Secretary could devote his or her time to it in more than a limited way. The ecumenical community has also made a contribution to this work in different ways. But the engine that has driven our work has been the Psalms themselves. Their voice rises above the nuts and bolts of this project, and has inspired each one working on it to go the extra mile. This same inspiration can be shared with the whole Church, indeed with all Christian churches in The Book of Psalms.

We are grateful to the Church for participating in the test sampler program and other less formal testing. Helpful feedback shaped the resource in many ways and was an encouragement to the task force. Anne Sluman has continued to offer administrative support for the project and Judee Archer-Green has carried significant responsibilities as project co-ordinator. We are thankful for these people and others who will see the resource through to publication and distribution.

### **Recommendation No. 15** (adopted, p. 30)

That The Book of Psalms be commended for voluntary use in the congregations of The Presbyterian Church in Canada.

Jean Stewart, Convener  
Diane J. Strickland, Staff

## **TASK FORCE ON THE REVISION OF THE BOOK OF PRAISE**

### **Background and Mandate from General Assemblies**

In response to Overtures from the Synod of Saskatchewan and the Presbytery of Montreal, The Presbyterian Church in Canada began in 1989 the procedure to revise its 1972 Book of Praise. The issues raised were "referred to the Board of Congregational Life (BCL) for study and report with specific recommendations to the 116th General Assembly." The

Board of Congregational Life appointed a task force that reported to the 1990 General Assembly, which adopted the following:

1. That the Board of Congregational Life be directed to establish a procedure to develop over a ten year period a revised edition of the Book of Praise for the beginning of the 21st Century.
2. That the first task in the procedure be the development of guidelines and principles on which the selection of old and new hymns will be based and that these proposed guidelines be presented to a future Assembly for approval.
3. That the use of regional Task Forces be part of the procedure in selecting and testing hymns.
4. That the central committee on revision of the Book of Praise include representatives of various geographical, theological and musical points of view. (A&P 1990, pp. [347](#), [50-51](#))

An expanded Task Force brought guidelines and principles to the 117th General Assembly (A&P 1991, pp. [282-83](#)) through the Board of Congregational Life. The guidelines included publishing a revised Book of Praise by June 1997, with staff support to begin in January, 1992. The Task Force promised an annual report of progress to General Assembly. The recommendation was accepted on the assurance that "no additional funding will be required." (A&P 1991, pp. [283](#), [37](#))

The 1992 Assembly approved a revised set of guidelines (A&P 1992, pp. [314-15](#)), and the Life and Mission Agency was authorized to appoint, for a three-year period beginning January 1993, a full-time editor/project manager to oversee the revision and production of the Book of Praise. The Agency was also encouraged to organize events and workshops introducing alternative hymnody and innovative liturgical resources.

### **Date of Completion**

The project should be completed ahead of schedule with publication in the fall of 1996. A completed manuscript will be presented to the 1996 General Assembly. The Task Force's final meeting will be in November 1995, after which staff will prepare the manuscript for commissioners to the Assembly.

### **Funding**

The Life and Mission Agency has taken a loan to pay for development and production expenses. The loan is from the consolidated investment portfolio of The Presbyterian Church in Canada, which is designated for investment purposes only. The loan will be repaid from sales of the book. No money from Presbyterians Sharing... is being used for the project.

### **The Task Force**

The current membership of the Task Force is (from East to West)

Rev. Iona MacLean (Pictou)	Rev. Yme Woensdregt (London)
Mrs. Lois Klempa (Montreal)	Rev. Dr. John St. Clair Neil (Ridgetown)
Dr. John Derksen (Toronto)	Rev. Keith Boyer, (Convener) (Thunder Bay)
Mr. Peter Merrick (Toronto)	Ms Heidi Wehrmann (Tisdale)
Mr. Richard Cunningham (Hamilton)	Mr. Gerry Crowdis (Calgary)
Rev. Judee Archer-Green (Ancaster)	Rev. J.H. (Hans) Kouwenberg (Abbotsford)
Rev. Dr. Shirley Gale (Guelph)	Rev. Dr. Gerald Hobbs (Vancouver)

The Task Force has met eight times since the spring of 1993, and will complete its deliberations with three more meetings, in May, June and November 1995.

### **Staff**

The work of the Task Force is supported by an editorial team: one full-time and one half-time contract position to January 1996. The co-editors are Donald Anderson and Andrew

Donaldson, respectively organist and director of music at Beaches Presbyterian Church, Toronto. Jenny Sills provides part-time secretarial support.

## **Hymns in use in Canadian Presbyterian Congregations and Consultation with the Church**

Following the mandate to consult congregations, staff has used surveys, workshops, articles in Equip and other publications, and responses to letters and telephone inquiries as part of the consultation process. Surveys included a September 1992 questionnaire in The Presbyterian Record and distributed to ministers and music directors through presbyteries. The Task Force received about 1600 responses from Presbyterians in about 500 different congregations from all parts of the country. This survey revealed a deep love for hymns and their place in our worship, not only as a form of prayer, but also as a tool for evangelism of young people and people without a Christian church experience.

Over half of the congregations in the country were asked for statistics on hymn use, and 113 congregations submitted useable data for periods ranging from about one year to more than 20 (averaging 4.3 years). The data shows that about half the present Book of Praise is not used. About 300 hymns represent 92 per cent of all Book of Praise use; the other 300 make up the remaining eight per cent. Appendix C gives the frequency of use data for hymns from the 1972 Book of Praise. (NOTE, a separate report available at Assembly will contain the Appendixes A, B and C.)

Respondents also submitted data on hymns and songs from sources other than the Book of Praise. They listed 1,240, more than 400 of which were mentioned by more than one congregation, and 150 of which were mentioned by four or more. The data show there is an increasing use of supplementary hymn resources and a decreasing use of hymns from the Book of Praise in recent years. Also, metrical psalms are used much less in the past three years than in previous years, and metrical psalms are now used on average much less than other hymns.

A survey on use of copyright licences was distributed to all churches through PC Pak. About 100 of the 150 responding congregations indicated that they use a licensing program or are considering doing so. Congregations report increasing interest in licences because of a growing demand for new worship music and uncertainty about investing in other denominational hymn books or supplements.

The Task Force also surveyed children and youth music resources through PC Pak, and more than 50 completed surveys were returned. In addition to answering questions about 50 items for children and youth, respondents listed several hundred of their preferred selections.

The Task Force compiled lists of the other hymns and songs submitted by various congregations and calculated both the relative frequencies and geographical dispersion of frequently used items. It reviewed the 150 most-frequently mentioned items and has also recommended including a number of items from the 1918 Book of Praise that were dropped from the 1972 book.

The Task Force also obtained a list of the 500 most-frequently used items in Canada under the copyright licensing program of Christian Copyright Licensing Inc. (CCLI), and considered the 50 most requested of these.

It reviewed hymns listed by the executive of The Renewal Fellowship within the Presbyterian Church as popular among members of the Fellowship.

## **New Hymns**

Members of the Task Force have reviewed over 100 collections of hymns, hymn books, supplements, collections of texts and tunes by individual authors, as well as approximately 2,000 submissions of texts and tunes by composers and writers of all levels of experience and from all over the world. Individual submissions of unpublished material have been made anonymous by staff before review by the Task Force.

A sub-committee of the Task Force has recommended including about 50 items from the international church, South America, Africa, the Middle East, India and the Far East, as well as from Europe and from native North Americans.

Another sub-committee has reviewed contemporary metrical psalm settings with the aim of supplementing the well loved and frequently sung metrical psalms with the best of newer paraphrases in both new and traditional musical styles.

Another sub-committee has consulted with the francophone Presbyterian community to identify the best and most popular texts and tunes used in that community.

Although we expect all hymns in the revised book to have English text, the Task Force plans to include a number of texts in other languages, including French, Korean and perhaps others.

The Task Force co-sponsored a hymn competition on stewardship themes (with the Presbyterians Sharing... Working Group), and received about 60 entries from around the world. The competition also sparked some interest among hymn writers who did not make formal submissions to the competition, but who wished their work to be considered for the revised book and submitted hymns on stewardship themes as a result of the competition.

## Workshops

The co-editors have given workshops or presentations in the following places:

Location	Date
Vancouver, BC (two workshops at VST & Kerrisdale)	December 1993
New Westminster, BC (Gordon, for the Presbytery of Westminster)	December 1993
Toronto, ON (presentation for Royal Canadian College of Organists)	February 1994
Cornwall, ON (St. John's)	February 1994
Guelph, ON (Westminster-St Paul's)	March 1994
Cambridge, ON (Knox's, Galt)	March 1994
Toronto, ON (Knox College; a presentation for the WMS Executive)	Spring 1994
Fredericton, NB (St. Andrew's)	April 1994
Halifax, NS (Calvin)	June 1994
Stellarton, NS (First)	June 1994
Tatamagouche, NS (Sedgewick Memorial)	June 1994
Boularderie, Cape Breton, NS (St. James)	June 1994
Beersville, NB (St. James)	June 1994
Camp Kintail, Kincardine, ON (a workshop for youth leadership)	June 1994
Presbyterian Music Camp (two workshops at Golden Lake, ON)	August 1994
Montreal, PQ (The Presbyterian College)	September 1994
Chateauguay, PQ (Maplewood)	September 1994
Muskoka, ON (Lake of Bays)	October 1994
London, ON (Chalmers; two workshops, including one on international resources)	November 1994
Toronto, ON (Beaches)	February 1995
Hamilton, ON (South Gate)	February 1995

Workshops are scheduled for Crieff Hills and Ottawa (April 1995) and the Synod of Manitoba and Northwestern Ontario (Neepawa, October 1995), and an invitation has been received from the Presbytery of Calgary-Macleod to give workshops in the Calgary area.

One member of the Task Force, Iona MacLean of Pictou, led a workshop in Charlottetown in the fall of 1994, as well as representing the Task Force at workshops given by the co-editors in the Atlantic Synod in June 1994.

Other members of the Task Force have convened local committees to evaluate hymns in the 1972 Book of Praise, organized hymn festivals in their congregations, and answered inquiries from interested Presbyterians in their regions.

The Task Force as a whole has presented three hymn festivals in conjunction with their meetings: St. Andrew's, New Glasgow; Melville, Scarborough; and St. Paul's, Hamilton. A similar festival is scheduled for the Vancouver area in May, 1995. The festival combines readings from Living Faith with the singing of new and old hymns.

## Hymn Testing Program

The Task Force invited about 150 congregations from all regions to participate in a testing program. Participants chose from among 52 hymns for use during worship. After worship, hymns were discussed and rated by participants. The program ran from March to August of 1994, and 100 congregations had responded with reports by February 1995. A five-point rating scheme was used. Many committees attached explanatory comments to ratings of individual hymns. Nine of the participating congregations tested all 52 items; the average number tested was 20, and the average group involved in discussion and rating contained 33 people. The total number of ratings was 51,129, representing the evaluations of over 3,000 people. Appendix A shows the summary evaluations.

## Sampler

The results of the testing program and other surveys have helped the Task Force design a Sampler for use by all congregations from June 1995, to June 1996. Each congregation will receive one copy of the Sampler with permission to use the material in worship for a limited time. Contents of the Sampler are listed in Appendix B. In addition to about 50 hymns and songs, most of which are not in the 1972 Book of Praise, the Sampler lists the hymns the Task Force intends to retain from the 1972 Book, and contains sample cross references and sample indexes. It also gives some of the new material recommended for the new book. There will be much more new material in the hymn book than can be printed in the Sampler. The Task Force wants comments on the proposed new items as well as on the selection of hymns to be retained from the 1972 Book of Praise. Comments should be sent to the Task Force at 50 Wynford Drive, North York, Ontario M3C 1J7, by October 15, 1995.

As a supplement to this report, the Task Force offers for information appendixes that will be available to commissioners as a separate package.

Appendix A: Summary Ratings of Hymns in the Testing Program

Appendix B: Contents of the Sampler as of February 1995

Appendix C: Hymns from the 1972 Book of Praise and their Frequency of Use (Asterisked Items Proposed for inclusion in the Revised Book of Praise)

Respectfully Submitted  
Keith Boyer, Convener

## STEWARDSHIP

*"For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich."  
2 Corinthians 8.9 (NRSV)*

In *Life After God*, secular writer and Generation X spokesperson Douglas Coupland concludes: "My secret is that I need God - that I am sick and can no longer make it alone. I need God to help me give, because I no longer seem to be capable of giving; to help me be kind, as I no longer seem capable of kindness; to help me love, as I seem beyond being able to love." We also have a secret. It is that, as followers of Jesus Christ, we know that we are created in the image of a generous and gracious God. God does help us give, and giving is central to our spiritual life and growth. Faithfulness in a consumer-oriented society means helping people to discover that life is not about getting and having but about giving and sharing. We are disciples, not consumers, disciples who have been reborn for lives of sharing and shepherding the gifts of God.

Recall the major themes developed in the Stewardship Report to the last General Assembly (A&P 1994, pp. 331-336), themes of year-round stewardship education in congregations, a modern tithe (giving at least 5% of gross income), organizing presbytery

stewardship teams, and the "Money Matters" emphasis growing out of Live the Vision. Work in these areas continues through workshops and resource production. For example, the stewardship team of the Presbytery of Oak Ridges has started consulting congregations on matters such as narrative budgeting and year-round stewardship education.

Here are some stewardship priorities for 1995-96:

1. We will support and encourage clergy, helping them equip and nurture Christian stewardship in congregations. We are considering several resources, including a book of stewardship sermons by Canadian Presbyterians, to enrich the Church's preaching and teaching ministries. The 1995 Journal of Stewardship focuses on stewardship preaching and will be sent to every pastor.
2. We will concentrate on stewardship resources designed for congregational worship and look for ways to include stewardship education as a part of worship. Helpful materials include, *Preaching Stewardship: An Every Sunday Theme*, Patricia Wilson-Kastner, *The Gifts We Bring: Worship Resources for Stewardship and Mission*, The Christian Church, *Disciples of Christ*, and *Now Concerning the Offering*, Hilbert Berger. A new series of bulletin inserts is also available for 1995 from the Resource Distribution Centre.
3. We will focus on the ministry of money: our attitudes and assumptions about faith and money. We need to speak plainly about what the Bible says about making, spending and giving money. We need to discuss financial stewardship during new member ministry, when recruiting leaders, in worship and preaching, and through every-person stewardship visitation. Helpful books are *More Money, New Money, Big Money: Creative Strategies for Funding Today's Church*, Wayne Barrett; *God & Mammon: Asking for Money in the New Testament* Jouette Bassler; *Giving and Stewardship in an Effective Church*, Kennon Callahan; and *The Dancing Steward: Exploring Christian Stewardship Lifestyles*, Chris Levan.
4. We will address stewardship questions, expectations and needs raised by baby-boomers and members of Generation X. A host of questions surround commitment, denominational identification, distrust of institutions, spiritual hunger and a desire to make a difference in the world: questions with profound implications for Christian stewardship. Two helpful books are *Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers*, D.R. Hoge, B. Johnson and D.A. Luidens, and *How to Reach Baby Boomers*, William Easum.

All of the resources mentioned above are available from the Resource Distribution Centre or the WMS Bookroom.

5. We will talk to children and youth about stewardship, encouraging them to celebrate God's gifts and discover the joy of giving. Resources like *Stewardship for All Ages*, Leslie Alfano; *Growing Stewards*, Ian Clark; *My Life: A Steward's Life and Children and Money*, Carol Wehrhein are available from the Resource Distribution Centre.

### **Ecumenical Stewardship**

Five Canadian Presbyterians attended a December conference at The Ecumenical Centre for Stewardship Studies (ECSS) on "Faith, Wealth and Happiness". ECSS co-ordinates the production of stewardship resources, holds conferences for stewardship leaders and provides an opportunity for networking.

Future stewardship themes are

1995: Break Open God's Treasured Possessions (based on Exodus 19.5b)

1996: Called to Serve with All our Gifts (1 Peter 4.10)

### **Events Worth Attending**

"Towards a Stewardship of Shalom": Colloquy for Theological Educators at Vancouver School of Theology, August 3-6, 1995 with leadership from Dr. Bruce Birch (Wesley)

Theological Seminary, Washington, D.C.) and Dr. Jean Stairs (Queens Theological College, Kingston, Ontario).

1995 Winter Event: "Faith, Mission, Giving, Crisis" (November 29th-December 1st, Florida) with Leadership by Dean Hoge, Professor of Sociology, Catholic University, Washington, DC; Reginald Bibby, Professor of Sociology, University of Lethbridge, Lethbridge, Alberta.

1996 North American Conference on Christian Philanthropy: April 17-20, 1996, in Toronto.

The Education for Discipleship team also participates in the work of the Canada Inter-Church Stewardship Committee. This group produces the annual stewardship Bible Study along with videos and written resources on every person visitations and narrative budgeting.

In all aspects of Christian Stewardship we are reminded that "God is lavish in love, generous in the outpouring of goodness."

### **PRESBYTERIANS SHARING...**

All praise and glory to God for the generous and faithful support of the Church's mission and ministry given by Presbyterians across Canada. They contributed more than \$8 million to Presbyterians Sharing... in 1994 during challenging and uncertain times. We celebrate the commitment and compassion of so many in our congregations from coast to coast. The members and adherents of The Presbyterian Church in Canada are Presbyterians Sharing...

- in the birth of new congregations in Canada,
- in the development, production and distribution of worship, evangelism, justice and educational resources,
- in theological education at our colleges,
- in educational, evangelical, health and pastoral ministries of churches in Africa, Asia and Central America,
- in the transformation of young lives through Youth in Mission and the 1995 Presbyterian Youth Triennium,
- in the leadership of the Church through the General Assembly, and
- in the gifts of God and the good news of Jesus Christ.

As we celebrate the good work made possible through Presbyterians Sharing ... we also face the challenge of funding this shared mission through the rest of the 1990s and into the 21st century. Congregational givings to Presbyterians Sharing . . . in 1994 were down more than \$140,000 from 1993 more than \$400,000 short of budget. Ministries in Canada, including Church Office, and work with our international partners have already been affected, and decisions on future ministries will be made in light of the shortfall.

(For background reading on what is called a "mission funding crisis" in many branches of the church, see the 1994 Journal of Stewardship. Also the report of The Presbyterians Sharing... Working Group to the 120th General Assembly reviews issues that influence giving (A&P 1994, pp. [411](#)-416).

The figures in the table below show that givings to Presbyterians Sharing... plateaued during the first half of the decade and have not kept pace with budget expectations.

	1990	1991	1992	1993	1994
Congregational Givings to Presbyterians Sharing...	7,930,580	8,179,037	8,273,037	8,285,384	8,141,468
Approved Budget for Presbyterians Sharing...	7,900,000	8,374,000	8,504,000	8,674,000	8,600,000
Surplus/Shortfall	30,580	(194,963)	(230,394)	(388,616)	(458,532)

## Did you know...?

- Three presbyteries, Kamloops, Lanark & Renfrew, and Sarnia, exceeded their 1994 suggested allocations. Five others remitted more than 90 percent of their suggested allocation. Nine presbyteries, however, contributed only 50-60 percent of the suggested amount.
- About 60 per cent of congregations either met or surpassed their accepted allocations in 1994. Therefore, about 40 per cent did not meet even what they had accepted as an allocation for Presbyterians Sharing... .
- Several congregations reported that, for the first time ever, a shortfall in congregational givings and a depletion of reserve funds in 1994 prevented them from reaching their Presbyterians Sharing... target.
- Givings by Canadian Presbyterians for congregational purposes, for example, excluding givings to Presbyterians Sharing... and other mission work, grew substantially between 1983 and 1993 and kept well ahead of the national inflation rate.
- An average annual contribution of \$40 from every member and adherent would enable the Church to meet its approved congregational givings budget of \$8,600,000 for Presbyterians Sharing ... . An average increase of \$2 by every member and adherent would mean the Church could go forward in its mission and ministry to the world.
- From 1984 to 1993 the number of adherents in The Presbyterian Church in Canada increased from 47,895 to 62,963 (31 per cent). The total number of members and adherents as of December 31, 1993, was 213,064, about 1,800 more than the 1984 combined total.
- In 1994 Canadian Presbyterians also gave \$889,035 to Presbyterian World Service and Development, and more than five million dollars to other mission and benevolent work in 1993.

Thanks to all who faithfully supported Presbyterians Sharing... in 1994.

## Action Plan for 1995

The Presbyterians Sharing... Working Group, with the support of staff and in consultation with presbyteries, will

- learn from presbyteries that are strong supporters of Presbyterians Sharing... and support others that struggle to meet their allocations;
- conduct an experiment on "modified designated giving" with three presbyteries and seek to expand the pilot project to six other presbyteries for 1996 (see below);
- continue to establish stewardship teams in each presbytery, teams to work with congregations on issues like narrative budgeting, support for local and global mission, and stewardship education;
- seek to be faithful during the "storm" that rocks the church (see Transforming Congregations for the Future, 1994, by Loren Mead) and focus energies on congregations and their mandate for mission;
- produce resources like The Face of Jesus that tell mission stories, concentrating on people whose lives are being transformed by the Spirit of God;
- write to each session to express appreciation for financial support, providing mission stories and current information about Presbyterians Sharing ...; and
- celebrate the mission and ministry of The Presbyterian Church in Canada on Presbyterians Sharing... Sunday, September 24, 1995. The working group hopes to make this an annual celebration each autumn as congregations focus on mission and ministry, on church budgets, and God's call. We realize that, if the recommendation below is approved, two such opportunities for celebration and reflection will have been designated for this transition year).

Other initiatives are in the planning stages, mission conversations with congregations, research on givings and expenditures, brief videos focusing on people in mission, and outreach to the younger generation.

**Recommendation No. 16** (adopted, p. 30)

That Sunday, September 24, 1995, be designated Presbyterians Sharing... Sunday and that all congregations be urged to plan special events during the preceding or following week to highlight the mission work of The Presbyterian Church in Canada.

**Modified Designated Giving**

To personalize the Church's mission work and increase people's sense of ownership of it, the Working Group decided to experiment with a modified form of project-based or designated giving with three presbyteries. Calgary-MacLeod Niagara and Pictou Presbyteries agreed to try out the pilot project. Congregations receive their suggested allocations and are asked to give about one-third of the allocation for Presbyterians Sharing... to particular projects or ministries. The congregation selects a project or projects from a list and works to get to know the people affected by the work. The rest of the allocation, about two-thirds, remains undesignated and is remitted in support of the total budget.

In 1995 the Presbyterians Sharing... Working Group will evaluate the initial project, hoping to add six more presbyteries in 1996. Following further response, study and evaluation, the Working Group will present a detailed report of its findings with recommendations to the General Assembly. Will some form of designated giving increase the sense of identification with and financial support for Presbyterians Sharing...? Will congregations discover a renewed enthusiasm for our shared ministries as a result of this approach? What are the implications for administration, and how might the presbyteries give leadership for designated giving? What does designated giving say to people about mission? These are some of the questions raised by the experiment. Copies of the proposals made to the three presbyteries are available from the Education for Discipleship team.

John R. Bannerman

**YOUTH AND YOUNG ADULT MINISTRY**

"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." (Mission Statement on Ministry with Children and Youth, approved by the 120th General Assembly)

Youth and young adults are the leaders and teachers for the church today and tomorrow. Young people are teaching us to care for the creation. Will we hear? Young people are showing the importance of friendship and Christian community. Will we see? Young people are hungry for spirituality. Will we share the hunger? Young people are challenging us to worship God with passion and vitality. Will we renew worship? Young people are struggling to live in a world of diminished material expectations. Will we learn to live simply? Young people know they can make a difference in the world. Will we join them in lives of compassionate service? Young people have faith stories to share. Will we listen to their stories and share ours with them? Young people enjoy a delightful musical diet. Will we dine with them?

The new working group on Ministry with Children and Youth includes representatives of the Life and Mission Agency, the WMS(WD), the AMS, and the Church at large. It is dealing with the above questions and working to help the Church fulfill the mission statement and strategy approved by the 1994 Assembly.

**Regional Field Staff**

A prime focus for our ministry with youth and young adults for the past two-and-a-half years has been our partnership with the Synod Youth Directors (SYDs). We have shared youth ministry resources, taken part in conversations and consultations, and provided an annual SYD "summit". In this transitional time, as a new regional field staff model is being implemented, we look forward to working closely with regional staff in ministry with youth and young adults. While the models vary across Canada, each region has given its staff a mandate for youth ministry.

We believe the Synod Youth Directors have served the Church well during the past eight years. They have raised the profile of youth ministry, given voice to the concerns and aspirations of young people, and ministered faithfully with youth across the Church. We thank God for their ministry and for the Church's vision and support that made it possible.

1995 Presbyterian Youth Triennium: ". . . And the Walls Come Tumbling Down", 25-30 July, Purdue University, West Lafayette, Indiana.

"Walls that divide are broken down; Christ is our unity." More than 5,000 Presbyterian young people aged 15 to 19 from The Presbyterian Church in Canada, The Cumberland Presbyterian Church and The Presbyterian Church (USA) will assemble for six days of celebration, inspiration, worship and fun. Walls of fear and hatred, walls of doubt and alienation, and walls of racism and pride will come tumbling down as the young people gather in the name of Jesus Christ. God's Spirit may well transform lives through Triennium '95. Pray for the members of the design team and all participants at Triennium. Please acknowledge and give generous support to young people from your congregation or presbytery who are attending.

Six Canadians are on the Design Team:

Youth:	Melanie Beringer (Bassano, Alberta) Courtney Morris (North York, Ontario) Gordon Welch (Halifax, Nova Scotia)
Adults:	John Bannerman (Education for Discipleship) Jo Morris (Regina, Saskatchewan) Tori Smit (Hamilton, Ontario)

### **Canada West and Rise-Up Youth Conferences**

The Canada West '94 and Rise-Up '94 events were great successes, and plans are already underway for a second Canada West conference in 1996. A commitment for a third Rise-Up event in 1997 is also in place. Such regional youth conferences give Presbyterian young people the opportunity to come together across provincial boundaries in a conference setting that is larger and more ambitious than a synod youth event. Rise-Up and Canada West allow young people to solidify friendships and step forward in faith. We continue to support the youth and adult advisors who work faithfully to plan and organize these events.

### **Youth and Young Adult Ministry Programs and Resources (Available from the Resource Distribution Centre unless otherwise indicated)**

- Young Adult Representatives (YARs) to General Assembly
- Steward: An Ecumenical Experience for Young People (World Council of Churches)
- Youth Theology Institute, Summer Academy: July 1-29, 1995, Emory University, Atlanta
- Canadian Girls in Training (CGIT): Canada-wide organization for 12- to 17-year-old girls
- Youth for Social Justice College: Oxfam Canada and King's College, London, Ontario
- Youth in Mission (see report on page 11)
- Presbyterian and Reformed Educational Ministry (PREM): New Celebrate and Bible Discovery Youth Materials
- Guidebook for Youth Ministry: prepared by youth ministry staff of PC(USA)
- Faith Horizons: Topical Bible Studies for Young Adults
- Questions of Faith for Youth Videos 1 & 2 (Ecufilm)
- Logos: Bible Study in a midweek format for children and teens
- Stepping Stones to Christian Growth series for youth: videos and books
- Ever Expanding Circles: A Stewardship Video Curriculum for Youth - PC(USA)
- Youth Specialities (1224 Greenfield Dr., El Cajon, California, USA, 92021 (619) 440-2333)

John R. Bannerman

## CAMPING AND OUTDOOR MINISTRIES

In his book, *The Different Drum: Community Making and Peace*, Scott Peck writes, "In and through community lies the salvation of the world. I need you, and you need me for salvation. We must come into community with each other. We need each other."

Camping and outdoor ministries offer people an experience of Christian community as they pray and play together, and discover God in creation, in the Bible and in each other. Love for the creation, growth in the Spirit and faith sharing are central to Christian camping. Gifts are celebrated and leadership skills developed through camping and outdoor ministries. Synod and presbytery camps and a variety of congregational outdoor ministries provide creative options for all who are seeking God and friendship. The evangelical and educational possibilities of our Church's camping and outdoor ministries complement congregational ministries for the building up of the church.

Our Church's camping ministries listed by synod are

<b>ATLANTIC</b> Keir Presbyterian Camp (Presbytery of Prince Edward Island) Camp Geddie Camp MacLeod (Presbytery of Cape Breton)	<b>TORONTO &amp; KINGSTON</b> Glen Mhor Camp Camp Iona Evangel Hall Camp
<b>QUEBEC &amp; EASTERN ONTARIO</b> Gracefield Camp & Conference Centre Presbyterian Music Camp Camp D'Action Biblique (Presbytery of Quebec)	<b>HAMILTON &amp; LONDON</b> Camp Kintail Huron Feathers Presbyterian Centre
<b>MANITOBA &amp; NORTH WESTERN ONTARIO</b> Flora House Prescawa Camp	<b>ALBERTA</b> Camp Kannawin
<b>SASKATCHEWAN</b> Camp Christopher	<b>BRITISH COLUMBIA</b> Camp Douglas (Presbytery of Westminster) Dutch Harbour Camp Vancouver Island Camp

### 1995 Camping & Outdoor Ministries Curriculum

"We Are One Church, Many Members" is the title of the camping resources this year. They affirm the unity of the community of faith and the uniquely "God-designed, one-of-a-kind" persons who contribute to its wholeness and holiness. Children, youth and adults often discover through camping the meaning of being the church and living out one's faith. The materials are available from the Resource Distribution Centre.

Future themes:

1996 God Calls Us to Peace  
1997 Come, Follow Me

John R. Bannerman

### INTERNATIONAL MINISTRIES

International Ministries Staff

Associate Secretary:	Marjorie Ross
Administrators:	Pam Russell, Wilma Welsh
Secretary:	Gladys Stover
Adjunct Staff for Africa:	Richard Fee

## **INTRODUCTION**

The mandate of International Ministries is "to enable the Church to participate actively in the worldwide mission of Jesus Christ through maintaining and strengthening partnerships with churches and agencies internationally". We respond to requests from our partners and provide staff with the pastoral and material support to carry out their work.

By recruiting volunteers, with little cost to Presbyterians Sharing... and by sharing the cost of regular appointments with other denominations and mission agencies, we were able to increase slightly the number of International Ministries personnel in the past year. No increase will be possible in 1996, although we will continue to place a high priority on personnel as the link between ourselves and our partners.

Short-term volunteers largely funded from sources outside Presbyterians Sharing... are likely to be a growing dimension of our program. Recognizing this trend, staff will work with the International Ministries Advisory Committee to clarify our policies on volunteers. The Committee contributes greatly to our program.

International Ministries works closely with Presbyterian World Service and Development (PWS&D) and see the tasks of mission and promotion of development as complementary.

### **The Context in which our Partners Work**

We give thanks for the inspiration we receive from our partners, most of whose churches are growing in numbers and vitality. Many of them witness in very difficult circumstances. (NOTE: a summary of reports from partner churches will appear in the Acts and Proceedings. These brief notes simply state the context in which they work.)

### **ASIA**

Early in 1995, our Christian friends in Japan appealed for help for those whose lives were devastated by the earthquake in Kobe.

In India, China and Taiwan rapid economic growth is bringing benefits, at least for some, but is producing side effects of social dislocation and environmental degradation.

### **Middle East**

The peace process has stalled. Hailed as a major break-through in late 1993, its failure has worsened the lives of many and despair is leading to extremism.

### **Central America**

Problems continue. In Costa Rica and Nicaragua, economic restructuring increases the suffering of the poor. Our church partners run programs of daily food supplements for children whose parents cannot afford even basic nutrition.

In El Salvador and Guatemala, the level of violence is down significantly. Fundamental issues remain, though, land reform and the rights of indigenous peoples.

### **Africa**

In 1994, our partners in Malawi, South Africa and Mozambique gave thanks for successful multi-party elections. They continue to need our prayers as new governments struggle to meet the long-delayed expectations of their people. The Church in Nigeria lives with a deteriorating economy and political process. Kenya, too, has serious problems. The social situation in Mauritius is better, but the church faces the challenge of witnessing in a very diverse society. Lesotho continues to change, and we rejoice in the prevailing peace.

## **MINUTE OF APPRECIATION**

### **The Rev. Robert Neil Faris**

The Rev. Robert Neil Faris has served The Presbyterian Church in Canada with distinction since 1988, first under the Board of World Mission and then under the Life and Mission Agency.

Bob Faris has been tested in the crucible of one of the toughest assignments in recent history in our Church. He has been challenged to limits beyond which most of us could not have endured, and we rejoice that, by God's grace, his resources were sufficient. Bob's faith and strength of character saw him through an assignment that included five years in a country embroiled in civil war.

Following visits of the Africa Liaison and the Africa Secretary to Mozambique, a new partnership was established and Bob was the first appointment to the Presbyterian Church there. He travelled first to Brazil where, in six months, he acquired facility in the Portuguese language.

In April 1989, Bob began his appointment as lecturer at Ricatla United Seminary in Mozambique teaching, among other things, Communication and Evangelism, Church History, Contextual Theology and New Testament. He was instrumental in expanding the library. He was active in church worship, hosted overseas visitors, served as interpreter, encouraged youth to be also active in church life, facilitated international exchanges, and acted as a pastor in a war-torn society.

During the war Bob could not live on the campus of Ricatla, which is 22 kilometres from Maputo, the nation's capital. He went to the seminary five days a week, along with his students who were in communities scattered throughout the area. Rebel raids often kept them from completing their journey, and they would return home.

Bob now leaves the international work of The Presbyterian Church in Canada to take up an ecumenical assignment with the Canadian Churches' Forum for Global Ministries as the Co-ordinator for Communications and Outreach. Again The Presbyterian Church in Canada offers one of its most seasoned and talented people for work in Canada's wider Christian community.

The Presbyterian Church in Canada expresses sincere appreciation for the dedication, Christian witness, integrity, honesty and dignity with which Bob Faris exercised his ministry with a partner church during a most strategic and tumultuous period in its history. We pray for the peace of Mozambique and the strengthening of Bob Faris' ministry, enriched and emboldened by his years with the Presbyterian Church of Mozambique.

**Recommendation No. 17** (adopted, p. 30)

That the minute of appreciation for the Rev. Robert Neil Faris be adopted.

**Overseas Partners and Staff**

Overseas Partners in 1994-1995, and our staff working with them, were

The Korean Christian Church in Japan	Jack & Beth McIntosh, Michael & Wendy Lessard-Clouston
The Presbyterian Church in Taiwan	Joy Randall, Paul & Mary Beth McLean, Jack & Betty Geddes, Paula Ryan
The China Christian Council	Susan Raeburn-Cherradi (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,
Soynica, Nicaragua	Denise van Wissen
Diaconia, Guatemala	Rachel & Wayne Bezner-Kerr
Caribbean/Central America Liaison	Joe Reed
The Guyana Presbyterian Church	James Farris
Church of Central Africa Presbyterian (Blantyre Synod-Malawi)	Clara Henderson, Edgar Hielema, David & Miriam Barrie
(Livingstonia Synod-Malawi)	Rose Janson

The Presbyterian Church of East Africa  
 The Presbyterian Church of Nigeria  
 The Presbyterian Church of Mauritius

George Loom, Ian Clark & Catherine Chalin, Rick Allen  
 Donald MacKay, Arlene Onuoha, Peggy Reid & Dennis Single  
 Brian & Elizabeth Crosby, Bill Elliott & Marie Rempel, Rodger  
 & Donna Talbot  
 Robert Faris  
 Stewart Gillan  
 ----  
 Dick & Jane Paul

The Presbyterian Church of Mozambique  
 Lesotho Evangelical Church  
 Evangelical Church in Southern Africa  
 Zaire - Mission Aviation Fellowship

### **New staff 1994 - 1995**

Ms. Paula Ryan, Presbyterian Church in Taiwan  
 Ms. Rose Janson, Church of Central Africa Presbyterian, Livingstonia Synod  
 Rev. Dr. James Farris, Guyana Presbyterian Church  
 Ms. Rachel Bezner-Kerr, Diaconia, Guatemala and Mr. Wayne Bezner-Kerr, CEIPA, Guatemala  
 Mr. Michael Lessard-Clouston and Wendy Lessard-Clouston, The United Church of Christ in Japan (Kyodan) and The  
 Korean Christian Church in Japan  
 Youth in Mission volunteers: Sandra Scott, Mark Wells, Guatemala/Nicaragua

### **Resignations**

Rev. Robert Faris, Mozambique, appointed in 1988 to Brazil (6 months language study) 1989 to Mozambique  
 Mr. Craig & Mrs. Maxine Taylor, short-term volunteers 1987-88, then returned to Nepal in 1992 as teachers  
 Rev. Rodger & Mrs. Donna Talbot, Mauritius, volunteers appointed in 1993 for a two-year term

### **Leave of Absence**

Clara Henderson - Malawi (just completed an M.A. in ethnomusicology)  
 Stewart Gillan - South Africa (January to June 1995 completing a doctoral program)

### **Special note should be made of the staff who have served for a number of years**

Pauline Brown - 44 years - India  
 Diana Wadsworth - 36 years - India  
 Jack & Betty Geddes - 35 years - Taiwan  
 Doreen Morrison - 33 years - India  
 Jack & Beth McIntosh - 33 years - Japan  
 Joy Randall - 26 years - Taiwan  
 Brian and Elizabeth Crosby - 1969-76 (Malawi), 1976-80 (Scotland), 1981-present (Mauritius) - total 24 years  
 Donald W. MacKay - 1971-78, 1984-90, 1991 to present - total 17 years - Nigeria  
 George Loom - Kenya - almost 12 years completed volunteer service; he retires in October at age 83.

September 23, 1993 marked 10 years of voluntary service for George Loom. Usually a volunteer appointment is for two years. He first volunteered to work with The Presbyterian Church of East Africa in September 1983 at Kikuyu Hospital near Nairobi where he was Hospital Administrator for five years. He was then transferred to Tumu Tumu Hospital serving both in administration and in maintenance. In both postings George's contributions have been immensely appreciated and eminently noticeable. He has come to be widely respected throughout the church and he has grown to cherish the Kenyan people in their diversity, rich heritage and culture. We thank God for George's precious gifts to the church there, and to the nation of Kenya.

NOTE: A summary of individual reports from overseas staff and partners will appear in the Acts and Proceedings.

## **A number of visits took place between The Presbyterian Church in Canada and its overseas partners**

### **Visitors to Canada**

From Afghanistan: Mr. Bruce Gibbs, International Assistance Mission.  
 From Taiwan: a special delegation to meet with Canadian government officials. The delegation included the former general secretary of the Presbyterian Church in Taiwan, Rev. Dr. C.M. Kao and the present general secretary, Rev. Dr. C.S. Yang.  
 From Japan: the Arirang Chorus from the Korean Christian Church in Japan.  
 From India: Bishop Chandu Lal and Mrs. Amrit Chandu Lal. Bishop Lal is the Moderator of the Church of North India.  
 From Africa: Dr. Vera Chirwa, Church of Central Africa, Presbyterian, Blantyre Synod; Rev. Ben Fubara Manuel, The Presbyterian Church of Nigeria, Rev. Dr. Silas Ncozana, Church of Central Africa, Presbyterian, Blantyre, Malawi.

### **Canadians visiting overseas**

Earle & Dorothy Roberts - Taiwan, China, Japan  
 George & Faith Vais - Cuba, Guyana, Guatemala, Nicaragua and Costa Rica  
 Marjorie Ross & Lee Ann Purchase - Central America  
 Marjorie Ross - Geneva, Cyprus, Jerusalem  
 Marijke Rombeek & Beth Pollard - Guyana  
 Rev. Karen Timbers & delegation from London Presbytery - Central America  
 Iain & Eleanor Nicol - Kenya, Mozambique, South Africa  
 Wilma Welsh & Ina Hill - Hong Kong and Taiwan  
 Pam Russell - Mauritius  
 Rick Fee - India, Kenya, Nigeria, Geneva

### **Overseas Summer Student Appointments**

1994 - John Kim (Knox College, Toronto) - to Kenya  
 1995 - Christopher Jorna (Knox College, Toronto) - to Guyana

### **Leadership Development Program**

Arlindo Chongo, The Presbyterian Church of Mozambique, studying in Brazil  
 Okokon and Umo Udo, The Presbyterian Church of Nigeria, studying in the U.S.A.  
 Rev. Harry Ngwale, Malawi, studying in Kenya  
 Samuel Seecharan, Guyana, studying at St. Andrew's Theological College in Trinidad  
 Jimmy Lalljie, Guyana, studying at United Theological College of the West Indies, Jamaica, and graduated June 1994, now serving in a parish  
 Lucy Kapito, Church of Central Africa Presbyterian-Blantyre Synod, Malawi, studying at Chancellor College, University of Malawi  
 Nicole Vitry and Ginette Dennemont, The Presbyterian Church of Mauritius, studying at St. Colm's, Scotland  
 Wu, Wei Qing, Canada China Program student, studying in Canada  
 Francisco Juarez, Nicaragua, attended a course on small animal management in Columbia

### **Coalitions in which International Ministries participates (with volunteer 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 Program (CCP) - John Johnston  
 Ecumenical Working Group, Church of North India - Marjorie Ross, Wilma Welsh

### **Advisory Committees and current Conveners**

International Ministries Advisory Committee - John Johnston

Africa Advisory Committee - Barbara Deans  
China Working Group - Lee Ann Purchase

### **E.H. Johnson Memorial Trust Fund**

The 1994 E.H. Johnson Award was made to Dr. John McIntosh and Dr. Clarabeth McIntosh.

The 1995 Award will go to the Rev. Dr. Timothy Njoya, Kenya.

Wallace Little succeeded John Johnston as convener.

The E.H. Johnson Exchange in 1995-1996 will be with the Presbyterian Church of Korea. The representatives of The Presbyterian Church in Canada will take part in the Jubilee ceremonies marking fifty years since the division of the Korean peninsula. They will also take part in fiftieth anniversary services in Nagasaki, Japan.

## **JUSTICE MINISTRIES**

### **Justice Ministries Staff**

Associate Secretary:	Raymond Hodgson
Program Assistant:	Madeline Simmonds
Coalitions Co-ordinator:	LeeAnn Purchase

Justice Ministries focuses on research, advocacy and education on major social justice issues facing Canadians. The past year saw many initiatives by the Federal government to examine what Canadians thought about major issues that define who we are. As part of this process, Justice Ministries sought to bring the voice of The Presbyterian Church in Canada into the public arena. As well, we continued to advocate for corporate social responsibility both here and abroad. Considerable staff time went to alerting, informing and educating the Church on socio-economic issues, aboriginal rights and the euthanasia debate.

Ministries of justice need to be effective at every level of the denomination if we are to help transform our society. As Canada changes rapidly, the public voice of the church will be heard carrying forward Christian perspectives and helping to make a difference in how Canadians treat each other, peoples of other nations and God's creation. Henri Nouwen states the challenge clearly:

And yet you are Christian only so long as you look forward to a new world, so long as you constantly pose critical questions to the society you live in, so long as you emphasize the need of conversion both for yourself and for the world, so long as you in no way let yourself become established in a situation of seeming calm, so long as you stay unsatisfied with the status quo and keep saying that a new world is yet to come. You are Christian only when you believe that you have a role to play in the realization of this new kingdom, and when you urge everyone you meet with a holy unrest to make haste so that the promise might be fulfilled. So long as you live as a Christian you keep looking for a new order, a new structure, a new life. (With Open Hands, 126)

The report contains a guide for thinking through proposals to change the social and fiscal policies of Canada, and a short update on the euthanasia debate. At the end is information on the work of the ecumenical social justice coalitions so people may become more aware of how we carry forward the vision to work ecumenically wherever possible.

### **SERVING THE COMMON GOOD: RESPONSES TO FISCAL AND SOCIAL REFORM**

*The villainies of villains are evil; they devise wicked devices to ruin the poor with lying words, even when the plea of the needy is right. But those who are noble plan noble things, and by noble things they stand.*  
Isaiah 32:7,8

## Introduction

Two major challenges face Canadians. The first is a subject of much discussion: fiscal deficit. The national debt causes serious concern. The second is what might be called a "human deficit": massive unemployment, increasing child poverty, pollution and resource depletion. This is less talked about and often seen as less important than the fiscal deficit. Too often the debate is polarized and the positions inflexible. No one system or theory can adequately cover the actual reality. No one system or theory can be raised to an unconditional absolute.

*Because we are sinful the societies we live in are sinful. There are no exceptions: every system is flawed.  
Living Faith, 2.5.6.*

Today we are in the process of redefining the fundamental rules of economics. For conservative as well as liberal economic thinkers, the rules that govern economic outcomes are unpredictable. We have lost sight of the purpose of economic enterprise. It is time to step back from technical debates and work to create an economy that serves the needs of people.

Social and economic policies must seek the same objectives and be bound by the same requirements. They are not just "interdependent" but more accurately mutually reinforcing, building a stronger and more just social community within the broader global family. In 1982 the General Assembly affirmed that "... social welfare and economic development and progress, rather than being competing elements are intimately related and inter-dependent. Nations which seek economic revival at the expense of cutbacks in social programs have invariably failed." (A&P 1982, p. 319) It is a false notion that social policy is bound by principles that promote human well-being while economic policy is bound by principles that promote material prosperity. Yet, most discussion is on which set of principles has priority. "Too often developments in the economy are seen as necessary and inevitable while social policies are optional, after-the-fact responses to the failure of the economy to serve the real needs of Canadians." (Citizens for Public Justice, 11) How can we overcome the division? The Liberal government notes that "economic growth is not a matter for market forces alone. Jobs, health care, a safe and sustainable environment, equality for women and men, care for the very young and the aged, and the alleviation of poverty are societal issues that cannot be addressed simply by having each individual aggressively pursue immediate, narrow self-interest. (Creating Opportunity, 11)

There is also a widespread desire for new approaches as Canadians seek to redefine our social and economic goals. Mr. Chretien has written that "government must be judged by its effectiveness in promoting dignity, justice, fairness and opportunity." (Creating Opportunity, 3) We agree.

*God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others.*

*Living Faith, 8.4.2.*

Economic policies exist so that human and financial resources will provide for people's needs. They should support the proper role of families and other social institutions, and not bring harm. Social policies must encourage job creation and enable people to make a useful contribution to society. Social policies should also help people to develop their skills and abilities. They must be fiscally responsible and fiscally fair. Mr. Axworthy wrote that Canada needs to develop a social security system that "is founded on the basic Canadian values of compassion and justice." (Improving Social Security in Canada, 5.)

Canada was built on a vision characterized by collaboration, co-operation and compromise despite natural, social, political and economic challenges to nationhood. Historically, our strength as a country has been our ability to do communally more than we ever could individually. After World War II the social safety system was erected on three pillars: full employment, an industrial growth strategy, and income security through a social insurance system. Industrial growth was fostered by financial assistance to retool and rejuvenate, business along with direct government intervention in research and development. The

Canada Assistance Program (CAP) established in 1966, is a federal-provincial cost-shared program providing income funds for support and services for low income Canadians. The rights outlined in CAP include the right to income support, the right to appeal if disentitled, and the prohibition of workfare. Provinces are to respect these rights or they will not receive federal money for welfare.

Many in Canada want to erode national standards and introduce workfare.

Current uncertainty has led to increased individualism, to a form of social Darwinism, to a concern for "globalization and competitiveness" and to growing hostility between various sectors of Canadian society. "Social Darwinism exists when a philosophy of linear evolution and "natural" selection through the capacity to adapt to the environment and history is applied to societies, groups and individuals. Those who cannot keep up with the development or 'progress', who cannot 'adapt' or 'adjust' their modes of action and thought to the dominant norm, to the prevailing criterion of what constitutes an acceptable performance, are doomed to disappear." (UN WSSD, 6.)

On what can Christians base their decisions on directions Canada should pursue? What do members of the Canadian community owe to each other? How can people of faith encourage morally responsible public choices? How can people of faith measure the "success" of particular policies? Are Christian affirmations of love of neighbour, stewardship of the earth and its resources, and justice for all peoples and communities outmoded or unrealistic?

### **Our Current Context**

Hunger and poverty have afflicted human communities since their beginning. What is different today is that the hunger and poverty in Canada are linked to the restructuring of the Canadian economy and are partly the result of our collective choices. This restructuring is characterized by a growth in part-time employment, changing patterns of employment (more non-union jobs, contract work and jobs at poverty level wages), job loss, and a polarization in the job market.

Despite a 1989 House of Commons resolution in which all parties unanimously pledged to eliminate child poverty by 2000, 1.2 million children still live in poverty. The failure to reduce child poverty is due in part to stagnant real average family incomes, and an increase in lone-parent families. Children are poor because their parents are poor. The Canadian Institute of Child Health has noted that "In 1976 a single parent with one child needed to work 41 hours per week at the minimum wage to maintain the family income at the poverty line. In 1993, the equivalent work week was 75 hours." (Toronto Star, Aug. 23, 1994, B2.) Over two million people per month use the services of more than 450 food banks.

Average unemployment rates have risen in each decade since the Second World War. While unemployment is currently decreasing, 1.2 million men and women remain unemployed. Too many are victims of chronic unemployment due to the failure of the market to generate enough jobs for all those who want employment. Others suffer from structural unemployment resulting from the mismatch of skills available and skills required. Training, the focus of the government's agenda, can help solve the latter, but not the former. It makes no sense to encourage narrowly conceived productivity growth that raises productivity by creating higher levels of unemployment and worsening poverty. In the "thriving economy" of the 1980s the fastest growing job sector was the poorest paid. The growth of non-standard jobs with low wages, few benefits and little job security has resulted in a growth in the proportion of the labour force that is earning incomes at or below the poverty line, with little job security. Over half of the jobs created in 1993 were part-time and most of them reflect a rise in "involuntary" part-time work. Youth unemployment is much higher than the national average. Young Canadians were particularly hard hit by the recession. They experienced a disproportionate share of job losses.

The gap between rich and poor continues to grow. In the past 20 years the income of the richest 10 percent of Canadian households grew by nearly 15 percent. The income of the poorest 10 percent has dropped by nearly 50 percent. Poverty has significantly declined among the elderly, but not among the working-age poor despite the increase in two-earner families. (Six out of ten couples now have two earners, compared with four in ten in 1971.)

"Poverty hinders the capacity of people to care for themselves and for others. Poverty includes having inadequate income to obtain life's necessities and to live in dignity. People in poverty are prevented from fully living in ways that enhance their neighbour's good, strengthen human community, and encourage mutual responsibility. Thus human poverty is multidimensional; it includes social, spiritual, political and economic dimensions of life." (Citizens for Public Justice, 6) In the absence of a social safety net and labour regulations, people are pushed into low wage, exploitative labour out of desperation. The result is extreme inequality, resulting in social dislocation and the breakdown of families and communities.

The federal debt, and the ratio of the debt to Gross Domestic Product (GDP) have risen quickly. Canada's total government fiscal deficit (including provincial), total government debt, and foreign indebtedness are now larger, relative to the size of the economy, than those of most G-7 countries. The federal government is committed to reduce the deficit to 3% of GDP by 1996-97 as a priority.

During the past two decades, interest on previous borrowing has grown to the current level, where it consumes 33 per cent of government revenue. Many argue that the rate makes federal government programs unsustainable, but the ratio of social spending to GDP remained unchanged from 1975-1991.

Canada's net external debt reached 44% of GDP by 1993 draining domestic resources, and making Canada more vulnerable to the volatile sentiments of global financial markets.

Canadians themselves are faced with lower incomes and higher taxes. Even in an economic climate of modest growth, personal income is not growing. Bruce Little, in the *Globe and Mail*, comments that "for every \$100 an average Canadian earned in 1989, he or she paid \$21.46 in taxes and took home \$78.54. By the first part of 1994, the \$100 had dwindled to \$96.80, the taxes paid rose to \$22.42 and the take-home pay shrank to \$74.38." Some have responded with calls for a "tax revolt", although others say that Canadians should recognize the value they receive for their taxes in high quality education, universal health care, infrastructure and services that provide an enviable quality of life. The tax system needs to be reviewed, but in a way that sustains important public services and is fair.

### **Principles for Ethical Reflection**

Through public policy discussions we have developed, along with our ecumenical partners, a social vision for Canada's future within the global human family. The test of such a vision is not our treatment of the affluent, the powerful, or the competitive, but the degree of commitment to restore those who have been forced to exist on the margins, particularly the poor and the disadvantaged, to a fuller life in the Canadian community. This social vision is based on principles which represent the fundamental values that should inform public policy.

#### **Human Dignity**

The right of all persons and their communities to be treated with justice, love, compassion and respect, and their responsibility to treat others the same.

#### **Mutual Responsibility**

The obligation of the community to care for and share with its people, so that basic needs are met.

#### **Social equity**

The right of all people to adequate access to basic resources, and to full participation in the life and decision making of the community.

#### **Economic equity**

The right of all persons and communities to adequate access to the resources necessary for a full life, including access to worthwhile work, fair employment

considerations, and income-security provisions, and their responsibility to use such resources responsibly.

### Fiscal fairness

The right of all persons, communities, and institutions to fair fiscal treatment, and the responsibility of all to contribute fairly for the well-being of all.

### Ecological Sustainability

The obligation of the community to practice responsible stewardship of the earth and its environment, so that creation is preserved for future generations.

### Our Denomination Responds

Justice requires concern for the poor of the world.  
It seeks the best way to create well-being in every society.  
It is concerned about employment, education, and health, as well as rights and responsibilities.

Living Faith, 8.4.4.

The Presbyterian Church in Canada has addressed social and economic conditions in Canada. In 1992 the General Assembly said that "Previous Assemblies have expressed concern over the curtailment of social programs (1982), suggested tax reform (1986, 1989, 1990), energy conservation (1991) and conversion of military expenditures (1990) as possible ways toward stimulation of the economy." (A&P 1992, p. [309](#)) That Assembly also recognized the complexity of the discussion and the lack of consensus on how to proceed.

Our Church has protested reforms to social programs that would add to the burden of the poor. The 1982 Assembly said, "We are deeply concerned that the present Federal government and many of the Provincial governments are attempting to deal with the present economic crisis by stimulating economic development at the expense of social objectives and needs of the people of the land." (A&P 1982, p. [318](#)) Many congregations are active in food and clothing distribution, providing shelter, and working in programs to alleviate poverty.

In 1970 the General Assembly raised a concern about a "condescending, sneering attitude to the poor." This atmosphere of hostility has increased. A January 1995 ecumenical letter to the Prime Minister lamented that "economic insecurity has created an angry and resentful mood in this country toward those who rely on Canada's social programs. In this atmosphere, half-truths, misinformation, unsubstantiated claims and false perceptions about the poor can exacerbate this feeling of growing resentment. We are deeply troubled by divisions that this angry atmosphere causes across our communities. It is an atmosphere that divides young and old, that pits workers against the unemployed, and places the needs of single people against those of families. These divisions can only serve to tear apart the very communal fabric that sustains the Canadian community."

A substantial part of the current social and economic situation is caused by unfair taxation. The 1990 Assembly affirmed that "it is important to assess the equity and fairness of the entire tax system and its effects on people. This is why a review of the tax system should include substantive discussion of a wealth tax, a full capital gains tax, restoration of progressivity to personal income tax, effective collection of corporate tax, reform of the existing manufacturer's tax, reducing the loopholes, preferences and special arrangements in the income tax systems, and spending cuts."

### Renewing Commitments

The following commitments arise directly from the principles enunciated earlier and from statements of our denomination.

1. Commitment to jobs: A job strategy is the keystone of any social welfare system. Cutting employment means cutting purchasing power which leads to a deflationary spiral. The task is to create productive middle income jobs which will lead to a

decreased use of the social safety net, and an increase in spending which will keep others working, and a rise in taxes paid. Further, adequate social policies become more affordable. The key to overcoming the fiscal and social deficits is creating employment. The result will be healthier communities with a fall in crime, sickness, suicide, substance abuse, and violence against women and children, and an increase in direct benefits to people's lives.

2. Commitment to income security: Where there are no job opportunities, alternate forms of income are essential, including Unemployment Insurance and welfare benefits. Workfare denies the dignity of people by failing to value their unpaid contributions to communities and by reducing the value of human work by depressing wages to levels that cannot support people. Workfare is not the provision of work to replace welfare, i.e., job creation. It is compulsory work (which could include training programs) as a condition of receiving benefits. (Ecumenical Justice Report, Dec., 1994) The Organization for Economic Cooperation and Development (OECD) strategy is for people to "price themselves into jobs" which means lower pay and fewer benefits. But lower wages do not lead to more jobs.

3. Commitment to meeting basic needs: The reign of Christ offers a vision of human community in which the poor have a moral claim upon the wealth of a community to meet basic needs of housing, food and clothing. Social and economic policy proposals must be evaluated on how they assist Canadians to meet basic life needs. Universal social entitlements, coupled with a progressive tax system, is the simplest, cheapest and least demeaning method. It also tends to bind people together.

4. Commitment to social and economic justice for women and children: Canadian women continue to live a far more precarious economic existence than Canadian men. Women are more likely to live in poverty, particularly as single parents or as seniors. In paid work, women face a persistent wage gap, and are poorly represented in many well-paid occupations. Women still perform the majority of unpaid work in the household and community. While the majority of Canada's 1.2 million poor children (54%) live in two-parent families, the number living with lone-parent mothers has increased. While these children are only 13% of all children, they make up 41% of all poor children. Job creation strategies must translate into increased employment opportunities for women.

5. Commitment to sustainability: Social policy affects the environment. The catastrophe of the East Coast fishery serves as a warning about fisheries, agriculture, forestry, energy use and mining, as well as about economic theory. Social programs can not be based on an assumption that resources are unlimited and the Gross National Product (GNP) will always increase.

6. Commitment to fairness: When large segments of the population are exploited and made to pay the costs of national fiscal policies, we, as Canadians, live in a culture of injustice. A commitment by the Federal government to narrow the gap between the highest and lowest paid members of our work force would overcome the polarizing tendencies of our society, divided into rich and poor, educated and uneducated, with a shrinking middle class. As Canadians, we need to meet the needs of all before the wants of any. In addition, a progressive tax system that redistributes wealth is essential to achieving equity and fairness.

#### Questions:

Specific questions can be asked of any socio-economic policy reform to help people to evaluate the proposals.

- Will fewer children be living in poverty?
- Will the combination of labour market policies, income policies, support services and taxation policies, help the poor?
- Will there be a balance between income support and social support services?
- Will there be a seamless transition from income assistance to paid employment for those able to work?
- Will governments be held accountable for their social responsibilities?

