

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

OTTAWA, ONTARIO

JUNE 1ST - JUNE 6TH, 1997

OFFICERS OF THE 123RD GENERAL ASSEMBLY

Moderator:	Rev. John D. Congram
Principal Clerk:	Rev. Dr. Thomas Gemmell
Deputy Clerks:	Mrs. Barbara McLean, Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY**SINCE 1925**

1925 Toronto,	E. Scott, D.D., Montreal, Que.
1926 Montreal,	A.J. MacGillivray, D.D., Guelph, Ont.
1927 Stratford,	W. Leslie Clay, D.D., Victoria, B.C.
1928 Regina,	John Buchanan, M.D., D.D., Amkhut, India.
1929 Ottawa,	David Perrie, D.D., Wingham, Ont.
1930 Hamilton,	Frank Baird, M.A., D.D., LL.D., Pictou, N.S.
1931 Toronto,	W.G. Brown, M.A., B.D., Saskatoon, Sask.
1932 London,	R. Johnston, M.A., D.D., Ottawa, Ont.
1933 Peterborough,	H.R. Grant, D.D., Fort William, Ont.
1934 Toronto,	J.S. Shortt, M.A., D.D., Barrie, Ont.
1935 Montreal,	D.T.L. McKerrroll, D.D., Toronto, Ont.
1936 Hamilton,	Malcolm A. Campbell, D.D., Montreal, Que.
1937 Ottawa,	Hugh Munroe, B.A., D.D., New Glasgow, N.S.
1938 Toronto,	Donald MacOdrum, B.A., D.D., Brockville, Ont.
1939 Midland,	Stuart C. Parker, M.A., B.D., D.D., Toronto, Ont.
1940 St. Catharines,	William Barclay, M.A., B.D., D.D., Hamilton, Ont.
1941 Toronto,	J.B. Skene, B.A., D.D., Vancouver, B.C.
1942 Montreal,	N.A. MacLeod, B.D., Ph.D., D.D., Brockville, Ont.
1943 Hamilton,	H.B. Ketchen, M.A., D.D., Hamilton, Ont.
1944 Toronto,	A.C. Stewart, M.A., D.D., Midland, Ont.
1945 Toronto,	J.M. MacGillivray, B.A., D.D., Sarnia, Ont.
1946 Toronto,	W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Man.
1947 Calgary,	Charles H. MacDonald, D.D., Lucknow, Ont.
1948 Toronto,	C. Ritchie Bell, B.A., B.D., D.D., Outremont, Que.
1949 Kitchener,	C.L. Cowan, B.A., B.D., D.D., Hamilton, Ont.
1950 Outremont,	F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal, Que.
1951 Ottawa,	Norman D. Kennedy, M.C., M.A., D.D., Regina, Sask.
1952 Toronto,	J.A. MacInnes, B.A., B.D., D.D., Orillia, Ont.
1953 Toronto,	W.A. Cameron, B.A., D.D., LL.D., Toronto, Ont.
1954 Toronto,	J.L.W. McLean, C.D., M.A., D.D., Victoria, B.C.
1955 Toronto,	W.T. McCree, M.A., D.D., Toronto, Ont.
1956 Toronto,	F.G. Stewart, D.D., Kitchener, Ont.
1957 Vancouver,	A.D. MacKinnon, B.A., D.D., LL.D., Little Narrows, N.S.
1958 Toronto,	John McNab, M.A., S.T.M., D.D., Toronto, Ont.
1959 Toronto,	Alexander Nimmo, D.D., Wingham, Ont.
1960 Guelph,	Robert Lennox, M.A., Ph.D., D.D., Montreal, Que.
1961 Toronto,	Robert L. Taylor, B.A., D.D., Medicine Hat, Alta.
1962 Toronto,	Ross K. Cameron, M.A., D.D., Toronto, Ont.
1963 Toronto,	Harry Lennox, C.D., B.A., D.D., Vancouver, B.C.
1964 Toronto,	Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ont.
1965 Toronto,	J. Alan Munro, M.C., B.A., D.D., Toronto, Ont.
1966 Toronto,	G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ont.
1967 Ottawa,	J. Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ont.
1968 Toronto,	C.J. MacKay, B.A., D.D., Montreal, Que.
1969 Toronto,	E.H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ont.
1970 Halifax,	D.T. Evans, B.A., B.D., D.D., Thornhill, Ont.
1971 Toronto,	Murdo Nicolson, M.A., D.D., Calgary, Alta.
1972 Toronto,	M.V. Putnam, B.A., D.D., Kingston, Ont.
1973 Toronto,	Agnew H. Johnston, M.A., D.D., Thunder Bay, Ont.

1974 Kitchener,	Hugh F. Davidson, M.A., D.D., Don Mills, Ont.
1975 Montreal,	David W. Hay, M.A., D.D., Toronto, Ont.
1976 Arnprior,	A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ont.
1977 Toronto,	DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ont.
1978 Hamilton,	Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alta.
1979 Sudbury,	Kenneth G. McMillan, B.A., M.Div., D.D., Toronto, Ont.
1980 Windsor,	Alexander F. MacSween, B.A., D.D., Don Mills, Ont.
1981 Ottawa,	Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ont.
1982 Toronto,	Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ont.
1983 Kingston,	Donald C. MacDonald, B.A., D.D., Don Mills, Ont.
1984 Peterborough,	Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ont.
1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Que.
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ont.
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, B.C.
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Man.
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ont.
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, B.C.
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, P.E.I.
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ont.
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ont.
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ont.
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ont.
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., Toronto, Ont.
1997 Ottawa,	John D. Congram, B.A., B.D., North York, Ont.

CLERKS OF ASSEMBLY

SINCE 1925

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

CHURCH OFFICES: 50 Wynford Drive, North York, Ontario M3C 1J7
Phone (416) 441-1111; FAX (416) 441-2825

CHURCH ARCHIVES: 11 Soho Street, Suite 104, Toronto, Ontario M5T 1Z6
Phone (416) 595-1277; FAX (416) 595-5656

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

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

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

VANCOVUER SCHOOL OF THEOLOGY: 6000 Iona Drive, Vancouver, British Columbia, V6T 1L4
Phone (604) 228-9031; FAX (604) 228-0189

CRIEFF HILLS: R.R. #2, Puslinch, Ontario, N0B 2J0
Phone (519) 824-7898; FAX (519) 824-7145

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

1997 REMITS which are sent down under the Barrier Act: (page references are to the Acts and Proceedings, 1997). 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, 1997: That the document Living Faith be approved as a subordinate standard of The Presbyterian Church in Canada; and that it be sent down to the presbyteries for approval under the Barrier Act. (Committee on Church Doctrine, Rec. 1 as amended, p. [232](#), [30](#))

Remit B, 1997: That the document Foi Vivante (second edition) be approved as a subordinate standard of The Presbyterian Church in Canada; and that it be sent down to the presbyteries for approval under the Barrier Act. (Committee on Church Doctrine, Additional Motion, p. [30](#))

Remit C, 1997: That the proposed revision of the Book of Forms section 413 be approved and that it be sent down to the presbyteries under the Barrier Act (Committee on Church Doctrine, Rec. 6, p. [234](#), 31):

QUESTIONS TO BE PUT TO DEACONS BEFORE ORDINATION

(Note: Changes from the previous wording are underlined.)

413. 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 recognized the office of deacon as an ordinary and perpetual function in the Church to which belongs the responsibility "to take special care in distributing to the necessities of the poor".

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.

To the end 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 those to be ordained as deacons:

- 413.1. 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?
- 413.2. Do you accept the subordinate standards of this Church, and do you promise to be guided thereby in promoting ministries of compassion and service in the world?
- 413.3. Do you accept the government of this Church by sessions, presbyteries, synods and General Assemblies, and do you promise to submit yourself to the lawful oversight of these courts, and to follow no divisive course but to

seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?

- 413.4. In accepting the office of deacon, do you promise to serve as a good steward of the grace of the Lord Jesus Christ, striving to strengthen the Church's ministries of compassion and its mission in the world?

Remit D, 1997: That new sections 177.1 and 259.1 of the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act. (Special Committee re Han-Ca Presbyteries, Rec. 1 as amended, p. [473](#), [43](#), [54](#), [55](#)):

New section 177.1 - The Assembly may erect presbyteries with certain wide geographic bounds and with certain other secondary bounds prescribed, such as ethnicity, language and culture. Such presbyteries will have the duties and powers and authority of a presbytery extending only to congregations, members and candidates for ministry of the prescribed secondary bounds, and excluding jurisdiction over any other congregations in the same geographic area.

New section 259.1 - The General Assembly may fix among the constituent presbyteries of a synod, a presbytery with certain wide geographic bounds and other secondary bounds such as ethnicity, language and culture. Such synods will have the usual duties, powers and authority of a synod with respect to such presbyteries as they have with all other constituent presbyteries of the synod.

Remit E, 1997: Interim Act of Assembly - This was an amendment to the amendment of Recommendation 1 of the Special Committee re Han-Ca Presbytery, p. [55](#):

That an Eastern Han-Ca Presbytery as part of the Synod of Toronto-Kingston and a Western Han-Ca Presbytery as part of the Synod of British Columbia, as outlined in the Report of the Special Committee re Han-Ca Presbytery, 1997 (p. [473](#)), be established for an initial five year period, by an Interim Act of this General Assembly, as per sections 293.2 and 293.3 of the Book of Forms.

Note: Both the proposed additions to the Book of Forms in Remit D, and the Interim Act in Remit E are to be voted upon by the presbyteries.

Remit F, 1997: That new section 322.3 of the Book of Forms be approved and remitted to the presbyteries under the Barrier Act (Life and Mission Agency Committee, Rec. 18, p. [360](#), [26](#)):

New section 322.3 - When a complaint is made that falls under the Policy for dealing with Sexual Abuse and Harassment, the complaint is directed first to the appropriate committee of the session or presbytery. It is the committee that approaches the person against whom the complaint is made.

Note: The proposed section 322.3 of the Book of Forms has been adopted as an Interim Act.

Remit G, 1997: That the proposed revision to section 174.1 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act (Life and Mission Agency Committee, Rec. 27, p. [373](#), [32](#)):

Revised section 174.1 - Persons who have successfully completed the course of studies for diaconal ministry at a college recognized by the General Assembly for this purpose and who have been designated by a presbytery of this Church, as well as persons with similar training who have been received and designated by a presbytery with the permission of the General Assembly (see section 174.5) are members of the Order of Diaconal Ministries and shall be referred to as Diaconal Ministers. All such persons may take their functional titles from the specific position which they hold.

Remit H, 1997: That the proposed revision to section 174.5 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act (Life and Mission Agency Committee, Rec. 28, p. [373](#), [32](#)):

Revised section 174.5 - Persons who have received similar education for the office of member of the Order of Diaconal Ministries may be admitted to the Order of Diaconal Ministries of this Church upon acceptance by the General Assembly on application of a presbytery through the Life and Mission Agency's Committee on Education and Reception in consultation with the executive of the Order of Diaconal Ministries.

Remit I, 1997: That the proposed revision to section 174.6 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act (Life and Mission Agency Committee, Rec. 29, p. [374](#), [32](#)):

Revised section 174.6 - After an appropriate examination by a presbytery, the presbytery shall then proceed to designate the candidate as a member of the Order of Diaconal Ministries. If the candidate is not designated within a three year period, the standing of the candidate should be reviewed by presbytery. This examination should consider the candidate's present educational qualifications.

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener	Dr. G.C. Vais
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Rev. J.M. Lewis
Principal Clerk of the General Assembly	Rev. T. Gemmell
Associate Secretary, Assembly Office and Deputy Clerk	Mrs. B.M. McLean
Treasurer of the Church	Mr. R.E. McKay
Atlantic Missionary Society: President	Mrs. M. Sinnis
Executive Secretary	Mrs. S. Murdock
Business, Committee on, 1997 Assembly: Convener	Mr. Wm. L. Keith
Secretary	Rev. T. Gemmell
Church Doctrine, Committee on: Convener	Dr. P.A. Brown
Ecumenical Relations, Committee on: Convener	Dr. R.M. Syme
Fund For Ministerial Assistance: Convener	Dr. J.J.H. Morris
History, Committee on	Dr. J.A. Johnston
International Affairs Committee: Convener	Rev. C. Smith
Life and Mission Agency: Convener	Dr. T.D. Ingram
General Secretary	Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries	Rev. G.R. Haynes
Education for Discipleship	Rev. J. Archer Green
Education for Discipleship	Mrs. D. Henderson
Education for Discipleship	Mrs. A. Klassen
International Ministries	Dr. M.J. Ross
Justice Ministries	
Ministry and Church Vocations	Rev. S. Shaffer
Resource Production and Communication	Rev. G.A. Cooper
Presbyterian World Service and Development	Rev. R.W. Fee
Maclean Estate Committee: Convener	Mr. D. Huggins
Director, Development, Crieff Hills Community	Rev. R.C. Spencer
Director, Administration, Crieff Hills Community	Rev. G. Sumner
Nominate, Assembly Committee to: Convener	Rev. C.A. Baksa
Pension Board: Convener	Mr. M. Worden
Office Administrator	Mrs. L. Garland
Presbyterian Church Building Corporation: Convener	Senator R.J.H. Stanbury
General Manager	Dr. F.R. Kendall
Presbyterian Record: Convener	Mr. R.W. Ford
Editor	Rev. J.D. Congram
Support Services: Chief Financial Officer	Mr. D.A. Taylor
Theological Education, Committee on: Convener	Ms. M. Rodgers
Knox College Senate: Convener and Principal	Dr. A. Van Seters
Presbyterian College Senate: Convener and Principal	Dr. W.J. Klempa
St. Andrew's Hall, Vancouver, Senate: Convener	Mr. Wm. Walker
Dean	Dr. B.J. Fraser
Vancouver School of Theology: Principal	Dr. B. Phillips
Trustee Board: Convener	Mr. R.G. Hutchinson
Secretary	Mr. D.A. Taylor
Women's Missionary Society, Western Division: President	Mrs. E. Powell
Executive Director	Rev. C. Brown

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND TWENTY-THIRD GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT
OTTAWA, ONTARIO
JUNE 1-6, 1997**

FIRST SEDERUNT

At the city of Ottawa, Ontario, and within St. Andrew's Church there, on Sunday the first day of June in the year of our Lord nineteen hundred and ninety-seven, 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 Charlottetown, Prince Edward Island, on the sixth day of June last year.

Public worship was conducted by the Rev. Ian A. Gray, Interim Moderator of St. Andrew's Church, Ottawa. He was assisted by Mrs. Tamiko Corbett, Moderator of the 122nd General Assembly, and Lt. Cmdr. The Rev. George L. Zimmerman, Moderator, of the Presbytery of Ottawa. Assisting as readers were Catherine Hilton, Recording Clerk of Session, St. Andrew's Church; Dr. Ewen Todd, Administrative Clerk of Session St. Andrew's Church; and two youth members from the congregation, Margo Brearley and Daniel Mead. Music played a key role in supporting the message of the evening. The evening began with a hymn sing of both new and old hymns, led by the Rev. D. Garry Morton. The service began with an introit composed by Mr. Thomas Annand, Director of Music and organist at St. Andrew's Church. Under his direction, the Choir of St. Andrew's Church sang one anthem during the service and two motets during Communion. A brass trio, consisting of Karen Donnelly, Eric Rupp and Colin Traquair added to the festive time of the occasion.

Mrs. Corbett preached a sermon "One New People" which stressed the inclusiveness of the gospel of Jesus Christ.

Mr. Gray, assisted by Mrs. Corbett and Lt. Cmdr. Zimmerman, administered the sacrament of the Lord's Supper. Elders from St. Andrew's Church and three other local congregations distributed the elements.

ASSEMBLY CONSTITUTED

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

ROLL OF ASSEMBLY

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

Ministers

Elders

I. SYNOD OF THE ATLANTIC PROVINCES

1. Presbytery of Cape Breton (Nova Scotia)

Robert Lyle, Sydney

Barbara A. MacDonald, Glace Bay

Lorne A. MacLeod, Whycocomagh

Donald N. Morrison, Baddeck

2. Presbytery of Newfoundland (Newfoundland)

Ian S. Wishart, St. John's

- 3. Presbytery of Pictou (Nova Scotia)**
 Paul A. Brown, Trenton
 Glenn S. MacDonald, Thorburn
 J. Kenneth MacLeod, New Glasgow
 Mark R. McLennan, Scotsburn
 Betty Christensen, Stellarton
 Robert C. Foote, Tatamagouche
 D.H. Palmer MacLellan, Thorburn
 Charles J. Wavrock, Oxford
- 4. Presbytery of Halifax-Lunenburg (Nova Scotia)**
 Cynthia J. Chenard, Dartmouth
 P.A. (Sandy) McDonald, Dartmouth
 W.G. Sydney McDonald, Halifax
 Ruth E. Graham, Upper Stewiacke
 Struan Hale, Truro
 Gordon H. Hurst, Dartmouth
- 5. Presbytery of St. John (New Brunswick)**
 Douglas E. Blaikie, Fredericton
 James T. Hurd, Woodstock
 J. Gillis Smith, Stanley
 Doris E. Campbell, Saint John
 Guy Douglass, Stanley
 David D. Stewart, St. Stephen
- 6. Presbytery of Miramichi (New Brunswick)**
 Larry A. Welch, Red Bank
 Stuart W. Scott, Miramichi
- 7. Presbytery of Prince Edward Island (Prince Edward Island)**
 Mark W. Buell, North Wiltshire
 Bert Vancook, Summerside
 Arthur W. Campbell, Cornwall
 Davida R. Stewart, Charlottetown
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
- 8. Presbytery of Quebec (Quebec)**
 J. Ross H. Davidson, Thetford Sud
 George MacDougall, Lennoxville
- 9. Presbytery of Montreal (Quebec)**
 Arthur Iarrera, Montreal
 William J. Klempa, Montreal
 William Manson, Montreal
 Donovan G. Neil, Montreal
 Joseph W. Reed, Montreal
 Peter M. Szabo, Montreal
 Stewart G. Blott, Montreal
 Dan E. De Silva, Dollard des Ormeaux
 James A. Hayman, Lachute
 Robert I. Koffend, Montreal
 W. Campbell Oliver, Huntingdon
 Charles W. Wallis, Pierrefonds
- 10. Presbytery of Seaway-Glengarry (Ontario)**
 Gregory W. Blatch, Morrisburg
 Marion Johnston, Iroquois
 Robert Martin, Vankleek Hill
 Norma Bowers, Prescott
 Elizabeth A. Ferguson, Williamstown
 Margaret Reynolds, Morrisburg
- 11. Presbytery of Ottawa (Ontario)**
 L. Ann Blane, Ottawa (Diaconal)
 John C. Duff, Almonte
 Gerald E. Sarcen, Manotick
 George L. Zimmerman, Manotick
 Marlyn E. Easterbrook, Ottawa
 M. Joan Forsythe, Aylmer
 Adel Juane, Orleans
 William L. Keith, Nepean
- 12. Presbytery of Lanark & Renfrew (Ontario)**
 Larry R. Paul, Perth
 G. Grant Wilson, Almonte
 G. Wayne Senior, Kinburn
 Robert J. Tourangeau, Braeside
- III. SYNOD OF TORONTO & KINGSTON**
- 13. Presbytery of Kingston (Ontario)**
 Stephen G. Dunkin, Kingston
 James W. Hutchison, Belleville
 Nikki Loney, Deseronto
 John W. Powell, Napanee
- 14. Presbytery of Lindsay-Peterborough (Ontario)**
 Mary E. Bowes, Bailiboro
 Roger S.J. Millar, Norwood
 George A. Turner, Peterborough
 Dennis M. Carpenter, Fenelon Falls
 Ann C. Matthews, Cobourg
 W. Allan Sheets, Peterborough

15. Presbytery of Pickering (Ontario)

David A. (Sandy) Beaton, Port Perry
 Gerard J.V. Bylaard, Scarborough
 Jang Woo Lee, Oshawa
 Daniel J. MacKinnon, Agincourt
 Kenneth J. Rowland, Ajax
 Wallace E. Whyte, West Hill

Darrell R. Clarke, Ajax
 Eleanor M. Lyon, Scarborough
 Julia H. Pallek, Scarborough
 Mary T. Phillips, Scarborough
 Carman G. Sarles, Whitby

16. Presbytery of East Toronto (Ontario)

Philip E. Chiang, Agincourt
 John D. Congram, North York
 Tamiko Corbett, North York (Diaconal)
 Richard W. Fee, North York
 Andrew S.K. Lee, North York
 Dwight Nelson, Toronto
 Arthur Van Seters, Toronto
 Stanley D. Walters, Toronto

Beth Clelland, North York
 Agnes Gollan, Toronto
 Ina Hill, Toronto
 Chang-Sae Kil, Toronto
 Ian Mackenzie, North York
 Thomas R. Nettleton, Toronto
 Ian S. Rennie, Willowdale
 Thomas H. Thomson, Toronto

17. Presbytery of West Toronto (Ontario)

W. George French, Toronto
 Jeremy Lowther, Etobicoke
 Lois J. Lyons, Etobicoke
 Calvin A. Pater, Toronto
 Lincoln Resende, Toronto
 Brian R. Ross, Etobicoke

Elizabeth Campbell, Etobicoke
 D. Ruth Christman, Toronto
 Arnold M. Lochan, Toronto
 Margaret Millar, Toronto
 Robert L. Moffat, North York
 Rose E. Spershott, Hamilton (Bermuda)

18. Presbytery of Brampton (Ontario)

Edward S. Dowdles, Brampton
 Graeme E. Duncan, Brampton
 W. Grant Johnston, Brampton
 Harry McWilliams, Oakville

Aksel Aggerholm, Mississauga
 Elizabeth Crowley, Brampton
 Richard F. Kirk, Oakville
 Mel H. Phelps, Milton

19. Presbytery of Oak Ridges (Ontario)

Angus D. McGillivray, Newmarket
 Donald G.A. Muir, Stouffville
 David E. Sherbino, Woodbridge
 George B. Yando, King City

James D. Agnew, King City
 Allan Cameron, Tottenham
 John McGillivray, Markham
 Christine C. Simpson, Bradford

20. Presbytery of Barrie (Ontario)

Thomas Cunningham, Barrie
 Robert J. Graham, Alliston
 Brice L. Martin, Agincourt
 Phillip J. Robillard, Angus

Gordon M. Gillespie, Victoria Harbour
 Christina Linton, Utopia
 Marie C. Schandlen, Orillia
 Grace Wildfong, Orillia

21. Presbytery of Temiskaming (Ontario)

Ivan A. Dambrowitz, New Liskeard

Malcolm C. Hamilton, New Liskeard

22. Presbytery of Algoma & North Bay (Ontario)

David T. Jack, Sault Ste. Marie
 Wm. Graham MacDonald, Burk's Falls

Percy F. Gibson, Emsdale
 Joan E. Marshall, Sault Ste. Marie

23. Presbytery of Waterloo-Wellington (Ontario)

E. Brooke Ashfield, Waterloo
 F. James Johnson, Drayton
 William B. Lamont, Kitchener
 Elizabeth W.F. Long, Guelph
 Donald P.J. McCallum, Guelph
 Angus J. Sutherland, Cambridge

Andrew F.H. Foster, Cambridge
 S. Elsa Gilliland, Kitchener
 Catherine H. Haas, Mount Forest
 Gerald Koeslag, Petersburg
 Jerald W. Riekels, Guelph
 Richard A. Ronald, Cambridge

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

Lawrence J. Brice, Rowan
 Charles J. Fensham, Ancaster
 Robert S. Geddes, Hamilton
 Ian B. McWhinnie, Jarvis
 Robert B. Sim, Hamilton
 John-Peter C. Smit, Hamilton

Gordon T. Baker, Hamilton
 W. James Davidson, Jarvis
 Brent Ellis, Hamilton
 Janet Lala, Burlington
 Leslie A. Powers, Dundas
 Lawrence Salmon, Binbrook

25. Presbytery of Niagara (Ontario)

Robert R. Docherty, Fort Erie
 Douglas Robinson, Thorold
 George A. Tattie, St. Catharines

Joyce Harrison, Beamsville
 Ruth McPherson, Thorold
 Joan Weaver, Niagara Falls

26. Presbytery of Paris (Ontario)

Donald S. Moore, Woodstock
 Andrew J. Turnbull, Embro

Marjorie K. Hunt, Brantford
 Charles G. Swatridge, Ingersoll

27. Presbytery of London (Ontario)

Leslie R. Files, London
 Ralph Fluit, Dutton
 Mark W. Gedcke, London
 Sang Hwan Kim, London
 Karen R. Timbers, London

John Cameron, Glencoe
 John Elliot, London
 Kathy Fraser, London
 Sam Gallagher, London
 Jean Middleton, Mount Brydges

28. Presbytery of Essex-Kent (Ontario)

Sheila B. Fink, Muirkirk
 Wendy Paterson, Windsor

Ruth E. McDowell, Chatham
 John (Jack) S. Neil, Blenheim
 Phyllis L. Smith, Chatham

29. Presbytery of Sarnia (Ontario)

Douglas W. Miles, Strathroy
 Cornelis (Case) Vanbodegom, Forest

Kenneth C. Grant, Sarnia
 Elaine Heath, Sarnia

30. Presbytery of Huron-Perth (Ontario)

Kathleen S. Ballagh-Steeper, Stratford
 Gwen D.T. Brown, Exeter
 Catherine Calkin, St. Pauls

Elaine T. Armstrong, Ethel
 A. Diane Petrie, Goderich
 Gwyneth Whilsmith, Zurich

31. Presbytery of Grey-Bruce-Maitland (Ontario)

John G. Hogerwaard, Dundalk
 Kenneth C. Wild, Southampton
 Alice E. Wilson, Hanover

Donald A. Corbett, Durham
 Robert Craig,
 Keith P. MacLeod, Kincardine
 Margaret H. Newton, Aytton

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. Presbytery of Superior (Ontario)**

James M. Patterson, Thunder Bay

Margaret (Peggy) Graham, Thunder Bay

33. Presbytery of Winnipeg (Manitoba)

L. Blake Carter, Kenora (ON)
 M. Beth McCutcheon, Winnipeg
 Warren R. Whittaker, Winnipeg
 (Diaconal)

Tom Coulis, Kenora (ON)
 A.E. (Ed) Dacombe, West St. Paul
 John E. Guthrie, Pinawa

34. Presbytery of Brandon (Manitoba)

Jean E. Bryden, Portage la Prairie
 Joanne N. Slote, Carberry

William Hamilton, Brandon
 Bernice R. Tashiro, Portage la Prairie

VI. SYNOD OF SASKATCHEWAN**35. Presbytery of Assiniboia (Saskatchewan)**

Catherine M. Dorcas, Whitewood
 Douglas W. Maxwell, Regina

Bernice E. Juzyniec, Whitewood
 Mae E. Morris, Regina

36. Presbytery of Northern Saskatchewan (Saskatchewan)

Thomas C. Brownlee, Saskatoon	Ronald M. Bremner, Saskatoon
Walter A. Donovan, Saskatoon	Alex Sajtos, Prince Albert

VII. SYNOD OF ALBERTA & THE NORTHWEST**37. Presbytery of Peace River**

George S. Malcolm, Grande Prairie	Merrilee J. Dumas, Dixonville
-----------------------------------	-------------------------------

38. Presbytery of Edmonton-Lakeland (Alberta)

Ariane A. Jones, Chauvin	William F. Dryden, Edmonton
Bruce W. Kemp, Edmonton	Marion R. (Mickey) Johnston, Beaumont
Kenneth M.L. Wheaton, Sherwood Park	Mary I. McLennan, Sherwood Park

39. Presbytery of Central Alberta (Alberta)

Diane V. Beach, Red Deer	Karen V. Armstrong, Rocky Mountain House
Robert D. Wilson, Sylvan Lake	Eileen Pennock, Red Deer

40. Presbytery of Calgary-Macleod (Alberta)

Victor S.J. Kim, Calgary	John L. Cormack, Duchess
J. Brown Milne, Calgary	Alex R. Grant, Calgary
M. Jean Morris, Calgary	John Gyorgy, Calgary
Michael J. Stol, Medicine Hat	Angus Macinnes, Medicine Hat

VIII. SYNOD OF BRITISH COLUMBIA**41. Presbytery of Kootenay (British Columbia)**

Douglas R. Johns, Creston	Janet Deeney, Kimberley
Richard G. Moffat, Kimberley	Gerald E. Umbach, Creston

42. Presbytery of Kamloops (British Columbia)

John A. Green, Prince Rupert	E. Fay Balt, Salmon Arm
Douglas G. Swanson, Salmon Arm	Phyllis G. Hemmons, Prince Rupert

43. Presbytery of Westminster (British Columbia)

Terrance P. Hibbert, Coquitlam	Robert G. Astop, Delta
Gordon A. Kouwenberg, North Vancouver	Dong Cho, Surrey
Murat H. Kuntel, Surrey	Lawrence Eastwood, Richmond
Paul A. Myers, Vancouver	Frances Y. Gillespie, Vancouver
Brian Eung Kee Oh, North Vancouver	Joseph Molnar, Burnaby
Richard E. Sand, Vancouver	Dorothy E. Thompson, Surrey

44. Presbytery of Vancouver Island (British Columbia)

R. Glenn Ball, Nanaimo	Kathryn E. Fosbery, Port Alberni
D'Arcy Wm. Lade, Comox	David McKay, Courtenay
Adriana Van Duyvendyk, Duncan (Diaconal)	Catherine W. (Katie) Roberts, Sidney

YOUNG ADULT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Young Adult Representatives to the 123rd General Assembly.

YOUNG ADULT REPRESENTATIVES**Presbytery**

4. Halifax & Lunenburg
6. Miramichi
8. Quebec
12. Lanark & Renfrew
13. Kingston
15. Pickering
16. East Toronto
18. Brampton
19. Oak Ridges

Young Adult Representatives

- | |
|--|
| Alex (Sandy) Sutherland, Lower Sackville, NS |
| Melanie J. Cortes, Parker, NB |
| James Coburn, Melbourne, PQ |
| Katherine Robinson, McDonald's Corners, ON |
| Anne-Marie Jones, Picton, ON |
| Bryan Hall, Scarborough, ON |
| Sharon Maharaj, Scarborough, ON |
| Adele Halliday, Mississauga, ON |
| Jennifer T. Schellenberg, Newmarket, ON |

21. Temiskaming	Kirstie E. McCaig, New Liskeard, ON
23. Waterloo-Wellington	Mary Ingram, Cambridge, ON
25. Niagara	Shawn Kinghorn, Fort Erie, ON
27. London	Joslyn Taylor, London, ON
29. Sarnia	Jamie DeJong, Brights Grove, ON
31. Grey-Bruce-Maitland	Susan Tomkins, Owen Sound, ON
34. Brandon	Leanne McLeod, Brandon, MB
36. Northern Saskatchewan	Trefor G. Stambuck, Saskatoon, SK
38. Edmonton-Lakeland	Rebecca A. Campbell, Sherwood Park, AB
40. Calgary-Macleod	Tracy L. Mackie, Calgary, AB
42. Kamloops	Jarrett Schill, Westbank, BC
44. Vancouver Island	Michael B. Munnik, Nanaimo, BC

STUDENT REPRESENTATIVES

The Court agreed to list within these minutes the names of the Student Representatives to the 123rd General Assembly.

College	Student Representative
Knox College	Susan Ingram
Presbyterian College	Duncan Robertson
Vancouver School of Theology	Anthony Pfaff

ELECTION OF THE MODERATOR

T. Corbett called upon the Assembly to choose a Moderator to preside over its deliberations.

M. Greig reported on behalf of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly, I.A. Dambrowitz moved, seconded by A.D. Petrie, that the name of John D. Congram be placed in nomination as Moderator of the 123rd General Assembly. There were no further nominations. On motion of I.A. Dambrowitz, duly seconded, nominations were closed. On motion of I.A. Dambrowitz and A.D. Petrie, it was agreed that J.D. Congram be elected Moderator. T. Corbett declared J.D. Congram elected as Moderator of the 123rd General Assembly.

J.D. Congram 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, T. Corbett expressed her sincere thanks to all at the Church Office who assisted her. In particular, she thanked the Women's Missionary Society for its monetary support and again for gifting her with a robe when she was installed as Moderator.

T. Corbett expressed her thanks to presbyteries and congregations all across Canada who invited her to visit during her moderatorial year. She referred particularly to the trip she made to Southern Africa in the company of Richard Fee and Clare DaSilva of Presbyterian World Service and Development. She noted that during her moderatorial year, she stressed the affirmation of lay ministry and the welcoming of people whose first language is not English into a fuller participation in our denomination.

INSTALLATION OF MODERATOR

J.D. Congram was conducted to the chair by I.A. Dambrowitz and A.D. Petrie. T. Corbett installed J.D. Congram as Moderator. In thanking the Church for electing him Moderator, he noted that he was wearing the moderatorial lace made for his former minister, the Rev. Alex Nimmo, who was elected Moderator in 1957. The Moderator expressed his pleasure that Rev. Nimmo's grandson, the Rev. George S. Malcolm, was appointed a commissioner to this Assembly.

PRESENTATION BY THE CANADIAN BIBLE SOCIETY

The representative, Wilf Wight, of the Canadian Bible Society presented the newly elected Moderator with a Bible and offered congratulations.

MODERATOR ADDRESSES ASSEMBLY

The new Moderator briefly addressed the Assembly, expressing his gratitude on his election with many humorous remarks. He acknowledged the presence of his wife Liz, his four sons and other members of his family and thanked them for their support.

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 M. Greig.

On motion of L.A. Blane, duly seconded, the Assembly agreed to receive the report and to consider its recommendations seriatim.

Recommendations 1 and 2 (p. [200](#)) were adopted on motion of L.A. Blane, duly seconded.

Report as a Whole

On motion of L.A. Blane, duly seconded, the report as a whole was adopted.

The Moderator thanked T. Corbett for her contribution to the Church during the past year and for the manner in which she has carried out her duties as Moderator of the 122nd General Assembly.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 122nd General Assembly, the several synods and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk announced that all but the minutes of the Synod of Manitoba and Northwestern Ontario were available for examination.

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

COMMITTEE ON BUSINESS

The Assembly called for the report of the Committee on Business which was presented by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the report was received and its recommendations were considered seriatim.

Recommendation No. 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 No. 2

That the sederunts of Assembly be on Monday from 9:30 am to 12:30 pm, Wednesday 9:30 am to 12:30 pm, Wednesday 2:00 pm to 5:30 pm, Thursday 9:30 am to 12:30 pm, Thursday 2:00 pm to 5:30 pm, Thursday 7:00 pm to 9:30 pm, Friday 9:30 am to 12:30 pm, Friday 2:00 pm to 5:30 pm, and Friday 7:00 pm until the business of the Assembly is completed. All sederunts to be held in Porter Hall, University Centre, Carleton University, Ottawa. Adopted.

Recommendation No. 3

That the agenda for the first and second sederunts be approved as printed. Adopted.

Recommendation No. 4

That all announcements be given in writing to the Business Committee no later than 20 minutes prior to the end of each sederunt. Adopted.

Recommendation No. 5

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 No. 6

That the Committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: P.A. (Sandy) McDonald

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

Minister/Diaconal: Alice E. Wilson, James W. Hutchison

Elder: Margaret (Peggy) Graham, Kathy Fraser

Commissioners who are clerks of presbytery or synod: Ian S. Wishart, Mark R. McLennan,

Larry A. Welch, J. Ross H. Davidson, Elaine Heath, Kenneth C. Wild, James M.

Paterson, Joanne N. Slote, Douglas W. Maxwell, George S. Malcolm

Student Representative: Susan Ingram

Committee on Business

Convener: William L. Keith

Minister/Diaconal: Donald G.A. Muir, Warren R. Whittaker

Elder: Larry Eastwood

Young Adult Representative: James Douglas

Committee on Roll and Leave to Withdraw

Convener: Karen R. Timbers

Minister/Diaconal: Terrance P. Hibbert, Robert Lyle

Elder: Agnes Gollan, Dan E. De Silva

Young Adult Representative: Tracy Mackie

Committee on Courtesies and Loyal Addresses

Convener: Philip E. Chiang

Minister/Diaconal: George A. Turner

Elder: Gwyneth Whilmsmith

Young Adult Representative: Trefor Stambuck

Committee to Confer with the Moderator

Convener: Tamiko Corbett

Members: P.A. (Sandy) McDonald, L. Ann Blane, Mae E. Morris, Adrianna Van
Duyvendyk, James Coburn, Ivan A. Dambrowitz

Committee on Remits

Convener: John E. Guthrie

Minister/Diaconal: Jean E. Bryden

Elder: Thomas H. Thomson

Young Adult Representative: Anthony Pfaff

Committee to Nominate Standing Committees

(Membership named by synods)

Convener: Charles A. Manahan

Secretary: Csaba A. Baksa

Ministers: Douglas E. Blaikie, G. Grant Wilson, W. Grant Johnston, Ralph Fluit, Walter A.

Donovan, D'Arcy Wm. Lade, Angus J. Sutherland

Elders: Charles J. Wavrock, G. Wayne Senior, Nikkie Loney, Mel Phelps, Elaine Heath,

Keith P. MacLeod, William Hamilton

Committee to Examine the Records for the 123rd General Assembly

Supervisor: Richard E. Sand

Minutes of the 122nd General Assembly:

W.G. Sydney McDonald, David D. Stewart, Marion R. (Mickey) Johnston

Minutes of the Assembly Council:

M. Jean Morris, J. Brown Milne, Ronald M. Bremner

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Alberta)

Diane V. Beach, Alex R. Grant, Merrilee J. Dumas

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Douglas R. Johns, Frances Y. Gillespie, R. Glenn Ball

Synod of Toronto and Kingston:
(examined by Commissioners from the Synod of Atlantic Provinces)
Lorne A. MacLeod, Mark W. Buell, Doris E. Campbell

Synod of Southwestern Ontario:
(examined by Commissioners from the Synod of Quebec and Eastern Ontario)
Robert Martin, Marlyn E. Easterbrook, Larry R. Paul

Synod of Manitoba & North Western Ontario:
(examined by Commissioners from the Synod of Southwestern Ontario)
Thomas R. Nettleton, Joan E. Marshall

Synod of Saskatchewan:
(examined by Commissioners from the Synod of Hamilton - London)
John (Jack) S. Neil, Leslie R. Files, Keith P. MacLeod

Synod of Alberta:
(examined by Commissioners from the Synod of Manitoba and North Western Ontario)
L. Blake Carter, Bernice R. Tashiro, Tom Coulis

Synod of British Columbia:
(examined by Commissioners from the Synod of Saskatchewan)
Thomas C. Brownlee, Bernice E. Juzyniec, Catherine M. Dorcas

Adopted.

Recommendation No. 7

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 No. 8

That the Special Commission of the 1996 Synod of the Atlantic Provinces be permitted to meet outside the bounds of the Synod, and be granted leave to sit during the sitting of this General Assembly. Adopted.

Recommendation No. 9

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 during the second sederunt. Adopted.

Notice of Motion

W.L. Keith gave notice that at a future sederunt he would move or cause to be moved, that the membership of the Life and Mission Agency be reconsidered (Women's Missionary Society, Recommendation No. 1, p. [494](#)). (cont'd on p. [17](#))

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

COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by C.A. Manahan, Convener. On motion of W.G. Johnston, 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, C.A. Manahan; the Secretary, C.A. Baksa; or T. Hamilton at the General Assembly Office, no later than 9:00 pm Tuesday, June 3, 1997. 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.

(cont'd on p. [48](#))**ADJOURNMENT**

The Moderator announced that he had asked S.D. Walters to serve as Chaplain to the Moderator. Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, Ottawa, Ontario on Monday, June second, nineteen hundred and ninety-seven at nine-thirty o'clock in the morning of which public intimation was given, and the sederunt closed with prayer by the Moderator.

SECOND SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario, on Monday, June second, one thousand nine hundred and ninety-seven at nine-thirty o'clock in the morning the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

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

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

On motion of W.L. Keith, duly seconded, the Assembly agreed that Young Adult Representatives and Student Representatives be given permission to speak at this Assembly.

(cont'd on p. [17](#))**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW**

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

K.R. Timbers moved, duly seconded, that the name of Murdock MacRae, Presbytery of Cape Breton, who is unable to attend due to a death in the family, be deleted from the roll and that he be replaced by Lorne A. MacLeod. Adopted.

K.R. Timbers moved, duly seconded, that the name of Kathleen M. Matic, Presbytery of Grey-Bruce-Maitland, who is unable to attend due to her husband's death, be deleted from the roll. Adopted.

K.R. Timbers moved, duly seconded, that the name of Susan G. Furlong, Presbytery of Grey-Bruce-Maitland, who is unable to attend, be deleted from the roll and that she be replaced by Robert Craig. Adopted.

K.R. Timbers moved, duly seconded, that the name of Duane Forrest, Presbytery of Oak Ridges, who is unable to attend, be deleted from the roll and that he be replaced by Allan Cameron. Adopted.

On motion of K.R. Timbers, duly seconded, the Assembly agreed that the roll be amended by these changes.

(cont'd on p. [22](#))**REPORT OF THE MODERATOR OF THE 122ND GENERAL ASSEMBLY**

T. Corbett, Moderator of the 122nd General Assembly, addressed the court on her activities during the past year. She spoke of her trip to Guatemala which she found to be a very humbling time as well as a learning experience. She mentioned her visit to Malawi where lay leadership is emphasized in the church, an example to our denomination. Finally, she spoke of her visit to the church in Mauritius.

As well, Mrs. Corbett spoke of her conviction that God is creating a new church among us. We are searching for new models of ministry with a far greater emphasis on the sharing of gifts, as well as pain and joy. She noted polarization in the Church and the need to listen to one another and to find unity in diversity. Finally, Mrs. Corbett spoke of the example of Native Healing Circles and of the need for all of our members to listen to those who are marginalized: native folk, women, homosexuals and youth. God speaks to us through the marginalized.

LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION

The Assembly called for the report of the Committee on Education and Reception, which was introduced by the Convener, J.A. Fullerton.

(cont'd on p. [33](#))

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following reports having no recommendations:

Special Commission re Appeal No. 1, 1996 (p. [264-67](#))

Special Commission re Appeal No. 3, 1996 (p. [268-71](#))

Special Commission re Appeal No. 4, 1996 (p. [271-76](#))

Special Commission re Response to Dissents re Special Committee re Appeal No. 2, 1995 (p. [290](#))

Nominations for: Moderator; Associate Secretary, Canada Ministries; Associate Secretary, Ministry and Church Vocations; Chaplain, St. Andrew's Hall (p. [432-33](#))

Presbyterian Record (p. [466-67](#))

Trustee Board (p. [492](#))

On motion of J.M. Patterson, duly seconded, the reports were adopted.

INTRODUCTION TO REPORTS

The Conveners of committees, as well as the Assembly Council, presented brief introductions to their reports.

Motion

P.A. Brown, Convener of the Committee on Church Doctrine, moved, duly seconded, that the Church Doctrine Committee be given permission to distribute a correction to a paragraph-long typographical error in the Committee's report. Adopted.

COMMITTEE ON BUSINESS (CONT'D FROM P. [16](#))

W.L. Keith, Convener, updated the Assembly on the state of the docket. He proposed two additional items: the report of the Women's Missionary Society (WD) and the report of the Committee on History. The Assembly agreed to add these two items.

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

REPORT OF THE WOMEN'S MISSIONARY SOCIETY (WD)

The Assembly called for the report of the Women's Missionary Society (WD), which as printed on pages 493-94, was handed in by R. Doran, President. On motion of W. Paterson, duly seconded, it was agreed that the report be received and considered.

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

Pursuant to the notice of motion given in at the first sederunt, W.L. Keith moved, duly seconded, that the membership of the Life and Mission Agency Committee be reconsidered. Adopted.

Recommendation 1 (p. [494](#)) was adopted on motion of W. Paterson, duly seconded.

Recommendation 2 (p. [494](#)) was adopted on motion of W. Paterson, duly seconded.

Introduction of New President

R. Doran introduced the new President, Mrs. Esther Powell, who briefly addressed the Court. She noted the challenging, exciting and hopeful time which the WMS is entering. She requested prayers for the Society and for herself.

Report as a Whole

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

TRIBUTE TO DOROTHY RUDELL

The Moderator led the Assembly in paying tribute to Dorothy Ruddell, who has resigned as Manager of the WMS Book Room after many years of service. The Assembly expressed its appreciation with applause.

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on pages 298-301, was handed in by J.A. Johnston, Convener.

S.D. Walters moved that the report be received and considered. Adopted.

Recommendation 1 (p. [299](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 2 (p. [299](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 3 (p. [299](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 4 (p. [300](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 5 (p. [300](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 6 (p. [301](#)) was adopted on motion of S.D. Walters, duly seconded.

Recommendation 7 (p. [301](#)) was adopted on motion of S.D. Walters, duly seconded.

Report as a Whole

On motion of S.D. Walters, duly seconded, the report as a whole was adopted.

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by P.A. McDonald, Convener.

Recommendation No. 1

That Overture No. 5 (p. [498](#)) re finding new, constructive ways of dealing with pastoral relationships that have broken down be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly and report to the 124th General Assembly. Adopted.

Recommendation No. 2

That Overture No. 6 (p. [498](#)) re forming a permanent judicial commission be answered in terms of this Assembly's action on Recommendation No. 1 of the Clerks of Assembly (p. [257](#), [24](#)). Adopted.

Recommendation No. 3

That Overture No. 7 (p. [499](#)) re voluntary retirement without penalty for ministers at least 60 years of age be referred to the Pension Board to report to the 124th General Assembly. Adopted.

Recommendation No. 4

That Overture No. 8 (p. [499](#)) re required internships for all candidates for ministry be referred to the Committee on Theological Education to consult Life and Mission Agency (Ministry and Church Vocations) and report to the 124th General Assembly. Adopted.

Recommendation No. 5

That Overture No. 11 (p. [501](#)) re proposed policy concerning use of copyright material by congregations be referred to the Life and Mission Agency to report to the 124th General Assembly. Adopted.

Recommendation No. 6

That Overture No. 12 (p. [501-502](#)) re natural justice and procedural fairness in all church court proceedings be referred to the Clerks of Assembly to report to the 124th General Assembly. Adopted.

Recommendation No. 7

That Overture No. 13 (p. [502](#)) re including telephone, fax and e-mail information in the Acts and Proceedings be referred to the Assembly Council (Support Services) to report to the 124th General Assembly. Adopted.

Recommendation No. 8

That Overture No. 14 (p. [502-503](#)) allocating 50 percent of Hungarian congregations' contributions to Presbyterians Sharing for 5 years for re-establishing schools of the Hungarian Reformed Church be referred to the Assembly Council to consult with the Life and Mission Agency and report to the 124th General Assembly. Adopted.

Recommendation No. 9

That the prayer of Overture No. 15 (p. [503](#)) re to clarify the roles of homosexual and lesbian people within the Church be referred to a Special Committee to consult with the Church Doctrine Committee, Ministry and Church Vocations, and the Clerks of Assembly, and to report to the 124th General Assembly. Adopted.

Recommendation No. 10

That Overture No. 16 (p. [503](#)) re including non-clergy employees of congregations in the Medical-Dental Plan be referred to the Assembly Council to report to the 124th General Assembly. Adopted.

Recommendation No. 11

That Overture No. 17 (p. [503-504](#)) re to increase payment for maternity and paternity leave to 95 percent of stipend be referred to the Pension Board in consultation with the Assembly Council to report to the 124th General Assembly. Adopted.

Recommendation No. 12

That Overture No. 18 (p. [504](#)) re establishing mandatory internships, especially in rural, small town and multiple-point congregations be referred to the Committee on Theological Education to consult Life and Mission Agency (Ministry and Church Vocations) and report to the 124th General Assembly. Adopted.

Recommendation No. 13

That Overture No. 24 (p. [508](#)) re Book of Forms revisions re Institutional Chaplains or Pastoral Counsellors be referred to the Life and Mission Agency (Ministry and Church Vocations and Education and Reception) to report to the 124th General Assembly. Adopted.

Recommendation No. 14

That Overture No. 25 (p. [508](#)) re placing name of the Rev. Ian S. Wishart on the Constituent Roll of the Presbytery of Newfoundland be granted. Adopted.

Recommendation No. 15

That Memorial No. 1 (p. [509-10](#)) re doctrine of ministry pertaining to those allowed to preach the Gospel be referred to the Committee on Church Doctrine in consultation with Ministry and Church Vocations to report to a future Assembly. Adopted.

Recommendation No. 16

That Petition No. 1 (p. [511-12](#)) re level of support for Francophone Ministry within the Synod of Quebec and Eastern Ontario, be received, taken as read, and referred the Life and Mission Agency to report to the 124th General Assembly. Adopted.

Recommendation No. 17

That Petition No. 2 (p. 512) re Book of Forms section 48, revisions to allow mover and seconder to speak before the vote, be received, taken as read, and referred to the Clerks of Assembly to report to the 124th General Assembly. Adopted.

Recommendation No. 18

That Petition No. 3 (p. 512-13) re revision of Book of Forms re applicants seeking ordination who have completed requirements for chaplaincy, be received, taken as read and referred to the Life and Mission Agency (Ministry and Church Vocations and Education and Reception) to report to the 124th General Assembly. Adopted.

Recommendation No. 19

That Appeal No. 1, 1997 (p. 513) from the Rev. Ron Schroeder, Saskatoon, against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan and Appeal No. 2, 1997 (p. 513) from the Session of McKercher Drive Church, Saskatoon, against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan be referred to a Special Commission of this Assembly to be named by the Moderator to meet as soon as possible to resolve the matter with all possible speed and to report to the 124th General Assembly. Adopted.

Recommendation No. 20

That Appeal No. 4, 1997 (p. 513) from the Session of Durham Presbyterian Church against an action of the Presbytery of Grey-Bruce-Maitland be not received and returned to the Presbytery of Grey-Bruce-Maitland advising the Presbytery to forward it to the Synod, because this is not a disciplinary matter. Adopted.

Recommendation 21 was moved by P.A. McDonald, duly seconded.

That Complaint No. 1, 1997 (p. 513) from the Rev. Gael Matheson re the Special Commission of the 122nd General Assembly re Appeal Nos. 5 and 6, 1996 be not received.

The Principal Clerk was asked to explain the reasons why Complaint No. 1, 1997 was not in order. T. Gemmell outlined the following:

1. Book of Forms section 290.4 “The sentence of a commission of the General Assembly is final, and must be obeyed. Protest or complaint may be taken against such sentence, on the ground of its being ultra vires, and the matter may be brought up to the next Assembly. But no such process will justify disobedience in the meantime.”

While a party may protest or complain, there is no provision for an appeal against a decision of an Assembly Commission on the grounds that it is ultra vires.

“Protest” is used in the Book of Forms consistently in terms of Book of Forms section 95 “... This protest for leave is not the complaint or appeal itself. It is a claim for time ...”

Ms. Matheson, therefore, cannot “appeal” the decision of the Commission, although she could have “complained” that the Commission exceeded its terms of reference.

2. Assuming Ms. Matheson unknowingly used the wrong term and really intended it to be a “complaint”, one still must ask whether it is in order.

Since Book of Forms section 290.4 does not spell out any special provisions for this “protest or complaint”, one must assume that the normal terms apply as found in Book of Forms sections 95 and 95.1:

for example, having protested for time, the complaint must be given in with reasons to the clerk or moderator of the court within 10 days, otherwise it is held as fallen from. The time expires with the tenth day and cannot be extended. Therefore, her “complaint” should have been in the hands of the clerk of the Special Commission, or the Clerks of Assembly, ten days after her protest was recorded.

Ms. Matheson wrote November 26, 1996, of her intention to “protest” that the Special Commission had proceeded ultra vires in its handling of the charges and appeals referred to it. With all possible latitude for mistakes, her complaint should have been lodged 10 days after November 26, 1996. The actual “complaint” was dated May 12, 1997.

3. The Clerks would be acting ultra vires if we were to recommend anything to the Committee on Bills and Overtures other than that the “Protest and Appeal” be not received as it does not conform to the procedures set out in the Book of Forms. The Clerks, not even the Assembly itself, do not have authority to set aside the law and practice of the Church without due process, for example, the Barrier Act.

For these reasons, the Clerks recommended that the “Protest and Appeal” of the Rev. Gael Matheson against the Special Commission of the 122nd General Assembly be not received.

Recommendation 21 was adopted.

Recommendations 22 and 23

Recommendation 22

That Appeal No. 5, 1997 (p. [513](#)) from the Rev. Gael Matheson against the Special Commission of the Synod of the Atlantic Provinces, Appeal No. 6, 1997 (p. [513](#)) from the Rev. Gael Matheson against an action of the Special Commission of the Synod of the Atlantic Provinces and Reference No. 1 (p. [513](#)) from the Special Commission of the Synod of the Atlantic Provinces re Charges and Appeal Nos. 1-6 of the Rev. Gael Matheson addressed to the Synod of the Atlantic Provinces be referred to a Special Commission of this Assembly to be named by the Moderator to report to the 124th General Assembly, and that the terms of reference include an instruction to the Commission that the matters be dealt with in the following order: Appeal No. 5, Appeal No. 6 and Reference No. 1. (adopted, p. [38](#))

Recommendation 23

That Appeals No. 5 and 6, 1997 be returned to the Rev. Gael Matheson with the instruction that they be submitted to the Special Commission in clear, modern language by August 31, 1997. (withdrawn, p. [41](#))

The Bills and Overtures Committee notes that Appeal Nos. 5 and 6, 1997 are in language which is exceedingly difficult to understand.

Motion to Defer

On motion of J.T. Hurd, duly seconded, it was agreed that Recommendations 22 and 23 be deferred for consideration at a future sederunt. (cont’d on p. [38](#))

Recommendation No. 24

That Overture Nos. 9, 10, 19, 20, 21, 22, 23, Memorial No. 2 and Appeal Nos. 3 and 8 (p. [499-501](#), [504-507](#), [510-11](#), [513](#), [513](#)) be referred to a Special Commission of this Assembly to be named by the Moderator and to report to the 124th General Assembly. Adopted.

Recommendation No. 25

That Appeal No. 7 from members of St. Andrew’s Church, Kingston, Ontario, against a ruling of a Commission of the Synod of Toronto-Kingston be referred to a Special Commission to be named by the Moderator and to report to the 124th General Assembly. Adopted.

Recommendation 26

That the Moderator name a Committee of this Assembly to prepare the terms of reference for all Special Commissions and Committees and to report to a future sederunt. Adopted. (cont’d on p. [27](#))

(cont’d on p. [38](#))

OPEN SPACE TECHNOLOGY

The Principal Clerk introduced the process of Open Space Technology.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Wednesday, the fourth day of June, nineteen hundred and ninety-seven, at nine-thirty o’clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

THIRD SEDERUNT

At Porter Hall, Carleton University Ottawa, Ontario, on Wednesday, June fourth, one thousand nine hundred and ninety-seven, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

REPORT OF THE COMMITTEE ON BUSINESS (CONT'D FROM P. 17)

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

(cont'd on p. 27)

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (CONT'D FROM P. 16)

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

On motion of K.R. Timbers, duly seconded, it was agreed to delete from the roll the names of the following individuals who did not attend:

J. Burkhart, Presbytery of Essex-Kent
M. Campbell, Presbytery of Brampton
T. Montgomery, Presbytery of Brampton

On motion of K.R. Timbers, duly seconded, it was agreed that D.D. Stewart, Presbytery of St. John, be granted leave to withdraw following the third sederunt, for pastoral reasons.

On motion of K.R. Timbers, duly seconded, it was agreed that W.A. Sheets, Presbytery of Lindsay-Peterborough, be granted leave to withdraw for the seventh sederunt, for pastoral reasons.

On motion of K.R. Timbers, duly seconded, it was agreed that G.L. Zimmerman be granted leave to withdraw on Thursday, June 5 from 11:30 am to 3:00 pm, for military duty.

On motion of K.R. Timbers, duly seconded, it was agreed that R.F. Kirk, Presbytery of Brampton, be granted leave to withdraw at the end of the fourth sederunt, for family reasons

On motion of K.R. Timbers, duly seconded, it was agreed that A.A. Jones, Presbytery of Edmonton-Lakeland, be granted leave to withdraw for the third and fourth sederunts, due to illness.

(cont'd on p. 29)

PRESENTATION OF OPEN SPACE BOOK

The Principal Clerk called upon Mary Ingram to present a copy of the Open Space book to the Moderator. This book, "Open to God's Spirit: A Community of Faith for 2000 On", is a compilation of all the reports of open space discussions held during the past two days. He also called upon the following individuals to come to the platform:

Presbytery Clerks: Elaine Heath, George S. Malcolm, Larry Welch
Convener of the Assembly Council: James A. Doherty
Convener of the Committee on Theological Education: Mary Rogers
Convener of the Life and Mission Agency Committee: Terry Ingram
President of the Atlantic Mission Society: Marlene Sinnis
President of the Women's Missionary Society (WD): Esther Powell

M. Ingram presented the book to the Moderator, who promised to carry its messages to the whole Church. The Moderator presented a copy of the book to each of those on the platform.

E. Heath responded, symbolically accepting the book to be taken to the other courts of the Church during the next year.

REV. DR. JOHN FIFE
(Recipient of 1997 E.H. Johnson Award)

The Moderator introduced the Rev. Dr. John Fife, the recipient of the 1997 E.H. Johnson Award and a former Moderator of the Presbyterian Church (USA). John Fife is being honoured by our denomination in the Ecumenical Year of the Churches in Solidarity with Uprooted Peoples for his work as co-founder of the Sanctuary Movement. This movement provided refuge, in Christ's name, to Central American refugees fleeing civil war and oppression. The congregation of Southside Presbyterian Church in Tucson, Arizona, of which Dr. Fife is pastor, welcomed sixteen thousand refugees in three years. They responded to mission on their doorstep.

The Moderator referred to Dr. Fife's address given the previous day at the annual E.H. Johnston Luncheon. Dr. Fife told luncheon guests that in today's world, a global institution for the defense of human rights is crucial. Such an institution would hold violator states accountable and protect the violated from the state. Only the Church of Jesus Christ has the global social base to do this. The church is transnational, broadly community-based, based on values which transcend national self-interest, and has an historic commitment to refugees and the defense of human rights.

Dr. Fife was invited to address the Assembly. He brought greetings from the Presbyterian Church (USA), saying a special word of thanks to Canadians for their support and protection of refugees from Central America. He noted that without Canadian sanctuary at the end of an underground railroad, countless thousands of refugees would have lost their lives. As well, he explained the meaning of the moderatorial cross which he wears and spoke of the re-unification of the branches of the Presbyterian Church (USA) which took place in recent years.

Following Dr. Fife's remarks, the Moderator expressed the hope that the visit would result in closer connections between the two denominations. He then presented Dr. Fife with gifts of the new Psalter, Counting the Women and a book on Ottawa.

TABLE GROUPS

The Moderator invited commissioners to spend ten minutes becoming acquainted with others at their table.

INTRODUCTION OF L.F.D. PURNELL

The Moderator introduced Lyman F.D. Purnell, who was present in the Assembly as a visitor. He attended his first Assembly fifty years ago.

MODERATOR'S REMARKS

The Moderator spoke to the commissioners about the way in which he would like the Assembly to conduct its business. He asked that typographical errors be given to the Clerks in writing, that notes to the Moderator in place of verbal remarks are appreciated and that amendments, notices of motion and additional motions must be in writing. He further noted that he would enforce the rule that commissioners speak only once to a recommendation. In conclusion, the Moderator expressed the view that observing the preceding points would result in the smooth conduct of business.

PENSION BOARD

The Assembly called for the report of the Pension Board which, as printed on pages 433-64, was handed in by K.A. Mader, Convener.

Recommendation 1 (p. [437](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 2 (p. [439](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 3 (p. [439](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 4 (p. [439](#))

Recommendation 4 was moved by P.A. McDonald, duly seconded.

Motion to Refer

R.D. Wilson moved, duly seconded, that Recommendation Nos. 4, 5 and 6 be referred to presbyteries for comment by January 31, 1998, and report to the 124th General Assembly. Adopted.

Recommendation 7 (p. [441](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 8 (p. [441](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 9 (p. [441](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 10 (p. [442](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 11 (p. [442](#)) was adopted on motion of P.A. McDonald, duly seconded.

K.A. Mader noted that this was his final year as Convener of the Pension Board and gave a brief history of the origins of pensions for ministers which originated through Presbyterian ministers in Scotland two hundred years ago.

The Moderator thanked K.A. Mader for his years of service.

Report as a Whole

On motion of P.A. McDonald, duly seconded, the report was adopted.

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which, as printed on pages 254-63, was handed in by T. Plomp, Deputy Clerk.

L. Eastwood moved, duly seconded, that the report be received and considered.

Recommendation 1 (p. [257](#)) was adopted on motion of L. Eastwood, duly seconded.

Recommendation 2 (p. [258](#))

Recommendation 2 was moved by L. Eastwood, duly seconded.

The Assembly gave permission to the Clerks of Assembly to reword Recommendation 2 as follows:

That the following proposed new sections of the Book of Forms with accompanying text be sent to the presbyteries for study and report to the Clerks of Assembly by January 31, 1998.

Recommendation 2 as re-worded was adopted.

Recommendation 3 (p. [260](#))

Recommendation 3 was moved by L. Eastwood, duly seconded. G.A. Turner noted that he had submitted an amendment to the Assembly Office in order that an overhead could be prepared. The Assembly agreed to defer consideration of the recommendation until the overhead could be displayed. (cont'd on p. [25](#))

Recommendation 4 (p. [260](#)) was adopted on motion of L. Eastwood, duly seconded.

Recommendation 5 (p. [261](#)) was adopted on motion of L. Eastwood, duly seconded.

Recommendation 6 (p. [261](#)) was adopted on motion of L. Eastwood, duly seconded.

Recommendation 7 (p. [262](#)) was adopted on motion of L. Eastwood, duly seconded.

Additional Recommendation

The Clerks have received correspondence from the Synod of Saskatchewan expressing the desire that the Presbyteries of Assiniboia and Northern Saskatchewan continue to meet jointly on a regular basis and that the Synod continue to meet. The Clerks think that the Church needs to learn more about the details of such an arrangement and to consider the legal implications.

The Clerks ask permission to report in 1998 on Overture No. 9, 1996 and Overture No. 28, 1994.

Additional Motion

L. Eastwood moved, duly seconded, that the Clerks be given permission to report in 1998 on Overture No. 9, 1996 and Overture No. 28, 1994. Adopted.

Recommendation 3 (cont'd from p. [24](#))

The Assembly resumed discussion on Recommendation 3.

Amendment

G.A. Turner moved, duly seconded, that Overture No. 11, 1996 be answered by amending sections 158 to 173 of the Book of Forms to include an additional section which would read:

Since membership of the Board of Managers is an office of great responsibility concerning with most important matters of the finance and fabric of the congregation, only suitable men and women, members or adherents, should be considered for election. They should be committed Christians, in regular attendance at public worship and involved in the life and work of the congregation for a period of at least one year prior to election. They should be persons of sound judgement and upright character, and either knowledgeable of or prepared to learn of the government of The Presbyterian Church in Canada or other suitable wording that may be suggested by the Clerks to achieve the same purpose. Adopted.

Recommendation 3 was adopted as amended.

Additional Motion

L. Eastwood moved, duly seconded, that this matter be sent to the presbyteries for study and report by January 31, 1998. Adopted.

Report as a Whole

L. Eastwood moved, duly seconded, the adoption of the report as a whole as amended. Adopted

LIFE AND MISSION AGENCY

The Assembly called for the report of the Life and Mission Agency which, as printed on pages 316-430, was handed in by T.D. Ingram, Convener.

P.A. McDonald moved, duly seconded, that the report be received and considered. Adopted.

T.D. Ingram introduced new staff members Susan Shaffer and Gordon G. Haynes who were appointed following the 122nd General Assembly. He also introduced other members of the executive staff. Next, T.D. Ingram introduced Colleen Smith, the new co-ordinator for Youth in Mission.

He noted the sadness of the Life and Mission Agency Committee concerning the termination of the contract of the Associate Secretary, Justice Ministries and told the Assembly that an active search for an interim Associate Secretary is underway. It is hoped a person will be in place by September 1, 1997.

Recommendation 1 (p. [318](#)) was adopted on motion of P.A. McDonald, duly seconded.

T.D. Ingram noted that J.S. Armstrong was not present but wished her well in her new ministry at Riverdale Church in Toronto.

Recommendation 2 (p. [323](#))

Recommendation 2 was moved by P.A. McDonald, duly seconded.

Proposed Amendment

The Assembly agreed to defer consideration of a proposed amendment until wording was produced in writing. (cont'd on p. [27](#))

Recommendation 3 (p. [324](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 4 (p. [326](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 5 (p. [330](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 6 (p. [331](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 7 (p. [335](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 8 (p. [336](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 9 (p. [337](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 10 (p. [338](#)) was moved by P.A. McDonald, duly seconded.

Amendment

J.C. Duff moved, duly seconded, that following “not granted” to add:

and that presbyteries and International Ministries be encouraged to explore ways of deepening the role of home presbyteries in the support and pastoral care of overseas personnel, both lay and ordained, at the time of their appointments, while they are serving overseas, and upon their return to Canada. Adopted.

Recommendation 10 was adopted as amended.

Recommendation 11 (p. [342](#)) was adopted on motion of P.A. McDonald, duly seconded.

The Moderator thanked Diana Wadsworth for her long service in India and invited her to address the Assembly. The Assembly expressed its appreciation by applause.

Recommendation 12 (p. [343](#)) was adopted on motion of P.A. McDonald, duly seconded.

T.D. Ingram noted that Brian and Elizabeth Crosby were unable to be present and expressed appreciation for their overseas service.

Recommendation 13 (p. [343](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 14 (p. [346](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 15 (p. [350](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 16 (p. [350](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 17 (p. [359](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 18 (p. [360](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 19 (p. [360](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 20 (p. [361](#)) was moved by P.A. McDonald, duly seconded.

Motion to Refer

On motion of J.M. Patterson, duly seconded, the Assembly agreed to refer recommendations 20 and 21 back to the Life and Mission Agency Committee for clarification of wording.

Recommendation 22 (p. [366](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 23 (p. [366](#))

Recommendation 23 was moved by P.A. McDonald, duly seconded.

The Convener agreed to the rewording of the recommendation, as follows: the following words were added after the word “changes” “for the sake of clarity and ease of reading”.

The re-worded recommendation was adopted.

Recommendation 24 (p. [370](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 25 (p. [370](#))

The Assembly gave permission for the withdrawal of Recommendation 25.

Recommendation 2 (cont'd from p. [25](#))

Discussion resumed on Recommendation 2.

Amendment

J.R.H. Davidson moved, duly seconded, that Recommendation 2 be amended as follows: that “be encouraged to” be added before the word “participate”.

Recommendation 2 now read:

That between July 1997, and July 1998, every congregation in The Presbyterian Church in Canada be encouraged to participate in a celebration of the ministry of children and youth; this celebration might take the form of a special worship service, an outreach program planned with the children and youth or a trans-generational celebration, (resources and suggestions for celebrations are available from Education for Discipleship at the Church Office).