## Conclusion

*The challenge now is to learn how to become poorer together in a way that invites justice to grow instead of shrinking. As even children know, it is not an abundance of resources that makes justice possible. It is the generous, grateful sharing of whatever is available that invites justice and joy into human affairs.*  
(Catholic New Times ed. 27 July 1993)

Social security should enhance human dignity and enable all Canadians to be integrated into the mainstream of economic and social life, as the 1970 General Assembly urged. Meaningful employment is essential to dignity and self-respect. The Federal government cannot afford to ignore the devastation wrought by the social deficit in order to address the difficulties presented by our financial deficit. Social deficits will bring problems that will increase financial deficits. We cannot allow the present situation to jeopardize our ability to analyze, to hear the voices of the exploited, to imagine alternatives, to act in solidarity, and to be faithful to God.

### **Recommendation No. 18** (amended and adopted, p. [30-31](#))

That the Federal and Provincial governments be urged to expand the framework for economic policy decisions to include social and environmental effects as part of the socioeconomic framework, on the basis of compassion, justice and fairness.

### **Recommendation No. 19** (amended and adopted, p. [31](#))

That the Federal and Provincial governments be urged to remove the current disincentives to work experienced by social assistance recipients, and provide services needed for those who are able to work to move from social assistance to paid employment.

### **Recommendation No. 20** (adopted, p. [31](#))

That the Federal government be urged to adhere to the formula of "national standards" on principles of adequacy, equity and access, and consider methods of assuring portability and equality in major programs.

### **Recommendation No. 21** (adopted, p. [30](#))

That the Federal government be urged to review the tax system to eliminate unfair tax exemptions and deferrals so that all Canadians contribute fairly to the costs of maintaining our services.

### **Recommendation No. 22** (adopted, p. [30](#))

That sessions and congregations encourage members who work within business and labour organizations to reflect on ways to exercise their social responsibility to all members of society.

### **Recommendation No. 23** (adopted, p. [30](#))

That sessions and congregations begin, or continue, to support ministries to meet the basic needs of their neighbours, both in Canada and internationally.

## Resources

Canadian Council on Social Development, *The Canadian Fact Book on Poverty-1994*, Ottawa, 1994.

Catholic New Times, editorial, July 27, 1993.

Citizens for Public Justice, "Building a National Community, Submissions to the House of Commons Standing Committee on Human Resources Development and The House of Commons Standing Committee on Finance", Toronto, 1994.

Department of Finance Canada, "A New Framework for Economic Policy", and "Creating a Healthy Fiscal Climate: The Economic and Fiscal Climate", Supply and Services Canada, Ottawa, October, 1994.

Drohan, Madelaine, "The Wage Gap: The rich get richer, the poor get pummeled", *Globe and Mail*, Saturday, December 17, 1994.

Human Resources Development Canada, "Background Facts: Social Security in Canada", Supply and Services Canada, October, 1993.

Human Resources Development Canada, "Improving Social Security in Canada: A Discussion Paper", Supply and Services Canada, October, 1994.

Little, Bruce, "What's really behind families' tax anxiety", Globe and Mail, Monday, February 6, 1995.

National Council of Welfare, "A Blueprint for Social Security Reform", Ottawa, Autumn, 1994.

The Child Poverty Action Group, Citizens for Public Justice and the Social Planning Council of Metropolitan Toronto, "Paying for Canada: Perspectives on Public Finance and National Programs", Toronto, October, 1994.

The Ecumenical Coalition for Economic Justice, Reweaving Canada's Social Programs: From Shredded Safety Net to Social Solidarity, Toronto, 1993.

United Nations, World Summit for Social Development, "Seminar on the Ethical and Spiritual Dimensions of Social Progress", October, 1994.

## **EUTHANASIA UPDATE**

The House of Commons is expected to hold a free vote in 1995 on the legalization of euthanasia and assisted suicide. The issue is unclear to many because of the appropriation and distortion of terms like "death with dignity". Also, the Latimer case has raised questions about euthanasia in the context of chronic illness of a dependent. Persons who are disabled, terminally ill or elderly would be at risk if assisted suicide or euthanasia were legalized because it is not possible to devise safeguards which would adequately protect the vulnerable. Dr. George Tattrie helped prepare a short study guide on Euthanasia that was sent to all congregations in the fall. Justice Ministries staff prepared a brief to the Special Senate Committee on Euthanasia. An Ottawa-based coalition, "Care in Dying", has been formed to lobby Members of Parliament on proposed legislative changes on euthanasia and assisted suicide. Dr. Hodgson has been a project supervisor for a five-session study on euthanasia in The Church Speaks series. A video, "Ending the Journey", is available from the Audio-visual library.

The statement on Euthanasia adopted by the 120th General Assembly concluded that Christian stewardship of all life is central in determining when it is time "under Heaven" to die. What does it mean to be a steward of the life entrusted to us? What does it mean to care for life, preserve it, and nurture it, especially in the context of death and dying?

These are two aspects to the discussion, personal and social.

Personal: "Each of us is a bundle of experiences"<sup>1</sup>: our experience or knowledge of God, of our suffering, of our limitations, fears, hopes, successes, failures. In short, our self-knowledge and our experience of our life journey leads to an understanding of what it means to be a faithful steward of our life.

Personal autonomy is also a consideration. To be created in God's image means, among other things, that we are to be stewards of God's image. Further, we are accountable to God for what has been entrusted to us (Luke 19:11-27). This autonomy is a right and a responsibility for us and for others. Death and dying, then, are matters of stewardship of what God has given.

Social: Decisions about death are both ethical and practical. Christian ethics, as Paul Lehman and others remind us, are koinonia ethics, ethics of the Christian faith community. When I raise the Christian ethical question, "What am I, as a believer of Jesus Christ and as a member of his church, to do?"<sup>2</sup>, I do so as part of the community of believers called into existence by its Lord. One implication is that my experience is never simply personal. What happens, happens to me. However, how I am to understand my experience, interpret it, deal with it and respond to it requires a testing over against the wisdom of my faith tradition and the insight of those who, in faith, surround me in love. The responsibility for decision making remains mine but the process of decision making is communal. Further,

personal experience is not the sole authority in decision making. Ultimate authority resides in the living Christ, to whom Scripture bears witness. This authority is normative for the community as a whole and for individual members of it. In the light of this authority, both are to struggle with the issue of euthanasia and assisted suicide. Central to this struggle will be questions of integrity, meaning, pain and suffering.

Who am I as a Christian? That is, what does it mean for me to acknowledge Jesus Christ as Lord and Saviour? What does it mean for me to be faithful to him in my life situation? What does faithful stewardship of the life entrusted to me require of me?

What is the calling of the Christian faith community in this matter? How does this community exercise a faithful stewardship of the lives of those entrusted to it? How is the character and identity of the community revealed in the way it responds to the terminally ill for whom it has responsibility? How does Christian vocation relate to the issue of euthanasia and assisted suicide?

What is the meaning of my life and death? What is the meaning, if any, of pain, suffering and death? For example, John Burgess<sup>3</sup> identifies five Biblical perspectives on pain, suffering and death, that the people of God have used to approach the question of the meaning of pain, suffering and death. These perspectives are:

- a) The Consequence of Human Sin
- b) Mystery
- c) Redemptive
- d) The Enemy
- e) Natural Limits

About euthanasia and assisted suicide, Burgess says that being Christian means both individuals and the community of faith need to keep the different approaches in tension. It is not easy. Which strand of experience will have a priority at a particular time? A faithful response to the question requires discernment. Where is God's redemptive activity revealed in one's dying? What do the dying have to teach the living? A faithful response also requires concern for justice. Do social structures and policy make existence for the permanently handicapped and the terminally ill a torment from which they wish to escape at any cost?

What is death with dignity? It is the exercise of a faithful stewardship of life. For the Christian, it means struggling to live in creative tension with the different perspectives of pain, suffering and death that Burgess outlines. It means to live as fully as possible until death. For the faith community it involves a willingness to participate in what Paul Lehman calls "the politics of God,"<sup>4</sup> which means acting on behalf of the terminally ill to ensure that everything possible is done to make and to keep human life human. And it means that the faithful will surround the terminally ill with love and support at the time of dying. To die with dignity is to accept our creaturely limitations. To acknowledge the sovereignty of God and the lordship of the Son in life and death is to affirm that there is a greater good than simple survival and to give up what has been called "biological idolatry". It also means to accept "limits to one's ability to see and nurture redemptive possibilities".<sup>5</sup>

## QUESTIONS FOR REFLECTION AND DISCUSSION

In what does our humanity consist? Our Christian maturity?

What, for you, is the meaning of human suffering? What resources do you use to decide this?

How do you discern the presence of God in a particular situation? What criteria do you employ?

How might you live faithfully in the tension of the five Biblical perspectives on pain, suffering and death outlined above?

What, for you, constitutes death with dignity?

## A Case Study

Gather information (from your public library) on the Latimer case. What alternatives were available to Robert Latimer? What structures were in place to support the Latimers? Do you think the action of Robert Latimer was justifiable? Why or why not?

**Recommendation No. 24** (adopted, p. 31)

That sessions and congregations be urged to contact and speak with their local Members of Parliament should legislation on the legalization of euthanasia and assisted suicide be introduced in the House of Commons.

## Footnotes:

1. Burgess, John P., "Can I Know That My Time Has Come? Euthanasia And Assisted Suicide". *Theology Today*. Vol. 51, No. 2, July 1994, 214.
2. Lehman, Paul, *Ethics in a Christian Context.*, 25.
3. Burgess, op. cit., 207-209.
4. The term is Paul Lehman's. He contends that God wills the full flowering of our humanity and our human maturity, that God "initiates and establishes" our humanity. A Christian, as steward, through "imaginative and behavioural sensitivity", discerns what God is doing in the world to make and to keep human life human and imitates that activity.

About Euthanasia and assisted suicide, then, the questions become, what activity (therapy) best reflects the activity of God in a particular situation? What therapy best maintains and nurtures an individual humanity? What are the limits of this therapy? What is required when our humanity and maturity are being attacked and desecrated? What do we either as caregiver or care-receiver, understand God to be doing in a particular situation? What is required as a response? Or as Burgess asks: "What does life in Jesus Christ, the one who himself hung on a cross, enable and require?" (p. 205)

5. Burgess, op. cit., 218.

**INTER-CHURCH COALITIONS**

The vision statement of The Presbyterian Church in Canada urges that we not do anything denominationally that we can do ecumenically. One way we have been accomplishing this for more than twenty years is through our participation in the ecumenical social justice coalitions. Representatives from participating churches work with coalition staff to set priorities, reflect theologically and carry out work on issues that both complement and supplement our priorities. Coalitions also respond to priorities and concerns of partners, both domestic and international. The following descriptions respond to repeated requests for more information.

**Aboriginal Rights Coalition (ARC)**

ARC is made up of denominational and regional groups working in solidarity with First Nations. Currently ARC focuses on land rights of the Lubicon Cree, military flights over the Innu, and environmental issues affecting Aboriginal peoples. ARC is seeking ways to link the struggles of indigenous peoples throughout the world and to present them to the churches for reflection and action.

**Canada Asia Working Group (CAWG)**

CAWG monitors Asian countries for human rights and development issues based on Canadian church relations with local partners, the severity of the human rights situation and the degree to which the country's record is followed at the United Nations Commission on Human Rights. In 1995 work focussed on East Timor/Indonesia, the Philippines, Myanmar (Burma) and Sri Lanka. CAWG provides ecumenical leadership on work related to migrant workers, and elaboration of the Right to Development. The latter helps to bridge the widening gap between the stated priorities of Northern and Southern governments.

### **Canada China Program (CCP)**

The CCP is the Canadian churches' principal vehicle for information, education and interpretation of the church in China during a time of great change. In 1995 the CCP welcomed a theological exchange student, Mr Wu Weiqing, sponsored by the China Christian Council. Staff have played a significant role in preparing the ecumenical community for participation in the Fourth World Conference on Women, in September of 1995 in Beijing.

### **Ecumenical Coalition on Economic Justice (ECEJ)**

ECEJ assists church and popular groups in the struggle for economic justice in Canada and the Third World. Priorities include free trade and global economic restructuring, women and economic justice, social policy and just and sustainable alternatives. Its research on economic and social policies is internationally recognized.

### **Inter-Church Coalition on Africa (ICCAF)**

ICCAF functions on a working group model. The Images of Africa Working Group challenges unhelpful, inadequate and inappropriate representations of African reality. The Economic Justice Working Group takes leadership on issues of third world debt, global economics and the International Financial Institutions. Through the new Human Rights Working Group, ICCAF examines human rights concerns in countries like Sudan, Rwanda, Kenya, Burundi and Nigeria.

### **Inter-Church Committee for Refugees (ICCR)**

Like many other coalitions, ICCR presented a brief to the Joint Parliamentary Committee for Foreign Policy Review as part of its analysis and advocacy on refugee and immigration policies. ICCR prepared a kit, Building a World that Offers Safety and Security to Refugees, to help member churches work on special refugee protection and resettlement cases. Staff play a major role in the work of the Human Rights Committee of the Canadian Council of Churches on Canadian compliance with United Nations treaties and covenants.

### **Inter-Church Committee for World Development Education (TEN DAYS for World Development )**

In 1997, TEN DAYS celebrates twenty years of work on Third World Development. To prepare, TEN DAYS hopes to broaden its focus on global justice to overcome the international/local divisions and look for linkages between groups in the South and in Canada. In 1995, educational materials focussed on gender justice as well as preparations for and advocacy on the World Summit for Social Development and the Fourth World Conference on Women.

### **Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)**

ICCHRLA continues to focus on violations of civil and political rights in Latin America, particularly Mexico, Guatemala, El Salvador, Peru and Colombia. Increasingly, reports draw attention to the roots of civil and political violence in the region: the violation of people's economic, social and cultural rights. This is clearly apparent in the continuing crisis of Chiapas, Mexico. ICCHRLA-sponsored delegations have worked closely with church partners there to express the Canadian churches' solidarity, clarify facts and strengthen advocacy in both national and international arenas.

### **Inter-Church Fund for International Development (ICFID)**

ICFID is both a funding program for economic and social development and a forum for discussion. ICFID focuses its support for community development on sustainable agriculture and community based health care in Latin America, Africa and Asia. Third World partners attend meetings and travel across Canada to exchange views with Canadians.

## **PLURA**

PLURA (Presbyterian, Lutheran, United, Roman Catholic and Anglican) operates without paid staff to assist local grassroots organizations in the struggle to overcome poverty in Canada. It funds low-income, self-help groups through provincial committees. With PLURA seed money, these groups work to address the root causes of local poverty.

### **Project Ploughshares**

Project Ploughshares stresses the negative impact militarism has on development. Militarism not only inflicts great suffering on civilian populations, it denies people the opportunity to build a just society in which sustainable development can take place. A new peacebuilding emphasis stresses creating and maintaining postwar conditions that promote the building of a strong, stable and just civil society. Ploughshares looks at going beyond humanitarian aid, to alternatives to militarism and violence that include early warning mechanisms and citizen-based diplomacy.

### **Taskforce on the Churches and Corporate Responsibility (TCCR)**

TCCR has urged the Canadian government to promote multilateral institutions to enforce international standards in human rights, labour and environmental protection. TCCR emphasizes corporate governance, aboriginal land and resource rights and environmental management. It plays a key role in discussions with Canadian business leaders on human rights, trade and investment. In 1995, it responded to the churches' requests for more environmental work by forming an Ecology Working Group.

### **Coordination within The Presbyterian Church in Canada**

Two Presbyterian Church in Canada groups help co-ordinate the work of our Church on justice issues.

#### 1) The Consultation on Church and Society

Members are mainly staff involved in issues of justice, peace and ecology. Discussions focus on ecumenical social justice coalition participation, setting priorities and co-ordinating efforts. The Associate Secretary, Justice Ministries convenes meetings.

2) The Coalition Caucus, made up of staff and volunteers who serve on the coalitions, reports to the Consultation. The Caucus is a forum for sharing information to avoid duplication. It is a place to communicate denominational policies, priorities and concerns. The number of members is growing as more volunteers take over coalition representation formerly done by staff.

Often coordinated by the Canadian Council of Churches, coalitions gather to collaborate on issues related to human rights, trade, International Financial Institutions, peacebuilding, the right to development and the emerging global agenda. Together the churches and coalitions are forming networks on social justice and women's issues. For more information, contact Justice Ministries.

## **MINISTRY AND CHURCH VOCATIONS**

### **Ministry and Church Vocations Staff**

Associate Secretary:	Jean Armstrong
Senior Administrator:	Margaret Henderson
Administrator:	Annette Thomson
Secretary:	Grace-ann McIntyre

## **PREAMBLE**

For the past year the Ministry and Church Vocations' staff and its Advisory Group have reflected on two major and related issues: future needs of professional church workers, and goals and objectives for the Ministry and Church Vocations office.

The Advisory Group suggests that, as we enter the 21st century, professional church workers will need a lively and passionate faith, a sense of humour, and a commitment to continuing education to be ready to respond to changing times. Also, the Advisory Group is researching material for a mentoring program for new ordinands.

We have set our goals and objectives within the context of the purpose of the Life and Mission Agency: growth in the spirit of Christ, and telling our story of faith, and of a vision that

- a) The Presbyterian Church in Canada will have professional church workers who are committed, competent, and of good character; and
- b) Church courts will have the necessary tools to support professional church workers.

In striving to reach this vision, Ministry and Church Vocations, its committees and its task groups will

1. provide caring, competent and appropriate support to the courts and individuals of The Presbyterian Church in Canada;
2. help the Church leadership to have the knowledge and background to interpret and respond to new information and trends;
3. research and monitor changes in church and society and the requirements for leadership for the purpose of assisting the courts of the Church in their support of professional church workers.
4. facilitate the sharing of information and talent among various regions and courts.

Our thanks to all who have volunteered their time and expertise to serve on task groups dealing with various concerns raised by General Assembly.

## **PREPARATION FOR MINISTRY**

### **Ministry Candidacy for The Presbyterian Church in Canada**

The booklet "The Candidacy Process for the Ministries of The Presbyterian Church in Canada" has been distributed to presbytery clerks and ministry conveners to help sessions and presbyteries prepare candidates for Ministry of Word and Sacraments and the Diaconal Ministry. Our thanks to the members of Task Force that prepared it: Dr. William Adamson (Convener), The Rev. Carol Loudon, The Rev. Stuart MacDonald, Mrs. Margaret Manson, and The Rev. Terrence Trites who prepared a chart. The booklet is also available from the Resource Distribution Centre.

The 1992 General Assembly referred to Ministry and Church Vocations five recommendations from the Committee on Theological Education (A&P 1992, p. 492). Three asked for written reports about candidates; reports from session to presbytery, and between presbytery and college. Another proposed a review committee when a candidate is in difficulty. The candidacy booklet includes these recommendations. We can not, however, ask presbyteries to consider the guidance conference report in their initial certification of a candidate, because candidates attend the guidance conference only after their certification. The guidelines booklet, however, does ask presbyteries to ensure that they have the guidance conference report before re-certifying a candidate.

#### **Recommendation No. 25** (adopted, p. 31)

That the above report, which indicates the response to the referred Recommendations Nos. 2 through 6 of the Theological Education Committee 1992, be received for information.

### **Guidance Conferences**

1994 Two conferences were held in Hamilton, Ontario, in May and August for 35 candidates.

- 23 candidates were recommended for certification;
- 7 were recommended for certification, with additional comment;
- 1 was not recommended for certification;
- 3 were not recommended for certification at this time, with additional comment;

I received recommendations that did not deal with certification.

1995 Three conferences are planned: one in Vancouver and two in Hamilton.

The former Board of Ministry was blessed by the services of the late Dr. Burdett McNeel as a consultant at guidance conferences. Until his death in 1992 Dr. McNeel, a retired psychiatrist and an elder of the Church, gave generously of his time and expertise to both counsellors and candidates. Now we are using the services of Dr. Linda Winter, a registered psychologist, and are very pleased with her work.

## **SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS**

The policy for dealing with sexual abuse and/or harassment passed by the 1993 General Assembly was a "first step in the ongoing process of formulating policy and educating the Church on these issues" (A&P 1993, p. [325](#)), and Ministry and Church Vocations continues to monitor resources and information on the subject. This report contains data about the Church's response to recommendations from previous Assemblies, information on further education, clarification of the policy, guidelines for the restoration of church leaders to the Christian community, and information about a new resource for helping congregations who have had a leader found guilty of sexual abuse or harassment.

### **Research on Presbytery Standing Committees**

The policy adopted by the 1993 Assembly calls for a standing committee of presbytery to receive, investigate, and recommend action to be taken on allegations of sexual abuse and harassment. By February 28, 1995, presbyteries had such committees in place, nine were working to establish them, and four had taken no action.

### **Resources**

Ministry and Church Vocations is working with Justice Ministries and Education for Discipleship to produce a poster and pamphlet for congregations about the policy. We also worked with the General Assembly office to produce a release form regarding information about disciplinary action, and helped respond to concerns from professional church workers about the form.

### **Education**

The 1993 Assembly asked presbyteries to "arrange for training seminars on Dealing with Sexual Abuse and/or Harassment for the presbytery and session members within their bounds" (A&P 1993, p. [326](#)). The 1994 Assembly followed up this recommendation with another: "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" (A&P 1994, p. [385](#), [44](#)).

Ministry and Church Vocations gave financial assistance to some presbyteries to help them meet this objective. Kamloops and Seaway-Glengarry Presbyteries received funding to help pay the fees of resource persons to lead their workshops. Ottawa and Westminster Presbyteries, and the presbyteries in the Synods of Alberta and the Atlantic Provinces, received grants to train people to lead workshops. Two other presbyteries and a synod are also applying for funding.

Presbyteries are well on the way to helping people meet the 1996 deadline. Eleven presbyteries have completed their seminars, five have had some seminars and plan more, thirteen have started their arrangements including dates and resource people, six have begun to plan and nine have not yet taken any action.

Some presbyteries are working together on workshops (London and Sarnia, Montreal and Quebec); another is cooperating with other denominations (Temiskaming). Some who missed their presbytery workshop are attending similar events in other presbyteries (Seaway-Glengarry). Some presbyteries have invited to the workshops spouses, session members, other leaders, interested congregational members and candidates for ministry.

Pictou Presbytery had a workshop for the members of its standing committee that deals with allegations of sexual abuse/harassment.

## **Update on the Policy and Procedures of The Presbyterian Church in Canada for Dealing with Sexual Abuse/Harassment**

Several people have expressed concern to Ministry and Church Vocations about the procedures for dealing with sexual abuse and harassment. Some have asked about procedures for reporting child abuse. What follows should help clarify the policy.

1. The Guiding Principles of the policy are the basis of the policy.

Many concerns seem to have arisen because of a misunderstanding of the central importance of the Guiding Principles (A&P 993, p. 317), particularly the principle that an accused person is always presumed innocent until proven guilty. The policy can be properly understood only when read in the light of the Guiding Principles.

2. The Policy avoids face-to-face contact between the accuser and accused.

A common complaint is that the policy deviates from the usual assumption that an accused person has the right to face the accuser. With charges of sexual abuse or harassment, though, especially when young people are involved, a face-to-face meeting may be needlessly painful. In this area especially, education is important if people are to understand the reasons for the policy.

3. The policy does not seek out offenders but responds to complaints.

The policy is complaint driven and designed to ensure that the Church deals with complaints. It is not designed to help search out wrongdoing.

4. The Policy has a recognized bias towards the person laying the complaint.

The policy uses a civil standard of proof rather than a criminal one. The standard is biased in favour of the complainant in that it is not necessary to prove the allegation beyond a reasonable doubt. We used this standard to ensure that the Church will be a place of safety, where people experience the love of God and the communion of the Holy Spirit.

5. The Policy deliberately uses terminology from the civil court (balance of probability) rather than the criminal court (guilty or not guilty).

The civil standard of proof does protect the interests of the accused.

Using "balance of probabilities" as the standard still requires clear and convincing evidence to show that the event that is alleged did occur. It never means that the committee decides that something probably did happen even though there is not adequate evidence. The balance of probabilities is a high test of proof. Presbytery must be satisfied that evidence shows the event did occur. Verbal reports can be accepted as evidence, but such reports must be subject to questioning by the committee or presbytery to satisfy the presbytery that the report is truthful and not exaggerated. The standard does not require that every doubt be explained away, but it does require that the evidence shows the event occurred as alleged.

Following a balance of probability standard does not excuse a committee or court from reaching a firm conclusion based on clear and convincing evidence.

If the committee or court cannot conclude that the evidence demonstrates the actions did occur as alleged, then they must decide in favour of the person accused. They must conclude that the allegations did not occur, and in simple terms the accused person will be found innocent.

Any allegations must be substantiated before discipline can occur.

6. The policy brings a new process to the Church.

The policy includes an unfamiliar process to the Church, allowing for discipline of its members without the customary face-to-face meeting between complainant and

accused. Without that meeting, the investigation of the incident by the committee is of paramount importance and needs to be conducted with the greatest care and thoroughness.

There are some inconsistencies between the policy set by Assembly 1993 and procedures outlined in the Book of Forms. Ministry and Church Vocations is planning a workshop with the Clerks of Assembly and lawyers specializing in the field. Results will be reported to a future Assembly. In the meantime we need to acknowledge the differences. Presbyteries are asked to forward any comments and proposed solutions to Ministry and Church Vocations.

7. What is the effect on a congregation?

Most of the material on this topic is still in research form. One resource we recommend, though, is "The Congregation Is Also A Victim, Sexual Abuse And The Violation Of Trust" by Nancy Myer Hopkins, M.S., printed by The Alban Institute. It is available from the WMS Book Room or the Ministry and Church Vocations office.

**Recommendation No. 26** (adopted, p. [31](#))

That presbyteries, sessions and any others using the Policy for Dealing with Sexual Abuse/Harassment note the above statements of clarification and resources.

**RESTORATION WITHIN THE CHRISTIAN COMMUNITY**

The Presbyterian Church in Canada has developed policies and procedures for dealing with sexual abuse and harassment to guide the church in handling such allegations. We also have a well-developed system of discipline. The Church, however, can not stop there. As the body of Christ, we need to seek restoration wherever possible. Ministry and Church Vocations wishes to thank the members of the Task Force that has been considering this aspect of the process of dealing with sexual misconduct: the Rev. Harry Bradley, the Rev. Cynthia Chenard, the Rev. Robert Kerr and the Rev. Robert Fournery. The following paper has been prepared for presbyteries to study. The Task Force will make further revisions based on presbytery responses.

**The Biblical and Theological Bases of Restoration**

Discipline

Church discipline is intended to restore an offender to the community of faith as a valued member of the body of Christ.<sup>1</sup> Church discipline is not punitive; rather, it seeks the spiritual well-being of the offender, the offended, and the entire Christian community. We note that the classic text on the exercising of discipline (Matthew 18:15-20) is preceded by the story of the joy of finding one lost sheep (Matthew 18:10-14). It is followed by the parable of the unforgiving servant with which Jesus answered Peter's question about how many times someone is to forgive another (Matthew 18:23-35). Matthew 18:15 ff. does not describe a legalistic procedure that leads to excommunication; rather, it describes a process that offers an offender every possible opportunity to repent.

By including this passage, Matthew shows that he believes firm action must be taken against a serious offense. He is also aware, however, that those who undertake to correct their neighbours are liable to a sin themselves, a sin that can be described as spiritual arrogance in some instances, as judgmentalism in others, and occasionally as simple hypocrisy. . . . He therefore carefully frames this passage with the parables of the lost sheep and the unforgiving debtor, both of which dramatize the conviction that God's desire is that the sinner be saved, not condemned.<sup>2</sup>

The Book of Forms, in the subsection on Restoration (Chapter IX), also emphasizes the way that a person under discipline may seek to be restored to privileges and office within the Church. "The ends of discipline are the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the church, and the spiritual good of offenders" (Book of

Forms section 314). The offender continues to be a member of the Church even while deposed or under suspension (Book of Forms section 397). Also, the court that delivered the censure may restore the offender (Book of Forms sections 398, 399, 401, 402). If, however, offenders choose simply to avoid the discipline of the Church, they are "not to be received back into the fellowship of the Church until they submit themselves to discipline, and acknowledge the additional offence of which they have been guilty" (Book of Forms section 405).

The Church's goal always is reconciliation and restoration. Excommunication is permitted only when an offender refuses to acknowledge wrongdoing (Book of Forms section 394).

A brother or sister who refuses to listen to the church, that is, to accept the church's rebuke and acknowledge the sin, must be ostracized; that person no longer belongs to the fellowship. Because the punishment is so severe, we must infer that the transgressions here envisioned are serious offenses that affect the spiritual health of the congregation as a whole. . . . Serious sexual misconduct, for example, was perceived by spiritual leaders as by no means a private matter but as a cancer threatening the body of Christ (I Cor. 5:1-5).<sup>3</sup>

Excommunication is a last resort in such matters.<sup>4</sup>

## **Restoration**

Restoration brings the ministry of healing and hope to the accused, the accuser and the whole Christian community (Galatians 6:1). It also affirms the need for the Church always to act with grace. Constructive discipline allows an offending party to re-enter the Christian community as a valued participant. The truth is that we are all "broken" people, "since all have sinned and fall short of the glory of God" (Romans 3:23).

Sexual violation forces us to face the wretchedness of sin sin in our very own community of faith. As congregational members listen to the pain of victims, often violated by Christians they trusted and loved, they may find themselves overcome with despair about the depravity of the human condition. A congregation may experience a kind of corporate depression, a loss of energy, of hope, of joy. This may particularly be the case if the offender was a leader in the congregation or denomination.

To work effectively and redemptively with offenders in the congregation, the church must affirm its belief in the power of the resurrection and the possibility of new life in Christ for both offender and offended. Although steps that must be taken toward new life will be difficult, the congregation must hold out a vision of new life for the victim, the victimizer, and families of both.<sup>5</sup>

In exercising restoration the Church operates in the biblical tradition of balancing law with grace, justice with forgiving love. The components of restoration are repentance, restitution, forgiveness and reconciliation. Restoration recognizes sin for what it is (repentance), seeks to bring justice for all involved (restitution), and desires that the Christian community broken by the misconduct be made whole (forgiveness and reconciliation). Restoration is possible when the offender recognizes the extent of the injury, and the Church community is willing to bring the offender back into communion. As Marie Fortune notes,

Justice and mercy are the only means we have to repair the consequences of injustice. In the context of a religious community, these should be the first items on a pastoral agenda and the focus of the church's response to complaints of this nature. Justice and mercy are not abstract ideals to be discussed at arms' length, but are the very essence of what is needed to heal the brokenness caused by injustice.<sup>6</sup>

## **Repentance**

Offenders must come to realize the damaging effects of their actions.

Repentance involves admitting sin and looking unflinchingly at the awfulness of what has been done. It means feeling deep grief for the pain caused another ....

True repentance is bound to hurt because it involves the bitter realization of inner wretchedness.<sup>7</sup>

Repentance is the first step in restoration. It involves a complete change of mind, a turning away from the sin and a turning toward God. Repentance is more than a feeling; it is acknowledgement of the pain caused by one's actions and brings a change in how one lives the future:

Repentance goes beyond confession, apology, and good intentions. Repentance means to turn around, to change one's behaviour, and not to repeat the offense. If one does not do whatever is necessary to change one's abusive behaviour, then confession is at best a sham and at worst a ploy.<sup>8</sup>

Genuine repentance means that the offender accepts the consequences of his or her action; it does not absolve one of responsibility. Fitting acts of restitution may demonstrate honest intention to make amends for sin.

### **Restitution**

Restitution is not exacting vengeance, nor is it a means by which we may "get even." It is justice in action.

Restoration requires justice. We are not to minimize sin, especially when it is a violation of trust. In the Bible, God calls the people to live responsibly and to ensure that the victims in society are protected:

wash yourselves; make yourselves clean;  
remove the evil of your doings from before my eyes;  
cease to do evil,  
learn to do good;  
seek justice,  
rescue the oppressed,  
defend the orphan,  
plead for the widow. (Isaiah 1:16, 17)<sup>9</sup>

Jesus appealed to God's people not only to practise ritual piety, but also to exercise social responsibility (Luke 11:42). Justice recognizes the extent of an injury and calls for proper restitution.

### **Forgiveness**

A person who has been wronged may take a long time to deal with hurt and pain, and forgiveness will never be easy. Forgiveness is central to the church's life and teaching, though. It is bound up with Jesus Christ's sacrificial death and allows reconciliation and a new relationship with God (Romans 5:10). We who are in the church and know this forgiveness are called to exercise a "ministry of reconciliation" (II Corinthians 5:18.).

Jesus teaches people who have been sinned against to forgive an offender who repents. (Matthew 18:21,22; Luke 17:3,4).

Forgiveness is a process, not a magical moment when the past is suddenly forgotten. Sin damages people. Injustices must be recognized and, so far as possible, corrected. Only then can mercy be extended and broken relationships healed.

David Augsburger describes forgiveness as "a journey of many steps, each of which can be extremely difficult, all of which are to be taken carefully, thoughtfully, and with deep reflection."<sup>10</sup> Much of the process of forgiveness involves everyone who is affected working through the injuries. When the process is not possible because some of the people involved are unavailable or unwilling to participate, the church needs to offer the forgiveness, so far as possible, to help bring the offender back into the Christian community. <sup>11</sup>

## Reconciliation

Restoration seeks to heal the whole community of faith. Ideally, it works toward bringing the offender and the offended person into an open, new relationship. Together they will have worked through the pain of the injustice and chosen a path where each may be accepted as a valid member of the community of faith. Unfortunately, such reconciliation may not always be possible:

Reconciliation means to bring together that which should be together in right relationship, to renew a broken relationship on new terms, and to heal the injury of broken trust which has resulted from an offense inflicted by one person on another. If justice is the right relation between persons, then reconciliation is the making of justice where there was injustice. Reconciliation happens when the offender repents and the injured forgives, creating the possibility of a new relationship. Unfortunately, this ideal of reconciliation seldom is manifest, especially in cases of sexual violence. The victim's hurt may be too deep for her/him to be able to forgive; or the offender's denial and unwillingness to take responsibility may be too strong for him/her to be able to repent. The offender may be dead and gone as is sometimes the case when incestuous abuse is finally acknowledged; or the victim may have no interest in reconciling a relationship with a stranger who assaulted her. Nevertheless, reconciliation remains a worthwhile goal in situations where there has been sexual violence.<sup>12</sup>

Sin, especially in matters of sexual misconduct, is not to be excused or tolerated. When trust is breached and violence done, we are called as followers of a God of justice to deal with those who prey upon the disadvantaged. Yet we are also called to a ministry of reconciliation. As God sacrificially demonstrated his love to us in Jesus Christ, even when we were broken (Romans 5:6-8), so we are called to seek the healing of others with all the grace available to us. Because of Christ, we live in a community of grace. With repentance and the gracious gift of forgiveness, justice and mercy are offered to all.

## Dynamics of Restoration

### Reinstatement of a Person Found Guilty

Once an accused has given evidence of remorse, sought forgiveness, and, if necessary, sought professional help to change abusive behaviour, the presbytery (if the accused is clergy or a professional church worker) or the session (if the accused is a lay person in the congregation) determines the time when a public statement can be made. The statement will acknowledge that the accused has been forgiven, that reconciliation has taken place and that the accused is welcomed back into the Christian community.

As presbytery has oversight of those within its bounds, that court will inform the Ministry and Church Vocations office when the person has complied with a disciplinary action and the records can be removed from their file. The records of the presbytery or session will be in retentis (locked up) by the General Assembly Office. (Book of Forms section 30).

What is to be done with a church leader who has been found guilty and fulfilled civic and church requirements of repentance and restitution, and is now seeking re-entry into a leadership role in the church? Presbytery or session will have to determine whether the person can return to the previous leadership role. (Presbytery must give permission for a minister or elder to be restored to office or to membership in the Church. Book of Forms sections 403, 404.) Psychological assessment may help presbytery to make its decision. A loss of confidence in clergy or another professional church worker may require such a person to seek another line of work. The presbytery may choose to withhold a Presbyterial certificate if it believes there is further risk of abuse.

If presbytery decides that such a person can be trusted in a leadership role, supervision should be provided along with limitations on the person's leadership for a period of time. There are several possibilities.

1. Assistant Minister. The church leader would be placed in selected leadership roles in a congregation with a minister to oversee the one re-entering. The

arrangement would be similar to that of a student working under supervision in a congregation.

2. **Stated Supply.** The re-entering leader, if a minister, could serve as stated supply of a vacant charge, under close supervision by presbytery.
3. **Full-time Leadership.** The re-entering person would be reinstated to full-time leadership in a congregation, assuming a support group of area ministers and lay people would be in place to help the person adjust to the role. This arrangement would not be the first choice in most cases.

In dealing with the resumption of a leadership role by someone found guilty of sexual misconduct, the following concerns would need careful consideration.

- **Financial Commitment:** Would The Presbyterian Church in Canada be willing to provide support of someone re-entering as an assistant/intern? Should the governing presbytery contribute? The congregation? Would there be a full stipend, an honorarium, or no monetary compensation for the work (as is the practice with students in field placements)?
- Has psychological assessment suggested that a particular individual would be able to return to some aspects of leadership but not all? If so, could a role be designed for the person, with backup resource people?
- If the church is serious about restoring such church leaders, congregations will need to be willing to help minister to them in the spirit and love of Christ so that they are able to have a place again in the community of faith.

### **Reinstatement of a Person Judged Innocent**

When an accused is found innocent of charges of sexual misconduct in Church courts and in criminal or civil court, steps will need to be taken to assure healing for the people involved and the continuing of the work of the accused. Presbytery needs to be sensitive to the deep hurt suffered by someone falsely accused. If the presbytery or session has been supportive throughout the trial process, whether in a criminal court or Church court, reinstatement will be much easier.

A falsely accused person experiences a deep sense of betrayal that may make trust of church peers impossible, even if they carefully followed church law. We must remember always that a person is innocent until proven guilty, and a false accusation is a gross injustice. Pastoral support approved by the presbytery and, if necessary, professional counselling paid by presbytery will help the person deal with woundedness and anger. Counselling assistance should also be pursued where there has been division between the falsely accused person and the congregation.

Presbytery or session must make every effort to declare the innocence of the accused to the Christian community and the community at large. If the falsely accused is a professional church worker, presbytery will send a letter of exoneration to the clerk of every presbytery, to be read publicly and kept on file. (Book of Forms section 400: If the censure was public, the restoration should also be public; in other cases, it should be private.) While details of the investigation need not be released, the letter of exoneration needs to state clearly the investigating committee's judgement that the person accused is innocent of all charges and remains in good standing in The Presbyterian Church in Canada. The investigating committee shall work to clear publicly the reputation of the falsely accused by reporting to the congregation the substance of their findings.

Presbytery shall appoint a pastoral team to work with the professional church worker and the congregation to determine whether ministry can continue at the present location. Presbytery needs to recognize the significance of helping the accused back into ministry. With the congregation's support, the minister or church worker may well be able to return to full-time ministry in the same place.

Help is particularly important when the relationship between the church worker and the congregation is strained beyond reconciliation. In that case the church leader will have to seek another congregation. In the case of a minister or other professional church worker, the Ministry and Church Vocations office will help the person find a new location. If the person is an elder or other leader, then the session, minister and presbytery are to work together to help relocate the person in another congregation. Presbytery will help resolve matters to the satisfaction of the falsely accused and of the congregation, ensuring that a supportive network is in place and the person is settled in another pastoral charge.

### **Dealing with the Person making False Accusations**

Sexual abuse by church leaders has dreadful consequences for the victim and the victim's family. Equally devastating is the person who, through malice or for financial gain, false memory syndrome<sup>13</sup> or other reasons, falsely accuses a church leader of sexual abuse. If such a person is not part of the Christian community, little can be done either to discipline or move towards reconciliation. If the accuser is part of the Christian community, however, disciplinary action must be taken.

When accusations are judged false, an accuser may feel isolated either because of guilt or because of opinions expressed by others in the Christian community. Such a person needs pastoral support, and every effort should be made to bring the person back into the Christian community.

The process will be similar to that used when someone is found guilty of sexual misconduct: repentance before God and the Christian community, acknowledgement of remorse, and working through healing to the declaration of forgiveness of the person by the faith community. If a lay person, the accuser may find it difficult to remain in the congregation where the person falsely accused is the minister. If the accuser is clergy or a professional church worker, presbytery will provide discipline, keeping in mind that the intent of discipline is "the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the church, and the spiritual good of offenders" (Book of Forms section 314).

### **Reinstatement of a Person when the Investigation is Inconclusive**

The most difficult situation for both a complainant and an accused will be when no clear verdict of guilt or innocence can be made. The Church's policy for dealing with sexual abuse and harassment directs presbytery's standing committee to conduct its own investigation if the criminal investigation is inconclusive and recommend appropriate action to the presbytery (A&P 1993, p. [321](#)). But what if the presbytery is convinced of neither innocence nor guilt? The Task Force that prepared this report continues to consider the handling of such situations and welcomes the wisdom of presbyteries on this matter. A guiding principle of the policy for dealing with sexual abuse and harassment bears repeating: a person is always presumed innocent until proven guilty. Yet the Church has the responsibility of providing a place where sexual abuse will not be tolerated. When these two principles are in tension, the Church will allow the accused person to give leadership only under supervision.

### **Conclusion**

Any work, whether with a victim, an accused, a congregation, or a presbytery, is to reflect the love of God and the Spirit of Christ. Restoration within the Church can be accomplished only with open, honest communication and prayer.

Restoration will never occur overnight but will take time and patience, understanding, and God's grace. As God's children and servants of Jesus Christ, we are called to work together for the building up of the body of Christ to the glory of God.

#### **Recommendation No. 27** (amended and adopted, p. [31](#))

That presbyteries study the above document "Restoration in the Christian Community" and report their responses to Ministry and Church Vocations by November 30, 1996.

## Footnotes:

- 1 Book of Forms, Chapter IX, section 314
- 2 Douglas R. Hare, "Matthew" in *Interpretation* (Louisville, Kentucky: John Knox Press, 1993), page 214.
- 3 *ibid.*, page 213.
- 4 Book of Forms, sections 388 - 396
- 5 Carolyn Holderread Heggen, *Sexual Abuse in Christian Homes and Churches* (Waterloo, Ontario: Herald Press, 1993), page 144.
- 6 Marie M. Fortune, *Is Nothing Sacred?* (San Francisco: Harper, San Francisco, 1989), pages 108 f.
- 7 Heggen, *ibid.* page 124.
- 8 Marie M. Fortune, *Sexual Violence: The Unmentionable Sin* (Cleveland, Ohio: The Pilgrim Press, 1983), page 212.
- 9 Cf. Living Faith, 8.4.5.
- 10 David Augsburger, *Caring Enough to Forgive* (Kitchener, Ontario: Herald Press, 1981), page 30.
- 11 One resource that may be helpful in the situation where only one party is willing or interested in forgiving an intimate wound is Beverly Flannigan's *Forgiving the Unforgivable* (Toronto: Maxwell MacMillan Canada, 1992). She presents a "solitary" model of the forgiving process as an alternative to the traditional "transactional" model.
- 12 Fortune, *Sexual Violence*, op. cit., page 213.
- 13 The study of false memory claims and their relationship to allegations of sexual abuse is controversial at the present time. While not dismissing the severity of child sexual abuse and the traumatic devastation of victims, people who have recently studied the processes of memory caution against assuming that memories of our past are retained and remembered through various therapeutic exercises, like hypnosis, as literal reproductions of one's past events. Memories are reconstructions of our past filtered through the lens of suggestions and interpretations. Memory is malleable. Three recent studies on the phenomenon of false memory are *The Myth of Repressed Memory* by Dr. Elizabeth Loftus and Katherine Ketcham (New York: St. Martin's Press, 1994), *Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria* by Richard Ofshe and Ethan Watters (Toronto: Charles Scribner's Sons, 1994), and *Suggestions of Abuse* by Michael D. Yapko, Ph.D. (Toronto: Simon and Schuster, 1994).

## **SUPPORT FOR PROFESSIONAL CHURCH WORKERS**

### **Continuing Education**

In 1994, the Continuing Education Committee considered 14 applications requesting \$11,983. Thirteen people received grants averaging \$630, and a total of \$8,200 was distributed.

The Continuing Education Fund also paid the contract fee to The Practice of Ministry in Canada to distribute its continuing education listing in three PC Paks, helping inform professional church workers about available courses.

The Continuing Education Committee annually reviews the continuing education allowance set by General Assembly and makes a recommendation to the Service Agency. Although costs for some courses are increasing, the committee is recommending no increase in 1996 above the current level of \$500 because of the financial conditions in many congregations.

Courses on preaching, worship, spiritual growth, pastoral counselling and conflict management continue to be popular. Interest is increasing in the areas of interim ministry, new paradigms or models for ministry and congregational life, and clergy sexual misconduct. Participants seem to be choosing either short courses (one or two days) or extended programs like Doctor of Ministry.

Ministry and Church Vocations strongly urges all professional church leaders to take advantage of yearly continuing education. The whole Church benefits.

## **Personnel Services**

Personnel Services links people looking for a call with congregations wanting to call a minister. Using the Congregational Profile, professional church workers and candidates for ministry can learn about congregations. Using the Personal Profile, professional church workers can introduce themselves to a search committee, and search committees can start to get to know candidates. At any given time during the past year, 85-90 professional church workers and graduating students (about seven per cent of ministers on presbytery rolls) have given permission for Ministry and Church Vocations to circulate their profiles. Usually 65-70 congregations are looking for a minister, representing about nine per cent of the charges in the denomination.

We have revised the Personal Profiles and Congregational Profiles, modifying the Skills and Interest sections, the design of the form, and the data being requested. The Guidelines for Interim Moderators and Search Committees are being rewritten as we continue to look for ways to improve resources to be helpful to both professional church workers and congregations.

## **From A Woman's Perspective**

"From a Woman's Perspective" is a newsletter designed to keep women in touch with each other and to share their theological perspectives, biblical insights, special interests, joys and concerns with the whole Church.

Members of the editorial committee represent different age groups, church backgrounds, interests, careers and callings. Current members are Minnie Kilpatrick, Fairlie Ritchie, Nancy Serrick, Diane Strickland and Maureen Walter, with Margaret Henderson as staff support.

Each issue has one theme. In 1994 they were "Prayer" and "Changing the Way we Give, Changing the Way we Live". Response to both, as with previous issues, was very positive.

We have 135 subscribers, mostly women across Canada. The WMS Book Room also sells it. The aim is to be self-funding. The newsletter costs \$8.56 for a two-year subscription, and back issues are available for \$2.14 each. Occasional donations help with the cost of producing copies above subscription requirements.

Although the publication is more than 10 years old, ministers, elders and congregations still say that they have not heard of it. A goal, then, is to tell people about the publication. We are exploring the possibility of having one issue a year produced by a guest editorial committee, and discussions are underway with groups in Montreal and Vancouver. Involving the Church more widely will, we hope, generate more interest and increase the readership.

## **Women in Ministry Committee**

### 1994 Highlights

#### 1. Mid-Decade Event

An event marking the mid-point of the World Council of Churches' Ecumenical Decade of Churches in Solidarity with Women was held at Ewart College May 26 and 27. Planned in conjunction with the Women's Missionary Society (WD) and the Order of Diaconal Ministries, it included guests Dr. Vera Chirwa and Dame Nita Barrow. Each exemplified in a startling and exciting way the purpose of the Decade, and women participants were encouraged to reflect on their own response to the Decade's goals.

#### 2. Counting the Women

In May, a book of sermons by women in The Presbyterian Church in Canada was published, the culmination of three years of work by both women and men. Titled "Counting The Women," the book is a tangible representation of our commitment to the Ecumenical Decade and part of our celebration of the 25th anniversary of the

Church's decision to ordain women to eldership and to ministry of word and sacraments. Congregations and ministers are encouraged to purchase "Counting the Women" for their libraries if they have not done so.

### 3. Working with "From A Woman's Perspective"

A member of the editorial committee of From a Woman's Perspective now sits on the Women in Ministry Committee, and the editorial committee receives minutes of the Women in Ministry Committee, bringing the work of the two groups more closely together.

#### Present Initiatives

##### 1. Ewart Endowment Fund

A sub-committee of the Women in Ministry Committee continues to discuss and develop a proposal for use of the Ewart Endowment Fund for Theological Education.

##### 2. Korean Women's Ministries

A Task Force meets regularly with women from Korean congregations of The Presbyterian Church in Canada, seeking to provide support and resources for the ministries of Korean women.

##### 3. Statue of Margaret Wilson

The action of the 1994 General Assembly requiring Knox College to return the statue of Margaret Wilson to the foyer of Knox College has perplexed and disturbed the Women in Ministry Committee. Our concern is one of pastoral care for women who study at, live in, or visit Knox College. While recognizing the place of ideological and theological arguments, the Committee in its pastoral role is primarily concerned about women's response to the statue and to incidents connected with it. Many stories refer to the mockery to which the statue was often subjected. One woman tells of how, when one of just a few women at the college, she was embarrassed by this mockery. It raised questions about her place in the ministry of the Church and made her uneasy about being at the College. Other women have been reminded of abuse which they have suffered and which has resulted in painful memories and unnecessary pressure on women studying or living at the College. The Women in Ministry Committee believes that great sensitivity is required in such matters of pastoral care and urges that the statue not be returned to the main foyer at Knox College.

#### Future Initiatives

In 1995, in response to requests, the committee is focussing on fairness

1. for women in the call process, and
2. for married couples appointed to overseas work.

## **ORDER OF DIACONAL MINISTRIES**

Through regular meetings the Order's Executive is understanding its task better as an Executive and the role of the Order within Christ's Church. What follows are the year's highlights based on priorities that the Council set at its biennial meeting in March 1994.

For several years the Council has recognized that many members have little, if any, support for their personal or working lives, so we have formed a pastoral care and support team for our members. Members of the team will "journey with" any member who asks for its help when difficulties or concerns arise, or in times of transition.

We have always needed and appreciated the support of Ministry and Church Vocations at the Church Office. After suggesting that the Order assume responsibility for its own administration and office support, Ministry and Church Vocations provided funding from

its budget to cover the costs. We have engaged Betty Kenn as Administrator of the Order, and at the time of writing this report, are negotiating for office space for her.

It has been our pleasure and privilege to represent the members at several events and celebrations, especially the dedication of the Ewart Chapel and the McKay Resource Room at Knox College. Our members serve on several General Assembly committees, keeping the Executive informed about the Church's work, and bringing their own perspective to deliberations and decisions.

Early in 1995 the Executive and some others met to discuss

1. an updated definition of diaconal ministry
2. suggestions for use of the Ewart Endowment Fund, and
3. proposals for post-graduate courses in the field of diaconal ministry.

We have given input into the committees dealing with both the endowment fund and education for diaconal ministry.

After consultation with the membership of the Order, the executive has prepared a first draft of a new definition for Diaconal Ministry, which we present for information.

*Diaconal Ministry is one expression of God's call to ministry.*

*We believe -*

*in a ministry that is a spiritual, dynamic, creative and practical enactment of the gospel of Jesus Christ.*

*We work -*

*collegially with the people of God to equip and empower for life and service in a post-Christian world.*

*We envision -*

*a ministry leading into the 21st century which emphasizes Christian Education, Pastoral Care, and Social Services.*

*Qualification for Diaconal Ministry at the present time requires education at the Master's level.*

We live in both uncertain and exciting times. Changes are happening all around as our familiar way of doing ministry evolves to meet the needs of God's people. In the specific areas of Christian education, pastoral care and social service, diaconal ministers are seeking God's guidance as they journey with the people of God.

## **SPECIAL MINISTRIES**

### **Canadian Forces Chaplaincies**

The Chaplaincy Committee is centred in Ottawa, made up of the Rev. James Peter Jones (Convener), the Rev. Dr. Stephen A. Hayes, the Rev. Dr. Peter Wotherspoon, the Rev. Edward Stevens, LCDR George L. Zimmerman, and Mr. Howard Higgins, with the Rev. Dr. Stanley Self as corresponding member.

Commandant CFCHSC, Lieutenant Colonel William C. MacLellan, CFB Borden, continues as representative on the Ministry and Church Vocations Advisory Group. Our congratulations to him for his promotion in 1994 from Major to Lieutenant Colonel.

The following ministers of The Presbyterian Church in Canada are full-time Canadian Forces chaplains: Lieutenant Colonel William C. MacLellan, Commandant CFCHSC, CFB 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, CTC, CFB Chaplain, Gagetown, NB; LCDR George L. Zimmerman, NDMC Air Command Chaplain, Ottawa, ON; Captain J. Edward R. Wiley, Wing Chaplain, 22 Wing, North Bay, ON; Captain A. Harvey Self, 3PPCLI Chaplain, CFB Esquimalt, BC; Captain Robert H. Sparks, 2PPCLI Chaplain, CFB Winnipeg, MB. Our Church also has army and navy reserve chaplains.

The annual retreat for all Canadian Forces Chaplains was held in June, 1994, at the Royal Military College, Kingston, Ontario. Camaraderie develops year by year among the chaplains, across both denominational lines and branches of the services, although denominational meetings are still held.

The chaplain observer at the 120th General Assembly of The Presbyterian Church in Canada was Captain R.H. Sparks. This year's is Major Lloyd Clifton.

Since last year's Assembly the Convener has visited the Canadian Forces Base at Esquimalt, BC, and CFB Borden where he addressed a graduating class.

Conversations with chaplains continue to centre on the developing structures on military bases for the care of spouses and families of people in military duty throughout the world. Military personnel move frequently, often because of the peacekeeping responsibilities of the Canadian Forces. Another part of the conversation continues to be government cutbacks and subsequent lower recruitment levels and reduced opportunities for promotion within the chaplaincy.

Chapel service offerings are distributed to denominations in proportion to the numbers at worship. Our Church is providing the Sunday School mission study material for 1995.

The Convener serves on the Canadian Council of Churches Committee on Chaplaincy, which had two conference call meetings and one gathering last year. Discussions focussed on the changing face of the Canadian Forces Chaplaincy.

There is a summer training program for theological students, and a serving member of the Force may take theological studies leading to ordination while maintaining pay and pensionable service.

The Convener is grateful to the chaplains and the Committee members for their work and support.

### **Task Groups**

The following are in various stages of completion by task groups of Ministry and Church Vocations. Documents being circulated to presbyteries but not necessarily going to General Assembly are Guidelines for Termination of Professional Church Workers, Calling Additional Staff, and Psychological Assessment/Testing.

Task groups are working on Researching Lay Ministers Hired by Congregations, Background Release Form, and Interim Ministry. Other task groups focus on Conflict Resolution, Chaplaincy, and Ethics for Professional Church Workers.

### **Future Plans**

Ministry and Church Vocations plans to establish two new task groups in 1996, one dealing with Job Evaluation for Professional Church Workers and the other on Healing for Congregations that have been exploited by church leaders.

## **PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT**

### **PWS&D Staff**

Director:	Richard Fee
Program Coordinator	Suzanne Friedrich
Development Educator Eastern Canada (interim)	Deborah Simpson
Development Educator Western Canada	Sharon Scott
Secretary	Rhoda Stellick

### **INTRODUCTION**

The Presbyterian World Service and Development (PWS&D) Committee and staff are pleased to serve Canadian Presbyterians, bringing relief and sustainable development to people in need around the world. PWS&D is growing, and by self-evaluation, development

of policies, and interaction with churches and organizations nationally and internationally, it strives to represent the wholeness, compassion and healing of Christ.

## **EMERGENCY RELIEF**

### **Rwanda**

Canadian Presbyterians contributed more than \$200,000 to help alleviate the suffering caused by the war in Rwanda. Our main effort was to work with other members of the Canadian Foodgrains Bank to send food aid to refugee camps in neighbouring countries. Two shipments were sent in 1994; another is planned. We were also part of the World Council of Churches-Church World Action Rwanda program and the All Africa Conference of Churches, which provided essential information during the height of the turmoil.

### **India**

We sent \$8,000 for the Madurai flood relief.

### **Malawi**

We responded to the drought in Malawi with \$5,000.

### **Somalia**

We contributed \$2,000 for cholera relief, working with the Canadian Baptist Federation, who had workers in Somalia.

### **Sudan**

We gave \$5,000 to help Sudanese refugees return home.

## **PROGRAM FUNDING**

A milestone was reached in 1994 when PWS&D was accepted into program funding by the Canadian International Development Agency (CIDA). It means we no longer need to depend on funding on a project-by-project basis and gives us greater ability to develop relationships with our partners and to reduce administration. The application required evaluations of our policies, procedures and governance, and had been under discussion for several years. Through the hard work and guidance of staff member Suzanne Friedrich, our application moved forward rapidly. We are grateful to the Governments of Canada and Saskatchewan for funding through their matching grants.

The partnerships include from Africa: Blantyre Synod, Church of Central Africa Presbyterian; Livingstonia Synod, Church of Central Africa Presbyterian; Sharpeville Lefapha Women's Desk, South Africa; the Presbyterian Church of East Africa, Kenya; and the Christian Council of Lesotho. In India our partners are: Roofs for the Roofless, Madras; Madurai Non-Formal Education Centre; Institute for Development Education, Madras; and the Synodical Board of Health Services of the Church of North India. In Central America we chose the Fellowship of Costa Rica Evangelical Churches; the Women's Institute, El Salvador; Diaconia in Guatemala; the Committee to Help Guatemalan Refugees (CDF) in Mexico; and the Institute for Human Promotion (INPRHU) in Nicaragua.

The Committee reaffirmed the choice of three areas of concentration for development projects: non-formal education, primary health care and income generation.

During the year, one of our chosen partners, The Committee to Help Guatemalan Refugees based in Mexico City, ended its program and no longer needs funding. We were gratified by the open, professional way in which the closing was carried out. Marjorie Ross was able to visit the organization while in Mexico City on behalf of International Ministries, and they spoke of her visit with appreciation.

The PWS&D Committee also developed policies for decision making: about gender, sole-funding projects, and monitoring of projects.

The shift to program funding does not mean we are abandoning other long-term projects. Through our Small Projects Fund we maintained funding for Dormaa Girls Vocational Training School in Ghana and the community health program of the United Christian Hospital in Lahore, Pakistan. Our ability to support some overseas initiatives on a sole-funding basis depends on income.