The amendment was adopted.

Recommendation 2 was adopted as amended.

(cont'd on p. [32](#))

ECUMENICAL VISITOR

The Rev. Paul Ryu, Co-ordinator of Korean Ministries, introduced the Rev. Dr. Chong Soon Park, Moderator of the Presbyterian Church of Korea. The Moderator welcomed Dr. Park and invited him to address the Assembly. Paul Ryu acted as translator.

Following Dr. Park's address, the Moderator thanked him for his visit and presented him with several books.

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 as printed on pages 297-98, was presented by J.J.H. Morris, Convener. As interim minister of St. Mark's, Don Mills, where the Moderator serves as minister-in-association, he offered congratulations and support to J. Congram.

P.A. Brown moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. [298](#)) was adopted on motion of P.A. Brown, duly seconded.

Recommendation 2 (p. [298](#)) was adopted on motion of P.A. Brown, duly seconded.

Report as a Whole

P.A. Brown moved, duly seconded, the adoption of the report as a whole. Adopted.

MODERATOR NAMES COMMITTEES**Committee to Draw up the Terms of Reference for All Commissions and Committees of this Assembly.**

J.M. Paterson (Convener), J.T. Hurd, M. Johnston, A.R. Grant, E. Heath, with the Clerks of Assembly as consultants. (cont'd on p. [46](#))

PRESENTATION OF MINUTES

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

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

COMMITTEE ON BUSINESS (CONT'D FROM P. [22](#))

The Convener, W.L. Keith, asked permission of the Assembly to add the report of the Special Committee re Overture No. 16, 1996 and the report of the Maclean Estate Committee to the docket of the third sederunt. The Assembly agreed.

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

SPECIAL COMMITTEE ON OVERTURE NO. 16, 1996

The Assembly called for the report of the Special Committee on Overture No. 16, 1996 which, as printed on pages 473-77, was handed in by H. Pigott. On motion of R.D. Wilson, duly seconded, it was agreed to receive and consider the report.

Recommendation 1 (p. [477](#)) was adopted on motion of R.D. Wilson, duly seconded.

Recommendation 2 (p. [477](#))

Recommendation was moved by R.D. Wilson, duly seconded.

Motion to Divide the Recommendation

D.W. Maxwell moved, duly seconded, that Recommendation 2 be split after the word "allocations". Adopted.

Recommendation 2

Recommendation 2 thus became:

That all presbyteries be encouraged to ensure, through their stewardship committees, that all due pastoral diligence be exercised in reviewing and readjusting suggested allocations for congregations within their bounds to ensure that congregations are challenged with attainable and appropriate allocations.

Recommendation 2 was adopted.

Recommendation 3

Recommendation 3 thus became:

That the presbytery as a whole meet its allocation without alternative. Defeated.

Report as a Whole

R.D. Wilson moved the adoption of the report as a whole, as amended, which was duly seconded. Adopted.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee, which as printed on pages 430-32, was handed in by D. Huggins, Convener.

A.J. Sutherland moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. [432](#)) was adopted on motion of A.J. Sutherland, duly seconded.

Recommendation 2 (p. [432](#)) was adopted on motion of A.J. Sutherland, duly seconded.

Recommendation 3 (p. [432](#)) was adopted on motion of A.J. Sutherland, duly seconded.

Report as a Whole

A.J. Sutherland moved the adoption of the report as a whole. Adopted.

NOTICE OF MOTION

A. Van Seters gave notice that he would move or cause to be moved at a later sederunt that the Life and Mission Agency produce a carefully researched public statement analysing the economics and politics of Health Care in Canada from theological, ethical and pastoral perspectives accompanied by strategies for its use in congregations and present the same to the 124th General Assembly and that in the meantime the 123rd General Assembly affirm the following "five pillars" of medicare as set forth in The Canada Health Act, namely:

universality - all those eligible are covered;
 affordability/accessibility - coverage provided without cost to the user;
 comprehensiveness - all required medical services are covered;
 portability - coverage no matter where you go in Canada; and
 publicly administered - health insurance administration is not a fit subject for profit.

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Wednesday, the fourth day of June, nineteen hundred and ninety-seven, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario on Wednesday, June fourth, nineteen hundred and ninety-seven, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (CONT'D FROM P. [27](#))

The Assembly called for the report of the Committee on Business which was given in and shown on an overhead by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the report was received and considered. Being adopted, the business for the fourth sederunt was ordered accordingly.

(cont'd on p. [34](#))

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (CONT'D FROM P. [22](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was handed in by K.R. Timbers, Convener.

K.R. Timbers moved, duly seconded, that J.A. Hayman be granted leave to withdraw for the fourth sederunt. Adopted.

(cont'd on p. [34](#))

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which, as printed on pages 200-29, was handed in by J.A. Doherty, Convener.

M.R. Johnston moved, duly seconded, that the report be received and considered, and that J.A. Doherty be given permission to speak. Adopted.

Recommendation 1 (p. [202](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 2 (p. [202](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 3 (p. [202](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 4 (p. [204](#)) was moved by M.R. Johnston, duly seconded.

The Assembly gave permission for the words "and children" to be added after "empowering laity".

Recommendation 4 as reworded was adopted.

Additional Motion

W.J. Klempa moved, duly seconded, that our Church develop a five to ten year strategy so that each of the six priorities outlined in Recommendation 4 will be implemented and become the focus for the whole Church during a one to two year period. Adopted.

Additional Motion

B.R. Ross moved, duly seconded, that the priorities agreed to by this Assembly govern directly the budget allocations of the Church. Adopted.

Recommendation 5 (p. [204](#)) was moved by M.R. Johnston, duly seconded.

Motion to Refer Recommendations 5, 6 and 7 (p. [204-205](#))

M.J. Morris moved, duly seconded, that Recommendations 5, 6 and 7 be referred back to the Assembly Council, in order to prepare a proposal for a change in the organization of national executive staff. Adopted.

Recommendation 8 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 9 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 10 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 11 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 12 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 13 (p. [205](#))

Recommendation 13 was moved by M.R. Johnston, duly seconded and defeated.

Recommendation 14 (p. [205](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 15 (p. [206](#)) was moved by M.R. Johnston, duly seconded.

Amendment

G.G. Wilson moved, duly seconded, that the word “reduce” be replaced by “deal with”.

The amendment carried.

Motion To Refer

G.W. Blatch moved, duly seconded, that Recommendation 15 be referred back to the Assembly Council.

Motion to Defer

On proper motion, it was agreed to defer consideration of this motion until a future sederunt.

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

(cont'd on p. [35](#))

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine, which as printed on pages 231-54, was handed in by P.A. Brown, Convener.

On motion of P.A. Brown, duly seconded, it was agreed to receive and consider the report.

Recommendation 1 (p. [232](#)) was moved by P.A. Brown, duly seconded.

Amendment

I.S. Wishart moved an amendment as follows:

that the document Living Faith be approved as a subordinate standard of The Presbyterian Church in Canada; and that it be sent down to the presbyteries for approval under the Barrier Act.

The amendment carried.

Recommendation 1 was adopted as amended.

Additional Motion

I.S. Wishart moved, duly seconded,

that the document Foi Vivante (second edition) be approved as a subordinate standard of The Presbyterian Church in Canada; and that it be sent down to the presbyteries for approval under the Barrier Act.

The motion carried.

Recommendation 2 (p. [232](#)) was withdrawn with permission of Assembly.

Recommendation 3 (p. [232](#)) was adopted on motion of P.A. Brown, duly seconded.

Recommendation 4 (p. [232](#))

Recommendation 4 was moved by P.A. Brown, duly seconded.

The Convener agreed that “young” be deleted from the text and that “all” be substituted. He further noted the typographical correction circulated to the Assembly.

The form of Presbyterian Church Government of the Westminster Assembly recognized the office of deacon as an ordinary and perpetual function in the Church to which belongs the responsibility “to take special care in distributing to the necessities of the poor”.

Recommendation 4 was adopted.

Recommendation 5 (p. [233](#)) was adopted on motion of P.A. Brown, duly seconded.

Recommendation 6 (p. [234](#)) was adopted on motion of P.A. Brown, duly seconded.

(cont'd on p. [37](#))

SPECIAL COMMISSION ON PETITION NO 2, 1996

The Assembly called for the report of the Commission on Petition No. 2, 1996, which as printed on pages 286-89, was presented by T. Gemmell, Principal Clerk.

J.T. Hurd moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. [289](#)) was adopted on motion of J.T. Hurd, duly seconded.

Recommendation 2 (p. [289](#)) was adopted on motion of J.T. Hurd, duly seconded.

Report as a Whole

The report as a whole was adopted on motion of J.T. Hurd, duly seconded. Adopted.

COMMITTEE ON INTERNATIONAL AFFAIRS

The Assembly called for the report of the Committee on International Affairs which, as printed on pages 301-16, was handed in by R.J.G. Kennedy, Convener.

M.W. Gedcke moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. [306](#)) was adopted on motion of M.W. Gedcke, duly seconded.

Recommendation 2 (p. [308](#)) was adopted on motion of M.W. Gedcke, duly seconded.

Recommendation 3 (p. [313](#)) was adopted on motion of M.W. Gedcke, duly seconded.

Recommendation 4 (p. [315](#)) was adopted on motion of M.W. Gedcke, duly seconded.

Recommendation 5

(p. [315](#)) Recommendation 5 was moved by M.W. Gedcke, duly seconded.

It was agreed that the words “that the Canadian Government be encouraged to” be added to the recommendation.

Recommendation 5 was adopted.

Report as a Whole

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

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation which, as printed on pages 464-66, was handed in by T.H. Thomson, Vice-Convener. T.H. Thomson duly seconded that the report be received and considered. Adopted.

Recommendation 1 (p. [465](#)) was adopted on motion of T.H. Thomson, duly seconded.

Recommendation 2 (p. [465](#)) was adopted on motion of T.H. Thomson, duly seconded.

Recommendation 3 (p. [465](#)) was adopted on motion of T.H. Thomson, duly seconded.

T.H. Thomson expressed warm appreciation for the work carried out by R. Kendall, General Manager of the Corporation.

Report as a Whole

The report as a whole was adopted on motion of T.H. Thomson, duly seconded.

ECUMENICAL VISITORS

The Moderator called on M.J. Ross, Associate Secretary for International Ministries, to introduce Rev. Dae Kyung Lee, Moderator of the Korean Christian Church in Japan and the Rev. Young Il Kang, General Secretary of the Korean Christian Church in Japan. She noted that our two denominations had been in association for seventy years and thanked the Korean Christian Church in Japan for two “mutuality in mission” gifts of \$5,000 to assist The Presbyterian Church in Canada’s ministry with native peoples.

Rev. Lee addressed the Assembly, with T. Corbett translating. Over the years, the Church has played an important role in human rights issues in Japan such as finger-printing of all non-Japanese citizens. He thanked The Presbyterian Church in Canada for sending Jack McIntosh, a key figure in the finger-printing issue. He noted the importance of a recent conference on minorities in Asia.

S. Folster was invited to address the visitors. He thanked the Korean Christian Church in Japan for its generosity in sending the “mutuality in mission” grants and expressed his appreciation for the opportunity of attending the minorities conference. He spoke of a new relationship between the Korean Christian Church in Japan and native ministries.

The Moderator thanked the visitors and presented them with gifts.

LIFE AND MISSION AGENCY (CONT’D FROM P. [27](#))

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

T.D. Ingram noted the presence of J.S. Armstrong and invited her to address the court. She expressed her appreciation for the Minute of Appreciation and noted that she was thankful for the opportunity to serve on the executive staff.

Recommendation 26 (p. [371](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 27 (p. [373](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 28 (p. [373](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 29 (p. [374](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 30 (p. [374](#)) was adopted on motion of P.A. McDonald, duly seconded.

T.D. Ingram called upon K.R. Timbers to present the recommendations concerning Presbyterian World Service and Development.

Recommendation 31 (p. [381](#)) was adopted on motion of K.R. Timbers, duly seconded.

Recommendation 32 (p. [381](#)) was moved by K.R. Timbers, duly seconded.

Motion to Defer

On motion of R.E. Sand, duly seconded, the Assembly agreed to defer the decision on Recommendation 32. (cont’d on p. [44](#))

Recommendation 33 (p. [381](#)) was adopted on motion of K.R. Timbers, duly seconded.

Recommendation 34 (p. [381](#)) was adopted on motion of K.R. Timbers, duly seconded.

Recommendation 56 (p. [406](#)) was adopted on motion of K.R. Timbers, duly seconded.

Additional Motion

W.G. Johnston moved, duly seconded, that in order to reduce human suffering and to develop closer ties, Presbyterian World Service and Development be encouraged to actively initiate and fund development projects (for example, agriculture, education, employment, housing, recreation, etc.) involving Native Canadians with special consideration being given to Native Canadians living on reserves that are inaccessible by summer roads. Adopted.

Internet Strategy

T.D. Ingram noted that the introduction is an outline of work of the Life and Mission Agency and the Assembly Council. The body of the report was prepared by the Sub-Committee on Internet strategy for the Life and Mission Agency and Assembly Council which take responsibility for the recommendations.

Recommendation 35 (p. [397](#))

The Assembly gave permission for Recommendation 35 to be withdrawn.

Recommendations 36 through 52, exclusive of Recommendation 42 (p. [402](#)-404) were adopted on motion of P.A. McDonald, duly seconded.

Recommendation 42 (p. [403](#))

The Convener noted that Recommendation 42 has been reworded as follows:

That Susan Samuel be assigned four additional full courses in philosophy, English literature and history, and three years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.

Recommendation 42 was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation 53 (p. [405](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendations 54 and 55 (p. [405](#)) were moved by P.A. McDonald, duly seconded.

Motion to Defer

On motion of R.E. Sand, duly seconded, it was agreed that these recommendations be deferred. (cont'd on p. [44](#))

Convener of the Committee on Education and Reception

A. Fullerton, who had been absent from the court on an errand of mercy, presented his planned prologue as an epilogue. He spoke of the new thrust of the Committee's work. Minimum standards will be replaced by standards of excellence, with presbyteries and candidates responsible for providing sufficient information to enable the Committee to approve candidacies.

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

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society, which as printed on pages 230-31, was handed in by M. Sinnis, President. She noted that, as a result of a decision of the 122nd General Assembly, members of the Society are attending presbytery meetings within the Synod of the Atlantic Provinces.

G.S. MacDonald moved, duly seconded, that the report be received for information. Adopted.

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education, which as printed on pages 477-92, was handed in by M. Rogers, Convener. On motion of D.E. Sherbino, duly seconded, the report was received and considered.

Recommendation 1 (p. [477](#)) was adopted on motion of D.E. Sherbino, duly seconded.

Recommendation 2 (p. [477](#)) was adopted on motion of D.E. Sherbino, duly seconded.

Recommendation 3 (p. [478](#)) was adopted on motion of D.E. Sherbino, duly seconded.

Recommendation 4 (p. [479](#))

Recommendation 4 was moved by D.E. Sherbino, duly seconded.

Amendment

L.A. Blane moved, duly seconded, that General Assembly will encourage the Committee on Theological Education to immediately establish this chair and that qualifications for this position be created in consultation with seminary students and those involved in youth work as well as members of the Committee on Theological Education.

(cont'd on p. [45](#))

NOTICES OF MOTION

R.E. Sand gave notice that at a future sederunt he would move or cause to be moved that Recommendations 1 to 3 of the Pension Board be reconsidered.

C.G. Swatridge gave notice that at a future sederunt he would move or cause to be moved that Recommendations 4 through 6 of the Pension Board be reconsidered. (cont'd on p. [37](#))

T.C. Brownlee gave notice that at a future sederunt he would move or cause to be moved that Canada Ministries of the Life and Mission Agency, re-examine the priorities it developed and reported to the 117th General Assembly (1991) especially with respect to Native Ministries. (cont'd on p. [56](#))

P.A. Brown gave notice that at a future sederunt he would move or cause to be moved that this Assembly reconsider its approval of Recommendation No. 21 of the Bills and Overture Committee. (cont'd on p. [41](#))

PRAYER BY MODERATOR

The Moderator noted that the mother of M.B. McCutcheon had suffered a serious heart attack and that it had been necessary for Ms. McCutcheon to leave the Assembly. He led the court in prayer.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Thursday, the fifth day of June, nineteen hundred and ninety-seven, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FIFTH SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario on Thursday, June fifth, nineteen hundred and ninety-seven, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (CONT'D FROM P. [29](#))

The Assembly called for the report of the Committee on Business which was given in and shown on an overhead by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the business for the fifth sederunt was ordered accordingly.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (CONT'D FROM P. [29](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was handed in by K.R. Timbers, Convener.

On motion of K.R. Timbers, duly seconded, it was agreed that M.B. McCutcheon be granted leave to withdraw after the fourth sederunt due to a family emergency. Adopted.

On motion of K.R. Timbers, duly seconded, it was agreed that G.E. Duncan be given leave to withdraw after the sixth sederunt for pastoral reasons. Adopted.

On motion of K.R. Timbers, duly seconded, it was agreed that D.E. Blaikie be granted leave to withdraw after the fourth sederunt for pastoral reasons. Adopted.

(cont'd on p. [54](#))

ECUMENICAL RELATIONS COMMITTEE

The Assembly called for the report of the Committee on Ecumenical Relations, which as printed on pages 291-97, was handed in by L.L. Walker.

On motion of R.M. Bremner, duly seconded, it was agreed to receive and consider the report.

Recommendation 1 (p. [292](#)) was adopted on motion of R.M. Bremner, duly seconded.

Introduction of Bishop Ceza Erdelyi of the Hungarian Reformed Church in Slovakia

The Moderator called upon P. Szabo to introduce Dr. Ceza Erdelyi, the Bishop of the Hungarian Reformed Church in Slovakia, who brought greetings from his denomination. Dr. Erdelyi spoke briefly about the Hungarian Reformed Church, which consists of some one hundred and ten thousand members, and its many similarities in doctrine and governance to that of The Presbyterian Church in Canada. He noted that the Church is living in a post-communist society and faces the economic struggles that have resulted. There are 129 pastors but those numbers are insufficient for the tasks before them.

Dr. Alexandra Johnston, Canadian Council of Churches

L.L. Walker spoke words of appreciation for the work of Dr. A. Johnston as President of the Canadian Council of Churches from 1994-1997. The Moderator noted that Dr. Johnston was present in the court. She was invited to the podium by the Moderator.

Dr. Johnston thanked M.J. Morris for the ecumenical sermon preached during worship. She told the court of the state of ecumenism in Canada and overseas. For the first time, all Christian bodies will be represented in the Canadian Council of Church, with the reception next week of the Canadian Conference of Catholic Bishops. She noted the need for clearer lines of accountability between the General Assembly and its representatives to the Canadian Council of Churches, international bodies and the inter-church coalitions. The voice of The Presbyterian Church in Canada is important in ecumenical bodies.

Report as a Whole

R.M. Bremner moved, duly seconded, the adoption of the report as a whole. Adopted.

ECUMENICAL VISITOR

The Moderator invited S. Johnston to introduce the Most Reverend Roger Ebacher, Archbishop of Gatineau-Hull, the representative of the Canadian Conference of Catholic Bishops. He brought greetings from the Conference and noted that it was a most significant that the Assembly would invite a Roman Catholic bishop and wondered what John Knox would think of it. He noted the continuing dialogue between the Roman Catholic Church and the World Alliance of Reformed Churches.

The dialogue between Reformed churches and the Vatican can be traced back to 1561. Archbishop Ebacher stated that it is important to deepen understanding between our denominations. He spoke of the connections within the inter-church coalitions and of co-operation around the Ecumenical Decade of Churches in Solidarity with Women and the Feminine Face of Poverty. We must work for increasing unity and finally find our fullest fellowship at the sacrament of communion.

The Moderator thanked Archbishop Ebacher and presented him with copies of the new Book of Psalms and Counting the Women, as well as a small gift.

ASSEMBLY COUNCIL (CONT'D FROM P. [30](#))

Discussion resumed on the report of the Assembly Council.

Recommendation 16 (p. [207](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 17 (p. [208](#)) was moved by M.R. Johnston, duly seconded.

T. Corbett requested time in Table Groups to discuss the budget. In response to a question from the Moderator, the Assembly declined.

Recommendation 17 was adopted.

Recommendation 18 (p. [208](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 19 (p. [208](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 20 (p. [208](#)) was adopted on motion of M.R. Johnston, duly seconded.

Additional Motion

T. Corbett moved, duly seconded, that as the budget for 1998 is adopted, all congregations and presbyteries be urged to attempt to put their financial resources more in line with their mission statements. Adopted.

Recommendation 21 (p. [208](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 22 (p. [209](#)) was moved by M.R. Johnston, duly seconded.

Amendment

M.R. McLennan moved, duly seconded, that all words after “Book of Forms” in the first sentence of the last paragraph of the preamble be deleted.

The amendment was adopted.

Amendment

J.M. Patterson moved, duly seconded, that all words after “that” in Recommendation 22 be replaced by “the prayer of the Overture be not granted”. Adopted.

Recommendation 22 was adopted as amended.

Recommendation 23 (p. [211](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 30 (p. [218](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 24 (p. [215](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 25 (p. [216](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 26 (p. [216](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 31 (p. [218](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 27 (p. [216](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 28 (p. [216](#)) was adopted on motion of M.R. Johnston, duly seconded.

Recommendation 29 (p. [217](#)) was moved by M.R. Johnston, duly seconded.

The Principal Clerk told the Assembly that J.A. Doherty had given leadership around accountability and planning for the work of the Assembly Council and for all of the work authorized by the General Assembly. His persistence and diligence has paid off through the analysis of responses to the Think Tank and for the development of the Long Range Planning Committee of Assembly Council. In addition, he has been responsible for a process in which executive staff set their own work goals and are evaluated on them.

The Assembly expressed its appreciation to J.A. Doherty by applause. The Moderator thanked J.A. Doherty, noting that he represents the best of lay leadership in The Presbyterian Church in Canada.

The Moderator declared the recommendation adopted. In response, J.A. Doherty thanked the Assembly for the opportunity to serve as a member of the Assembly Council since 1991 and as its Convener since 1995. He commented on his sense of a spark of renewal within this Assembly.

Recommendation 15 (cont'd from p. [30](#))

Withdrawal of Motion to Refer

The Assembly gave its permission for G.W. Blatch to withdraw his motion to refer.

Recommendation 15 was defeated.

Additional Motion

J.M. Patterson moved, duly seconded, that staff hiring and termination policies for Church Officers be developed by the Assembly Council and submitted to the 124th General Assembly.

Motion to Defer

B.R. Ross moved, duly seconded, that the matter be deferred to a later sederunt. Adopted. (cont'd on p. [54](#))

Additional Motion

J.M. Patterson moved, duly seconded, that Assembly Council be asked to clarify the role of staff advisory committees and report to the 124th General Assembly. Adopted.

Additional Motion

C. Vanbodegom moved, duly seconded, that the Chief Financial Officer be directed to arrange for the issue to all members of the Pension Plan, prior to the 124th General Assembly, the certificates indicating the individual's expected pay out, as is legally required under the Pension Act of Ontario.

The motion was adopted.

(cont'd on p. [54](#))

NOTICE OF MOTION RE PENSION BOARD (CONT'D FROM P. [34](#))

The Moderator called upon C.G. Swatridge to present his motion, notice of which was given at the fourth sederunt.

The motion to reconsider was adopted.

Recommendation 4 (p. [439](#)) was adopted on motion of P.A. McDonald, duly seconded.

Recommendation 5 (p. [440](#))

It was moved by P.A. McDonald, duly seconded, that Recommendation 5 be referred to Presbyteries, for report by January 31, 1998, and reworded by eliminating the words "that effective January 1, 1998". Adopted.

Recommendation 6 (p. [440](#)) was moved by P.A. McDonald, duly seconded.

The Assembly gave permission for Recommendation 6 to be re-worded.

Reworded by substituting the years and the amounts in the recommendation with the following:

1998	\$650,000
1999	525,000
2000	400,000
2001	275,000
2002	150,000
2003	100,000
2004	50,000

Recommendation 6 was adopted as reworded.

COMMITTEE ON CHURCH DOCTRINE (CONT'D FROM P. [31](#))

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

Recommendation 7 (p. [234](#)) was moved by P.A. Brown, duly seconded. Defeated.

Recommendation 8 (p. [234](#)) was adopted on motion of P.A. Brown, duly seconded.

Recommendation 9 (p. [254](#)) was moved by P.A. Brown, duly seconded.

H. McWilliams proposed a change in the wording of the accompanying text, to which the mover and seconder agreed. The Assembly granted permission for the re-wording.

That the wording of the Church Doctrine Committee report on p. [239](#) par. 8 where it was the term “losers” be changed to: “people in economic misfortune”; and on p. [251](#) under the heading: What can The Presbyterian Church in Canada say to its individual members, point 4 the term “victim” be changed to: “those who experience misfortune.”

The Convener agreed to change the date for response to June 30, 1998.

Recommendation 9 was adopted.

Report as a Whole

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

COMMITTEE ON BILLS AND OVERTURES (CONT'D FROM P. [21](#))

Discussion resumed on the report of the Committee on Bills and Overtures.

Discussion resumed on deferred **Recommendation 22** (p. [21](#)).

Amendment

R.E. Sand moved an amendment, duly seconded, that Appeals Nos. 5 and 6, 1997 from the Rev. Gael Matheson be received and referred to a Judicial Committee of this Assembly to report no later than Friday evening.

Permission for G. Matheson to speak

P.A. Brown asked that G. Matheson be given permission to speak on the disposition of the recommendation of the Bills and Overtures Committee.

The Assembly granted permission for G. Matheson to speak for five minutes.

The amendment was defeated.

Recommendation 22 was adopted.

Dissent

The following asked that their dissent be recorded, with reasons to be given in writing:

J.T. Hurd, J.K. MacLeod, C.J. Chenard, B.R. Ross, D.R. Stewart, M.W. Buell, J. Harrison, W.G.S. MacDonald, J.G. Smith, W.F. Dryden, R.S.J. Millar, B. Vancook.

Reasons for Dissent

We the undersigned dissent from the decision of the 123rd General Assembly to adopt Recommendation No. 22 of the report of the Committee on Bills and Overtures for the following reasons:

- I. In our opinion, proper procedure in the case of Appeal No. 5, 1997, Appeal No. 6, 1997 and Reference No. 1 should have been as follows:
 - A. Procedure in the case of Appeal No. 5, 1997
 1. The party, the Rev. Gael Matheson, is appealing against the Special Commission of the Synod of the Atlantic Provinces, following the announcement of a decision on March 13, 1997. (Book of Forms section 93 - A party in a cause may appeal against a decision. Such ... appeal must be made when the decision is announced. Extracts are craved at the same time.)
 2. Such “leave to appeal” was requested on March 13, 1997, and the appeal, with reasons, was given in to the Moderator of the Special Commission of the Synod of the Atlantic Provinces, in writing, within ten days. (section 95 - When an appellant is not prepared to give in his/her reasons on the spot, he/she is permitted ... to “protest for leave to appeal”. ... It is a claim for time, and the ... appeal, with reasons, must be given in to the clerk of the court (or moderator) in writing within ten days.)
 3. The Special Commission (on April 23, 1997) prepared answers to the reasons of appeal, and on the same date appointed some of its members (Rev. Cynthia Chenard, Dr. J. Kenneth MacLeod, and Rev. James T. Hurd) to defend its action before the higher court. (section 96 - The court may prepare answers to reasons of complaint or appeal, and appoint some of its members to defend its action before the higher court.)

4. It falls to the Rev. Gael Matheson to bring the cause before the higher court, and to appear when the case is called. (section 97 - The ... appellant having obtained certified extracts of minutes and relevant documents as craved, brings the cause before the higher court. If, when the case is called, he/she does not appear, or fails to assign a sufficient reason for his/her absence, the ... appeal is held as fallen from; and at the last sederunt of the court, protestation is to that effect taken by the opposite party.)
5. There are no other parties directly concerned who need to be cited by the clerk of the lower court. Notice of the lodging of the appeal and of its transmission *cum nota* to the 123rd General Assembly was given in writing on April 24, 1997, by the Special Commission of the Synod of the Atlantic Provinces to the Rev. Gael Matheson, and to the Presbytery of Prince Edward Island, which was the other party in the original case before the Special Commission of the Synod of the Atlantic Provinces. (section 99 - A complaint or appeal brings up the lower court and all parties concerned (who must be duly cited by the clerk of the lower court) to the bar of the higher court.)
6. The Rev. Gael Matheson, appellant, is to “bring the cause before the higher court”. Inasmuch as she has addressed the appeal (Appeal No. 5) to the 123rd General Assembly, and is requesting that it be received, examined and dealt with by this 123rd General Assembly, she does not require any further citation. The lower court did on April 24, 1997, ensure that the appellant was apprised of the correct time and place for the meeting of the 123rd General Assembly. The Special Commission of the Synod of the Atlantic Provinces, being the respondent, appointed some specified members to defend its action before the higher court, all of whom are commissioners to and present at the 123rd General Assembly. The Presbytery of Prince Edward Island, on May 13, 1997, appointed that the commissioners of the Presbytery to the 123rd General Assembly represent the Presbytery before the Assembly in the matter of any appeal. Such commissioners are present.

Thus no further citations should be required; and when the case is called for by the Assembly, the parties (The Rev. Gael Matheson, appellant and the Special Commission of the Synod of the Atlantic Provinces, respondent) may be called to the bar. The whole of the judicial record of the lower court has been lodged with the Clerks of the General Assembly, sixteen days prior to the meeting of the General Assembly, and is available to be read. (section 102 - The higher court, after ascertaining that a complaint or appeal has been regularly made, and that all parties have been duly cited, calls parties to the bar and the whole of the judicial record of the lower court is read. The parties are heard, the complainant or appellant having the right of reply. Questions may then be put by the court relative to any matter affecting the cause in hand, after which parties are removed from the bar, and court proceeds to deliberate.)

7. The General Assembly may proceed to appoint a judicial committee to hear the appeal, to report to this Assembly, with the instruction as stated in section 103.1. (section 103.1 - The General Assembly usually appoints a judicial committee to hear all cases of ... appeal, but it is a standing instruction to that committee that, “when parties have been heard and a finding arrived at, that finding shall be intimated to the parties, so that they may have an opportunity, if they see fit, of availing themselves of the right to be heard by the Assembly before the report of the committee is finally disposed of”.)
- B. Procedure in the case of Appeal No. 6, 1997
1. The party, the Rev. Gael Matheson, is appealing against the decision of the Special Commission of the Synod of the Atlantic Provinces, dated April 24, 1997, to transmit a reference to the 123rd General Assembly. (Book of Forms section 93 - A party in a cause may appeal against a decision. Such ... appeal must be made when the decision is announced. Extracts are craved at the same time.)
 2. Such “leave to appeal” was requested on April 24, 1997, and the appeal, with reasons, was given in to the Clerk of the Special Commission of the Synod of the Atlantic Provinces, in writing, within ten days. (section 95 - When an appellant is not prepared to give in his/her reasons on the spot, he/she is permitted...to “protest for leave to appeal”. ...It is a claim for time, and the ... appeal, with reasons, must be given in to the clerk of the court (or moderator) in writing within ten days.)

3. The Special Commission (on May 9, 1997) prepared answers to the reasons of appeal, and on the same date appointed some of its members (Rev. Cynthia Chenard, Dr. J. Kenneth MacLeod, and Rev. James T. Hurd) to defend its action before the higher court. (section 96 - The court may prepare answers to reasons of complaint or appeal, and appoint some of its members to defend its action before the higher court.)
4. It falls to the Rev. Gael Matheson to bring the cause before the higher court, and to appear when the case is called. (section 97 - The ... appellant having obtained certified extracts of minutes and relevant documents as craved, brings the cause before the higher court. If, when the case is called, he/she does not appear, or fails to assign a sufficient reason for his/her absence, the ... appeal is held as fallen from; and at the last sederunt of the court, protestation is to that effect taken by the opposite party.)
5. There are no other parties directly concerned who need to be cited by the clerk of the lower court. Notice of the lodging of the appeal and of its transmission to the 123rd General Assembly was given in writing on May 14, 1997, by the Special Commission of the Synod of the Atlantic Provinces to the Rev. Gael Matheson. (section 99 - A complaint or appeal brings up the lower court and all parties concerned (who must be duly cited by the clerk of the lower court) to the bar of the higher court).
6. The Rev. Gael Matheson, appellant, is to "bring the cause before the higher court". Inasmuch as she has addressed the appeal (Appeal No. 6) to the 123rd General Assembly, and is requesting that it be received, examined, and handled by this 123rd General Assembly, she does not require any further citation. The Special Commission of the Synod of the Atlantic Provinces, being the respondent, appointed some specified members to defend its action before the higher court, all of whom are commissioners to and present at the 123rd General Assembly.

Thus no further citations are required; and when the case is called for by the Assembly, the parties (The Rev. Gael Matheson, appellant and the Special Commission of the Synod of the Atlantic Provinces, respondent) may be called to the bar. The whole of the judicial record of the lower court has been lodged with the Clerks of the General Assembly, sixteen days prior to the meeting of the General Assembly, and is available to be read. (section 102 - The higher court, after ascertaining that a complaint or appeal has been regularly made, and that all parties have been duly cited, calls parties to the bar and the whole of the judicial record of the lower court is read. The parties are heard, the complainant or appellant having the right of reply. Questions may then be put by the court relative to any matter affecting the cause in hand, after which parties are removed from the bar, and court proceeds to deliberate.)

7. The General Assembly may proceed to appoint a judicial committee to hear the appeal, to report to this Assembly, with the instruction as stated in section 103.1. (section 103.1 - The General Assembly usually appoints a judicial committee to hear all cases of ... appeal, but is a standing instruction to that committee that, "when parties have been heard and a finding arrived at, that finding shall be intimated to the parties, so that they may have an opportunity, if they see fit, of availing themselves of the right to be heard by the Assembly before the report of the committee is finally disposed of".)

C. Procedure in the case of Reference No. 1

Inasmuch as Appeal No. 6, 1997 is against the decision of the Special Commission of the Synod of the Atlantic Provinces to transmit a reference to the 123rd General Assembly, procedure for the reception and consideration of the reference (Reference No. 1) is sisted until Appeal No. 6, 1997 has been disposed of by the 123rd General Assembly.

- II. By failing to deal with Appeals No. 5 and No. 6, 1997, any direct action of the Assembly on Reference No. 1 is precluded. This has the effect of denying the Synod of the Atlantic Provinces its right to have direct access to the Venerable the General Assembly by way of reference.
- III. The effect of refusing to deal with Appeals No. 5 and No. 6, 1997, on the basis that the appellant was not properly cited and on the basis that ten days' notice is required for a citation, is to indicate to the Church that the General Assembly to which appeals are regularly addressed cannot deal directly with such appeals unless the Assembly sits for

more than ten days or the Clerks of Assembly in advance of Assembly take it upon themselves to cite parties in appeals which may or may not be received by the General Assembly. Such an interpretation in our opinion renders section 103.1 of the Book of Forms illogical and redundant.

Recommendation 23 (p. [21](#))

The Convener requested for permission to withdraw Recommendation 23. The Assembly agreed.

P.A. Brown Notice of Motion (cont'd from p. [34](#))

P.A. Brown moved, duly seconded, that the order of business be changed to allow his notice of motion given at the fourth sederunt to be considered at this time. Since there was not unanimous consent, the motion was defeated.

(cont'd on p. [42](#))

MODERATOR NAMES COMMITTEES

Special Commission on Appeal No. 7, 1997 re St. Andrew's Kingston

G.L. Zimmerman (Convener), R. Martin, M.E. Easterbrook, with the Clerks of Assembly as consultants.

Special Commission on Overture Nos. 9, 10, 19, 20, 21, 22, 23, Memorial No. 2, 1997 and Appeal Nos. 3 and 8, 1997

R.S. Geddes (Convener), J.W. Hutchison, C. Calkin, K.C. Wild, A.D. Petrie, K. Fraser, T. Thomson, with the Clerks of Assembly as consultants. (cont'd on p. [58](#))

Special Commission on Appeal No. 1, 1997 and Appeal No. 2, 1997

R.E. Sand (Convener), D. McKay, M.H. Kuntel, P.G. Hemmons, R. Moffat, with the Clerks of Assembly as Consultants

Resignation from Committee to Draft Terms of Reference (see p. [27](#))

J.T. Hurd noted that he needed to resign as a member of the Committee to Draft Terms of Reference for Committees and Commissions. The court agreed to accept this resignation, since he would be in conflict as Clerk of the Commission of the Synod of the Atlantic Provinces in the matter of G. Matheson.

PRESENTATION OF MINUTES (CONT'D FROM P. [27](#))

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

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Thursday, the fifth day of June, nineteen hundred and ninety-seven, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario, on Thursday, June fifth, nineteen hundred and ninety-seven, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator read from scripture, commented upon the reading and constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (CONT'D FROM P. [34](#))

The Assembly called for the report of the Committee on Business which was given in and shown on an overhead by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the report was received and considered. Being adopted, the business for the sixth sederunt was ordered accordingly.

(cont'd on p. [53](#))

BILLS AND OVERTURES COMMITTEE (CONT'D FROM P. 41)

P.A. Brown Notice of Motion (cont'd from p. 41)

The Moderator called upon P.A. Brown to introduce his motion to reconsider Recommendation 21 of the Bills and Overtures Committee, notice of which was given at the fourth sederunt.

The motion to reconsider was defeated.

Report as a Whole

The report as amended was adopted.

MATTER OF PRIVILEGE

The Moderator gave permission to speak to J.E. Guthrie, a commissioner from the Presbytery of Winnipeg.

J.E. Guthrie spoke on behalf of the Presbytery of Winnipeg and by extension, the people of Manitoba. He noted the generosity and concern of fellow Presbyterians toward the people of Manitoba in the wake of the recent floods in the Red River Valley.

COMMITTEE ON REMITS

The Assembly called for the report of the Committee on Remits (p. 467-70) which was handed in by J.E. Guthrie, Convener. J.E. Guthrie moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1

That Remit A, 1996, Clerks of Assembly, Recommendation 1 (A&P 1996, p. 243, 23) revising the Books of Forms section 27.10 (reproduction of session minutes) 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, 1996, Clerks of Assembly, Recommendation 6 (A&P 1996, p. 246, 23) adding to the Book of Forms new section 80.2 (three months deadline for reply to referrals) 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, 1996, Clerks of Assembly, Recommendations 9 and 11 (A&P 1996, p. 247, 26) adding to the Book of Forms new sections 201.3 and 215.2 (requirement to report disciplinary actions) 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, 1996, Clerks of Assembly, Recommendation 12 (A&P 1996, p. 248, 26) revising the Book of Forms section 30 (procedure following receipt of a complaint or fama) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 5

That Remit E, 1996, Clerks of Assembly, Recommendation 13 (A&P 1996, p. 249, 52) adding to the Book of Forms new section 99.1 (requirement for results of mediation) be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly. Defeated.

Additional Motion

J.T. Hurd moved, duly seconded, that the proposed new section 99.1 of the Book of Forms be approved and sent down to the presbyteries under the Barrier Act as printed, but with the word "may" replace the word "will".

The motion was defeated.

Recommendation No. 6

That Remit F, 1996, Clerks of Assembly, Recommendation 14 (A&P 1996, p. 252, 62) revising Book of Forms section 108 (term service for elders), adding to the Book of Forms new sections 108.1 and 108.2 (sessions opting for term service for elders - requirements), and revising Book of Forms sections 133.2 and 134 (elders, re-election and removal) 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.E. Guthrie, duly seconded, the report as a whole was adopted as amended.

COMMITTEE TO EXAMINE RECORDS (CONT'D FROM P. 15)

The Assembly called for the report of the Committee to Examine Records, which was handed in by R.E. Sand, Convener. On motion of R.E. Sand, duly seconded, the report was received and considered. Adopted.

Recommendation 1

That the minutes of the 122nd General Assembly, the Synods of the Atlantic Provinces, Quebec and Eastern Ontario, Toronto and Kingston, Saskatchewan, Alberta be approved as neatly and correctly kept. Adopted.

Recommendation 2

That the Minutes of the Assembly Council and the Synods of Southwestern Ontario and British Columbia be approved cum nota. Adopted.

Recommendation 3

That the Synod of Manitoba and North-Western Ontario be reminded that their minutes are to be presented for examination by the General Assembly. Adopted.

Additional Recommendation

R.E. Sand moved, duly seconded, that the Minutes of Manitoba and Northwestern Ontario be submitted to the Commission on Matters Uncared For. Adopted.

Report as a Whole

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

SPECIAL COMMITTEE RE HAN-CA PRESBYTERY

The Assembly called for the report of the Special Committee on Han-Ca Presbytery, which as printed on pages 470-73, was handed in by I.K. Kim, Convener.

B. Oh moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. 473) was moved by B. Oh, duly seconded.

The Moderator called on the Principal Clerk to address the Assembly.

T. Gemmell gave a statement of accountability re his role as Consultant to the Assembly's Special Committee re Han-Ca Presbyteries, and his accountability to and consultation with his colleagues, the Deputy Clerks of Assembly. Consultation among the Clerks led to the conclusion that the Han-Ca Presbyteries could not be established without a clear basis in the law of the Church. Therefore, a five year experimental period without a legal basis was out of the question. He explained that a Declaratory Act states what the Church understands to be the procedure and practice of the Church and is not a vehicle for changing Church law. To establish Han-Ca Presbyteries by way of a Declaratory Act would violate a fundamental law of the Church, and might call into question the legality of these presbyteries both in Church law and civil law. The Clerks of Assembly consider it necessary that any change in the practice of the Church in this regard would have to be submitted to the presbyteries under the Barrier Act. This is consistent with the statement in the Report of the Clerks of Assembly re Han-Ca Presbyteries.

Table Groups

The Moderator instructed commissioners to spend ten minutes in their table groups.

Discussion resumed on Recommendation 1.

Amendment

J.M. Patterson moved, duly seconded, that the words following "that" be replaced by the words "the following two additions to section 177 be adopted and sent down under the Barrier Act."

Time having elapsed, the Moderator asked those at the microphone to register at the Clerks' table.

(cont'd on p. 54)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 33)

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

Recommendation 32 (p. 32)

Discussion resumed.

Amendment

R.E. Sand moved, duly seconded that the Government of Canada be urged to cease cutting spending in the area of overseas development assistance and review its present policies of debt and deficit reduction with the aim of enhancing the way non-governmental agencies are able to work with the poor in the developing world. Adopted.

The motion was adopted as amended.

Recommendations 54 and 55 (cont'd from p. 33)

The Convener asked A. Fullerton to speak to Recommendations 54 and 55.

A. Fullerton asked permission for Recommendations 54 and 55 to be withdrawn. The Assembly granted permission.

Additional Motion

J.M. Patterson moved, duly seconded, that an independent review of Lee McKenna-duCharme's dismissal be mandated by Assembly in order to verify whether the stated will of Assembly with regard to the hiring and dismissal of Associate Secretaries has not been avoided. (A&P 1994, Assembly Council Rec. 30) Defeated.

A. Van Seters Motion (cont'd from p. 28)

The Moderator called on A. Van Seters to present his motion, notice of which was given at the third sederunt.

The motion was adopted.

R. Fee and M.J. Ross

The Convener asked permission of the Assembly for R. Fee and M.J. Ross to speak to the Assembly. Permission was granted.

Canada Food Grains Bank

R. Fee drew the attention of the Assembly to two newspaper articles in the Globe and Mail and the Ottawa Citizen regarding an United Nations report. Food reserves in North Korea are sufficient only for two more weeks. The United Nations has appealed for more donations to avert a famine catastrophe.

R. Fee pointed out that PWS&D is the lead agency of the Canadian Food Grains Bank in the provision of 4.5 million dollars of Canadian grain. The shipment departed from Vancouver on May 29. The size of the shipment was made possible after the Canadian government temporarily lifted the embargo against North Korea. The Canadian International Development Agency funds amounted to 3.6 million dollars. With the present information, it is evident that PWS&D is very thankful for the response of Canadian Presbyterians and asks that congregations keep this pressing need before them.

International Ministries Appointments

M.J. Ross reported on upcoming appointments from International Ministries.

Regular appointments, both to places where we presently have no staff:

1. Mozambique - 4 year appointment to Projects Office
2. Guyana - 5 year appointment as pastor

Volunteer appointments:

1. Taiwan - 2 year appointment to Hsinchu Bible College
2. India - 1 year appointment as nursing educator; 1 year appointment as administrator (in administration)
3. Malawi - 2 year appointment to Projects Office, Livingstonia Synod
4. El Salvador - 1 year appointment - women's development, PWS&D partner

Summer appointments 1997:

1. Guyana - theological student, Ruth Houtley, Presbyterian College
2. Jobat Christian Hospital, India - Kimberly Reid, New Westminster; Jonathan Sherbino, West Toronto

Report as a Whole

P.A. McDonald, duly seconded, moved the adoption of the report of the Life and Mission Agency Committee as amended. Adopted.

ECUMENICAL VISITOR

The Moderator called upon Clara Henderson to introduce the Rev. Misanjo Kansilanga, General Secretary, Presbyterian Church of Central Africa, Presbyterian, Blantyre Synod, Malawi. C. Henderson used a Malawian song to introduce Rev. Kansilanga.

Mr. Kansilanga expressed appreciation to The Presbyterian Church in Canada for its financial support and for the provision of personnel. He told the Assembly that his denomination has recently created a Women's Desk and that they are noting the thrust of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society. Blantyre Synod has been engaged in women's work for fifty years.

He noted that this was his first visit to Canada and offered some observations about the General Assembly. In particular, he noted the presence of the Young Adult Representatives and stated that young people are the future of Christ's Church.

The Moderator thanked Mr. Kansilanga for his address and commented on the long-standing relationship between the two denominations. He observed that the Rev. Tom Kapengule had served an associate minister in Canada and been influential in linking our denomination with Malawi. Mr. Kansilanga presented the Moderator with a Malawian wooden calendar in a covered dish, which contained twelve elephants. On behalf of the Assembly, the Moderator presented gifts.

COMMITTEE ON THEOLOGICAL EDUCATION (CONT'D FROM P. 34)

Discussion resumed on the report of the Committee on Theological Education.

Recommendation 4 (p. 479)

Discussion resumed on Recommendation No. 4

L.A. Blane requested permission to withdraw her amendment which was presented in the fourth sederunt. Permission was granted by the Assembly.

Motion to Refer

A. Van Seters moved, duly seconded, that Recommendation 4 be referred back to the Committee. Adopted.

Recommendation 5 (p. 480) was adopted on motion of D.E. Sherbino, duly seconded.

Report as a Whole

D.E. Sherbino moved, duly seconded, that the report as a whole be adopted as amended.

Additional Motion

B.R. Ross moved, duly seconded, that the Colleges be urged to include teen and young adult ministries as a required part of the basic degree curriculum, be instructed to give specific access (within the curriculum) to specialized course in youth ministry, create a strategy for the provision of this access and present this strategy to the 125th General Assembly. Adopted.

Additional Motion

L.A. Blane moved, duly seconded, that the Committee on Theological Education require the colleges to consult with seminary students involved in youth ministry and synod staff, in the respective areas of the colleges, who are involved with youth, on how teen and young adult ministry can be incorporated into the curriculum, including the provision of faculty resources (for example, a professorial position). Adopted.

Report as a Whole

The report as a whole was adopted as amended.

COMMITTEE ON TERMS OF REFERENCE (CONT'D FROM P. 27)

The Assembly called for the report of the Committee on Terms of Reference, which was handed in by J.M. Patterson, Convener. All motions were moved by J.M. Patterson, duly seconded and adopted.

Recommendation 1

That the terms of reference for the Special Commission re Unreferred Overture Nos. 9, 10, 19, 20, 21, 22, 23, Memorial No. 2, and Appeal Nos. 3 and 8, 1997, re Presbytery of Montreal implementing the decisions of the 122nd General Assembly, be as follows:

1. That the Special Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. That the appellants be made aware that the judgment of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of the Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Special Commission be empowered to deal with all matters relating to the overtures, memorial and appeals.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interest of all concerned, and for the peace and harmony of the church of Jesus Christ.
7. That the Special Commission present its report to the 124th General Assembly and be encouraged to use the following framework:

Preamble
 Terms of reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgment
 Pastoral Comment

Recommendation 2

That the terms of reference for the Special Commission re Appeal No. 1, 1997, from the Rev. Ron Schroeder against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan and Appeal No. 2, 1997, from the Session of McKercher Drive Church, Saskatoon against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan, be as follows:

1. That the Special Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. That the appellants be made aware that the judgment of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of the Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.

5. That the Special Commission be empowered to deal with all matters relating to the appeals.
6. That the Special Commission be directed to meet as soon as possible and, after its review, bring the matter to an expeditious conclusion in the best interest of all concerned, and for the peace and harmony of the church of Jesus Christ.
7. That the Special Commission present its report to the 124th General Assembly and be encouraged to use the following framework:

Preamble
 Terms of reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgment
 Pastoral Comment

Recommendation 3

That the terms of reference for the Special Commission re Appeal No. 5, 1997 from the Rev. Gael Matheson against the Special Commission of the Synod of the Atlantic Provinces, Appeal No. 6, 1997 from the Rev. Gael Matheson against an action of the Special Commission of the Synod of the Atlantic Provinces and Reference No. 1 from the Special Commission of the Synod of the Atlantic Provinces re Charges and Appeals 1-6 of the Rev. Gael Matheson addressed to the Synod of the Atlantic Provinces, be as follows:

1. That the Special Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. That the appellants be made aware that the judgment of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of the Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); “all possible diligence and tenderness must be used to bring all persons to harmonious agreement” (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Special Commission be empowered to deal with all matters relating to the appeals and reference.
6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interest of all concerned, noting that it is desirable to conclude this matter before October 20, 1997.
7. That the Special Commission present its report to the 124th General Assembly and be encouraged to use the following framework:

Preamble
 Terms of reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgment
 Pastoral Comment

8. This Special Commission be instructed to conclude the matter once and for all with certification given that no further complaints, appeals, or charges will be entertained by the commission or by future Assemblies in this matter.
9. This Commission is reminded that the work of the Commission of the 122nd Assembly is final. Its findings cannot be undone. The need for the appellant to call witnesses may be met through this Commission’s power to cite.

Recommendation 4

That the terms of reference for the Special Commission re Appeal No. 7, 1997 from members of St. Andrew's Church, Kingston, Ontario, against a ruling of a Commission of the Synod of Toronto-Kingston be as follows:

1. That the Special Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. That the appellants be made aware that the judgment of a Commission is final and must be obeyed (Book of Forms section 290.4).
3. That the procedures and actions of this Special Commission be consistent with the laws of the Presbyterian Church in Canada and the principles of procedural fairness, noting especially Book of Forms sections addressing discipline (see index); "all possible diligence and tenderness must be used to bring all persons to harmonious agreement" (Book of Forms section 214.1).
4. That the Special Commission be given authority to call for and examine any records it deems to be relevant, and to cite any individual or group it deems to be helpful.
5. That the Special 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 interest of all concerned.
7. That the Special Commission present its report to the 124th General Assembly and be encouraged to use the following framework:

Preamble
 Terms of reference
 Membership
 Procedures
 Findings
 Analysis
 Decision and Judgment
 Pastoral Comment

Report as a Whole

On motion of J.M. Patterson, duly seconded, the report as a whole was adopted.

COMMITTEE TO NOMINATE (CONT'D FROM P. 16)

The Assembly called for the report of the Committee to Nominate, which was handed in by C.A. Manahan, Convener.

G.W. Senior moved, duly seconded, that the Assembly move into Committee of the Whole, with the Convener as chair and C.A. Baksa as Secretary. Adopted.

G.W. Senior moved, duly seconded, that the Assembly move out of Committee of the Whole and the findings of the Committee become the findings of the Assembly, as follows:

GENERAL ASSEMBLY STANDING COMMITTEES - 1997-98

(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 - Mr. Bill Campbell, Saskatoon, SK (95); Ms. Annabel McLaughlan, Lachine, PQ, (97); Mrs. Joan Sampson, Ottawa, ON (93).

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

Three Years - Rev. J. Mark Lewis, Hamilton, ON (Convener) (94); Rev. J. Karl English, Calgary, AB (97); Mr. Claude Meslage, Fermont, PQ (94).

Category 2: 15 persons appointed by Assembly for a term of three years, one from each of 15 different presbyteries, selected from among those nominated by presbytery, rotating every 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 - Northern Saskatchewan - Mr. J. Harold Flett, Saskatoon, SK (95); Oak Ridges - Rev. Angus D. McGillivray, Newmarket, ON (95); Ottawa - Mrs. Linda Paquette, Orleans, ON (95); Paris - Rev. W.D. (Biff) Jarvis, Tillsonburg, ON (96); Peace River - Mrs. Gayle Ewin, Grande Prairie, AB (95).

Two Years - Central Alberta - Rev. Diane V. Beach, Red Deer, AB (96); Quebec - Rev. Blake W. Walker, Sherbrooke, PQ (97); Pickering - Rev. Douglas Rollwage, Scarborough, ON (96); Pictou - Mrs. Linda C. Johnson, Pictou, NS (96); Prince Edward Island - Mr. Lloyd MacNevin, Charlottetown, PE (96).

Three Years - St. John - Rev. James T. Hurd, Woodstock, NB (97); Temiskaming - Rev. Drew D. Jacques, Englehart, ON (97); Sarnia - Mr. Edwin Leitch, Sarnia, ON (97); Huron-Perth - Rev. Dr. H.D. Rick Horst, St. Mary's, ON (97); Superior - Ms. Margaret (Peggy) Graham, Thunder Bay, ON (97).

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 - Alberta & the Northwest - Rev. Robert W. Cruickshank, Calgary, AB (97); British Columbia - Mr. Ivan F. Cronsberry, Victoria, BC (95).

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

Three Years - Southwestern Ontario - Rev. Charles N. Congram, Belle River, ON (97); Manitoba and Northwestern Ontario - Mr. David Brough, Winnipeg, MB (97); Saskatchewan - Rev. Dr. Yme Woensdregt, Regina, SK (97).

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

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

Business, Committee on

One Year - Mr. William L. Keith, Nepean, ON.

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

Three Years - one person to be named from where the Assembly will be held in 1999.

Ex-officio - The Principal Clerk or his appointee.

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

Canadian Council of Churches Triennial Assembly

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

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

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

Church Doctrine, Committee on

One Year - Rev. Roberta Clare, Montreal, PQ (92); Dr. Jonathan Dent, Nelson, BC (92); Rev. Dr. John A. Vissers, Toronto, ON (95); Rev. 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. Dr. Cecil J. Kirk, Saanichton, BC (96)

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

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

Three Years - Mr. Richard Landers, Mississauga, ON (94); Rev. Cheol Soon Park, Toronto, ON (94); Rev. Dr. C.A. (Zander) Dunn, Guelph, ON (97); Ms. Grace Kim, Toronto, ON (97); Ms. Karla Wuebbenhorst, Montreal, PQ (97).

By correspondence - Rev. M. Jean Morris, Calgary, AB (94)
Mrs. Winnie Wilson, Rexton, NB (94)

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

Ecumenical Relations Committee

One Year - Rev. Robert C. Spencer, Puslinch, ON (93); Rev. Leslie Walker, Finch, ON (95).

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

Three Years - Dr. Ronald Bremner, Saskatoon, SK (94); Rev. Philip Wilson, Corunna, ON (97).

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

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

Three Years - Rev. Dr. Kenneth S. Barker, Owen Sound, ON (97); Rev. George A. Johnston, Beaumont, AB (97).

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

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

International Affairs, Committee on

One Year - Rev. Carol Smith, Borden, ON (Convener) (95); Mr. R. Mac Sprowl, Acton, ON (95).

Two Years - Mrs. Gina Farnell, Quebec City, PQ (97); Rev. Edward R. Wiley, North Bay, ON (96).

Three Years - Rev. Lloyd W. Fourney, Edmonton, AB (97); Rev. Dr. Walter F. McLean, Waterloo, ON (97).

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

Life and Mission Agency

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

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

Three Years - Ms. Margaret MacLeod, Dundas, ON (94); Mr. Ken Jensen, Welland, ON (92); Mrs. Drusella Bryan, Roxborough, PQ (92); Mr. Dick Paul, North Vancouver, BC (97).

Assembly Council appointments - Ms. Ruth MacDonald, Toronto, ON (96); Mrs. Linda Johnston, Pictou, NS (96); Person to be named by Assembly Council (97).

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

Maclean Estate Committee

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

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

Three Years - Mr. David Huggins, Cambridge, ON (Convener) (94); Mrs. Lynne Geddes, Hamilton, ON (95); Mr. David Smart, Burlington, ON (95).

Nominate, Committee to, for the 1998 General Assembly

Convener, Rev. Csaba A. Baksa, Hamilton, ON (96); Secretary, Dr. Wayne Senior, Kinburn, ON (97); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension Board

One Year - Mr. Ralph Aikin, Peterborough, ON (94); Rev. Robert F. Flindall, Woodstock, ON (94); Mr. Sam Van Gunst, Red Deer, AB (95).

Two Years - Mr. Merv Worden, Winnipeg, MB (Convener) (96); Mr. Crawford Laing, West Vancouver, BC (97); Rev. E. Robert Fenton, Oakville, ON (93).

Three Years - Rev. R.J. Graham Kennedy, St. Catharines, ON (97); Ms. Susan Robinson, New Glasgow, NS (94); Mr. William Stephen, Calgary, AB (97).

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

By correspondence - Synod Conveners

Presbyterian Record, Committee on The

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

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

Three Years - Mr. R.W. Ford, Sarnia, ON (Convener) (94); Rev. J. David Jones, Brockville, ON (94); Mr. Ian MacKenzie, Portage la Prairie, MB (97).

Trustee Board

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

1993 - N/A

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

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

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

1997 - N/A

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

Theological Education, Committee on

One Year - Rev. Thomas C. Brownlee, Saskatoon, SK (94); Rev. Fennegina van Zoeren, Olds, AB (92); Rev. Dr. David E. Sherbino, Woodbridge, ON (95); Ms. Mary Rodgers, Eden Mills, ON (Convener) (95).

Two Years - Rev. Clayton Kuhn, Port Alberni, BC (93); Rev. Herbert E. Hilder, Sackville, NB (96); Miss Christine Shaw, Winnipeg, MB (96); Rev. Marion R. Barclay, Calgary, AB (96).

Three Years - Dr. David D. Stewart, St. Stephen, NB (94); Rev. Margaret A. Greig, North York, ON (94); Rev. Katherine Jordan, Huntingdon, PQ (97); Rev. Tijs Theijsmeijer, St. Catharines, ON (97).

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 for the Education for Discipleship Team.

Senate of Knox College

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

One Year - Mr. Paul Mills, Victoria Harbour, ON (92); Mr. Brian Cass, Toronto, ON (92); Rev. Peter S. Han, Toronto, ON (95); Rev. D. Laurence DeWolfe, Petrolia, ON (95); Mrs. Stephanie Ling, Toronto, ON (95).

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

Three Years - Rev. Charlotte M. Stuart, Toronto, ON (94); Mr. Donald Carman, Oakville, ON (94); Miss Evelyn Murdoch, Hamilton, ON (97); Rev. J. Cameron Bigelow, Orillia, ON (97); Mr. Ken Sheward, Toronto, ON (97).

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

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

Senate of The Presbyterian College

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

One Year - Mr. Gerald Auchinleck, Montreal, PQ (92); Mrs. Betty Neelin, Ottawa, ON (92); Mrs. Cheryl Colpitts, Kirkland, PQ (95); Dr. Isabel Robertson, Montreal, PQ (92); Rev. Glenn S. MacDonald, Thornburn, NS (97); Dr. Barbara Trigger, Montreal, PQ (95).

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

Three Years - Mr. J.A.B. Bannerman, Pointe Claire, PQ (94); Mrs. Irene Harper, Dollard des Ormeaux, PQ (94); Mr. Phillip Allen, St. Donat, PQ (97); Rev. Byron Grace, Beauharnois, PQ (97); Mrs. Donna McIlveen, Prescott, ON (97); Rev. Dr. John Wu, Montreal, PQ (97).

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

Senate of St. Andrew’s Hall

One Year - Mr. David Jennings, Vancouver, BC (95); Rev. Meridyth Robertson, Trail, BC (97); Mr. Charles Bois, Langley, BC (93); Rev. Paul Myers, Vancouver, BC (94).

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

Three Years - Dr. Norah Lewis, Richmond, BC (97); Mr. Alan Keats, White Rock, BC (97); Rev. L.E. (Ted) Siverns, New Westminster, BC (97); Mr. William Walker, Vancouver, BC (Convener) (97).

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

Board of Governors of Morrin College

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

Report as a Whole

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

POINT OF PRIVILEGE

J.T. Hurd rose to note that he did not intend to question the integrity of the Clerks in his comments during the fifth sederunt.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Thursday, the fifth day of June, nineteen hundred and ninety-seven, at seven o’clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario, on Thursday, June fifth, nineteen hundred and ninety-seven, at seven o’clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (CONT’D FROM P. [41](#))

The Assembly called for the report of the Committee on Business which was given in and shown on an overhead by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the report was received and considered. Being adopted, the business for the seventh sederunt was ordered accordingly.

(cont’d on p. [57](#))

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 34)

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

K.A. Timbers moved, duly seconded, that D.R. Clarke be granted leave to withdraw after the sixth sederunt for family reasons. Adopted.

Report as a Whole

On motion of K.A. Timbers, duly seconded, the report as a whole was adopted.

ASSEMBLY COUNCIL (CONT'D FROM P. 37)

Additional Motion (cont'd from p. 37)

The Moderator called on J.M. Patterson to present his motion, which was deferred during the fifth sederunt.

J.M. Patterson presented the motion as re-worded.

That personnel policy related to staff employment and termination for national staff be developed by the Assembly Council and submitted to the 124th General Assembly.

Motion to Refer

A.D. McGillivray moved, duly seconded, that the motion be referred to the Assembly Council. Defeated.

The motion as reworded, was adopted.

Retiring Members

J.A. Doherty paid tribute to the members of the Assembly Council whose terms had expired: Mickey Johnston, Wally Hong, Jim Doherty, Ralph Fluit, Jean Welch, Jean Porret, Claude Meslage, Mark Lewis, Sam Woods, Margaret Mullin, Gordon Liddle, Rosemary Doran and Tam Corbett.

Report as a Whole

M. Johnston moved, duly seconded, that the report as a whole be adopted as amended. Adopted.

ECUMENICAL VISITOR

The Principal Clerk introduced Arie Van Eek, Executive Secretary of the Council of Christian Reformed Churches in Canada, who was invited by the Moderator to address the Assembly.

Rev. Van Eek noted past bilateral talks and joint action on many social issues. He noted the problems facing the Christian Reformed Church, having lost five percent of its membership over the issue of the ordination of women. Another issue is the inclusion of homosexuals in their Christian community. He noted parallels issues between our two denominations.

In conclusion, Rev. Van Eek noted the participation of the Council of Christian Reformed Churches in Canada in the Canadian Council of Churches and the new passion for working together on issues of justice in society.

The Moderator thanked Rev. Van Eek for his words and presented him with a copy of the new Book of Psalms and of Counting the Women. In addition, he presented Rev. Van Eek with a small gift.

SPECIAL COMMITTEE RE HAN-CA PRESBYTERY (CONT'D FROM P. 43)

Discussion resumed on the report of the Special Committee re Han-Ca Presbyteries.

Discussion resumed on the amendment to Recommendation 1.

Amendment to the Amendment

W.J. Klempa moved the following:

That in accordance with section 177 of the Book of Forms which states that it “belongs to the General Assembly to erect a presbytery, determine its bounds, fix its name, appoint the time and place of its first meeting, and name its first moderator” that an Eastern Han-Ca Presbytery as part of the Synod of Toronto-Kingston and a Western Han-Ca Presbytery as part of the Synod of British Columbia, as outlined in the Report of the Special Committee re Han-Ca Presbytery, 1997 (p. 473), be established for an initial five year period, by an Interim Act of this General Assembly. These two Presbyteries will have the duties and powers and authority of a Presbytery extending only to Korean congregations in the same geographic area. And that the affected Presbyteries and the Han-Ca Presbyteries mutually name representatives to each other’s courts with the right to sit and correspond for purposes of clear and regular communication and that a committee consisting of the moderators and clerks of the affected Presbyteries and the Han-Ca Presbyteries consult annually, to monitor the ongoing relations of these Presbyteries.

Immediate Vote

On motion of J.B. Milne, duly seconded, that an immediate vote be taken following the comments of the Principal Clerk. Adopted.

Principal Clerk

The Principal Clerk responded on the implications of passing an Interim Act. Such an Act would have to be sent down to the presbyteries for response under the Barrier Act, and next year’s Assembly may pass it into law if a majority of presbyteries approve. If, however, the majority of presbyteries do not approve, it cannot be made the law or rule of the Church, although it could be submitted again to the presbyteries. The danger in passing an Interim Act is that there might be Han-Ca Presbyteries created for one year and the Church might then decide there is not enough support to continue them, which could lead to consideration confusion and legal uncertainties.

The amendment to the amendment was adopted by a majority of more than two-thirds.

The amended amendment was adopted.

The motion as amended was adopted.

Recommendation 2 (p. 473) was adopted on motion of B. Oh, duly seconded.

Additional Motion

C.A. Pater moved, duly seconded, that as part of their ongoing participation in The Presbyterian Church in Canada, the Han-Ca Presbyteries will have access to all the organs of communication in the national Church. Thus for the furtherance of mutual understanding, the peculiar problems, challenges and accomplishments of our Han-Ca churches will honestly, openly and effectively be communicated to the Church at large. Adopted.

Additional Motion

C.A. Pater moved, duly seconded, that the meetings of the Han-Ca Presbyteries will be conducted in accordance with the Book of Forms of The Presbyterian Church in Canada. Adopted.

Adoption of Report

B. Oh moved, duly seconded, that the report as a whole was adopted as amended.

Permission for Clerks to Record Comments

The Moderator gave the Principal Clerk permission to speak on behalf of the Clerks of Assembly. He noted that since the Clerks are not members of the Assembly, there is no way for them to record dissent from decisions. He asked for permission for the Clerks to record within the minutes the reservations they have with the actions of the Assembly in dealing with this matter. The Assembly agreed.

Report as a Whole

The report as a whole was adopted as amended.

The Moderator noted that all in attendance, including the Clerks of Assembly, wish the best for our Korean brothers and sisters as they work toward the establishment of the Han-Ca Presbyteries. He noted that the Assembly may have taken some risks but that it had been done in the spirit of what appears to be best for the body of Christ at this time.

ECUMENICAL VISITOR

The Moderator called upon Joe Reed, International Ministries liaison person in Central America, to introduce Dr. Isaac Jorge, Moderator of the Reformed Presbyterian Church in Cuba. Dr. Jorge addressed the Assembly, noting that he is a lay persona, an elder and the son of a pastor. He thanked the Assembly for its welcoming spirit, noting that the Assembly had greatly impressed him and that he had learned a great deal from our procedures. He said that he did not feel a stranger amongst us because we are one in Christ.