### **CONGREGATIONAL INITIATIVES PROGRAM**

The Congregational Initiatives Program was instituted in April 1994, to respond to some innovative and challenging initiatives taken by Canadian congregations that have established connections with churches and organizations in developing countries. The first in the program was Varsity Acres Church, Calgary with links to Monomatapa/St. Peter's Church, Gweru, Zimbabwe. Through a jointly-funded grant from Varsity Acres and PWS&D, the youth group of the Zimbabwean church built a chicken run. Dr. Miriam Grant of Calgary visited the project and attended worship. Her visit resulted in the production of the booklet *With Outstretched Arms, Faith Stories from St Peter's Presbyterian Church, Gweru, Zimbabwe*.

Also, St Mary's Presbyterian Church, Ontario, began a project called "Get Their Goat." It ships top-quality, pregnant Canadian goats to Nicaragua where they provide improved milk nutrition to families in need.

Elmwood Avenue Church in London, Ontario, joined in a project with Los Cayax Community, Guatemala. Thirteen Elmwood members travelled to Guatemala to visit the community and present funds for construction of a school. The community had already purchased the land, recruited two teachers and outlined both children and adult education programs. Karen Timbers, minister of Elmwood Avenue Church, reported, "We were impressed with the degree of self-determination apparent in all of the efforts to which we were exposed." She added, "This past year proved that the life of a congregation is greatly enhanced by such a direct project. We met our overall budget with little difficulty. The issues of third world poverty, conflict and development took on a personal face."

Central Presbyterian Church in Cambridge, Ontario, started raising funds to help Naming'azi Demonstration Farm, Malawi, to drill a water well. David and Miriam Barrie of International Ministries staff and Peter Gray from Central Church were involved in the project in Malawi, an initiative that continues the strong linkage with an important partner church.

Besides benefitting the recipients, this program helps to teach Canadians about the world and increase their commitment to global social issues.

### **CANADIAN FOODGRAINS BANK**

Congregations and individuals have been donating grain or cash to the PWS&D account with the Canadian Foodgrains Bank (CFGB). Donations may also be made directly to PWS&D and designated to the CFGB. In 1994, the amount contributed to the Foodgrains Bank was more than \$148,000, an increase of more than \$40,000 over 1993, illustrating the growing interest in helping the world's poor.

Soon PWS&D will be able to act as a lead agency for a major appeal through CFGB. In 1994 we added 500 metric tonnes of grain to 2,500 tonnes sent by the Mennonite Central Committee for relief aid in India. We also joined with the United Church on an aid shipment to Bosnia.

The Rev. Steven Webb of Knox Church, Monkton, Ontario, was accepted onto the 1995 food study tour to Bangladesh and India.

## **PRESBYTERIAN CORNSHARE**

Within two years Presbyterian grain growing projects like Presbyterian Cornshare have surpassed other denomination's endeavours in Ontario. In the 1994 growing season, the following churches grew fields of corn, soya beans or wheat, and donated the proceeds to PWS&D for emergency aid and food needs overseas:

Knox Presbyterian Church, Monkton,	\$21,594	
New Glasgow - Rodney - Kintyre	\$10,845	
Teeswater	\$20,084	
St Andrew's, Petrolia	\$ 4,016	
Brigden,	\$ 1,500	(Presbyterian portion of community project)

Orangeville - proceeds yet to be deposited

Kirkwall and West Flamboro Presbyterian Churches planted a field of winter wheat to be donated through PWS&D after its harvest.

Rural churches are linked with urban congregations who become mission partners and provide capital to start the projects, seed money, so to speak. During the growing season people from the congregations meet; there are visits to the field, corn roasts and harvest festivities. Our thanks to Rural Ministry Advisory Committee of Canada Ministries for taking the lead in this. Farmers are also contributing individually to the PWS&D account with the CFGB.

## **CONGREGATIONAL SUPPORT**

Congregational support for PWS&D grew in 1994. Two-hundred-and-seventy-four congregations (seven more than in 1993) gave to PWS&D, 10 per cent or more of the amount of their contribution to Presbyterians Sharing... . Another 345 congregations made some donation, although 464 did not support the work financially. The Committee hopes the congregations in the third group will take part in the work of PWS&D as an effective way to express the love of Christ around the world.

Proportional giving from the following congregations was outstanding: St. Andrew's, Tweed, Ontario; Elmvale Church, Ontario; St. Andrew's, St. John's, Newfoundland; Doon Church, Kitchener, Ontario; Kitchener East, Kitchener, Ontario; Burns (Mosa), Glencoe, Ontario; St. Andrew's, Waterford, Ontario; Knox, Goderich, Ontario; Knox, Stratford, Ontario; St. Andrew's, Southampton, Ontario; Chalmer's, Wingham, Ontario; Calvin-Goforth, Saskatoon, Saskatchewan; Valleyview, Calgary, Alberta and Langley Church, Langley, British Columbia. The following presbyteries had the greatest percentage of congregations supporting PWS&D: Newfoundland, 100%; Algoma/North Bay, 92%; Kingston, 82%; Vancouver Island, 75%; Winnipeg, 75%; and Glengarry, 75%.

## **LIVE THE VISION**

While PWS&D receives its funding primarily from individuals and congregations, Live the Vision included several of our projects. We have received two grants from Live the Vision, \$21,250 for the resettlement of refugees in Mozambique and \$5,750 for the Acahualinca Feeding Program in Nicaragua. Our thanks to International Ministries' Africa Liaison, Rodger Talbot and his wife Donna Talbot for visiting Mozambique to see the first project, while Marjorie Ross and Lee Purchase were able to visit the Nicaragua program.

## **COMMITTEE MEMBERSHIP**

We are pleased that three southern partner representatives have joined the PWS&D Committee, bringing its membership to 12: P. Robert Guruswamy from the Institute for Development Education, Madras, India; Francis N. Kihiko, Projects Co-ordinator of the Presbyterian Church of East Africa; and Blanca Angelica Solis A. of the Planning and Projects Department of the Instituto de Investigacion, Capacitacion y Desarrollo de la Mujer in El Salvador. We expect the three to meet many congregations during the next two years through our development education.

Karen MacKay of Scotsburn, Nova Scotia, John Tollenaar of Monkton, Ontario and Douglas Mitchell from Lethbridge, Alberta joined the Committee in 1994 for three-year terms, while Robert Hudspith and Joan Winwood retired. Former Convener, the Rev. Robert Smith became Vice-Convener and Donna Wilkinson of Regina is Convener. The Rev. Glenn Inglis was elected to the Executive and Mrs. Mary Lou Johnston remains on the Executive.

## **WORKING GROUPS**

The Committee has adopted the principle of five working groups to accomplish its tasks, providing Committee members an opportunity to be involved with policy development and promotion of PWS&D. Many have taken on assignments between meetings, which helps the staff. The working groups are Coalitions, Councils and Memberships; Development Education; Emergency Relief and Rehabilitation; International Development; and Promotion.

## **OVERSEAS EXPOSURE GRANT PROGRAM**

An "exposure grant" that allows people to experience Third World living, was given to Paul Spencer who, with assistance also from the Ontario International Development Program, is working in Trinidad. Margaret Grieg and Lori Scholten of London, Ontario, received help to visit projects in Nicaragua. Donna Wilkinson went from Saskatchewan to Central America to visit projects and mission personnel. Joan Greer of Cambridge, Ontario, went to Swaziland with Canadian Crossroads International. We were pleased to cooperate with International Ministries and Knox College to help Dr. Iain Nicol go to Mozambique for an exposure to that country, which is moving toward democracy after 30 years of war.

## **EDUCATIONAL TOURS**

PWS&D was also involved in educational tours: election monitoring in Mozambique and Malawi, and international literacy programs with the Canada Guyana Forum.

## **DEVELOPMENT EDUCATION PROGRAM**

Getting the word out is central to the work of PWS&D. Presbyterians are not only our funding base, they are also the reservoir from which we draw information and talent. We remain committed to quality educational resources and work ecumenically where possible. But we produce our own distinctive resources for church schools, study groups and congregations. We continue the production of the PWSDevelopments, an insert in the Presbyterian Record, and PWS&D Updates. We have produced coin boxes, which are more popular than tin can labels; we are doing a second printing.

Other development education efforts include speaking engagements by staff, Committee members and volunteers; maintaining a network of congregational contacts; and workshops carried out by both the Eastern and Western Canada Development Educators.

## **ASIA MONITORING VISIT**

Committee member Bernice Kozak, staff person Suzanne Friedrich, and Director Richard Fee visited our four partners in India in September 1994. An outbreak of pneumonic plague forced cancellation of a visit to the United Christian Hospital in Lahore, Pakistan. The trip helped partners to realize that we are committed to the partnerships, and provided insights for the staff and Committee member that will benefit communication during the three years of the partnership agreements.

## **ECUMENICAL COALITIONS**

Lee Purchase continues working for PWS&D one day a week with responsibility for ecumenical coalitions. We are involved with

1. Inter-Church Coalition for Refugees
2. Inter-Church Committee for World Development Education (Ten Days for World Development)
3. Inter-Church Fund for International Development

## **OTHER ORGANIZATIONS**

We are also involved with

1. Alberta Council for Global Justice
2. British Columbia Council for International Cooperation
3. Canadian Council for International Cooperation
4. Canadian Foodgrains Bank
5. Coalition and Priorities Administration Committee
6. Cooperation Canada/Mozambique
7. Development and Service Committee of the Canadian Council of Churches
8. Ontario Council for International Cooperation
9. Partnership Africa Canada
10. Saskatchewan Council for International Cooperation
11. Interagency Coalition on AIDS and Development

## **INTERAGENCY COALITION ON AIDS AND DEVELOPMENT**

We joined this coalition in 1994 and designated Program Co-ordinator Suzanne Friedrich as our representative. It is increasingly evident to people in international development that AIDS will be a major factor in developing countries for many years. The epidemic needs our attention, and studies must be done to know where resources will help the most people.

## **OVERSEAS VISITORS**

Mrs. S. Devanesen, Director of Roofs for the Roofless, Madras, India visited PWS&D in 1994. The Rev. Dr Silas S. Ncozana, General Secretary of Blantyre Synod of the Church of Central Africa Presbyterian visited the offices of PWS&D in March 1995. In September 1994, Mr. Brian Kandiero the Projects Office Co-ordinator of the same church, one of our CIDA/PWS&D program partners, also visited us while in Canada attending a seminar on food security sponsored by the Canadian Foodgrains Bank.

## **SPECIAL GIFTS TO PWS&D**

Judy Alexander of Doon Presbyterian Church produced an attractive PWS&D banner, complete with name and logo, for use at special functions and promotional events. Visibility is important for an organization like PWS&D, and we appreciate the gift.

## **UNITED NATIONS FOURTH WORLD CONFERENCE ON WOMEN, BEIJING, SEPTEMBER, 1995**

PWS&D is making available five grants so that two women from Canada and three from our southern partners can attend the United Nations Conference on Women in Beijing, China, in September. Those chosen from nominations received are Donna Wilkinson, Saskatchewan; Gina Farnell, Quebec City; Flora Chirwa, Blantyre Synod, Malawi; Rebecca Cascante Gomez, Fellowship of Costa Rican Evangelical Churches; and Dr. Debora Tezlo, Jobat, India.

## **FINANCIAL SYSTEM IMPROVED**

The denomination's Financial Services office has taken great strides in improving the PWS&D financial system. Our audited accounts are completely separate from the Church's, meeting a government requirement for our strengthening as an organization. We have integrated our accounting to include funds and grain donations deposited directly with the Foodgrains Bank. Financial data is much more accessible.

## **FINANCIAL REPORT TO DECEMBER 31, 1994**

Direct individual and congregational givings to PWS&D were up from \$817,947 in 1992 and \$742,188 in 1993, to \$889,035 in 1994. Particularly noteworthy is the \$146,847 increase last year over 1993. Designated giving was up in 1994, while undesignated giving dropped. The overall revenue of PWS&D in 1994 was up by \$246,723 (including congregational givings, government grants, Canadian Foodgrains Bank).

## STAFF

We will miss the gifts and talents of Rhoda Stellick, secretary of PWS&D for the past 13 years. She will retire soon. She has been the voice, the corporate memory, the staunchest supporter, and a steady rock for PWS&D through much change. Sharon Scott has been full-time Development Educator (Western Canada) since July, 1994, and Deborah Simpson is the acting Development Educator (Eastern Canada) and Co-ordinator of Resource Production. Suzanne Friedrich's position title is now Program Co-ordinator, and Lee Purchase works part-time on our behalf with ecumenical justice coalitions. We are pleased that Marjorie Ross, Associate Secretary for International Ministries, shares some responsibilities with the Director.

PWS&D expresses its appreciation to both volunteers and contract staff who have worked with us during the past year.

### Recommendation No. 28 (adopted, p. 31)

That presbyteries be urged to thank congregations within their bounds that contributed to Presbyterian World Service and Development.

### Recommendation No. 29 (adopted, p. 31)

That presbyteries be encouraged to explore innovative educational means to ensure that congregations are well informed that Presbyterian World Service and Development does not receive funding from Presbyterians Sharing... , and that the continuation of PWS&D support of relief and development efforts around the world depends upon direct donations from individuals and congregations.

Donna Wilkinson  
Convener

## PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

### FINANCIAL STATEMENT JANUARY 1 - DECEMBER 31, 1994

	Operating Fund	Canadian Foodgrains Bank Assoc. Inc.	1994 Total
<b>Revenue:</b>			
Undesignated contributions	555,604		555,604
Designated contributions for relief projects	395,431		395,431
Government funds from			
Canadian International Development Agency (CIDA)	689,426		689,426
Government of The Province of Saskatchewan	938		938
Other revenues	4,117		4,117
Material and food resources			0
Contributions		118,184	118,184
Grants		370	370
Interest and other			0
	<u>1,645,516</u>	<u>118,554</u>	<u>1,764,070</u>
<b>Expenditures:</b>			
Disaster, Relief, Rehabilitation	135,039		135,039
Government Match Funded Projects	894,510		894,510
Presbyterian Constituency Funded Projects	140,748		140,748
Memberships, Partnerships, Coalitions	203,699		203,699
Development Education	131,024		131,024
Promotion and Advertising	8,653		8,653
Administration	158,828		158,828
Expenditures-Canadian Foodgrains Bank Assoc. Inc.		90,546	90,546
	<u>1,672,501</u>	<u>90,546</u>	<u>1,763,047</u>

Excess of Revenue over Expenditures (Expenditures over Revenue) for the year	(26,985)	28,008	1,023
<b>Fund Balance - Beginning of Period</b>	<u>415,155</u>	<u>88,341</u>	<u>503,496</u>
<b>Fund Balance - End of Period</b>	388,170	116,349	504,519

## RESOURCE PRODUCTION AND COMMUNICATION

Resource Production and Communication Staff	
Associate Secretary	Glenn Cooper
Coordinating Secretary	Pat Martin
Production Designer	Kathy Karakasidis

### ONGOING WORK OF RESOURCE PRODUCTION AND COMMUNICATION

Much of our work is behind the scenes, editing and designing resources that others originate. Recent and current projects include

- study book on Euthanasia co-ordinated by Dorothy Henderson, part of the series, "The Church Speaks"
- regular editing of Mission Capsules, Equip and Mission Update
- study guide for the Confession to Aboriginal Peoples, also part of "The Church Speaks" series
- new letterhead for the History Committee
- pamphlets (Presbyterians are . . . People who Care about Justice; . . . People who Serve; . . . People who Grow in Faith)
- a still untitled book for new Presbyterians (Diane Strickland, Dorothy Henderson)
- From a Woman's Perspective
- seasonal resource for outreach (booklet, Diane Strickland)
- brochures for the stewardship of accumulated resources
- a major rewriting and revision of Guidelines for Interim Moderators (for Ministry and Church Vocations)
- introductory brochure for new members of the Life & Mission Agency Committee
- research and prepare marketing flyers for Resource Distribution and the WMS Book Room
- guidelines for writers of reports to General Assembly
- editing of almost all reports to General Assembly, to make them clearer and more concise

We also

- co-ordinate resources going into PC Pak and promote and maintain subscriptions for PC Pak;
- assemble the display boards that go to General Assembly and arrange for them to be lent out;
- arrange recording and editing of audio tapes of the Glad Tidings and the Presbyterian Record;
- provide information for congregations about computer programs and uses; respond to an increasing number of inquiries about computer networking;
- issue news releases and handle inquiries from media outlets;
- answer questions from other departments and from outside (congregations, presbyteries, synods) about communication and resources;
- meet occasionally with representatives of other Canadian churches to discuss common concerns in the area of communication.

### INTERNET ADDRESS BOOK

Although last year's General Assembly agreed that establishing a single computer network for Canadian Presbyterians is not affordable, many want to be able to connect with each other via computer. Several clerks of presbytery and synod have expressed an interest, and a number of people across the Church are putting together an Internet address book of Canadian Presbyterians. The cost to the national budget is negligible; people will be able

to connect with each other through the network they're now using rather than all joining the same system; and it will be run by the users. The role of the denominational office is just to help organize the process.

### **CONGRESS '96 "IN THE NAME OF JESUS"**

One of the happy tasks of the Life and Mission Agency is to encourage and help arrange for the Presbyterian Congress program to continue. The next Congress will be in the Atlantic region in 1996. The report of the Congress '96 Committee follows.

#### **The Committee**

We meet to plan, pray and implement Congress '96. We are eight people from five presbyteries spanning three provinces. We meet in Sackville, New Brunswick, because that is where Congress will happen. May 31, 1996 will see over 300 Presbyterians gather "In the Name of Jesus" in the small university town.

The history of Congress in our Church dates back to 1913 and Dr. George Grant, whose desire was to bring the Church together for worship, prayer, study and community building. Congress has always focused on the laity but gladly welcomes clergy and professional church workers. Congress '96 will be held in Atlantic Canada for the first time, and the date was chosen to harmonize with the 122nd meeting of the General Assembly in Charlottetown, Prince Edward Island, which immediately follows our gathering. The Committee's hope is that commissioners to Assembly will travel to Atlantic Canada early to include Congress in their stay.

The theme, "In the Name of Jesus," will both challenge and renew participants. All are invited to come to glorify God and enjoy God, deepening our spiritual lives as we listen for God's voice. We will be on a journey of discovery to discover again how to live "In the Name of Jesus," as God's very own.

We have people worth hearing, stories worth telling, events worth attending, worship and song and celebration to draw us together in faith. We will experience Atlantic Canada, its culture and its concerns. We will attend a Ceilidh (pronounced KAY-lee, it means a great party), and just maybe we'll slow down and enjoy life and laughter in the name of our Lord.

Congress '96 takes place at Mount Allison University, Sackville, New Brunswick May 31 to June 2, 1996. This compact campus offers excellent facilities for a close group, convenient for all ages. The Congress '96 Committee humbly petitions your prayers as we continue planning "In the Name of Jesus".

Kenneth Stright  
Convener, Congress '96

#### **CONCLUSION**

The purpose of the Life and Mission Agency is to serve the needs of the Church and to give leadership in programs that help the Church to be vibrant in its congregational life and obedient in its mission. To whatever extent that purpose has been fulfilled over the past year, we give thanks to God. To the extent it has not been fulfilled we ask for God's forgiveness and the wisdom of the Church as we seek to be obedient to our calling.

Maureen Kelly  
Convener General Secretary

Glen Davis

### **SUPPLEMENTARY REPORT 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 ensure the usual academic requirements of our Church. The purpose of a sometimes lengthy period of study is evaluation and testing of call within The Presbyterian Church in Canada. Often, well meaning supporters pressure the Committee to shorten 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 in 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 still concerned about the growing numbers we present to Assembly. The Presbyterian Church in Canada is no longer facing a severe shortage of ministers. The larger number of potential ministers entering apart from the usual system sometimes puts pressure on those who graduate normally from our colleges. There is also a more subtle concern. A greater proportion of candidates each year enter our ministry through alternate 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.

## **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.

4. No candidate will be considered without at least a B average or its equivalent.

### **Ministers and Those Certified for Examination for Ordination of Other Churches.**

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, p. 15) that:

All ministers from other denominations and Presbyterian Churches outside of Canada who desire to be received into the ministry of our Church, shall be required by the presbyteries in which they may labour to pass satisfactorily an examination on the history of The Presbyterian Church in Canada and on the rules and forms of procedure: the examination to be taken any time between the time of application for reception and the time the applicant is received; results of such examination to be sent to the Committee on Education and Reception; the Convener shall advise the Clerk of the General Assembly that all requirements have been met. The Clerk of Assembly may then inform the presbytery concerned that it may proceed to examine for certification for ordination, ordain or induct as the case may be.

### **Applicants for Special Courses:**

1. No application for a special General Assembly course may be recommended unless the applicant has attained at the time of first certification, the age of 35 years, and not attained the age of 60 years as of June 1st of the year in which the application is to be considered.
  - (a) Applicants for a special General Assembly course 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.
  - (c) 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.
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 travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

## Guidelines For Reception into The Order of Diaconal Ministries

1. Each application should be received on its own merits.

2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of 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 proposed 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. Allan Barr, Presbytery of Ottawa.
2. John Fair, Presbytery of Ottawa.
3. Helen Hartai, Presbytery of Oak Ridges.
4. Barbara O'Connor, Presbytery of Prince Edward Island
5. Linda Robinson, Presbytery of London.
6. Ronald Tiessen, Presbytery of Peace River.
7. Joanne Vines, Presbytery of Pictou.

##### **Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown:**

1. Gladys Anderson, Presbytery of Westminster.
2. Hugo Lau, Presbytery of Brampton.
3. Robert Pankratz, Presbytery of Hamilton.
4. Douglas Schonberg, Presbytery of Oak Ridges.

##### **Ministers and Those Certified for Ordination of Other Churches Received by Presbyteries as Shown:**

1. Larry Beverly, Presbytery of Niagara.
2. Gerald Wallace, Presbytery of East Toronto.

##### **Ministers of Reformed Churches Received by Presbyteries as Shown:**

1. Adrian Auret, Presbytery of Prince Edward Island.
2. Peter Greyling, Presbytery of Hamilton.

3. William Hennessy, Presbytery of Waterloo-Wellington.
4. Zoltan Vass, Presbytery of West Toronto.

### **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. Heather Balsdon, Presbytery of Quebec  
Completed 48 credits of 120 credit programme at Presbyterian College.
5. Vicki Duffy (Homes), Presbytery of Pickering.  
Completed 20 credits of a programme at Knox College.
6. Stewart Folster, Presbytery of Northern Saskatchewan.  
Associated with Native Ministries Consortium.
7. Kenneth Haggerty, Presbytery of Superior.  
No report.
8. Walter Hearn, Presbytery of Brampton  
Completed 3 credits of programme at Knox College.
9. Kathleen Helmer, Presbytery of Westminster  
Completed 2 years pre-theology.
10. Joan Hunter, Presbytery of Barrie.  
No report.
11. Annalies Lauber, Presbytery of East Toronto.  
Completing final requirements at Knox College.
12. Esther Lee, Presbytery of London  
Presently attending Princeton Theological Seminary.
13. Mary Ellen MacDonald Allason, Presbyterian Church in Australia.  
No report.
14. Roger Penning, Presbytery of Barrie.  
Completed 1 year of theological studies at Presbyterian College.
15. Douglas Scott, Presbytery of Oak Ridges.  
Completing pre-theology.
16. Susan Sheridan, Presbytery of Brampton.  
Completed 12 credits of a programme at Knox College.
17. Paul Shobridge, Presbytery of East Toronto.  
Completing final requirements.
18. Kathryn Strachan, Presbytery of Niagara.  
Completed 21 credits of a programme at Knox College.
19. Diane Tait-Katerberg, Presbytery of Westminster.  
Studies are on hold.
20. Sheila Trott, Presbytery of Westminster  
Completing pre-theology.

21. Job Van Hartingsveldt, Presbytery of Pictou.  
Completed 1st year at Presbyterian College.
22. James Young, Presbytery of Barrie.  
Completed 20 credits of studies at Knox College.

#### **Graduates of Other Theological Colleges Applying for Certification for Ordination:**

1. George Bitar, Lebanon.  
No report.
2. James Murchison, Presbytery of Prince Edward Island.  
No report.
3. Daniel Scott, Presbytery of East Toronto

#### **Recommendation No. 30** (adopted, p. [24](#))

That permission be granted to the Presbytery of East Toronto to examine Daniel Scott for Certification for Ordination after 1 year of study, plus a field education component.

4. Mark Ward, Presbytery of Lindsay-Peterborough  
Completed 1 year of a 2 year programme (CAPE internship)

#### **Candidates Applying for Certification for Ordination:**

Special Courses for Members of the Order of Diaconal Ministries:

1. Joan Ashley, Presbytery of Essex-Kent  
Completed 3 credits of 1 year programme at Knox College.
2. Mary Jane Bisset, Presbytery of Hamilton.  
No report.
3. Charlotte Brown, Presbytery of London.  
Completing course requirements.
4. Susan Clarke, Presbytery of Brockville.  
No report.
5. Tamiko Corbett, Presbytery of East Toronto.  
No action.
6. Joyce Davis, Presbytery of Pickering.  
Completed 8 credits of a 1 year programme at Knox College.
7. Margaret Greig, Presbytery of London.  
Completed 3 credits of 1 year programme at Knox College.
8. Shirley Lam, Presbytery of East Toronto.  
Completing final courses at Knox College.
9. Janice MacInnes, Presbytery of Waterloo-Wellington.  
Completing final requirements.
10. Margaret MacLeod, Presbytery of Hamilton

#### **Recommendation No. 31** (adopted, p. [24](#))

That permission be granted to the Presbytery of Hamilton to examine Margaret MacLeod for Certification for Ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church, plus a C.P.E. unit.

11. Arlene Onuoha, Presbytery of East Toronto.  
Completed 3 courses at Knox College.
12. Margaret Read, Presbytery of Hamilton.  
Completed 2 credits of 1 year programme.

13. Lynda Reid, Presbytery of Pickering.  
Completed 6 credits of a 1 1/2 year programme at Knox College.
14. Colleen Smith, Presbytery of Brampton.  
Completed 6 credits of a 1 year programme at Knox College.
15. JoAnne Walter, Presbytery of Hamilton.  
Completed 9 credits of a 1 year programme at Knox College.
16. Beth Ann Yando, Presbytery of Oak Ridges.  
No report.

#### **Ministers of Other Churches:**

1. Nabil Attalla, Presbytery of Oak Ridges.  
Serving in Kuwait for a contract 2 year period.
2. Nam Yoo Cho, Presbytery of Waterloo-Wellington.  
No report.
3. Emerson Mylalsingh, Presbytery of St. John.  
No report.
4. Wayne Wardell, Presbytery of Barrie  
Completed programme at Knox College. A 6 month field placement to be arranged by presbytery.

#### **CASES TO BE DROPPED**

##### **Recommendation No. 32** (adopted, p. [24](#))

That the cases of Louis Fabian, Presbytery of Westminster; Geraldine Murphy, Presbytery of Brampton; and Barbara Weir (Deceased), Presbytery of London be dropped.

#### **NEW APPLICATIONS**

##### **Special Course Candidates:**

1. Robert Dawson, Presbytery of Waterloo-Wellington

##### **Recommendation No. 33** (adopted, p. [24](#))

That Robert Dawson be assigned 5 full courses in Arts, and 3 years of theological study at one of the colleges of this Church, including a unit of clinical pastoral education.

2. Edward Musson, Presbytery of Kingston

##### **Recommendation No. 34** (adopted, p. [24](#))

That Edward Musson be assigned 5 full courses in Arts, and 3 years of theological study at one of the colleges of this Church.

3. Alex McLeod, Presbytery of East Toronto

##### **Recommendation No. 35** (adopted, p. [24](#))

That Alex McLeod be assigned 5 full courses in Arts, and 3 years of theological study at one of the colleges of this Church.

4. Catherine Victor, Presbytery of Westminster

##### **Recommendation No. 36** (adopted, p. [24](#))

That Catherine Victor be assigned 5 full courses in Arts, and 3 years of theological study at one of the colleges of this Church.

#### **Graduates of Other Theological Colleges Applying for Certification for Ordination:**

1. Flora Christie, Presbytery of Halifax and Lunenburg.

##### **Recommendation No. 37** (adopted, p. [24](#))

That Flora Christie be assigned a 4 year joint course between Knox College and Atlantic School of Theology, including 1 year of intramural study at Knox College.

- Charles Deogratsias, Presbytery of Oak Ridges.

**Recommendation No. 38** (adopted, p. [24](#))

That permission be granted to the Presbytery of Oak Ridges to examine Charles Deogratsias for Certification for Ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church.

- Brenda Fraser, Presbytery of Winnipeg

**Recommendation No. 39** (adopted, p. [24](#))

That permission be granted to the Presbytery of Winnipeg to examine Brenda Fraser for Certification for Ordination subject to satisfactory completion of a joint course of study between St. Andrew's Hall/Vancouver School of Theology and the University of Winnipeg, including 1 year of study at St. Andrew's Hall/Vancouver School of Theology.

- Ina Golaiy, Presbytery of Assiniboia

**Recommendation No. 40** (adopted, p. [24](#))

That Ina Golaiy be assigned a 4 year joint course between St. Andrew's Hall/Vancouver School of Theology and St. Andrew's College, Saskatoon, including 1 year of intramural study at St. Andrew's Hall/Vancouver School of Theology.

- David Pan, Presbytery of East Toronto

**Recommendation No. 41** (adopted, p. [24](#))

That permission be granted to the Presbytery of East Toronto to examine David Pan for Certification for Ordination subject to satisfactory completion of courses in Presbyterian History and Polity, Preaching, and Ethics or Contemporary Theology.

### Candidates Applying for Certification for Ordination.

Special Courses for Members of the Order of Diaconal Ministries:

Anja Oostenbrink, Presbytery of Central Alberta

**Recommendation No. 42** (adopted, p. [24](#))

That permission be granted to the Presbytery of Central Alberta to examine Anja Oostenbrink for Certification for Ordination subject to satisfactory completion of 1 year of studies at one of the colleges of this Church.

### Candidates Applying for Designation as a Member of The Order of Diaconal Ministries:

- Lynn Harris, Presbytery of Waterloo-Wellington.

**Recommendation No. 43** (adopted, p. [24](#))

That Lynn Harris be declared eligible for designation to the Order of Diaconal Ministries with completion of 4 courses in contemporary theology, Biblical interpretation, and Presbyterian Church History and Polity.

### Ministers of Other Churches Declared Eligible for Reception:

- Peter Chung, Presbytery of Oak Ridges

**Recommendation No. 44** (reworded and adopted, p. [40](#))

That Peter Chung be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to successfully complete courses in Canadian Presbyterian Church History and Government, and 3 other courses at Knox College, plus a course to be supervised by the Korean Ministries Committee.

- Wayne Dawes, Presbytery of Lindsay-Peterborough

**Recommendation No. 45** (adopted, p. [24](#))

That Wayne Dawes be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to successfully complete a course in Canadian Presbyterian Church History and Government as part of 1 year of

study at one of our colleges, including a supervised component of field education under the supervision of the college.

3. Wing Hei Mak, Presbytery of Vancouver Island

**Recommendation No. 46** (adopted, p. [24](#))

That Wing Hei Mak be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to successfully complete an examination in Canadian Presbyterian Church History and Government, plus 2 additional courses to be decided in consultation with St. Andrew's Hall/Vancouver School of Theology.

4. Marc-Henri Vidal, Presbytery of Montreal.

**Recommendation No. 47** (adopted, p. [24](#))

That Marc-Henri Vidal be declared eligible for reception as a minister of The Presbyterian Church in Canada upon completion of recommended courses in (1) New Testament Interpretation and Reformed Theology, Reformed Tradition, Reformed Liturgy and Hymnody, and (2) the receipt of a satisfactory field placement assessment.

**Ministers of Reformed Churches Declared Eligible for Reception:**

1. Cirric Chan, Presbytery of Montreal.
2. Beverly Cushman, Presbytery of Northern Saskatchewan
3. Hun-Seung Park, Presbytery of Brampton.

**Ministers Applying for Reception who have been Declined:**

1. Joan Drummond, Presbytery of Seaway-Glengarry.
2. Brian Wilson, Northern Ireland

Michael Farris  
Convener

**OVERTURE NO. 7, 1995 - PRESBYTERY OF LINDSAY-PETERBOROUGH**

**Re: Professional Church Workers' Access to Files Held by Ministry and Church Vocations**

Overture No. 7, 1995 requests that a procedure be set up "that will allow all ministers to check or receive their file, from the Ministry Office of the Life and Mission Agency, . . . at any reasonable time."

The 1994 General Assembly mandated that all presbyteries report to the Ministry and Church Vocations office of the Life and Mission Agency all misconduct which has resulted in disciplinary action. Also, presbyteries were requested to add to their standing orders that Interim Moderators be required to consult the Ministry and Church Vocations Office regarding the files of candidates for calls or appointments.

One of the conditions of the above action of the Assembly is that all professional church workers "be required to sign a release form authorizing the Ministry and Church Vocations office to release all information in their files to Interim Moderators and Search Committees upon request." Ministry and Church Vocations has received over 500 signed forms.

With respect to the access to files, all professional church workers are allowed to check or receive their file at any time.

**Recommendation No. 48** (adopted, p. [32](#))

That the prayer of Overture No. 7, 1995, be granted.

## REGIONAL STAFFING

In March 1994, the Assembly Council approved a series of recommendations on regional staffing, including the number of staff, sources of funding and principles of hiring/accountability. It was agreed that these recommendations (A&P 1994, p. 222-224) be a priority for expenditures in the 1995-1996 budgets. This report was adopted by the 1994 General Assembly as "the fulfillment of Recommendation No. 20 of the Special Committee on Restructuring" (A&P 1994, p. 224).

Immediately following the General Assembly in June, 1994 a group representing the Life and Mission Agency and the WMS(WD) started work on facilitating and co-ordinating the process of putting the new arrangements in place for each region. Committees were established by each synod/synodical to prepare job descriptions, confirm priorities, review and evaluate synod staff incumbents, undertake a search process, recommend persons for hiring, and work out funding arrangements. The ad hoc group at the Church Offices has worked closely with these committees in commenting on job descriptions, consulting before persons are hired, and responding to numerous inquiries about financial details, appointment procedures and arrangements for supervision and accountability.

In all of this the unique needs and priorities of each region have been respected, and each region has approached the process in its own way. An important feature of the new arrangement is that the major responsibility for regular supervision and priority setting will be in the hands of regional committees. Both the WMS(WD) and the Life and Mission Agency will consult with the regional committees on matters of mutual concern, participate in reviews of how the arrangements are working, provide useful resources to the regional staff and seek their assistance with special projects.

Limited financial resources have precluded the possibility of providing the ideal number of staff for each region, but the top priorities for each area will be covered. Each synod/synodical has worked hard to put the best possible system in place. We pray that the new regional staffing arrangements will serve the Church well for many years. We urge the commissioners and the whole church to uphold these servants of the church in prayer.

Here is an update on the regional staff positions as of May 12, 1995:

British Columbia	Youth & Education Dir.	Janet Tremblay (began June 1)
	Pastoral & Program Dir.	Rev. Wayne Stretch (began June 1)
Alberta	Administrative Co-ord.	Not yet hired
Saskatchewan	Synod Educational Consult.	Margaret Wilson (began April 1)
Manitoba/NW Ontario	Regional Staff Person	Not yet hired
Hamilton/London	Educational Consultant	Margaret Greig
	Camp Director	Rev. Gwen Brown
	Youth Consultant	Not yet hired
	Mission Consulting	To be decided
Toronto/Kingston	Educational Consultant	Lynda Reid
	Youth Consultant	Jackie Keatings
	Mission Superintendent	Rev. Harry Waite (began May 1)
Quebec & Eastern Ontario	Educational Consultant	Anne Milne
	Youth & other concerns	On contract or by presbyteries
Atlantic	Youth Director	Not yet hired
	Mission Concerns	To be decided

## RESPONSE TO ASSEMBLY COUNCIL'S BUDGET PROPOSALS

The Life and Mission Agency Committee wishes to respond to the Assembly Council's budget proposals in the following terms.

The Committee fully understands Assembly Council's responsibility to deal effectively with the serious financial concerns affecting our denomination. We affirm

- that the Church faces a deficit of \$713,000, caused by a shortfall in contributions in recent years (\$461,000), by an error in the use of a bequest when the intention of the

donor was not immediately clear (\$144,000), and by an accounting adjustment in the Church's share of pension costs for professional church workers (\$108,000);

- that the Life and Mission Agency, along with all spending agencies, must live within the reduced expenditure budget caused by this deficit;

- that it is the Assembly Council's duty to present a balanced budget to General Assembly;

- that the Life and Mission Agency must accept its full share of reduction in expenditures for 1996 in all areas of work;

- that a part of the pain of that reduction must be borne by staff at Church Offices, including the staff of the Life and Mission Agency;

- that we, along with the whole Church, must make every effort to increase revenue through Presbyterians Sharing ... so that our national and international programs will not be crippled.

We also note that the following factors must be considered in dealing in the long term with the financial crisis:

- congregations want more direct involvement in local, national and international mission;

- we are a small denomination that cannot do everything;

- priorities for the next decade must be set by a thorough process that takes into account all of the changes and factors facing our Church.

In the short term we believe it is essential to resist the temptation to institute fundamental change to the programs and mission mandates of our Church solely on the basis of budget pressure. To act hastily or prematurely could seriously hamper our ability to respond obediently to the future into which God is calling us.

In response to the specific recommendations of the Assembly Council that affect the Life and Mission Agency, we note the following concerns:

1. General Assembly has given the Life and Mission Agency a mandate developed carefully over more than six years of strategic planning, visioning and restructuring. If the mandate is to be changed, we believe it should only be after sober, careful consideration involving the whole Church.
2. The Assembly Council recommendations, arrived at after discussion that focussed solely on the 1996 budget problems, would radically change the program priorities and focus of our denomination.
3. While there is a perception that everything done at 50 Wynford Drive is administration, we wish to make it clear that most of the Life and Mission Agency staff time and budget are spent in program rather than administration; program that supports congregations in their life and ministry, serves the needs of professional church workers, and supports the mission of overseas partner churches.
4. There is a perception that the Life and Mission Agency is over-staffed. In fact, we have three fewer executive staff than in the old structure. Specifically, 5.5 full-time positions were reduced to three in the Education for Discipleship team, with the workload essentially unchanged. We know that the Church may well decide to change or reduce staff mandates, but we urge that such changes take place as part of a careful priority-setting process.
5. The General Assembly has given the Life and Mission Agency a mandate to "affirm the vision and desire of The Presbyterian Church in Canada to be a Church integrating discipleship, evangelism, social action and justice ministry" (A&P 1992, p. 470). The Justice Ministries portfolio is central to the Life and Mission Agency mandate unless Assembly decides to change that mandate.

6. The Life and Mission Agency should have freedom, within its mandate and authorized expenditure, to set priorities since it has the intimate, detailed knowledge of each need, request and program, and of the circumstances to be considered in the timing of appointments in Canada and overseas.

Therefore, after careful consideration of all these factors, the Life and Mission Agency Committee is recommending to the General Assembly the following expenditure budget. Please note that this budget

- is fully within the reduced authorized expenditure recommended by Assembly Council;
- was developed during a careful reconsideration of the specific items the Assembly Council asked us to reconsider;
- includes some painful reduction in staff, but the reductions maintain the essential integrity of the mandate of the Agency;
- is a responsible compromise with the Assembly Council proposals;
- gives the Church time to set priorities carefully to determine which mandates might need more long-term change.
- includes an amount for special promotion of Presbyterians Sharing...

### 1996 BUDGET

Portfolio	Total
Administration	167,530
Education for Discipleship	
Team Projects	47,876
Education for the Faith	73,520
Education for Mission	149,437
Evangelism	107,482
Worship	65,375
Stewardship	128,410
Youth/Young Adult	50,074
Total for Education for Discipleship	622,174
Justice Ministries	113,307
Ministry/Church Vocations	209,522
Resource Prod/Communications	100,124
Canada Ministries	2,408,722
International Ministries	1,516,576
Enhanced Stewardship Promotion/Marketing	22,045
Contingency	22,000
<b>TOTAL</b>	<b>5,182,000</b>

### NOTES:

1. Staff reductions in this budget are:
  - a) Education for Discipleship Associate Secretary position for Education for the Faith and Education for Mission is reduced by 50%.
  - b) Justice Ministries Associate Secretary position is reduced by 25%.
  - c) Resource Production and Communications Associate Secretary position is reduced by 25%.
  - d) Resource Production and Communications - the graphic design artist position is eliminated.
  - e) Ministry and Church Vocations Senior Administrator position is reduced by 50%.
  - f) Ministry and Church Vocations - one support staff position is reduced by 50%, eliminating the profile referral service.

g) The equivalent of one Life and Mission support staff position to be identified after reviewing all support staff needs.

h) Staff travel is reduced by 28%.

Total: \$202,000 (or 15% reduction in staff costs)

2. At the request of Assembly Council, 14 earlier program cuts were reconsidered and eight put back into the budget, totalling \$127,750.

3. The budget reflects a reduction in all program areas. For example:

Education for Discipleship	14%	
Justice Ministries	23%	
Ministry/Church Vocations	19%	
Resource Production & Communications		41%
Canada Ministries	11%	
International Ministries	13%	

Staff salaries and administrative costs are included in the budget for each program portfolio, so these reductions include the 15% overall reduction in staff costs listed in Note 1.

**Recommendation No. 49** (withdrawn, p. 66)

That the above expenditure budget for the Life and Mission Agency be approved as the response of the Assembly to Recommendations 14, 15, 16 and 17 of the Assembly Council.

**Recommendation No. 50** (withdrawn, p. 66)

That the following changes in Associate Secretary positions be approved and implemented in consultation with the presbyteries of the incumbents:

- Associate Secretary position for Education for Discipleship (Education for the Faith and Education for Mission) - reduced to half time.
- Associate Secretary position for Justice Ministries - reduced to 3/4 time.
- Associate Secretary position for Resource Production and Communications - reduced to 3/4 time.

**Recommendation No. 51** (withdrawn, p. 66)

That the Life and Mission Agency be authorized to revise the job descriptions of the Associate Secretaries to reflect these changes, and report to the Assembly Council in November, 1995.

## CANADA MINISTRIES

### ATLANTIC SYNOD

**Kings Presbyterian Church, New Minas, NS:** Rev. David Hayward reports that the church has purchased "three generous acres of land" in a wonderful location. Hewrites, "Not only are we thankful to God for finding the land, but we are thankful for Live the Vision for making all this possible. Thanks to Live the Vision, we can focus all our resources on the building fund."

Christmas Eve saw a record attendance of more than 100 people of all ages, and close to 60 have attended communion.

"I am continually astounded by the incredible co-operation of the people with each other, and everyone's willingness to work in and for the body of Christ. We seem to break all the rules as far as 'church-growth strategies' go. But I believe what is happening is completely biblical; the people themselves are . . . bringing their friends and families into the church. . . . The best evangelism and the best strategy for church growth is found in relationships. This, I have found, is the key to church growth." And David stresses it must be genuine, not a pretended friendship with the hidden agenda of getting people into the church.

David has gone on to another ministry, but we give thanks for the foundation he has helped to lay in New Minas and hope to have another minister taking up the work shortly.

**St. Luke's Presbyterian Church, Bathurst, NB:** Rev. Melvin Fawcett reports growth in numbers at worship, new members in 1994, growth in spiritual development, and a willingness of the people to work. Most of the Sunday School students are adults, and they are working to attract more children.

Activities have included:

- a mid-week Bible study and prayer meeting
- a 12-member youth group
- youth and children presenting a dinner-theatre musical
- Sunday evening hymn sings in the church or a nursing home
- Christian movie nights
- a harvest dinner
- Christmas Eve candle-light service
- late evening worship New Year's Eve to welcome 1995
- members' mail boxes in the church
- a directory of addresses and phone numbers of members and adherents
- a monthly calendar and a weekly bulletin of events.

The congregation keeps in touch with university students with "care packages" and a dinner when they're home for Christmas.

**St. James Presbyterian Church, Hanwell Road, Fredericton, NB:** Rev. Basil Lowery reports 1994 as a year of growth. Numerical growth is not yet reflected in financial growth, however, which is needed to expand the facilities to accommodate the growing group.

A GROW Group (Grief Recovery Over Widowhood) has increased the number of elderly people at its monthly teas to 55 from about 30. They may have to change locations, though, since a group of more than 60 in the hall makes the provincial fire marshal unhappy.

The Church School staff meet regularly to plan both curriculum and extra-curricular events.

Twenty-four attended an inter-generational trim-the-church party at the beginning of Advent, with many of the decorations made by the children.

A new stewardship committee organized a dessert party and planning meeting in the fall. The 25 participants developed a list of priorities for the church. While a budget has not been set, the congregation has clear goals for the next few years, goals that the managers and the session have begun to implement.

Congregational life includes

- a new junior choir
- class presentations in worship
- children receiving the offering and greeting at the door
- a growing list of volunteers
- intergenerational events like a sleigh ride, toboggan party, and family bowling.

Community outreach includes about 30 boys in Beavers and Cubs, about 20 of whom are not connected with St. James. The church is involved with the Fredericton Food Bank and the Salvation Army, providing Christmas assistance to needy families. Members contribute regularly to Presbyterian World Service & Development and the Coverdale Foundation (an ecumenical ministry to women in conflict with the law).

## **SYNOD OF QUEBEC AND EASTERN ONTARIO**

Tyndale-St. George's Presbyterian Church, Montreal: Staff member Kim Kidder reports the after-school program for inner-city children continues to improve and grow. It has 50 children with an attendance rate of 80 percent and a 3-year waiting list. Tutoring is provided, both one-to-one and for groups of students. Reading is a priority, as is teaching French and improving attitudes toward the use of French. Children in the area grow up in

an atmosphere of poverty and racism. The after school program is enthusiastically endorsed by the school board.

A new position of Liaison Worker is bringing together schools and parents to try to end stereotypes and misconceptions in the school system about inner city youth.

The volunteer department is growing and the social program continues to deal with problems of addiction, racism and violence. The staff asks for prayers for themselves, the volunteers, and the people of their community.

### **SYNOD OF TORONTO AND KINGSTON**

**Unionville Presbyterian Church, Unionville, ON:** Rev. J. Wesley Denyer reports the challenge of meeting the needs of the growing church school. Children's programs include

- an annual "Celebrate the Children" service in which the children greet, usher, read scripture and announce hymns
- a Christmas pageant both traditional and contemporary
- a week-long summer Vacation Bible School
- junior (grades 6-8) and senior (grades 9 and up) youth groups

A Women's Fellowship Group continues, and a Banner Group has completed banners with themes of baptism, communion and Christmas. It is looking for church members' designs for various pairs of animals for a Noah's ark banner.

The young congregation celebrated its 10th anniversary in September 1994.

**Gateway Community Presbyterian Church, North York, ON:** Rev. Patricia Hanna speaks of a concern over finances, partly from a few supporters moving, quite rightly, to congregations closer to their homes, but the congregation's work and ministry continue. A free Saturday morning community music program attracted new children and several parents. A Vacation Bible School co-ordinated with an Anglican Church Army team had improved attendance, despite the difficulty in getting the word out in the high-rise, multi-faith enclave of Flemingdon Park.

A small but strong Gateway Outreach and Ecumenical Action Committee began with an Advent community event to publicize the church and a Christmas pageant evening. Seventeen Gateway people sang carols in the outdoor Flemingdon Park Shopping Mall, serving hot cider and talking to passers-by.

Elders' workshops focussed on the congregation's structure and practices, and congregational members are actively involved in plans for the future.

**White Oak Presbyterian Church, Mississauga, ON:** Rev. Dennis Cook reports a new 1,800-square-foot worship space purchased from their Anglican Church Centre partner, allowing the whole congregation to worship together for the first time in five years. The former sanctuary, re-named the "Cal Elder Hall" in memory of the work and friendship of the former Superintendent of Missions, is now the main Christian Education space.

**Knox 16 Presbyterian Church, Oakville, ON:** Rev. Cecil A. Cunningham, working half-time, reports the completing of structural repairs and the start of interior remodelling to comply with building codes and fire regulations. Many members helped clean up and paint in preparation for the 150th Anniversary service, which saw an overflow crowd of almost 200 people. Eight new members joined the congregation recently, and the congregation is excited about the potential for growth because of new subdivisions in the area.

**DaySpring Presbyterian Church, London, ON:** Rev. Terry Hastings was appointed by Canada Ministries and began work in August 1994. After spending time on its vision, the congregation began setting goals and is involving lay people, including young people, in leading worship.

The church's focus is on training lay people, expanding the use of contemporary Christian music, spiritual growth, community service and social support for congregational members. Church land is providing gardens for needy families to grow food, and the church is part of

the Community Kitchen which provided nutritional information and good food at reasonable cost to families below the poverty line.

The church's participation in a community needs program underlines the desire to expand its justice ministry.

## **SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Flora House, Winnipeg, MB:** Warren Whittaker reports that a highlight of the children and teen programs was in Advent when they took turns in their various organizations lighting the candles of hope, peace, joy and love that Christ brings to the world. The final week saw a Christmas party and the distribution of gifts to participants.

Tobogganing is a particular delight for inner city children, whose parents don't own a vehicle for travel to a suitable area. A tobogganing party also allows people from area churches to get to know the children by providing transportation and snacks. A summer highlight was a farm outing designed for the children.

With encouragement from Flora House, a 21-year-old former club member worked part-time as a counsellor at the Presbyterian camp, and two teens attended Canada West at Banff in August in preparation for Presbyterian Youth Triennium.

Members of the community are active in Flora House programs. Danny is a volunteer care-taker; area residents help run the food bank and prepare Christmas hampers; and parents are beginning to help in after-school and Sunday programs. A cooking club is growing, to help teach good nutrition, and for the first time a man has joined.

In 1994, Kelly Lee Haskemi joined the staff on a half-time basis. Trained in family support, Kelly has been establishing contacts with area families and has begun a program for low-income mothers in partnership with the Public Health Nurse. She is also helping strengthen Native awareness through Native crafts, videos and cooking. Before she had been on the job for long, Kelly was involved in helping a 57-year-old woman who was talking about suicide, and may have saved her life.

She also works with teens in an area where drugs and alcohol are prevalent.

**Dauphin-Winnipegosis Pastoral Charge, MB:** Rev. Charles McNeil has completed his first year as minister of these congregations. Highlights of the year were visits from the Rev. Peter Bush and the Rev. Blake Carter, who offered guidance and instruction in various areas of congregational life, helping members with their mission and outreach.

The reducing of grants from the denomination is a problem, but the congregations are also viewing it as an opportunity to examine their life and work and to see where God is leading in the future. Members also report satisfaction in their being able to lead worship and oversee pastoral work during a period when their minister was recuperating from surgery.

## **SYNOD OF SASKATCHEWAN**

**Circle West Presbyterian Church, Saskatoon, SK:** Rev. Tom Brownlee reports the daily round of congregational life continues: Vacation Bible School, Church school, Christmas pageant, a youth and children's Sunday on Palm Sunday. Co-operation with St. Andrew's Church continues in children's programming as does interaction with Saskatoon Native Circle (Presbyterian).

Finances are a major concern as payments toward the Circle West building's debt are at their highest level. And the congregation is involved in ongoing dreams and plans for the future.

**Saskatoon Native Circle Ministry, SK:** Stewart Folster reports a continuing reflection on the relationship between culture and faith. In his own case, he says that he does not have to give up his identity as an Ojibwa to believe in Christ and to follow the teachings of the church.

He also reports the impact of cross-cultural connections with other Christians. In April, choir members and leaders from the Korean Christian Church in Japan were part of

worship at Calvin Goforth Church in which Stewart led the congregation through prayer and a traditional Native ceremony. At the same gathering a member of the Native congregation, Valerie Harper, led a traditional Native hoop dance with students from the school where she teaches. The Korean choir sang some of their spiritual songs accompanied by the drum and piano and performed traditional dances. Then a Native drum group and chanters performed traditional pow-wow dances.

In October 1994, our Church sponsored Stewart and his wife Terry to attend a minorities' conference in Kyoto, Japan, meeting other Christians from Philippines, New Zealand, Australia, South Africa, South India, United States, Hawaii, eastern Canada, Korea and all parts of Japan. Stewart reports that these encounters, participation in a festival and parade, and a visit to missions of homeless people in Japan, "opened my eyes to the power of the caring spirit of Christ that has touched all peoples of this world".

He describes his attendance at the 1994 General Assembly as "one of the worst and most challenging experiences of my life!" He was there as a special guest to tell the stories of former students of Native residential schools and of his own experiences growing up. He took part with the hope that the Church's confession to Native peoples would be approved by Assembly (it was) and lead to further healing and reconciliation between the Church and Native peoples.

Worship is described as "a sharing worship circle" and has grown from eight families to sixteen, lifting the congregation's spirit. Worship is in a circle, and the duty and honour of reading scripture is shared. After Stewart's short meditation, participants are invited to say what they have heard. The circle contains people from different denominational backgrounds and cultures and from different walks of life. Most are in the Alcoholics Anonymous program and have abstained from alcohol for several years. Some are in the process of making a transition from prison to a life of freedom.

Stewart's work includes counselling for suicide attempts, trauma from sexual and spousal abuse, alcohol and drug addiction, rehabilitation, childhood torture and dysfunctional families. It is expanding into the areas of anger management and development of life skills.

Stewart traces the cycle of abuse to the reserve system, the government and the oppression of dominant societies. "It had nothing to do with Christ", he says, "and now it is time to take responsibility for our own actions and for the church to take responsibility for its actions".

## **SYNOD OF ALBERTA**

**Faith Presbyterian Church, Fort McMurray, AB:** Rev. Bruce A. Miles says that 1994 saw the congregation launching into uncharted waters. Having been helped by other churches in the synod, the congregation decided the only help it would ask for was \$9,000 from Presbyterians Sharing... to help purchase a manse.

A Session retreat during the year looked to the congregation's future, and five people from Faith Church attended a conference on the future of the church funded by the Presbytery of Edmonton/Lakeland and Presbyterians Sharing....

Faith Church has shared worship, communion and Bible study with the neighbouring St. Thomas' Anglican Church joining with them for worship during the month of August.

Outreach efforts were directed toward a special PWS&D offering for Rwanda and donations to the local food bank and Unity House (for battered women).

The minister is volunteer chaplain with the local RCMP detachment, conducts regular services with long-term hospital patients, and provides leadership with his wife Jody in a "Growing through Grief" 8-week program.

**Callingwood Road Congregation, Edmonton, AB:** Rev. John Calvin Rhoad reports a flourishing Sunday School with five classes and a strong music program. A successful Vacation Bible School, a monthly family film night, and a large selection of videos and books in the church library all contribute to congregational life. A thousand-square-foot on-site portable classroom has greatly relieved pressure on the Sunday School space.

The Ladies Guild, a men's breakfast group, a Sunday morning prayer group, an adult study group, and the choir's contemporary music for worship all enrich the congregation.

A pre-school and after-school care group uses the facilities, as did a Mennonite Brethren congregation last summer when their usual facility was unavailable.

In November 1993, the congregation began regular weekly Sunday worship and a Sunday School in the town of Stony Plain, about 10 miles west of Edmonton. During Advent the Callingwood Road choir presented special music in Advent and Easter, and Stony Plain members are encouraged to participate as they can in the Callingwood Road activities.

The financial struggle is fairly constant, although the congregation paid all its bills in 1994, made up a 1993 deficit, paid its full Synod and Presbytery dues and its share for University of Alberta Presbyterian Chaplaincy, supported Presbyterians Sharing... and took part in Share Christmas, an ecumenical project with four other congregations. The congregation reduced its building debt by more than \$3,000 and substantially reduced its grant from the denomination.

The church has distributed 20,000 flyers in the area and its minister organized a ministerial association involving six denominations and is involved in Cursillo.

Callingwood Road celebrates its 10th anniversary in 1995.

**Mill Woods Presbyterian, Edmonton, AB:** Rev. Bruce W. Kemp reports 1994 as a difficult year with several families leaving the congregation because of transfers to new jobs and other reasons. Rebuilding took most of the year, and several new families have become involved in the congregation. Offerings in the last quarter of 1994 are markedly improved, and they experienced growth and stability in both the Sunday School program and youth work. Volunteers are taking leadership roles, although work with adults is still in the formative stages. The Missionary Society and Ladies' Guild are growing.

#### **SYNOD OF BRITISH COLUMBIA**

**Castlegar, Slokan Valley Pastoral Charge, BC:** Rev. Murray L. Garvin is the minister and each of the three congregations reports both challenges and joys.

Attendance at Grace Church in 1994 was 14 percent higher than the year before, and the congregation is meeting its financial obligations. A mission statement helps to focus congregational life, which emphasizes ministry to seniors. A Sunday volunteer taxi service brings to church people unable to drive, and volunteers stay with the invalid spouse of one worshipper. Children's ministry was limited to an excellent Vacation Bible School, with several new participants.

Thirteen members of St. Andrew's in Nanaimo visited St. Andrew's in Slokan in July to help paint the church and the manse in Passmore. It provided great moral support, sharing such gifts within the body of Christ. A good Vacation Bible School reached many new children.

The small but stable Slokan Valley Community Presbyterian Church provides good support for its families, many of whom face serious struggles and challenges. They, in turn, support the church. Outreach in 1994 was helped by a grant from Kootenay Presbytery allowing a teacher from First Church, Nelson, to run a five-week children's summer program. Two student assistants were paid from a federal government grant. Thirty-one children were in the program, many of whom stayed the next week for Vacation Bible School. In December the congregation again operated the food concession at the Passmore Craft Fair.

The congregations shared two events during 1994: a Good Friday service and breakfast at the manse, and a pot-luck supper and musical evening in July.

**Cariboo Forestry Ministry, BC:** Clayton and Stacey Sterling are involved in this ministry. The ministry focus is shifting, or at least expanding, beyond strict emphasis on forestry. In fact forestry training did not begin again in the spring of 1994 because most of the trainees moved away to find work for the summer. Many of the village children in Kluskus, however, asked for and received Sunday School classes.

The Sterlings are becoming more a part of the community, with their Christian witness being displayed in the day-to-day life of the village. Clayton also participated in the traditional gathering of the Ulkatcho people at Tanya Lakes and met with Ministry of Forests representatives and Chief Roger Jimmy in Quesnel.

August saw the traditional annual gathering of the Kluskus people, an atmosphere different from the Ulkatcho assembly, being around houses instead of camping out. The gathering included a rock turning ceremony. Two long lines of rocks were first set out by the ancestors of the Kluskus people when they left for battle. It was a system of counting the survivors by removing the rocks that represented the deceased when the survivors returned.