In Cuba, the churches are growing and people are looking for hope. The Church's hope is in the midst of a society rooted in Marxism and materialism. Faith had been strengthened in the midst of difficulties. The Church in Cuba was not prepared for the extraordinary growth of the past few years. There are not enough pastors or Sunday school teachers, and there is a shortage of human and economic resources.

Dr. Jorge expressed his gratitude for the newly signed "Partnership Agreement" between our denominations.

The Moderator thanked Dr. Jorge for his visit and his impassioned remarks, before presenting him with gifts.

STUDENT REPRESENTATIVES

The Moderator called upon the Student Representatives to present their report. Tony Pfaff (Vancouver School of Theology), Duncan Robertson (Presbyterian College) and Susan Ingram (Knox College), spoke appreciatively of their Assembly and Open Space Experience.

The Moderator thanked the Student Representatives for their contribution.

NOTICES OF MOTION

T. Corbett gave notice that at a future sederunt she would move or cause to be moved, that the Assembly Council's Standing Committee on Personnel Policy be asked to meet with Lee McKenna-duCharme before August 30, 1997. (cont'd on p. [57](#))

W.F. Dryden gave notice that, in matters concerning petitions, overtures and appeals which derive from actions taken by lower courts of the Church, the Clerks of Assembly be directed to take all appropriate measures to ensure that the matter be decided within the time of duration of the Assembly to which the petition, overture or appeal was made. (cont'd on p. [57](#))

POINT OF PRIVILEGE

M.R. McLennan, as Convener of the "Friend in Need" Campaign for St. Paul's, Glace Bay, Nova Scotia, thanked the Church for contributions received from across Canada. At present, over \$350,000 has been raised.

NOTICE OF MOTION (CONT'D FROM P. [34](#))

The Moderator called upon T.C. Brownlee to present his motion, notice of which was given at the fourth sederunt. Since the overheads were not ready, the Moderator called for adjournment. (cont'd on p. [57](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Porter Hall, Carleton University, on Friday, the sixth day of June, nineteen hundred and ninety-seven, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At Porter Hall, Carleton University, Ottawa, Ontario, on Friday, June sixth, nineteen hundred and ninety-seven, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (CONT'D FROM P. 53)

The Assembly called for the report of the Committee on Business which was given in and shown on an overhead by W.L. Keith, Convener. On motion of W.L. Keith, duly seconded, the report was received and considered. Being adopted, the business for the eighth sederunt was ordered accordingly.

(cont'd on p. 61)

NOTICES OF MOTION

T.C. Brownlee Motion (cont'd from p. 56)

The Moderator called upon T.C. Brownlee to present his motion, notice of which was given at the fourth sederunt.

T.C. Brownlee moved, duly seconded, that the Life and Mission Agency re-examine the priorities it developed and reported to the 117th General Assembly (1991) especially with respect to Native Ministries. Adopted.

T. Corbett Motion (cont'd from p. 56)

The Moderator called upon T. Corbett to present her motion, notice of which was given at the seventh sederunt.

T. Corbett moved, duly seconded, that the Assembly Council's Standing Committee on Personnel Policy be asked to meet with Lee McKenna-duCharme before August 30, 1997.

The motion was defeated.

Dissents

The following asked that their dissent be recorded: T. Corbett, J.M. Patterson, J.C. Duff, C.M. Dorcas, R.D. Wilson, T.C. Brownlee, M.W. Gedcke, G.A. Tattrie, J.H. Pallek, M. Graham, B. Clelland, W.C. Oliver, W.R. Whittaker.

W.F. Dryden Motion (cont'd from p. 56)

The Moderator called upon W.F. Dryden to present his motion, notice of which was given at the seventh sederunt.

W.F. Dryden moved, duly seconded, that in matters concerning petitions, overtures and appeals which derive from actions taken by lower courts of the Church, the Clerks of Assembly be directed to take all appropriate measures to ensure that the matter be decided within the time of duration of the Assembly to which the petition, overture or appeal was made.

Motion to Refer

J.T. Hurd moved, duly seconded, that the motion be referred to the Assembly Council.

Principal Clerk

The Principal Clerk informed the Assembly of the Church's long-standing practice of referring appeals to special commissions rather than hearing appeals before the General Assembly. He gave the following reasons:

1. Appeals are not printed in order to protect individuals.
2. In most cases, there is additional information required.
3. In most cases, the full judicial record does not accompany the appeal.
4. Terms of reference, when determined by the Assembly, often include tasks requiring further investigation.
5. Witnesses have not been cited.

The Principal Clerk further stated that changes in practice should come to the Assembly by way of an overture, that a Judicial Committee of Assembly was inserted into the Book of Forms in

1897 and has not been used for a long time and that a proposal from the Clerks of Assembly regarding the utilization of a Judicial Committee was contained within the 1997 report from the Clerks.

The motion to refer was adopted.

MODERATOR NAMES SPECIAL COMMISSIONS AND COMMITTEES

Committee re Overture No. 15, 1997 re The Changing Role of homosexuals in The Presbyterian Church in Canada

G.E. Duncan (Convener), W. Paterson, A.E. Wilson, D.G.A. Muir, P.E. Chiang, A.F.H. Foster, A. Halliday.

Special Commission on Overture Nos. 9, 10, 19, 20, 21, 22, 23, Memorial No. 2, 1997 and Appeal Nos. 3 and 8, 1997

J.W. Hutchison (Convener), C. Calkin, K.C. Wild, A.D. Petrie, K. Fraser, R.L. Moffat, with the Clerks of Assembly as consultants.

Commission re Appeal No. 5, 1997, Appeal No. 6, 1997, Reference No. 1, 1997:

B.R. Ross (Convener), W. Manson, M. Johnston, L.A. Blane, W.L. Keith, with the Clerks of Assembly as consultants.

ECUMENICAL VISITOR

The Moderator called upon Wilma Welch to introduce Rev. Pu-Yi Lee, Moderator, The Presbyterian Church in Taiwan and his wife, Shu-Chao Tsai. She noted that individuals serving as Moderator of the Presbyterian Church of Taiwan undergo a three year training period, serving as Vice-Clerk and Clerk before becoming Moderator. The Moderator invited Mr. Lee to address the Assembly.

Rev. Lee spoke to the Assembly with P.E. Chiang serving as translator. He noted that this is the 125th anniversary of the arrival of Dr. George Leslie McKay in Taiwan. Dr. McKay founded hospitals and schools which are still flourishing today.

Rev. Lee then spoke of the present crisis in Taiwan regarding the threat of dominance from mainland China. The people of Taiwan need to have the opportunity to determine their own future. He concluded his remarks by thanking The Presbyterian Church in Canada for its personnel and financial support over the years.

The Moderator thanked Rev. Lee for his address to Assembly and noted the long partnership between the two denominations. Gifts were then exchanged.

A.J. Turnbull made an announcement about a joint Presbyterian-Presbytery of Paris service on Saturday, October 18, to celebrate Dr. George Leslie MacKay's arrival in Taiwan. His roots are in the Zoro and Embro faith community within the Presbytery of Paris.

SPECIAL COMMISSION RE APPEAL NOS. 5 AND 6, 1996 (p. 276-86)

On motion of A.D. McGillivray, duly seconded, the report was adopted.

YOUNG ADULT REPRESENTATIVES

The Young Adult Representatives made a presentation, expressing their appreciation to the Assembly for the right to speak and for the opportunity to express their views in Open Space Technology groups. They concluded their presentation with a song.

The Moderator expressed the thanks of the Assembly to the Young Adult Representatives for their enthusiasm and for the hope which they offer the Church.

COMMITTEE ON COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses which was handed in by P.E. Chiang, Convener.

He moved, duly seconded, that the report be received and considered. Adopted.

We, the Commissioners of the 123rd General Assembly, wish to express our heartfelt appreciation to all who worked so willingly and efficiently to make this event a memorable experience.

To the Presbytery of Ottawa, we convey our thanks for the invitation to hold the General Assembly within its bounds. The Local Arrangements Committee deserves special praise, as does the congregation of St. Andrew's Presbyterian Church, its organist and choir for hosting the Opening Service Sunday evening. We thank Tam Corbett for the words and thoughts she expressed in her sermon.

To all the other churches in the area that conducted tours of Ottawa and hosted dinners for some of the commissioners, we thank you. They were a splendid break from the work of the Assembly. The hospitality of the women who kept the refreshment tables spread with delicious snacks and refreshing beverages deserve special mention. And who of us will ever forget the bountiful BBQ eaten in the beautiful Amphitheatre of Carleton University to the accompaniment of guitar and fiddle music and dancing on the lawn. It was a never-to-be-forgotten time.

We acknowledge all the excellent leaders of worship with their inspiring messages; the facilitators who kept the table groups running smoothly.

The General Assembly was enriched by our Ecumenical visitors and also by our own missionaries who made themselves available to all. They did, indeed, "have a story to tell!" We were delighted to have with us the Archbishops, Moderators of the Presbyterian, Reformed Church in Cuba, Japan, Taiwan, Korea, the United States and Hungary, bringing their insights. We pray God's blessing on all our Cuban, Korean, Taiwanese, American and Hungarian Christian sisters and brothers.

We acknowledge the kindness and efficiency of the staff of Carleton University for their efforts to make our stay comfortable and pleasant. The enthusiastic zeal and keen insights of the Young Adult Representatives, as well as the representation from our colleges, lifted our hearts and brought us great hope for the future of our Church. We thank them for being here.

There are many others who work hard to make the General Assembly run smoothly - the staff at the General Assembly Office, the Resource Distribution Centre and the WMS Book Room. Those who prepared the many attractive and informative displays must also be fittingly thanked for their services. We cannot fail to mention "Open Space Technology", a new concept to many of us but which 'opened' us up to each other as we shared ideas, dreams, hopes and fears.

Finally, we must express our deep appreciation to the Rev. John Congram, Moderator of the 123rd General Assembly for his vision for The Presbyterian Church in Canada. With wisdom and quiet wit, he guided us through the work of the Assembly with efficiency and in good order. We pray the Holy Spirit will protect and guide him to fulfill the many duties and travels he will undertake in the coming year. May God grant him, and his family, peace, patience, joy, wisdom and good health.

To Her Majesty, Queen Elizabeth II

May it please your Majesty!

We, the 123rd General Assembly of The Presbyterian Church in Canada, now in session at Ottawa, Ontario, wish to convey to your Majesty both loyalty and affection. Your Majesty's constant and gracious attention to the duties of State calls forth both our respect and gratitude.

We pray that your upcoming visit to Canada will give you and your husband, the Duke of Edinburgh, as much pleasure as it will bring to your loyal Canadian subjects.

We thank God for your long reign and we pray that God will continue to bless you with good health and wisdom.

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

We, the 123rd General Assembly of The Presbyterian Church in Canada, now in session at Ottawa, Ontario, respectfully request you forward to Her Majesty, Queen Elizabeth II, the enclosed expression of our loyalty.

We wish, as well, to assure you of our prayers as you continue to fulfill your several duties. May God bless you with good health and wisdom as you travel to the several regions of Canada, and may the position of Governor General be instrumental in fostering unity in our country.

To the Right Honourable Jean Chrétien, Prime Minister of Canada

We, the Commissioners of the 123rd General Assembly of The Presbyterian Church in Canada, meeting at Ottawa, Ontario, send greetings to you and all members of the Canadian Parliament.

We congratulate you on your party's success at the recent election. We continue to pray that all your decisions, policies and actions will be guided by God so that Canada's future will hold quality and justice for all. We also pray that under your leadership, Canada will speak out boldly for the human rights that should be basic for all peoples everywhere. In particular, we would share our concern for continued funding to developing countries through the Canadian International Development Agency and would hope that it be maintained at present levels.

We commend you for your efforts toward unity in our nation, and pray that a generous spirit may be fostered toward our immigrants and the refugees who seek a better life in Canada,

Be also assured of our prayers that God will give you and your ministers the wisdom and courage to promote and support policies that will lead to a better future for all Canadians, the world community and the planet earth.

Adopt Loyal Addresses

P.E. Chiang moved, duly seconded, that the Loyal Addresses be adopted and sent to those concerned. Adopted.

Deputy Clerk

The Moderator called upon Barbara McLean, Deputy Clerk. On behalf of the Clerks of Assembly, she thanked all of the commissioners for their co-operation in assisting the Clerks. As well, she noted that the gifts of the elder commissioners were evident in Open Space Technology groups and through the profile sheets which they had completed. She complimented the members of the Task Force on Future Assemblies for their thoughtful, diligent work at the Assembly. In conclusion, she noted that the increased use of overheads had meant that the Assembly Office staff had spent extra time and expressed appreciation for this. She conveyed the thanks of the Clerks to the Moderator, observing that he had been a pleasure to work with.

Moderator

The Moderator thanked the court for its co-operation and spoke a word of gratitude to the Clerks of Assembly for their advice and assistance.

Report as a Whole

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

COMMISSION ON MATTERS LEFT UNCARED FOR OR OMITTED

A.D. McGillivray moved, duly seconded, that the Commission be established for 1997-1998. Adopted.

PRESENTATION AND ADOPTION OF MINUTES (CONT'D FROM P. 41)

The minutes of the fourth, fifth and sixth sederunts were presented by the Principal Clerk. A.D. McGillivray moved, duly seconded, that the minutes of the first three sederunts be adopted subject to correction and that the minutes of the fourth, fifth, sixth, seventh and eighth sederunts be referred to the Commission re Matters left uncared for or omitted. Adopted.

COMMITTEE ON BUSINESS (cont'd from p. [57](#))

Report as a Whole

On motion of W.L. Keith, duly seconded, the report as a whole was adopted.

ADJOURNMENT

The business being finished, the Assembly joined in singing the One Hundred and Twenty-Second Psalm. The Moderator led the Assembly in prayer. 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 Windsor, Ontario, and within St. Andrew’s Church, there, on the seventh day in June, in the year of our Lord, one thousand nine hundred and ninety-eight, at seven thirty o’clock in the evening, local time.”

The Moderator then closed the Assembly with a Benediction.

APPENDICES

REPORTS OF BOARDS, STANDING COMMITTEES, ETC.

Reports from Assembly Agencies	200
Overtures, Petitions and Appeals	495
Clerks & Conveners of synod and presbytery standing committees	514
Supplementary list of academic degrees & their sources	516
Presbytery and congregational information	602
Congregational statistical and financial reports	676
Changes affecting students, professional church workers, congregations	721
Memorial Records	738
Alphabetical list of congregations	742
Alphabetical address list of professional church workers	755
Index	777

NOTE: In all instances where Assembly has granted permission for an Agency to reword a section of its report or one of its recommendations, the rewording will be found only in the minutes of Assembly.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 123rd General Assembly:

The Committee to Advise with the Moderator met with Mrs. Tamiko Corbett in June and October to consider invitations and establish her itinerary for the year.

Mrs. Corbett was able to devote a great amount of time to her role as Moderator this year as she was very involved in visiting, attending meetings and being present at the Church Office on a regular basis. At the beginning of the year she indicated that she wanted to be with individuals and groups representing new immigrants and ethnic ministries in the Church. Meeting with people involved in the ministry of the laity was a high priority for her. Throughout her visits, she shared her vision for a Church that cared for its people and approached its responsibilities in a compassionate and conciliatory fashion.

This year, Mrs. Corbett travelled extensively throughout Canada where she visited congregations in British Columbia, Alberta, Saskatchewan, Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island. In these visits she succeeded in making contacts with the laity, new immigrants and various ethnic organizations. These visits gave her the opportunity for her to preach, lead worship, and to speak with and listen pastorally to the people of the Church. She was invited to be the guest speaker at some synodical and presbyterial events. She attended and participated in many of the Church's committees meetings as well as taking part in ecumenical gatherings. Some of the community and ecumenical events included: being present to hear the report from the Royal Commission on Aboriginal Peoples in Ottawa in November, participating in a panel of moderators at the Association of Presbyterian Church Educators in February, and she will be a panel member at the Canadian Council of Churches Triennial Assembly in June.

There were two international trips made by Mrs. Corbett. Last July, she went to Guatemala to stand in solidarity with the National Presbyterian Church in Guatemala against the kidnapping of its Moderator. In September, she travelled to Mozambique, Malawi, Mauritius and South Africa. This was a very successful and significant visit. Mrs. Corbett shared stories of her travels with committees, staff and in her articles in the Record.

Nomination for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates the Reverend John Congram as Moderator of the 123rd General Assembly.

Recommendation No. 1 (adopted, p. 13)

That the sincere appreciation of the Assembly be extended to Mrs. Tamiko Corbett for her ministry in visiting with and listening to the people, congregations and organizations in the Church and for her words of support and encouragement as she shared Christ's message of hope and peace.

Recommendation No. 2 (adopted, p. 13)

That the thanks of the Assembly be extended to individuals who, and various congregations, presbyteries, presbyterials, synodicals, synods and organizations that received Mrs. Corbett with graciousness and kindness.

John Congram
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 123rd General Assembly:

The Assembly Council continues to seek to serve the Church both by co-ordinating the policies and activities authorized by the General Assembly, and by seeking to address the challenges and opportunities presented as we seek to engage the future which God has for us. We are encouraged to report that 1996 seems to have been a year of settling in amongst the Assembly's agencies, committees and staff. Morale is improving along with a commitment to serve effectively the needs of the Church constituency.

As part of its visioning and prophetic role, the Council has taken the risk of introducing an OPEN SPACE experience for the commissioners to this year's General Assembly. This event will use the time normally set aside for Briefing Groups at Assembly. To compensate for this, we have asked presbyteries to take a more pro-active approach to briefing their commissioners to this Assembly. Presbyteries and commissioners have received notice of these changes for this Assembly.

The context for the OPEN SPACE experience, which the Council sees as a window of opportunity for the General Assembly and thus for the Church at this time, is as follows:

Assembly Council will be bringing to the Assembly the results of congregations' and presbyteries' reflection and comment on the report of the 1996 Think-tank. It is recommending six priority directions for the work of General Assembly agencies and staff, which will have implications for budget and for how the Church Office will serve the Church. The report also asks congregations and presbyteries to incorporate the six priorities into their life and work.

Assembly Council recognizes a need for the Church to put past disappointments, frustrations and hurts behind us in a healing way. We also need to build trust within this community of faith, and to enhance our communication with each other in an open manner. To enter the new millennium with these kinds of processes in place will go a long way toward enabling us to fulfill the priority directions we are about to embark upon. New spirit will prepare us to meet the challenges and opportunities which will shape our future. Just so, we will be workers together with God.

OPEN SPACE will be an experience of many conversations around these issues. Most especially, we want to explore how healing, rebuilt trust and enhanced communication can enable us to be faithful in fulfilling those priorities to which we commit ourselves in the name of Jesus Christ.

STRUCTURE AND STAFFING AT CHURCH OFFICE

LIFE AND MISSION AGENCY

The Life and Mission Agency presented to the Council's Executive the proposed staffing arrangements for Education for Discipleship. It approved the following appointments:

- Annemarie Klassen - Stewardship and Education for Mission (100 percent)
- Dorothy Henderson - Education for the Faith and Children and Youth (60 percent)
- Judith Archer Green - Worship and Evangelism (80 percent)

Dorothy Henderson has also been appointed to work with the Covenant Community for Children and Youth, a program funded by the Women's Missionary Society (WD).

The Council's Executive also received and accepted the resignation of the Rev. Jean Armstrong as Associate Secretary for Ministry and Church Vocations effective September 30, 1996. The Life and Mission Agency was authorized to proceed to fill the vacancy thus created.

Assembly Council, at its November 1996 meeting, approved the appointment of the Rev. Gordon Haynes as Associate Secretary for Canada Ministries, and of the Rev. Susan Shaffer as Associate Secretary for Ministry and Church Vocations. Mrs. Shaffer and Mr. Haynes took up their duties in early 1997.

REVIEW OF STAFFING AND STRUCTURE

In accordance with Council's responsibility and care for the well-being and effectiveness both of Assembly staff and the agency and committee structure, it is planning another report to Assembly in 1998. To that end, a Task Force for Review of Staffing and Structure has been struck and has been instructed to review positions which were down-sized in 1995.

RESIGNATION OF THE PRINCIPAL CLERK/SECRETARY OF ASSEMBLY COUNCIL

The Council received a copy of a letter of resignation addressed to the 123rd General Assembly by the Rev. Dr. Thomas Gemmell asking that his resignation as Principal Clerk of the General

Assembly and Secretary of Assembly Council be accepted after the 124th General Assembly (1998). A small committee of Council met with Mr. Gemmell and reported back to the Council which brings the following for Assembly's consideration.

Recommendation No. 1 (adopted, p. 29)

That the resignation of Thomas Gemmell as its Principal Clerk and Secretary of Assembly Council be accepted with regret and that the thanks of the General Assembly be extended to him for his committed service to the Assembly and its Agencies.

Recommendation No. 2 (adopted, p. 29)

That the Assembly Council be authorized to call for nominations from the presbyteries for the position of Principal Clerk and Secretary of Assembly Council and to bring a nomination to the 124th General Assembly (see A&P 1979, p. 395, 47).

Recommendation No. 3 (adopted, p. 29)

That the Assembly Council fix the effective date of Mr. Gemmell's resignation after the 1998 General Assembly after consultation with Mr. Gemmell and his successor.

ASSEMBLY COUNCIL MATTERS

REV. GORDON HAYNES

The Council received and accepted the resignation of the Rev. Gordon Haynes as a member of the Assembly Council because of his appointment as Associate Secretary for Canada Ministries. At the request of Council, the Synod of Alberta and the Northwest has made a nomination to fill the term, which will be forwarded to the Committee to Nominate.

STANDING COMMITTEE ON PERSONNEL POLICY

Council has decided to create a standing Personnel Policy Committee to fill a void created by the dismantling of the Service Agency. The terms of reference for this Committee are:

1. to deal with policy affecting personnel
2. to liaison with Ministry and Church Vocations Committee on matters affecting personnel
3. appeal process for personnel
4. to keep abreast of labour laws
5. a separation policy for staff at the Church Office, and to study the relevant information from two previous reports concerning the Review of Staffing and Structure.
6. to consider to what extent personal characteristics and qualifications should be included in a policy

STANDING COMMITTEE ON THE ARCHIVES AND RECORDS MANAGEMENT OFFICE

In recognition of the significant growth of the work of the Archives and Records Management Office, and acknowledging the reality and this is a significant budget item, Council has made the Archives and Records Management Committee a standing committee. Terms of reference will be developed and reported to Council and to the Assembly in 1998.

PLANNING AND OBJECTIVES

LONG RANGE PLANNING

Council's Long Range Planning Committee has been active over the past year mainly preparing itself to participate in the implementation of whatever priorities shall emerge from the reflections of congregations and presbyteries on the report of the 1996 Think-tank. The Committee has reviewed documents emerging from several previous studies of the Church, including the LAMP Report of 1969; Strategic Planning documents 1988 including "Changing Times, Changing Choices", "Catching the Vision" and "From Vision to Reality (1989); Reports of the Task Force on Restructuring 1990, the Special Committee on Restructuring 1991 and 1992; Reports on Staffing and Structure 1994; the Live the Vision Report and the State of the Church Report of 1993; and the Think-tank Report of 1996. These reports have proven valuable to the Church when they were prepared, and continue to be useful. The

Committee has been impressed by the similarity of the issues presented in all of these documents.

A planning process and action plan was submitted to Council in November and was approved. A problem-solving workshop was held with Dr. John Savage as facilitator. The Committee has been working on a "to do" manual on long-range planning for itself, and for the courts of the Church. Publication is anticipated during the coming year. This Committee received a report from the Management Team on OPEN SPACE and recommended to Council consideration of its use at this year's Assembly.

THINK-TANK: RESPONSES AND RECOMMENDATIONS

Council appointed a Task Force, convened by the Rev. Dr. Terry Ingram, to collate the responses of congregations and presbyteries to the report of the Think-tank and to make recommendations. Its report has been reviewed by the Life and Mission Agency Committee, the Long Range Planning Committee and the Assembly Council. The following report and recommendations are for the General Assembly's action.

INTRODUCTORY REFLECTIONS

The responses reveal once again that our Church has a great diversity of opinion. Some believed the Think-tank was on target and others cynically wondered why we wasted our money. Our pluralism has created polarities on just about any given issue. There was a substantial consensus around the listed priorities and the need for more effective communication within the Church. No one took any of these priorities to task nor was there any effort to add other priorities to the list. The list of priorities seems to have wide acceptance.

We were pleased to note that the process has moved some congregations and presbyteries into greater action already. The document is being used as a basis for planning and future events. In some quarters of the Church, there is a real desire to get on with doing the ministry and mission of the Church at the local level. For others, while the willingness lingers there is a great deal of frustration over how to proceed. Many of our congregations are doing wonderful things; it is sad that this information cannot be readily shared and celebrated.

We note that there is a considerable amount of inaccurate information within our denomination. Some returns show a marked lack of accurate information surrounding this process and the work of the Church Office and Assembly committees.

The recommendations in this report are intended to deal with matters which can properly be administered by the Assembly and its Council. Only in a limited way do they seek to offer direction to congregations or presbyteries. They should not be understood as the "final" product. They are to be understood as "in process". There will be a continued need for dialogue and development with all concerned in order to ensure that all eventualities are properly covered. They act as guiding recommendations which hopefully point us in some firm directions in response to the needs of the Church.

SUMMARY OF REPLIES

The Committee was disappointed by the number of responses to the Think-tank. We report that 36 percent (16) of the presbyteries replied as did 6 percent (61) of the congregations. We believe that this is a statistically valid representation of our denomination.

The first two questions asked of presbyteries and Congregations had to do with priorities and who might effectively accomplish them. The priorities listed were as follows:

EDUCATION for clergy and Laity.
MISSION inclusive of international, national and justice.
EMPOWERING LAITY
TEEN AND YOUNG ADULT MINISTRY
EVANGELISM
SPIRITUALITY

The concerns of Empowering Laity, Teen/Young Adult Ministry and Spirituality received the most comment, although all of them received attention from a significant number of replies. Most indicated that the education of clergy is a “national church” concern as was Mission for international work. The remainder of the priorities can be accomplished at the local level. This is an important discovery! The Church at large believes that for the most part, those issues of importance to the Church must be and fundamentally only can be dealt with at the local level and not the national level. We believe that this has significant implications in focusing the work of national staff.

The submissions suggest that the national Church needs to work on these goals in the following order: education, mission, evangelism, spirituality, empowering laity, teens/young adult [note: this list differs in order from the first list which was the order presented by the Think-tank]. We believe these areas of focus can all be worked on by our denomination without any particular need to place in priority listing.

The issue of communication sparked considerable discussion revealing itself to be a very important concern. There was much debate over methodology with many seeing technological solutions. Many more were simply concerned with just communicating. Be it on the net or face to face (often with preference to the latter) we need to speak to one another to transfer information and to share our ideas, our joys and our pains. Any effort at dealing with communications must be balanced to be able to reach all generations. As some noted, while the move to technological communication is good, it will not solve the “communication” issue in our denomination. We must seek better ways to improve our ability to communicate with one another.

IMPLICATIONS AND RECOMMENDATIONS

There seems to be a significant consensus around the priorities identified by the Think-tank. Respondents concurred with their importance to the ongoing ministry of our denomination at the local level. It may not be considered by all to be a complete list, but to develop a larger list would likely mean that we incorporate everything that everyone believes important or essential. These priorities would be well used to focus our work at all levels of the denomination.

Recommendation No. 4 (reworded and adopted, p. 29)

That the following priorities for ministry be agreed to in principle and that they act as a focus for our church offices, Assembly Council, and Colleges: EDUCATION for clergy and Laity, MISSION inclusive of international, national and justice, EVANGELISM, SPIRITUALITY, EMPOWERING LAITY, and TEEN AND YOUNG ADULT MINISTRY.

There is a sense in which our Church Office might better serve the work of congregations and presbyteries by acting as a resource centre and a co-ordinating body. In some ways, our Church Office does this but not to the degree that congregations and presbyteries might hope for. A frequent complaint is that voice mail is more common than not. It is important when a congregation calls the Church Office with a question about material or needing assistance on a program that someone be able to offer them several resources at the time of the call. It is not critical that the person have a keen, first hand knowledge of the same. General knowledge as well as the ability to refer them to someone “in the field” who might help would be of great service to the Church. One solution would be to employ more national staff in order to more fully accomplish this. However this is not likely given our limited resources. Further, the development of resources and policies to guide our denomination can be done by local task forces or individuals who have a wealth of skills and interest and coordinated by church offices as required. We recognize that some executive staff positions are administrative in nature (for example, Communications, Finance).

Recommendation No. 5 (referred back, p. 30)

That the national executive staff be organized on the basis of a resource centre and co-ordinating body to assist congregations, presbyteries and synods in achieving the identified priorities.

Recommendation No. 6 (referred back, p. [30](#))

The resource co-ordinating function of national staff would be comprised of linking available written, audio-visual, human and other resources in service of the Church as well as to co-ordinate the development of resources for the Church, but would not normally include the actual development of such resources, nor meetings to produce or develop policies for such resources.

Recommendation No. 7 (referred back, p. [30](#))

That during the normal review of Church Office staffing by the Assembly Council, staffing levels should be reviewed in the light of this resource co-ordinating model for our Church Office.

Recommendation No. 8 (adopted, p. [30](#))

That a project team be established, comprised of staff and volunteers, to develop a resource database which would be accessible to all.

Recommendation No. 9 (adopted, p. [30](#))

That this project team include in the database the ideas and issues from the Think-tank and the responses to the Think-tank.

Time and again communications were raised as a concern. They were not focused as much on methodology as they were on the lack of simple communication at all levels of the Church. The purpose of such communication is to share resources, offer mutual support and encouragement, facilitate mutual learning and decrease the potential for conflict. This is a significant issue that cannot get lost in our deliberations.

Recommendation No. 10 (adopted, p. [30](#))

That Assembly Council develop a strategic plan to enhance all communication within the Church, including existing avenues (for example, Presbyterian Record, PCCWeb, PCPak, other mailings) with special attention toward the creation of new avenues of communication.

In successive reports, it has been affirmed that a trained and educated clergy is important for the life of our congregations. However, there has been some question as to how well equipped graduates are for pastoral ministry and congregational leadership. Congregations and graduates themselves are expressing a need for theological and practical education more closely tied to the mission, vision and needs of our Church. The Vision Statement says, “their education for servant ministry will be practical”.

Recommendation No. 11 (adopted, p. [30](#))

That the Committee on Theological Education create a strategy for implementing the concerns regarding the training of clergy and laity in this and previous reports and report this strategy to Assembly Council within one year.

Recommendation No. 12 (adopted, p. [30](#))

That the Committee on Theological Education begin work immediately on developing indicators for measuring the colleges’ achievements of such strategies, reporting such indicators to the Assembly Council by October 31, 1998, and to a subsequent General Assembly.

Recommendation No. 13 (defeated, p. [30](#))

That the budgeting process use such strategies as a basis for deciding grant allocations for the year 2,000 and on.

The above recommendations tend to deal with those particular segments of Church life over which the Council has some jurisdiction. The work of ministry has and always will be primarily carried on at the local level.

Recommendation No. 14 (adopted, p. [30](#))

That congregations, presbyteries and synods be encouraged to continue developing their long range plans with a view toward incorporating the above priorities.

There was much evidence in the replies to a great deal of conflict, confusion and pain within our denomination at all of its levels. It is apparent that such things not only cause a great deal of personal turmoil and hurt, they are a barrier to our ability to meet the future as Christ's people. This concern is ongoing and is of critical importance.

Recommendation No. 15 (defeated, p. [36](#))

That presbyteries review their oversight and support in the light of these priorities and the need to reduce conflict and promote healing.

FINANCIAL MATTERS

EXPERIMENTAL FUND

The Experimental Fund of The Presbyterian Church in Canada was established in 1981 through the generosity of an anonymous donor who was anxious to support projects in Christian ministry of an innovative or creative nature, which would help to spread the Gospel of Jesus Christ and further the reign of God in our nation or abroad.

A Board of Directors invites applications from individuals or groups, adjudicates upon their appropriateness to the Regulations of the Fund, and dispenses income funds from a capital base, which at the end of 1996, stood at \$161,838. The deadline for applications is March 1st and October 1st each year. Application forms may be obtained from the Secretary, the Rev. Fred Rennie, St. John's Presbyterian Church, 28 Second St. E., Cornwall, Ontario, K6H 1Y3.

Since its inception there have been 107 projects reviewed by the directors, 47 of these have been approved to date and over \$73,000. in grants given. In some cases grants were conditional upon additional local funding being in place. In 1996 grants were made to a Community Chaplaincy experiment in Toronto boarding houses; to a youth theatre in Winnipeg; to assist with Rise-Up '97; and to the multi-cultural University Presbyterian Church in Toronto and its program for youth, "Created For Life". The directors were pleased to provide funding also for an audio-visual worship aid, "Sights & Sounds of a Winter's Night", prepared for the Advent-Christmas season, that was very well received in many congregations. It will still be available for future use.

Various steps were taken in 1996 to increase awareness of the Experimental Fund across the Church, and this is bearing fruit in additional applications. Such efforts will continue. The directors appreciate receiving any and all ideas considered appropriate to the purpose of the Fund. Income for disposition to projects is growing slowly, year by year. The directors look forward to the day when more income will be available to meet the need of ambitious projects submitted by some respondents.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the Minister of St. John's Presbyterian Church, Cornwall. Members appointed by the Assembly Council and presently serving are the Rev. Nan St. Louis (1996), Mr. Glen Crockford (1997), and Mrs. Noreen Marshall (1998). The Directors extend their appreciation for the participation and gifts shared with the Experimental Fund by the Rev. Nan St. Louis, who completed the allowable years of service, and has now retired from the Board. The Rev. Linda Ashfield has consented to serve in her place.