The rocks are turned each year so that moss does not grow on them, and the lines remain year by year. The ceremony includes the burning of sage over each rock, the turning over of the rock, and sprinkling tobacco over the rock after its turning. Everyone has a turn, first the men, then the women. The ceremony links the people to their past and their land. Clayton and Stacey were also invited to take part, which they interpret as "bringing us into that line of continuity with them so that we might move forward together, rooted in the past and in the land". At the same gathering there was a memorial service for a young man who died three years earlier.

The Sterlings were dinner hosts to the Chief of Nazko, Stan Boyd, and his wife, Laura, and they spoke of their own beliefs.

In October, Gilbert, a young man from Kluskus, was lost in the bush. He had neither warm clothing nor extra food, and nights were already well below freezing. Clayton and Stacey organized a community prayer time, and ten people gathered. The elders consulted in the Carrier language and asked people to stand in a circle and recite the Lord's prayer. Rosaries were brought out and the Apostles' Creed and other prayers said. Five days later Gilbert was found, footsore and hungry, but safe.

Around Thanksgiving Clayton began teaching auto mechanics three afternoons a week to some of the older boys. He also helped the teacher and school children to build a pit house, a style of winter home used by their ancestors. Stacey also taught a class once a week about Laos, and they helped with the school Christmas program.

At the end of October one of the Sterling's dear Native friends from Anahim Lake was missing in the bush. A helicopter found him stuck in the ice at a beaver dam. Clayton began helping the chief cut a trail to a nearby repeater station. With forestry training seeming to be on hold, Clayton asked the chief whether he and Stacey were still welcome despite a shift from forestry more towards community encouragement. They are.

**The Cariboo Presbyterian Church, Lac La Hache, BC:** David and Linda Webber are involved with this unique church; John Wyminga and Shannon Bell-Wyminga have been appointed to work half-time each to fill one position.

John and Shannon spent September purchasing a residence in Williams Lake, BC, and travelling with the Webbers to get to know the ministry. In November and part of December they took on all the duties while the Webbers took a study leave.

In 1993, seven house churches served about 155 people from various denominational backgrounds. There are now eight; one has begun at Milburn Lake just west of Quesnel.

People in the congregation have been receiving spiritual direction and counselling, and some use has been made of the Roman Catholic retreat centre at Cache Creek.

Worship life of the house churches continues to get richer as people are grafted into the community of faith and trust levels grow. Worship in this ministry means participation.

The increased staffing will allow improved and expanded ministry to rural areas in the Cariboo-Chilcotin.

**Grace Presbyterian Church, Surrey, BC:** Rev. Iris M. Ford is the minister. After a year and a half of renting a facility, the congregation was excited watching their Modular Church arrive on huge trucks in June. Presbytery's suggestion of sharing facilities with the Surrey

Korean congregation has been wonderful! Iris Ford writes, "We have become familiar with each other's customs and expectations and appreciate one another. We will never forget the singing in both languages at the Dedication and again at Christmas".

Cross-cultural functions appeal to this multi-cultural city. The caption "A Church for all People" is on the two new road signs. At the Vacation Bible School, English-speaking Korean youth were part of the teaching staff, contributing to a very exciting and successful school of 48 children and 15 teachers and helpers.

The Modular building is both attractive and adaptable. The sanctuary is multi-purpose, the parking lot paved, and the grounds landscaped.

Fifteen new families have started attending, and the church has a newsletter specifically for newcomers.

In the Fall four new elders were elected and ordained, releasing with the congregation's thanks three assessor elders that had served so well for many years.

**Comox Valley Presbyterian Mission, BC:** Rev. D'Arcy Wm. Lade began services on September 25th, 1994, with about 100 adults and 20 children, about a third visiting from other Presbyterian Churches on Vancouver Island.

Attendance averages 40 to 50 adults and up to a dozen children. The roll lists 40 charter members, 21 adherents, 11 "friends" and 22 children.

They need to grow to be able to build on the 2.2 acre site purchased with money given from across the country through Live the Vision. And well they may! Early in October the minister offered a class for people to "inquire" into the Presbyterian Reformed tradition. He writes, "Was I surprised when 22 people signed up and I had to hold two classes per week!"

The congregation worships at a new community Recreation Centre in Comox. The Anglican Church provided their hall for an Advent pot-luck supper. And the church office is on the main street in downtown Courtenay.

**Saanich Peninsula Presbyterian Church, BC:** Rev. R. Noel Kinnon is the minister. More than 21 children took part in the Christmas pageant, a significant increase over other years. Parents generally attend worship and other events with their children.

Four people became members at the Christmas communion, bringing the yearly total to 13. Worship is well-attended, and the congregation needs to re-arrange the pews to make more room. The minister ordained new elders in December.

The congregation works with Sidney Pentecostal Church on Operation Share Food Bank, collecting food for distribution on the first Thursday of the month. On average, 180 people are helped each month.

Some women in the church make teddy bears for Christian Blind Mission International to distribute to needy children in Haiti, Angola and the Philippines. The church's Royal Bank loan is paid and the parking lot paved. Support of Live the Vision continues, and a special concert raised almost \$900 for it.

A home Bible Study group mid-week and other groups and organizations using the church hall show the vitality of the congregation's life.

## INTERNATIONAL MINISTRIES

### CENTRAL AMERICA AND THE CARIBBEAN

**Joe Reed:** Area Missionary in Central America and the Caribbean - 1994 saw the continuing transition from war to peace in Central America and the rapid deterioration of national economies, particularly in Nicaragua. Since Central America is no longer a focus of international attention, Joe's work when in Canada centres on showing the on-going suffering of the people and the continued need for the church's presence and help.

Interest among Canadian Presbyterians continues both for volunteer service and for what PWS&D calls "congregational initiatives", where a congregation takes on a specific project.

In 1994, our Church's missionary staff in the region grew by four short-term volunteers. Rachel and Wayne Bezner-Kerr came through the International Development Studies Program of the University of Toronto and served with Diaconia, a PWS&D partner in Guatemala. They also worked with a project among children who work in the city markets.

Sandra Scott and Mark Wells came through Pictou Presbytery, beginning language study in Guatemala.

## Nicaragua

**John and Viola Duff:** John is with the Department of Theologia and Pastoral (Religious Studies and Chaplaincy), University Politecnica de Nicaragua, Managua (UPOLI). John's first assignment was visiting families whose children had been sponsored by the UPOLI community, in Barrio Jorge Dimitrov. (A barrio is a neighbourhood.) It became apparent that the sponsor role was a difficulty, since the Spanish word commonly used for "sponsor" means "godparent" and implies responsibility for taking care of a child if parents die or can not provide for the child's needs. Nevertheless, as Nicaraguans living in the same city as the children being helped, the UPOLI supporters were able to provide personal contact with the children. And the people who are learning professions at UPOLI - in health, agriculture, and business - can offer much to the barrio through social and economic development that fosters self-support. People this poor need more than money: they need evangelization at a deep level, the development of a sense of self-worth that corresponds to their value in the sight of God. They also need to learn how to make free decisions and to work together to solve their problems.

John has accepted a request to teach English in the barrio, seeing it as a response to a request the community decided on together, and as a chance to get to know the children and build some trust.

Viola is working with Curriculum Development and Training at the Baptist School of Nursing, Managua - Viola has been teaching at the School of Nursing at the Universidad Politecnica de Nicaragua, and at the same time learning about the terrible problems for people in Nicaragua who are sick.

There are two levels of health care. People with money get fairly good service. For people without money, the majority, conditions are terrible.

For many nursing students poverty is a way of life. They do not have money for both tuition and food. And there is no money for text books.

Viola has been helping develop the nursing curriculum at the University, working with the national nursing association, helping to write the first nursing journal and teaching a few classes now that her Spanish is improving.

The teachers face great odds. How do you teach good physical care when there are no towels or soap to wash a patient after a hemorrhage? How do you teach nursing assessment when it is believed that only physicians can examine the patient? How do you teach students the value of reading when there are few texts in the University? Yet there is a hunger for learning and a determination to change after years of crisis.

**Denise A. Van Wissen:** A Nutritionist and English Teacher, Denise participated in SOYNICA's annual planning sessions and studied Spanish in Guatemala. The organization's name, SOYNICA, is a play on words. In Spanish, "Soy Nica" means "I'm Nicaraguan". But the project's name also contains its goal: to introduce soya into the Nicaraguan diet and teach nutrition.

Denise's school's new computer lab opened, dedicated to Canadian Presbyterian Olive Anstice. Teaching technical ("computer") English was a great challenge, especially after the classes grew to more than 75 students.

After a full semester of teaching nutrition, Denise turned her attention to full-time work with SOYNICA.

**David Villalonga:** A Veterinarian, David is in the sixth year of an appointment by the Cuban Churches and the Council of Churches of Nicaragua, working to educate some of Nicaragua's poorest people with sponsorship from Heifer International in the U.S.

Since 1983, The Presbyterian Church in Canada has worked with the Presbyterian Church of Cuba on projects to improve children's nutrition with programs to raise small domestic animals and replace foreign powdered milk with locally produced fluid milk. David reports great success in a program to raise goats and rabbits.

The program has provided vaccine, medicines and some animals for more than a half-dozen communities, working through a community health agency of the Baptist Convention of Nicaragua. (There is no Presbyterian Church in Nicaragua.) They are also working with the YMCA's community development program, hoping to reach 25 communities where 600 children are classified as malnourished. First they improve the family diets of the participants; then the long-term goal is for people to generate cash income and begin to leave their poverty behind.

### **Guyana Presbyterian Church**

**James Farris:** The one-year appointment of this retired theology professor to the Guyana Presbyterian Church was in response to that Church's crisis in staffing needs following the death of the Rev. Moses Harsham on Good Friday, 1994. James Farris' arrival on October 7th was followed almost immediately with further depletion of leadership when the Rev. Randy Etwaroo left suddenly to take up residence with his family in the USA. In November, Iris Jagroop, the Presiding Elder who had acted as pastor to the four churches in the Wakenaam Island parish, died following a brief illness.

For the time being, the situation has been eased by James Farris' being settled at the manse at Vreed-en-Hoop with responsibility for the five congregations of the West Demerara parish. Dr. Dale Bisnauth, though heavily committed as Minister of Education in the Government, is the regular preacher at Burn's Memorial in Georgetown and two of the East Coast Demerara churches. The only further relief in sight is the anticipated return of a student completing theological studies in Trinidad in the summer of 1995. There is still the anticipated retirement of the Rev. Isaac Hansrajsingh and the Rev. Wilfred Ledra in 1996. Even now only six of the ten parishes are being regularly served by an ordained minister.

It helps put the situation in perspective to note that an ecumenical contribution has been made in the recent decades through migration of five ministers. This simply reflects the movement of the general population, which has resulted in the estimate that more than half of all people born in Guyana live outside the country, chiefly in the United Kingdom, the USA and Canada. The political and economic reasons for that movement are easy to identify. In spite of free elections two years ago and a more hopeful economic outlook with growth running at 8 percent, conditions for the poor are worse than ever. The conversion of President Jagan to a market economy, as with former Marxists almost everywhere, has meant new enterprise for the few, marked by banks, office structures, and occasional modern homes. But the poorest are even less able to afford consumer goods that have become available.

The great number of Guyanese abroad has meant that family-reunion emigration is growing rapidly. Most of the families James Farris visits have some immediate relatives abroad and are hoping to join them. A Guyanese variation on the long-standing tradition of "marriages of convenience" to migrate across national borders, is the number of common-law couples waiting for one "spouse" to gain sponsorship abroad as an unmarried child. The next step is to return to Guyana, marry legally, and take the remaining "spouse", and any children of the union, to the new homeland.

Not surprisingly, the country and the church are vastly different from when James Farris served as a pastor from 1954-1958. The Canadian personnel at that time, the name

Canadian Mission, and C.M. schools are all but forgotten. In part, he says, that's a good thing. But tradition and leadership have not been strong enough to offset the influences of television evangelism and the increase of pentecostal-type churches with their stirring programs.

Yet volunteer participation is vastly higher than in Canada. Women and young people take an active role, a change from the earlier patriarchal dominance. There seems to be no lack of volunteers to lead worship, including preaching. Youth groups and women's groups meet weekly in each of his five congregations.

The early part of 1995 saw a 12-week course for prospective presiding elders, and there was genuine pleasure over the visit of the Moderator of the 120th General Assembly, the Rev. Dr. George Vais. The Canadian connection is still prized and, James Farris believes, needed.

## **MIDDLE EAST**

**Robert Assaly:** The 1994 family highlight was the birth of Janan Endrea, whose first name means heart and soul. Another highlight was a four-month visit to Canada. Robert's deputation included his first visit to Atlantic Canada, including Newfoundland, and a visit to our church in Bermuda.

Robert is minister of a small congregation in Gaza. Members are rarely permitted to leave the Gaza Strip and clergy from Israel and the West Bank find it difficult or even impossible to visit. The regular ministry of the office involves taking ever-increasing groups to Gaza, where Robert has visits at least once a week.

Despite the Israeli-Arab "peace", little has improved. The Israeli military still occupies most of the West Bank, including where the Assaly family lives. Exclusively Jewish settlements continue to expand on land the Israeli military seized from Palestinians, undermining the Oslo accords. The closure of occupied East Jerusalem from the rest of the West Bank has been tightened. People are free to come from thousands of miles away to visit and worship at the Church of the Resurrection, the Empty Tomb, but friends and neighbours of the Assaly family can not enter Jerusalem, just 500 meters away. The closure of the Gaza Strip and West Bank has sent unemployment to 70 per cent, as most employment is cheap day labour in Israel. The closure means that a friend was, like many others, denied permission to leave Gaza to continue her studies at the Catholic university in Bethlehem. It also meant that the essential Anglican-run Ahli Hospital could not get anesthetics or other crucial supplies.

The Orthodox Patriarchs and other church leaders said in November that Jerusalem's domination by one religion, people, or political force, will cause tension and war. When Jerusalem is open and shared, it will be a sign of hope to the world. The Assalys ask that Canadian Presbyterians travelling to Jerusalem leave the well-worn pilgrimage path to encounter some of the "living stones"-- Palestinian brothers and sisters in Christ. They write, "With these Christians, you may walk an authentic Via Dolorosa" (the Way of Sorrow).

## **AFRICA**

### **The Presbyterian Church in Nigeria (PCN)**

**Arlene Onuoha** is General Assembly Statistician, Computer Operator, and Associate for Women & Youth Desk - During 1994 Arlene worked at the General Assembly office in Ogbor Hill, Aba, as Statistician, Computer Operator, and Associate for the Women & Youth Desk. As Statistician and Computer Operator she puts together the statistics of the Presbyterian Church in Nigeria from information submitted by the parishes. Late submissions and a broken computer printer slowed down the work, but she is hoping for a new computer and improved software. She is also updating the Administrative Manuals of the Presbyterian Church in Nigeria.

As Associate for Women & Youth Desk, she is involved in committee work at the central, synodical and presbyterial levels and serves as unofficial counsellor when people need to talk.

She has prepared study materials and worked with the church's Diaconal Council preparing a Resource Centre. She is also the Council's secretary.

Part of the Assembly's Executive Staff Committee, Arlene is also on the Editorial Committee that publishes a Bible Study Guide, a magazine and a Desk Diary. She's part of Presbyterian Urban Health Services, Aba, which has begun a Primary Health Care Centre in the poorer parts of Aba. The Centre, which is also an inoculation clinic, involves people from the Aba congregations who are medically trained, as well as the Women's Guild members in the parish where the Centre is located.

Arlene and her family are involved in the planning and running of children's worship at their home congregation of St. Paul's in Ogor Hill Parish, Aba. Each Sunday 400 to 500 children come together for worship suitable for their age levels. Funding from Second Century Advance for Christ has provided a public address system, electrical fans, a platform and lectern, child-sized benches, and "thief-bars" for the windows. They are leading workshops and weekly planning meetings for worship leaders.

**Peggy Reid and Dennis Single:** Peggy is at the Mary Slessor Institute which has grown from 48 students when she arrived to 163 at present. As well as being an advisor to the Institute, Peggy volunteered to teach 16 classes of typing as part of the students' regular work load. She also reports that educational theory emphasizes punishment, and caning pupils' hands is a daily occurrence. Peggy reports some frustration in the lack of response to her suggestions that methods other than caning may establish better student-teacher relations.

Peggy was delighted to be able to teach at the Itu Theological College at Presbyfarms, where her husband Dennis Single works, and looks forward to further such involvement.

She also serves as moderator of Ikot Obong Parish, which has three congregations. She and the congregations greatly appreciate the help of a local evangelist. She also has begun to serve as interim moderator of the neighbouring Ibiatuk Parish of five congregations.

Dennis works at the 740 hectares that were once the Itu leper colony now are the church-run Presbyfarms. About 100 hectares are being used for a rubber plantation, oil palm plantations and a plant nursery. Some swamp and upland areas are also suitable for growing food.

Work has been funded by revenue generated by the crops, palm fruit and nursery seedlings, although Dennis has invested some of his own funds for operating loans to allow the farm production to continue. Up to eight workers have been engaged as money has been available. The two most senior workers also serve as unofficial advisors in the absence of a management committee.

Dennis arrived at the start of the rainy season, a time when vegetation quickly becomes overgrown. The first task was to clear land to plant oil palm seedlings. Then came pruning and maintaining an area planted in 1990-1991, and now they are planting food crops: yams, fluted pumpkin, tomatoes, maize, peppers and an experiment with 12 varieties of tropical onions. Harvesting oil palms is on-going work, and they hope to begin raising rabbits when funds are available. A tractor that was purchased with Canadian funds will be mobilized when money for parts and service is available. When that happens the roads and bridges on the farm will need to be upgraded.

There is some dispute over the land; it's leased from one village, but other villages also claim ownership.

### **Presbyterian Church of East Africa (PCEA)**

**Richard Allen:** In July, 1994, Dr. Richard Allen again became part of the Church's international staff, working with The Presbyterian Church of East Africa in Kenya.

He spent six months studying Swahili, the working language in much of East Africa, although English is Kenya's official language. Richard's language studies continue.

In December, he began a six-month term as Acting Health Co-ordinator. When a Kenyan takes over that position, Richard's main work begins in HIV and AIDS prevention. More than five per cent of the population is HIV positive, and more than 10 per cent of people between 15 and 49 years old. Dr. Allen will be establishing HIV and AIDS educational committees and programs in presbyteries and parishes.

**George Loom** is the Maintenance Supervisor at Tumu Tumu hospital. A doctors' strike increased the complexity of life at the hospital in 1994, but it's settled now. The Presbyterian Church of East Africa organized a major fund-raising event for its hospital in the autumn. And clergy and hospital staff re-enacted the 150-km pioneer walk from Kikiyu to Tumu Tumu. It took six days, tracing the steps of medical missionaries who founded the hospital early in this century. They gave out medical advice, treatment and medicine along the way, as the pioneers did. An increase in the value of the Kenya shilling has raised the cost of living sharply for Canadian workers.

**Ian Clark and Catherine Chalin Clark:** Ian is a Tutor, Pastoral Institute (Old Testament Studies) and Assistant Secretary, Nendeni (Mission) Board and Catherine is working with Justice and Social Responsibility.

In 1994 the year's activities included travelling to Tanzania and visiting 16 of the 17 Presbyterian Church of East Africa congregations. A grant from The Presbyterian Church in Canada allowed Ian to lead a 10-week training course for evangelists from 20 presbyteries. The highlight of Catherine's work was a successful project for street children that so far has reclaimed 1,000 people from street life. It brought them into Christian care and community through the long process of vocational and other residential placements for most. A camp was established for about 70 who have been difficult to place. A permanent residential training facility is needed.

Catherine also worked with Rwandan evacuees and refugees, and both Catherine and Ian preach regularly.

They also report the effects of the Kenyan shilling being almost double its value from the previous year. "The money supply for Kenyans diminishes with inflation, and for [people like us] funded from overseas, it shrinks dramatically".

Democracy: 1992 saw a multi-party general election, but the President has made few changes to the Constitution. By the end of 1994 it became clear that the country is slowly being denied democratic expression and gradually returning to pre-election conditions, both the opposition and the press are increasingly intimidated.

They enjoyed their time back in Canada and say that meeting the church is "at least as important as our Kenyan work".

### **Mission Aviation Fellowship (MAF), Zaire**

**Richard and Jane Paul:** Dick is an Accountant. He reports 1994 as "a year filled with both highs and lows".

Their Cessna Caravan was out of commission for six months following a training accident that destroyed the engine, but they finally installed a new one and can fly again.

They have hired three "very promising young Zairians", two working with Dick in finance, the other performing house maintenance and auto repairs on the Mission Aviation Fellowship base.

Although there were relatively few Rwandan refugees in their area, the horror in that nation brought the reminder that often national, political and family affiliations are stronger than the bonds of Christianity.

Inflation continues to be cruel, with the exchange ratio of the Zaire going from Z10 for \$1 in December, 1993, to Z3,500 for \$1 by the end of 1994.

Computer failures, erratic hydro power and training replacement workers have extended the Paul's timetable so that instead of retiring in June 1995, as planned, they will stay an additional 18 months so that their replacements are fully trained.

Jane's work with the Mission Aviation Fellowship has been able to play a small part in helping the healing process in Rwanda. Pilots have moved aid workers into the area and refugees out. Mission Aviation Fellowship has also helped with radio communication, food, household items and cash. They say their most important contribution has been to be ready to let some of the people affected "share their grief and sorrow with us".

In 1994 Jane worked only one afternoon a week following radio traffic, allowing her to concentrate on teaching English as a Second Language and serving as hostess and co-ordinator for the MAF programs.

### **Church of Central Africa, Presbyterian, Livingstonia Synod**

**Rose Janson:** She has lived and worked since August 1994, as a self-funded volunteer in Ekwendni, northern Malawi, for the Relief and Development Department of Livingstonia Synod. Her initial emphasis is on learning the language and culture.

### **Blantyre Synod**

**EDGAR HIELEMA:** The Canadian lawyer began work in Malawi in October 1993, and enjoys his work as solicitor for the Synod, which is mostly related to land transactions. He also runs a program called "Church and Society" that sets up and runs human rights programs throughout the Synod. Before his term ends in October 1995, Edgar will be working to integrate his human rights education work with the church's other development projects.

A Wednesday night Bible study at the Blantyre Mission brings together Malawians with missionaries from Canada, Northern Ireland and the US. He reports pursuing a lifelong interest in vegetarianism: "My vegetarianism has been motivated mostly by a little market that sets up at afternoon rush hour on one of Blantyre's main streets, where I have become a regular. Dusk in an African market is a feast for the senses: imagine a scene of near pandemonium, a deafening racket of honking minibuses and shouting street vendors, the smell of car exhaust, fish, wood fires, fresh fruit and vegetables, a breath of warm evening wind, all of this flooded with the light of a gorgeous setting sun. Throw in the sheer joy of bargaining for fresh eggplant, and you have tasted some of the flavour of this wonderful continent".

### **LESOTHO EVANGELICAL CHURCH**

#### **South African Presbytery - The Evangelical Church of South Africa**

**D. Stewart Gillan:** He reports 1994 as the "most rewarding and demanding year" yet in Southern Africa, with the election of Nelson Mandela, its implications in the townships, and Stewart's doctoral research with landless communities seeking the restoration of ancestral lands. The political and economic changes also require reconciliation of personal, racial and class relationships. The good-will among most of the people needs to be matched by social change.

The elections are a powerful symbol for life in South Africa. Streaming tears and radiant smiles told the story, tears of release, of joy, of the rebirth of hope. The veterans of struggle and of celebration in the midst of suffering, have finally seen their prayers answered, saying, "Bokang Modimo!" ("Praise God!") and singing "Nkosi Sikeleli Afrika!" ("God bless Africa!")

Stewart reports that it was a joy to share the worship service in Alexandra Township on May 1, 1994, the first Sunday after the elections, with the Rev. Walter MacLean, a minister of our Church and a former Cabinet Minister and Member of Parliament. He was one of many Canadians monitoring the elections. The first Sunday of each month features a participatory sermon with all members who wish to preach being able to do so. One woman spoke of the courage of the people going to vote "when we still did not know what would happen to us", and of her thanks to the God who had shown her the greatest miracle

of her life: "We voted in peace". Another set her eyes on the future saying that the elections were only a beginning, that much work remained to be done, and that the church itself had much to do to help rebuild the community.

The year has been as sobering as it has been euphoric. Nelson Mandela presides over an uneasy coalition of the new and the old. The challenge is huge, expectations are high and limitations are severe.

Stewart has expressed thanks to The Presbyterian Church in Canada from his parish (Alexandra, Tembisa, Atteridgeville [Pretoria] and Village Main [Johannesburg]), and from the Rand Presbytery, for our friendship and partnership. "What is required of us all is a long obedience in the same direction; to the glory of God and the mutual animation, guidance and strengthening of the Canadian church and the Southern African church".

## **THE PRESBYTERIAN CHURCH IN MAURITIUS**

**Brian and Elizabeth Crosby:** The last part of 1994 was very difficult. Brian's father died in August and Brian was away for five weeks. And Elizabeth's cousin, Duncan Taylor, disappeared while kayaking in the ocean while visiting the Crosbys.

Brian is the Director of Formation Biblique et Theologique a Maurice (FBTM) Theological Education by Extension in Mauritius. He turned over the chair of the Presbyterian Welfare Service to Mr. Jean-Claude Tse in December. Although he convenes the committee to produce new hymn books and liturgical material for the French and Creole section of the Presbyterian Church in Mauritius, Brian reports little progress was possible. At the end of May 1994, Rodney Curpanen was ordained and relieved Brian of the task of interim pastor of St. Jean Church in Port Louis, although Brian continues to participate in the fortnightly meetings of the Pastoral Team.

The Deputy Director and Course Writer, Mr. Gerard Florigny, wrote a course on the Gospel of Mark, continued work on the primary level Introduction to the Old Testament, and began writing a guide for tutors of the course on Introduction to the Bible. The Introduction course was launched in 1993 and was well-received at both the secondary school and the post-catechism levels.

The second conference for past and present FBTM tutors and students, in November, 1993, drew 60 participants.

In July and August 1994, FBTM students and tutors were invited to participate in two series of lectures organized by the Training Commission of the Diocese of Port Louis, given by Father F.R. de Grasperis, S.J., a Biblical scholar and teacher. Some who attended commented on how their FBTM studies had allowed them to follow better Father de Grasperis' presentations.

All of the 500-plus library books have been catalogued and installed in new shelving.

The financial situation remained positive to the end of FBTM's financial year on June 30, 1994, but they ended the calendar year with a first-ever deficit. Many churches and church agencies have been forced to drastically cut their budgets, and one major contributor for years says that she has to reduce her support. While looking to widen their financial support, FBTM's prospects appear healthy and they warmly thank The Presbyterian Church in Canada, the Presbyterian Church (USA), the Anglican Church of Canada and MISSIO for their on-going support.

In 1994, Elizabeth did a few hours work each week in the British Council Library in addition to teaching recorder every Saturday afternoon and a new beginners' group of 10 youngsters. An experienced local player helps out, and in the process is learning how to teach beginners. Elizabeth continues to provide leadership to one women's group, and is delighted that another has become self-sufficient.

### **Bill Elliott and Marie Rempel:**

Bill is a Music Consultant. Bill and Marie hope to be re-appointed to Mauritius to cover the two-to-three-year period when their colleague, France Cangy, studies at the Pacific Theological College in Fiji in preparation to move to the full position of pastor.

The Presbyterian Church of Mauritius is a small church struggling for survival financially, numerically, spiritually, and with its vision and mission. Bill believes that continuing support from The Presbyterian Church in Canada will help them prepare for the challenge of the next few decades.

Marie is an Education Worker. The library at St. Joseph Church in Grand Gaube continues to be a gathering point, bringing neighbourhood children into contact with the church. Marie shares library duties with France Cangy and his wife Veronique who were married in July, 1994, a great celebration! Marie is working more with the children in Pointe-aux-Piments. For example, Belinda is a deaf child attending the School for the Deaf. By learning to read she is also learning to speak. Sometimes she reads to Marie or names items in the room. Sometimes she helps her younger sister to read. Other times she comes with a large group of children and they all take turns reading. Drawing, labelling drawings, letter games and puppet skits have formed part of our language classes.

Another student, 11-year-old Anabelle, receives more formal lessons from Marie as preparation for entry into a special school program. There are many children like Anabelle who have never learned to read and have been forced to drop out of school when they failed the standardized examination at Grade 6. Marie is hoping to learn how to help more of them.

Two successful rummage sales at the church at Pointe-aux-Piments don't seem very exciting, at first. But in that community they provide goods at very reasonable cost to people who have trouble making ends meet. And their small profit bought whitewash to paint the church inside and out, with the help of enthusiastic volunteers from the congregation.

**Rodger and Donna Talbot:** Rodger - As the minister of St. Columba's Parish and Africa Liaison for The Presbyterian Church in Canada, he was in touch with all of our Church's Africa staff and summer student in the region at least once (several times for some), as well as with all of our Africa partners except the Presbyterian Church of Nigeria in 1994. He visited partners and staff in Malawi, South Africa, Lesotho, and Mozambique. In February he was in Canada for four weeks of meetings, consultation, and deputation.

This year was a year of momentous political change in Africa, for the most part producing changes for which partner churches had long suffered, prayed and worked.

The Presbyterian Church in Canada needs to decide whether and how to stand with partner churches, with whom our relations are generally positive, cordial and close.

Rodger used the Internet to keep in touch with our Church's denominational office in North York at least once a week. He writes, "It is hard to overemphasize the satisfaction and assurance that easy, fast communication and prompt replies mean to this job".

Although his congregation was not large (60-80), with the Africa Liaison duties, it meant he was surprised at how busy he was. St. Columba's is an English-speaking congregation of people from various countries who have been assigned to Mauritius, with the result that members do not share common roots and history. Rodger speaks with appreciation, though, of the support of Canadian colleagues Liz and Brian Crosby and the other pastors, deacons and workers in the church.

Donna was a volunteer. As a volunteer, her time has been focussed on supporting Rodger's work and being a homemaker. She describes her activities as being "a participator rather than a leader", offering informal support to staff and to the physically and mentally challenged students that meet in St. Columba's Church hall. She has helped to set up the church for worship, read lessons in worship, organized social events and hosted various church meetings in the manse. She writes of the satisfaction of seeing

"people of such varied backgrounds in the congregation pull together when the only bonds are language, and the Gospel". There were house guests from Canada in an unbroken parade for seven months, which Donna viewed as an educational opportunity, most had had no experience of the world's poorer countries. She writes, "Each visitor was impressed with the fast-developing economy, and the availability of the 'things' to those who could pay, but also each was given a chance to come to grips with what it means to be poor. I think they all have some appreciation of a meaningful life without all the trappings of northern living".

## SOUTH ASIA

### THE CHURCH OF NORTH INDIA

**Diana Wadsworth** is the Manager of the Helen Macdonald Memorial Schools and Hostel. A joyful event was the dedication of a new seven-room classroom block behind the English school on March 1994. The school's name was also changed the same day to Margaret Leask Memorial English School, in honour of how hard she had worked to start it, how she would make rounds even in the burning heat and prepare tea for the workers, especially appreciated when they were on the tedious job of laying the slab roofs.

Miss Kashi, Diana's "right hand" in the office, is working now for a Methodist College and is sorely missed. The year included a two-month stay in Canada and a doctor-ordered rest.

Most of the year her duties are the usual administrative details, which she describes as "chasing the maintenance crew, worrying over finances (I have just hired an experienced accountant to gather up the trailing work), praying for the staff", and saying "Good morning" to all 700 children as they pass her door on the way to class.

### UNITED MISSION TO NEPAL (UMN)

**Hubert and Nan Budding:** The first four months of 1994 were spent in Toronto where Hubert obtained an MA in World View Studies at the Institute for Christian Studies.

Nepal strongly discourages people from changing their religion (it used to result in a prison term), so that most of the work of the United Mission to Nepal centres on economic development. Having turned over much of his previous work of designing hydro-electric equipment to Nepali staff, Hubert now is training advisor at the Butwal Technical Institute. He is able to use both his technical and teaching experience.

The Butwal Technical Institute was established in 1963 as a joint venture of the Nepali government and the United Mission to Nepal as an Industrial Development and Apprenticeship Program for Nepali boys. Then there were no industries to provide apprenticeships; now the trainees are employed by 16 local industries. In 1963 there were three apprentices, now there are 85. In that sense Butwal Technical Institute has been successful, but when it became an independent institution its Christian identity was secularized, and now the children of poor families are virtually excluded.

At the end of our last term, Nan already felt that the counterpart she trained to take her place in the guest house would be able to work without any further supervision or help. This was confirmed upon our return. The guest house could not have been left in better hands. Nan is involved with about 50 families of homeless squatters who live in wretched shacks at the edge of the town. They live in rickety bamboo shacks open to the elements, they have no bedding, and no clothes for their children. From birth, they are condemned to an unending hand-to-mouth existence. Most will die young. Few are qualified to do any kind of rewarding work and many are too weak to do anything strenuous. Nan tries to provide them with clothing, medicine and hospital care when needed.

She writes, "If all we can do is show some love, lend a listening ear and administer some cough syrup or apply a band aid, it won't alleviate poverty, but it may give those who suffer some encouragement, some recognition that there is a God who cares". Many have started coming to church.

**Gerald N. and Lorna M. Kent:** Gerald is the Director, Engineering and Industrial Development Department (EIDD). His work involves overseeing eight organizations

involved in irrigation, hydropower development, appropriate technology dissemination, apprenticeship training, water systems and forestry. He is also a member of UMN's senior management team that oversees programs in rural development, health care and education.

Gerald's workload has eased a little since early 1994 when Mike Leane, a mechanical engineer, started his duties as Assistant Director of EIDD.

Gerald is on the board of a company that will build and operate a hydropower project in conjunction with Statkraft, the Norwegian government utility, and is in on the planning of the construction of a 26-kilometre tunnel to bring much-needed water to the Kathmandu valley.

Highlights of 1994 have been the appointment of Nepali general managers in more projects, so that all of the general managers of the related companies are Nepalis; the successful completion of \$20-million (US) Jhimruk hydro electric project on time and under budget despite its remote location; and UMN Executive Committee's acceptance of a summary mission statement for EIDD.

EIDD is promoting the development of Nepali entrepreneurial and industrial capacity and grassroots business and employment opportunities in pioneering, innovative and environmentally acceptable ways.

Gerald writes, "On a personal level I felt that our family completed the difficult task of adjusting to life in Nepal during the past year, although it remains a challenge".

Lorna reports that their children are fully settled in schools. The three sons are involved with the church's young people's groups, the two daughters in after-school clubs. Early 1994, Lorna served as vice-chair of the UMN Annual Conference Committee. She does volunteer work with the children's ward at a nearby hospital, helps in an Indian-run Nepali boarding school, teaches piano and participates with Gerald in regular Bible study groups. She helped organize the International Church Christmas children's program and each month plays the piano for the International Church congregational singing.

## **SOUTHEAST ASIA**

### **THE PRESBYTERIAN CHURCH IN TAIWAN (PCT)**

The several organizations and programs of the Presbyterian Church in Taiwan dealing with human suffering, injustice and loss of dignity, continue to serve their various constituencies.

The Disabled Concern Centre encourages people to learn signing to communicate with hearing-impaired persons. Churches and institutions are realizing that their facilities need to be user-friendly for people with physical limitations.

The Rainbow Project, which serves young girls who have been trapped into prostitution and those at high risk, has developed a "Tribal Working Station", to educate families and young girls of the dangers and methods used by brothel owners to entice young people into the profession. The Government is so encouraged by the project that they have given it a grant of NT\$3 million.

The Taipei Women's Development Centre continues to work with women with no income or family financial support systems.

The Fishermen's Service Centre and the Labour Concerns Centre have co-operated in supporting a labour law for fish-workers. There is little protection for fish workers from unscrupulous or corrupt boat owners for sailors working the high seas. Part of their work involves educating high school students, especially in the aborigine areas, about work prospects in the fishing industry and the danger of bad contracts.

Following the Qiandao Lake Incident, where 24 Taiwanese were killed in China, the Church and Society Committee distributed fliers promoting "Taiwan is Taiwan" and "China is China". A "Pastoral Care and Social Concern" meeting was held with more than 40 Presbyterian Church in Taiwan pastors, who were encouraged to promote Taiwan Independence. During the December elections, the Committee produced videos on clean

elections (non-vote buying) and distributed them to churches. The Committee also conducted a fund-raising campaign for assistance to Rwandan refugees. And another fund for local disasters was initiated, to cover losses caused by six typhoons that hit Taiwan and extensive flooding. At least 10 churches were damaged or destroyed.

Two seminar programs were cultural exposure and Human Resource Development leadership training conference. The cultural exposure program brought Taiwanese students to live in an aboriginal community, experience a different culture, and learn about the problems minority groups face in rural aboriginal areas. The leadership training conference focused on constitution of the Republic of China, social movement in Taiwan, and leadership training. Both were sponsored by the Higher Education Committee.

Pre-college youth participated in a conference at Puli Youth Camp in September. The main theme was Han and Aborigine relations. Thirty youth sought ways to increase co-operation and unity between different social and ethnic groups in Taiwan.

In November the Presbyterian Church in Taiwan's Women's Ministry Committee (WMC) hosted the 10th Assembly of the Asian Church Women's Conference in Hsinchu. Participants included 127 women from 17 Asian countries. Discussion focussed on church partnerships.

The WMC and some members of the Taiwan Theologically Trained Women's Association held a joint seminar on "women doing theology". It was suggested that women publish more articles of interest to church families. The WMC also held a Women's Spirituality Workshop on integrating community service with church service and involvement.

Some Presbyterian Church in Taiwan women from Taiwan attended the East Asia Women's Forum. The Hakka people of Taiwan have the lowest percentage of Christians. Most of their churches are rural or semi-rural, with very few ministers willing to serve them. Help is available for training workers, summer camps, Sunday school camps and other youth activities. Mother tongue language training, translation of additional scriptures, hymns, publishing roman-script primers and reading books are all activities supported by the Hakka Committee. Through the Year 2000 Gospel Movement, the Hakka Committee works with other groups that serve the Hakka people. Church women are asking for an annual Hakka Women's Prayer and Fasting meeting, and urban Hakkas want more emphasis on Hakka ministry in Taipei City.

The Amis Overseas Mission Committee sent a young missionary to the Philippines. Chen, Mei-li, former staff member at Yushan Theological College, began studying the language and will teach at the Union Christian College in Northern Philippines. Ms. Chen is the second missionary sent out by the committee.

A new aboriginal Presbytery formed in central Taiwan, called Central Bunun with 18 churches, fulfilling a 20-year dream of the district. The churches are in three separate counties.

The Tayal aborigines in Taoyuan held a press conference protesting the local government's renting out their land to a recreational firm to build an amusement park. The matter still has to be settled in court.

Aborigines in Neihu district of Taipei, demonstrated against a city plan to build a garbage disposal site in their village. After a long stand-off, the chief administrator of the operation apologized for not consulting them and will seek an alternate solution.

Two Aboriginal leaders were charged with illegal assembly and given seven month sentences. They have filed for an appeal of that decision. The petition was related to relaxing of the restrictions on hunting and fishing, return of land, and the easing of restrictions of entry and exit of mountain areas.

Yamis on Orchid Island protested government-built houses, which were built with sea sand. A civil engineer's group found the houses were sub-standard and should be condemned as residences.

The completed New Testament in the Yami language was published after eight years of intensive work by linguists from Taiwan and overseas. Though it will serve a small group on Orchid Island, it will help preserve local language and provide God's word to those who wish to study it in their own language. The translation involved the co-operation of the Roman Catholic Church, Assembly of God Churches and the Presbyterian Church in Taiwan.

Monday, January 9, 1995, witnessed the opening and Dedication service of the Presbyterian Church in Taiwan General Assembly Christian Education Centre in the building adjoining the General Assembly Office. The Centre includes staff who focus on the needs of Sunday School teachers by providing a teacher's guide in the form of a free quarterly magazine. A newly installed "help line" allows teachers to discuss their needs and experiences. The services are for all denominations, not just the Presbyterian Church in Taiwan. July 1995, saw completion of the fourth year in the Sunday School curriculum cycle for children and the sixth year cycle for the summer vacation curriculum. Then the Presbyterian Church in Taiwan begins a new youth curriculum on the Old and New Testaments, church life, social life and personal faith development.

The three-year-old Lamb magazine introduces Christian education into homes. The magazine has built a network of more than 50 contributing writers and artists.

New publications include a series of children's books for the Government's Ministry of Interior. They asked the Presbyterian Church in Taiwan's help to produce and distribute elementary school materials that deal with children's human rights.

A Christian Education Association began in April 1994, is an independent group started by several Presbyterian Church in Taiwan Christian educators. The Evangelism Committee in connection with the Year 2000 Gospel Movement has a goal of 300,000 believers and 1,515 churches island-wide by the year 2000. The Committee also selects, trains and supports recruits for overseas mission.

The year opened with the Presbyterian Church in Taiwan's first denomination-wide Mission Rally and closed with a series of Regional Sharing Meetings, both designed to take the Church's pulse in several major issues. More than 900 leaders and other resource people attended Mission Rally. The Regional Sharing Meetings saw the General Assembly Staff meet with pastors and laypeople around the island to open lines of communication between congregations the Church's bureaucracy.

The Presbyterian Church in Taiwan brought together 28 foreign guests and 50 Taiwanese church and community leaders in February at an International Forum. Discussion centered on what happens to ecumenical solidarity when a church adopts political positions. For instance the Presbyterian Church in Taiwan supports the independence of Taiwan, contradicting the China Christian Council that adheres to the People's Republic of China policy of "One China".

In August, the Supreme Court in Taiwan ruled that the Church's General Secretary, Rev. C.S. Yang, would not have to serve a prison sentence for publicly urging a boycott of the United Daily News, one of Taiwan's most prominent newspapers.

A new program inviting international students to one of our seminaries was initiated at Tainan Theological Seminary. Rev. Peter N'Gandu (Zambia) and Miss Lee Mi-Hwa (Korea) enrolled in a special course and exposure program to help them understand the work of the Taiwan church and equip them for further ministries in their own country.

A formal relationship between the First Church in Taipei and the Vienna Taiwanese Church (Austria) was signed in October. The Vienna Church is the first in Europe to use the Taiwanese language. Also making ties with overseas churches this year was the Taichung Bin Chok Lo Church which signed an agreement with the Kawagoye Church in Japan. The Kawagoye Church is made up largely of second-generation Taiwanese who have gone to Japan to study or do business. The congregation has its own sanctuary, largely supported by contributions from friends in Taiwan.

Although the Overseas Missionary Fellowship International has worked closely with the Presbyterian Church in Taiwan for many years, 1994 saw the first signed agreement spelling out the relationship and the assignment of missionaries.

In April, 1994, a delegation led by General Secretary, Rev. Yang, visited church leaders and governmental officials in Canada and the USA to encourage them to support Taiwan in the United Nations. Moderator S.S. Chen, General Secretary C.S. Yang, and Elder Susan Chang visited the Eastern European countries of Poland, Hungary and the Czech Republic in April and May of 1994. A return visit to Taiwan by the Bishop Hegedus and the Rev. Tamas of Hungary was planned for 1995. This exchange was an attempt to broaden our understanding of the changing world and churches' response, and to build bridges to new friends within the body of Christ.

**John E. and Flora M. (Betty) Geddes:**

Jack, a teacher, teaches writing, speaking and history of art courses in the English department of Tamkang University, one of the island's largest universities with 25,000 students. He also continues informal classes with blind students, and with any wishing to study English Bible. Jack reports valuable fellowship with the Christian teachers group.

The Presbyterian Church in Taiwan assigned him to three committees, and he supports the local scholars project for collecting and cataloguing Christian archival material in Taiwan. In March he presented a research paper to an international conference on Christianity and the Modernization of China on the role of Canadian missionaries in women's education in north Taiwan. He's one of six elders in a growing suburban congregation in nearby Tienmu. Jack was on the jury for the third annual Dr. MacKay Canadian Studies Competition that sends five or six Taiwan University professors to Canada for up to five weeks to conduct research and meet with Canadian counterparts.

Jack and Betty returned to Canada in the summer of 1994 for a six-month furlough. Jack writes, "It has been a great blessing to take up assignments in several congregations in Ontario and share some of God's gracious work in Taiwan with God's people in these communities".

On October 30, Betty and Jack celebrated their 40th wedding anniversary with family and friends in Waterloo, Ontario.

Since 1988 Betty has been Inter-board Treasurer of the Presbyterian Church in Taiwan. Her part-time assistant handled office finances while the Geddes were away.

Early in the year Betty and Jack completed training for a program called Stephen Ministry and Betty was assigned a care-receiver. Before the Geddes left Taiwan in July, the care-receiver was coping well with her problems and finding strength and guidance in a daily devotional. Betty is involved with her daughter, Maria Mar, in Christian Education at Taipei International Church, both teaching Sunday School and Maria in charge of junior church.

In May, Betty completed a fifth year as a discussion leader with Bible Study Fellowship. In July, they attended the Taiwan Missionary Fellowship conference in Taichung before beginning furlough. In September, Betty began a computer course at Conestoga College one night a week and writes, "I can say that I am less ignorant than I was".

She also spoke of the enjoyment of their deputation assignments, saying they were "impressed by the variety, openness and caring evident in the Canadian churches we visited".

**Paul D. and Mary Beth McLean:**

Paul continues his translation of the Scriptures into Hakka, although the work on Proverbs was slower than expected in 1994. Without a full-time translator, Paul has worked one day a week with a pastor and an elder who are experienced translators, revising the initial draft translation.

Paul reports that Proverbs is the most difficult portion of Scripture they have worked on in ten years. The Hakka version must be accurate, readable and clearly understandable when

read aloud. Hakka style demands that the two lines of a proverbial saying use the same number of words and maintain parallelism in thought, if at all possible. But most of the sayings in Proverbs are independent sentences without a clear context.

The Bible Society in Taiwan hopes to publish a single volume edition of Proverbs in 1995 and is hopeful middle and high schools will use Proverbs as one of their language textbooks. Two of their translators have trained over 200 school teachers in the use of the Church's "Romanized" pronunciation system, which has been adopted for official use in schools. They are also praying that God will use Proverbs for evangelism.

Paul continues to promote the New Testament and Psalms and the teaching of Romanization in Hakka congregations, as well as in a Taiwanese congregation that has a vision for cross-cultural evangelism to the Hakka in their neighbourhood.

In June, Paul led a course for the Bible Society in Taiwan helping to upgrade the computer skills of translators working in the languages of Hakka, Amis, Tayal, Truku, Bunun and Rukai. More than half of his time in 1994 was helping the Amis translation project. An Amis Bible already contains the entire New Testament and some of the Old. Paul is working to computerize it, standardize its typesetting codes, assist in proofreading and revision, and "splice in" the latest work, which will finish the Old Testament. When finished in another year or so, the Amis Bible will be the first complete aboriginal Bible published in Taiwan.

Paul plans full-time Doctoral studies in Old Testament at the Toronto School of Theology beginning in 1995, to help him qualify as a Translation Consultant with the United Bible Societies. He hopes that his 12 years of bridge-building between churches will allow continuing contact with translators on the Hakka project, and even occasional visits to Taiwan to offer help when needed.

Home responsibilities continue to claim Mary Beth's attention. She reports that in 1994 their sons did well at Morrison Christian Academy, where Andrew is in grade seven, Peter in grade five, and Mark in grade one. They were also involved in music lessons, sports and learning French.

Mary Beth enjoyed working in the Morrison Library one afternoon a week, and service as home-room mother for one class, assistant coach for an elementary softball team and helping in other school activities.

The family is part of an international, interdenominational, English-language congregation in Taichung where she hosts a bi-weekly fellowship meal and Bible study in their home, an outreach mainly to single foreigners in Taichung.

When her mother died in July 1994, Mary Beth returned to Canada for her funeral and spent some time with her father.

Moving back to Canada will be stressful for the family, she says, and asks for our prayers.

**Joy M. Randall** is Director of Nursing at Chang Hua Christian Hospital. In May, 1994, Joy celebrated 25 years of being on the staff of the WMS (WD) and inducted as a missionary with The Presbyterian Church in Canada. She went to Taiwan in late 1969. In May, the Taiwan Provincial Government honoured her for her contribution to Nursing during her years in Taiwan. Seventy others received special recognition; 50 of them for 35 years in nursing.

A member of the Personnel Committee of the Presbyterian Church in Taiwan, she has also for several years represented missionaries at its General Assembly. As Chair of the Mission Council of the Presbyterian Church in Taiwan, her duties include the November missionary retreat. Although the number of missionaries is shrinking, they believe the retreat remains an important time of fellowship, Bible study and prayer.

Changhua Christian Hospital is an active, busy, progressive, developing concern. At its accreditation in 1994, the hospital was highly praised for being the best in the "care of the

patient", though lacking in a few educational standards. The nursing department achieved the level of medical centre and was praised in the Nursing Association in Taiwan.

The hospital continues to expand! In September 1994, sod was turned for Part III of Nan Guo, five floors underground, 10 above in one area, and 14 in another section so that all sections in four or five years will be on site. Two floors will be for Medical Research, including a laboratory. More than 800 beds in the old and new sites combine with as many as 6,000 out patients a day.

Joy reports that community health is again in her department, construction of the staff residence is coming to completion, and the hospital's 100th Anniversary will be marked in 1996.

A new medical insurance program for all Taiwan will positively affect the hospital's financial status.

**Paula Ryan** is an English Teacher, Presbyterian Bible College in Hsinchu. At the end of August 1994, Paula arrived in Taiwan to two weeks of introductory Mandarin, a new culture and a different climate. She reports that the McLean family made the time both easy and enjoyable. In September, she moved to Hsinchu to take up her post at the Bible College.

The fall combined a double teaching load with adjustments to climate and culture. She preached a sermon once a month and was Staff Advisor for the Sophomore Class. She also regularly checks the accuracy of English translations.

In December, she was Speech Coach for an English Department dramatization of Charles Dickens' "A Christmas Carol", which was a huge success.

She is also a volunteer English teacher for the local Presbyterian Church outreach to high school boys. Once a week an English Bible Reading class is held to improve their English and share the Gospel. This has led to her helping other student groups with various English class projects. She has been guest speaker for an English Conversation group at Ching Hua University and spends volunteer hours tutoring several students that leaves little time for her own study of Chinese which frustrates her.

Overall, she describes her first five months in Taiwan as "a positive and spiritually enriching experience".

## CHINA

### THE AMITY FOUNDATION, HONG KONG

**Susan Raeburn-Cherradi** works in the Amity Overseas Co-ordination Office. The family highlight in 1994 was the birth of their daughter, Nadia.

During 1994, Susan was most involved in an Amity initiative to involve individuals and congregations overseas in Amity's work, changing from an earlier concentration on relationships with denominational bodies and development agencies. She is also putting together a more extensive and active "Amity Teacher Alumni" organization.

Susan reports 1994 as a year of frustration for her as a "Friend of China". In January, China issued two new state regulations concerning the involvement of foreign nationals in religious activities, and the registration of religious venues in China. The regulations coincided with the arrests of seven foreigners who were evangelizing, without invitation, along with local Chinese. The China Christian Council said that it believed the regulations did not separate Chinese sisters and brothers from Christians abroad but promoted contact in an open and above board way and are in fact a step forward in legalizing existing practices. Most often, efforts by the Council to seek justice are not heard by the international community. The international community also claims the Council is indifferent or even a collaborator. Good public relations abroad is not a priority for the Council. Rather, its priority is to find effective ways to live Christ's gift of love and liberation within China.

We are experiencing some calm in our congregation's life having just welcomed a couple as interim co-pastors after an unsuccessful year of pastoral search.

### **KOREAN CHRISTIAN CHURCH IN JAPAN (KCCJ)**

In October 1994, the Korean Christian Church in Japan convened its second major consultation since 1974 on minorities and mission at The Christian Academy Kansai Seminar House, Kyoto. They invited people from 14 minority groups in 21 Asia-Pacific countries as mission executives working in minority ministries. They joined leaders and workers of the Church and the Korean community in Japan, representatives of other minorities in Japan (Ainu, Buraku), and Japanese church leaders. Canadian participants were Stewart and Terri Folster and Daisy Francis. Our Church's Jack McIntosh acted in a dual role as participant and Preparation Executive Committee member.

The Korean Christian Church in Japan was urged to keep international partners informed of efforts to stand with minority peoples, aboriginal, settled foreign, or migrant, in their struggles to reshape their societies. A mini-consultation is set for 1997-1998 with a view to convening another major consultation within 10 years.

**John H. and Clarabeth McIntosh:** They report 1994 as a year of adventure in their partnership in mission.

The judgement in the seven-year-long court struggle, left the McIntoshes vulnerable to the whims of the Immigration authorities. Yet just one week after the Japanese government's court "victory", Japanese authorities returned their full missionary residence status, including the freedom to come and go at will in their mission work. They journeyed to Vancouver in August and met the Arirang Chorus there, joining them in their mission engagements in Canada. They were delighted with the WMS(WD) and presbytery leaders who made the event "one of living out together our partnership in mission".

Other than a short visit in 1983, Jack's first home assignment since 1979-1980 made the trip one of rediscovery and orientation to the "new" mission scene in Canada. Times of relaxation and recuperation were worked into the summer, visits to friends in Newfoundland, and R&R in Cape Breton and Pictou, were mixed with congregational and camp outings to share their mission stories.

From the August to late January (with a couple of weeks out for Christmas), they told their stories and shared their visions on deputation assignments. They had outings, interviews and exchanges in church, coalition and community groups, and report being grateful for "the signs of hope here and there" in The Presbyterian Church in Canada, and the stories of people in their mission that we can take back to Japan".

They report a joy at being "deeply rooted in two such committed and caring churches", one in Japan, the other in Canada.

Jack is the minister of Osaka Tatsumi Church. Having resigned the pastoral charge of Tatsumi, Jack describes himself as a free agent, ready to serve where the presbytery sees his gifts and experience can best be used.

From January until mid-March 1994, Beth continued teaching assignments at Tatsumi Church, the Osaka YWCA, the Mead Christian Centre, and the Korean Christian Church in Japan Laity Bible School, as well as her volunteer work in the YWCA and the Ikuno community.

With the busy schedule of deputation and family visits, only now is Beth able to pursue her interests about women in development, particularly through YWCA contacts. She is working with Japanese women from the Kansai area who will attend the United Nations Conference on Women in Development in Beijing.

Maureen Kelly  
Convener General Secretary

Glen Davis

## **MACLEAN ESTATE COMMITTEE**

To the Venerable, the 121st General Assembly:

1994 marked the 20th year of Crieff Hills Community serving as a retreat and conference centre of The Presbyterian Church in Canada. We are indebted to Colonel J.B. Maclean for his gift of the property and his bequest fund. We thank the Rev. Bob Spencer, the staff, volunteers and participants who have made our programs possible in "a place apart . . . to come together."

### **CHALLENGE AND CHANGE**

1994 was a year of challenge and change. The Maclean Estate Committee faced conflict, growing pains and unmet needs of the Church and staff which necessitated change. An outside, impartial evaluation of the work at Crieff Hills Community was completed in May 1994, with recommendations for positive change. As a consequence, the following work is in progress.

1. Revision of how the Maclean Estate Committee governs.
2. Development and implementation of a new Strategic Management Plan.
3. Review, restructuring and strengthening of the committees of the Maclean Estate Committee.
4. Reformation of the day-to-day direction of Crieff Hills Community.

The Committee is setting clear goals, executive limitations and assessing the means by which goals are met. Our primary goal is to meet the needs of the Church with programs for spiritual growth and the building of Christian community. The Committee's governance was reviewed and strategic management planning was initiated.

The Committee is recommending that it return to having 12 members elected by the General Assembly instead of six from the General Assembly and two each from the Life and Mission Agency, the Synod of Toronto and Kingston, and the Synod of Hamilton and London. Being accountable to a single body, the General Assembly, will increase efficiency in making new appointments and clarify lines of authority. The present method has resulted in long periods when the Committee has been short of members.

We are also changing the Committee's structure. A new Publicity Committee separate from the Program Committee will market our activities and facilities more aggressively. A Spiritual Development and Planning Committee will support all aspects of our work. A Task Force on Fund Raising and Stewardship Development is planned. New mandates and guidelines are being developed for each committee with cross-appointments between committees. We are seeking energetic, imaginative, committed people to strengthen the efforts of our various committees.

Our staff management goal, to emphasize team-work, is being initiated through a series of workshops. We will have two Directors with equal authority: a Director-Administration and a Director-Development. Both will report to the Executive Committee of the Maclean Estate Committee. The Director-Administration is responsible for program development support, program implementation, administration and use of spiritual resources, financial and facilities management, staff administration and development and volunteer administration and development. The Director-Development will be responsible for financial development and fund raising co-ordination, market development and outreach, spiritual development, volunteer recruitment and market research. We are actively looking for the Director-Administration. The Rev. Bob Spencer has accepted the position of Director-Development.

### **OPERATION OF FACILITIES**

1994 was a good year for the utilization of our facilities, with a record number of overnight groups (466) and day use (5,739 individuals). The total numbers of people staying overnight, in the last five years, has oscillated above and below a plateau of about 4,500 persons or 10,000 people-nights (the number of persons times the number of nights they

attended). The Committee is looking for ways to rise above this plateau. Increased capacity can be found from larger groups, fewer vacant periods (which primarily occur mid-week and long weekends), and longer overnight stays. We are committed to growth coming primarily from the Church's use of our facilities. We offer our lowest rates and prime benefits to our own Church constituency. Attendance at our mid-week programs has increased but numbers have declined on the weekends, a factor we're considering in plans for future programs.

## **FINANCIAL**

While we budgeted for a deficit in 1994, we were fortunate to end the year with a small operating surplus. We anticipate a larger deficit in 1995 and so need the financial support of individuals and congregations.

## **PROGRAMS**

Many programs and leaders have changed little over the years. We plan to re-evaluate the needs the Church in order to fulfill the mandate to give the experience of Christian community in a setting apart, to encourage personal spiritual growth, to equip for service and to develop leadership skills. The Program Committee has initiated a major review of program and policy and would welcome input from congregations and presbyteries. The results of this study will be distributed throughout the Church.

Several large non-church groups have used our facilities in the mid-week, and their financial support has been valuable. The Elderhostel programs have been very successful and there will be five weeks of courses in 1995.

## **STAFF AND COMMITTEE MEMBERS**

This has been a very difficult year for staff. We value their persistence and patience during a time of change to team management and co-equal directors. An active Executive Committee has been very supportive during this transition.

We accepted with regret the resignation of Scott Sinclair, effective March 1994, after 11 months of creative spiritually stimulating work as Manager of Program and Communication. Two members of the Committee resigned and we thank Charlotte Brown and Dave Stewart for their contributions. David Smart and Bert Stephenson have been recruited from sub-committees to fill these two vacancies. We also thank Norm McInnis who has finished his term on the Committee, but continues on the Property Management Committee.

## **VOLUNTEERS AND DONATIONS**

We are blessed with the work of many volunteers without whom our community could not be maintained. St. Andrew's, Kitchener, continues to help with the construction of the Robert Yeats-St. Andrew's octagonal retreat house. We value all assistance to our many projects.

Please share with us your vision of how Crieff Hills Community, your retreat and conference centre, can serve the Church and community for God's glory. Please call or visit.

For further information on our programs, needs, resources and promotional material, contact Crieff Hills Community office at R.R. #2, Puslinch, ON, N0B 2J0, phone (519) 824-7898 or FAX (519) 824-7145.

### **Recommendation No. 1** (reworded and adopted, p. 59)

That the return to the practice of appointing all 12 Maclean Estate Committee members directly by the General Assembly be considered.

### **Recommendation No. 2** (reworded and adopted, p. 59)

That presbyteries be requested to focus and define their needs and wants that Crieff Hills Community can meet, and that they communicate these to Crieff Hills by September 30, 1995.

**Recommendation No. 3** (adopted, p. [60](#))

That sessions be encouraged to make their senior adult members (over 50) aware of Elderhostel educational programs at Crieff Hills Community.

Ruth Alison  
Convener

Robert C. Spencer  
Director, Development

**NOMINATIONS FOR MODERATOR - 1995**

John D. Congram	Kamloops
J. Karl English	Calgary-Macleod
John C. Ferrier	Assiniboia
Terrence D. Ingram	Westminster
Alexandra Johnston	Central Alberta
Philip J. Lee	Halifax-Lunenburg, St. John, East Toronto, Sarnia
Wallace I. Little	Winnipeg
Alan M. McPherson	East Toronto, Hamilton
Charles A. Scott	Westminster
Paul D. Scott	Oak Ridges
Stanley D. Self	Kingston, Vancouver Island
Vernon W. Tozer	Stratford-Huron
Harry E. Waite	Kamloops
Wallace E. Whyte	Miramichi, Pickering
Ian S. Wishart	Newfoundland

**PENSION BOARD**

To the Venerable, the 121st General Assembly.

There was one meeting of the Pension Board, held May 2, 1995, which included a joint meeting with the Trustee Board.

**BEQUEST FUND**

Bequest income from estates and gifts to the Pension Board, as established by the 1977 and 1987 General Assemblies, continue to be earmarked to supplement the benefits of these retired members of the Plan who receive little or no Canada or Quebec Pension Plan. By action at the 1993 General Assembly these supplementary payments were established at the 1991 level with the shortfall, if any occurs in the Bequest Fund, to "be made up from the general fund of The Presbyterian Church in Canada, or other funds available to the Pension Board".

During 1994, the Bequest Fund was able to cover the cost of these supplementary benefits, amounting to \$135,874.00 for the year. At year end the fund had a balance of \$128,995.00. The Board continues to encourage all individual members of the Church, presbyteries and sessions to support the Bequest Fund for this worthy cause.

**INVESTMENTS**

At the joint meeting with the Trustee Board a report from Canada Life was heard reporting on its management of the Fund, which had a year-end market value of \$67,080,000.00. (Fixed Income and Mortgages 37.2 percent, stocks 48.4 percent, cash 14.4 percent). The Trustee Board has responsibility for policy determination and oversight of Canada Life's management of the portfolio.

**SPECIAL COMMITTEE RE PENSION PLAN FUNDING**

The 1994 General Assembly established a Special Committee to examine ways in which the financial support for the Pension Fund from Presbyterians Sharing... might be eliminated. That Committee has met and we understand from the Convener, Dr. Earle Roberts, that it will be reporting progress to this General Assembly, but that a definitive proposal would be delayed to take advantage of the actuarial work that is scheduled for the next regular valuation of the Pension Fund as of December 31, 1995.

While the current long standing system of three-way funding by (1) members of the plan based on their pensionable earnings, (2) the congregations as a percentage of their amount raised for their own purposes, and (3) an amount from Presbyterians Sharing... has the tendency to spread the costs of pensions over a broad national base of interest and capacity, there may be reasons to consider adjustment beyond the shortfalls in budget of the national activities of The Presbyterian Church in Canada. In such consideration, the Pension Board believes that there are a number of long-term principles which should guide the deliberations.

1. The Church does not have the financial capacity to fund unexpected Pension Fund deficits; the design of benefits, the valuation practices and the funding formula all should be sufficiently conservative virtually to ensure that surpluses emerge.
2. Pensions currently being paid need to be regularly reviewed to try to keep them in place with developing social practices.
3. The benefit formula for currently active members of the Plan will need regular review.

With these principles in mind, the Board feels that the current level of funding for the Pension Plan needs to be maintained, but that the sources may be modified if such appears to better suit the Church's needs.

**Recommendation No. 1** (reworded and referred to Special Committee re Pension Plan Funding, p. [43](#))  
That the above principles be adopted for the guidance of the Pension Board and the Special Committee.

**Recommendation No. 2** (adopted, p. [43](#))  
That the current level of funding for pensions be recognized as being appropriate and that the Special Committee be asked to understand that their task is to consider alternative sources of funding rather than reducing funding.

In this context, the following alternatives are proposed for consideration:

1. A matching contribution by Plan members and the organizations in which they are employed. This is generally the model in use for pension plans in Canada and relates the cost of pensions to the work in which the member is engaged. While determination of the required contributions required detailed actuarial analysis, it would be reasonable to expect that a contribution of 6 percent of pensionable earnings by each member and employing organization would be a reasonable level in the current situation.
2. A modification to eliminate the Presbyterians Sharing... contribution to the Pension Fund and increase the congregational levy by an equivalent amount would indicate, based on 1993 figures, a congregational rate of 4 percent of amounts raised for the congregation's own purposes. This approach stresses the national responsibility to cover the costs of pensions, and the basis of ability to raise the necessary funds.

**Recommendation No. 3** (adopted, p. [43](#))  
That the Special Committee be requested to include the above alternatives in its study and report on the suitability of each of these approaches.

## **OTHER**

The Service Agency Report includes details of Plan members granted pension benefits during 1994 - 1995, and members deceased.

## **OVERTURE NO. 16, 1994**

### **Re: Changing the Basis on which Pensions are Calculated**

The Session of St. Andrew's Church, Victoria, British Columbia overtured the 120th General Assembly to ask the Pension Board to review and consider a change in the method of determining maximum pensionable earnings. The present method for this calculation is based on the members stipend, increments, housing allowance, utilities and the

health/dental emolument to an annual maximum. The 1995 annual pensionable maximum is \$36,600.

The method proposed in this Overture, would be to base pensionable earnings on the members actual stipend earnings. This would significantly increase the members best or last five year earnings average for the purpose of retirement pension calculations. When the pension retirement is determined it would then be based on the actual stipend salary average and not the annual pensionable maximum level.

In 1994, there was a Special Committee appointed by General Assembly to investigate and recommend ways of amending the funding basis for the Pension Plan with a view to eliminating the contributions from Presbyterians Sharing effective January 1, 1996.

**Recommendation No. 4** (adopted, p. [43](#))

That the prayer of Overture No. 16, 1994 not be granted due to the ongoing study of our Pension Plan funding and the financial funding implications of this Overture.

Kenneth A. Mader, FCA  
Convener

## PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 121st General Assembly:

As of the end of 1994, loans and guarantees of the Corporation exceeded \$12,000,000.00. \$2,500,000.00 in new guarantees were approved during the year. Repayment of principal totalled \$1,000,000.00, with most loans either on or ahead of schedule.

Investment in the Church Extension Loan Fund has again increased, this year reaching \$1,170,000.00. This fund supports new congregations in their first building across Canada. The interest rate currently being paid on new investments is 6 %.

The Corporation is ready to assist any congregation planning a building program, whether or not it requires borrowing through the Corporation. With today's high costs of construction, together with the volatility of interest rates, the need for careful financial planning has never been more critical. At the same time, congregations with crowded facilities feel the need to build. The Corporation is available to help in determining appropriate levels of indebtedness. A brief guide to capital financing is available on request.

The Corporation continues to assist retired servants of the Church in securing housing. This program, 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 program 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 our office, or the Comptroller's office of The Presbyterian Church in Canada.

As requested by the 119th General Assembly, a full list of the directors is attached.

**Recommendation No. 1** (adopted, p. [28](#))

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 2** (adopted, p. [28](#))

That congregations and individuals be encouraged to help the Presbyterian Church Building Corporation by gifts of money or real estate for its housing program for retired ministers, missionaries, and diaconal ministers and their spouses.

## NOMINATION FOR DIRECTORS

The By-laws of the Corporation provide that "Directors shall be elected annually by the General Assembly from nominees of the Directors".

### Recommendation No. 3 (adopted, p. 28)

That the Hon. R. J. H. Stanbury, Toronto, Ontario; Mr. C. Manahan, Scarborough, Ontario; Mrs. L. S. Kilgour, Edmonton, Alberta; Mr. R. Merifield, Toronto, Ontario; Mr. A. R. Grant, Calgary, Alberta; be elected directors of the Presbyterian Church Building Corporation for the next four years.

## DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

The By-Laws of the Corporation state:

"...the number shall be not fewer than three nor more than twenty-one".

"Each director shall be elected for a term ending at the fourth annual meeting of the General Assembly of The Presbyterian Church in Canada after election."

"At least two-thirds of the number of directors holding office at any time shall be persons who are not clergy; and at least one representative from each synod of The Presbyterian Church in Canada shall be a director at all times."

"Directors shall be eligible for re-election at the annual meeting of the General Assembly."

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

Retiring in 1998:

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

Richard J.H. Stanbury, Q.C.      Ralph Kendall  
Convener      General Manager

## PRESBYTERIAN RECORD COMMITTEE

To the Venerable, the 121st General Assembly:

The national magazine of The Presbyterian Church in Canada, as a financially self-supporting agency of the General Assembly, seeks to exercise a faithful stewardship of its resources by providing, on a monthly basis, an attractive and affordable forum for the expression of a variety of theological opinions within the Reformed tradition, the reporting of news of interest from both the local congregation and the wider church, and the discussion of current issues facing the Church that are of particular concern to Canadian Presbyterians. In addition to its journalistic mandate, the Record also sees itself as an important instrument in establishing connections among members and congregations of our Church, a role of some importance in a denomination whose sense of unity and common purpose is often strained by its own small numbers and the hugeness of the land over which it is stretched.

To achieve these goals, the Record must be read. And for it to be read, it must be made available to as many Presbyterians as possible. The Record provides two group plans that encourage congregations to subscribe their members at reduced rates. The oldest and most popular plan is the Every Home Plan. The Record depends on it for the greatest part of its readership. An encouraging trend in the past year has been the significant number of congregations which have joined the Every Home Plan. Subscription numbers continue to decline, however, although at a slower rate than the previous year.

Increased computerization, along with a hard-working staff dedicated to doing more with less, has resulted in the Record being able to balance its budget and remain self-supporting. Its continued financial viability, however, is clouded by the rapidly rising cost of paper and the growing uncertainty about postal rates. The last federal government budget indicated that the postal subsidy for Canadian publications will be sharply cut. The resulting increase in postal rates for magazines will hurt the ability of the Record to remain self-supporting without large increases in subscription rates. It is hoped that incorporation as a charitable, non-profit corporation, which the Record is now pursuing in consultation with the Assembly Council, will help cushion some of the more drastic consequences of such an eventuality.

In the meantime, the Record continues to be received and read with appreciation and gratitude by many Presbyterians for whom its value far outweighs its modest cost.

### **Recommendation No. 1** (adopted, p. [25](#))

That presbyteries promote the Record among congregations within their bounds and encourage them to use the Every Home Plan.

### **Recommendation No. 2** (adopted, p. [25](#))

That presbyteries remind congregations within their bounds of the previously adopted General Assembly motion (Acts and Proceedings, 1985, pp. [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 121st General Assembly:

As of April 21, 1995, 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 1994 Assembly:

### **REMIT A, 1994: A&P 1994, Committee on Church Doctrine pages [249-251](#), [26](#)**

Preamble and Questions For Elders: that the Preamble and and Questions for elders be revised as follows (the words underlined indicate change to the Book of Forms):

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?

**Approve:** 29 presbyteries.

Cape Breton, Pictou, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Hamilton, London, Essex-Kent, Sarnia, Stratford-Huron, Superior, Winnipeg, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Kamloops, Westminster, Vancouver Island.

**Disapprove:** 8 presbyteries.

Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Niagara, Paris, Kootenay.

**REMIT B, 1994: A&P 1994, Church Doctrine Recommendation 6, pages [250-251](#), [26](#)**

Preamble and Questions for Members of the Order of Diaconal Ministries: 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 (the words underlined indicate changes to the Book of Forms):

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 reformulating 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?

**Approve:** 29 presbyteries.

Cape Breton, Pictou, St. John, Montreal, Seaway-Glengarry, Ottawa, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma &

North Bay, Waterloo-Wellington, Hamilton, Paris, London, Sarnia, Stratford-Huron, Superior, Winnipeg, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Kamloops, Westminster, Vancouver Island.

**Disapprove:** 8 presbyteries.

Halifax & Lunenburg, Miramichi, Prince Edward Island, Quebec, Lanark & Renfrew, Niagara, Essex-Kent, Kootenay.

**REMIT C, 1994: A&P 1994, Clerks of Assembly, Recommendation 1, pages [275](#), [39](#)**

Re Synod Commissioners: 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.

**Approve:** 33 presbyteries.

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Ottawa, Quebec, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Hamilton, Paris, London, Essex-Kent, Sarnia, Stratford-Huron, Grey-Bruce-Maitland, Winnipeg, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Westminster, Vancouver Island.

**Disapprove:** 4 presbyteries.

Montreal, Niagara, Kootenay, Kamloops.

**REMIT D, 1994: A&P 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.

**Approve:** 25 presbyteries.

Cape Breton, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Ottawa, Kingston, West Toronto, Oak Ridges, Waterloo-Wellington, Niagara, London, Sarnia,

Stratford-Huron, Grey-Bruce-Maitland, Superior, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Westminster, Vancouver Island.

**Disapprove:** 11 presbyteries.

Pictou, Halifax & Lunenburg, Seaway-Glengarry, Lanark & Renfrew, East Toronto, Brampton, Barrie, Hamilton, Paris, Essex-Kent, Winnipeg.

## SERVICE AGENCY

To the Venerable, the 121st General Assembly:

The Service Agency was created by the General Assembly in 1992 to serve the mission of the Church. Staff members provide essential services to professional church workers, congregations, presbyteries, synods, and the agencies and committees of the General Assembly. This is a ministry of management and administration.

Whether one is reminded of the sound administrative principles given to Moses by Jethro (Exodus 18:19-23) or of the model congregation in Jerusalem, with its apostolic leaders who, under the pressure of administrative responsibilities, appointed deacons to help manage (Luke 10:1,2; Acts 6:2-4), God's people must pay attention to structure, system and management, doing all things "decently and in order." Such is the mission and task of the Service Agency, exercising stewardship over the people, money, and space God has entrusted to us. The Service Agency lives with the tension between servant and overseer in its work for the Church. To borrow a phrase from the proposed mission statement of the Church: "Our mission in a world of limited resources, is to use God's gifts wisely and fairly for the good of all."

### AGENCY GOVERNANCE AND ADMINISTRATION

Agency Governance and Administrative Staff

General Secretary:	Karen A. Hincke
Administrative Assistant:	Joseph Kim

*This department provides leadership, direction, support, and co-ordination to all Agency portfolios (Human Resources, Property and Distribution Services, Financial Services, Lending Services, Stewardship of Accumulated Resources, the Resource Centre, and Records Management and Archives); co-ordinates the annual budgeting process and the gathering of congregational statistical information; facilitates Agency Committee and staff meetings; represents the Agency on all major decision making bodies and other committees; works with other General Secretaries on matters of common concern through the General Secretaries Group; deals with national office staff concerns, problems, and conflict. The General Secretary is a Trustee of the Church, a member of the Trustee Board and the Pension Board, and an ex-officio member of the Assembly Council and the Committee on History.*

The Service Agency operates with two executive staff members, the General Secretary and the Comptroller. The extensive work of the Agency is carried out by six administrators (Lynda Garland, Pat Allinson, Paul Pincette, Dorothy Ruddell, Kim Arnold, Hendy Andrews), and respective support staff. The work of Lending Services is done in co-operation with the Presbyterian Church Building Corporation.

The Service Agency Committee, with a membership of ten, governs the work of the Service Agency. From July 1992 through October 1994, the Committee was convened by the Reverend Gordon A. Beaton (North York). Following the resignation of Mr. Beaton, the Committee appointed the Reverend Dr. Ronald H. Balsdon (Québec) to complete the 94-95 term.

#### **Recommendation No. 1** (adopted, p. [30](#))

That a vote of thanks be extended to the Rev. Gordon Beaton for his leadership in these early years.

## THE MANAGEMENT OF HUMAN RESOURCES

### Human Resources Staff

Administrator:	Lynda Garland
Health & Dental Insurance and Personnel Clerk:	Martha Robertson
Pension & Group Life Insurance Clerk:	Patti Whynotte
Secretary:	Jackie Nelson

*The purpose of the human resource department is to ensure that all positions in the national office are staffed by qualified employees, that they are regularly evaluated, and fairly and equitably compensated, and that a training and development program exists to ensure that employees are given the opportunity to enhance their personal, technical, and professional skills. The department also manages policies and procedures regarding stipends/salaries and benefits such as the pension, group life and long term disability insurance, the extended health & dental insurance, and the pulpit supply insurance plans and administers the employee benefit programs for all professional church workers and pensioners. Staff provide face-to-face communication and counseling to employees; operate safety, health and retirement programs for national office staff; and ensure that the Church complies with such things as employment equity, pay equity, and other requirements under the Employment Standards Act. The Administrator also facilitates the work of the Pension Board.*

### TERMS OF EMPLOYMENT HANDBOOK FOR SUPPORT STAFF AT THE NATIONAL OFFICE

A major project which was completed this year was the development of a large number of human resource policies for support staff and the publication of a booklet entitled, "Terms of Employment Handbook for Support Staff at the National Office."

The following statements, printed in the introductory pages of the Handbook, underlined the process:

#### **A Christian Theology of Employment**

The Presbyterian Church in Canada is a community of faith called into being by God's grace in Jesus Christ. As such it is a community of people known by its convictions as well as by its actions.

This community of faith celebrates creation as an on-going phenomenon of God in the world. It acknowledges the sovereignty of God over the world and the Lordship of Jesus Christ over the Church.

This community of faith is made up of people called by God into a covenant relationship. Here gifts are recognized and used for the purposes of God. This community of faith values the contributions of all its members, including its employees.

This community of faith is an interdependent community within which particular responsibilities are accepted and acted upon.

This Church is living testimony that the God who creates life, frees those in bondage, forgives sin, reconciles brokenness, makes all things new, is still at work in the world.

Implicit in Christian theology are certain basic assumptions about people that should be taken into account in the Church's employment practices if the Church is to be faithful to its witness. Without such faithfulness the Church will distort its witness. Through faithfulness, the Church will make life together in work more meaningful, productive, and rewarding.

The following basic assumptions are inherent in the central teachings of the Christian faith regarding the nature of people. They are benchmarks that can guide the Church in its employment practices.

People are created in the image of God. God is the creator; therefore, the creativity of those made in God's image must be recognized and protected. A failure to encourage this creativity denies God's creation and the continual creativity through people.

The Christian Gospel sets people free from bondage and enables them to assume responsibility for themselves. This means that, in the acceptance of this freedom, a person finds worth and dignity. To deny the opportunity for the exercise of this freedom is to deny the worth and dignity of the individual.

A covenant agreement is the proper Christian expression of a mutually-agreed-upon functional order in relationships. Employment is such an agreement in which two parties agree to function together in a certain way to achieve an agreed-upon objective or purpose.

As an employer, the Church must recognize and incorporate into its particular human resources system these basic assumptions of faith or it risks the possibility of being unfaithful to its own witness.

### **A Covenant Relationship**

The partnership style of employer/employee relationships is dependent upon acceptance of the necessity of employer and employee to be responsible to each other in the exercise of their respective responsibilities.

Employer responsibilities are to:

- be faithful to the purpose and vision of the organization,
- provide opportunity for employee participation in the development and administration of the human resource system, allowing adequate time during regular working hours for such participation,
- assure employees that policies and administration of the human resources system are consonant with the rights of employees,
- provide equal opportunity for all employees in all aspects of every phase of the human resource system, and to have an affirmative action program,
- provide adequate and equitable compensation to employees,
- assist employees in meeting their career goals and provide training and support for employees in a manner consistent with the interests of the employer,
- conduct regular performance reviews and evaluations for all employees that relate their work objectives to objectives of the employer and that give employees an opportunity to participate in evaluating their own performance,
- provide equitable benefits and working conditions for the general welfare and well-being of all employees,
- establish and maintain open communication with employees on matters concerning their welfare and the employer's interests,
- establish and administer a process that provides for the hearing and resolution of complaints and grievances,
- provide a work place that is safe and secure.

Employees responsibilities are to:

- give their best possible performance in their assigned functions,
- understand their role and function in the context of the goals of the organization,
- participate in committees or groups as requested in furtherance of the goals of the organization,
- take initiative so that employee opinion is presented to any appropriate forum dealing with the human resource system,
- make suggestions on the improvement of operations,
- familiarize themselves with the content of this book,
- act in accordance with the employer's rules and regulations.

Although the purpose of the Handbook is to provide personnel policies and procedures within the national office, it may be of significance to congregations with support staff. The booklet will be made available in the Resource Centre to those wishing to purchase a copy.

## **STIPENDS AND ALLOWANCES - 1995 & 1996**

### **Minimum Stipend/Salary Schedule**

The Service Agency Committee consults annually with the Ministry & Church Vocations unit regarding (a) the minimum stipend schedule, (b) the salaries/stipends for executive

and professorial staff, (c) the student on annual or summer appointment rate, (d) the minimum rate for Sunday Supply, and (e) the minimum Continuing Education allowance and leave.

The 1994-95 schedule of minimum stipends and benefits may be found in the Acts & Proceedings of the 120th General Assembly 1994, p. [475-476](#).

The last upward adjustment to minimum stipend and salary schedules was made on January 1, 1994, and to the continuing education allowance on January 1, 1992. In response to concerns expressed by congregations and presbyteries, as well as the limited upward movement of the Consumers' Price Index and the current economic recession, the Committee does not recommend an adjustment to the schedules.

**Recommendation No. 2** (adopted, p. [30](#))

That there be no adjustment to the minimum stipends/salaries and allowances schedules in 1996.

A booklet entitled "Stipends and Benefits for Professional Church Workers" was prepared by the Service Agency and circulated to all professional staff in 1994. Copies are available from the Resource Centre at a nominal cost. A revised version will be prepared if significant changes are made to the stipends and benefits for professional staff.

**PENSIONABLE EARNINGS**

Pensionable Earnings are defined as stipend or salary, increments, utilities, housing, and the health and dental insurance plan emolument. The maximum pensionable earnings increased to \$36,600 in 1995, from \$36,535 in 1994. The maximum pensionable earnings for 1996 will be published when all factors are known.

**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 an annuity benefit.

**Applications to Receive Pension Fund Benefits**

1994	1995
April Ms. Phoebe Cleverley Mrs. Mary A. McLaren	January Rev. Samuel J. Livingstone Rev. Edward Stevens Rev. William A. Wallace
May Rev. Victor H. Turner	Rev. Gordon L. Fish
June Rev. Gordon H. Fresque Dr. Kingsley E. King	February Rev. Fred H. Austen Rev. S. Reid Thompson
July Rev. Ross N. Macdonald Dr. John A. Simms	Rev. Larry J. Cowper Mrs. Lois M. Noble Rev. Paul A. McCarroll
August Dr. S. Murray Barron Rev. Donald B. Hanley	March Rev. Kenneth G. Knight
September Rev. Calvin C. MacInnis Rev. Rinson T.K. Lin	Rev. J. William Milne Rev. Chiun Chia (Paul) Tong Mrs. Rhoda Stellick
October Rev. D. John Fortier Rev. Robert A.B. MacLean Mrs. Anne M. Wills Rev. Edward G. Smith Dr. Earle F. Roberts Mrs. Gladys M. Anderson	June Rev. Robert Hill
November Dr. Louis K. Aday	July Rev. Leslie T. Barclay
December Rev. Gordon G. Hastings	August Rev. Gerald E. Doran Rev. James A. Goldsmith

**Annuitants Deceased**

1994		1995	
April 12	Rev. Donald E. Flint	January 1	Mrs. Janet Duncanson
April 23	Rev. Douglas L. Crocker	January 5	Dr. David W. Hay
April 23	Rev. J. Leonard Self	January 18	Rev. Jean M. Cruvellier
		January 22	Mr. Donald B. MacDonald
May 13	Dr. A. Lorne Mackay	January 22	Rev. Glenn A. Noble
May 29	Mrs. Alice MacDonald	January 26	Rev. Alex R. Joshua
June 5	Mrs. Margaret House	February 5	Mrs. B.V. McLean
		February 9	Rev. R.A. Sinclair
July 19	Mrs. M. Leung	February 13	Mrs. Dorothy Marr
		February 18	Dr. Ronald A. Davidson
August 17	Rev. Donald G. Kemble	February 19	Mrs. Greta Adams
August 18	Mrs. Margaret Isaac	February 25	Rev. Aubrey Hancock
August 30	Mrs. Marion Kincaid		
August 31	Mrs. Florence Cathcart	March 21	Mrs. Dorothy MacKay
September 6	Dr. Clifton J. MacKay	March 28	Rev. Walter J. Jackson
October 3	Dr. George H. Moore	April 1	Mrs. Elizabeth M. Kennedy
October 23	Rev. Kenneth F. McKenzie	April 15	Mrs. Caroline Fulton
		April 16	Rev. William H.T. Fulton
November 3	Dr. James H. Williams	April 21	Rev. J.C. Eldon Andrews
November 9	Mrs. Mary Grove		
November 11	Rev. Thomas Mulholland		
December 29	Miss Lynne Longmuir		

**HEALTH & DENTAL PLAN****Overture No. 15, 1995****Re: Formula for Health and Dental Premiums**

Overture No. 15, 1995 requests that the premiums to the Health and Dental Plan/Pulpit Supply Insurance Plan be on the basis of a percentage of the congregation's dollar base, rather than a fixed amount for each position. The Committee has not had sufficient time to study the implications of such a prayer and is unable to suggest a change for 1996. It wishes to consult with the Special Committee on Pension Funding as well as with the Life and Mission Agency's Stewardship Committee which uses the dollar base in suggesting allocations to Presbyterians Sharing...

**Recommendation No. 3** (reworded and adopted, p. [30](#))

That the above report be received for information.

**Operation of the Health & Dental Plan and the Pulpit Supply Plan for the year ended December 31, 1994****Health & Dental Plan**

Net premiums billed		\$1,660,219
Premiums paid to Sun Life	\$1,510,421	
Transferred to Pulpit Supply Insurance Plan	18,075	
Cost to administer the Plan	22,753	(1,551,249)
Sub-total	806	\$108,970
No. of Employing Units:	997	
No. of Positions billed	984	
No. of employees/pensioners covered by the Plan	tba	
No. persons Claiming against the Dental Plan:		Totaling 680,642
No. persons Claiming against the Health Plan:		Totaling 579,823

Health & Dental Plan Balance ( <i>used for first quarter premiums</i> )	\$1,260,465
Pulpit Supply Insurance Plan	
Balance January 1, 1994	\$35,096
Funds transferred from H&D Plan premiums	<u>18,075</u>
	\$53,171
No. Claims paid against the Pulpit Supply Plan: 24	totaling: <u>\$ 18,171</u>
Balance for Pulpit Supply Plan at December 31, 1994	\$35,000

### Overture No. 3, 1995

#### Re: The Travel Allowance Provided Under the Pulpit Supply Insurance Plan

The Church provides a pulpit supply insurance plan to all congregations where a full-time position for a minister or catechist has been established by its presbytery. The benefit under the plan is to pay for supply at a cost up to \$100, plus travel costs to a maximum of \$25 per Sunday for the period of coverage, payable from the first Sunday onward if the cause of the inductee's absence is the result of an accident, and from the second Sunday onward if the cause is illness. The maximum period of benefit is until the seventeenth Sunday. The premium for provision of this benefit is included in the premium charged for the Extended Health & Dental Insurance Plan.

The rate for pulpit supply is in keeping with the minimum allowance for pulpit supply set annually by the General Assembly. It has been \$100 since 1991. The Overture requests that the Service Agency review the travel allowance permitted under the Plan with the hope that the maximum allowance be increased.

The matter was reviewed with consideration to the increased cost to the Plan and thus to the premium for Extended Health Insurance. In light of the concerns expressed over the years about the ever-increasing premium, the Committee is reluctant to alter the benefit. There may, however, be some presbyteries willing to supplement the travel allowance, if necessary.

#### Recommendation No. 4 (adopted, p. 30)

That the prayer of Overture No. 3, 1995 be not granted.

### THE MANAGEMENT OF FINANCIAL RESOURCES

#### Financial Services Staff

Comptroller:	Donald Taylor
Accountant:	Paul Pincente
Payroll Administrator:	Chris Kennedy
Accounts Payable Clerk:	Ruth Shultis
Accounts Receivable Clerk:	Lori Clarke; John Robertson (Interim)
Secretary:	Pasha Sharman

*Financial Services manages the Church's fiscal resources. The Comptroller gives leadership in the financial management of church funds. This department records and oversees the income and expenditures for the various agencies and committees of the Church, providing financial data and budgeting assistance. It maintains / produces the financial information for all national operations (primarily externally driven) of the Church. It gives leadership in the financial management of Church funds. The Comptroller serves also as Secretary of the Trustee Board.*

#### Financial Statements

The 1994 audited financial statements for The Presbyterian Church in Canada (see p. 441-42), The Pension Fund of The Presbyterian Church in Canada (see p. 443), and the J.B. Maclean Bequest Fund (see p. 442) have been reviewed by the Assembly Council's Audit Committee and approved by the Service Agency Committee and the Assembly Council.

In the statement of "Operating Fund Revenue, Expenditure and Fund Balance - Unallocated," it should be noted that the operating expenditures in 1994 exceeded operating revenues by \$459,074 (and in 1993 by \$108,328). An Audit Committee's decision to adjust prior years' expenditures to match ministers' payments to the Pension Plan in the month of January into the prior year brought the total accumulated deficit to \$713,062.

The operating deficit was due mainly to the shortfall in support of Presbyterians Sharing.... In establishing the 1994 budget, it had been expected that the revenue from Presbyterians Sharing... would amount to \$8,600,000, but came in at \$8,141,468, a difference, or shortfall, of \$458,532. Other revenues came in close to budget despite lower investment income due to market conditions.

Expenditures under the control of the Assembly Office, the Life & Mission Agency and the Service Agency made up just over 76% of the total expenditures. These three contained expenditures within their budget on a combined basis, as well as absorbing the extra unbudgeted salary costs caused by the cancellation of the "social contract" initiative mid-year. The 24% balance of total expenditures consists of the Church's share of pension and group life insurance costs and grants to the colleges, none of which is discretionary in nature.

**Recommendation No. 5** (adopted, p. [30](#))

That the 1994 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.

In an effort to reduce the size and cost of the Book of Reports within the Acts & Proceedings of the General Assembly, it had been suggested that the financial statements of the colleges, Maclean Estate, Pension Plan, and so forth be made available during Assembly, but that only the balance sheet and the statements of revenue, expenditure and fund balance for the operating fund, lending funds and endowment and restricted funds and the statement of changes in financial position of the operating fund for the year be spread in the Acts and Proceedings.

**Recommendation No. 6** (adopted, p. [30](#))

That the financial statements for The Presbyterian Church in Canada be the only financial statements spread in the Acts & Proceedings of the General Assembly.

**Support for Presbyterians Sharing...**

Although givings were down in 1994, a large number of Presbyterians have continued to support the Church through Presbyterians Sharing.... The Service Agency Committee expresses its deepest appreciation to all who promoted and supported the larger work of the Church through Presbyterians Sharing... during 1994.

Early in 1995 it became evident that due to the uneven cash flow resulting from sporadic submissions of donations to Presbyterians Sharing..., up to \$2,000,000 may have to be borrowed in 1995, to be repaid in January 1996 when gifts to Presbyterians Sharing... are remitted to the national office.

**Recommendation No. 7** (adopted, p. [30](#))

That congregations be encouraged to make remittances monthly, or at least quarterly, to help ensure solvency at the national office.

**LENDING SERVICES**

Lending Services Staff

Co-ordinator:

Ralph Kendall

*Lending Services manages funds available to congregations as loans for the acquisition and disposal of property, and the building of new churches and manses and renovation of existing ones.*

During 1994 there were fourteen congregations that received new loans from the various funds. Sixteen congregations completed repayment of their debt so that, by the end of the

year, 129 loans were outstanding, totaling \$3,974,820. Because money that is lent comes from repayment of loans, financial help may be provided quickly to other congregations when current borrowers forward payments promptly.

The Lending Funds Committee now requires completion of an environmental questionnaire for all applications. These were forwarded to congregations in the packet of statistical reports with the request that they be forwarded to the Clerk of Presbytery for retention. Presbyteries and congregations should forward applications to the Co-ordinator, Lending Services, at the national office well before its scheduled meeting dates. Meetings to consider new applications are planned for November 2, 1995 and February 8, 1996.

**Recommendation No. 8** (adopted, p. 30)

That presbyteries encourage congregations to file with their Presbytery an Environmental Impact Summary Sheet and to resolve problems relating to environmental hazards on church property within their bounds.

**STEWARDSHIP OF ACCUMULATED RESOURCES**

Stewardship of Accumulated Resources Staff

Planned Giving Officer: HENDY ANDREWS

*The Stewardship of Accumulated Resources program encourages members and friends of The Presbyterian Church in Canada to use their assets wisely while helping the long-term mission and ministry of our denomination. It is the process of helping people plan their philanthropic giving in ways that enable them to meet personal objectives while simultaneously supporting the Church and provides education and assistance for gift annuities, gifts of life insurance and bequests. Gift Planning addresses tax incentives and estate planning strategies in order to maximize the financial benefits to both donor and charity.*

The mission of the Stewardship of Accumulated Resources program is to serve the members, adherents and The Presbyterian Church in Canada by creating an ever-growing awareness of the need and joy of good stewardship by encouraging planned gifts that will be beneficial to the donor and The Presbyterian Church in Canada.

At December 31, 1994, funds held for annuitants totaled \$444,519. The program is expected to be self-supporting by 1998. In the three years this program has been operating, it has surpassed our expectations.

This program began in 1993. During the first two years, the focus has been on charitable gift annuities. Twenty contracts were written in 1993 and twenty-seven in 1994. Information is now being provided on gifts of Life Insurance and Wills & Bequests.

Presbyteries are encouraged to enlist local volunteers to assist in the promotion of the Planned Giving program.

**CONGREGATIONAL PROPERTY LIABILITY**

**Group Property Liability Insurance**

The Service Agency Committee's Task Force on Congregational Property Insurance, having reviewed several proposals submitted to it, selected that of Marsh & McLennan Limited. The Task Force believes that Marsh & McLennan have provided a superior package of comprehensive coverage at reasonable rate and premium levels.

Marsh & McLennan are prepared to work with local agents and brokers and share commissions on a 50/50 split.

The benefits of a sponsored Insurance Program include: broader insurance coverage provided to all churches, lower premiums based on the presumption of an excellent claims record and increased participation in the program, service tailored specifically to meet the needs of the Presbyterian congregations; this would include a dedicated team of insurance professionals offering brokering advice, claims handling, and loss prevention inspections. Participation in the Plan would be voluntary.

The Service Agency sent to each Presbytery the Marsh & McLennan Conceptual Report of February 1995 prior to Assembly.

**Recommendation No. 9** (adopted, p. [30](#))

That the Marsh & McLennan group program of property insurance be endorsed and recommended to congregations.

**Liability Coverage for Presbyteries and Synods**

The Task Force considered the matter of legal liability coverage for presbyteries and synods. Marsh & McLennan had preliminary discussions with their insurer, and the underwriters believe that they can provide coverage for the operations of presbyteries and synods.

(i) In discussing the coverage and premiums, the broker has suggested, on a presbytery by presbytery basis, a limit of \$1,000,000, with a \$10,000 deductible. The cost of such coverage could be reduced if it were written on an across-the-board synod basis, with the presbyteries paying their share of the total premium. Under this format, the policy would be issued in the name of the synod, with the individual presbyteries being listed as additional named insured.

The cost on a presbytery-by-presbytery basis would be between \$1,000 to \$1,500 annually. The broker admits that this is a conservative estimate, erring on the high side.

(ii) The broker's second suggestion would be to write one national collective policy, listing the presbyteries as additional named insured. A policy limit of \$2,000,000 to \$5,000,000, with a \$10,000 deductible could be provided for an estimated premium of \$8,000, again erring on the high side. A drawback to this form of coverage is that all the insured would share in the limit of the policy. This means that, in any given year, the maximum pay out across the board would be \$5,000,000.

**Other Coverage**

**Automobile Insurance**

Marsh & McLennan Limited is prepared to survey the insurers they deal with to see if there is a possibility of writing a Fleet Policy for the automobiles of clergy and other national church employees (excluding spouse's vehicles).

**Homeowners and Tenants Insurance**

The Task Force discussed with Marsh & McLennan the possibility of a program to underwrite homeowner's and tenant's package policies for clergy.

This other coverage will be explored in greater detail if Recommendation No. 9 above is adopted.

The Committee expresses its thanks to the task force convened by Ken Wild (Southampton, Ontario), and including George King (Rexdale, Ontario), John McFarlane (Ottawa, Ontario), David Poland (Cambridge, Ontario), and Georgia Cordes (Winnipeg, Manitoba).

**Overture No. 2, 1995**

**Re: Liability and Malpractice Insurance**

Overture No. 2, 1995 requests that the most suitable carrier of liability and malpractice insurance for the servants of the Church be found and the opportunity provided for individuals, congregations and courts of the Church to obtain liability and malpractice insurance on an optional basis, with a plan for making such insurance mandatory for all teaching elders in the future.

**Recommendation No. 10** (referred back, p. [35](#))

That Overture No. 2, 1995, be answered in terms of the Report on Congregational Property Liability: Liability Coverage for Presbyteries and Synods.

## THE MANAGEMENT OF PHYSICAL AND MATERIAL RESOURCES

### NATIONAL OFFICE ADMINISTRATIVE SERVICES

#### Property & Distribution Services Staff

Administrator:	Pat Allinson
Receptionist:	Gerry Waugh
Custodian:	Neville Stevenson
Distribution Supervisor:	Marina Crews
Printer:	Ronald Young
Distribution Clerks:	Deborah Bowers (50%)
	Karin Finkbeiner (60%)
	Freddy Viera
	Kevin Vance

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 Planned Giving programs. This department is also responsible for the internal information systems: the computer network and the telephone system, and for Distribution Services (ie. all incoming and outgoing mailing functions, shipping and distribution of all incoming and outgoing materials, printing, inventory control, purchasing of office and building supplies). The computer committee is within its area of responsibility. The Administrator also facilitates the work of the Committee on Church Architecture.

### The National Office Facilities

The dust has not yet settled on restructuring! Now we're renovating!

In 1993, the Service Agency Committee engaged in a design feasibility study of public areas within the national office building. Following a costly delay while the Assembly Council considered a move to leased facilities, work began in earnest in January 1995. By June 1995 the project will be completed.

Taking into consideration accessibility for disabled persons and their ease of movement throughout the building, architectural design drawings were prepared by Black & Moffat Architects Inc. These renovations not only provide accessibility to the physically challenged and better accessibility of goods to the building, but also make the building visually accessible, for example, welcoming, open and inviting.

The total projected cost, estimated not to exceed \$550,000, came in closer to \$620,000. This was due for the most part to the delay in construction start as a result of the exploration of a proposal to share leased building space with some of our ecumenical partners. The delay removed the lowest bidder, at a cost of \$50,000. An access grant of up to \$40,000 was applied for, but denied.

The project has been funded through creative use of the existing Presbyterian Church Offices Fund which has 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 building occupants, 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 had an accumulated interest income of approximately \$189,450. From that about \$145,000 was 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. Needless to say, additional funds by donation will be gratefully received.

A dedication service and Open House is anticipated in the Fall.

## **The Church Archives Facilities**

The Church Archives moved to 11 Soho Street, Toronto, at the end of 1994, from its long-time location in Knox College. This move came as a result of humidity control problems that could not be overcome. Details are included under the section on Archives and Records Management, as well as within the Report from the Committee on History. This new location is on an annual leasing arrangement.

The Committee explored the possibility of further renovations to the Wynford Drive building (specifically the covered parking area) to bring the Archives into the national office but the anticipated \$200,000 additional cost was prohibitive at this time.

We are most grateful to the donor of our current space for these temporary facilities while a permanent home for the Archives is being sought.

## **COMMITTEE ON CHURCH ARCHITECTURE**

*The Committee on Church Architecture reviews submissions of building plans, and offers comments and suggestions before working drawings are begun.*

The Committee on Church Architecture met nine times during 1994, receiving from congregations 16 submissions of new building plans and/or preliminary drawings and 12 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, or as required. 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.

## **THE MANAGEMENT OF COMMERCIAL RESOURCES: MARKETING & COMMUNICATIONS**

### **RESOURCE CENTRE**

Resource Centre Staff

Manager:	Dorothy Ruddell (35%)
Resource Consultant:	Wendy Penwarden
Assistant Resource Consultant:	Deborah Bowers (50%)

*The Resource Centre was brought into being by the 1986 Assembly "to co-ordinate the sale of all materials produced by the boards and committees of the Church, or by another agency in cooperation with one of our boards/committees, or by another agency and which in the opinion of one of the boards/committees would be helpful resource material in relation to the mandate of that board/committee."*

Sales peaked in 1989 at \$694,000; they were down significantly in 1993 to \$460,000. Sales have recovered somewhat in 1994 to \$508,314 (representing income to the Church of approximately \$198,814), and are expected to continue upward over the next two years, assuming increased activity through the sales of worship bulletins, the Whole People of God curriculum, the Psalter, the new hymn book and further items in production within the Education for Discipleship team.

The marketing of these resources continues to be a priority of the Agency. A marketing plan has been developed and is being implemented by an inter-Agency marketing advisory committee.

A customer survey form was sent to all congregations, and had a 30% return. The comments received will be of help to the Centre as it seeks to improve the product line and our customer service.

In January 1995, the Agency finalized negotiations to secure from the WMS the services of Mrs. Dorothy Ruddell for up to ten hours weekly to provide managerial oversight of the Centre and its staff. Mrs. Ruddell is the WMS Bookroom Manager.

As part of the marketing strategy, it was decided that an identifiable logo should be designed for use on materials emanating from the national office. A competition was held and the winner of the competition was Mr. Matthew Lem, a member of Chinese Presbyterian Church, Toronto. An "honourable mention" went to the designs of Mr. David Learoyd, Ajax, Ontario. All 43 submissions will be available for viewing for a time at the national office.

### **THE MANAGEMENT OF ARCHIVES AND RECORDS**

Records Management/Archives Staff

Archivist:	Kim Arnold
Assistant Archivist:	Loren Fantin

*The Presbyterian Church in Canada is committed to a program of records management. Sanctioned by the General Assembly of 1879, established in 1973, and made possible by a grant from the National Development Fund, The Presbyterian Church in Canada Archives has been the collective memory of the Church for 22 years.*

The Mission of the Archives and Records Management department is to collect, preserve, and make available the records of the Church, its officials, ministers, congregations, and organizations. It provides education in the organization of records.

The services and benefits of the Archives are intrinsic to a large organization, especially in the care of documents with potential legal ramifications.

The collection contains baptism, marriage and death registers from congregations, minutes of session and board of managers, records of General Assembly agencies, boards, committees and task forces, minutes of synods and presbyteries, personal papers, records of theological colleges, records of the Women's Missionary Society, records of Young People's Societies, Presbyterian periodicals, photographs, multi-media records (textual, graphic, audio), and congregational histories.

During the summer of 1994, it was discovered that unusually high humidity in the basement of Knox College had infected the collection with a prolific mould. The collection had to be removed from its location as the problem of humidity control could not be overcome. Space was offered at 11 Soho Street, Toronto, and in the process of its move, the archival collection was "dry cleaned" to eliminate any contaminants that may have been caused by the unusually high levels of humidity during the summer of 1994. To help defray the costs of cleaning and moving the collection, grants were applied for and money received from the Cookes' Church Toronto Fund (\$10,000) and the Jackman Foundation (\$3,000), in addition to contingency funds of the Church in the amount of \$71,000 were identified for the clean-up and move. The total cost of the project was \$65,000.

Because of a continuing shortage of space even within the new location at 11 Soho Street, Toronto, only microfilm copies of church records can be accommodated as new acquisitions at this time.

The Records Management/Archives run on a very small portion of the Agency's budget. Further cuts to the budget necessitated the discontinuance of the position of Assistant Archivist.

Within the limitations of resources available, services are being offered by this department for the microfilming of congregational records,

## CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

The 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 121st General Assembly are printed.

### THE GENERAL ASSEMBLY

The General Assembly Council, at the regular meeting of March 1995, developed a number of recommendations to be taken to the 121st General Assembly. The Service Agency Committee felt, at its pro re nata meeting of May 16, 1995 that a response to these recommendations would be appropriate and that this response would assist the Assembly in its deliberations and help to facilitate decision making.

It is unfortunate, but not uncommon, that the budgetary process should play such a significant role in the planning process and that it should, in fact, take precedence over the planned and systematic review of "Restructuring." It is hoped that the actions of the 121st General Assembly will not preclude that review, but that discussions around the recommendations of the Assembly Council will reinforce the need for such a review.

The Service Agency Committee is convinced that the macro organization of the National Office violates a host of well accepted and time tested organizational principles. The effect has been to create a degree of dysfunction at the upper level which has played a more than small role in many of the recommendations relative to organizational change. It is imperative that the General Secretaries report to one and the same person who fulfils the role of a Chief Executive Officer (CEO), and that the roles of the committees be established as advisory rather than executive.

A review of the services within the Service Agency leads the Committee to reinforce its continued belief that the services currently established and reporting to a General Secretary are quite distinctly support services and belong naturally in one cluster, having little relationship to the philosophical parameters of the Life and Mission Agency or the Assembly Office. As such they have the potential to be more effective in concert with each other.

The Service Agency Committee is of the opinion that greater promotion could be given to the funding of Presbyterians Sharing... as a more balanced approach to the resolution of the resources problem.

Until these concerns and issues have been more thoroughly addressed, the Committee believes that it cannot in all good conscience support the recommendations of the Assembly Council (Recommendations Nos. 12 and 13, reconstituting the Agency as Support Services managed by a Chief Financial Officer, and eliminating the General Secretary and Administrative Assistant positions).

Notwithstanding the concerns and issues, the Committee recognizes the need for effective services, the need for rational and appropriate management, and the need for co-operative, supportive and dedicated service to the other sectors of the National Office and to the Church nationally and internationally.

#### **Recommendation No. 11** (withdrawn, p. [66](#))

That the General Assembly support an acceleration of the review of "Restructuring" scheduled for the end of five years so that this review is undertaken in 1995.

#### **Recommendation No. 12** (withdrawn, p. [66](#))

That the General Assembly encourage the consideration of a "Chief Executive Officer" concept with related committees as advisory rather than executive.

#### **Recommendation No. 13** (withdrawn, p. [66](#))

That, should the Assembly Council's recommendations No. 12 and 13 be accepted by the General Assembly against the advice of the Service Agency, the Service Agency be allowed to work with whatever transitional group is put in place.

## CONCLUSION

The Service Agency experienced a relatively good year in 1994-95. The tasks entrusted to it under Restructuring were effectively handled; professional church workers, pensioners and presbytery clerks were being well served especially through Human Resource Services and Financial Services; projects such as the Staff Handbook, building accessibility and the congregational insurance proposal were completed; and new projects in the development phase are being prioritized and delegated. The Agency implemented the reversal of the 12 days unpaid leave that had been put in place by the Assembly Council and reversed by the action of the General Assembly in June 1994. Actions were taken to address the problem of staff morale.

The few months leading up to the General Assembly have seen considerable time and effort invested in the budget process and the budget itself, along with issues arising from the recommendations of the Assembly Council meeting of March 26-28.

It was with regret that the Agency granted early retirement to two long term and well liked employees and saw three other staff members move away from the National Office:

Ron Young began work with the national office on September 12, 1955, 40 years ago. Ron has served as a distribution clerk and in recent years as our Printer. Ron has been married for 25 of those years to Helen who retired a few years ago from the Presbyterian Record Office.

Marina Crews began work with the national office on August 19, 1964, 31 years ago. She has worked in various departments, including financial services and distribution services. She has been the Distribution Services Supervisor for the past 21 years. Members will know Marina from her picture as our model in the Stewardship of Accumulated Resources advertisements.

Paul Pincente began work as our Accountant on October 22, 1994, 10 years ago. Paul has been supervising the bookkeeping and accounting procedures and staff, including payroll, within Financial Services, providing financial information to all national office departments, the banks and congregational treasurers.

Loren Fantin, B.A. (History), M.L.S., has been employed for two years in the Archives and Records Management department. Loren's special training and skills were in Records Management - greatly needed skills in our report-driven organization.

Joseph Kim, B.A. (Political Science & History), C.H.R.M., has served as Administrative Assistant to the General Secretary since September 1994. Joseph's knowledge, enthusiasm, adaptability and love of the Church were a very real asset to the national office.

The physical plant at Wynford Drive has a new appearance, streamlined to better respond to the needs of a changing Church and culture. The 121st General Assembly will streamline the operations of Wynford Drive to respond to changing resources and changing paradigms. In all things God will be glorified.

Ronald H. Balsdon  
Convener General Secretary

Karen A. Hincke

## SPECIAL COMMITTEE RE EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

To the Venerable, the 121st General Assembly:

The 120th General Assembly received several overtures dealing with the use of the Ewart Endowment for Theological Education by the Committee on Theological Education.

## ESTABLISHING THE SPECIAL COMMITTEE

A Committee meeting during the Assembly conducted some preliminary investigation of the matter and recommended that:

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".
- (A&P 1994, p. [50](#))

The Committee held its first meeting in the Board Room at 50 Wynford Drive on Wednesday, January 18, 1995. Committee members present were:

Ken Jensen and Reg McMillan, appointed by the 120th General Assembly  
 Minnie Kilpatrick filling in for Shirley M. Johnston, appointed by the 120th General Assembly  
 Tori Smit, representing the Order of Diaconal Ministries  
 Tamiko Corbett, representing the Mission Societies  
 Margaret Manson, representing the Committee on Theological Education

As directed by the 120th General Assembly, the Committee chose Ken Jensen as Convener.

## CORRESPONDENCE

The Committee received correspondence from various sources and also heard presentations from:

Dr. Helen Goggin, Professor at Knox College, formerly of Ewart College  
 Dr. Art van Seters, Principal of Knox College  
 Mr. Art Herridge, Convener of 156 St. George Street Committee  
 Mrs. Margaret Manson  
 Mrs. Tori Smit  
 Mrs. Tamiko Corbett

## FINDINGS

The financial struggles faced by the colleges of our Church were identified in the face of rising cost. The hopes and dreams for the future of Theological education, including Diaconal Education in our Church, education that would be responsive to the call of our Lord and would equip leadership to reach out to the people of today and tomorrow were expressed.

The following expectations regarding the use of capital funds resulting from an amalgamation were shared:

- The 1992 Administrative Council report (A&P 1992, p. [215](#)) points out that the 1990-91 Board of Ewart assumed the proceeds from the sale of Ewart would go to the amalgamated college. This was also the expectation of others in the Church, particularly among the Order of Diaconal Ministries and the Mission Societies.
- The intent of the Administrative Council (A&P 1992, p. [215](#)) was to make the funds more widely available by turning the proceeds over to the Committee on Theological Education for its allocation.

The Order of Diaconal Ministries is currently struggling to find its place within the Church. The Order has a long history of ministry in Christian Education and social services and has provided a valuable ministry to the Church in Canada and around the world. They still

have a special ministry to bring to the Church, but because of the current economic situation, very few congregations are in a position to support more than one person in ministry and those that do often chose to call two ministers of Word and Sacrament.

Diaconal Ministries as expressed in the meetings were defined by:

- what they do
- how they do it
- how they are educated to do it

The Order of Diaconal Ministries is working on a definition of Diaconal Ministry which was shared with this Committee.

The Order of Diaconal Ministries believes that the educational environment and teaching style are a major part of the learning experience for diaconal ministers. These are different from a classical theological college and as a result of the amalgamation of Knox and Ewart, a major part of this learning experience is considered to have been lost.

The Order of Diaconal Ministries and the Mission Societies believe that the funds from the Ewart Endowment For Theological Education were being prematurely committed and that a precedent was being set by the 1993 decision of the Committee on Theological Education. These two groups would like to have more input and control over the use of the Ewart Endowment for Theological Education. It was felt that the voices of two or three people in a large committee have very little influence.

The Committee on Theological Education was being faced with a need resulting from increased Presbyterian enrollment at St. Andrew's Hall/Vancouver School of Theology and believed that it was their responsibility to make wise use of the funds entrusted to them until a fairer re-allocation of Presbyterians Sharing funding among the colleges could be put in place.

The Order of Diaconal Ministries feels a need to have education centralized at one College. This is currently occurring at Knox College.

We heard that Knox College has been and will receive up until 1995, the funds from Presbyterians Sharing that previously supported both Knox College and Ewart College. The Committee on Theological Education believes this meets the current need for Diaconal Education within the Church.

The Committee has come to the realization that all parties in this situation are struggling with their understanding of God's call to ministry, the needs of the Church, the talents of our people, and the wise use of the material resources God has entrusted to us. The nature of ministry and education for ministry is currently changing and we are presented with new opportunities. While Diaconal Ministers and the Order of Diaconal Ministries are currently in transition, the Order including many members who are not salaried, offer to the Church alternative styles of ministry.

There have been some misunderstandings, different expectations and some disappointments regarding the amalgamation of Ewart College and Knox College.

The Committee appreciates the time and effort of all those who provided background information and current concerns.

It was unfortunate that the Committee on Theological Education chose to make the promise of a financial commitment before the sale of 156 St. George Street was complete, but this Committee recognizes the financial constraints placed on the Committee on Theological Education and the Assembly Council.

**Recommendation No. 1 (adopted, p. 43)**

That the funds promised to St. Andrew's Hall/Vancouver School of Theology for 1994 and 1995 be released without prejudice to the future dispersal of funds from the Ewart Endowment for Theological Education.

**Recommendation No. 2 (amended and adopted, p. 43)**

That the Assembly re-affirm Recommendation 24 adopted by the 118th General Assembly (A&P 1992, p. [215-6](#)).

**Recommendation No. 3 (adopted, p. 43)**

That first call be understood to mean that first priority be given to all applications to the Ewart Endowment for Theological Education that fall within the definition of diaconal education leading to a recognized degree at an accredited theological institution; following the determination of these requests, additional applications for other areas of theological education may be considered.

**Recommendation No. 4 (adopted, p. 43)**

That the freeze on the Ewart Endowment for Theological Education funds be removed and encourage the Committee on Theological Education to invite and consider applications for funding under the terms and conditions of the Ewart Endowment for Theological Education.

**Recommendation No. 5 (adopted, p. 43)**

That the Committee on Theological Education be asked to draft and publish guidelines for applications to the Ewart Endowment for Theological Education.

The request to this Committee to define what is meant by diaconal ministries was considered an inappropriate task inasmuch as it must be defined by the Order of Diaconal Ministries in consultation with the larger Church.

Diaconal Education must be developed in response to the definition of Diaconal ministry.

**Recommendation No. 6 (adopted, p. 43)**

That this report be the response to Overtures 18, 19, 20 and 24, 1994 and to Recommendations 30, 31 and 32 of the Life and Mission Agency (A&P 1994, p. [391](#)) and to the comments of Assembly Council (A&P 1994, p. [243-44](#)).

**Recommendation No. 7 (adopted, p. 43)**

That this Committee be discharged with thanks.

Ken Jensen  
Convener

## THE SPECIAL COMMITTEE RE THE PENSION PLAN

To the Venerable, the 121st General Assembly:

The 120th General Assembly adopted Recommendation No. 11 from the Assembly Council which as amended 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."

The Committee has met and considered the matter as stated in the instructions and has come to the conclusion that there are a number of factors which should be considered in detail before a final report is given to the Assembly. They include:

- That the results of a current actuarial study should be completed to determine the relative health of the plan.
- A review and evaluation of the dollar base concept should be undertaken to determine the effect upon contributions by congregations as employers before a determination is made.
- Because of the cost of preparing an actuarial study is considerable and the fact that an actuarial study will be routinely undertaken at December 31, 1995 as is the Church's habit to have this done on a triennial basis, it would be appropriate to delay the report for one year.

- By doing the required actuarial work in connection with the regular actuarial report costs will be reduced to a minimum.
- The level of benefits being received versus use of service should be reviewed to determine adequacy and effect on future funding required.

The consensus of the committee is that on a short term basis it would not be appropriate to consider reducing or rearranging the basis on which contributions are made to the Pension Plan. However, depending on the determinations made in the future concerning the points raised above there could possibly be a different response in the long term view.

At the pleasure of the General Assembly your committee is prepared to continue on for a further year to address the various points raised above, if that is your wish. In that event, we would request that the mandate of the committee be expanded to include the following:

- Have required information produced as part of the regular actuarial report to be prepared December 31, 1995.
- To review and evaluate the dollar base.
- To review the adequacy of the pensions received by existing pensioners versus their years of service.
- Authority to charge the additional costs of the actuarial study to the Pension Plan.