The Directors of the Fund are very appreciative of the beneficence of the donor, who each year continues to substantially augment the capital base.

PRESBYTERIAN MUSEUM

The Committee on History reported to the 122nd General Assembly the opening of the National Presbyterian Museum (A&P 1996, p. [276](#)). Since then, a business plan for the Museum has been presented to Council. The Council agreed that the Committee on History be authorized to conduct a financial appeal across the Church to raise \$136,000 to fund the Museum. The appeal will conclude on December 31, 1998.

LIVE THE VISION

As of 31st December 1996, a total of \$6,361,259 have been collected from gifts, pledges and other revenues. When the operating expenditures of \$1,241,184 are taken off this leaves \$5,120,005 for distribution to Live the Vision projects. Of this amount \$3,840,056 will be made available to Canada Ministries and \$1,280,018 to International Ministries and PWS&D combined. Canada Ministries has committed a total of \$1,966,000 to ten projects. A further amount of \$450,000 for two current projects will be requested from the April meeting of the Assembly Council Executive. The remaining \$1,424,056 will be allocated to five additional projects at the November meeting of the Assembly Council.

Of the monies available to International Ministries and PWS&D, \$482,400 has already been committed to thirty seven projects. A further amount of \$198,000 for twenty current projects will be requested from the April meeting of the Assembly Council Executive and the remaining \$560,784 will be allocated at the November meeting of the Assembly Council.

While there has been discussion about the relative success of the Live the Vision Campaign there are many people in our congregation and our international partner who are very grateful for the assistance that has been given to them.

GRACEFIELD CONFERENCE CENTRE

A loan was granted to the Synod of Quebec and Eastern Ontario in February 1997 in the amount of \$65,000 repayable \$13,000 per annum for 5 years with interest at the Bank of Nova Scotia prime plus 2 percent adjusted based on the rate at December 31st annually on the understanding that the property of Gracefield Camp is mortgaged for the outstanding balance of the loan.

LIABILITY INSURANCE FOR PRESBYTERIES AND SYNODS

The policy, which commenced coverage January 8, 1997, is for liability where a presbytery and/or synod is named to a maximum of \$10,000,000 collectively for all presbyteries or for all synods. It also provides \$1,000,000 per occurrence to a maximum of \$3,000,000 annual aggregate limit, including defense costs, for sexual abuse coverage, for vicarious liability arising, but the policy does not insure the "abuser". All but one presbytery and one synod have agreed to take the coverage.

Following an agreement by 43 presbyteries to participate in the plan, Council received communication from the Presbytery of Hamilton concerning a more equitable sharing of the costs. The Council agreed that for the first year, the presbyteries with less than 1,000 communicant members would be eligible for a 100 percent rebate, and presbyteries with more than 1,000 but less than 2,000 communicant members would be eligible for a 50 percent rebate on the premium. Council further agreed that after the first year, premiums for this plan will be apportioned to the presbyteries and synods based on the number of communicant members reported on the statistical report two years prior.

FINANCIAL REPORT 1996

The financial statements indicate that the Church had a very good year for which we are very grateful. We wish to say thank you to everyone who helped make this happen.

We had an excess of revenue over expenses of \$477,000 resulting from a real increase in Presbyterians Sharing of \$129,000 over the prior year and better than planned by a further \$156,000, and other income up \$42,000 compared to budget coupled with an under-expenditure of \$55,000 for the operating agencies helped to reduce the accumulated deficit to \$40,596.

Recommendation No. 16 (adopted, p. 35)

That the audited financial statements for 1996 of The Presbyterian Church in Canada, the Pension Fund of The Presbyterian Church in Canada, and of the J.B. Maclean Bequest Fund be received for information. (see summary sheets, p. 223-228)

BUDGET 1998 AND FORECASTS 1999-2001

The 1998 budget has been prepared on the basis of existing programs continuing and will be subject to review once the Assembly has considered the recommendations from the responses to the Think-tank report.

Presbyterians Sharing revenues have been reassessed based on our good performance over the past two years and increased from 1996 actuals by \$65,000 per year to reach the 1998 goal of \$8,565,000. Other income has been established at \$1,026,000 which is supportable to the Committee. A transfer from 1996 Deferred Bequests amount of \$300,000, which is presently held, will offset funding required for new church land purchases in 1998.

Expenditures have been set to reflect the goals approved by the Assembly Council at its fall meeting. Included is a modest surplus at year end, not to exceed \$200,000, to provide for unforeseen items and the transition to the results of the Think-tank report.

Recommendation No. 17 (adopted, p. [35](#))

That the Budget for 1998, as set out on page 229, be approved.

Recommendation No. 18 (adopted, p. [36](#))

That the revenue and expenditure forecast for the years 1999 to 2001 be received as set out on page 229.

APPOINTMENT OF AUDITORS 1997

Recommendation No. 19 (adopted, p. [36](#))

That the firm of Coopers and Lybrand be the auditors for the Church accounts for the year 1997, and Assembly Council be authorized to set the fees.

STIPENDS AND ALLOWANCES 1998

The Finance Committee and the Council have made no provision for an increase in the minimum stipends for 1998. An adjustment of 3 percent was made in 1997.

Recommendation No. 20 (adopted, p. [36](#))

That there be no adjustment to the schedule of minimum stipends, salaries and allowances for 1998.

REFERRALS

OVERTURE NO. 10, 1996 (A&P 1996, p. [479](#), [17](#))

Re: An Open Discussion on the Meaning of Stipend

MEMORIAL NO. 1, 1996 (A&P 1996, p. [491](#), [19](#))

Re: Concerning the Reformed Doctrine of Ministry and Embodying a Petition that the Molengraaf Additional Motion (1995) be Withdrawn for 1996

Both of these communications deal with issues of stipend and our understanding of ministry. Council referred these to the Committee on Church Doctrine for consultation and advice. The Ministry and Church Vocations Office of the Life and Mission Agency and the Clerks of Assembly were also consulted. The Council received a verbal report from the Committee on Church Doctrine with a suggestion that study documents be prepared on the historical, theological and legal issues related to stipend and the relationship between clergy and their congregations. The Council has referred the matter back to the Committee on Church Doctrine requesting a further report in the fall of 1997.

Recommendation No. 21 (adopted, p. [36](#))

That the above be taken as an interim report on Overture No. 10, 1996 and Memorial No. 1, 1996.

OVERTURE NO. 15, 1996 (A&P 1996, p. [482](#), [18](#))

Re: Participation of National Staff in General Assembly

The Council referred this Overture to the Clerks of Assembly, who responded in the following terms:

Overture No. 15 (A&P 1996, p. [482](#)) from the Presbytery of Hamilton requests the General Assembly to develop a policy on the participation of executive personnel who, during the meeting of the General Assembly, “may unduly influence the operation of the Assembly in its decision-making.”

For many years, executive personnel, who are not commissioners to the General Assembly, have been granted upon specific motion the right to speak to the Assembly during debates on the recommendations from those agencies and committees which they serve. Such participation has been in terms of clarification of issues and answering questions from the floor put to the Convener of the respective committees and agencies. Such participation has not, in the view of the Clerks, been prejudicial to the work of the Assembly but has, in fact, often been very helpful.

Of more serious concern is such participation when executive personnel are also commissioners to General Assembly. Other members of the Assembly may now perceive them as no longer simply providing needed information and answering questions but as being pro-active advocates for their own or their committee or agency’s interests. This became especially clear during recent “restructuring” of the Church’s administrative structure when some executive personnel appeared unable to appreciate the potential conflict of interest in their being both commissioners and themselves subject to the effects of “restructuring”. It is, no doubt, precisely such a situation which gave rise to the Overture from the Presbytery of Hamilton.

This is a delicate matter since members of presbytery are at times commissioned by the lower court to represent them in the higher. Are executive personnel who are also members of presbytery to be prohibited from fulfilling such a commission lest in the course of it they “unduly influence the operation of the Assembly in its decision-making?”

The Clerks fully understand and appreciate the concern of the prayer of the Overture. It is difficult, however, to prepare a policy which does not destroy the duty and privilege of members of presbytery, no matter what their calling within the Church, to represent their sisters and brothers in the highest court of the Church.

One possible avenue to explore is simply to include an “exception clause” under section 258 of the Book of Forms, disallowing any executive personnel who are also members of a presbytery from being named commissioners to the General Assembly. Such a measure would have to be approved under the Barrier Act.

Another possible avenue to explore is to require that all executive personnel be prohibited from participation in the debates and voting on the recommendations of their particular committee or agency. They would be allowed to answer questions but make no comments that could be construed as pro-active “advocacy”. Such a policy might be difficult to police.

Nevertheless, both of these approaches might meet the concerns of the Presbytery of Hamilton, except that it would mean that the Clerks of Assembly, when any of them is a commissioner, would be prohibited from any advocacy regarding any of the recommendations they prepare and, for that matter, could be perceived to be prejudiced on any issue before the Assembly. The Clerks believe it is particularly important that they, as much as that is possible, be, and are seen to be, impartial.

The Clerks are not happy to develop legislation on this matter, or another policy for guidance, for inclusion in the Book of Forms. Instead, they would call upon all executive personnel, including those Clerks of Assembly affected, voluntarily to forego their commission to the General Assembly during their term in office. This surely is not too great a sacrifice to make for removing any perception at future Assemblies that executive personnel “may unduly influence the operation of the Assembly in its decision-making”.

Recommendation No. 22 (amended, p. [36](#))

That the above preamble be adopted as the Assembly’s answer to Overture No. 15, 1996.

YOUNG ADDITIONAL MOTION RE WEB PAGE (A&P 1996, p. [59](#), [68](#))

The Young motion asks that The Presbyterian Church in Canada's Web page on the Internet be continued and that the Council collaborate with the various Church agencies to fund it. The Council reports that it has arranged for funding the Web page for 1996 and 1997 from contingency funds, and funding has been provided in the 1998 budget. The responsibility for the Web page has been assigned to the Life and Mission Agency which will be reporting on a policy for the ongoing presence of The Presbyterian Church in Canada on the Internet to this Assembly. Council has reviewed the proposed policy and expresses its basic agreement with it. The contract with the Rev. Dr. Michael Farris to operate the Web site on our behalf was extended to April 30, 1997 and again to April 30, 1998.

OVERTURE NO. 29, 1995 (A&P 1995, p. [430](#), [19](#))

Re: Excluding Congregations from Making Financial Appeals

MEMORIAL NO. 1, 1995 (A&P 1995, p. [435](#), [19](#))

Re: Definition of "Agencies" as it Relates to Financial Appeals

The 120th General Assembly (1994) decided "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](#), [81](#))

This decision and at least one financial appeal by a congregation during the ensuing year resulted in Overture No. 29, 1995 and Memorial No. 1, 1995, both of which are seeking clarification of the status of congregations vis a vis the above decision.

We understand that the committee which worked on developing the policy did not intend to exclude congregations from making such appeals. The 121st General Assembly (1995) also adopted a report from the Assembly Council entitled "Guidelines for Financial Appeals" (A&P 1995 p. [208-209](#), [37](#)). The Principles and Guidelines adopted in that report are:

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 program that is being introduced for Presbyterians Sharing.
5. Fund raising appeals should be in harmony with 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 re-instated 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.

We draw attention especially to Guideline Nos. 3 and 6, which have been operative since 1995.

It should be understood that congregations planning to conduct a financial appeal within the bounds of its presbytery are to obtain the permission of the presbytery.

Similarly, to launch a financial appeal within a synod a congregation or other agency would require authorization from the synod. To conduct a financial campaign across the Church would require authorization by the Management Team at the Church Office. It would also be expected that a congregation or other agency applying to the Management Team for approval of a financial appeal would do so with the approval of its presbytery.

Recommendation No. 23 (adopted, p. [36](#))

That the foregoing be the response to Overture No. 29, 1995 and Memorial No. 1, 1995.

ARCHIVES AND RECORDS MANAGEMENT

“Of all our national assets, records are our most precious: they are the gift of one generation to another and the extent of our care of them marks the extent of our civilization” (Arthur Doughty, past Dominion Archivist). The Archives and Records Office mission is to collect, preserve and make available the vital and multi-media records of: the General Assembly, the Church Office, synods, presbyteries, congregations, individuals and colleges. This work is necessary to the Church as records are frequently accessed, often because of their legal nature.

The Archives and Records Office is located at 11 Soho Street, Suite 104, Toronto, Ontario, M5T 1Z6, (416-595-1277; fax 416-595-5656; e-mail kim.arnold@sympatico). This department operated in 1996-1997 with one full time employee and four volunteers. The Archives and Records Office receives 3,000 inquiries annually through the post, phone, fax and e-mail. This office charges fees for research as follows: legal search (for example, proof of baptism) \$10.00, genealogical search \$25.00 per hour, photocopies \$.10 per page, paper copies off microfilm \$.25 per page. All genealogical inquiries are handled by our volunteers.

As an information office, this department is also responsible for the ongoing records management at the Church Office including the Records Centre; as well as the regular daily operation of the Archives which occurs at the Soho location. Records management practices play a significant role in the overall care and handling of records at the Church Office. Records management seminars and personal consultations have been conducted during the year at the Church Office to assist in this process. Presentations are also given to congregations and to other Presbyterian Church organizations as we are able.

The Archives and Records Office was represented on the George Leslie Mackay Symposium Planning Committee. Our office also provided photographic materials for a permanent exhibit which will later be available as a teaching tool upon request. This symposium, to be held at Victoria University and Knox Presbyterian Church from April 4 to 6, celebrates the 125th anniversary of Mackay’s mission in Taiwan.

The Archives and Records Office was successful in its application to the Canadian Council of Archives (through the National Archives of Canada) for \$13,000, to hire an archivist to catalogue the Board of Congregational Life Collection for 4½ months. This collection contains a wealth of information on the Church’s involvement in a vast array of social and worship issues through the decades. As well, we will apply for federal government funding assistance

to hire a student (currently enrolled in an archives technician program) for 4 months during summer 1997. The project will involve cataloguing a portion of our photographic collection.

The Archives and Records Office co-ordinates a number of microfilming projects for congregations, synods and presbyteries annually. Microfilming is recommended by information specialists as the best format in which to store information long term. Under optimum conditions, microfilm has a life span of 500 years. It is also an inexpensive form of insurance for your one-of-a-kind record books at a cost of 7 ½ cents per page. Most invoices reflect a cost of less than \$200 to film a congregation's set of books. Please contact the Archives and Records Office for further information on this program.

The Archives newsletter "Stepping Into Your Archives" will continue with another issue on conservation for your church documentation, photographs and books. This series is meant to offer advice to help you care for your records. We encourage visits and calls to our office by any church worker seeking information on any aspect of records keeping or accessing our resource facility.

Council also wishes to report that it is taking action to provide a permanent location for the Archives and Records Management Office. It has authorized the renovation of the underground garage space at Church Office to fit its needs. The initial cost will be approximately \$300,000, half of which will be paid from undesignated bequests received in 1996, and the remainder will come from the Church Office's Building Fund. The installation of mobile shelving to provide more archival space will be provided later. Staffing for this office will be studied by the Review of Staffing and Structure Task Force.

OTHER MATTERS

RESIDENTIAL SCHOOLS WORKING GROUP

The Residential School Working Group's efforts have concentrated on two areas:

1. Continuing to support the work of Aboriginal Peoples in getting the Federal Government to acknowledge its responsibility for the role it played in the policies regarding residential schools and
2. Developing guidelines for the Healing Fund Campaign which was approved by the Assembly Council in March 1996.

Negotiations with the Government of Canada

The Moderator of the 122nd General Assembly, Tamiko Corbett, and other representatives from our Church, were present in The Great Hall of the Canadian Museum of Civilization on November 21, 1996, when the Co-chairs of the Royal Commission on Aboriginal Peoples, the Honourable Rene Dussault and Mr. George Erasmus, presented their final report. Representatives from the Roman Catholic, United, Anglican and Presbyterian Churches have met with people from the Department of Indian Affairs including the Honourable Ron Irwin and have encouraged the government to follow up in a positive way the many recommendations made in the far sweeping and comprehensive report of the Royal Commission.

A positive outcome from our meetings with government representatives is a renewed attempt to get representatives from the Ministry of Indian Affairs to sit with Chief Robin Green of Iskatewizaegegan No. 39 Independent First Nation and his Council and representatives from The Presbyterian Church in Canada to consider the healing proposal which was put forward in 1994 by the then Chief Eli Mandamin.

The outcome of these meetings will tie into the second area of concern for the Residential School Working Group; the Healing Fund.

The Healing Fund

At its March 1996 meeting, the Assembly Council agreed to establish a Presbyterian Church Healing Fund and to authorize the Working Group to seek voluntary contributions over a two year period. The Working Group has been working with the National Native Ministry Committee of Canada Ministries in establishing guidelines for the Healing Fund.

How the money will be collected

- A national campaign will be launched in September 1997, and conclude in January 1999.
- A committee will be appointed to seek support from members and adherents of The Presbyterian Church in Canada.
- The committee will provide information about the fund through literature, The Presbyterian Record, Bible studies, etc..
- The committee will seek volunteers at the local level (this could be at the presbytery level where numbers are small and at the city level and larger population areas).
- The support of the National Native Ministry Committee of Canada Ministries in providing speakers and other resources will be sought.
- Pow wows and healing circles could be incorporated into the campaign.
- A list of individuals known for their interest in Aboriginal Peoples would be compiled and special names donors would be approached individually.
- The objective will be to raise \$250,000 (cash and pledges).

Campaign Committee

- The Residential Schools Working Group will name a Campaign Committee which is representative of the Church and which includes representation from the Women's Missionary Society and a fair representation of Aboriginal people.
- Consideration will be given to appointing a Director (half time) for the duration of the campaign.
- The Committee will operate from the Winnipeg area.
- The Campaign Committee will work closely with the residential Schools Working Group and the Assembly Council Executive.

Education Component

- A major component of the campaign will be a program of education.
- A brochure outlining the campaign will be produced.
- Sunday Church bulletins inserts will be used.
- The support of the Presbyterian Record, Glad Tidings and The Message will be solicited.
- Opportunities to promote the Healing Fund at synods and presbyteries will be sought.

The Support of the Women's Missionary Society

The support of the Women's Missionary Society for this Healing Fund project has been sought. The response has been gratifying. The WMS has agreed to make a gift of \$30,000 to the fund and it has also agreed to lend its support to the Healing Fund Campaign by appointing members to the Campaign Committee and also at the local level.

MASTER AGREEMENT FOR THE SPONSORSHIP OF REFUGEES

As reported to the 122nd General Assembly the Government of Canada is working with non-government agencies in the development of a new refugee sponsorship agreement. The new agreement will come into effect on May 1, 1997. The Presbyterian Church in Canada has applied to be a Sponsorship Agreement Holder under the new Agreement. This application is being dealt with by the Department of Citizenship and Immigration.

The Sponsorship Agreement Holder (SAH) will be The Presbyterian Church in Canada. Sponsorship will take place through Constituent Groups. The SAH assumes responsibility for reception, lodging and care, settlement assistance and support, beginning from the date of arrival of the sponsored refugee in Canada and normally for a period of one year (longer if agreed upon by the SAH), or until the refugee becomes self-supporting, whichever is less. The SAH may authorize a constituent group in the expected community of settlement, through a letter of approval, to enter into a sponsorship undertaking on its behalf with the Government. The SAH guarantees that any constituent group so authorized in writing has authority to bind the corporation under the terms of the agreement. A Constituent Group is a group authorized in writing by the SAH to act on its behalf in sponsoring refugees. What this means is that if a Constituent Group defaults on its undertaking then the SAH will be held responsible.

The reality for The Presbyterian Church in Canada is that we have never had a default in a sponsorship undertaking. The Government, however, is requiring the SAH to ensure that Constituent Groups have the necessary funds and resources to support the sponsored person for a period of one year. Each Constituent Group wishing to sponsor a refugee will have to present to The Presbyterian Church in Canada (the SAH) through Canada Ministries a detailed application showing that it has the resources required to fulfill its obligation as a Constituent Group. Constituent Groups will have to report quarterly to Canada Ministries on their activities and abilities to continue to sponsor refugees. Each application to sponsor a refugee will be dealt with on its own merits. As a Sponsorship Agreement Holder The Presbyterian Church in Canada will report annually to Citizenship and Immigration by 30th August indicating sponsorship activities for the previous and next calendar years.

FUTURE ASSEMBLIES

Council has a Task Force working on issues related to effective General Assemblies, such as effective use of Table Groups, Briefing Groups, Specific Themes for Assemblies, Agenda and Order of Business, and extra events.

TABLE GROUPS

Prior to meeting, the Task Force had made a thorough study of all the reports and documents produced by the previous Task Force on Future Assemblies (1992-1996) and other relevant documentation such as the first listed mandate of the newly formed Task Force. The study of such 'weighty' material gave a clear indication of the many issues with which the Task Force is involved as well as what had already been suggested, but not necessarily implemented.

As indicated in the mandate, the Task Force immediately considered "for the year 1997 ... (to) work out details for the more effective use of table groups. Table Groups (the same format as used for deliberations of the Assembly Council and the Think Tank) were instituted at the 1996 General Assembly. The Task Force was supplied with the results of the questionnaires sent out to table group leaders of the 1996 General Assembly.

The summary of responses to the Table Group Questionnaires indicated, on the whole, that the use of this format produced a very positive result. Such a shape (round table format) was found to provide a more open and relaxing 'space' for the deliberations. Furthermore, respondents claimed that it provided for a 'group table' format and became, in most cases, a more facilitating vehicle for procedure, participation and decision-making. Aside from the advantages of a 'togetherness' feeling, the opportunity of getting to know people, and forming a distinct Assembly relationship with others. Team leaders also indicated that the arrangement was 'reasonably' effective for discussing the business of Assembly.

After studying ways in which the Table Groups could be "used more effectively", the Task Force recommends that the following actions be instituted at the 1997 General Assembly:

1. More time should be given to table groups to discuss major issues.
2. Specific criteria for group leaders should be set down; for example, guidelines that delineate what they are to do. Both the leaders and group members should understand their *raison d'être*. (The choice of group leaders is of great importance to ensure productive deliberations for table groups).
3. The 'mix' of each group should be varied, balanced and eclectic (for example, old/new, experienced/inexperienced, clergy/laity, etc.).
4. The Moderator should be sensitive in recognizing the need for critical time at each sederunt when table groups can come together for discussion purposes.
5. In order to differentiate voting from non-voting personnel, each commissioner is to be given a voting card.

A desired goal, though not yet attainable, may be for table groups eventually to be able to work towards consensus.

BRIEFING GROUPS

The purpose of the briefing groups is to prepare commissioners for the transaction of business at the General Assembly and to act as a forum for organizing, questioning, motivating and information; leading, hopefully, to informed decision-making. The briefing sessions also provide commissioners an opportunity to understand and become more acquainted with the issues, the rules of debate, the language, and the procedures that characterize General Assembly.

In order to make the briefing groups more effective, the Task Force recommended that the following actions be instituted at the 1997 General Assembly.

1. Commissioners should be given the opportunity to select five briefing groups that they may wish to attend out of the ten scheduled groups.
2. Commissioners are responsible for making choices of any five briefing periods (plus two alternate choices) on forms included with the pre-registration package mailed beforehand.
3. Briefing groups to be scheduled to run concurrently for one day; that being the first full day (Monday) of General Assembly.
4. Presenters at briefing sessions are to be skilled in delivery of a dynamic presentation characterized by clarity, understanding and a distinct sensitivity to the interests of the group, for the group may wish to determine the priorities of a briefing session.
5. Commissioners will be permitted to move from one group to another at any time, providing he/she does not disturb a group.
6. Presbyteries are to assume a major role in briefing commissioners by holding pre-Assembly workshops, either individually or jointly, to train commissioners in procedure, rules of debate, structure and duties of Church Offices, terminology, content and process. Adjoining presbyteries should consider joint pre-Assembly workshops. To facilitate such training sessions, the co-operation of all clerks of presbytery will be sought.
7. An area (aside from the registration desk) is to be established at General Assembly where (a) agency staff and (b) members of the Task Force, are available to answer concerns and questions. This area will be open one-half hour before sederunts and one-half hour after sederunts.
8. At the first sederunt on Wednesday morning, time is to be given to each table group for orientation purposes, in order that introductions and team building may take place, and guidelines may be established.

Since Council has replaced the time for Briefing Groups at this Assembly with an OPEN SPACE experience, only points 6, 7 and 8 can be implemented this year.

EAST/WEST GENERAL ASSEMBLIES

The policy has been for the General Assembly to meet outside the central synods twice within each ten year period. In a normal rotation, a General Assembly would be held in a western province in 2001, and then in an Eastern Canada location in 2006. The Council realized, however, that there are financial barriers to the implementation of this policy. Most notably, the amount set aside each year towards the extra costs of east-west Assemblies has been reduced from \$25,000 to \$15,000.

Recommendation No. 24 (adopted, p. [36](#))

That, in light of financial restrictions for holding east-west General Assemblies, and in response to a specific request from the Presbytery of Edmonton-Lakeland to host an Assembly to coincide with the Centenary of the Province of Alberta, a western Assembly be held in 2005 and an eastern Assembly be held in 2010.

Recommendation No. 25 (adopted, p. [36](#))

That the invitation from the Presbytery of Edmonton-Lakeland to host a General Assembly in 2005 be received, noted, and provisionally accepted as per Book of Forms section 281.

GENERAL ASSEMBLY 2000

A letter of invitation has been received from the Presbytery of Hamilton for General Assembly to meet within its bounds in the year 2000.

Recommendation No. 26 (adopted, p. [36](#))

That the General Assembly be held within the Presbytery of Hamilton in the year 2000 with the opening worship service to be held in Central Presbyterian Church.

OVERTURE NO. 11, 1995 (A&P 1995, p. [423](#), [18](#))**Re: Cease to Move Towards Biennial Assemblies, and Consider Strengthening National Connectionalism**

Overture No. 11, 1995 asks that the General Assembly refuse any move to biennial Assemblies, at the same time think radically about how to strengthen national connectionalism and about how the Church's national budget can be spent efficiently.

The Council submits that the action of past General Assemblies in refusing to adopt the practice of biennial Assemblies is about all that can be said for now. It is not possible to legislate what future Assemblies might decide on this subject.

The Council's action in introducing table groups, OPEN SPACE, and in reviewing the use of briefing groups are all attempts to respond to the other challenges in this Overture.

Recommendation No. 27 (adopted, p. [36](#))

That Overture No. 11, 1995 be answered in the above terms.

OVERTURE NO. 33, 1995 (A&P 1995, p. [431](#), [20](#))**Re: Restricting Briefing Sessions at Assembly to Monday Morning**

Overture No. 33, 1995 asks that briefing sessions at General Assembly be restricted to Monday morning. Council submits that the spirit of this Overture has been honoured in its review of briefing groups and its plans for changes in the future, as reflected in the report on the work of our Task Force on Future Assemblies.

Recommendation No. 28 (adopted, p. [36](#))

That Overture No. 33, 1995 be answered in the above terms.

SUPPORT SERVICES

At its November 1995 meeting, the Assembly Council confirmed that Support Services would commence operations January 1, 1996, under the direction of the Chief Financial Officer, Donald A. Taylor. Support Services is responsible for the following areas of work:

Financial Services - to receive all funds directed to The Presbyterian Church in Canada and pay all accounts on behalf of the organizations of the Church, to keep records and produce financial statements for each of the organization. Financial Services are also available to assist all levels of the Church with their handling of financial information.

Human Resources Department - managed by Lynda Garland, does the record keeping of pensions as well as persons who work for the Church. This department is available to answer questions and assist in solving problems relating to the Pension Plan, benefit plans and personnel matters.

Resource Centre - under the management of Ken Brown and includes Wendy Penwarden and Gerry Waugh both of whom are available as Consultants to assist with orders for materials available from the Church. (They can be reached at our toll-free telephone number 1-800-619-7301 for receiving requests for materials only.)

Building Operations - Printing Department and Distribution Centre are managed by Ken Brown whose job it is to ensure that the building is maintained in good condition and ready for use and that printing orders and materials flow to our customers in a timely fashion.

Support Services is available to assist all those across the Church by providing services as required.

LENDING SERVICES

Lending Services manages funds available to congregations as loans for the acquisition and disposal of property, and the building of new churches and manses and renovation of existing ones.

During 1996, twenty congregations received new loans from the various funds. Sixteen congregations completed repayment of their debt so that, by the end of the year, 114 loans were outstanding, totalling \$3,941,517. Because money that is lent comes from repayment of loans, when current borrowers forward payments promptly, they are in fact providing help to other congregations which need these services.

The Lending Funds Committee requires completion of an environmental questionnaire for all applications. Presbyteries and congregations should forward applications to the Co-ordinator, Lending Services, at the Church Office well before its scheduled meeting dates. Meetings to consider new applications are planned for November 6, 1997 and March 12, 1998.

APPRECIATION

RETIRING MEMBERS

Assembly Council expresses its admiration and gratitude for the contribution to its work made by the following persons whose term on the Council is completed: Mickey Johnston, Wally Hong, Jim Doherty, Ralph Fluit, Jean Welch, Jean Porret, Claude Meslage, Mark Lewis, Sam Woods, Margaret Mullin, Gordon Liddle, Rosemary Doran and Tam Corbett.

MINUTE OF APPRECIATION

James A. Doherty

The Assembly Council wishes to express its thanks and appreciation to Mr. James A. Doherty of Weston, Ontario, for his service to The Presbyterian Church in Canada through the Assembly Council and its Executive. Mr. Doherty is a charter member of the Council, elected to its ranks in 1991. He served diligently as a Council member and as a member of the Executive and in 1995 he was elected Convener. As Convener of the Council, through a time of great change and challenge, Mr. Doherty has brought many gifts to the service of the Church. He has shared his great management skills, spiritual insights and interpersonal skills with the Council. He has moderated the meetings of the whole Council and the Executive with fairness and openness, and his personal mannerisms always create an atmosphere of love and compassion. The Church is greatly indebted to him for his service to the Assembly Council. We hope and pray that Jim will find new and challenging ways to serve the Church following his retirement from the Council in 1997.

Recommendation No. 29 (adopted, p. 36)

That the above minute of appreciation for the leadership of James A. Doherty be adopted.

SUPPLEMENTARY REPORT

To the Venerable, the 123rd General Assembly:

OVERTURE NO. 14, 1996 (A&P 1996, p. 481-82)

Re: Providing Annual Cost of Living Increases to Minimum Stipends

Overture No. 14, 1996 asks that the Church provide annual cost of living increases to minimum stipends. It states the rate of inflation over recent years and the increases made to minimum stipend over the same period. It also indicated that call documents placed in the hands of clergy indicate that their financial needs will be reviewed annually. There are 8 incremental

increases to the minimum stipend scale related to seniority and in 1996 an increase of \$812.00 was given to minimum stipends.

The Assembly Council undertakes a review, usually annually, of minimum stipends which looks at the cost of living index but also looks at the ability of the employers (congregations as well as Church Office which are affected by the decision) to pay. In 1994 and 1995, it was deemed to be a hardship on the employer to pay any increase as the country was still coming out of difficult times, while the index moved up a total of 2.3 percent.

For 1996 an increase was approved based on the previous three years inflation and the generally better economic picture. For 1997 the matter has again been reviewed and it was determined not to recommend an increase for this year.

It is noted that self supporting congregations have the right to set the stipend appropriately.

In effect, the intent of this Overture has been honoured and all the factors surrounding the subject should be studied on a regular basis but not reduce it to an automatic action.

Recommendation No. 30 (adopted, p. [36](#))

That the above statement be the response to Overture No. 14, 1996.

125TH ANNIVERSARY CELEBRATIONS

The Council has noted the Committee on History's Recommendation No. 1 calling for a committee to plan for the 125th Anniversary of The Presbyterian Church in Canada in the year 2000. (see p. [299](#), [18](#)) The Council notes that the 125th General Assembly will be held in St. Andrew's Church, Kitchener, Ontario, in 1999, and the Assembly for the year 2000 will be hosted by the Presbytery of Hamilton.

The Council is concerned about terms of reference, budget and tentative plans for such a committee.

Recommendation No. 31 (adopted, p. [36](#))

That in the event of a 125th Anniversary Committee being established, the Assembly Council be authorized to receive, review and approve terms of reference, a budget, and tentative plans for the Committee, and that the Committee be instructed to present the same to the Council in time for its November 1997 meeting.

OVERTURE NO. 1, 1997 (p. [495](#))

Re: Establishing Communication to Church Offices Without Direct Costs to Congregations

Council has referred this Overture to the Life and Mission Agency and the Management Team. Bell Canada has been asked to do a study of the number of telephone calls made to the Church Office in order to assess the use of a 1-800 number. The Council's Executive will receive an indepth report in June. The Council offers the above as a preliminary report on Overture No. 1, 1997.

LIVE THE VISION EXPENDITURES

It is noted that a restriction passed by Council in March 1993, that project expenditures not exceed 50 percent of the funds available has now been lifted. The Life and Mission Agency has been encouraged to move with good haste to complete the projects presented in the Live the Vision case.

BENEVOLENCES COMMITTEE

The Committee is responsible to oversee the administration of the Benevolent Funds and Bursary Funds which have been entrusted to the Assembly Council. There are 10 Benevolent Funds with a total capital of \$2,264,594. From these funds, 35 persons received monthly support totalling \$154,205 for the year (1996). Eleven one-time benevolent grants totalling \$17,700 were also made.

There are 23 Bursary Funds with a total capital of \$415,655. In 1996, 49 bursaries were awarded for a total of \$42,650.

The income from investments has been decreasing over recent years. The Committee invites your prayers and gifts for the needy servants of the Church, especially non-ordained professional church workers. A number of congregations and individuals make gifts to these funds each year. The Committee expresses appreciation to all donors and all who take an interest in this work.