**Recommendation No. 1** (adopted, p. 59)

That the above report be received as information; that the Committee continue its study with its mandate expanded to include the four points mentioned in the preamble to this recommendation; and that it report its findings to the 1996 General Assembly.

Earle F. Roberts  
Convener Secretary

Donald A. Taylor

## SPECIAL COMMITTEE RE STATE OF THE CHURCH

To the Venerable, the 121st General Assembly:

This report is addressed to the visionaries, to those who speak of hope for our Church, to those who long to make a difference.

### ORIGINS AND ACTIVITY OF OUR COMMITTEE

The 120th General Assembly received reports from the Live the Vision Campaign and the Life and Mission Agency which spoke of the current health of our denomination. These reports painted a picture of indifference towards our denominational structures, of disabling conflict becoming commonplace in our congregations, of a declining interest in doing mission through a national body, all in the light of the aging of our congregations and the numerical decline of our denomination. A number of commissioners were moved to be concerned, not only by the content of these reports, but also by the apparent lack of response to these assessments. As a result of the initiative of a group of commissioners, the Assembly established this non-funded Committee to report back in one year's time after listening to the concerns of our denomination and discerning a consensus view of the priorities the Church wishes to use as guidance in responding to our current reality.

The Committee designed a two-track approach to fulfill its mandate. The first track was to survey the denomination through questionnaires. Using labels supplied by the Clerks of Assembly office, every session clerk was sent one of three questionnaires which focused on either "Personal Faith", "Congregational Life" or "Institutions". Sessions were encouraged to copy them and make them available to all in their congregation interested in responding. By April 30th, we received 7,134 questionnaires from the Church, which represents 4.6 per cent of our denomination's membership. Approximately 43 per cent of our congregations made at least one response. The geographic distribution of responses corresponds to that of the Church. The second track was to call together 37 focus groups across the country to discuss aspects of the findings from the questionnaires: to help interpret them and to suggest practices for our future.

Who responded to the questionnaires? 94 per cent of the respondents were either elders or laypersons. 4 per cent of the respondents were clergy (approximately one quarter of those presently serving our denomination). 55 per cent of our respondents have been with our denomination for 30 or more years; 91 per cent have been a Christian for 15 or more years. Two thirds count themselves as "active" or "very active", with fully three quarters of respondents declaring that they attend worship four or more times per month. While we heard from every demographic group within the Church, our primary respondents are our longest term, most committed and most active members. The following is what they said.

We are very aware of the short-comings of our process stemming from our limited resources in time, personnel and finances. We applaud the congregations and their leaders who chose to ignore the deadline printed on the questionnaires and submitted them anyway, and those who took the personal initiative to phone or write to ask if they could still participate.

We wish to thank:

- all those commissioners who considered the future of our denomination so important that they saw the creation of the Committee as important;
- all those who submitted questionnaires;
- our focus group leaders and participants;
- those who entered data from thousands of questionnaires into a computer;
- the Presbytery of East Toronto for providing funding for our Committee;
- the churches who provided meeting space for us;
- and the members of the Committee.

## **HOW THE PRESBYTERIAN CHURCH SEES ITSELF**

Occasionally ranking numbers are given in the following results. The scale used is from one (very low concurrence) to five (very high concurrence).

### **Personal Faith:**

- Today, personal faith is enhanced primarily (in order) by worship, sermons, the minister and music; Sunday morning is "prime time".
- People report finding relational means for fostering faith as less enhancing: friends, small groups, Bible study, elders and large groups (again, in order).
- Our youngest respondents (under 20 years) report a higher than average degree of faith enhancement from friends and music.
- Anecdotally, 48 per cent of those describing a turning point in faith reported no congregational involvement in that turning point.
- We internalize more than externalize our faith. To illustrate this, we are confident that we know what we believe (4.5) but feel inadequate to share it (3.8) and hesitant to discuss scripture one on one (3.9). We hesitate to take the risk of sharing what we believe.
- Our newest Christians rank themselves higher than longer term Christians in what they find important to their faith (the influence of the Holy Spirit, using their gifts, worship, sermons) and express a higher than average level of confidence in the future of their congregation. This gives us hope.
- When asked about using their gifts, lay respondents are not as certain as elders or clergy that they are using them effectively.
- When asked about change, the older the respondent the more likely they desire to have stability over flexibility. Even so, 55 per cent of our respondents over the age of 65 say "the church ministers most effectively when it is flexible". It is interesting to note that overall clergy desire stability (48 per cent) slightly more than our members do (44 per cent).
- Anecdotally, people report concern over the changing world: sexual orientation, crime, materialism, the family, etc. What's happening "out there" is seen all too often not as opportunities for ministry but things to be feared.

### **Congregational Life:**

- When asked "I expect the pastor to be...." respondents rank in order: a good preacher, a good worship leader, an example of faith, a good teacher, a good pastoral

counselor, faithful in visiting members, spiritually mature, open and honest about his/her struggles and failures, a good equipper of others for ministry, faithful in visiting prospects, active in the community, active in the denomination, active in the presbytery, and a good administrator. The written responses placed higher priority on teaching and pastoral counseling. While participation in the denomination and courts ranks rock bottom, clergy rate this as an even lower priority than lay people do.

Half of lay and elder respondents report a significant conflict as having occurred in their congregation in the last five years. Almost 3/4 of clergy reported such conflict. 56 per cent of the congregations which had respondents reported having experienced conflict in their midst in the past five years.

It appears from the data that many congregations do not have procedures for following up those who leave their church.

Respondents report that the Church has a significant role in shaping their values (4.2) and affecting the living of their lives generally (4.0). And yet, at the same time, members report this as having little or no impact on their views on social issues, their work life, their choice of friends and their political views. Faith is valued more in general than it is an actual, practical application.

Mission projects outside our local community are only marginally a priority for us.

The respondents report that they have only a marginal understanding of where their congregation wants to be in five years. We are not visionaries or good planners.

While the majority of respondents indicated that they had received a visit by their minister and elder within the past two years, the respondents are clearly undecided on the value of such visits. One third of lay respondents say they have not had a visit from their elder in at least two years.

Anecdotally, people report frustration over the performance of sessions: role expectations, autocratic leadership, resistance to change, and poor communication with the congregation. We have mistaken "deciding" for "leading". There is a tension as to who provides the leadership: is it the clergy or the congregation? People report the hurtful presence of cliques, the lack of bonding of members together, and the absence of a caring spirit. Congregations do not hold common, clear goals but find themselves struggling with a variety of competing priorities. Membership is declining and aging, which has prompted respondents to call for more outreach and youth ministry. Our institutional need is driving these mission concerns. Concern about the lack of finances presents itself in every aspect of congregational life (it dominates our thinking). There is a great longing for a deeper spirituality.

## **Institutions:**

3/4 of our lay respondents and elders value educating our clergy in our colleges. However, half our clergy respondents do not see this as important, and a further 11 per cent are undecided as to its value. It is worth noting that most of these clergy respondents are probably graduates from these schools. The respondents, generally, express a desire for the Church to become more discriminating in whom we choose to train for ministry.

3/4 of responding clergy find presbytery helpful. Almost seven out of 10 clergy find the General Assembly Agencies helpful.

though a minority of respondents identified presbytery as having a hindering impact, four times more elders than clergy saw presbytery as hindering their ministry.

anecdotally, people report that our courts tend to be administratively focused rather than visionary, maintenance oriented rather than a body that provides leadership, re-active rather than pro-active. Our adversarial means of doing business at times fosters conflicts within our courts. While presbyteries have a pastoral function, adequate oversight and on-going active care of congregations is seen as lacking. "Busy-ness" and agenda items dominate the work of our courts. God, faith and theological debate appear to many as taking a back seat. As one focus group phrased it, "The structure can quench the Spirit". While we value inclusivity, many people report a feeling that they are "not welcome" in our churches, our gatherings, our colleges or our courts.

there is a strong sentiment among respondents that all of the courts exist (or should exist) to support, encourage and strengthen the local congregation. This is not the

reality that most are currently experiencing. Their perception is that congregations exist to support the courts who make demands on time, energy and financial resources.

### **THIS IS NOT NEW**

Our Committee is now the fourth group to consider the "state of the Church" in the past 25 years. These studies have resulted in: The LAMP Report (1969), "The Report of the Special Committee on the State of the Church" (1978), "Strategic Planning" and the "VISION for The Presbyterian Church in Canada" (1989), and this Committee (1995). The following points were made in previous reports. The numbers in the brackets indicates the report(s) they were found in, by year:

- the origins of the report were impelled by a perception of "crisis" which had to do with pragmatic, institutional issues (1969, 1978, 1995)
- the need for congregational renewal was a major theme in the report (1969, 1978, 1989)
- that The Presbyterian Church in Canada lacks a clear understanding of our purpose and mission as a denomination (1969, 1978, 1989)
- youth involvement in the congregation is seen as a crucial issue (1969, 1989)
- there is a need to improve the vitality of worship (1969, 1978, 1989)
- clergy do not get a sufficient training in the practical elements of ministry (1969, 1978, 1989)
- religious leaders are seen as "out of touch" or needing to be "more relevant" (1969, 1978)
- members feel remote from the courts of the Church (1969, 1978)
- members feel alienated from the national organization (1969, 1978, 1989)
- the Church is slow to respond to issues at times (1969, 1978)
- a "survival mentality" prevails in many of our congregations (1969, 1978, implied in 1989)
- congregations take care of their own needs first before considering ministry, programs and mission (1969, 1978)
- we are hesitant to talk about our personal faith (1969, 1978, 1989)
- the confrontational style of decision-making used in the Church courts must be improved (1969, 1978, 1989)
- areas of change nationally must first be explored with the "grass roots" before changes are implemented (1969, 1978).

For an entire generation people in our denomination have been declaring the same perceived needs while seeing little by way of change. What does this tell us? This is part of the explanation for why our people are losing interest in our denomination beyond our congregations. It illustrates that while we recognize our needs we have not yet taken them seriously enough to address them. It is clear from this overview that structurally we have an inability to change.

### **THE WILDERNESS JOURNEY**

The Presbyterian Church in Canada, like God's people of old, faces a journey in the wilderness. We leave behind our outdated expectations

- that people, as a matter of course, will come to Church,
- that society understands what we stand for and appreciates the contribution we make,
- that, for us, tomorrow will be the same as yesterday.

On the wilderness journey our destination is not clear: all we know is that God goes with us. We must, out of necessity, travel light, shedding ourselves of baggage which serves only to slow us down. We must renew our commitment to community, for on the journey we must share the burden of our sister and brother. Our journey will be hard and take effort as we face our trials and make painful choices.

While we may not know exactly where we are headed and the form of our Church in the future, we would identify the following "signposts for the journey" to help define the way we will travel:

1. Everyone (at all levels) willing, enabled and active in telling personal stories of God to one another and to those not yet with us.
2. Everyone (at all levels) called into authentic Christian community where faith in Christ is nurtured, enabling the full expression of the Body of Christ in word and action.
3. Congregations, linked one to another, the primary expression of the Church for mutual support and encouragement.
4. In the wilderness Church, dialogue with the world is constant, helping us sharpen our God-given identity and mission.

This set of signposts is incomplete. As we take up the journey, our destination as well as how we are to live on the way will become more clear. This is for us to discover.

### **APPLICATIONS AND IMPLICATIONS**

The signposts above will have implications for our denomination as we begin to apply them. Here are some suggestions for you to consider to help you implement them.

"Everyone (at all levels) willing, enabled and active in telling personal stories of God to one another and to those not yet with us."

- consider the experience of faithsharing that will occur at the Assembly, take it back, drop your agenda for presbytery and session and "just do it".
- consider taking the first 20 minutes of every presbytery meeting for faith sharing in small groups: sharing ministry needs and a time of prayer.
- consider providing opportunities for lay people to share faith stories at worship services.
- consider how you can tell your faith story within your family; Church School is a supplement to what happens in the home.

"Everyone (at all levels) is called into authentic Christian community where faith in Christ is nurtured enabling the full expression of the Body of Christ in word and action".

- consider holding open session meetings, printing and circulating session minutes.
- consider assisting every member of the congregation to discover and use his/her skills and spiritual gifts.
- consider fostering small groups for spiritual growth and Bible study, focused on how to live and express our faith in our daily lives. Call, train and encourage group leadership by the laity.
- consider ways to learn about your church from those who leave.
- consider developing formal "team ministry" in your congregation, lay with clergy.
- consider improving the level of accountability in your congregation by establishing formal expectations for members, the congregation as a whole, for elders and the minister(s). Review these regularly, helping one another to fulfill them.
- consider committing yourself to be honest, open and loving. These should be qualities of community living, yet often aren't.

"Congregations, linked one to another, are the primary expression of the Church for mutual support and encouragement."

- consider finding help in program issues from your neighbouring congregations instead of always looking to "big brother" to help you.
- consider creating an area resource in individual persons willing to share with more than their own congregation their knowledge and skills in specific areas.
- consider working together with near-by congregations in a new kind of inter-dependence. Congregations should be linked through need and mutual help, not simply administratively through presbytery.
- consider using the Internet.

In the wilderness Church, dialogue with the world is constant, helping us sharpen our God-given identity and mission.

- consider seizing the initiative in identifying the need in your community you can meet as your mission.
- consider engaging in conversation with those outside the Church.

We fervently call upon our colleges to train our clergy in preparation for ministry in the wilderness Church.

## RECOMMENDATIONS

The data we have gathered supports the recommendations of the Assembly Council in beginning to dismantle the bureaucratic national structures. We would go further, but consider the Assembly Council's actions an important first step.

### **Recommendation No. 1** (withdrawn, p. [25](#))

That the beginnings recommended by the Assembly Council be expanded to embrace all program resource functions better located nearer to the congregational level (presbyteries, clusters or co-ops of congregations), including but not exclusive to: stewardship, discipleship, evangelism, Christian Education, Canada Ministries and Justice Ministries; special consideration will be required to maintain a national dimension for ethnic ministries given their unique context and needs.

### **Recommendation No. 2** (withdrawn, p. [25](#))

That the Assembly Council effect the above changes by May 30, 1997.

### **Recommendation No. 3** (withdrawn, p. [25](#))

A portion of the savings accrued from the above changes be maintained for national use to provide a "clearing house" of information and for fostering links in special ministry areas, such as but not exclusive to: ethnic ministry, rural and remote ministry, ministry to indigenous peoples, francophone ministry, youth ministry, new church development, etc..

### **Recommendation No. 4** (withdrawn, p. [25](#))

That General Assembly call upon all those who share this vision of the future to seize every opportunity to depart from tradition and convention where necessary to support the emergence of Christ's Church in the 21st century.

Given our denomination's past experience of trying to bring change bureaucratically and "top-down" we frankly remain unconvinced that anything we recommend would ultimately make any difference. The task before us is finally to respond decisively and faithfully as individuals, congregations and presbyteries. "Just do it!"

Ruth Millar  
Convener

## THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 121st General Assembly:

During the past year the Committee met in October and February at Knox College, with the Executive meeting three other times and communicating regularly by telephone and fax. The Committee wishes to acknowledge the aid of a small, very diligent sub-committee in Alberta with a corresponding member in Halifax. A very sincere appreciation goes to this group, small recognition for the major contribution it made.

The Committee continues to receive valuable practical and advisory support from the Rev. Tom Gemmell and Ms. Terrie-Lee Hamilton, for which we express our sincere thanks.

## CANDIDACY PROCESS

The Committee's report to the 118th General Assembly responded to concerns raised by the colleges with a series of recommendations intended to strengthen the certification process for students. The Assembly, in turn, referred these recommendations to Ministry and Church Vocations (A&P 1992, p. [492](#)).

Ministry and Church Vocations prepared The Candidacy Process for the Ministries of The Presbyterian Church in Canada which this Committee considers an excellent, practical response to the matters raised in 1992. The Committee strongly recommends that sessions and presbyteries take this quite seriously.

## DIACONAL EDUCATION

When Ewart College was amalgamated with Knox College, Assembly approved a recommendation that Diaconal Education within The Presbyterian Church in Canada be centred wholly at Knox College for five years (A&P 1990, p. [536](#)).

### **Recommendation No. 1** (adopted, p. [30](#))

That Diaconal Education for The Presbyterian Church in Canada continue to be offered solely at Knox College for the next five years.

Some in the Church have expressed concerns about the status and quality of diaconal education since the amalgamation. The Committee's February meeting heard a detailed description from Knox College about diaconal education which convinced us that the College welcomes concerns and suggestions about its program. In our view the amalgamation is achieving the co-operation that was envisioned.

## FUTURE OPPORTUNITIES FOR THEOLOGICAL EDUCATION

When the Committee on Theological Education was formed, one of our tasks was to consider how many theological colleges The Presbyterian Church in Canada needs (A&P 1990, p. [536](#)). Although we were asked to bring a recommendation to this year's Assembly, it is apparent that any recommendation must be based on wide consultation with the Church. That process required a study document, and we commend the sub-committee that prepared it (mainly from Alberta) for its interest, efforts and vision.

The study document and an accompanying pamphlet have been distributed to each presbytery, asking for a response by October 31, 1995, if possible. The responses will inform the recommendation that goes to the 1996 Assembly. Some of the questions to be considered are

- who should receive theological education?
- what is best for the Church?
- what can we do best?
- how can we best do it?

## LAY THEOLOGICAL EDUCATION

Since its inception, the Committee has struggled with the question of theological education for laity. We have not reached consensus, but we are discovering some of the questions:

- for whom should such education be available: anyone? those with degrees? others?
- what purpose is intended: personal growth? preparation for lay licensing?
- how and where it should happen: at a college? through distance education?

Each college offers opportunities for lay participation in programs already offered, but they are limited. As well, ecumenical resources available within the bounds of many presbyteries could be used much more widely with benefit to all.

The Committee's limited resources have prevented further pursuit of the subject, but it remains a concern that the Church needs to address.

## **AGREEMENT WITH VANCOUVER SCHOOL OF THEOLOGY**

In 1984, a three-party Agreement was signed involving the Vancouver School of Theology, The Presbyterian Church in Canada, and St. Andrew's Hall, to be reviewed every three years. Until the current review, this has been done through the Joint Working Group from the Vancouver area, which is made up of all parties and meets regularly. This year the Vancouver School of Theology asked that the review be carried out with persons who, in their perception, would represent the denomination, and include specifically a Clerk of Assembly and the Convener of the Committee on Theological Education. A February meeting did not reach a decision, although it showed the need for further discussion and probably modification in the terms of the Agreement.

## **COMMITTEE REPRESENTATION**

The 120th General Assembly, on the recommendation of the Nominating Committee, added a third member from the Synod of the Atlantic Provinces. Members appointed by Assembly now include three from the Atlantic region, four from Ontario, and one each from Quebec, Manitoba, Saskatchewan, Alberta and British Columbia.

## **PRESBYTERIAN COLLEGE SENATE REPRESENTATION**

The 118th General Assembly granted a request that one representative from the Atlantic Provinces be named to The Senate of The Presbyterian College for one term (A&P 1992, p. [496](#)), with the Committee on Theological Education to review the matter and report back to the 121st General Assembly. The Senate of The Presbyterian College indicates that the Atlantic Synod presence provides a valuable link between the College and the Atlantic area, and that such representation should continue.

### **Recommendation No. 2** (adopted, p. [36](#))

That one representative from the Atlantic provinces continue to be named to the Senate of The Presbyterian College.

## **OVERTURE NO. 16, 1993** (A&P 1993, PP. [501-2](#))

This Overture, asking that each presbytery in the Synod of the Atlantic Provinces have a representative on the Senate of The Presbyterian College, was referred back to the Committee on Theological Education by the 120th General Assembly (A&P 1994, pp. [512](#), [43](#), [79](#), [80](#)). The Committee reviewed the issue and continues to support its recommendation to that Assembly.

### **Recommendation No. 3** (adopted, p. [36](#))

That the prayer of Overture No. 16, 1993 be not granted.

## **KNOX COLLEGE - FACULTY APPOINTMENTS**

### **Chair of Old Testament**

The 119th General Assembly gave permission to Knox College to seek nominations to fill this vacancy. The Committee commends the College for the care and diligence with which it carried out the task. (See Knox College Report p. [404](#))

### **Director of Theological Field Education and of Basic Degree Studies**

The Senate has asked permission to fill the vacancy that will be caused by the retirement of Dr. Don Smith in 1996. The position combines the task of enabling theological learning and skill development through field education and directing the Master of Divinity program.

Denominational qualifications include being a communicant member of The Presbyterian Church in Canada, and being either a Minister of Word and Sacrament or a Diaconal Minister for at least five years. Academic requirements include having a professional or academic doctorate, preferably one that includes educational or social science expertise and reflection on the practice of ministry.

**Recommendation No. 4** (adopted, p. [36](#))

That the Senate of Knox College be given permission to circulate the presbyteries and call for nominations for the position of Director of Field Education and of Basic Degree Studies.

**PETITION RE MARGARET WILSON** (see p. [20](#))

The 119th General Assembly referred a Petition regarding the location of the statue of Margaret Wilson to the Committee on Theological Education (A&P 1993, p. [508](#)). The Committee recommended to the 120th General Assembly that the Petition be not granted.

The Assembly, however, granted the Petition including very specific directions to the Senate of Knox College. At no time during the Assembly discussion did the College have opportunity to put forth its concerns. The College brought this issue to the Committee, including a Petition that it had prepared. The Committee supported the College's position and strongly recommends that the Petition be forwarded to the Assembly.

**Recommendation No. 5** (referred to Special Committee, p. [20](#))

That the Petition from Knox College regarding the location of the statue of Margaret Wilson be heard and considered.

**OVERTURE NO. 27, 1994 (A&P 1994, P. [588](#))**

**Re: Course Curriculum Content at the Theological Colleges**

This Overture has been given serious attention, separately by each college and collectively by the Committee. It is important to acknowledge the concerns expressed and the possibility that Church leaders are not being adequately prepared by our colleges. It is also important for the Church to know that the colleges are involved in curriculum reviews and are looking for ways to integrate more effectively theological education for ministry and preparation for the practice of ministry.

During the process overtures like this help to highlight particularly desirable knowledge and skills.

The Overture states that graduating candidates from our colleges receive degrees that ". . . suggest that they are fully prepared to be servants of the Church in pastoral ministry. . . ."

This is not the case. Our colleges seek to prepare people to begin well the lifetime endeavour of preparation for ministry. The colleges focus on introducing a student to an understanding of the foundations of the Christian faith, the Church's ministry and mission in all its breadth and depth, in a manner that encourages them to be effective interpreters of the gospel. The Overture comments that few courses are offered in certain subjects. Many of the topics are included in courses with other labels and are also covered in the students' supervised field experience.

The final "Whereas" notes that ministers end up taking additional courses after ordination, "thereby reducing the amount of time available to them for other aspects of their ministry." Many practical areas of ministry are better learned after a person has become actively engaged in ministry. Every call in the Church provides for continuing education. Congregations should insist on ministers and diaconal ministers taking time for study, to up-date skills as well as keep abreast of current theological thinking. It is important to note that valuable courses may be offered at a nearby community institution as well as at a seminary.

In the end, neither the Church nor its colleges can be expected to completely equip for effective ministry someone who lacks the needed personal skills, or the ability to acquire them. If sessions and presbyteries certify to colleges people who without clear signs of interpersonal and leadership skills, the candidate, the college and the Church all are likely to suffer. In determining whether a particular person is suitable for certification as a candidate for ministry, sessions and presbyteries would do well to remember John Calvin's statement: "For those whom the Lord has destined to so important an office, he first furnishes with those talents which are requisite to its execution, that they may not enter upon it empty and unprepared." (The Institutes of the Christian Religion, Bk IV, Chap. III, XI.)

**Recommendation No. 6** (adopted, p. [36](#))

That the prayer of Overture No. 27, 1994 be answered by the foregoing response.

**OVERTURE NO. 3 SESSION OF ST. ANDREW'S-NEWTON, SURREY, BC (A&P 1994, P. [577](#))****Re: Allocation of Funds to Our Theological Colleges**

The Overture asks that the Committee allocate funds from Presbyterians Sharing to our three theological colleges more on the basis of student enrollment than is the case at present. The rationale for the distribution of funds to the colleges is based on many factors. The responsibilities and expenses related to providing theological education at The Presbyterian College, Knox College, and St. Andrew's Hall/Vancouver School of Theology are widely different, so the number of students enrolled in each college is only one factor, and by itself, is inadequate for a fair distribution. At the same time, the Committee acknowledges that the contribution from Presbyterians Sharing being allocated to St. Andrew's Hall/Vancouver School of Theology is inadequate and should be increased in view of the number of students.

In the short term, special action is being taken to meet this need. For the final six months of 1994, Assembly Council approved payment of \$40,000 from the Deferred Bequests Fund. For 1995, a further \$80,000 has been requested from this source (subject to Assembly Council's approval).

At the November 1995, meeting of the Committee, a formula and rationale for the on-going distribution of funds will be a primary objective. This cannot and must not be delayed any longer.

**Recommendation No. 7** (adopted, p. [36](#))

That the prayer of Overture No. 3, 1994 be answered by the foregoing response.

**CAMERON DOCTORAL BURSARY FUND**

When the Committee on Theological Education was formed in 1990 its mandate included the oversight for the Cameron Doctoral Bursary Fund Committee, which was established by the Administrative Council in 1984. Members of the Committee are Dr. Alexandra Johnston, the Rev. Thomas Gemmell, the Rev. Dr. Stanley Walters, and one representative each from Knox College and The Presbyterian College.

At the end of 1994, the capital in the Cameron Doctoral Bursary Fund was \$356,763.25. Income for 1994 was \$19,271.96. In 1994, bursaries were awarded to the Rev. Donald Freeman, the Rev. Stuart Macdonald, the Rev. Roberta Clare and the Rev. Douglas Robinson for a total of \$18,000. Revaluation of the Consolidated Portfolio set its value for 1995 at \$344,092.25.

Margaret Manson  
Convener Secretary

Thomas Gemmell

**REPORT OF THE COLLEGES****KNOX COLLEGE, SENATE OF****Death of Professor David W. Hay**

One of the Presbyterian Church's most colourful, gifted and dedicated faculty members, the Reverend Professor David W. Hay died on January 5, 1995. Professor Hay served on the Knox College faculty from the mid-1940s to the mid-1970s. A careful scholar, a clear and patient teacher, a spiritual leader, a thorough gentleman, are only a few ways to describe him. He will be most remembered for his strong commitment to the Church catholic and ministry as a sacred trust. He was controversial in that he often stood against the mood of his times and forced those who differed from him to think further about their declarations. At the same time he showed extraordinary respect for those who disagreed with him. He has been a primary voice in The Presbyterian Church in Canada and in the larger ecumenical community, and Knox College is profoundly grateful for his contribution and his legacy.

## **Final Events in Sesquicentennial Year and Publication of the Knox History**

Knox College's 150th Anniversary Year ends with three full days. Monday, May 15, 1995 at 2 p.m., the Honourable Henry N.R. Jackman, Lieutenant-Governor of Ontario, is to unveil a plaque at 1 Spadina Crescent to mark the location of Knox College from 1875 to 1915.

Later on the same day, McGill-Queen's University Press will release the book *Church, College and Clergy: A History of Theological Education at Knox College, Toronto, 1844-1994* by Professor Brian Fraser. This celebration will include response from those who have read this work in advance. Copies are available for purchase from Knox College.

On Tuesday and Wednesday, May 16 and 17, Knox College will host "Participation in Hope, A Consultation on the Future Church", facilitated by Loren Mead of the Alban Institute. This is a major opportunity for the Church to struggle together regarding its calling into the 21st century. Many congregations have written of their concerns, hopes, plans and questions. This event is jointly sponsored by the 150th Anniversary Committee, the Knox Ewart Graduates Association, the Max Bell Fund and The Charles H. MacDonald Memorial Lectureship Fund.

## **The Appointment of Patricia Dutcher-Walls**

The Senate of Knox College is excited that the process for the appointment of Dr. Patricia Dutcher-Walls as Assistant Professor of Hebrew Scripture and Old Testament is well underway. Employment and Immigration Canada is considering our request for permission for her to immigrate. Dr. Dutcher-Walls was ordained in 1978 by the Presbyterian Church, USA after completing her M.Div. at Harvard Divinity School. She and her husband Timothy, were married in 1983. Timothy Dutcher-Walls has a Master's Degree from St. Michael's College (TST) and is an ordained minister of the Lutheran Church. They have a daughter (10) and a son (4). Dr. Dutcher-Walls received her Th.D. in Old Testament/Biblical Studies from the Graduate Theological Union, Berkeley, CA, writing her dissertation on "II Kings 11-12: Narrative Art and Political Rhetoric", a narrative and sociological study of the story of Joash's reign. She has been active in pastoral ministry and also served as a university chaplain at Colgate University, New York. She was Visiting Instructor in Old Testament and Urban Ministry at San Francisco Theological Seminary, 1988-89, and Adjunct Assistant Professor, Old Testament, United Theological Seminary, Dayton, Ohio, 1994-95. She brings a strong commitment to the Church, a deep passion for understanding Scripture and a sense of call to theological education.

## **Other Faculty News**

Professor Stephen Farris was on sabbatical in the Fall 1994 term as were Professors Robert Mathewson and Raymond Humphries in the Spring 1995 term. Professor Iain Nicol was guest lecturer at the United Seminary of Ricatla in Mozambique in August 1994. He also visited Kenya and South Africa. Dr. Dorcas Gordon was appointed Director of the Doctor of Ministry Programme by the Toronto School of Theology and remains on the Knox College adjunct faculty as Special Lecturer in New Testament. Other sessional lecturers include this year: Dr. Dan Epp-Tiessen and Dr. Stanley Walters in Old Testament, and the Rev. John Henderson in Pastoral Care and Counselling. Professor Donald Smith and the Reverend Ross Gibson, Director of Theological Field Education will both be leaving in June 1996.

Senate has approved a comprehensive Faculty Review Policy that calls for regular reviews, including promotion from Assistant to Associate Professor, from Associate to (full) Professor, for tenure, and regularly after tenure. This both ensures an opportunity for faculty members to communicate their perspectives, visions and concerns to the College and also enables the College to exercise appropriate accountability for its faculty.

## **New Position: Director of Theological Field Education and of the Basic Degree Program**

With the departure of Donald Smith and Ross Gibson, the Senate has proposed the creation of one new position that will combine directing theological field education and the basic degree (M.Div.) program. The proposal has been approved by the Committee on Theological Education and is being recommended by the Committee to the General Assembly. This position is central in advising students to make the best use of the Knox

curriculum in preparing for the Church's ministry. The College seeks someone with deep roots in The Presbyterian Church and a professional or academic doctorate. While it is always important for the College to receive presbytery nominations for faculty openings, it is doubly so in this case. If General Assembly approves this position and gives permission to the College to circularize the presbyteries, it is fervently hoped that presbyteries will respond.

### **Curriculum Revisions - Three year M.Div.**

The Senate has authorized the faculty to revise the M.Div. curriculum to enable it to be completed in three years of full-time study. The degree requires 30 course credits with several additional courses and workshops to receive the College diploma. The curriculum will preserve the concentrations on education, pastoral care, and societal ministry, and include the option of an eight-month internship, probably requiring an additional semester. In the process the College is developing interdisciplinary courses and a series of workshops to encourage the integration of theology and the practice of ministry. The revised program begins in September 1995 and allows for some adjustments to those who have begun their studies.

### **The Case for the Knox College Grant from Presbyterian Sharing**

The Committee on Theological Education has asked each college to present its case for the distribution of the grant from Presbyterians Sharing. When Overture No. 3, 1994 argued for a distribution based on the number of students enrolled in each college, the Knox Senate realized that the rationale behind the proposal did not consider the complexities of the issue. Knox College has been entrusted with a large physical plant at the heart of the University of Toronto, a faculty of nine full-time and four part-time members, an important library, a special responsibility for diaconal education and resources, and also support staff and administration. Knox also has about 30 advanced degree students and a teaching commitment to the Toronto School of Theology. All of these dimensions of the College have been important for The Presbyterian Church in Canada and need to be included in consideration of our Church's national grant support.

At the same time, Knox College has undertaken the establishment of an imaginative financial development program and is committed to balancing its budget annually through careful fiscal management. This is attested to in the audited report submitted to General Assembly.

### **Barbara Hepburn, Associate Director of Development**

In June of 1994 Barbara Hepburn, a member of Glenview Church in Toronto, became Associate Director of Development. Mrs. Hepburn held a similar position for four years at the Centre for Christian Studies in Toronto, and was a volunteer at another institution before that. Her expertise is especially crucial as the Knox College development program evolves.

The College appreciates the support of its Annual Fund from a growing number of graduates, congregations, church groups and friends. A number of bequests have been received, and we are encouraged by support for student aid, bursaries and scholarships. We particularly appreciate when prospective donors call the Principal's Office to discuss the greatest needs or specific ways that gifts may be given.

### **The Mabel Dewar Entrance Scholarship**

A generous bequest from the estate of the late Mabel Dewar has allowed the establishment of several scholarships. Those who have first class standing in their previous degree may apply for a Dewar Entrance Scholarship currently worth \$3,000 and renewable twice; a \$4,000 scholarship is for an international student from a developing country; internship scholarships are for students with above average standing; a doctoral entrance scholarship for \$4,000 (renewable once for \$3,000).

### **The Archives of the Presbyterian Church leave Knox**

In the summer of 1994, because of high humidity and a high water table under the north end of the College (originally in the path of Tattle Creek), the climate control system could

not provide a safe environment for the Archives. The Senate deeply regrets that the contents of the Archives had to be removed, cleaned and moved to a new home.

### **"Consider Ministry"**

Knox College holds an annual Saturday event in mid-February for anyone wanting to consider ministry and education for ministry. Twenty-eight attended in 1995 and talked with students, faculty and administration. Discussions range from theological education and curriculum, to schedules, finances and the Toronto School of Theology. The 1996 date is Saturday, February 10.

### **Knox Choir on Tour**

The Knox College Choir directed by Dr. John Derksen sang in several congregations in the London-Sarnia area at the end of April, providing wonderful choral music and an introduction to a marvellous group of students and their choir director.

### **Knox Students**

This year, 95 students were enrolled in the Basic Degree Program and 23 for Advanced degrees (Th.M. - 6, Th.D. - 10, D.Min. - 3 and Special Advanced - 4). Fifty-five women and 68 men make up the student body, including 15 members of the Order of the Diaconal Ministry in a special program of preparation for ordination to the Ministry of Word and Sacrament. Most look at ordination as a continuation, not an abandonment, of their diaconal ministry.

### **Doctor of Divinity (honoris causa) Degree**

The Degree of Doctor of Divinity (honoris causa) will be conferred upon Mr. H. Gordon MacNeill of Toronto and the Reverend Alan Murray McPherson, minister of Central Presbyterian Church in Hamilton, Ontario.

### **The 151st Convocation**

The sesquicentennial year ends with the 151st Convocation on May 17, 1995 at 8 p.m. in Convocation Hall, University of Toronto with the Rev. Theresa Han, Chaplain at the Toronto East General Hospital, as guest speaker.

The Senate thanks the members of the 150th Anniversary Committee for their vision and planning: Gordon MacNeill (Chair), Bob Fenton, Kenneth H.D. Hall, John Hoag, Alice McEachern, Gordon Patterson, Gordon Taylor, Harry Waite and Brian Malcolm.

### **Academic Degrees and Diplomas**

The following students are expected to receive the Master of Divinity Degree: Jacqueline Hilda Burnie, B.A.; Helen Wanlass Hartai, Reg.N.; Grace Ji-Sun Kim, B.Sc., Dip.C.E.; Frank Zoltan Kovacs, B.Sc.; Ji Sook Kyun, B.A.; Peter Timothy M.A., B.Sc..

Diploma of the College: Helen Wanlass Hartai, Reg.N.; Grace Ji-Sun Kim, B.Sc.; Frank Zoltan Kovacs, B.Sc.; Ji Sook Kyun, B.A.; Kevin Steeper, M.Div..

Special General Assembly Certificate: Larry Wilburn Beverly, B.A., B.D.; Charlotte Louise Brown; Hugo Lau, B.R.E., M.Div.; Janice L. MacInnes, B.A.; Robert Weldon Pankratz, B.A., M.Div.; Linda Nanette Robinson, B.A.; Joanne Marlene Vines, B.A.; Gerald Wallace, B.A.; M.A..

### **Petition Regarding the Statue of Margaret Wilson**

The Senate was greatly surprised by the decision of the 120th General Assembly to require the College to move the statue of Margaret Wilson from the Boardroom back to the rotunda. The Senate believed that it had the right as an Assembly appointed body to exercise oversight of its religious and historical symbols. The statue was a private gift to the Principal of the College in 1937 and was placed in the rotunda at that time. If the Senate were to be over-ruled by the Assembly on this matter, Senate believes its Convener should have had the right to be heard by Assembly. Because this did not happen, Senate believes that it has the same right of appeal through a petition as any other group in The Presbyterian Church in Canada. Since the only Court to which the College can appeal is the General Assembly, the Senate begs leave to do so. The petition, therefore, is not to be

understood as unwillingness by the College to be accountable to the Church. The Senate, therefore, humbly petitions the General Assembly to reconsider the ruling of the 120th General Assembly on this matter. (See page 436 and 402)

### **Knox-Ewart Graduates Association**

When Knox and Ewart Colleges were separate, each had its own Graduates Association. They have now amalgamated to become the Knox-Ewart Graduates Association. The College is grateful for all the ways its graduates continue their interest in the College through this Association.

### **Tower Scholar Programme**

The Graduates Association has actively developed, promoted and facilitated a week-long Tower Scholar program. Held at the beginning of March, about 15 ministers (not only Knox graduates) spent a week in individualized study. Kathleen Gibson, Library Co-ordinator, helps set up reading programs, and faculty provide consultation.

### **Appreciation**

Two Senate members resigned during the past year, the Rev. George Bell and the Rev. Barry Forsyth, temporarily replaced by the Rev. Cheol Soon Park and Mr. David Wishart. Terms are ending for Mrs. Margaret Taylor, Mrs. Lynda Franklin and the Rev. Dr. Bob Robinson, all of whom served Knox College and Ewart College from before amalgamation. The Senate thanks them, and all who serve the Church so diligently.

Art Van Seters  
Principal

### **THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF**

The Senate reports on the 1994-95 academic session with profound gratitude for God's gracious guidance during the year. The College is blessed with a superb faculty, an enthusiastic student body, and dedicated Senate members who give freely of their time and talents for the theological education so important to Christ's Church.

Our Senate looks to the future with hope, sincerely desiring to continue to be an important centre of theological education pursuing excellence in an ecumenical consortium of theological colleges.

Twenty-six years ago, The Presbyterian College entered an agreement with the McGill Faculty of Divinity, Montreal Diocesan College and United Theological College that has benefitted the College, our Church and the wider Christian community in at least two ways. First, it has brought the College into a larger community of learning, sharing the many resources and profiting from the stimulus of a closer affiliation with the other institutions. Secondly, it brought a substantial financial saving to the College and the Church for academic and staffing costs. For a fixed amount (now \$17,000 annually), instruction during the first two years of the three-year theological course is provided by McGill University for our students (25 in first and second years during the 1994-95 academic session, or about \$700 per student, half the tuition cost). Under the agreement, the College also contributes \$3,000 a year to the Faculty of Religious Studies Library.

Over the years a diminishing percentage of the denomination's budget has come to The Presbyterian College. In 1968 we received \$70,000 or 3.1 per cent of the General Assembly budget (Knox College received \$100,000, Ewart, \$46,000). In 1994, The Presbyterian College received \$163,780 or 1.7 per cent of the \$9,669,200 denominational budget. If we had received in 1994 the same proportion as in 1968, the grant would have been about \$300,000. The pooling of academic and staff resources under the agreement with McGill and the colleges allows us to be less dependent on denominational funds.

Along with the Church's other colleges, The Presbyterian College has accepted a five-per-cent cut in the annual grant for each of the next five years. By 1999 we will receive about \$125,000, or about \$50,000 less than in 1993. We will try to replace the revenue from Presbyterians Sharing through a fund-raising program initiated at the end of 1994 and continuing for the next few years.

To maintain a college in Montreal and be an integral part of an ecumenical consortium of Protestant theological colleges of which we are the largest, the Senate has carefully managed finances. We have worked with a bare-bones budget for staffing, office, building maintenance, library, continuing theological education, sabbatical leaves and the like. We have tried to maintain the budget level for bursaries, but a higher enrollment has increased pressure on these funds. At the same time we have increased our Endowment Fund from its 1968 level of about \$800,000 to a 1994 total of \$2,400,000. We need to do better to cope with the five-per-cent annual decreases in Presbyterian Sharing.

## **Students**

We are heartened by the sizeable increase in enrollment over the past two years. Sixteen new students entered the college in September 1994, although two withdrew by the end of first term. Three new students entered the program in January, 1995. Thirty-five students are registered at the College, four of them part-time. The student body is enthusiastic, with a wide range in age, education and life experience. About one third are women, one third come from the Atlantic provinces, and one third are Asian (Korean, Taiwanese and Chinese).

The 1994-95 academic session began with 40 people attending a successful retreat at Far Hills, Val Morin. A panel of students and faculty members discussed the topic, "Ministry Today".

## **Faculty and Staff**

The Senate gratefully acknowledges the fine contribution of the College faculty and staff during the past academic session. We also are deeply grateful to the faculty and staff of the McGill Faculty of Religious Studies, the Montreal Diocesan Theological College and United Theological College.

Faculty members of our College teach, do research, and serve on committees in the McGill consortium and in the denomination. Emeritus Professor J. C. McLelland delivered a paper at the Sixteenth Century Society as did our librarian, the Rev. Daniel Shute. Professor Robert C. Culley presented a paper at the Society of Biblical Literature, as did Professor Geoff Johnston at the Canadian Society of Presbyterian History, and the Symposium on the Contribution of Presbyterianism to Atlantic Canada's Life and Culture. Dr. William Klempa was Ebutt Lecturer at Mt. Allison University in connection with the above symposium, and he spent two months last summer as a Fellow at the University of Edinburgh Institute for Advanced Studies in the Humanities.

In addition to journal articles, recent publications by faculty members include "Early Writings: Creed, Scripture, Church", Vol. 1 of the Works of Peter Martyr, edited by J. C. McLelland; "Textual Determinacy", *Semeia* 62, edited by Robert C. Culley and Robert B. Robinson; *The Three Loves: Philosophy, Theology and World Religions*, edited by Robert C. Culley and William Klempa; *The Burning Bush And A Few Acres of Snow*, edited by William Klempa; *Free of Charge: Sermons Preached to Theological Students (Third expanded edition)* by Fred Wisse; and *Happy Childhood*, by Geoff Johnston.

Our thanks to the following field supervisors of our In-Ministry year students during the 1994-95 academic year: the Rev. Jan Fife, the Rev. Wally Hong, the Rev. Floyd McPhee, the Rev. Garry Morton, the Rev. Dr. Don Neil, the Rev. Dr. Ken Parker and the Rev. Dr. Garry van Bruchem.

## **Continuing Education**

Since the 1960s, the College has offered Continuing Theological Education programs for parish ministers and others. The courses, designed to update ministerial knowledge and skills, are essential for the practice of ministry today. Our commitment to the programs is unbroken, although budgetary constraints have had two results: first, program tuition costs have been increased to make them as self-supporting as possible yet affordable and attractive; and secondly, the programs were reduced from three weeks to one week. As soon as funds become available we will add a second week.

We had a successful and well-attended program again this year from February 13-17, 1995 with 22 participants. The schedule was,

Professional Ethics in Ministry	-	Prof. Karen Lebacqz, McGill University
Nature of Faith	-	Prof. Alexander McKelway, Davidson College
The Preaching of the Old Testament in the New Testament as a Model for Preaching Today	-	Prof. Fred Wisse, McGill University
Contemporary print and non-print resources for preaching: track one, track two and track three	-	Rev. Daniel Shute, The Presbyterian College

### **W. Lloyd MacLellan Workshop in Preaching**

Dr. Art Van Seters, Principal of Knox College,  
"The Problematics of Biblical Preaching in a Secular Culture"

We are grateful to Mrs. W. Lloyd MacLellan, the Rev. William C. MacLellan, the Rev. Fred Rennie and St. John's Church, Cornwall, Ontario, and St. John's Church, MacLellan's Mountain, Nova Scotia, for making this workshop possible.

### **Canadian Society of Presbyterian History**

The annual meeting of the society was held at The Presbyterian College, September 23 and 24, 1994, with papers presented by Dr. Geoffrey Johnston and the Rev. Daniel Shute of the College, Professor Edward Furcha of the McGill Faculty of Religious Studies, Mrs. Franceen Neufeld, a Faculty of Religious Studies graduate student, and Dr. Richard Loughheed. This meeting was followed by the Douglas Walkington Memorial Lectures on Congregational History.

### **Faculty of Religious Studies Library**

The McGill administration and the Library system is proposing that the Faculty of Religious Studies Library be moved to the main McGill Library. The Faculty Religious Studies Council finds the proposal unsatisfactory and has asked that the Joint Board of Theological College on which The Presbyterian College is represented be included in any further discussions. The Council has also told Chief Librarian Dr. Eric Ormsby that a committee has been set up to make a counter proposal. Moving the Faculty of Religious Studies Library would affect the use and holdings of The Presbyterian College Library.

### **The Alison Endowment Fund Scholarship**

In September 1994, this scholarship was awarded to two students: Chen-Chen Abbott Ph.D., a student in the M.Div. program, and Eliza Shu-ling Chen, M.S.W., a student in the S.T.M. program. Both women are Mandarin-speaking and were born in Taiwan. We are grateful to the Stewart-Patterson family for this scholarship.

### **Vision Statement**

Members of the Senate and of the Students' Society are developing a new vision statement for the College and considering various plans of action. A completion date has not been set, but we are hoping for publication in the fall.

### **Strategic Planning and Development Committee**

This sub-committee of the Senate was established last fall to provide leadership in key areas like fund-raising and program development. We expect it to play an important role in guiding the College into the next century.

### **Atlantic Synod Representation on Senate**

Three years ago the Committee on Theological Education supported a request for a representative from the Atlantic Synod to be appointed to the Senate of the College. General Assembly appointed the Rev. David Dewar, who has been an effective and diligent member.

The Senate has reviewed the matter in consultation with presbyteries in the Atlantic Synod. These presbyteries see Senate representation as a helpful link with The Presbyterian College and an important way of participating in its decisions and work. The Senate also favours the arrangement because it gives a representative from the Atlantic provinces a voice and vote in its deliberations, which is especially important as the College becomes more active in fund raising.

Therefore we recommend through the Committee on Theological Education that a representative from the Atlantic Synod be appointed to the Senate of the College. (see p. [401](#))

### **Theological Education in French**

Negotiations are continuing between representatives of the three theological colleges (Presbyterian, Anglican and United) and the Faculté de théologie de l'Université de Montréal. The Presbyterian College provides much of the impetus for the discussions. Two tutorial courses in French, one in Canadian church history and the other in Presbyterian polity, are proving popular.

### **Co-operation With Logos Seminary**

The College is co-operating with Logos Seminary in California to provide theological instruction in Montreal in Chinese. An initial course was offered in March, 1995, when a faculty member from Logos Seminary taught twenty students, some of whom are candidates for our Church's ministry.

### **Making the College Known in the Community**

A number of projects are underway to publicize the College:

- a series of lunchtime organ recitals during Lent, featuring well-known Montreal organists and organized in collaboration with McGill's Faculty of Music.
- College Sundays, drawing attention within the Presbytery to the annual convocation (May 11).
- an Elderhostel programme offered during the week of August 13, featuring "The Reformation - left brain, right brain".
- encouraging increased use of the premises and facilities for congregational events and Presbytery sub-committee workshops, as well as renting rooms in residence during the summer.

A College Open House featuring an organ recital, choirs, skits, displays and a luncheon took place October 28-29, 1994. The Synod of Québec and Eastern Ontario held its annual meeting at the College in October, 1994. Two meetings of the Presbytery of Montreal were held at the College, and the College hosted a conference sponsored by the Women's Missionary Society. Another WMS conference will be held in June 1995. Two congregations continue to use the College Chapel for Sunday worship. Congregations use the College for retreats and special events.

### **CBC Meeting Place**

A service from the College Chapel was broadcast on CBC-TV's Meeting Place on Sunday, April 30, 1995.

### **Doctor of Divinity Degree**

The College reminds ministers, elders and others that they may nominate people 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. Nomination forms and an outline of the criteria are available from the College office. Nominations should be submitted by the end of November.

### **Convocation**

Professor Douglas John Hall, Faculty of Religious Studies, addressed the 128th Convocation on May 11, at Knox Crescent Kensington & First Church. Earlier in the day at the graduates' luncheon Dr. Hall spoke on Preaching the Faith.

At the Convocation the degree of Doctor of Divinity, honoris causa, will be conferred on Professor Hall, B.A., M.Div., S.T.M., Th.D., D.D., The Professor of Christian Theology, Faculty of Religious Studies, McGill University, who retired from that position at the end of the academic session.

The following are expected to receive diplomas and degrees:

Master of Divinity: Elizabeth Angela Graham, B.A., B.Th., Campbell Cameron Laker, B.A., M.A., M.Ed., Ph.D., Victoria Carolyn Murray, B.Sc.(Hons.).

Diploma of the College: Elizabeth Angela Graham, B.A., B.Th., Campbell Cameron Laker, B.A., M.A., M.Ed., Ph.D., Victoria Carolyn Murray, B.Sc.(Hons.), Andrew C. Scott, B.A., B.Th., M.Div.

Diploma in Ministry: Alan Ferguson Barr, B.Th., John Craig Fair, B.Th., Barbara A. Wright-MacKenzie.

General Assembly Certificate: Alan Ferguson Barr, B.Th., John Craig Fair, B.Th., Barbara A. Wright-MacKenzie.

The following students are enrolled in the College: Chen-Chen Abbott, Heather Balsdon, Alan Barr, Rose Bebawy, Andrew Cha, Cirric Chan, Eliza Shu-Ling Chen, Wylma Cobb (withdrew), James Douglas, John Fair, John Flaro, Elizabeth Graham, Jonah Ho, Mark Hoogsteen, Ruth Houtby, Timothy Hwang, Jeff Inglis (1st term), Hanan Itescu, Kwang-Oh Kim, Lucia Kim, Ja Uk Ku, Campbell Laker, Judy Lavigne, Kevin Liscombe, Norman MacKinnon (withdrew), Bonita Mason, James McKinnon, Trudy Meyer, Victoria Murray, Linda Shu-Mei Pan, Sheila Paterson, Roger Penning, David Stewart, Mora Stewart, Job van Hartingsveldt, Marc-Henri Vidal, Scott Warden, Barbara Wright-MacKenzie.

## 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 program and is available on request.

William J. Klempa	Dan De Silva
Principal and Convener	Honorary Secretary

## VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL

We at Vancouver School of Theology (VST) end the academic year 1994-95 in an attitude of optimism and confidence. We have addressed major difficulties and changes with a spirit of commitment and enthusiasm that permeates the entire School. We have found ways to deal with financial pressures and restrictions imposed by economic conditions. Individuals, congregations and participating denominations have given generous support that provides hope and the assurance that our work is appreciated.

Charles Burns and Ed Rumohr represent The Presbyterian Church in Canada on our Board, and Elizabeth Forrester is an Alumnae representative. Other Presbyterians serve on standing committees and task groups, and as field supervisors. We have 20 Presbyterian students, four of whom graduate this year: Sandra Franklin-Law, Elizabeth Kidnew, Meridith Robertson, and Ronald Tiessen. Gladys Anderson has completed a year of special study preparing for certification for ordination. Dr. Brian Fraser, who serves as both Dean of the Hall and a jointly-appointed faculty member, continues his enthusiastic recruitment and support of Presbyterian students.

## A New Curriculum

In recent years VST has worked with a curriculum that focuses on the knowledge, skill, understanding, spirituality and character needed for church leadership. The curriculum is sound and has prepared students well, but the student body is changing. Most now have years of work experience but not necessarily in fields that prepare them for theological education. Many have families and balance part-time jobs, parental responsibility, and commuting time with their studies. For some, the idea of spending three or four years on the University of British Columbia campus is daunting.

We recognize the need to

- teach part of our program off-campus so that some students can begin their theological education before leaving the job, home and community where their families are settled;
- assure students that programs can be changed to suit changed needs;
- provide a close relationship and opportunity for rigorous theological reflection involving church, community and classroom; and
- provide for people who wish to study theology but not in preparation for ordination.

We have developed a one-year diploma program that can be integrated into the longer, three-year program designed for ordination. We are shortening the time between course work and evaluation so that students benefit more from faculty's in-depth responses to papers, assignments and projects.

We have increased the supervised contact that students have with the church and other areas of ministry to help them better make the connection between ministry and studies. We have always worked to integrate the various courses, and are planning further steps in that direction.

The revised curriculum begins this fall, and we expect an even larger student body than our record-setting 1994-95 class.

### **New Faculty**

Dr. Lloyd Gaston, Professor of New Testament, retires in 1995. After an exhaustive search, we appointed an outstanding Lutheran scholar, Dr. Harry Maier, to the position. An equally outstanding Presbyterian scholar, Dr. Nancy Cocks, who has served the school extraordinarily well during her three-year contract as Teaching Pastor, was appointed Assistant Professor of Pastoral Theology and in January was named Vice-Principal. In March 1995, we also appointed a new Anglican Chaplain, the Rev. Lynne McNaughton, and a new Director of Church and Ministry, Dr. Aldona Ewazko. These changes, plus the appointment last summer of librarian Dr. Davena Davis, are radically reshaping the School's faculty, a reshaping that is being met with enthusiastic support.

### **Administration and Support**

During some difficult financial years congregations, individuals and church bodies have shown remarkable support for our work. But educational costs are not falling, and sacrifices by students, faculty and staff are, like those of many Canadians, significant. In the short term we need to ask for sacrificial giving and for a priority in the difficult struggle over the allocation of scarce resources. We are extremely careful in the stewardship of funds, and in the long term are planning for a future with a broadened support base that will ease the financial pressure. Plans include

- widening our reach and expanding our student body;
- co-operating with other denominational schools and centres to share faculty resources and programs;
- re-developing our endowment of land and buildings to undergird our annual and long-term financial needs; and
- establishing new partnerships with those who share either all or a part of our mission.

After more than ten years of an evolving association with The Presbyterian Church in Canada, and affiliation with St. Andrew's Hall, the Agreement between us needs a review revision. The Hall has gradually defined its position in relation to other theological institutions in the Presbyterian Church, and the Church has decided that it will relate to the Vancouver School of Theology through St. Andrew's Hall in a way that changes the School's understanding of the original Agreement. Therefore, the Vancouver School of Theology's Board and administration are reassessing the terms it will require in a revised or newly defined Agreement.

The Vancouver School of Theology, over the years, has felt a clear responsibility to participate with and serve The Presbyterian Church in Canada in the most appropriate and useful ways. As the Church adjusts to changing times and needs, we at the School willingly take a prophetic and leadership role by guiding the development of leadership for the future while assuring that those who serve the Churches in the next generation and, in this case Presbyterians, will have a sound grounding in the traditions in which we stand.

Dr. William Phillips  
Principal

### **ST. ANDREW'S HALL, SENATE OF**

It is three years since the Senate of St. Andrew's Hall adopted its mission statement in 1992 committing the Hall to becoming an influential leader in theological education, pastoral ministry and student accommodation. "In response to God's redemptive activity in Jesus Christ," the statement says, "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 are grateful for the many opportunities and gifts made available to the Hall and are happy to report diligence in fulfilling our mandates.

### **Theological Education**

Details of the work of Vancouver School of Theology (VST) are in the Principal's report (see p. [411](#)-13). St. Andrew's Hall is the Presbyterian college affiliated with VST through which The Presbyterian Church in Canada associates with the School. By virtue of the Agreement in 1984, the School exercises the Hall's degree-granting charter under the supervision of the Hall's Senate. The Senate is most satisfied with the School's degree programs, lay education and continuing education. We are enthusiastic supporters of the revisions to the curriculum and the new initiatives outlined in the Principal's report. We are especially gratified that the School called the Rev. Dr. Nancy Cocks as Assistant Professor of Pastoral Theology and appointed her Vice Principal of the School.

The Church and the Hall provide both personnel and funding for the School. The Dean, Dr. Brian J. Fraser, spends 75 per cent of his time as Associate Professor of Church History and 15 per cent as Chaplain to Presbyterian students at the School. Helen Pigott, the Administrator of the Hall, provides administrative and pastoral support for students and serves on the School's Awards and Bursaries Committee. In the fall of 1994, a generous increase to the Hall's annual grant from the denomination allowed the Hall to begin making a cash contribution to VST. We hope that the first grant of \$32,500 will become \$65-70,000 a year. Negotiations within the Committee on Theological Education promise to establish a funding agreement by this fall to provide the money needed to honour the this commitment each year. Together, the Church and the Hall provided all the bursary support needed by Presbyterian students at VST in recent years.

Representatives of the Hall, the denomination, and VST recently participated in a review of the relationship established by the 1984 Agreement. As indicated in the VST Principal's report, the School held a different understanding of the Agreement than did the Hall and the Church. The Hall appreciates the participation of Tom Gemmell, Margaret Manson and David Jennings on behalf of the Committee on Theological Education in what at times were difficult discussions. It is our sincere hope that further discussion will clarify expectations and lead to a new agreement that reflects how the relationship has developed and serve the best interests of all parties.

St. Andrew's Hall has begun to explore the possibility of establishing the St. Andrew's Institute, a Centre for Presbyterian Eldership Education. It would provide educational resources and counsel to the denomination's 14,000 teaching and ruling elders, who are responsible for governing the Church, designing its ministry and implementing its mission. Over the next year, we will conduct a feasibility study and develop a business plan. We anticipate using new technologies of distance education and drawing on people from across the country to advise us in the Institute's creation.

## **Pastoral Ministry**

Pastoral Ministry on campus is an important part of our work that remains seriously understaffed. Fifteen per cent of the Dean's time is inadequate to perform the services expected of the Chaplain to Presbyterian students at VST. Ten per cent of the Dean's time is inadequate for supervision and pastoral ministry to the residence. Fortunately, Administrator Helen Pigott is an important pastoral presence and counsellor for many of the students. Virtually no chaplaincy services are able to be offered to the broader university community. We continue to plan to rectify this situation in conjunction with the expansion of our multi-disciplinary residential community. When we are able to do so will depend on many factors including interests rates this fall, the success of our capital campaign, and the continuing success of our project's construction managers in being on time and under budget.

We continue to provide the locale for a very successful Korean Campus Mission under the leadership of the Rev. Alfred Heung Soo Lee, a member of the Senate.

## **Student Accommodation**

The external structures in our \$7.5 million expansion of St. Andrew's Hall are up, and crews are working hard to complete the interior for the September 1st opening date. When this report was written at the end of March, we were on schedule and \$60,000 under budget. Basil Davis is our project manager and Cal Beim of HML Construction is construction manager.

We are building 93 self-contained student housing units that will accommodate an additional 200 members of the St. Andrew's Hall community. There are 30 three-bedroom townhouses, 49 one-bedroom apartments, 2 two-bedroom apartments, and 12 four-bedroom units. Ten per cent of the units, twice what the law requires, are designed for students with mobility difficulties. Some are designed for use by the hearing and visually impaired. There are three different residential houses and a commons block. The buildings have been named after couples who have given distinguished service to the Hall over the years. John and Kay Ross, William and Margaret Walker, and Harry and Helen Lennox are honoured in the house names. The commons block is named for Lewis and Frances McLean. A day-care centre for 25 children will be built this fall. The Senate has authorized a \$1 million capital campaign, which received pledges of \$500,000 before it was even launched. Nuala Woodham is our development consultant and Karen Storie is our development co-ordinator in the office. The Rev. Walter F. McLean, PC, is the honorary chair of the campaign. Senate committees are developing plans and procedures for creating a good multi-disciplinary residential community and for putting in place the personnel and processes needed to manage effectively the business of the residence.

The Senate wishes to address a misunderstanding that arose during last year's General Assembly. No denominational or Hall funding designated for theological education in relation to VST is going to this project. Initial funding came from our own small endowments. A generous short-term loan from the denomination provided crucial interim financing. Once construction began, we could begin drawing on the \$6.6 million mortgage approved by the Bank of Montreal. Further, the Senate is convinced that the complex will eventually generate significant revenues for the work of the Hall.

## **Thanksgiving for Service**

The Senate expresses its heartfelt thanks to those retiring from service to St. Andrew's Hall. We appreciate the work of Stan Law and Sandy Franklin-Law as caretakers for the past three years. Keith Brown has served as Treasurer of St. Andrew's Hall for fifteen years, providing solid financial advice and sage counsel to the Senate and the staff. The Hall would not have its strength and stability without Keith's help. We express our deep appreciation for all that he has contributed to the Hall's success.

Charles Burns  
Convener

## TRUSTEE BOARD

To the Venerable, the 121st General Assembly:

The Trustee Board of The Presbyterian Church in Canada is incorporated by Federal Statute and by ancillary legislation in every province. The Board met three times during 1994 and has sought to ensure that it has properly discharged its statutory responsibilities as trustee. The Board acts at the direction of the General Assembly and of the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The Board wishes to express its sincere thanks to Mr. David Wishart and Mr. C. Anthony Keith whose term of office is complete with the rising of this Assembly.

During the year documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

The Board continues its review of the investment managers and the investment portfolios with a view to setting revised policy in place for their management.

In accordance with the Act of Incorporation, the Board makes available, on request:

1. A list of securities showing those:
  - purchased or received during the year
  - matured or sold during the year.
  - held by the Board at December 31, 1994, 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 following are currently members of the Trustee Board:

Rev. Cameron Brett	Mr. Roger A. Lindsay
Mr. John S. Farquharson	Mr. Donald H. MacOdrum
Rev. Thomas Gemmell	Mr. Kenneth Mader
Rev. Karen A. Hincke	Mr. Russell E. McKay
Mr. R. George Hutchinson	Rev. Alan M. McPherson
Mr. C. Anthony Keith	Mr. David Wishart

Ex-Officio without vote:

Mr. Donald A. Taylor, Secretary    Mr. H. Donald Guthrie, Counsel

The Board wishes to draw the Assembly's attention to a matter which will require careful consideration on an ongoing basis, particularly in this time of budget restraint. The Board understands that for many years it has been the practice of those entrusted with the daily management of the Church's affairs to fund current operations, at least in part and always on a temporary basis, out of internally available funds, some of which may be designated or otherwise impressed with restricted trust objects. The Board has serious reservations as to whether this practice entirely conforms to its obligations as a statutory trustee, and urges that such internal borrowing be limited to those funds which are clearly unfettered by specific trust obligations.

C. Anthony Keith	Donald A. Taylor
Convener	Secretary

## WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION)

To the Venerable, the 121st General Assembly:

The Council Executive of the Women's Missionary Society (WD) respectfully submits the following report for 1994.

## **COUNCIL AND COUNCIL EXECUTIVE**

1994 will be remembered best for the Five Year Plan initiated at the Council Meeting held at Knox College May 27-30. As a follow-up to the survey conducted in late 1993, most of the sessions at the annual meeting were devoted to working with facilitators Jean Funk and Jan James of Edmonton. Worship and Bible Study were centred on the theme, "Threatened with Resurrection". Principal Art Van Seters and other leaders of worship challenged the delegates to be open to change and new life in Christ.

Working in small groups, the members proposed 88 action plans. The main points were:

- a) a call for openness and flexibility in program and structure;
- b) better publicity and promotion of mission and leadership development; and
- c) a search for a new name and image for the Society.

The decisions arising out of the Five Year Plan have helped to set new goals and objectives for Council Executive and staff in their respective areas of education for mission.

Barbara Woodruff - Program  
June Stevenson - Glad Tidings  
Dorothy Ruddell - Book Room

A Task Force on the Future was appointed by Council to assist and monitor the implementation of the action plans within the Five Year Plan.

Copies of the report, "Threatened With Resurrection: Stand Up, Speak Up, Be Counted" were sent to every synodical, presbyterial and local group. Each clerk of the presbyteries within the area of the Western Division were sent a copy also, with a request for their co-operation and support.

## **OTHER SIGNIFICANT EVENTS AND INITIATIVES DURING 1994**

In May, with the co-operation of women and men of the presbyterials and synodicals of British Columbia, Saskatchewan, Manitoba and Ontario, the WMS hosted the Arirang Chorus, a group of 14 women and two men from the Korean Christian Church in Japan. The group's 13-day visit was filled with concerts and intercultural events with First Nation Peoples, worship and other celebratory events involving Korean as well as English-speaking congregations, and visits to seniors' residences.

On May 26 and 27, in partnership with the Order of Diaconal Ministries and the Women in Ministry Committee, the Society sponsored a celebration to mark the Mid-Decade of the Churches in Solidarity With Women. With the assistance of Presbyterian World Service and Development, we were able to have Vera Chirwa, Africa's longest serving prisoner of conscience from Malawi as our special guest. Also, we were fortunate to welcome H.E. Dame Nita Barrow, Governor of Barbados, to the same event. Over 100 people attended the gathering, the last in the Ewart College building which was sold soon after.

On October 8, in Winnipeg, WMS representatives participated with Church officials in a historic occasion when The Presbyterian Church in Canada made a public Confession to Aboriginal Peoples expressing sorrow over the pain experienced by those who had attended the Residential Schools. Our President, Kay Cowper, representing the Society said, "Our ministry with you was given in love and with the best intentions, to share God's love. . . . We are truly sorry for the hurt that was inflicted on some of your people. It was not our intention to hurt but to love." She also paid tribute to the "men and women who gave willingly and generously in the Residential Schools and were dearly loved."

At the fall meeting, Council Executive members were happy to welcome the Executive of the Korean Women's Missionary Society in The Presbyterian Church in Canada. This newly-formed organization is centred in Ontario but seeks to be in contact with women's groups in Korean congregations throughout The Presbyterian Church in Canada. We look forward to a growing and mutually enriching association.

## **PARTNERSHIP WITH PRESBYTERIAN CHURCH IN CANADA STRUCTURES**

1. With the passing of the report of the Task Force on Regional Staffing at the 120th General Assembly, synodical and national representatives have been working

diligently in the challenging task of implementing the new plan that will centre accountability and support in the regions. We regret that as a result of changing job descriptions, some of our present staff may not be transferring into the new regional configurations, although we have not received conclusive reports from the regions regarding this matter.

The Society wishes to give thanks for the Area Educational Consultants who served diligently and well in our synods and synodicals in 1994.

Alberta:	Anja Oostenbrink
Saskatchewan:	Donna Wilkinson
Manitoba and North Western Ontario:	Blake Carter
Toronto and Kingston:	Lynda Reid
Hamilton and London:	Margaret Greig
Quebec and Eastern Ontario:	Ann Milne

- As a result of the Children/Youth Task Force Report approved by last year's General Assembly, representatives from the Society have been working with others from the Life and Mission Agency in the new joint Children/Youth Working Group. Since financial restraints prevented the Life and Mission Agency from appointing staff, the WMS has continued to employ a part-time contract person to develop the Learning-Sharing Project for 1994-95.
- In response to the report of the General Assembly's Special Committee regarding the Resource Centre, Council Executive agreed to the request of the Service Agency to have Dorothy Ruddell, the Book Room Manager, give part-time help managing the Resource Centre beginning January, 1995.

### FINANCES

In spite of the reduced resources, the 1994 Council agreed to continue the Society's commitment to support seven field staff for the regions. However, because of financial restraints, salaries for all staff, national and regional, have been frozen since 1993. We regret, also, that a further reduction in our grant to the Life and Mission Agency had to be made for 1995.

The following is a summary of receipts and disbursements for 1994:

Receipts		
	Synodicals	\$ 940,907
	Special Gifts	13,927
	Legacies	36,738
	Interest on Investments	55,881
	Life Membership Income	<u>2,197</u>
Disbursements		1,049,650
	Presbyterians Sharing	250,000
Mission Education and Area Educational Consultants		623,443
	Administration and Grants	199,611
	Disbursement - Investments	21,494
Gifts received by WMS and sent to other countries		<u>2,980</u>
		1,097,528

### SUPPLEMENTARY REPORT

To the Venerable, the 121st General Assembly:

#### MINUTE OF APPRECIATION

By the end of 1995, the implementation of the new plan for regional field staff will be completed. As the Society marks the closure of the Area Educational Consultant positions, we regret that three of our present workers will not be continuing as regional staff but will be moving on to other areas of ministry.

### **The Rev. L. Blake Carter**

For over five years, Blake has served widely not only in a geographical sense but also in a variety of areas of service in the Synod/Synodical of Manitoba and Northwestern Ontario. An ordained minister and teacher, he has been loved and respected for his dedication, reliability, integrity and his creative knack of drawing others into active participation. Blake has used his many gifts unstintingly in helping individuals and groups not only in the WMS and the Church but also in ecumenical circles such as the Manitoba Board of World Development Education, and the CGIT Board. As a pastor in sensitive situations, he has been discreetly effective with his independent thinking, fairness, discretion and confidentiality. We pray God's blessing as he returns to the congregational pastoral ministry.

### **Ms. Anja R. Oostenbrink**

Anja joined the WMS staff in 1979 to serve as the Area Educational Consultant for the northern presbyteries of Ontario. Since transferring to Alberta in 1987, she has become a very valuable asset to this Synod and Synodical. With thorough preparation and organization she has been diligent in conducting leadership development programs for Church School teachers, mid-week leaders and elders. She has also been active at Camp Kannawin and very involved in the Synod team dealing with sexual abuse. In regard to WMS she was always ready even "through sleet and snow" to assist at all levels with the planning of meetings and designing special education components.

Anja excelled in interpreting Council and General Assembly decisions and their effect on the members at the "grass roots." A good listener with a sense of humour who thinks before she speaks, Anja has helped many to be empowered and hopeful even in difficult situations. As one colleague states, "As we grew, so did Anja."

She will bring many effective skills to her new challenge to become ordained to the ministry of Word and Sacrament.

### **Ms. Donna Wilkinson**

For the past five years, Donna Wilkinson's youthful exuberance and organizational skills have "turned mountains into molehills" in the Synod/Synodical of Saskatchewan. Belying her youth, Donna proved herself to be knowledgeable, and caring for all age groups. She was particularly a friend and advocate for children, youth and the disabled. As a member and presently the Convener of Presbyterian World Service and Development, Donna has been a great supporter of the wider mission of the Church and Presbyterians Sharing. She leaves as a legacy to the Synod/Synodical, a more vital Camp Christopher, individuals in congregations committed to Christian Education, and more flexibility in planning. The prayers of her many friends will go with her as she continues in God's service wherever she may be called.

## **SECOND SUPPLEMENTARY REPORT**

To the Venerable, the 121st General Assembly:

### **MINUTES OF APPRECIATION (CONT'D)**

#### **Recommendation No. 1** (adopted, p. [25](#))

That the minutes of appreciation for Blake Carter, Anja Oostenbrink and Donna Wilkinson be adopted.

### **CONCERN FOR MINISTRY WITH CHILDREN AND YOUTH**

The Women's Missionary Society (WD) throughout its history has been involved in the Church's ministry with Children and Youth and continues to have a deep concern for the future of this ministry.

Under the mandate of the General Assembly, this work is presently a joint responsibility of the Life and Mission Agency, the Atlantic Mission Society and the WMS(WD). Our

expectation from the action of the 1994 General Assembly was that an Associate Secretary with Children, Youth and Families would be appointed.

Therefore, we are concerned about the proposals from the Assembly Council which will reduce staff in educational ministry within the Life and Mission Agency.

The WMS(WD) cannot be blind to the increasing delinquency and crime among children and youth nor fail to recognize the stresses within Canadian families which lead to behavioural problems among the young. The Church has a responsibility to educate and involve children and youth in church life today, preparing them to the effective partners in mission and to give leadership in the church of the 21st Century.

**Recommendation No. 2** (adopted, p. 25)

That the Life and Mission Agency be strongly encouraged to give priority to ministry with children and youth for staffing and programming.

Kay Cowper  
President Executive Secretary

Tamiko Corbett

**OVERTURES - 1995**

**NO. 1, 1995 - PRESBYTERY OF WESTMINSTER** (Referred to Pension Board)

**Re: To Review the Pension Plan in Light of Government Policies**

WHEREAS, the Church Pension Plan for professional church workers and church employees appears to be based on the expectation that it will be supplemented by both the Old Age Pension as well as the Canada Pension Plan, thus leading to a reasonable pension after forty years of service to the amount corresponding with the present "maximum pensionable earnings", and

WHEREAS, the Federal Government has already begun a "claw-back" of the Old Age Pension and may dispense with it altogether in future in order to reduce the Federal Deficit, and

WHEREAS, a number of economists predict that the Canada Pension Plan will be unable to fund future payments to a rapidly increasing number of claimants,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 121st General Assembly, to instruct the Pension Board to review the present Pension Plan for professional church workers and church employees in the light of the above-stated concerns, and to make provisions to deal with these contingencies so that all professional church workers and church employees may expect to receive a reasonable pension in the future, or to do as the General Assembly, in its wisdom, may deem best.

**NO. 2, 1995 - SYNOD OF TORONTO AND KINGSTON** (Referred to Service Agency)

**Re: Liability and Malpractice Insurance**

WHEREAS, we are living in an increasingly litigious society, and

WHEREAS, the secular mind no longer understands and accepts the theological view of separation of Church and State, and

WHEREAS, well-meaning servants of the Church are either currently or potentially the defendants in civil lawsuits, and

WHEREAS, teaching and ruling elders and leaders in children's ministries are not immune from human frailties, and

WHEREAS, we can no longer hide from the realities of the modern world, and the time for naively believing in the basic goodness of all God's creation is past,

THEREFORE, the Synod of Toronto and Kingston humbly overtures the Venerable, the 121st General Assembly to find the most suitable carrier of liability and malpractice insurance for the servants of the Church, and to provide the opportunity for individuals, congregations, and courts of the Church to obtain liability and malpractice insurance on an optional basis, with a plan for making such insurance mandatory for all teaching elders in the future, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 3, 1995 - PRESBYTERY OF ASSINIBOIA** (Referred to Service Agency)**Re: Health & Dental Plan: Review the Travel Allowance Provided Under Pulpit Supply**

WHEREAS, the premiums of the Dental and Health Plan, which is inclusive of the Pulpit Supply Plan, is based on a national parity with each person contributing the same premium even though the provincial coverage is different in each situation, and

WHEREAS, the plan sets its annual premium, it recognizes the regional disparity in setting of premiums, and

WHEREAS, there is an apparent disparity in the plan with regards to the travel allowance permitted, and

WHEREAS, in some instances, pulpit supply is not readily available within the immediate area and, thus, a congregation must bear the additional cost, and

WHEREAS, in some multiple charges, the allowance is not sufficient to cover the costs of travel for pulpit supply,

THEREFORE, the Presbytery of Assiniboia, humbly overtures the Venerable, the 121st General Assembly to direct the Service Agency to review the travel allowance permitted under the Pulpit Supply Plan with the hope that this allowance be increased so that these apparent disparities may be removed, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 4, 1995 - PRESBYTERY OF WESTMINSTER** (Referred to Assembly Council)**Re: Disband Service Agency and Re-distribute its Departments**

WHEREAS, The Presbyterian Church in Canada has, for the past several years, faced continued financial pressures implying the necessity of cutting back funding for the programmes and activities of our Church, and

WHEREAS, these cuts have had significant negative impact on the work of mission in Canada and overseas and on the production of needed resources for our ministry, and

WHEREAS, the clear perception of the Church was that the 1992 restructuring of the General Assembly Offices would significantly reduce national staff and enhance the staff and resources on the field, and

WHEREAS, the 1993 staff level at 50 Wynford Drive has increased by one over the 1989 level, and

WHEREAS, the Life and Mission Agency, at its November 1994 meeting, was faced with further cuts to funding for 1995, and

WHEREAS, the 120th General Assembly transferred the Associate Secretary for Resource Production and Communication and two support staff positions from the Service Agency to the Life and Mission Agency, and

WHEREAS, the remaining work load of the Service Agency does not warrant the financial cost of Agency status with a General Secretary and at least one support staff person,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 121st General Assembly, to disband the Service Agency and divide its several departments between the General Assembly Office and the Life and Mission Agency and place the Resource Centre under the Women's Missionary Society (WD), or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 5, 1995 - PRESBYTERY OF VANCOUVER ISLAND** (REFERRED TO CLERKS OF ASSEMBLY)**Re: Sending the Report on Human Sexuality to Federal, Provincial and Territorial Governments**

WHEREAS, various pieces of federal and provincial legislation which can be interpreted to redefine marriage and the family, or to precede such redefinition, have been enacted or appear to be forthcoming, and

WHEREAS, the Declaration of Faith concerning Church and Nation states, "She (the Church) owes a manifold service to the State. Her preaching, sacraments, and discipline confront the Nation with Christ's judgement and grace." - (Section 8), and "During the present age, while the Lordship of Christ is not yet openly disclosed nor perfectly acknowledged, men are beset by sin in every private and public relation . . . The Civil State and the Church are constantly in need of the reformation by the Word of God. Wherefore it behooves all civil and ecclesiastical persons to seek the grace of Christ without which they cannot rightly know or do his will." - (Section 11), and

WHEREAS, the 120th General Assembly has adopted the Report on Human Sexuality by the Committee on Church Doctrine, and  
 WHEREAS, it is incumbent upon the Church to make our elected governments aware of our understanding of Scripture on such matters,  
 THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 121st General Assembly to forward the Committee on Church Doctrine Report on Human Sexuality, adopted by the 120th General Assembly, to the Government of Canada and to the Legislative Assemblies of the Provinces and Territories, drawing particular attention to section 5 "Marriage", or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 6, 1995 - PRESBYTERY OF VANCOUVER ISLAND** (Referred to Clerks of Assembly)

**Re: The Assembly Using the Policy on Sexual Abuse and/or Harassment to Deal With Persons Who Worked in The Presbyterian Church in Canada Residential Schools**

WHEREAS, the General Assembly has agreed on a method of investigation of accusations of sexual abuse and/or harassment with does not require the completion of affidavits, and  
 WHEREAS, all presbyteries have been required to form sexual abuse and/or harassment response teams or committees, and  
 WHEREAS, the Biblical model of dealing with accusations between one person, or group of persons, and another involves the accused and the accuser being able to state their cases in a fair and impartial manner, and  
 WHEREAS, the Church has listened to the claims of the native peoples and made a confession to these same peoples, but has yet to speak with those who have been implicated by innuendo but have still to be identified, and  
 WHEREAS, it has yet to be demonstrated that the people involved with our missions and schools have been consulted, and  
 WHEREAS, it appears that the Church is avoiding what may be a very painful investigation by failing to have a court of the Church investigate these allegations,  
 THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 121st General Assembly to carry out the procedures for dealing with allegations of sexual abuse and/or harassment set down by the 119th General Assembly in regard to those who worked in Residential Schools and Missions supported by our Church, and issue a statement which offers some reconciliation to the people who may have thus been defamed, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 7, 1995 - PRESBYTERY OF LINDSAY-PETERBOROUGH** (Referred to Life and Mission Agency)

**Re: Establishing Procedures for Access to Records Held by Ministry and Church Vocations**

WHEREAS, the General Assembly has mandated that all presbyteries report to the Ministry Office of the Life and Mission Agency, all presbytery's disciplinary action against ordination or designation vows, and  
 WHEREAS, all ministers under discipline are required to sign a release allowing this information to be given upon inquiry, and  
 WHEREAS, all ministers seeking a call are required to sign the said release, and  
 WHEREAS, all ministers requesting that their file be activated are expected to sign said release, and  
 WHEREAS, all interim moderators are required to contact the Ministry Office, to secure the files of all candidates on the short list,  
 THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 121st General Assembly to set up a procedure that will allow all ministers to check or receive their file, from the Ministry Office of the Life and Mission Agency, to ensure the accuracy of any reports at any reasonable time, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 8, 1995 - PRESBYTERY OF HALIFAX AND LUNENBURG**

(Referred to Assembly Council)

**Re: To Reduce the Number of Church Office Staff**

WHEREAS, the support for Presbyterians Sharing is levelling off, and  
 WHEREAS, the Vision Statement of The Presbyterian Church in Canada declares that the administration of the Church will be lean, and  
 WHEREAS, some excellent programmes may be in jeopardy because of lack of funds, and  
 WHEREAS, it is wise to use as many of the resources as possible for programme and education,  
 THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 121st General Assembly to take action to reduce the number of staff including General and Associate Secretaries, to make arrangement for some work to be done on a contractual basis, and to seek to reduce costs in other areas, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 9 - SYNOD OF THE ATLANTIC PROVINCES** (Referred to Life & Mission Agency, p. [18](#))**Re: Enhancing "Guidelines for Planning a Church" to include practical building and financial steps**

WHEREAS, the Synod of the Atlantic Provinces has found it necessary to review in detail the procedures and perceptions which have led to the financial difficulty of one of its congregations involved in a building project, and  
 WHEREAS, the congregation and Presbytery had insufficiently detailed information available relative to responsibilities and procedures to be followed when undertaking a building project, and  
 WHEREAS, the existing booklet, "Guidelines for Planning a Church" produced by the Church Architecture Committee naturally focuses more detail on architectural considerations,  
 THEREFORE, the Synod of the Atlantic Provinces humbly overtures the Venerable, the 121st General Assembly, to instruct the Life and Mission Agency to:  
 1. produce a booklet enhancing the existing booklet "Guidelines for Planning a Church" in the areas of outlining practical considerations, step-by-step procedures, Presbyterian Church Building Corporation lending policies and procedures, and the various responsibilities for any building project, and  
 2. have the booklet circulated to all presbyteries,  
 or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 10 - SYNOD OF SASKATCHEWAN** (Referred to Ctte. on Theo. Ed., p. [18](#))**Re: Establishing Common Standards for Supervisors of Ministry Students**

WHEREAS, the 115th General Assembly directed the senates of our colleges to structure their practical ministry programmes so as to expose students to rural and remote ministries and offer to those interested or concerned one year internships or two supervised summer placements in rural and remote settings, and  
 WHEREAS, the 116th General Assembly directed that there be established in synods, leadership development teams whose responsibility included co-ordination of training for persons responsible for supervising field education of Word and Sacraments and Diaconal students, this training to meet standards established by the colleges; and to co-ordinate student placement and theological reflection by and with these students, co-operating with Board of World Mission, presbyteries and the colleges, and  
 WHEREAS, ministers within the bounds have experienced difficulty in receiving such training, and/or receiving accreditation that such training has been satisfactorily completed, and/or recognition by the other colleges of the adequacy and suitability of such training, and  
 WHEREAS, no common standards seem to be in place for training of ministers in supervision which are accepted by all of our colleges, and  
 WHEREAS, there appears not to be mutual acceptance of the qualifications of trained supervisors among the various colleges, and  
 WHEREAS, it would be helpful to the Church for there to be common standards for training for supervision of ministry students,

THEREFORE, the Synod of Saskatchewan humbly overtures the Venerable, the 121st General Assembly, to direct the Committee on Theological Education to establish common standards for the colleges for training of, and accreditation of supervisors of ministry students, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 11 - PRESBYTERY OF WEST TORONTO** (Referred to Assembly Council & Clerks of Assembly, p. [18](#))

**Re: Cease the Move Toward Biennial Assemblies, and Consider Strengthening National Connectionalism**

WHEREAS, The Presbyterian Church in Canada is a small scattered denomination across Canada and is enormously encouraged by frequent General Assemblies, and  
 WHEREAS, The Presbyterian Church in Canada now conducts annual Assemblies to which only one sixth of ministers and representative elders are commissioned, and  
 WHEREAS, the less frequent General Assemblies will reduce this representation, and  
 WHEREAS, the strength of Presbyterianism lies in the strong system of courts, with the involvement of ministers and elders at all levels, and  
 WHEREAS, the Church at large needs strong national connectionalism in order to promote unity, to grasp visions, to direct and decide national church policy, and  
 WHEREAS, the role of agencies adjunct to the courts of the Church, especially General Assembly, is to support, and not to direct or control, and  
 WHEREAS, moving to biennial Assemblies might represent financial saving, it weakens the accountability of Church structures to the national Church represented annually at General Assembly and raises the possibility of even lower commitments of congregations to the national Church and its national budget,  
 THEREFORE, the Presbytery of West Toronto humbly overtures the Venerable, the 121st General Assembly, to refuse any move to biennial Assemblies, and at the same time to think radically about how national connectionalism can be strengthened, and the national budget spent efficiently, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 12 - PRESBYTERY OF PARIS** (Referred to Assembly Council & Clerks of Assembly, p. [18](#))

**Re: Holding General Assemblies in Sanctuaries**

WHEREAS, holding a General Assembly at a university or convention site incurs unnecessary expense for rentals of auditoria and residence facilities, and  
 WHEREAS, holding General Assembly at such a site tends to convey a "convention approach" as opposed to that of a General Assembly, and  
 WHEREAS, there is a need for the Church to be sensitive to the leading of the Holy Spirit, drawing the Church close to congregations and people, and  
 WHEREAS, hosting General Assemblies in churches has served the Church well in the past, when we were a much larger denomination, and  
 WHEREAS, a congregation or group of congregations are blessed by the preparation and involvement in hosting a General Assembly, and  
 WHEREAS, our Vision Statement calls for the administration to the Church to be "lean and accountable",  
 THEREFORE, the Presbytery of Paris overtures the Venerable, the 121st General Assembly, to return to the practice of holding General Assemblies in dedicated sanctuaries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 13 - PRESBYTERY OF PRINCE EDWARD ISLAND** (Referred to Assembly Council, p. [18](#))

**Re: Reprinting Acts and Proceedings Prior to and immediately After 1925**

WHEREAS, the minutes of the General Assembly, 1925, pre and post union, are documents of primary historical significance to The Presbyterian Church in Canada, and  
 WHEREAS, there are only one or two known copies available to the Church at the present time, and  
 WHEREAS, there is the possibility of these copies becoming lost, and

WHEREAS, matters of importance to The Presbyterian Church in Canada today are contained in these minutes, and  
 WHEREAS, these minutes are not available for the guidance of the Church, and  
 WHEREAS, the question of cost should not be an issue in that the Church cannot afford to lose this essential resource,  
 THEREFORE, the Presbytery of Prince Edward Island humbly overtures the Venerable, the 121st General Assembly,  
 to reprint a limited number of copies (e.g. 200) and make them available to presbyteries and, if required, to  
 the general public, and to charge an amount per copy sufficient to defray cost, or to do otherwise as the  
 General Assembly, in its wisdom, may deem best.

**NO. 14 - PRESBYTERY OF SUPERIOR** (Referred to Service Agency, p. [18](#))

**Re: Investigating a Denominational Pre-authorized Remittance Plan for Congregations**

WHEREAS, regular offerings in support of individual church's work is difficult for some members by virtue of  
 employment arrangements (e.g., swing shift), location of employment (out of town), or physical  
 impairment that restricts regular church attendance, and  
 WHEREAS, persons in such circumstances do want to support the work of the church through regular offerings, and  
 WHEREAS, mail-in offerings and similar such arrangements on a weekly and/or monthly basis pose some risks in the  
 order of security, and  
 WHEREAS, the costs of instituting a Pre-authorized Remittance Plan on an individual congregational basis is  
 prohibitive, and  
 WHEREAS, the costs of instituting a Pre-authorized Remittance Plan on a national scale through the offices of the  
 national Church would result in a substantially reduced fee per congregation,  
 THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 121st General Assembly, to direct the  
 appropriate agency or agencies of the national Church to investigate the instituting of a Pre-authorized  
 Remittance Plan as an option for congregations to use in the receiving of its members' offerings, or to do  
 otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 15 - PRESBYTERY OF BRANDON** (Referred to Service Agency, p. [18](#))

**Re: Formula for Health and Dental Premiums be a Percentage of Congregation's Dollar Base**

WHEREAS, The Presbyterian Church in Canada believes in justice for all and the equal treatment of persons and  
 groups within the Church, and  
 WHEREAS, the present structure for the payment of the Health and Dental Plan premiums is unequal, requiring some  
 congregations to contribute 6.4% of their dollar base to the Plan and other congregations contribute only  
 1.4% or less of their dollar base to the Plan, and  
 WHEREAS, the Health and Dental Plan Premiums have become a major source of stress in the lives of many  
 congregations and clergy in those congregations with budgets of under \$50,000 annually,  
 THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 121st General Assembly, to establish  
 for the 1996 year that premiums to the Health and Dental Plan will be on the basis of a percentage of dollar  
 base, and that congregations which have been without paid staff covered by the Plan for a period of one  
 year will be exempt from paying the premium, or to do otherwise as the General Assembly, in its wisdom,  
 may deem best.

**NO. 16 - PRESBYTERY OF HAMILTON** (Referred to Assembly Office & Life & Mission Agency, p. [18](#))

**Re: Implementing Workshops on Conflict Resolution  
 Skills in Presbyteries**

WHEREAS, conflict is natural and common to all human interaction, and  
 WHEREAS, members of congregations are part of an interactive community and equally susceptible to conflict, and  
 WHEREAS, the leadership of congregations generally seek to modify and resolve conflict when it does arise, using  
 whatever means come to mind, and

WHEREAS, such leadership is bound, many by vow, to maintain the peace and goodwill of the Church, and  
 WHEREAS, often the peace and goodwill of the Church is disrupted because the conflict appears overwhelming,  
 confusing and unmanageable to those involved and to potential interveners, and  
 WHEREAS, difficulties arise in such situations, that create division within the membership of the congregation, the  
 polarization of people, the appearance of mistrust among them, the breaking of confidentiality and the  
 handicapping of both pastoral and lay leadership to resolve these manifestations of conflict, and  
 WHEREAS, the scriptural teaching of the faith calls for congregations to be reconciled when conflict arises (Matthew  
 18:15-22), but members and leaders alike can become so immersed in the conflict that the biblical teaching  
 on reconciliation gets distorted, or abrogated because of a desire "to win", and  
 WHEREAS, the General Assembly has already adopted a policy with regard to sexual abuse and harassment by church  
 leaders of requiring all professional church workers to attend a workshop dealing with those issues (A&P  
 1993, p. [326](#) & A&P 1994, p. [385](#)),  
 THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 121st General Assembly, to consider  
 implementing workshops, led by trained personnel, within the bounds of the presbyteries of the Church, in  
 the understanding and development of conflict resolution skills; to invite members of the ruling eldership  
 and of congregations to attend, and to require every professional church leader to attend, or demonstrate  
 that they have attended, such a workshop, or to do otherwise as the General Assembly, in its wisdom, may  
 deem best.

**NO. 17 - PRESBYTERY OF PRINCE EDWARD ISLAND** (Referred to Service Agency, p. [19](#))

**Re: Suitable Premises for the Church's Archival Materials**

WHEREAS, with regard to the housing of The Presbyterian Church in Canada's archival material and artifacts, and the  
 historical importance of keeping this extensive and irreplaceable collection both safe and intact, inasmuch  
 as it bears record to the foundation and history of our denomination, and  
 WHEREAS, this collection is presently housed in an unsuitable wooden structure, and  
 WHEREAS, this structure does not afford adequate protection against damage from external sources, i.e., fire,  
 vandalism, theft, etc., and  
 WHEREAS, these present premises are shared with other companies, agencies and firms, and  
 WHEREAS, these present premises do not adequately accommodate all of the historical records or collections and,  
 indeed, it is being considered to return some such records and artifacts to their respective congregations,  
 and  
 WHEREAS, such inadequate housing of our Church's historical heritage has a distinctly adverse effect as to both the  
 security and the intactness of same, and  
 WHEREAS, it is fundamentally incumbent upon the Church, through its appointed agencies, to ensure at all times the  
 most suitable housing of its historical records and collections,  
 THEREFORE, the Presbytery of Prince Edward Island requests the Venerable, the General Assembly to take steps  
 immediately to ensure that such wholly suitable premises are found for our Church's historical records and  
 collections in total, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 18 - SYNOD OF HAMILTON AND LONDON** (Petition granted, p. [72](#))

**Re: Name Change for Synod of Hamilton and London to Synod of South-Western Ontario**

WHEREAS, the 1989 General Assembly considered Recommendation No. 22 of the Board of World Mission and  
 referred it to the Clerks of Assembly along with Overture No. 14, 1989 from the Presbytery of Sarnia re  
 changing names of synods and presbyteries, and  
 WHEREAS, the Clerks of Assembly reported to the 1990 General Assembly on this issue, having circularized synods  
 and presbyteries for reaction, recommending "That the prayer of Overture No. 14, 1989 and of  
 Recommendation No. 22 of the Board of

World Mission, 1989, be answered in the following terms: That those courts of the Church which are not exclusively urban/suburban be encouraged to choose names which reflect that fact, and

WHEREAS, there are several presbyteries west and north of Hamilton and London cities that seldom have any relationship with those metropolitan areas,

THEREFORE, the Synod of Hamilton and London, humbly overtures the Venerable, the 121st General Assembly, to change the name of the Synod of Hamilton and London to "The Synod of South-Western Ontario", or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 19 - SESSION OF VANCOUVER KOREAN PRESBYTERIAN CHURCH** (Referred to Special Committee, p. [19](#))

**Re: Creating the Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed (Convener, Rev. Young-Key Min), and

WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and

WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and

WHEREAS, the Session of Vancouver Korean Presbyterian Church congregation having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and

WHEREAS, the Session of Vancouver Korean Presbyterian Church congregation in the Presbytery of Westminster agreed in principle with the above mentioned proposal at its meeting on October 30, 1994, and reaffirmed at the Session meeting on February 12, 1995,

THEREFORE, the Session of Vancouver Korean Presbyterian Church congregation humbly overtures the Venerable, the 121st General Assembly, to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Westminster.

**NO. 20 - SESSION OF COTE DES NEIGES CHURCH, MONTREAL** (Referred to Church Doctrine Cttee., p. [19](#))

**Re: Participating in Inter-Faith Worship Services**

WHEREAS, a congregation within the bounds of the Presbytery of Montreal has held and continues to hold inter-faith worship services in which adherents of other religions participate, and

WHEREAS, the Presbytery of Montreal has been asked to clarify whether Presbyterian congregations may be allowed to engage in worship with people of other religions which do not hold our basic tenets of faith, and

WHEREAS, the Presbytery's answer was in terms of guidelines offered to sessions in the form of questions which they should ask themselves (Minutes of the Presbytery of Montreal, p. 178-179, April 19, and p. 222-223, June 21, 1994), and

WHEREAS, in so answering, the Presbytery of Montreal has abrogated its responsibility "to regulate matters concerning the performance of public worship . . . within its bounds," (Book of Forms section 198.1; emphasis added), and

WHEREAS, "In matters of worship the minister . . . is the executive of the presbytery, which is the party directly responsible to the Church (Book of Forms section 198.2; emphasis added), and

WHEREAS, "As the executive of the presbytery, the minister is responsible for the conduct and content of public worship" (Book of Forms section 111; emphasis added), and

WHEREAS, Scripture, our primary standard, clearly teaches the uniqueness of Christ (John 14:6, Acts 4:12 etc.) and forbids worship of or association with other gods (Exodus 2:1-5, 2nd Corinthians 6:14-17, 1 John 5:21, 2 John 7-11; etc.), and

WHEREAS, The Westminster Confession of Faith, our subordinate standard, teaches that ". . . the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devises of man . . ." and that "Religious worship is to be given to God, the Father, Son and Holy Ghost; and to him alone . . . not without a Mediator; nor in the mediation of any other but of Christ alone" (Chapter 21), and

WHEREAS, ministers of our Church have historically made an ordination undertaking to own and conform to purity of worship,

THEREFORE, the Session of Cote des Neiges Church, Montreal, humbly overtures the Venerable, the 121st General Assembly to:

1. rule that inter-faith worship is not lawful in congregations of The Presbyterian Church in Canada, and
2. remind all presbyteries and ministers of their obligation to regulate matters concerning public worship in consistency with the standards and law of the Church,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Montreal.

**NO. 21 - SESSION, KOREAN CHURCH, MONTREAL** (Referred to Special Committee, p. [19](#))

**Re: The Creation of Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed, and

WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and

WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and

WHEREAS, the Session of The Korean Presbyterian Church of Montreal congregation having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and

WHEREAS, the Session of The Korean Presbyterian Church of Montreal congregation in the Presbytery of Montreal agreed in principle with the above mentioned proposal at its meeting on February 12th, 1995,

THEREFORE, the Session of The Korean Presbyterian Church of Montreal congregation humbly overtures the Venerable, the 121st General Assembly, to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Montreal.

**NO. 22 - SESSION, ST. JAMES' CHURCH, TRURO, NOVA SCOTIA** (Referred to Ctte. on Theo. Ed., p. [19](#))

**Re: Establishing a Chair for Youth Ministries**

WHEREAS, many congregations within The Presbyterian Church in Canada are aging congregations that do not have an effective outreach to the youth of their communities, and

WHEREAS, these congregations will die if they do not attract young people to their membership, and

WHEREAS, some congregations that have young people attending church find it difficult to effectively minister to the needs of these young people, and

WHEREAS, there are some congregations in search of youth ministers but find it difficult to locate persons with specialized training in your ministry,

THEREFORE, the kirk Session of St. James' Presbyterian Church, Truro, Nova Scotia, humbly overtures the Venerable, the 121st General Assembly, to establish a Chair for Youth Ministry in one of our theological colleges, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Halifax and Lunenburg.

**NO. 23 - PRESBYTERY OF VANCOUVER ISLAND** (Referred to Life & Mission Agency, p. [19](#))**Re: Higher Funding Priorities for Church Extension Ministry**

WHEREAS, the Church Growth report to the 108th General Assembly stated the following: "New Presbyterian congregations established within the last twenty years have grown and continue to contribute significantly to numerical gains within the Church, at a time when the Church tends to find it difficult to grow," and

WHEREAS, the Administrative Council report to the 116th General Assembly stated: "The value of New Church Development extends far beyond numerical growth. It provides a significant form of outreach to the unchurched as well as lapsed church-goers. It also involves more laity in the life of the Church and makes possible a holistic type of growth for those who come under its ministry.", and

WHEREAS, Christ commanded us to go and make disciples of all peoples, and

WHEREAS, the 116th General Assembly created the "Live the Vision" Campaign partially to acquire property for Church Extension, and

WHEREAS, the "Live the Vision Campaign has realized approximately six million dollars for the aforementioned acquisition of property for Church Extension, and

WHEREAS, we continue to add to the administration of our denomination positions in our national office, the value of which the wider Church is not convinced, and so contradict the Vision Statement adopted by the 115th General Assembly where it stated "the administration of the Church will be lean and accountable", thus draining resources from the overall mission of our denomination, and

WHEREAS, there is a continual problem in financing ministries in Church Extension situations,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 121st General Assembly, to alter the present distribution of funding in such a way that Church Extension Ministry is given a higher priority, or to do otherwise as the General Assembly, to their wisdom, may deem best.

**NO. 24 - PRESBYTERY OF VANCOUVER ISLAND** (Referred to Clerks of Assembly & Assembly Council, p. [19](#))**Re: Deadlines for Reporting From Presbyteries on Items Forwarded by General Assembly**

WHEREAS, there are rarely issues confronting the Church that require an immediate response from synods, presbyteries and sessions, and

WHEREAS, we continually receive study papers and questionnaires from the agencies, committees and task forces of the Church with deadlines that do not allow the material to be properly circulated, far less be given reasoned consideration, and

WHEREAS, this issue have previously been raised with the General Assembly Office and at Clerks' Consultations to no avail, and

WHEREAS, many presbyteries and sessions do not meet monthly and do not possess, nor do they have the funds to acquire, the latest electronic means of high-speed communication, and

WHEREAS, the immediate deadlines apparently required on so many topics that are currently being circulated, leave those presbyteries and sessions that cannot meet such deadlines with the impression that the Assembly's agencies, committees and task forces really don't care about the opinions of presbyteries and sessions,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 121st General Assembly, to require that all referrals to presbyteries and sessions from General Assembly agencies, committees and task forces be in the hands of presbyteries and/or sessions at least three clear months prior to the deadline set for the response, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 25 - SESSION, KOREAN CHURCH OF EDMONTON** (Referred to Special Committee, p. [19](#))**Re: Creation of Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed, and

WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and  
 WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and  
 WHEREAS, the Session of The Korean Presbyterian Church of Edmonton congregation having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and  
 WHEREAS, the Session of The Korean Presbyterian Church of Edmonton congregation in the Presbytery of Edmonton-Lakeland agreed in principle with the above mentioned proposal at its meeting on February 12th, 1992 and reaffirmed at the Session meeting on March 11, 1995,  
 THEREFORE, the Session of The Korean Presbyterian Church of Edmonton congregation humbly overtures the Venerable, the 121st General Assembly, to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Edmonton-Lakeland.

**NO. 26 - SESSION, KITCHENER-WATERLOO KOREAN** (Referred to Special Committee, p. [19](#))

**Re: Creation of Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed, and  
 WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and  
 WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and  
 WHEREAS, the Session of Kitchener-Waterloo Korean congregation having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and  
 WHEREAS, the Session of Kitchener-Waterloo Korean congregation in the Presbytery of Waterloo-Wellington agreed in principle with the above mentioned proposal at its meeting on January 25, 1995 and reaffirmed at the Session meeting on February 23, 1995,  
 THEREFORE, the Session of Kitchener-Waterloo Korean congregation humbly overtures the Venerable, the 121st General Assembly, to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Waterloo-Wellington.

**NO. 27 - PRESBYTERY OF WATERLOO-WELLINGTON** (Referred to Life & Mission Agency, p. [19](#))

**Re: To Include Financial Statements for Life and Mission Agency in Acts and Proceedings**

WHEREAS, the Life and Mission Agency provides oversight for approximately 56 percent of the Presbyterians Sharing budget, and  
 WHEREAS, the Life and Mission Agency did not present a financial statement of its expenditures to the 120th General Assembly, and  
 WHEREAS, the Life and Mission Agency's own report to the 120th General Assembly (A&P 1994, p. [143](#)) notes that the present generation "expects accountability and information" regarding how mission dollars are spent,  
 THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 121st General Assembly to instruct the Life and Mission Agency to include

financial statements of its expenditures in reports to future Assemblies, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 28 - PRESBYTERY OF WATERLOO-WELLINGTON** (Referred to Clerks of Assembly, p. [19](#))

**Re: Young Adult Representatives Fully Participating in Discussions at General Assembly**

WHEREAS, the Young Adult Representatives are no longer considered mere observers at General Assembly but fill a representative role (A&P 1992, pp. 55-56), and  
 WHEREAS, the presbyteries select youth from within their bounds who are of sufficient age to understand the issues before Assembly, and  
 WHEREAS, the Young Adult Representatives receive the reports before hand and arrive with a working knowledge of the issues and business before Assembly, and  
 WHEREAS, the Young Adult Representatives are leaders among their peers and can provide valuable insight to Assembly from a youth perspective, and  
 WHEREAS, the present procedure of requiring Young Adult Representatives to receive permission to speak before addressing Assembly inhibits their input to that Court,  
 THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 121st General Assembly to grant Young Adult Representatives the right to participate in the debate according to the rules of procedure, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 29 - PRESBYTERY OF SEAWAY-GLENGARRY** (Referred to Assembly Council, p. [19](#))

**Re: Excluding Congregations From Making Financial Appeals**

WHEREAS, the 120th General Assembly resolved to give the right to make financial appeals to all agencies of The Presbyterian Church in Canada, and  
 WHEREAS, the statement does not include congregations in its examples of agencies, and  
 WHEREAS, the statement does not exclude congregations from considering themselves to be agencies of the Church,  
 THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 121st General Assembly, to exclude congregations from the definition of agency, or to do otherwise as the General Assembly, in its wisdom, it may deem best.

**NO. 30 - PRESBYTERY OF WINNIPEG** (Referred to Life & Mission Agency, p. [19](#))

**Re: To Develop a Statement on Church and Immigration**

WHEREAS, one of the important issues facing Canada today and for the future is the role of immigration in building of the country, and  
 WHEREAS, there are subordinate issues surrounding the admissibility of persons to Canada whether based upon family relationships, types and levels of skills, or other qualifications, and  
 WHEREAS, turmoil across the world and resulting migratory movements of its people create challenges and opportunities for a Christian response, and  
 WHEREAS, the Church should speak out on these contemporary issues in terms which emphasize Christian witness,  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 121st General Assembly, to appoint a Commission to develop a Statement on Church and Immigration as a guide to Church members as they think through these issues, or that they do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 31 - PRESBYTERY OF WINNIPEG** (Referred to Clerks of Assembly, p. [20](#))

**Re: Allowing Diaconal Ministers and Ruling Elders to be Interim Moderators**

WHEREAS, the actions of the General Assemblies during the past decade granted members of the Diaconal Ministry a wider role within The Presbyterian Church in Canada, and  
 WHEREAS, the General Assembly has granted eligibility to ruling elders to moderate presbyteries, synods and General Assemblies, and  
 WHEREAS, ruling elders have demonstrated their abilities and calling to serve God and the Church in an ever-widening variety and scope of roles, and

WHEREAS, the expectation that the clergy, whether active or retired, can continue to "do everything and do it alone" is no longer realistic or compassionate, and  
 WHEREAS, many presbyteries are reduced in membership and are of insufficient strength of clergy with the necessary time and abilities to adequately assume interim-moderatorial duties, often during crisis situations, and  
 WHEREAS, presbyteries have experienced interim-moderatorships served at the expense of a minister's calling congregation and at the expense of the minister's energy and performance, as well as personal and family life, sometimes leading to burn-out and career crises, and  
 WHEREAS, opportunities for training, leadership experiences, and oversight should be provided for all members of presbyteries to identify and nurture clergy, diaconal ministers, and ruling elders alike who demonstrate a calling to serve as interim-moderators,  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 121st General Assembly, to grant eligibility to diaconal ministers and ruling elders to serve as interim-moderators, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 32 - MANITOBA KOREAN CHURCH** (Referred to Special Committee, p. [19](#))

**Re: Creation of Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed, and  
 WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and  
 WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and  
 WHEREAS, the Session of Manitoba Korean Presbyterian Church congregation having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and  
 WHEREAS, the Session of Manitoba Korean Presbyterian Church congregation in the Presbytery of Winnipeg agreed in principle with the above mentioned proposal at its meeting on February 5, 1995 and reaffirmed at the Session meeting on February 19, 1995 (General Meeting of Congregation),  
 THEREFORE, the Manitoba Korean Presbyterian Church humbly overtures the Venerable, the 121st General Assembly, to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Winnipeg.

**NO. 33 - PRESBYTERY OF WINNIPEG** (Referred to Assembly Council & Clerks of Assembly, p. [20](#))

**Re: Restricting Briefing Sessions at Assembly to Monday Morning**

WHEREAS, several recent General Assemblies have experienced severe time stress on Friday and the departure of many commissioners prior to the close of Assembly, and  
 WHEREAS, conveners are not permitted to amend committee reports in response to briefing sessions, and  
 WHEREAS, the structure of Assembly is focussed around debate, not dialogue (Book of Forms sections 33 to 64),  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 121st General Assembly to restrict briefing sessions to Monday morning and hold the second sederunt to conduct business on Monday afternoon, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 34 - SESSIONS OF METROPOLITAN KOREAN, MAHN-MIN AND CENTRAL TORONTO KOREAN**  
(Referred to Special Cttee., p. [19](#))

**Re: Proposal for Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed, and  
 WHEREAS, the Committee conducted research for a year then presented a report for the reading at the 1991 Korean Ministries Consultation, and  
 WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and  
 WHEREAS, the Sessions of the above congregations having had sufficient time to read the report and consider the proposal on the formation of the Han-Ca Presbytery in the Synod of Toronto and Kingston, The Presbyterian Church in Canada, and  
 WHEREAS, the Sessions of the above congregations in the Presbytery of East Toronto agreed in principle with the above mentioned proposal,  
 THEREFORE, the Sessions of the above congregations humbly overture the Venerable, the 121st General Assembly to concur with the proposal and approve The Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto and Kingston under the supervision of the Korean Ministries Committee of the General Assembly, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of East Toronto.

**NO. 35 - PRESBYTERY OF BRAMPTON** (Referred to Assembly Council, p. [20](#))

**Re: New Structure for the Administration, Finances, Mission and Programmes of the Assembly Operations**

WHEREAS, the financial functions of the Church properly belong under the direct oversight and policy formation of the General Assembly and the Assembly Council and should be lodged within the Assembly Office under the direction of the Comptroller, and  
 WHEREAS, the personnel functions, such as human resources, pension, extended health and dental benefits, could be appropriately placed under the direct oversight and policy formation of the General Assembly and Assembly Council and could be lodged within the Assembly Office, and  
 WHEREAS, the mission and programme support functions under the Service Agency could be integrated into the functions of the Life and Mission Agency, and  
 WHEREAS, the 120th General Assembly pointed the Church in this direction when it transferred the resource development functions from the Service Agency to the Life and Mission Agency and directed that the distribution of resources be contracted out, and  
 WHEREAS, if the above were implemented, the constituency of The Presbyterian Church in Canada would be interacting with a structure that more clearly delineates where the legal, financial and administrative functions and the mission and programme functions reside,  
 THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 121st General Assembly to:

1. dissolve the Service Agency;
2. integrate its functions into either the Assembly Office or the Life and Mission Agency;
3. deploy present staff or seek new personnel to administer those functions;
4. provide fair and equitable termination packages to those whose positions become redundant;
5. appoint a General Secretary for the Assembly Office who would function as a chief executive officer responsible for the day-to-day operations of the National Office, for facilitating decision making, for tracking and evaluating the effects of General Assembly's decisions, for directing long range planning for the denomination and for other functions the General Assembly may, from time to time, assign; and

6. establish an Advisory Management Committee for the General Secretary of the Assembly Office composed of the Principal Clerk, the Comptroller, the General Secretary of the Life and Mission Agency and the Executive Secretary of the Women's Missionary Society, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 36 - PRESBYTERY OF BRAMPTON** (Referred to Clerks of Assembly, p. [20](#))

**Re: Printing of Session Minutes**

WHEREAS, the keeping of minutes of session meetings reflect a practice and process that is no longer necessary (Book of Forms section 27.10), and  
 WHEREAS, the highest courts of the Church have computerized and printed minutes circulated to the members of the court, and  
 WHEREAS, the session meeting minutes merit thorough review and deliberation by elders before approval, and  
 WHEREAS, such deliberation could be better accomplished if these minutes were available in print prior to the actual meeting,  
 THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 121st General Assembly to grant that session minutes, with the exception of "in camera" matters, may be printed and circulated to the members of the said session prior to the next meeting of said session, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 37 - PRESBYTERY OF BRAMPTON** (Referred to Clerks of Assembly, p. [20](#))

**Re: To Sist Action re Reporting Violation of Ordination or Designation Vows and Place Under Barrier Act**

WHEREAS, the polity of the Church provides that the discipline of ministers of Word and Sacraments and Diaconal ministers belongs to the care of the courts of the Church with the presbytery having primary jurisdiction (Book of Forms section 319), and  
 WHEREAS, the polity of the Church provides that all documents having to do with a disciplinary action where a conviction is rendered be kept in retentis by the court that registers the conviction (Book of Forms sections 30 and 31), and  
 WHEREAS, the polity of the Church provides that it is the court taking the disciplinary action which will determine what information about that action shall be made available to or discussed with persons inquiring about such action (Book of Forms sections 28-31), and  
 WHEREAS, to permit an agency of the Church to maintain and manage a file of information with regards to disciplinary action taken by courts against ministers of Word and Sacraments and Diaconal ministers is a change in the polity and usage of our Church and, therefore, should have been submitted to the presbyteries under the Barrier Act,  
 THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 121st General Assembly to sist the action initiated by the 120th General Assembly's adoption of Recommendation Nos. 11 and 12 in the report to the Clerks of Assembly (A&P 1994, pp. [282](#), [40](#)), and to submit the matter to the Church under the Barrier Act, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 38 - PRESBYTERY OF EAST TORONTO** (Referred to Life & Mission Agency, p. [20](#))

**Re: To Review the Stipend and Allowance Policy for Those Serving Under International Ministries**

WHEREAS, it has been the practice of International Ministries of the Life and Mission Agency to appoint both members of a married couple to work with partner churches or agencies, and  
 WHEREAS, there has been at least one occasion on which a clergy couple were appointed to two separate positions with a partner church, and  
 WHEREAS, the 105th General Assembly approved the principle of members of a "clergy couple" serving in two separate appointments or positions with each to receive basic stipend plus applicable allowances, excepting accommodation (A&P 1990, p. [53](#)), and  
 WHEREAS, the 118th General Assembly rescinded any previous decisions of Assembly or its boards or committees which modifies an individual church worker's stipend or allowances on the basis of the vocation of one's spouse (A&P 1992, p. [224](#), [69](#)), and

WHEREAS, this has been applicable to all church workers in Canada, including executive staff persons in the Church Office of our Church, and  
 WHEREAS, the Life and Mission Agency reported to the 120th General Assembly that it had adopted a policy that "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 (A&P 1994, p. 348), and  
 WHEREAS, this policy means that clergy couples cannot be appointed to two separate positions with a partner church or agency, and  
 WHEREAS, this policy means that clergy couples appointed to partner churches or agencies by the Life and Mission Agency are treated financially very differently than clergy couples in Canada, and  
 WHEREAS, cognizance also needs to be taken of the involvement with partner churches of most "missionary spouses" who are not ordained but who should possibly receive some financial consideration,  
 THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 121st General Assembly, to direct the Life and Mission Agency to review its policy concerning stipends and allowances to couples (whether clergy couples or not) appointed by International Ministries, with a view to revising it so that such appointees are treated at least equitably with clergy couples in Canada, and to acknowledge in a financial way the contribution of a "missionary spouse" to the work of the partner church, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 39- PRESBYTERY OF EAST TORONTO** (Referred to Life & Mission Agency, p. 20)

**Re: International Ministries Appointees Contributing to Pension Plan**

WHEREAS, Pension benefits under the Pension Plan of our Church are affected by the amount contributed by the member of the Pension Plan, and  
 WHEREAS, these contributions are directly related to the stipend and allowances of the individual each year, and  
 WHEREAS, appointees by International Ministries of the Life and Mission Agency receive a considerably lower stipend and allowances than if they were in congregations or other positions in Canada, and  
 WHEREAS, their pensions will possibly be proportionately lower than if they had not taken such appointment, and  
 WHEREAS, it is patently unfair to penalize them in retirement for serving for a period of time in a partner church or agency,  
 THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 121st General Assembly to direct the Life and Mission Agency and the Pension Board to develop a process and regulation whereby appointees by International Ministries who are members of the Pension Plan may contribute to the Plan on the basis of what their contributions would be if they were employed within Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 40 - PRESBYTERY OF STRATFORD-HURON** (Prayer granted, p. 73)

**Re: Name Change from Presbytery of Stratford-Huron to Presbytery of Huron-Perth**

WHEREAS, this request would allow the name of the Presbytery to reflect better the geographical location of the Presbytery in keeping with the request of the 115th General Assembly of 1989,  
 THEREFORE, the Presbytery of Stratford-Huron humbly overtures the Venerable, the 121st General Assembly, to change the name of the Presbytery of Stratford-Huron to the Presbytery of Huron-Perth, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

## MEMORIALS - 1995

**NO. 1 - PRESBYTERY OF WATERLOO-WELLINGTON** (Referred to Assembly Council, p. [19](#))

**Re: Definition of "Agencies" as it Relates to Financial Appeals**

WHEREAS, the 120th General Assembly allowed "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" (A&P 1994, p. [239](#) and [81](#)), and

WHEREAS, this authority was used recently by a congregation and its presbytery to justify an appeal to other congregations in the Church for financial assistance, and

WHEREAS, this action calls into question the definition of "agencies of the Church", and this authority could be used by any congregation suffering a financial crisis to appeal nationally for funds, and

WHEREAS, a congregation (of The Presbyterian Church in Canada) is a company of persons . . . associated in a particular locality for Christian worship, instruction, fellowship and work, with the sanction of a presbytery (Book of Forms section 139),

THEREFORE, the Presbytery of Waterloo-Wellington humbly requests the Venerable, the 121st General Assembly, to provide a definition of "agencies of the Church"; or, in the alternative, to rule whether a congregation is an agency of the Church; or, in the alternative, to rule that congregations are free to appeal to the Church in times of financial need, or do otherwise as the General Assembly, in its wisdom, may deem best.