LIFE AND MISSION AGENCY

Council Executive is aware of a request from the Life and Mission Agency that the priority for Teen and Young Adult Ministry be amended to include children (see Recommendation No. 4, Assembly Council, p. 204). This request will appear in the Life and Mission Agency's Supplementary Report (p. 396-97), and the Council's Executive endorses the request.

The Council Executive has also been made aware of the Life and Mission Agency Committee's decision to end its contract with Ms. Lee McKenna-duCharme, Associate Secretary for Justice Ministries. The action of the Life and Mission Agency Committee was endorsed by the Executive.

PENSION BOARD REVIEW OF BENEFITS

The Council Executive has reviewed the Pension Board's report to this Assembly incorporating recommended changes to the benefits package for professional church workers. The Executive had a teleconference with the Convener of the Pension Board, Mr. Kenneth Mader. The Executive is concerned that there be clarity on what funding changes for the Pension Fund will mean for smaller congregations, and the potential effect of this change on Presbyterians Sharing. The Executive is also concerned that changes to the Pension Plan, and the Group Insurance be studied and discussed by the presbyteries and congregations and the members of these plans.

REVIEW OF STAFFING AND STRUCTURE

The Council has struck a Task Force to follow-up on the last review of staffing and structure. Preliminary terms of reference are: review of contract positions; study the issue of governance; review committees of Council and their terms of reference; liaison with Life and Mission Agency and Women's Missionary Society (WD)'s Review of Regional Staffing; review the schedule of ongoing reviews. Their membership is: James Doherty (Convener), Robert Bethune, Laurie Jess, Jane Moon, Grant Jones, Lillian Wilton, Alan McPherson, with power to add.

TREASURER'S REPORT - RUSSELL E. MCKAY

A summary report on the financial position of The Presbyterian Church in Canada for the year ended December 31, 1996 will be contained in the June issue of the Presbyterian Record. This report is supplemental and provides additional commentary.

1996 IN REVIEW

1996 was a turning point financially because the operating fund produced a surplus of \$478,000 which has eliminated the deficit position to all but \$41,000.

It has been previously recognized and acknowledged that Presbyterians Sharing totalled \$8,435,000 in 1996, a new record high and up 1.6 percent over 1995, the previous record high. Other revenues totalled \$1,145,000 which compared favourably to budgeted amounts.

Operating costs in the aggregate were managed within budget with the Life and Mission Agency underspent because of delays in starting some programs.

In 1995, provision for personnel separation costs were excessive by \$90,000 resulting in a reversal in 1996.

The operating costs connected with the Gift Annuity Program have exceeded revenue since inception and the net accumulated excess has been written off to expenses in 1996. Henceforward, any deficiency will be treated as an operating expense.

The balance sheet of the Church strengthened further during 1996 in that the fund balances grew by about \$4,000,000 due in good part to favourable investment performance in 1996. The change in market value is accounted for as an unrealized gain or loss.

Cash management within the operating funds continues to be a challenge and is dependent upon internal temporary borrowing from fund balances with interest. The cash requirement reaches a peak by September because of the operating expenditures being spread evenly across the year, and the receipt of moneys from Presbyterians Sharing being heavily weighted to the last three months of the calendar year.

1997 AND BEYOND

The 1997 budget was developed initially with the objective of providing a surplus of \$150,000 to offset the cumulated deficit. As reported the cumulative deficit at the end of 1996 has been reduced to \$41,000.

The amended 1997 and 1998 budgets accordingly have been developed with the objective of providing a surplus each year to a maximum cumulative amount of \$200,000. The Assembly Council on the recommendation of the Finance Committee approved working toward an accumulation of a modest surplus in order to have some contingency for emerging expenditure requirements.

A forecast of revenue and expenditure for the year 1999 to 2001 has been developed to provide a broad framework for detailed annual budgets.

ORGANIZATION

The organizational changes implemented during the latter part of 1995 and early 1996 affecting the administration of financial affairs have worked well.

The key changes were the appointment of Donald A. Taylor, the Chief Financial Officer and the restructuring of the Finance Committee.

It is my duty as Treasurer to serve as Convener of the Finance Committee which follows a schedule of meetings each year to fulfill its responsibilities.

SUMMARY

1996 was a turning point financially speaking. It is a great relief to have internally gotten rid of the deficit from prior years.

With continuing support from Presbyterians Sharing and from other contributions the financial structure of the Church should continue to strengthen. The management and control side are working well.

Thomas Gemmell
Secretary

James Doherty
Convener

THE PRESBYTERIAN CHURCH IN CANADA
1998 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
provided they exceed those set by the 123rd General Assembly.

Categories: (See Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 1997	25,572	23,807	22,047
Increase 1998:	0	0	0
Basic Stipend 1998: (See Notes 2 & 3)	25,572	23,807	22,047
Increment: (See Note 4)	580	535	485

MINIMUM STIPEND

Starting Stipend 1998	25,572	23,807	22,047
After 1st increment	26,152	24,342	22,532
After 2nd increment	26,732	24,877	23,017
After 3rd increment	27,312	25,412	23,502
After 4th increment	27,892	25,947	23,987
After 5th increment	28,472	26,482	24,472
After 6th increment	29,052	27,017	24,957
After 7th increment	29,632	27,552	25,442
After 8th increment	30,212	28,087	25,927

Appropriate Accommodation: (See Note 5) Applicable to each category.
Utilities - on voucher Applicable to each category.

Health & Dental Insurance: (See Note 6) Applicable to each category.
(working 50% or more of normal hours of work)

Continuing Education	500	500	500
	2 weeks	2 weeks	2 weeks

OTHER

Retired Minister: 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.
(See 1991 A&P, p. 344, re part-time ministries.)

Student on annual appointment: (See Note 7) \$18,322 per annum, plus manse and utilities.

Student on summer appointment: \$201 per week, plus travel as applicable, plus up to \$100 per week for room, board and utilities.

Sunday Supply: \$100 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.30 per km.

1998 Maximum Pensionable Earnings: (See Note 8) **\$48,000/annum**

Effective January 1, 1998 the members contribution level will be 4½ percent of their pensionable earnings to the 1998 annual maximum.

(Please see overleaf for an explanation of the notes.)

1998 Minimum Stipend and Allowance Schedule

NOTES:

1. **Stipend Categories:**

Category I	- ordained ministers, lay directors of institutions
Category II	- diaconal ministers, lay missionaries with special training
Category III	- lay missionaries

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance is now included in the minimum basic stipend figure.

The individual worker has a choice of either:

1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,
 - or
 2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.
3. **Multiple Point Charges:** Basic stipend is increased by an amount equal to the average number of kilometres travelled on a Sunday for church services, multiplied by \$35.14, to a maximum of \$4,216.
4. **Years of Service Increments:** Effective June 1989, but not retroactive for those who have already received their first increment, the first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the Service of Induction/Recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.
5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (See 1992 A&P, p. 222.)
6. **Health & Dental Insurance:** Coverage under the Health & Dental Insurance plan will apply to the above three categories only if the professional church worker's appointment is made by the presbytery.
(See also A&P 1986, p. [212](#), Item No. 6; and A&P 1988, p. [227](#), Rec. No. 37.)
7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enrol in summer programmes; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister.
(See A&P 1989, p. [212](#)-213.)
8. **Pensionable Income** is defined as basic stipend/salary, plus 40 percent for housing and other allowances to a maximum of \$48,000 per annum.

For further information concerning the compensation and benefits of Professional Church Workers, refer to the "Stipend and Benefits for Professional Church Workers - 1994" booklet available through the Resource Distribution Centre.

THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31,1996

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
 The Presbyterian College, Montreal
 St. Andrew's Hall, Vancouver

The Presbyterian Church in Canada
Funds Balance Sheets
As at December 31,1996

	Operating Funds <u>Unallocated</u>	Operating Funds <u>Allocated</u>	Lending Funds <u>Funds</u>	Endowment & Restricted Funds <u>Funds</u>	<u>1996 Totals</u>	<u>1995 Totals</u>
Assets						
Cash		2,885,275	1,098,805	4,622,895	8,606,975	7,036,817
Accounts receivable		1,753,954			1,753,954	817,954
Loans receivable		159,015	2,870,757	1,183,713	4,213,485	4,123,485
Intra fund receivable		40,596		367,000	407,596	918,596
Accrued interest				436,116	436,116	456,116
Prepays & Deposits		83,219			83,219	173,219
Hymnbook development costs		551,584			551,584	476,584
Other		76,886			76,886	227,886
Marketable securities				25,718,925	25,718,925	23,958,925
Executive staff mortgages				1,082,686	1,082,686	1,272,686
Real estate properties		8,156,141		1,024,360	9,180,501	9,638,501
Total Assets	0	13,706,670	3,969,562	34,435,695	52,111,927	49,097,927
Liabilities and Fund Balances						
Accounts payable & Accrued Liabilities		719,472		52,037	771,509	2,426,509
Intra fund payable	40,596	367,000			407,596	918,596
Bequests/gifts to be distributed		1,236,475			1,236,475	553,475
Unearned revenue		1,036,547			1,036,547	243,547
Mortgages & loans payable on manses		1,444,544			1,444,544	1,458,544
					0	
Fund Balances	(40,596)	8,902,632	3,969,562	34,383,658	47,215,256	43,497,256
Total Liabilities & Fund Balances	0	13,706,670	3,969,562	34,435,695	52,111,927	49,097,927

The Presbyterian Church in Canada - Operating Fund Unallocated
Statement of Revenue, Expense and Fund Balance
For the year ended December 31,1996

	<u>1996</u>	<u>1995</u>
Revenue		
Contributions from Congregations	8,434,503	8,305,272
Income from		
- Investments	301,076	301,268
- Estates	50,337	58,319
Contributions received from:		
Women's Missionary Society (W.D.)	150,000	200,000
Atlantic Mission Society	60,000	60,000
Income from other sources	297,036	241,254
Bequests received for current use	256,072	1,013,091
Gifts received for current use	30,969	44,311
Total Revenue	<u>9,579,993</u>	<u>10,223,515</u>
Expense		
General Assembly and its Council		
General Assembly	356,022	307,018
Assembly Council & its committees	36,281	43,314
Secretary's Office	336,453	302,095
Archives	7,562	9,692
	<u>736,318</u>	<u>662,119</u>
Life and Mission Agency		
Administration	1,308,802	1,486,178
Ministry & Church Vocations	33,321	34,997
EFD - Team	40,065	2,287
EFD - Mission Education	44,337	61,551
EFD - Church Education	495	321
EFD - Youth Ministries	12,398	13,702
EFD - Stewardship	55,133	43,282
EFD - Worship	7,459	3,118
EFD - Evangelism	12,553	4,122
Justice Ministries	21,450	16,390
Canada Ministries	2,060,399	2,129,087
International Ministries	1,277,994	1,351,039
Resource Production/Communications	1,990	2,687
	<u>4,876,396</u>	<u>5,148,761</u>
Support Services		
Administration	708,545	959,241
Human Resources	4,633	12,323
Building Maintenance	244,324	230,692
Missionary Residence	17,019	19,394
Financial Services	108,078	104,425
RPC - Sales	15,666	11,604
RPC - Resource Distribution	10,906	14,237
RPC - Printing	59,145	89,711
	<u>1,168,316</u>	<u>1,441,627</u>
Other		
Personnel separation costs	(90,000)	573,705
Gift annuity operating costs	204,123	
Church share of pension & group life costs	1,357,093	1,267,044
Grants to Colleges	850,000	935,000
Total Expense	<u>9,102,246</u>	<u>10,028,256</u>
Excess of Revenue over Expense for the Year	477,747	195,259
Fund Deficit - Beginning of Year	(518,343)	(713,602)
Fund Deficit - End of Year	<u>(40,596)</u>	<u>(518,343)</u>

The Presbyterian Church in Canada
Funds Statement of Revenue, Expense and Fund Balances
For the year ended December 31,1996

	Operating Funds <u>Allocated</u>	Lending Funds	'Endowment & Restricted Funds	<u>1996 Totals</u>	<u>1995 Totals</u>
Revenue					
Investment Income			1,585,916	1,585,916	1,808,400
Bequests, Donations, Other	546,370	84,273	2,341,976	2,972,619	2,852,520
Intra Fund transfers	551,733			551,733	950,000
Gain on Disposal of Properties				0	
Net change in Market Value of Securities		42,991	2,298,043	2,341,034	2,150,720
Total Revenue	<u>1,098,103</u>	<u>127,264</u>	<u>6,225,935</u>	<u>7,451,302</u>	<u>7,761,660</u>
Expense					
For Designated Purposes	1,032,164	12,866	2,615,541	3,660,571	2,697,510
Intra Funds transfers			551,733	551,733	950,000
Total Expense	<u>1,032,164</u>	<u>12,866</u>	<u>3,167,274</u>	<u>4,212,304</u>	<u>3,647,510</u>
Excess of Revenue over Expense for the year	65,939	114,398	3,058,661	3,238,998	4,114,140
Fund Balance - Beginning of year	8,836,693	3,855,164	31,324,997	44,016,854	39,902,710
Fund Balance - End of year	<u>8,902,632</u>	<u>3,969,562</u>	<u>34,383,658</u>	<u>47,255,852</u>	<u>44,016,850</u>

The Presbyterian Church in Canada - J. B. MacLean Bequest Fund
Balance Sheet as at December 31,1996

	<u>1996</u>	<u>1995</u>
Assets		
Cash and term deposits - operating	18,872	10,112
Cash and term deposits - building fund	1,907	7,843
Cash and term deposits - McTavish fund	35,137	
Accounts receivable - other	28,974	19,536
Prepaid expenses		2,626
Share of consolidated portfolio of The Presbyterian Church in Canada, at market value	1,130,400	1,042,858
Capital assets	<u>1,012,359</u>	<u>1,053,070</u>
Total Assets	<u>2,227,649</u>	<u>2,136,045</u>
Liabilities		
Accounts payable and accrued liabilities	22,648	22,313
Loan payable	69,000	69,000
Deferred revenue	29,389	22,940
Total Liabilities	<u>121,037</u>	<u>114,253</u>
Capital, Accumulated Deficit and Undistributed Income		
Capital	1,411,299	1,323,757
Accumulated deficit - operating fund	(307,106)	(269,014)
Undistributed income - Building fund	967,282	967,049
- McTavish fund	35,137	
Total Capital, Accumulated Deficit and Undistributed Income	<u>2,106,612</u>	<u>2,021,792</u>
Total Liabilities & Capital, Accumulated Deficit and Building Fund	<u>2,227,649</u>	<u>2,136,045</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31,1996

	<u>1996</u>	<u>1995</u>
Assets		
Investments, at market value		
Bonds and convertible debentures	34,836,344	31,345,335
Stocks	51,262,429	39,024,381
Mortgages	411,152	406,203
Short-term notes, at cost which approximate market value	3,653,428	4,792,497
Specialty Growth section of the Pooled Pension Investment Fund	2,731,282	2,136,053
	<u>92,894,635</u>	<u>77,704,469</u>
Contributions receivable	886,457	2,154,560
Accrued interest and dividends receivable	628,009	663,244
Cash	308,674	307,544
	<u>94,717,775</u>	<u>80,829,817</u>
Liabilities		
Accounts payable and accrued liabilities	(269,217)	(59,118)
Net Assets Available for Plan Benefits	<u>94,448,558</u>	<u>80,770,699</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31,1996

	<u>1996</u>	<u>1995</u>
Income and Receipts		
Interest and dividends	3,316,975	3,500,696
Net realized gain on investments	1,960,957	2,605,198
Mortgage interest	25,934	23,738
	<u>5,303,866</u>	<u>6,129,632</u>
Contributions		
Congregations, boards, colleges and for cognate work	1,837,137	1,856,768
The Presbyterian Church in Canada	1,145,952	1,100,541
Plan members	1,445,394	1,454,636
	<u>4,428,483</u>	<u>4,411,945</u>
Other Receipts		
Bequests	132,150	743
Estate Income	6,113	6,370
Gifts	3,500	11,500
	<u>141,763</u>	<u>18,613</u>
Total Income and Receipts	<u>9,874,112</u>	<u>10,560,190</u>
Costs and Disbursements Benefits		
Annuities purchased	6,682,579	3,873,284
Supplement to pensioners and widows	111,304	110,563
Withdrawals from plan	170,301	155,397
	<u>6,964,184</u>	<u>4,139,244</u>
Administrative Expenses		
Canada Life Assurance Company charges	147,183	130,274
Salaries	119,952	92,125
Other	33,421	23,435
Actuarial	38,324	6,818
Audit	6,936	6,380
	<u>345,816</u>	<u>259,032</u>
Total Costs and Disbursements	<u>7,310,000</u>	<u>4,398,276</u>
Excess of Income and Receipts Over Costs and Disbursements for the Year	2,564,112	6,161,914
Change in Market Value	11,113,747	5,627,754
Net Assets Available for Plan Benefits - Beginning of year	<u>80,770,699</u>	<u>68,981,031</u>
Net Assets Available for Plan Benefits - End of year	<u>94,448,558</u>	<u>80,770,699</u>

The Presbyterian Church Building Corporation
Balance Sheet
As at December 31,1996

	<u>1996</u>	<u>1995</u>
Assets		
Cash	125,990	133,822
Cash held for deferred maintenance account	25,000	25,000
Accrued interest	68,756	61,071
Accounts receivable	7,895	1,451
Notes receivable	187,047	179,078
Mortgages receivable	419,140	426,668
Guaranteed investment certificates, due 1997 to 2008 at cost:		
Unappropriated	1,143,451	1,094,060
Reserve Fund	1,172,142	1,141,060
Land and buildings	976,439	970,485
	4,125,860	4,032,695
Liabilities and Equity		
Liabilities		
Accrued liabilities	13,895	14,830
Promissory notes payable	1,175,019	1,148,019
	1,188,914	1,162,849
Equity		
Operating Fund:		
Contributed capital	878,149	849,149
Charles Brine Estate Fund	40,000	40,000
Max Bell Foundation Fund	183,088	179,841
G. Kelly Fund	30,085	24,634
Accumulated excess of revenue over expenditure	454,369	446,814
	1,585,691	1,540,438
Housing Fund		
Contributed Capital	670,814	670,814
Deferred maintenance account	25,000	25,000
Accumulated excess of revenue over expenditure	655,441	633,594
	1,351,255	1,329,408
	4,125,860	4,032,695
Contingent Liabilities:		
Guarantees of bank loans to congregations	11,721,422	11,410,604

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31,1996

	<u>1996</u>	<u>1995</u>
Revenue		
Rental income	70,320	66,445
Interest	215,951	218,348
	<u>286,271</u>	<u>284,793</u>
Expenditure		
Salaries and benefits	74,328	73,630
Housing expenses and rent subsidies	73,068	65,482
Interest on promissory notes	72,357	74,259
Legal fees	2,546	874
Travelling expenses		
Directors	4,519	3,424
General Manager	7,463	8,254
Directors' liability insurance	2,101	1,836
Audit fees	9,396	7,969
Miscellaneous expenses	175	150
Office expenses	4,367	5,590
Telephone	96	311
Pension	1,800	1,800
Annual meeting	955	888
	<u>253,171</u>	<u>244,467</u>
	<u>33,100</u>	<u>40,326</u>
Excess of revenue over expenditure		
	<u><u>33,100</u></u>	<u><u>40,326</u></u>
Attributable to the undernoted Funds		
Operating Fund:		
Max Bell Foundation Fund	3,247	5,435
G. Kelly Fund	451	371
Accumulated excess of revenue over expenditures	7,555	3,516
Housing Fund		
Accumulated excess of revenues over expenditures	21,847	31,004
	<u>21,847</u>	<u>31,004</u>
	<u>33,100</u>	<u>40,326</u>

Colleges

Knox, Ewart, Presbyterian and St Andrew's Hall
As at December 31,1996

	Knox College	Ewart College	Presbyterian College	St. Andrew's Hall	1996 Totals	1995 Totals
Assets						
Current Assets	447,725	106,451	222,191	430,617	1,206,984	1,083,985
Investments	6,629,141	1,299,979	2,067,598	351,363	10,348,081	9,249,290
Capital			402,188	6,854,296	7,256,484	7,158,932
Total Assets	<u>7,076,866</u>	<u>1,406,430</u>	<u>2,691,977</u>	<u>7,636,276</u>	<u>18,811,549</u>	<u>17,492,207</u>
Liabilities and Funds/Surplus Balances						
Current Liabilities	648,519	3,903	52,126	6,640,014	7,344,562	7,242,889
Funds/Surplus Balances	6,428,347	1,402,527	2,639,851	996,262	11,466,987	10,249,318
Total Liabilities and Fund/Surplus Balances	<u>7,076,866</u>	<u>1,406,430</u>	<u>2,691,977</u>	<u>7,636,276</u>	<u>18,811,549</u>	<u>17,492,207</u>
Note:						
Excess of Revenue over Expenses for the year	788,185	141,379	126,543	107,498	1,163,605	N/A

THE PRESBYTERIAN CHURCH IN CANADA
FINANCIAL INFORMATION
FOR THE YEARS AS INDICATED

Prepared on: March 29, 1987

	Actual \$ 1985 AS	1986 AS	Budget \$ 1986 BS	1987 BS	1988 BS	Forecast \$ 1989 BS	2000 BS	2001 BS
STATEMENT OF REVENUE AND EXPENDITURE								
Revenue								
Contributions from congregations	8305272	8434503	8650000	8700000	8750000	8800000	8850000	8900000
Income earned from - Investments	301268	301078						
- estates	58319	50337						
Contributions from others								
Women's Missionary Society (W.D.)	200000	150000	150000	150000	150000	150000	150000	150000
Atlantic Mission Society	60000	60000	60000	60000	60000	60000	60000	60000
Income from other sources	241254	287038	890000	851000	698000	710000	730000	730000
	9186113	9282852	9750000	9561000	9648000	9720000	9790000	9840000
Bequests received for current use	1013081	258072		100000	100000	50000	50000	50000
Deferred Bequest					300000			
Gifts received for current use	44311	30969		30000	30000	30000	30000	30000
Total Revenues	10223515	9579993	9750000	9691000	10076000	9800000	9870000	9920000
Expenditures								
First Charges								
Church share of Pension Costs	1267044	1340791	1300000	1300000	1400000	1425000	1450000	1475000
Grants to Colleges and Residences	935000	850000	850000	850000	790000	794862	801632	803800
Contingency to be held		16302	500000	340000	185000	200000	200000	200000
	2202044	2207093	2650000	2490000	2375000	2419662	2451632	2478600
Operating Agencies								
GAO	652427	736318	655000	686530	712107			
L&M	5148761	4876396	5182000	5199060	5651769			
GRR Annuity Program		204123		60000				
BS	1451319	1168316	1113000	1165325	1246767			
Unspecified Reductions					-9643			
Personnel Separation Costs	573705	-90000						
	7826212	6895153	6950000	7110915	7601000	7327125	7418368	7441400
Total Expenditures	10028256	9102246	9600000	9600915	9976000	9746787	9870000	9920000
Expenditure over Revenue(-), Revenue over Expenditure (+)								
Normal Operations	195259	477747	150000	90085	100000	53213	0	0
Fund Balance - Beginning of Year	-713602	-518343	-518343	-40596	49489	149489	202702	202702
Adjustment to Prior Years								
Fund Balance - End of Year	-518343	-40596	-368343	49489	149489	202702	202702	202702

NOTE: "AS"=Actual Dollars; "BS"=Budget Dollars

ATLANTIC MISSION SOCIETY

To the Venerable, the 123rd General Assembly:

PURPOSE

The purpose of the Atlantic Mission Society is to support with prayer, study and service, the Mission endeavours of The Presbyterian Church in Canada, through its agencies, the Synod of the Atlantic Provinces and the presbyteries within its bounds.

MEMBERSHIP

There are eight Presbyterials with 139 auxiliaries, 1,517 members and 751 homehelpers included in the membership of the Atlantic Mission Society.

ACTIVITIES

Auxiliary members are involved in many projects and support a variety of community programs. Through the Anna B. MacDonald Memorial Fund, we continue to support children in Guyana.

STAFF

Mrs. Shirley Murdock, appointed Executive Secretary April 1, 1996, was designated April 16, 1996. She worked part-time April 1 to June 30, 1996. Mrs. Jenny Frith, Hospital visitor in Halifax, worked part-time for 12 months.

CHILDREN AND YOUTH

Thirty-nine children's groups with approximately 434 members were registered. They used the materials from Learning and Sharing packets, "For Street Children Home and Abroad". \$3,614.95 was given to the Street Children in Managua, Nicaragua. Church Schools, Vacation Bible Schools and camps also gave to the project. Fourteen youth groups were registered with a membership of 144. Many of the young people attended Congress '96 with some financial assistance from the Atlantic Mission Society.

BURSARIES

Seven bursaries of \$300 were awarded to persons certified by their respective presbyteries: Cape Breton - Bonnie Wynn; Halifax-Lunenburg - Flora Christie, Derek MacLeod and Paula Ryan; Pictou - Calvin Crichton, Trudy Myer and Job Van Hartingsvelt.

THE PRESBYTERIAN MESSAGE

The Message, published 10 times a year, is available to any interested person. It is an excellent source of mission material. Janice Carter is our editor.

EDUCATION

Congress '96 was held in Sackville, New Brunswick. We were responsible for four workshops: 1) We teach children; 2) We offer comfort in times of illness; 3 & 4) To tell of the work of the Church in the world, with Margaret and Jake Vanderzweerde and Clara Henderson. In June, they did deputation work in three of the Atlantic Provinces. Rev. Donald W. MacKay did deputation in May.

ANNUAL MEETING

The 120th Annual Meeting was held in Summerside Presbyterian Church, Summerside, Prince Edward Island from September 18-20, 1996. The theme was "Called ... To Make A Difference", with 125 members representing all presbyterials. Guest speakers were: The Rev. Dr. James Farris, representing the Life and Mission Agency; the Rev. Rosemary Doran, President of Women's Missionary Society (WD); and Mr. Ernest Mutch, who has made several trips to Central America.

FINANCIAL HIGHLIGHTS

The following is a summary of receipts and disbursements. A complete report is in the Society's Annual Report. Our fiscal year is July 1, 1995 to June 30, 1996.

Receipts

Members	\$112,713.57
Learning/Sharing	3,614.95
Riley MacNeil Bequest	5,000.00
Interest & Dividends	2,537.74
Miscellaneous	<u>2,611.32</u>
	126,477.58

Disbursements

Presbyterians Sharing	60,000.00
Special Grants	17,129.73
Learning/Sharing - Nicaragua	3,614.95
Bursaries	2,100.00
Camps	1,400.00
General Expenses	12,327.34
Stipends and Travel and Benefits	<u>15,744.91</u>
	117,316.93

Proposed Budget for 1996-1997 \$118,000.00

The Society continues to give thanks for God's guidance and goodness to us.

Marlene Sinnis
President

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 123rd General Assembly:

The Committee on Church Doctrine met twice this past year and in addition to consultation with other agencies and committees, has the following matters to bring to the attention of the General Assembly.

OVERTURE NO. 18, 1996 (A&P 1996, p. [483](#), [18](#))

Re: "Living Faith" as a Subordinate Standard

The 122nd General Assembly granted the prayer of Overture No. 18, 1996. The Overture asked the Church Doctrine Committee to review the wording of Living Faith, in consultation with the courts of the Church, in order to bring forward Barrier Act recommendations which would make the document one of our subordinate standards.

There have always been differences of opinion within the Committee about the wisdom of doing this. These same differences were evident in the responses received from sessions, presbyteries and a synod. A considerable majority of respondents do seem to feel that Living Faith, in spite of some limitations, would be acceptable as a subordinate standard. Others feel that its language is not sufficiently precise for that role. Still others feel that both "cosmetic" and substantive changes would have to be made before adopting Living Faith in this sense.

Ten sessions responded, along with nine presbyteries and one synod. Nine sessions and four presbyteries favoured making Living Faith a subordinate standard as it now is. One session and two presbyteries favoured doing this but with a number of relatively minor changes. Two presbyteries suggested that it become a subordinate standard but with extensive changes. One presbytery stated that it should remain what it was intended to be, a liturgical and educational tool only. The one synod responding urged that much more time be taken in looking at this matter, seeming to imply that rather major changes would need to be made to the document before raising its status.

While a rather large majority within our Church would seem to favour adopting Living Faith as a subordinate standard, it seems to the Committee that there would be great difficulty in achieving the truly wide level of consensus which the adoption of a subordinate standard ought to require. Differences would likely persist for years over relatively minor changes and even longer over any substantive changes.

At the same time the Committee suspects that most persons in our Church admire Living Faith in its present form and might well favour its “profile” being raised. It occurred to the Committee that one way of doing this, and of responding favourably to the spirit of Overture No. 18, 1996, is to mention Living Faith within the preambles which preface ordination questions for ministers, diaconal ministers, elders, missionaries and deacons, but to stop short of placing it on the same level as the two subordinate standards, the Westminster Confession of Faith, and the Declaration of Faith Concerning Church and Nation. Accordingly the Committee submits the following three recommendations for the Assembly’s consideration

Recommendation No. 1 (amended, p. [30](#))

That the following changes to the preambles found in Book of Forms sections 409, 410, 412, 413, and 414 be approved:

1. that the word “two” be inserted in the sentence referring to our subordinate standards, to read, “Our two subordinate standards...”, and
2. that the following sentence be added after the (present) final sentences of the preambles: “Living Faith (1984) has been adopted by our Church as an expression of Christian faith useful in worship and study.”

Recommendation No. 2 (withdrawn, p. [30](#))

That the foregoing be sent down to the presbyteries under the Barrier Act.

Recommendation No. 3 (adopted, p. [30](#))

That the above be the response to Overture No. 18, 1996.

OVERTURE NO. 4, 1996 (A&P 1996, p. [477, 24](#))

Re: Preparing a New Confession For Inclusion Within Our Subordinate Standards

Overture No. 4, 1996 asks the Assembly to direct the Church Doctrine Committee to prepare a new comprehensive confession for inclusion within the list of our subordinate standards. It asks that a draft of this document be available for the 128th General Assembly in five years.

The Committee has many of the same concerns about this Overture as it does about Overture No. 18, 1996. In fact it would be far easier to achieve a near consensus over Living Faith as a subordinate standard than it would be regarding a totally new confession. The preparation of such a comprehensive document would be a mammoth task, and it is questionable whether a small church such as ours has the financial and theological resources to accomplish this. Any such effort would take years, and the Committee is of the mind that there are more urgent matters requiring its attention. Beyond all of this, it is not as if our Church were without a contemporary statement of faith, although the one we have has not been adopted as a subordinate standard.

The Church Doctrine Committee feels that there is a greater need at this moment for a short catechism which might be used as a teaching tool for young persons who are preparing for professing membership. In time this could be expanded into a catechism which covers the range of doctrinal teaching which is found in the Westminster Shorter Catechism. It is reported that the Presbyterian Church (USA) is in the midst of preparing such a comprehensive catechism. When this is completed and published it might prove to be one which could be used by our Church.

Recommendation No. 4 (reworded and adopted, p. [31](#))

That the Committee on Church Doctrine undertake the task of formulating a short catechism to be used in preparing young persons for professing membership as a first step in a larger task of producing a catechism on the analogy of the Westminster Shorter Catechism, and that the Committee present a first draft of this initial short catechism to the 125th General Assembly.

Recommendation No. 5 (adopted, p. 31)

That the above be the response to Overture No. 4, 1996.

BOARD OF CONGREGATIONAL LIFE, RECOMMENDATION NO. 9 (A&P 1991, p. 282, 50)**Re: More Inclusive and Readable Language for Inductions, Ordinations, Recognitions, etc.**

This action, involving a number of sections of the Book of Forms, has been accomplished, section by section, since 1992. The one remaining matter has been section 413 of the Book of Forms, concerning the ordination of deacons, (not to be confused with members of the Order of Diaconal Ministries) within congregations which have opted for deacons' courts. Several groupings of non-anglophone congregations, for example, Korean or Taiwanese, use this approach to benevolences. A few anglophone congregations also have deacons' courts. We have delayed revising section 413 until consultation could take place with those using this approach. We propose, then, the following modifications to section 413, in line with previous changes to sections 409, 410, 412, and 414.

QUESTIONS TO BE PUT TO DEACONS BEFORE ORDINATION

(Note: Changes from the previous wording are underlined.)

413. 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 recognized the office of deacon as an ordinary and perpetual function in the Church to which belongs the responsibility "to take special care in distributing to the necessities of the poor".

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.

To the end 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 those to be ordained as deacons:

- 413.1 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?
- 413.2 Do you accept the subordinate standards of this Church, and do you promise to be guided thereby in promoting ministries of compassion and service in the world?
- 413.3 Do you accept the government of this Church by sessions, presbyteries, synods and General Assemblies, and do you promise to submit yourself to the lawful oversight of these courts, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?

413.4 In accepting the office of deacon, do you promise to serve as a good steward of the grace of the Lord Jesus Christ, striving to strengthen the Church's ministries of compassion and its mission in the world?

Recommendation No. 6 (adopted, p. 31)

That the above wording for section 413 of the Book of Forms be approved and that it be sent down to the presbyteries under the Barrier Act.

REVIEW OF THE BOOK OF FORMS, IN PARTICULAR WITH REFERENCE TO ITS SECTIONS ON DISCIPLINE (A&P 1996, p. 239)

The Committee believes that the Book of Forms cries out for revision in order to make it a more user-friendly and comprehensive tool for use by Presbyterians, lay and clergy alike.

Any revision of the Book of Forms must be approached with great caution and only with a clear mandate from the General Assembly.

Civil legislatures often rely upon background research prepared by law reform commissions, legal writers, and non-legal experts when considering revision of secular laws.