## PETITIONS - 1995

**NO. 1 - SYNOD OF HAMILTON AND LONDON** (Referred to Clerks of Assembly, p. [20](#))

**Re: Examining Minutes and Records of the Church Court**

WHEREAS, the courts of our Church are required to take special care that their records and minutes are carefully and correctly kept (Book of Forms sections 25 and 26), and

WHEREAS, for many years, the Book of Forms required that every page should have a suitable margin, on which the item of business recorded should be indexed, and

WHEREAS, section 27.4 now reads, "Every page shall have an index, either within a suitable margin or within the body of that page", and

WHEREAS, in the annual examination of synod records by committees of the General Assembly, it appears that some examiners still expect fulfillment of the previous requirements, rather than according to the present section 27.4,

THEREFORE, the Synod of Hamilton and London humbly petitions the Venerable, the 121st General Assembly, to direct the examining committees to what are the current requirements in the Book of Forms for the keeping of minutes (section 27.1-27.12) or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 2 - JASPER CHURCH EXTENSION** (Referred to Special Committee, p. [19](#))

**Re: Creation of Han-Ca Presbytery**

WHEREAS, as a result of a request at the 1990 Korean Ministries Consultation, Korean Congregations Association, a Special Studies Committee on the Formation of the Han-Ca Presbytery was appointed (Convener, Rev. Young-Key Min), and

WHEREAS, having made the revisions as requested at the first reading, a set form was prepared and presented to each session of each Korean congregation to be read, and

WHEREAS, the undersigned have met and agreed in principle with the above mentioned proposal, and

WHEREAS, we believe that this proposal will allow us to be able to preserve and renew the position elements of Korean Christian spirituality. We will be able to more effectively serve the needs or problems arising in Korean congregations and in the immigrant society. Many problems in the Korean community are unique,

THEREFORE, we humbly petition the Venerable, the 121st General Assembly, to take such steps as you can to concur with the proposal and approve the Korean Ministries Association forming the Han-Ca Presbytery in the Synod of Toronto-Kingston under the supervision of the Korean Ministries Committee in the General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Edmonton-Lakeland.

**NO. 3 - SENATE OF KNOX COLLEGE** (Referred to a Special Commission, p. [20](#))**Re: Statue of Margaret Wilson**

WHEREAS, the Senate of Knox College and its Convener are duly appointed by the General Assembly and entrusted with responsibility for the oversight of the life and work of the College; and

WHEREAS, the Senate of Knox College at a duly constituted meeting decided that a private gift to the College of the statue of Margaret Wilson should be moved within its walls from one space to another for what it considered good and sufficient reasons; and

WHEREAS, the Session of Knox Church, Waterdown, with the support of the Presbytery of Hamilton, petitioned the 119th General Assembly "to order that the statue of Margaret Wilson be restored forthwith to its former place of prominence in the rotunda of Knox College;" and

WHEREAS, the 119th General Assembly referred this petition to the Committee on Theological Education for report to the 120th General Assembly; and

WHEREAS, the Committee on Theological Education explored this matter after consultation and concluded that the location of this statue was a decision internal to the life of the College and therefore recommended that the petition not be granted; and

WHEREAS, the 120th General Assembly rejected the recommendation of the Committee on Theological Education and ordered the Senate of Knox College to accede to the terms of the petition provided that sufficient funds were raised to accomplish this move; and

WHEREAS The Book of Forms, section 65 clearly permits reasonable access of "a body of Church members" to petition a court of the church to initiate "business generally concerning the affairs of the petitioner;" and

WHEREAS, the Senate of Knox College should not be denied such reasonable access to the General Assembly because of the establishment of the Committee on Theological Education; and

WHEREAS, the Committee on Theological Education itself believes that the Knox College Senate should have this right of petition; and

WHEREAS, the Senate of Knox College, as a national institution of the Church, can only petition the General Assembly which is both its court of first and final appeal; and

WHEREAS, the Senate believes that the decision of the 120th General Assembly may interfere with the Senate's ability to exercise its pastoral responsibility for the students and residents under its care;

THEREFORE, the Senate of Knox College humbly petitions the 121st General Assembly to reconsider the ruling of the 120th General Assembly in the matter of the relocation of the statue of Margaret Wilson in order to allow the Senate through its Convener to be heard before ruling finally on Petition No. 1, 1993, from the Session of Knox Church, Waterdown, or to do otherwise as the General Assembly, in its wisdom, may deem best.

With the support of the Committee on Theological Education.

**APPEALS - 1995****NO. 1 - REV. IAN S. WISHART** (Not received, p. [21](#))**Re: Against An Action of the Synod of the Atlantic Provinces**

**No. 2, 1995 - Rev. Kenneth M.L. Wheaton, Rev. Peter M. Szabo, Mr. William Manson, Mr. Robert Jensen, Dr. D.G. Neil, Mr. Richard Lancing, Mr. Kenneth Ball, Rev. Arthur Iarrera, Mr. Joseph Hsu, Mr. Jason Lin, Rev. Morgan T.S. Wong, Dr. William J. Klempa** (Commission appointed, p. [21](#) & 77)

**Re: against actions of the Presbytery of Montreal**

**NO. 3 - JAMES SKINNER, KENNETH MACLEOD** (Commission appointed, p. [21](#) & [77](#))  
**Re: Against Actions of the Synod of the Atlantic Provinces**

**NO. 4 - MR. K.T. KIM** (Commission appointed, p. [21](#) & [77](#))  
**Re: Against a Judgement of a Commission of the Synod of Hamilton and London**

**NO. 5 - SHIRLEY JEFFREY** (Commission appointed, p. [21](#) & [77](#))  
**Re: Against Actions of the Presbytery of Grey-Bruce-Maitland**

**1994 FINANCIAL STATEMENTS****THE PRESBYTERIAN CHURCH IN CANADA****CONDENSED FINANCIAL INFORMATION****AS AT DECEMBER 31, 1994****Note**

Statutory financial statements for the under noted entities, as reported on by independent auditors, are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information therefrom is requested to contact Mr. Donald A. Taylor at the above address or by telephone (416) 441-1111 or Fax (416) 441-2825.

The Presbyterian Church in Canada (PCC)  
J. B. MacLean Bequest Fund  
The Presbyterian Church in Canada Pension Fund  
The Presbyterian Church Building Corporation  
Knox College, Toronto  
Ewart College, Toronto  
The Presbyterian College, Montreal  
St. Andrew's Hall, Vancouver

**TREASURER'S COMMENTARY - ON THE FINANCIAL STATEMENTS OF  
THE PRESBYTERIAN CHURCH IN CANADA AS AT DECEMBER 31, 1994.**

The financial statements as at December 31, 1994 are presented in substantially the same form as in previous years. The purpose of this commentary report is to provide some analysis of the statements in order to improve understanding of the financial position of the Church.

**Fund Accounting**

To ensure observance of limitations and restrictions placed on the use of certain resources available to the Church, the accounts are maintained in accordance with the principles of fund accounting. This is the procedure by which resources are classified for accounting and reporting purposes into funds established according to their nature and purpose.

There are four separate funds maintained by the Church as follows:

Unallocated (or Unrestricted)	-	Operating Fund
Allocated (or Restricted)	-	Operating Funds
	-	Lending Funds
	-	Endowment and Restricted Funds

**Unallocated (or Unrestricted) Operating Fund**

According to its name this Fund contains the revenues and expenditures relating to the Church's operations across Canada and Internationally.

In 1994 operating expenditures exceeded operating revenues by \$459,074 (1993 - \$254,528) which has resulted in a cumulative deficit position in the fund of \$713,602 at the end of the year.

The operating deficit was due mainly to the fall-off in Presbyterians Sharing. In establishing the budget for the year, it was expected that revenue from Presbyterians Sharing would amount to \$8,600,000 compared to the realized amount of \$8,141,468 a difference or short-fall of \$458,532.

Other revenues came in close to budget despite lower investment income due to market conditions.

Expenditures under the control of the General Assembly Office, Life and Mission Agency and Service Agency (Agencies) made up just over 76% of total expenditures. The balance consists of the Church's share of pension and group life costs and grants to the colleges and residence, none of which is discretionary in nature.

The three agencies on a combined basis contained expenditures within their budget as well as absorbed extra unbudgeted salary costs caused by the cancellation of the social contract initiative mid-year.

The receipt of Presbyterians Sharing from congregations continues to be heavily weighted towards the fall months whereas the operating expenditures are evenly distributed across the year. Accordingly, when expected revenue fails to materialize towards the end of the year, it is really too late to avoid over-spending; thus a deficit occurs.

In view of the size of the cumulative deficit at year end, the financing of ongoing operations will incur additional interest costs and future spending budgets will need to decline to restore the deficit to a balanced position at some future date.

**Allocated (or Restricted) Funds**

The combined fund balances aggregate \$39,902,710 at year end, an increase of \$4,103,169 for the year.

The revenues in the three funds are derived mainly from bequests and gifts and investment income. In all cases the revenue received through bequests and gifts is allocated and

restricted and the investment income therefrom is similarly restricted. None of this restricted revenue is available for the general operations of the Church.

In 1994 the Ewart College property was disposed of for a substantial gain.

Marketable securities are reflected in the financial statements at market value which required a net write down at year end of \$1,030,503.

The expenditures fulfill the conditions of the bequest or gift in that the funds are disbursed in the manner directed by the donating party. In this regard the Church serves as a custodian of the funds for third party beneficiaries.

The assets held in each fund are described on the balance sheet. The marketable securities are managed by an independent fund manager who reports regularly to the Trustee Board of the Church. The cash balances are required to fund the various commitments with any excess accumulation being transferred from time to time to the custody and care of the independent fund manager.

### **J. B. MacLean Bequest Fund**

This fund is part of the Endowment and Restricted Funds statements of the Church.

Whereas separate financial statements are prepared and reported upon by independent auditors with respect to the J. B. MacLean Bequest Fund those assets and liabilities and fund balances are consolidated in the financial statements of the Church.

### **Summary**

The deficit incurred in the Unallocated (or Unrestricted) Operating Fund in 1993 and 1994 is a major concern.

The main revenue source to this fund is Presbyterians Sharing and 1994 experienced a decline from 1993 and the current level of approximately \$8,150,000 is some \$450,000 below levels envisioned by the General Assembly.

The impact of the lower revenue base and the need to recover the year end accumulated deficit will significantly influence the spending budgets available to the agencies in the near term.

Respectfully submitted,

R. E. McKay, F.C.A.  
Treasurer



**CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS**

**Statistical**

A summary of the statistical reports from congregations for the year ended December 31, 1994 and received by the Service Agency as of June 1, 1995:

	1994	1993	
- Number of ministers	1,211	1,234	
- Number of elders	12,441	13,068	
- Number of self-supporting congregations	949	718	
- Number of aid-receiving congregations	58	56	
- Baptisms	4,779	5,753	
- Communicant members	153,928	152,685	
- Households	104,798	108,681	
- Church school pupils	34,957	33,279	

**Financial**

A summary of the financial reports from congregations for the year ended December 31, 1994 and received by the Service Agency as of June 1, 1995:

- Total raised by congregations	83,111,244	96,655,944	
- Total raised for congregational purposes	71,019,043	66,732,426	
- Remitted to Presbyterians Sharing	8,201,706	8,304,009	
- Other missionary and benevolent purposes	3,890,686	3,847,608	
- Raised by WMS (WD) & Atlantic Mission Society	1,259,912	1,248,350	
- Stipends of principal minister	23,734,040	23,051,044	
- Total normal congregational expenditures	77,616,467	75,588,689	

**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.



**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, 686	Cape Breton	24	649, 709	Hamilton
2	603, 687	Newfoundland	25	652, 710	Niagara
3	604, 687	Pictou	26	654, 711	Paris
4	607, 689	Halifax & Lunenburg	27	656, 712	London
5	609, 689	St. John	28	659, 713	Essex-Kent
6	611, 690	Miramichi	29	661, 714	Sarnia
7	612, 691	Prince Edward Island	30	663, 714	Stratford-Huron
8	614, 692	Quebec	31	665, 715	Grey-Bruce-Maitland
9	615, 693	Montreal	32	667, 717	Superior
10	618, 694	Seaway-Glengarry	33	668, 717	Winnipeg
11	620, 695	Ottawa	34	670, 718	Brandon
12	622, 696	Lanark & Renfrew	35	671, 718	Assiniboia
13	624, 698	Kingston	36	672, 719	N. Saskatchewan
14	626, 698	Lindsay-Peterborough	37	673, 720	Peace River
15	628, 700	Pickering	38	674, 720	Edmonton-Lakeland
16	630, 701	East Toronto	39	676, 721	Central Alberta
17	634, 702	West Toronto	40	677, 721	Calgary-Macleod
18	637, 703	Brampton	41	679, 722	Kootenay
19	640, 704	Oak Ridges	42	680, 723	Kamloops
20	642, 705	Barrie	43	681, 723	Westminster
21	644, 706	Temiskaming	44	684, 724	Vancouver Island
22	645, 707	Algoma & North Bay			
23	646, 707	Waterloo-Wellington			

Congregation	Presbytery	Congregation	Presbytery
A		Melbourne, Guthrie	
Abbotsford, Calvin	43	Armstrong, St. Andrew's	42
Acton, Knox	18	Arnprior, St. Andrew's	12
Acton (see Harvey Station)	5	Armour Heights (Toronto)	16
Agincourt:		Arthur, St. Andrew's	23
Bridlewood	15	Gordonville, St. Andrew's	
Knox	15	Ashburn, Burns	15
Ailsa, Craig	27	Ashfield	31
Ajax:		Ripley, Knox	
St. Andrew's	15	Athelstan (see Huntingdon)	9
St. Timothy's	15	Atikokan, St. Andrew's	32
Alberton, (see Ancaster)	24	Atwood	30
Alberton	7	Aurora, St. Andrew's	19
West Point		Avonmore St. Andrew's	10
Albion Gardens (Toronto)	17	Gravel Hill, St. James	
Alderwood (Toronto)	17	Monkland, St. Andrew's	
Aldershot (Burlington)	24	Avonton	30
Allenford, St. Andrew's (see Tara)	31	Motherwell-Avonbank	
Alliston, Knox	20	Aylmer (QU), St. Andrew's	11
Mansfield, St. Andrew's		Ayton, Knox (see Hanover)	31
Alma, St. Andrew's (see Elora)	23		
Alma Street (see St. Thomas)	27	B	
Tempo, North Street		Baddeck, Knox	1
Almonte	12	St. Ann's, Ephriam Scott	
Kinburn, St. Andrew's		Baden, Livingston	23
Alvinston, Guthrie	29	Baie-d'Urfe, St. Giles	9
Euphemia, Cameron		Ballyduff	14
Napier, St. Andrew's		Banff, St. Paul's	40
Amherst Island, St. Paul's	13	Barney's River-Marshy Hope	3
Amherstburg, St. Andrew's	28	Barnesville (see Hampton, St. Paul's)	5
Amherstview, Trinity	13	Barrie:	
Ancaster, St. Andrew's	24	Essa Road	20
Alberton		St. Andrew's	20
Angus, Zion	20	Westminster	20
Appin	27		

Bass River, St. Mark's	6	Heart Lake	18
Beersville, St. James		Brandon:	
Clairville, St. Andrew's		First	34
West Branch, Zion		St. Andrew's	34
Bassano, Knox	40	Southminster	34
Gem		Brantford:	
Bathurst, St. Luke's	6	Alexandra	26
Bayfield, Knox	30	Central	26
Baxter (see Cookstown)	20	Greenbrier	26
Beaconsfield, Briarwood	9	Knox	26
Beamsville, St. Andrew's	25	Mount Pleasant	
Smithville		Korean	26
Beauharnois, St. Edward's	9	Pleasant Ridge	26
Valleyfield		Brentwood	43
Beaverton	14	Bridlewood, Agincourt	15
Gamebridge, Knox		Briercrest, Knox (see Moose Jaw)	35
Beechridge, St. Urbain (see Horwick)	9	Brigden (see Pt. Edward)	29
Beechwood, St. Andrew's	29	Brighton, St. Andrew's (see Colborne)	14
Centre Road, Knox		Bristol (see Fort Coulonge)	12
Kerwood, West Adelaide		Brockville, First Church	10
Beersville, St. James (see Bass River)	6	Brookfield (see Hunter River)	7
Beeton, St. Andrew's (see Tottenham)	19	Brussels, Melville	30
Bekevar, (see Kipling)	35	Belgrave, Knox	
Belfast, St. John's	7	Buffalo Narrows	36
Wood Islands		Dore Lake	
Belgrave, Knox (see Brussels)	30	Lac La Plonge	
Bellafield	34	Burgoyne (see Port Elgin)	31
Belleville:		Burks Falls, St. Andrew's	22
St. Andrew's	13	Magnetawan, Knox	
St. Columba	13	Sundridge, Knox	
Belmont, Knox	27	Burlington:	
North Yarmouth,		Aldershot	24
Belmore, Knox (see Bluevale)	31	Brant Hills	24
Bermuda, Hamilton, St. Andrew's	17	Knox	24
Bethel		Pineland	24
Price's Corners (see Hillsburgh)	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		Caintown, St. Paul's	10
Blueberry Mountain, Munro		Lansdowne, Church of the Covenant	
(see Wanham)	37	Caledonia, Bethel (see East River)	3
Bluevale, Knox	31	Caledonia (PEI)	
Belmore, Knox		(see Murray Harbour North)	7
Bobcaygeon, Knox	14	Caledonia (ON)	24
Rosedale		Calgary:	
Bolsover, St. Andrew's	14	Calvin, Hungarian	40
Kirkfield, St. Andrew's		Centennial	40
Bolton, Caven	19	Chalmer's	40
Nashville		Grace	40
Bookton (see Norwich)	26	Knox	40
Boston	18	Korean	40
Omagh		St. Andrew's	40
Boularderie, St. James & Knox	1	St. Giles	40
Bowmanville, St. Andrew's	14	Trinity	40
Bracebridge, Knox	20	Valleyview	40
Bradford, St. John's	20	Varsity Acres	40
Bradner	43	Westminster	40
Braeside (see Lochwinnoch)	12	Cambridge:	
Bramalea, St. Paul's	18	Central	23
Bramalea, North	18	Knox Preston	23
Brampton:		Knox's Galt	23
St. Andrew's	18	St. Andrew's Galt	23
West Korean	18		

St. Andrew's Hespeler	23	Colborne, Old St. Andrew's	14
St. Giles	23	Brighton, St. Andrew's	
Cameron, Euphemia (see Alvinston)	29	Lakeport, St. Andrew's	
Camlachie, Knox (see Wyoming)	29	Coldwater, St. Andrew's	
Campbellford, St. Andrew's	14	(see Victoria Harbour)	20
Burnabrae, St. Andrew's		Collingwood, First	20
Campbell River, Trinity	44	Comox, Extension	44
Campbellton, Knox (see Dalhousie)	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	
Cresswell, St. John's		Ivy	
Wick		Coquitlam	43
Cape North, First	1	Cornwall, St. John's	10
Neil's Harbour, St. Peter's		Corunna, St. Andrew's	29
Carberry, Knox-Zion	34	Cote des Neiges (see Montreal)	9
Cardigan, St. Andrew's (see Montague)	7	Courtney, Comox Extension	44
Cardinal, St. Andrew's and St. James	10	Craighurst (see Hillsdale)	20
Carleton Place, St. Andrew's	12	Cranbrook, Knox	41
Carlisle, New, Knox	6	Cranbrook, Knox (see Monkton)	30
Carluke, St. Paul's	24	Creemore, St. Andrew's	20
Binbrook, Knox		Dunedin, Knox	
Castlegar, Grace	41	Horning's Mills, Knox	
Slocan, St. Andrew's		Maple Valley, St. Andrew's	
Slocan Park, Slocan Valley Community		Cresswell, St. John's (see Cannington)	14
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		
Zion	7	Largie, Duff's	
Charny (see Valcartier)	8	Cromarty	30
Chateauguay, Maplewood	9	Crowland, Welland (see Welland)	25
Chatham:		Crutwell (see Mistawasis)	36
Calvin (NB)	6		
Black River Bridge, St. Paul's		D	
Kouchibouguac, Knox			
First (ON)	28	Dakota, Tipi Reserve (see Portage la	
St. James (ON)	28	Prairie)	6
Chatsworth, St. Andrew's	31	Dalhousie, St. John's	6
Dornoch, Latona		Campbellton, Knox	
Chauvin, Westminster	38	Dartmouth:	
Wainwright, St. Andrew's		Iona	4
Chesley, Geneva	31	St. Andrew's	4
Chesterville, St. Andrew's	10	Musquodoboit Harbour	
Morewood		Dauphin, St. James	34
Chetwynd, Shared Ministry	37	Winnipegosis, Knox	
Cheyne (see Stoney Creek)	24	Dawn, Knox (see Petrolia)	29
Chilliwack, Cooke's	43	Dawson Creek, St. James	37
Chinese		Dean, Sharon	4
Markham	15	Delhi, Calvin	26
Mission (Montreal)	9	Derby, Ferguson (see Millerton)	6
Mission (Toronto)	16	Deseronto, Church of the Redeemer	
Preaching Place (Chatham)	28	(see Picton)	13
Vancouver	43	Dixie (see Mississauga)	18
Victoria	44	Dixonville, Strang	37
Windsor	28	Don Mills, St. Mark's	16
Churchill (see Clyde River)	7	Doon (see Kitchener)	23
Clairlea Park (see Scarborough)	15	Dorchester	27
Clairville, St. Andrew's (see Bass River)	6	South Nissouri	
Clarkson Road (see Mississauga)	18	Dore Lake (see Buffalo Narrows)	36
Claude	18	Dornoch (see Chatsworth)	31
Clinton, St. Andrew's (see Seaforth)	30	Dover, New St. Andrew's	28
Clyde River, Burnside	7	Valetta	
Canoe Cove		Drayton, Knox (see Palmerston)	23
Churchill		Dresden	28
Nine Mile Creek		Rutherford	
Cobden, St. Andrew's	12		
Ross, St. Andrew's		Dromore, Amos	31
Cobourg, St. Andrew's	14	Holstein, Knox	
Cochrane, Knox (ON)	21	Normanby, Knox	
		Drummond Hill, (see Niagara Falls)	25

Duart (see Thamesville)	28	Exeter, Caven	30
Dublin Shore, Knox (see New Dublin)	4	Hensall, Carmell	
Duff, Largie (see Crinan, Argyle)	27		
Duff's (see Puslinch)	23	F	
Dunbar (see Morrisburg)	10		
Duncan, St. Andrew's	44	Fabreville	9
Dundas, Knox	24	Faro, Church of Apostles	37
Dundalk, Erskine	31	Fenelon Falls, St. Andrew's	14
Swinton Park, St. Andrew's		Glenarm, Knox	
Dunedin (see Creemore)	20	Fergus, St. Andrew's	23
Dunleath (see Yorkton)	35	Feversham, Burns (see Markdale)	31
Dunnville, Knox	25	Finch, St. Luke's	10
Dunvegan, Kenyon	10	Fingal, Knox	27
Kirk Hill, St. Columba		Port Stanley, St. John's	
Durham	31	Flamboro, West	24
Durham (see West River)	3	Flin Flon, St. Andrew's	34
Dutton, Knox	28	Flos, Knox (see Elmvale)	20
Wallacetown, St. Andrew's		Fonthill, Kirk on the Hill	25
West Lorne, Knox		Forest, St. James	29
Duvernay, St. John's	9	Formosan, Toronto	16
		Fort Coulonge, St. Andrew's	12
E		Bristol Memorial	
		Fort Erie, St. Andrew's-Knox	25
Earlton, Knox (see Scotsburn)	3	Fort Frances, St. Andrew's	32
East Nottawasaga (see Stayner)	20	Fort Macleod, St. Andrew's	40
East Oro, Essen (see Uptergrove)	20	Jumbo Valley, Knox	
East River Pastoral Charge	3	Fort McMurray, Faith	38
Caledonia, Bethel		Fort St. John	37
St. Paul's		Framboise (see Grand River)	1
Springville		Fredericton, St. Andrew's	5
Sunnybrae, Calvin		Freeland (see Richmond Bay)	7
East River, St. Mary's Zion (see		Freetown	7
Blue Mountain)	3	French River (see Merigomish)	3
Eckville, St. Paul's	39	French River, Calvin (see North River)	1
Eden Mills (see Rockwood)	23		
Edmonton:		G	
Callingwood Road	38		
Calvin (Hungarian)	38	Gairloch, St. Andrew's	
Dayspring	38	(see Hopewell)	3
Eastminster	38	Galahad, St. Paul's (see Killam)	38
First	38	Galt, Knox's	23
Korean	38	Galt, St. Andrew's (now Cambridge)	23
Millwoods	38	Gamebridge, Knox (see Beaverton)	14
St. Andrew's	38	Gananoque, St. Andrew's	13
Strathcona	38	Ganton	38
Westmount	38	Garden of Eden, Blair	
Eldon South, St. Andrew's (see Woodville)	14	(see Blue Mountain)	3
Emmanuel	20	Gem (see Bassano)	40
Elgin (see Huntingdon)	9	Georgetown:	
Elmira, Gale	23	Howick (QU)	9
Elmsdale, St. Matthew's	4	Riverfield	
Hardwoodlands		Knox (ON)	18
Elmvale	20	Limehouse	
Flos, Knox		Geraldton, St. Andrew's	32
Elora, Knox	23	Glace Bay, St. Paul's	1
Alma, St. Andrew's		Glamis (see Paisley)	31
Elphin (see McDonald's Corner)	12	Glasgow Road (see Brookfield)	7
Embros, Knox	26	Glenarm, Knox (see Fenelon Falls)	14
Harrington, Knox		Glencoe	27
Englehart, St. Paul's	21	Wardsville, St. John's	
Tomstown		Glenelg (see Marine Drive Kirk)	3
Englishtown, St. Mark's (see North River)	1	Gloucester (see Ottawa)	11
Erin, Burns	18	Goderich, Knox	30
Ospringle, Knox		Goldenville (see Sherbrooke)	3
Erindale (see Mississauga)	18	Gordon (see Burnaby)	43
Essen, East Oro (see Uptergrove)	20	Gordonville, St. Andrew's (see Arthur)	23
Estevan, Westminster	35	Corrie, Knox (see Molesworth)	30
Ethel, Knox	30	Grand Falls, St. Matthew's	2
Etobicoke, Grace	17	Grande Prairie, Forbes	37
Euphemia, Cameron (see Alvinston)	29	Grand River	1
Evangel Hall (see Toronto)	16	Framboise, St. Andrew's	

Loch Lomond, Calvin		Heart Lake, Brampton	18
Grand Valley, Knox	18	Hemmingford, St. Andrew's	9
Granville South (see North Tryon)	7	Hensall (see Exeter)	30
Grattan, Scotch Bush	12	Hespeler, St. Andrew's (now Cambridge)	23
Gravel Hill, St. James (see Avonmore)	10	Hillsburgh, St. Andrew's	18
Gravenhurst, Knox	20	Price's Corners, Bethel	
Greenbrier (see Brantford)	26	Hillsdale, St. Andrew's	20
Greenhill, Salem (see West River)	3	Craighurst, Knox	
Grenfell, Trinity (see Indian Head)	35	Holstein (see Dromore)	31
Grimsby, St. John's	24	Hopedale Oakville	18
Guelph:		Hopewell, First	3
Knox	23	Gairloch, St. Andrew's	
Kortright	23	Middle River, Rocklin	
St. Andrew's	23	Horning's Mills, Knox (see Creemore)	20
Westminster-St. Paul's	23	Howick, Georgetown	9
Guthrie	20	Riverfield	
Oro, Central		Beechridge, St. Urbain	
Oro Station, St. Andrew's		Humber Heights, St. Andrew's	17
Gwillimbury, 2nd West (see Bradford)	20	Hungarian	
H		First (Oshawa)	15
		First (Toronto)	17
		First (Windsor)	28
Hagersville, St. Andrew's	24	Calvin (Calgary)	40
Port Dover, Knox		Calvin (Delhi)	26
Halifax:		Calvin (Edmonton)	30
Calvin	4	Calvin (Ottawa)	11
Knox	4	Calvin (Vancouver)	43
Church of St. David's	4	John Calvin (Hamilton)	24
Halton Hills:		Montreal	9
Acton, Knox	18	Mt. Brydges (Komoka)	27
Georgetown, Knox	18	Pleasant Ridge (Brantford)	26
Limehouse		Hunter River	7
Hamilton:		Glasgow Road	
Calvin Grace Community	24	Brookfield	
Central	24	Huntingdon, St. Andrew's	9
Chalmers	24	Athelstan	
Chedoke	24	Huntsville, St. Andrew's	20
Eastmount	24	Huron Feathers, Sauble Beach	31
Erskine	24	I	
Heritage Green	24	Ilderton, Bethel	27
John Calvin Hungarian	24	Ile Perrot, Pincourt	9
MacNab Street	24	Indian Brook, Knox (see North River)	1
New Westminster	24	Indian Head, St. Andrew's	35
Roxborough Park	24	Grenfell, Trinity	
Church of St. John & St. Andrew	24	Qu'Appelle, St. Andrew's	
St. David's		Ingersoll, St. Paul's	26
St. Columba	24	Ingleside, St. Matthew's	10
St. Cuthbert's	24	Innerkip	26
St. Enoch	24	Ratho	
St. Paul's	24	Innisfail, St. Andrew's	39
South Gate	24	Olds, St. Andrew's	
Hamilton, St. Andrew's Bermuda	17	Inverness, St. Andrew's and Leeds	8
Hampton, St. Paul's	5	Iroquois, Knox	10
Barnesville		South Mountain, St. Andrew's	
Hanover, St. Andrew's	31	Islington, St. Andrew's	17
Ayton, Knox		Italian, Beckwith Memorial	9
Hanwell, St. James	5	Ivy (see Cookstown)	20
Prince William, Riverside		J	
Haney	43	Jarrett, Willis, (see Uptergrove)	20
Hardwood Lands (see Elmsdale)	4	Jarvis, Knox	24
Harrington, Knox (see Embro)	26	Walpole, Chalmers	
Harriston, Knox-Calvin	23	Jasper	38
Hartney, St. Paul's	34	Jersey, New (see Tabusintac)	6
Melita		Jumbo Valley, Knox (see Fort Mcleod)	40
Hartsville	7	K	
Harvey Station, Knox	5	K-W Korean	23
Acton			
Hastings, St. Andrew's (see Warkworth)	14		
Havelock, Knox (see Norwood)	14		
Hawkesbury, St. Paul's (see Vankleek Hill)	10		

Kamloops, St. Andrew's	42	Lake Ainslie (see Middle River)	1
Kanata, Trinity	11	Lake Dore	12
Kapuskasing, St. John's	21	Lake Megantic, St. Andrew's (see Scotstown)	8
Kars, St. Andrew's	11	Lakefield, St. Andrew's	14
Vernon, Osgoode		Lakehurst, Knox	
Kelowna, St. David's	42	Lakehurst, (see Lakefield)	14
Kemptville, St. Paul's	10	Lakeport, St. Paul's (see Colborne)	14
Kenloch (see Middle River)	1	Lancaster, St. Andrew's	10
Kenora, First	33	Martintown, St. Andrew's	
Kensington	7	Langley	43
New London, St. John's		Lansdowne Church of the Covenant (see Caintown)	10
Kerwood, West Adelaide (see Beechwood)	29	Largie, Duff (see Crinan)	27
Killam	38	Leaf Rapids, Cross of Faith	34
Galahad, St. Paul's		Leamington, Knox	28
Kilmaurs, St. Andrew's	12	Leaside, Toronto	16
Kimberley, St. Andrew's	41	Leaskdale, St. Paul's	15
Kinburn, St. Andrew's (see Almonte)	12	Leggatt's Point	8
Kincardine, Knox	31	Lenore (see Virden)	34
King City, St. Andrew's	19	Lethbridge:	
Kingston:		Bethlen	40
St. Andrew's	13	St. Andrew's	40
Strathcona Park	13	Limehouse (see Georgetown)	18
Kinlough (see Teeswater)	31	Lindsay, St. Andrew's	14
Kinloss, South (see Lucknow)	31	Listowel, Knox	30
Kintyre, Knox	27	Little Harbour	3
New Glasgow, Knox		Pictou Landing, Bethel	
Rodney, St. John's		Little Narrows	1
Kipling, Bekevar	35	Whycocomagh, St. Andrew's	
Kirkfield (see Bolsover)	14	Lloydminster, Knox	38
Kirk Hill, St. Columba's (see Dunvegan)	10	Loch Lomond (see Grand River)	1
Kirkland Lake, St. Andrew's	21	Lochwinnoch	12
Kirkland, St. David's	5	London:	
Kirkwall	24	Chalmers	27
Sheffield, Knox		DaySpring	27
Kitchener:		Elmwood Avenue	27
Calvin	23	Knollwood Park	27
Doon	23	Korean Christian	27
Kitchener East	23	New St. James	27
St. Andrew's	23	Oakridge	27
Kitimat	42	St. George's	27
Knollwood Park (see London)	27	St. Lawrence	27
Knox, Sixteen	18	Trinity	27
Komoka	27	Westmount	27
North Caradoc		Long Branch, St. James	17
Mount Brydges, St. Andrew's		Lost River	9
Korean:		Lot 13 (see Richmond Bay)	7
Deung Dae	43	Lower Caledonia, John Campbell (see East River Pastoral Charge)	3
Surrey	43	Lower Sackville, First	4
Toronto, East	16	Lucknow	31
Toronto, North York	16	South Kinloss	
Toronto, West	17	Lunenburg, St. Andrew's	4
London, Christian	27	Rose Bay, St. Andrew's	
Oshawa	15	Lunenburg Co., Dublin Shore	4
Living Stone	17	Conquerall Mills, St. Matthew's	
Mahn Min	16	Dublin Shore, Knox	
Calgary	40	West Dublin, St. Matthew's	
Mississauga	18	Lynn Lake, St. Simons	34
Brantford	26		
Metropolitan	17	Mac/Mc	
Montreal	9	MacLennan's Mountain, St. John's	3
Niagara Falls	25	McClures Mills, St. Paul's (see Truro, St. James)	4
Vancouver	43	McDonald's Corners, Knox	12
Waterloo, Kitchener Waterloo	23	Elphin	
Kouchibouguac, Knox (see Chatham)	6	Snow Road	
L			
Lac La Hache, Caribou	42		
Lac la Plonge (see Buffalo Narrows)	36		
Lachine, St. Andrew's	9		
Lachute, Margaret Rodger Memorial	9		

M		St. Mark's (Malton)	18
		West Korean	18
Madoc, St. Peter's	13	White Oak	18
Magnetawan, Knox (see Burk's Falls)	22	Mission, St. Paul's	43
Maisonneuve, St. Cuthbert's (see Montreal)	9	Mistawasis	36
Malton, St. Mark's (Mississauga)	18	Crutwell	
Malvern (see Scarborough)	15	Wahpeton	
Manotick, Knox	11	Mitchell, Knox	30
Mansfield (see Alliston)	20	Molesworth, St. Andrew's	30
Maple, St. Andrew's	19	Gorrie, Knox	
Maple Ridge, Haney	43	Moncton, St. Andrew's	5
Maple Valley, St. Andrew's (see Creemore)	20	Monkland, St. Andrew's (see Avonmore)	10
Markdale Cooke's	31	Monkton, Knox	30
Feversham, Burn's		Cranbrook, Knox	
Marine Drive Kirk's Pastoral Charge	3	Montague, St. Andrew's	7
Sherbrooke, St. James		Cardigan, St. Andrew's	
Gleneelg		Montreal:	
Marion Bridge, St. Columba	1	Arabic	9
Mira and South		Beckwith Memorial	9
Markham:		St. Michel	
Chapel Place	19	Chinese	9
Chinese	19	Cote des Neiges	9
St. Andrew's	19	Eglise St. Luc	9
Marshfield (see Sherwood)	7	Ephriam Scott Memorial	9
Marshy Hope (see Barney's River)	3	Hungarian	9
Martintown, St. Andrew's (see Lancaster)	10	Italian Beckwith Memorial	9
Massey, First	22	Knox, Crescent, Kensington & First	9
Maxville, St. Andrew's	10	Korean	9
St. Elmo, Gordon		Livingstone	9
Moose Creek, Knox		Maisonneuve-St. Cuthbert's	9
Meaford, Knox	31	Montreal West	9
Meath Park (see Shipman)	36	Robert Campbell Memorial	9
Medicine Hat:		St. Andrew and St. Paul	9
Riverside	40	St. Matthew's	9
St. John's	40	St. Michel (see Beckwith)	9
Megantic, Lake, St. Andrew's		Taiwanese	9
(see Scotstown)	8	Tyndale-St. George's	9
Melbourne:		Moonstone (see Victoria Harbour)	20
Guthrie (see Appin)	27	Moore Twp., Knox	29
St. Paul's	8	Mooretown, St. Andrew's	29
St. Andrew's	8	Moose Creek, Knox (see Maxville)	10
Melfort, St. James	36	Moose Jaw, St. Mark's	35
Tisdale, St. Andrew's		Briercrest, Knox	
Melita (see Hartney)	34	Moosomin, St. Andrew's	35
Melville (see Brussels)	30	Whitewood, Knox	
Melville (see West Hill)	15	Morewood (see Chesterville)	10
Merigomish, St. Paul's	3	Morrisburg, Knox	10
French River		Dunbar	
Middle River, Farquharson	1	Mosa Burns	27
Lake Ainslie		Moser's River, St. Giles	3
Kenloch		Motherwell, Avonbank (see Avonton)	30
Midland, Knox	20	Mountain, Knox (see Winchester)	10
Milan, Bethany (see Scotstown)	8	Mount Brydges, St. Andrew's (see	
Millbrook, Grace (see S. Monaghan)	14	Komoka)	27
Millerton, Grace (see Derby, Ferguson)	6	Mount Forest, St. Andrew's	23
Mille Isles	9	Mount Pleasant:	
Milton:		Brantford	26
Boston	18	Vancouver	43
Omagh		Mount Royal, Town of	9
Knox	18	Murray Harbour North	7
Milverton, Burns	30	Caledonia	
North Mornington		Murray Harbour South	
Mimico	17	Peter's Road	
Mira and South	1	Murray Harbour South	
Mississauga:		(see Murray Harbour North)	7
Clarkson Road	18	Musquodoboit Harbour (see Dartmouth)	4
Dixie	18		
Erindale	18	N	
Glenbrook	18		
St. Andrew's (Port Credit)	18	Nanaimo, St. Andrew's	44
St. Andrew's (Streetsville)	18	Napier, St. Andrew's (see Alvinston)	29

Nashville (see Bolton)	19	Knox	18
Nassagaweya (see Campbellville)	18	Knox Sixteen	18
Neepawa, Knox	34	Trafalgar	18
Neil's Harbour, St. Peter's (see Cape North)	1	Olds, St. Andrew's (see Innisfail)	39
Nelson, First	41	Omagh (see Boston)	18
Nepean, Parkwood	11	Orangedale, Malagawatch, River Denys	1
Nestleton, Cadmus	14	Orangeville, Tweedsmuir Memorial	18
New Carlisle, Knox	6	Waldemar	
Newcastle, St. James'	6	Orillia:	
New Dublin-Conquerall:		St. Andrew's	20
Conquerall Mills, St. Matthew's	4	St. Mark's	20
Dublin Shore, Knox	4	Orkney	39
West Dublin, St. Matthew's	4	Orleans, Grace	11
New Glasgow:		Ormstown	9
First	3	Rockburn	
Knox (see Kintyre)	27	Oro Central (see Guthrie)	20
St. Andrew's	3	Oro Station, St. Andrew's (see Guthrie)	20
Westminster	3	Oshawa:	
New Jersey, Zion (see Tabusintac)	6	Knox	15
New Liskeard, St. Andrew's	21	St. Paul's	15
New London, St. John's (see Kensington)	7	St. Luke's	15
Newmarket, St. Andrew's	19	St. James	15
New Minas, Kings	4	Korean	15
New St. Andrew's, Dover (see Chatham)	28	Ospringle, Knox (see Erin)	18
New Westminster:		Ottawa:	
First	43	Calvin Hungarian	11
Knox	43	Erskine	11
St. Aidan's	43	Gloucester	11
Niagara-on-the-Lake, St. Andrew's	25	Grace (Orleans)	11
Niagara Falls:		Knox	11
Chippawa	25	Parkwood (Nepean)	11
Drummond Hill	25	St. Andrew's	11
Korean	25	St. David-St. Martin	11
Stamford	25	St. Giles	11
Ninga	34	St. Paul's	11
Nine Mile Creek (see Clyde River)	7	St. Stephen's	11
Nobleton, St. Paul's	19	St. Timothy's	11
Noel Road, St. James (see Windsor)	4	Trinity (Kanata)	11
Normanby, Knox (see Dromore)	31	Westminster	11
North Bay, Calvin	22	Owen Sound, St. Andrew's	31
North Battleford, St. Andrew's	36	Oxford, St. James (see Springhill)	3
Sandwith, Christ		Oxford Mills, St. Andrew's	10
North Caradoc (see Komoka)	27		
North Easthope, Knox (see Shakespeare)	30	P	
North Mornington (see Milverton)	30		
North Pelham, First	25	Paisley, Westminster	31
Rockway		Glammis, St. Paul's	
North River, St. Andrew's, North Shore	1	Palmerston, Knox	23
Englishtown, St. Mark's		Drayton, Knox	
North Sydney, St. Giles	1	Paris	26
North Tryon	7	Parry Sound, St. Andrew's	22
South Granville, Knox		Parksville, St. Columba	44
North Vancouver,		Pembroke, First	12
St. Andrews & St. Stephens	43	Penetanguishene, First	20
North Yarmouth, St. James (see Belmont)	27	Port McNicoll, Bonar	
Norval	18	Pennfield, The Kirk (see St. Andrews)	5
Union		Penhold, Chalmers (see Red Deer)	39
Norwich, Knox	26	Penticton, St. Andrew's	42
Bookton		Perth, St. Andrew's	12
Norwood, St. Andrew's	14	Petawawa	12
Havelock, Knox		Point Alexander	
Nottawa, Emmanuel	20	Peterborough:	
		St. Giles	14
O		St. Paul's	14
		St. Stephen's	14
Oak Lake Reserve	34	Peter's Road (see Murray Harbour North)	7
Birdtail Reserve		Petrolia, St. Andrew's	29
Oak Point, St. Matthew's (see Tabusintac)	6	Dawn, Knox	
Oakridge (see London)	27	Pickering, Amberlea	15
Oakville:		Picton, St. Andrew's	13
Hopedale	18	Deseronto, Church of the Redeemer	

Pictou:		Ridgetown, Mount Zion	28
First	3	Ripley, Knox (see Ashfield)	31
St. Andrew's	3	Riverfield (see Howick)	9
Pictou Landing, Bethel (see Little Harbour)	3	River John, St. George's	3
Pictou Island, Sutherland Mem.	3	Toney River, St. David's	
Pierrefonds, Westminster	9	Riverview:	
Pinawa, Pinawa Christian Fellowship	33	St. Andrew's (see Springhill)	3
Pincourt, Ile Perrot	9	Bethel	5
Pine Ridge (see Rexdale)	17	Rockburn (see Ormstown)	9
Pittsburgh, St. John's	13	Rocklin, Middle River (see Hopewell)	3
Sandhill		Rockway (see North Pelham)	25
Point Alexandra (see Petawawa)	12	Rockwood	23
Point Edward	29	Eden Mills	
Brigden		Rocky Mountain House, Memorial	39
Pointe Claire, St. Columba by the Lake	9	Rodney, St. John's (see Kintyre)	27
Portage la Prairie	34	Rose Bay, St. Andrew's (see Lunenburg)	4
Port Alberni, Knox	44	Rosedale (see Bobcaygeon)	14
Port Carling, Knox	20	Rosetown	36
Torrance, Zion		Roslin, St. Andrew's	13
Port Cartier, The Church of the Good Shepherd	8	Ross, St. Andrew (see Cobden)	12
Port Colborne, First	25	Rosburn	34
Port      Credit,                      St.      Andrew's		Rutherford (see Dresden)	28
(Mississauga)	18	S	
Port Dover, Knox (see Hagersville)	24	St. Aidan's (see New Westminster)	43
Port Elgin, Tolmie Memorial (ON)	31	St. Albert, Braeside	38
Burgoyne, Knox		St. Andrew's East	9
Port Elgin, St. James (NB) (see Sackville)	5	St. Andrew's, Greenock	5
Port Hope, St. Paul's	14	Pennfield, The Kirk	
Port McNicoll, Bonar		St. Ann's, Ephraim Scott (see Baddeck)	1
(see Penetanguishene)	20	St. Catharines:	
Port Perry, St. John's	15	Knox	25
Port Stanley, St. John's (see Fingal)	27	St. Andrew's	25
Portuguese Evangelical	17	Scottlea	
Prescott, St. Andrew's	10	St. Giles	25
Price's Corners, Bethel (see Hillsburgh)	18	West St. Andrew's	25
Priceville, St. Andrew's	31	St. David's, First	25
Prince Albert, St. Paul's	36	St. Elmo, Gordon (see Maxville)	10
Prince George, St. Giles	42	St. George, The Kirk (see St. Stephen)	5
Prince Rupert, First	42	Ste. Foy, St. Marc	8
Prince William, Riverside (see Hanwell)	5	Saint John:	
Puce, St. Andrew's	28	St. Columba	5
Pugwash, St. John's (see Tatamagouche)	3	St. John and St. Stephen	5
Puslinch, Duff's	23	St. Matthew's	5
Crieff, Knox		St. John's, Newfoundland:	
Q		St. Andrew's	2
Qu'Appelle, St. Andrew's (see Indian Head)	35	St. David's	2
Quebec, St. Andrew's	8	St. John's, New London (see Kensington)	7
R		St. Lambert, St. Andrew's	9
Ratho (see Innerkip)	26	St. Laurent	9
Red Deer:		St. Lawrence (see London)	27
Knox	39	St. Mary's, East River (see Blue Mountain)	3
St. Andrew's	39	St. Mary's	30
Penhold, Chalmers		St. Michel	9
Regina:		St. Paul's (see East River)	3
First	35	St. Stephen, St. Stephen's	5
Norman Kennedy	35	St. George, The Kirk	
Renfrew	12	St. Thomas:	
Rexdale	17	Alma Street	27
Pine Ridge		Tempo	
Richmond, (BC)	43	Knox	27
Richmond, St. Andrew's (ON)	11	Sackville:	
Richmond Bay Pastoral Charge:		First	4
Freeland	7	St. Andrew's	5
Tyne Valley	7	Port Elgin, St. James	
Victoria West	7	Salmon Arm, St. Andrew's	42
Lot 13	7	Salt Springs, St. Luke's (see West River)	3
Richmond Hill	19	Sandhill (see Pittsburg)	13
		Sandwich, Christ (see North Battleford)	36

Sarnia:		Southminster (see Brandon)	34
Laurel-Lea-St. Matthew's	29	South Nissouri (see Dorchester)	27
Paterson Memorial	29	Spencerville, St. Andrew's	10
St. Andrew's	29	Springhill, St. David's	3
St. Giles	29	Oxford, St. James	
Saskatoon:		Riverview, St. Andrew's	
Calvin-Goforth	36	Springville (see East River)	3
Circle West	36	Stamford (see Niagara Falls)	25
McKercher Drive	36	Stanley, St. Peter's	5
Native Circle Ministry	36	Williamsburg, St. Paul's	
Parkview	36	Stayner, Jubilee	20
St. Andrew's	36	Sunnidale Corners, Zion	
Sauble Beach, Huron Feathers	31	Stellarton, First	3
Sault Ste. Marie:		Stirling, St. Andrew's	13
Westminster	22	West Huntingdon, St. Andrew's	
St. Paul's	22	Stittsville, St. Andrew's	11
Victoria		Stokes Bay, Knox	31
Scarborough:		Stonewall, Knox	33
Bridlewood	15	Stoney Creek, Cheyne	24
Clairlea Park	15	Stouffville, St. James	19
Fallingbrook	15	Stratford:	
Grace (West Hill)	15	Knox	30
Guildwood Community	15	St. Andrew's	30
Malvern	15	Strathcona Park, Kingston	13
Melville (West Hill)	15	Strathroy, St. Andrew's	29
Knox (Agincourt)	15	Streetsville, St. Andrew's	
St. Andrew's	15	(Mississauga)	18
St. David's	15	Stroud	20
St. John's (Milliken)	15	Sudbury:	
St. Stephens	15	Knox	22
Westminster	15	Calvin	22
Wexford	15	Hillside	22
Schomberg (see Tottenham)	19	Summerland, Lakeside	42
Scotsburn, Bethel	3	Summerside	7
Earlton, Knox		Sundridge, Knox (see Burk's Falls)	22
West Branch, Burns Mem.		Sunnidale, Zion (see Stayner)	20
Scotstown, St. Paul	8	Sunnybrae, Calvin (see East River)	3
Scottlea, (see St. Catherines)	25	Sunny Corner, St. Stephen's	6
Seaforth, First	30	Warwick, St. Paul's	
Clinton, St. Andrew's		Surrey	
Selkirk, Knox	33	Grace	43
Shakespeare	30	Korean	43
North Easthope, Knox		St. Andrew's	43
Sheffield, Knox (see Kirkwall)	24	Whalley	43
Sherbrooke:		Sussex, Chalmers (see Hampton, St. Paul's)	5
St. James (see Marine Drive Kirk)	3	Sutherland's River (see Thorburn)	3
St. Andrew's	8	Sutton West, St. Andrew's	19
Sherwood, St. Mark's	7	Swift Current, St. Andrew's	35
Marshfield, St. Columba's		Swinton Park, St. Andrew's	
Shipman	36	(see Dundalk)	31
Meath Park		Sydney, Bethel	1
Sidney, Saanich Peninsula	44	Sydney Mines, St. Andrew's	1
Sillikers, Knox (see Sunny Corner)	6	Sylvan Lake, Memorial	39
Simcoe, St. Paul's	26	Sylvania, Knox	36
Sixteen, Knox (see Oakville)	18		
Slocan, St. Andrew's (see Castlegar)	41	T	
Slocan, St. Andrew's	41		
Slocan Park, Slocan Valley Community	41	Tabusintac, St. John's	6
Slocan Park, Slocan Valley Community		New Jersey, Zion	
(see Castlegar)	41	Oak Point, St. Matthew's	
Smiths Falls, Westminster	12	Tara, Knox	31
Smithville (see Beamsville)	25	Allenford, St. Andrew's	
Snow Road (see McDonald's Corners)	12	Tatamagouche, Sedgewick Memorial	3
Sooke, Knox	44	Pugwash, St. John's	
Southampton, St. Andrew's	31	The Falls, St. Andrew's	
South Granville (see North Tryon)	7	Wallace, St. Matthew's	
South Kinloss (see Lucknow)	31	Teeswater, Knox	31
South Monaghan, Centreville	14	Kinlough	
Millbrook Grace		Tempo (see St. Thomas)	27
South Mountain, St. Andrew's		Thamesville, St. James	28
(see Iroquois)	10	Duart	

Theford, Knox	29	Metropolitan Korean	16
Watford, St. Andrew's		Milliken	15
The Falls, St. Andrew's (see Tatamagouche)	3	Mimico	17
Thompson, St. Andrew's	33	Morningside High Park	17
Thorburn, Union	3	North Park	17
Sutherland's River		North York	16
Thornbury, St. Paul's	31	Patterson	17
Thornhill	19	Pine Ridge (see Rexdale)	17
Thorold, St. Andrew's	25	Portuguese Evangelical	17
Thunder Bay:		Queen St. East	16
Calvin	32	Rexdale	17
First	32	Riverdale	16
Lakeview	32	Rogers Memorial	16
St. Andrew's	32	Rosedale	16
Tillsonburg, St. Andrew's	26	Runnymede	17
Windham Centre, St. Andrew's		St. Andrew's (Humber Heights)	17
Timmins, MacKay	21	St. Andrew's (Toronto)	16
Tisdale, St. Andrew's (see Melfort)	36	St. Andrew's (Islington)	17
Tiverton, Knox	31	St. Andrew's (Scarborough)	15
Tomstown (see Englehart)	21	St. David's (Scarborough)	15
Toney River, St. David's (see River John)	3	St. Giles Kingsway	17
Toronto, Metropolitan Area of:		St. James (Long Branch)	17
Albion Gardens	17	St. John's	16
Alderwood	17	St. Mark's (Don Mills)	16
Armour Heights	16	St. Paul's	17
Beaches	16	St. Stephen's (Scarborough)	15
Bonar-Parkdale	17	St. Stephen's (Weston)	16
Bridlewood - Agincourt	15	Toronto Central Taiwanese	16
Calvin	16	Toronto Formosan	16
Central Toronto Korean	16	Toronto Korean	16
Chinese (Toronto)	16	Trinity (York Mills)	16
Choong Hyun	16	University	17
Clairlea Park	15	Victoria-Royce	17
Coldstream	17	West Toronto Korean	17
Don Mills, St. Mark's	16	Weston	17
East Toronto Korean	16	Westminster	16
Evangel Hall	16	Westminster (Scarborough)	15
Fairbank	17	Westview	16
Faith Presbyterian Community	16	Wexford	15
Fallingbrook	15	Willowdale	16
First Hungarian	15	Willowdale, Iona	16
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Glebe	16	Wychwood - Davenport	17
Glenview	16	York Memorial (Toronto)	17
Grace (Etobicoke)	17	Torrance, Zion (see Port Carling)	20
Grace (West Hill)	15	Tottenham, Fraser	19
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Scarborough	15	Schomberg, Emmanuel	
Hillview	17	Town of Mount Royal	9
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Islington, St. Andrew's	17	McClure's Mills, St. Paul's	
Knox (Toronto)	16	Tryon, North	7
Knox (Agincourt)	15	South Granville	
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Central Toronto	16	Tweed, St. Andrew's	13
East	16	Tyndale, St. George's	9
Hanmin-Logos	16	Tyne Valley (see Richmond Bay)	7
Living Stone	17		
Mahn-Min	16	U	
North York	16		
West Toronto	17	Union (see Norval)	18
Metropolitan	16	Unionville	19
Leaside	16	Uptergrove, Knox	20
Living Stone	17	East Oro, Essen	
Long Branch, St. James	17	Jarratt Willis	
Mahn-Min	16	Uxbridge, St. Andrew's-Chalmers	15
Malvern	15		
Melrose Park	16		
Melville (West Hill)	15		

V		Hungarian	25
		Knox	25
Valcartier, St. Andrew's	8	St. Andrew's	25
Charny		West Branch, Zion (see Bass River)	6
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Valley Ctre. (see Willowdale)	39	(see Scotsburn)	3
Valleyfield (see Beauharnois)	9	West Dublin, St. Matthew's	
Vancouver:		(see New Dublin)	4
Calvin	43	West Flamborough	24
Central	43	West Gwillimbury 2nd (see Bradford)	20
Chinese	43	West Hill:	
Deung Dae	43	Grace	15
Fairview	43	Melville	15
Kerrisdale	43	West Huntingdon, St. Andrew's	
Korean	43	(see Stirling)	13
North Vancouver,		West Lorne, Knox (see Dutton)	27
St. Andrews and St. Stephens	43	West Point (see Alberton)	7
Seymour	43	West River Pastoral Charge	3
St. Columba	43	Durham, West River	
Surrey Korean (see Surrey)	43	Green Hill, Salem	
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University Hill	43	West River Station, Bethel	3
Vancouver Heights (see Burnaby)	43	Westminster, New:	
West Point Grey	43	First	43
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Vankoughnet, St. David's	20	Westport, Knox	12
Vaughan, St. Paul's	19	Westville, St. Andrew's	3
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Vernon, Knox (BC)	42	Weyburn, Knox	35
Victoria West (see Richmond Bay)	7	Whalley, Surrey	43
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Coldwater, St. Andrew's		(see Little Narrows)	1
Moonstone, Knox		Warton, St. Paul's	31
Virden, St. Andrew's	34	Wick (see Cannington)	14
Lenore		Williamsburg, St. Paul's (see Stanley)	5
		Willis Jarratt (see Uptergrove)	20
W		Willowdale:	
		Iona, Toronto	16
Wahpeton (see Mistawasis)	36	Zion (AB)	39
Wainwright, St. Andrew's (see Chauvin)	38	Winchester, St. Paul's	10
Waldemar (see Orangeville)	18	Mountain, Knox	
Walkerton, Knox	31	Windham Centre, (see Tillsonburg)	26
Wallace, St. Matthew's (see Tatamagouche)	3	Windsor:	
		Chinese	28
Wallaceburg, Knox	28	First Hungarian	28
Wallacetown (see Dutton)	27	Forest Glade	28
Walpole, Chalmers (see Jarvis)	24	Knox	28
Wanham, Knox	37	Paulin Memorial	28
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Warkworth, St. Andrew's	14	St. John's (NB)	4
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Woodville, Knox	14
South Eldon, St. Andrew's	
Wyoming, St. Andrew's	29
Camlachie, Knox	
Y	
Yarmouth, North, St. James (see Belmont)	27
York Mills, Trinity (Toronto)	16
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, 1995 and changes that will occur shortly thereafter, and of which the Clerks have been notified. Some of the persons listed with a certain Presbytery number will not be shown under the same Presbytery number in the statistics because changes or additions to the rolls have taken place since the end of 1994, which is the closing date for the statistics.

CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

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4	607, 689	Halifax & Lunenburg	27	656, 712	London
5	609, 689	St. John	28	659, 713	Essex-Kent
6	611, 690	Miramichi	29	661, 714	Sarnia
7	612, 691	Prince Edward Island	30	663, 714	Stratford-Huron
8	614, 692	Quebec	31	665, 715	Grey-Bruce-Maitland
9	615, 693	Montreal	32	667, 717	Superior
10	618, 694	Seaway-Glengarry	33	668, 717	Winnipeg
11	620, 695	Ottawa	34	670, 718	Brandon
12	622, 696	Lanark & Renfrew	35	671, 718	Assiniboia
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14	626, 698	Lindsay-Peterborough	37	673, 720	Peace River
15	628, 700	Pickering	38	674, 720	Edmonton-Lakeland
16	630, 701	East Toronto	39	676, 721	Central Alberta
17	634, 702	West Toronto	40	677, 721	Calgary-Macleod
18	637, 703	Brampton	41	679, 722	Kootenay
19	640, 704	Oak Ridges	42	680, 723	Kamloops
20	642, 705	Barrie	43	681, 723	Westminster
21	644, 706	Temiskaming	44	684, 724	Vancouver Island
22	645, 707	Algoma & North Bay			
23	646, 707	Waterloo-Wellington			

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