Many individual clergy and other members of our Church possess considerable knowledge and expertise on the subject of Presbyterian Church law. We believe that we need a forum in which to bring all persons interested in Presbyterian Church law into mutual contact to develop a reservoir of experience and reflection which can provide a background for any future proposals to revise all or part of the Book of Forms. At present, no such widespread forum exists.

In order to help remedy this lack the Church Doctrine Committee has decided to invite any members of The Presbyterian Church in Canada with an interest in Presbyterian Church law to form a new "Presbyterian Church Law Association". This would be an informal grouping which might in the future advise lower courts direct overtures to the General Assembly. Any expenses incurred would be met by the membership, not from national Church funds.

Recommendation No. 7 (defeated, p. 37)

That the courts, agencies and committees of the Church be informed of the new "Presbyterian Church Law Association" being organized by the Committee on Church Doctrine and that they invite interested Presbyterians to participate in this group.

While any extensive revisions to the Book of Forms should be approached slowly, the Committee is of the opinion that a short statement on the matter of "natural justice", and/or "procedural fairness" is of immediate importance and that such a statement probably ought to be either a preface or an appendix to the present chapter 9 of the Book of Forms. Lawyers among our Committee membership inform us that this is a pressing matter in light of recent civil court decisions concerning the actions of church bodies.

Recommendation No. 8 (adopted, p. 37)

That permission be granted to the Committee on Church Doctrine to prepare, in consultation with the Clerks of Assembly, a statement concerning "natural justice" and/or "procedural fairness", which, when ready, would be a proposed addition to the Book of Forms under the Barrier Act.

SPECIAL COMMITTEE ON OVERTURE NOS. 20, 21, 22, 1996 AND PETITION NO. 1, 1996

Re: The Revised Book of Praise (A&P 1996, p. 64-65)

We noted that, with reference to the hymn "She Flies On", the report of this Special Committee states: "The Task Force also consulted with the Committee on Church Doctrine but received no consensus of opinion about this hymn. Certainly there was no strong indication that the hymn should be excluded from the hymn book".

The Church Doctrine Committee is not in agreement with this interpretation of events. Very limited consultation took place. Regarding advice sought by the Task Force, the minutes of our November 9-10, 1995 meeting state,

“She Flies On”: The discussion pointed out a lack of trinitarian reference, and also the unwillingness of some congregations to buy a hymnbook which includes this song”. (minutes, page 5)

Those present at that meeting recall a clear consensus of reservation having developed concerning this particular hymn. This fact had been conveyed to the Task Force on the Revision of the Book of Praise. At a further consultation during the 122nd General Assembly between the Special Committee and those members of the Church Doctrine Committee who were present at Assembly similar reservations were expressed.

As a Committee, we sincerely hope that more widespread consultation will take place across the Church when future projects of this nature are undertaken. The process by which the recent Book of Common Worship was derived could serve as a model for this kind of consultation.

FAITH AND ECONOMICS

Church Doctrine, Recommendation No. 3 (A&P 1994, p. [249](#), [25](#)); Recommendation No. 1 (A&P 1995, p. [225](#), [24](#)); Report (A&P 1996, p. [239](#)-240).

The 120th General Assembly gave the Church Doctrine Committee permission to pursue a dialogue with the courts and agencies of the Church on the subject of “Faith and Economics”. This matter was made more specific by the 121st General Assembly which accepted the Committee’s suggestion that this dialogue focus on the dimension of our recently adopted Mission Statement which states: “Our mission in a world of limited resources, is to use God’s gifts wisely and fairly for the good of all”. In last year’s report the Committee presented a brief statement indicating the direction in which this dialogue would proceed. Accordingly the following discussion paper is presented for consideration and comment by all courts, agencies and committees of the Church.

THE CHRISTIAN GOSPEL AND THE MARKET ECONOMY

Neutrality of the Church in Regard to Economics

Historically the Christian churches have tended to remain neutral in regard to economic systems. Christians, along with other people, adjust to whatever economic arrangements prevail in their time and place. The churches have existed alongside the state-directed economy of Imperial Rome, the feudalism of medieval Europe, the capitalism of the modern West, the Marxism of the former Soviet Union, to name some of the major systems.

The two seminal texts for this neutral posture regarding economics and, for that matter, the much broader area of politics, would be:

When the scribes and chief priests tried to trap Jesus by evoking from him an incriminating statement in regard to the payment of taxes, “Rabbi ... is it lawful for us to give tribute to Caesar, or not?” Jesus answered: “Show me a coin. Whose likeness and inscription has it?” They said, “Caesar’s.” He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Lk. 20:21-25) And Jesus’ answer to Pontius Pilate: “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed to the Jews; but my kingship is not from the world”. (Jn. 18:36)

Those two teachings of Jesus are often interpreted as distinguishing between the task of the church and the task of the state. The churches have for the most part adopted what is a self-limiting, conservative role in regard to economic-political systems.

The downside of such a conservative stance might be that in certain instances the churches have, through their inaction, become almost silent partners with unjust regimes. In being quiet and respectful citizens, the prophetic role of God’s people has sometimes been lost. Obvious examples would be both Czarist Russia and Marxist Russia as well as Fascist Italy and Nazi Germany. On the other hand, taking such an essentially compliant position has often allowed Christian people to live in a relatively peaceful environment of co-existence within quite unchristian societies.

Christians are more or less comfortable with this historic stance and the debate about its validity will no doubt be continued among the faithful in each generation.

Under Certain Conditions, the Churches Cannot Remain Neutral

The churches' neutral stance can no longer be taken when claims are made regarding an economic system in vogue which go beyond the confines of what is practical and beneficial to human beings. When the claim is made that a particular economic program is the meaning of all effort and the answer to the human predicament, the Christian churches cannot help but be alarmed.

Such, for example, was the situation in the former Soviet Union and in Eastern Europe during the recent reign of Marxism. Marxist philosophy made extraordinary claims concerning the whole of human existence. As it operated in those areas, the idea was that a socialist economy is scientifically correct and must therefore be rigidly adhered to or the whole system would fall apart. Other aspects of human affairs: the family, religion, the arts, for example, were all subject to the demands of economics. The value of religion, for instance, was judged strictly on the basis of its positive or negative contribution to economic-social life.

Such all encompassing claims could not be accepted by the churches. Both in the Soviet Union and in Eastern Europe, the Christian churches were, for the most part, actively anti-Marxist. Christian people played a major role in the peaceful overthrow of Marxist regimes.

The Claims of Market Economics in the West Today

Capitalism or market economics, in various forms, has been the dominant economic system in Western Europe and North America for at least three hundred years. During much of this period, for better or worse, the Christian churches of the West have adopted their traditional conservative stance of coexistence, in this case, with capitalism. At times, as in the period of the industrial revolution, many churches including the Church of Scotland became almost promoters of an expanding, unregulated capitalism.¹

On the other hand, the churches have been at times quite critical of the system. For example, the social gospel movement played a major part in bringing about certain checks and restraints on the system. What resulted from Christian and secular efforts were the various social programs which are in place today: social insurance, health care, welfare programs, aid to the disabled, minimum wage, etc..

Until recent times in the West, capitalist economics has been tempered by particular humanising elements which are to a large extent the result of Christian influence.

During the last few decades, however, a new capitalism has emerged. Perhaps with the downfall of Marxist communism in the West, there was a perception that capitalism had proven it could be universally applied. Or, is it possible that in the long struggle with communism, the capitalist West unwittingly adopted some of the tenets of its Marxist adversary?

Whatever the timing or the cause, European and North American societies are now seeing a more confident capitalism being promoted by powerful forces as a system which claims control over the whole of life.

In a philosophical sense, the new capitalism has been promoted by the anti-Keynesian economics of Friedrich von Hayek and later by Milton Friedman and the Chicago School. Essentially the idea is that the economy as a whole and life in general prospers when a free market system prevails. The less the market is regulated by governments, the better the system works and the more beneficial to all concerned.²

In terms of practical application we see the ascendancy of the new capitalism in political decisions being made every day. Free trade, the diminishing of social welfare programs, the downgrading of public-health care, the downsizing of government, the deregulation of business, the loosening of ecological regulations and the privatization of many formerly public institutions are all being promoted as economic necessities of the 'real world'.³

The impetus for many of these political decisions has been the alarm over the public debt. The enormity of the debts incurred by national and other governmental bodies have become a matter of legitimate concern to all parties. The proponents of an unrestrained capitalism, however, have argued that the very quantity of the public debt leaves society with no choice but to cut social programs to the bone. The typical argument in Canada would be: “Of course we know we have the best health care system in the world, but we can’t afford it”. Or, “Of course, we would like to be more generous with the disabled and the disadvantaged but we can’t afford it”. The argument is that our society, because of its reckless overspending, now has before it only the course of necessity. In the ‘Real World’, an unfettered capitalism is the only hope. “We must; we have to; we have no choice”.⁴

The positive side of the argument for “Real World” economics, is that “if the reins are removed from capitalism: overtaxation, government regulation, control of the environment, etc., then the economy will benefit the society as a whole. Market forces will bring about prosperity; the tide will come in and all boats will rise. Or, at least, all worthy boats will rise”.

What we have in the new capitalism is another form of economic determinism. It would seem that our capitalism has unwittingly followed the lead of Karl Marx in believing that economics is a science like natural science and that economics is the answer to the whole of life. Capitalism, which had once been defended as a good practical method of doing business, is now being promoted as an essential way of life.⁵

Why the Churches Cannot Remain Neutral in Regard to the Market System

The First Commandment

The claim that any philosophy, social science or economic system provides the answer to human life must be challenged by a people who obey the first commandment: “You shall have no other gods besides me” (Ex. 20:3).

For example, the claim that an ‘Invisible Hand’ controls the economic welfare of a society and, finally, in a beneficial way bestows blessings on deserving people, is in itself an idolatrous claim.⁶ And though the more modern term, ‘micro-order’, has generally replaced the ‘Invisible Hand’, it means essentially the same thing, that Free Market economics brings order to an otherwise chaotic world.⁷

Those who believe that Almighty God alone broods over the face of the deep and alone can separate the light from the darkness cannot accept the claims of infallibility in regard to any human being or system.

When the claim is made that the market economy is essential for our own country and for the whole world (it is a global economy after all, the new capitalists argue), then for Christian people the system itself must be brought under the scrutiny of the Word of God as revealed in Jesus Christ.

Capitalism, as a philosophy, claims to be based on a scientific understanding of human nature. Human nature, so the argument goes, is selfish and acquisitive. Each person is primarily concerned with his/her own welfare first. To base an economy on any other understanding, the argument goes, is unrealistic and even utopian.

On first consideration, it would seem that capitalism and Christianity share a common world view. In various Christian confessions, the faithful also hold that humanity is selfish. Presbyterians, for example, go even further in a negative assessment of human life:

All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries of this life, to death itself, and to the pains of hell forever.⁸

Christians, however, believe that humanity has also been redeemed from that dismal situation. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” (Jn. 3:16) This redemption also is reflected in the Westminster Shorter Catechism:

Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Both the New Testament and the Catechism are referring, of course, to Christ's effective grace at work within the Elect. The scriptural and confessional words, however, both have something to say about human nature, do they not? Do they not imply that human nature, through the grace of God is redeemable?

The truth about our human situation was expressed by Martin Luther as *simul justus et peccator*, "justified but yet in sin". Human nature is both damned and redeemed. Evidence of this dialectic is all around us.

In light of this realistic understanding of humanity, Christian people would be satisfied only with economic and political systems which see our human situation as profoundly limited by sin, but at the same time wonderfully liberated by grace.

Any system based on the individual need to acquire and disregarding or even contemptuous of the teachings of Jesus in the Sermon on the Mount cannot be left unchallenged by Jesus' followers.

Karl Marx said: "Accumulate! Accumulate! That is Moses and the Prophets".¹⁰ Do Christians have to leave it to Karl Marx to notice the striking discrepancy between Biblical religion and unfettered capitalism?

Capitalism, with its roots in the Enlightenment, is perhaps the purest expression of individualism. The individual as the basic unit of humanity, is within capitalism the object and purpose of the system. As such, within a pure capitalism, the proper relationship between individuals is that of competition. A Canadian Presbyterian of an earlier era found this trait of capitalism, in itself, to be antithetical to the Gospel:

The sober fact is that nothing has ever appeared among men which has been more cynically regardless (sic) of any ethic worth the name than the ruthless, competitive economic system which is known as capitalism ...¹¹

Certainly an unbridled competition while materially beneficial to the winners can be devastating to the losers. Any system which is disdainful of those who cannot or do not prosper in the system would be quite contrary to the teachings of Jesus. From the first sermon at Nazareth, (Lk. 4:18,19) to his words to the thief on the cross, (Lk. 23:43) our Lord's concern was for those men and women who were losing the battle of life. "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32).

The "little flock", the poor, the sick, the disabled, the uneducated, the criminals, the 'losers' were the principal recipients of his promises and blessings.

An unfettered capitalism, according to its advocates, rewards the right people: the hard workers, the intelligent, the risk-takers, the creative, etc.. Without going into some obvious discrepancies in the system, the idea of rewarding only the meritorious with the benefits of life is, in itself, incompatible with the Christian faith. "God makes his rain to fall on the just and the unjust ...". (Mt. 5:45) And, of course, it is the duty of a Biblical people to emulate the justice of God. "What does the Lord require of you, o man, but to do justice, to love mercy and to walk humbly with the Lord your God." (Mic. 6:8)

It could be that the most frightening fruit of a new unrestrained market economy is the prevalent attitude toward the poor it has engendered. While the rich get richer and the poor become poorer, abuse is heaped on the poor. The single mother, the welfare recipient, the homeless are being excoriated for their immoral, trifling ways. The losers are not only seen as material losers in the competition; they are spiritual losers who brought their misfortune on themselves. Does Jesus' curse on those who saw the "hungry or thirsty or a stranger or naked or sick or (those) in prison and did not take care of (them)" apply to our society? (Mt. 25:44) If so, and if the churches do not warn the society, will not Christians be damned along with all the others? (Ezek. 33:1-9)

Biblical and Historic Background

What can the churches say by way of positive advice for believers of Jesus Christ and members of his church? What can our Church say to political leaders? If the traditional neutrality must be broken and the churches must speak, what can be said? What do the scriptures and our Reformed heritage have to teach us on these questions?

First, it must be recognized that the Bible is profoundly concerned with the issue we call economics. The human tendency to desire things in life beyond the necessities of life is taken for granted. Never does the Bible regard us as angels or forget that we are human beings. (Heb. 2:5ff)

The scriptures, however, place serious limitations on the human drive to accumulate.

Old Testament

In the law, not only are the children of Israel forbidden to steal the possessions of another, but also they are forbidden to want what belongs to another. The only thing which can legitimately be desired is that which does not already belong to someone else. (Dt. 5:19,21)

The commandment that on the Sabbath Day there shall be no labour -- not for "you, or your son or you daughter, or you male and female slave, or your ox or you donkey, or any of your livestock, or the resident alien within your towns, so that your male and female slave may rest as well as you" (Dt. 5:12) -- is all a severe restriction on accumulation. As most business people could tell us and some provincial premiers, who have overturned the Lord's Day Act or Day of Rest Act in favour of Sunday shopping, more money can be made when we work seven days a week than when we work six.

Another time restriction involved laws concerning the sabbatical year: "Every seventh year you shall grant a remission of debts". (Dt. 15:1) If one owns a slave who works for you six years, "in the seventh year you shall set that person free ... and you shall not send him out empty-handed. Provide liberally out of your flock, your threshing floor, and your wine press, thus giving to him some of the bounty with which the Lord has blessed you. Remember that you were a slave in the land of Egypt ...". (Dt. 15:12-17)

Also there is the year of jubilee. At the end of every forty-nine years (seven times seven years) will be a whole year of Sabbath, announced by a cornet, a ram's horn (jobel in Hebrew). "That fiftieth year shall be a jubilee for you; you shall not sow or reap the aftergrowth, or harvest the unpruned vines. For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces". (Lev. 25:8-12)

Also, in the jubilee year, farmland is returned to its original owner; every family has the opportunity to have its own house and vineyard. Indentured servants are to be released. In general, the people in economic misfortune are given a break. (Lev. 25:13-55)

The Old Testament certainly does provide for a welfare system:

"If there is among you anyone in need ... do not be hard-hearted or tight-fisted toward your needy neighbour. You should rather open your hand, willingly lending enough to meet the need, whatever it may be". And such a system is not optional. "Since there will never cease to be some in need on the earth, I therefore command you, 'open your hand to the poor and needy neighbour in your land.'" (Dt. 15:7-11)

There is also the regulation concerning needy relatives: "If any of your kin fall into difficulty -- and become dependent on you, you shall support them; they shall live with you as though resident aliens." (Lev. 25:35) (That is, unfortunate relatives are not to be treated as slaves, but as people with certain rights and privileges.)

There is the practical law regarding the gleaning of crops which plays such a prominent role in the story of Ruth. "When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God." (Lev. 19:9,10; Dt. 24:19-22)

Obviously, the Lord God is not promoting efficiency in this law. The command is to be a bit inefficient for the sake of humanity.

Ownership of land and of everything else is limited: “The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants.” (Lev. 25:23) The whole concept of the tithe and other offerings is to remind Israel that possessions do not belong to a person because of hard work or skillful transactions but because of the unmerited grace of God. When the offering is presented, the accompanying confession will be made:

A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.’ You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house. (Dt. 26:5-11)

All of these passages are but examples of an overwhelming weight of evidence that the Latin American liberation theologians are correct in finding in the Bible, a “preferential option for the poor”.¹² In these issues of fair play, sharing of wealth, redistribution of resources, Yahweh does seem, consistently, to be on the side of the needy. Perhaps this is because Yahweh knows that all the forces in the world favour the rich and the powerful. The God of Israel is the God who helps “those who have no helper”. (Ps. 72:12) As for the Old Testament admonition for the affluent, certainly it is about the opposite of ‘accumulate, accumulate’.

New Testament

The New Testament provides, if possible, even more radical economic strictures than does the Old Testament. Perhaps it would be more accurate to say that Jesus and his followers offer a strict, radical interpretation of Jewish law in regard to economic matters. The primary concern in Jesus’ teachings on this matter would seem to be in regard to the first commandment. Jesus tells the disciples categorically that: “You cannot serve God and mammon”. When the pursuit of economic gain becomes more than the seeking of livelihood and reasonable benefits for oneself and one’s family and becomes a service, a calling, then Jesus labels it idolatry. How can a person be committed to two masters? (Lk. 6:13)

This warning from Jesus against idolatrous greed and, at the same time promising a better way, is a recurring theme throughout the gospels.

The first example might be Mary’s poem (the Magnificat) praising God for the promised gift of the Christ child:

For the Mighty One has done great things for me, and holy is his name ...
 He has scattered the proud in the thoughts of their hearts.
 He has brought down the powerful from their thrones,
 And lifted up the lowly;
 He has filled the hungry with good things,
 and sent the rich away empty.

(Lk. 1:46-55)

As has often been noticed, Mary’s song announces a great reversal of fortunes. The world will be turned upside down.

Jesus’ birth itself, when Mary “wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn” (Lk. 2:7), is highly symbolic of Yahweh’s preference. His Son, the Messiah, will take his place among the disadvantaged, among those for whom there is no room. Jesus’ life follows this pattern. His chosen disciples are, for the

most part, fishing folk, working-class people! He himself has “no place to lay his head.” (Mt. 8:20) Jesus seems to have no visible means of support. He and his disciples live sometimes, literally, hand to mouth. (Mk. 2:23-28) At other times, they are completely dependent on the generosity of well-wishers. (Lk. 10:1-12)

Jesus’ teachings, of course, often identify the poor and the wretched as God’s special people.

In the Beatitudes:

Blessed are you who are poor, for yours is the kingdom of God.
Blessed are you who are hungry now, for you will be filled.”

On the other hand,

“Woe to you who are rich,
for you have received your consolation,
Woe to you who are full now,
for you will be hungry.”

(Lk. 6:20-26)

Jesus admonition to share worldly goods has nothing to do with the merit of the recipient: “Give to everyone who begs from you ...”. (Lk. 6:30)

The point is to emulate God who “is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful”. (Lk. 6:35,36)

Mercy rather than merit is a recurring theme as in the parable of the Good Samaritan (Lk. 20:29-37) and of the Prodigal Son. (Lk. 15:22-32)

In the Parable of the Rich Fool, (Lk. 12:13) there is a warning against the sinful drive to ‘accumulate, accumulate’. And the Parable of the Rich Man and Lazarus (Lk. 16:19-31) has an even more frightening message for the affluent.

The miracles of Jesus whether calming a storm at sea (Mk. 4:35-41) or feeding the five thousand (Mk. 4:35-41) overcome the cruel reign of necessity. From now on his followers are to know that “with God all things are possible” (Mt. 19:26) and that “In the world, you have tribulation; but be of good cheer, I have overcome the world.” (Jn. 14:33) Another dimension has been added to our view of the human predicament.

At the end of his life, Jesus is revealed as the ultimate outcast. He is, himself, one who is ridiculed (Mt. 27:39), a forsaken one (Mt. 27:46), one who thirsts (Mt. 27:46), and he dies alongside two bandits (Mt. 27:38).

Out of the life, teachings, miracles, death and above all the resurrection of Christ, comes a clear understanding of our humanity. Not only do all men and women share a common heritage of sin (Rm. 1:18-2:1) but also we have solidarity in a common redeemer. (Rm. 3:21-28) The fact that some do not know or will not recognize Christ as redeemer does not in the least alter the reality that “he is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word.” (Heb. 1:3)

That God’s glory is reflected in precisely this person forces every Christian to examine seriously the prevailing understanding of human glory. “For my thoughts are not your thoughts, nor are your ways my ways, says the Lord.” (Is. 55:8) That declaration is a warning as well as a promise.

The incarnation of Jesus, God assuming human flesh (Jn. 1:14) demands that every human being be treated with respect. In the words of Colin Gunton: “That the Word became flesh speaks volumes for the value to God, and therefore the eternal value and importance, of human life in its temporality. It forbids the mistreatment of any member of the human family or any attempt to escape from human relationships in the various ways that have been, and are always being invented by our fertility in evil.”¹³

The weight of the New Testament message is, unmistakably, that no person or group in the society can be treated as if he, she or they do not matter. Followers of the incarnate Lord

cannot accept a system which accepts as normal a structure in which there are winners and losers and the losers do not count.

The Reformed Tradition

What does our particular tradition have to tell us on the question of economics? This question especially requires an answer from Canadian Presbyterians because our most prominent founding theologian, John Calvin, has often been associated with capitalism and his followers either touted or taunted as being the founders of capitalism.¹⁴

There is, indeed, a complicated connection between the Protestant Reformation and the ascendancy of capitalism.¹⁵ It is generally conceded that Martin Luther was hostile to the new economy of capitalism. Commenting on the Seventh Commandment, the great reformer wrote:

A person steals not only when he robs a man's strong box or his pocket, but also when he takes advantage of his neighbour at the market, in a grocery shop, butcher stall, wine and beer cellar, workshop and, in short, wherever business is transacted and money is exchanged for goods or labour ... Daily the poor are being defrauded. New burdens and high prices are imposed. Everyone misuses the market in his own willful, conceited, arrogant way as if it were his right and privilege to sell his goods as dearly as he pleases without a word of criticism.¹⁶

According to Paul Lehmann, the principal Reformers were agreed in regarding economics as a major area of ethical concern for Christians: "During the interim (the period between the resurrection of Jesus and the final judgement), the justified strive to make their calling and election sure and to work out their own salvation with fear and trembling. One of the distinguishing marks of this endeavour is the way they possess and use what they own."¹⁷

John Calvin, especially as he concerned himself with the ordering of life in Geneva, did seem to endorse certain aspects of the new, developing capitalism of the times. Unlike the medieval church and unlike Luther, he did not oppose the loaning of money for interest: "it is abundantly clear that the ancient people were prohibited from usury, but we must need confess that this was a part of their political constitution. Hence it follows that usury is not now unlawful, except in so far as it contravenes equity and brotherly union."¹⁸ Calvin thought that in the particular case of Geneva during his period, interest should not exceed five per cent.

If Calvin and his followers are accused of being the authors of the Protestant work ethic, the verdict would have to be: guilty. Calvin certainly believed that every able-bodied person should be hard at work. "Men were created for activity", he wrote; they are not to "sink into laziness". According to our founding theologian, we are not "born to shop", we are born to work. God does not intend us to be lazy when we are living in the world, for he has given man hands and feet, he has given them industry. There is for Calvin: "Nothing more disgraceful than a lazy, good-for-nothing who is of no use either to himself or to others but seems to have been born only to eat and drink."¹⁹

Though these barbs seem to have been thrown not at the trifling poor but at the idle aristocracy, Calvin's views on work can certainly be regarded as an incentive to keep the wheels of capitalism whirring.

Calvin, along with Medieval Catholicism and Luther endorsed the concept of private property. Only the radical Anabaptists, with their literalistic adherence to the Acts of the Apostles (Chp. 4,5) would advocate the abolition of private ownership. Calvin, in opposing the radicals, argued that private property is essential to social order: "It pertains to the maintenance of human society, that each person should possess what is his own; that some should acquire property by purchase, to others it should come by hereditary right, to others by title of gift; that each should increase his means by ingenuity or physical strength or other gifts. In short, political order requires that each should hold what is his own." Without private ownership, Calvin held there would be anarchy. It would "turn all the world into a forest of brigands where, without reckoning or paying, each takes for himself what he can get".²⁰ Again Calvin comes across here as not only an ardent supporter of the capitalist system but also of the propertied class.

Having noted these seemingly positive endorsements of the system, however, it must also be said that Calvin has many reservations about the economic arrangements of his own time and place. Far from being the 'father of capitalism' as some would have it, he was one of the first critics of modern capitalism.²¹

Interest on loans, for example, was acceptable to Calvin only when subject to severe restrictions. Absolutely no interest could be collected from the poor.²² According to W. Stanford Reid's understanding of Calvin: "... if one borrowed money to make money, the lender had a right to share in profit which his money brought. Yet the lender should not charge exorbitant rates The lender must follow the Golden Rule at all times ... one should lend to the poor and needy without expecting to receive any return on the money Rather than extracting the last penny from the poor, men should look to God for riches rather than 'to rapine and fraud!'"²³

Even the 'Work Ethic' had its limits, "... men torment and weaken themselves in vain when they busy themselves more than their calling permits or requires ... a great many people are their own executioners through working constantly and without measure."²⁴ There is no advocacy here for the 'workaholic'. And for Calvin, of course, the reason for work was not at all to support the system or to enhance the self but to glorify God by fulfilling one's vocation. Under no circumstances should work be driven by anxiety, by the 'unhappy desire of becoming great'²⁵ or even less by the ungodly desire of becoming rich. The anxious, Calvin wrote, "do not concede the care of the world to God". Their "audacious impiety" is in vain because "God, by a look, overcomes all the undertakings or preparations of the world".²⁶

The holding of private property is by no means an endorsement of *laissez faire*. For Calvin, ownership of property carried with it tight restrictions and heavy obligations.²⁷ Again, Paul Lehmann: "The Reformers believed in private property. But ownership, as they understood it, is never the exclusive right of possession. This is what differentiates the Reformers conception of private property from the capitalistic view of it According to the Reformation, the right to use determines the right to possess; whereas the capitalist doctrine is that the right to possess determines the right to use." For Calvin as for Luther, "Goods are to be owned *Soli Deo Gloria*."²⁸

Calvin, like Luther, placed much weight on the commandment, "Thou shalt not steal".²⁹

We will duly obey this command, then, if, content with our lot, we are zealous to make only honest and lawful gain; if we do not seek to become wealthy through injustice, nor attempt to deprive our neighbour of his goods to increase our own; if we do not strive to heap up riches cruelly wrung from the blood of others; if we do not madly scrape together from everywhere, by fair means or foul, whatever will feed our avarice or satisfy our prodigality. On the other hand, let this be our constant aim: faithfully to help all men by our counsel and aid to keep what is theirs, in so far as we can; but if we have to deal with faithless and deceitful men, let us be prepared to give up something of our own rather than to contend with them. And not this alone: but let us share the necessity of those whom we see pressed by the difficulty of affairs, assisting them in their need with our abundance.³⁰

If this commentary on the commandment represents an endorsement of capitalism, it is quite a different capitalism from that described by R. H. Tawney as: "The temper of single-minded concentration on pecuniary gain".³¹

There was, of course, such single-minded concentration in Calvin's day and he deplored it. Such greed is not only corrupting for the greedy, its social consequences are monstrous. Calvin held it to be "a major plague ruling the world that men have a mad and insatiable lust for possessions". The rich, he wrote, "are almost grieved if the sun shines on the poor".³²

Homelessness is not a new problem either. In Calvin's Geneva, the great influx of refugees had led to a major housing shortage. Calvin's assessment:

If someone with a large household uses a large house, he cannot be blamed; but when men, swollen with ambition, make superfluous addition to their houses so that they may live more comfortably, and when one person alone occupies a habitation that would be enough for

several families, this would be empty display and must be condemned. Such people act as if they should be able to eject others and alone enjoy a house or home, and as if others should live in the open air or go elsewhere to find a place to live.³³

Precisely because greed leads to all sorts of abuse and results in untold suffering of the poor, Calvin was quite insistent that the economy be regulated by the state. The guiding principle of such regulations would be that the needs of the community supersede the rights of the individual. Put in a more positive way, the rights of the individual are held in balance by his obligations to the community.³⁴ Calvin's concept of community is derived from his doctrine of the church. The Reformed doctrine of the church, of course, insists that as members of the Body of Christ, we are all responsible for one another. No one is allowed to turn his back on sisters and brothers because as we belong to Christ, we also belong to one another. Paul Lehmann's observation is that the Reformation ecclesiology, "preserves individualism from the perils of autonomy, [and] economic processes from the perils of idolatry ...".³⁵ Calvin's doctrine of the church provides the necessary vision for the ordering of a sensible government.

In the *Institutes*, Calvin stated that: "equity alone must be the goal and rule and limit of all laws".³⁶ Equity for Calvin is "the perpetual rule of love". Calvin, for example, deals with the tenth commandment in terms of equity: "No thought should steal upon us to move our hearts to a harmful covetousness that tends to our neighbour's loss." William Klempa points out that, for Calvin, "the word 'neighbour' includes even 'the most remote person'; We ought to embrace the whole human race without exception in a single feeling of love; here there is no distinction between barbarian and Greek, worthy and unworthy, friend and enemy, since all should be contemplated in God, not in themselves." Occasionally one wonders whether Calvin did not, like Augustine before him, read the principle of love back from the end of history instead of up from a truncated nature within history. Love represents itself as true nature in the eschaton.

Love also involves subjection to one another. "God has so bound us to each other", Calvin says, "that no one ought to avoid subjection. And where love reigns there is a mutual servitude." Calvin will not even exempt kings and governors, "for they rule that they may serve".³⁷

Those who advocate less and less government will find no friend in Calvin. In Bouwsma's picture of Calvin: "The administration of 'justice' means, in addition to punishment, protecting the weak and helpless (especially widows, orphans and strangers,) and ensuring that all receive their due."³⁸

In practical terms, Calvin's Geneva provided relief for the poor. In its day, this Reformed centre was exemplary in caring for refugees and other unfortunate people. According to W. Stanford Reid: "In practical terms, Calvinism in Geneva was more an attack upon poverty than an advocacy of capital accumulation".³⁹ Nor was there to be a stigma attached to poverty. The charge often made against Calvin that his doctrine of election led him to regard poverty as a sign of God's disfavour, is simply a fabrication. In Calvin's reading of the scriptures, God's elect often had to suffer the worst difficulties and deprivations. Again, Reid reminds us that had Calvin held poverty to be "a sign of reprobation, he would have had to include himself and other Genevan pastors in that category", for they had very little.⁴⁰

In Geneva there was also protection for the labouring class. "Nothing could be more cruel", Calvin wrote, "than to deprive the poor of the fruit of their labour, who from their labour derive their daily support." The owner or manager who cheats his workers may be worse than a murderer, for he "sucks so to speak, his blood, and afterwards sends him away naked and needy". The wealthy cannot be left to their own devices on these matters, because: "men seldom err in general principles and therefore confess that every man ought to receive what is his due; but as soon as they descend to their own affairs, perverse self-love blinds them ... that they are carried in an opposite course ... Therefore, for the purpose of cherishing concord, firm contracts are necessary which may prevent injustice on one side or the other".⁴¹ Whereas these may not sound like the sentiments of a trade unionist, as Reid exclaims: "This is hardly an advocacy of exploitive capitalism!"⁴²

If Calvin did not say, exactly, that ‘small is beautiful’, he did express an unequivocal opposition to world empires and to all concentrations of worldly power. He agreed with Augustine that “almost all large kingdoms” are “great robberies”.⁴³ Would the global market fit in that category? If the global market is interpreted as having sovereign authority over the affairs of human beings, almost certainly it would meet with his disapproval.

In all these matters the state, the magistrates, local government play a critical role. The magistrate is to defend, protect, regulate and provide. Were government performing a small, perfunctory role, Calvin would not have held the office of magistrate in such high esteem. As it was, for our great Reformer, civil authority is “a calling, not only holy and lawful before God, but also the most sacred and by far the most honourable of all callings in the whole life of mortal man.”⁴⁴ We might note, not the clergy or the capitalist but the politician has the highest calling.

John Knox carried many of Calvin’s social teachings to Scotland. Reid reminds us that, “Knox had a very deep concern for the poor as indicated in the first *Book of Discipline*, in which a plan for poor relief was set up on the presumption that the Reformed church would obtain control of the endowments of the old church. The nobility and the lairds, however, succeeded in preventing that.”⁴⁵

The Westminster Confession of Faith is not quite so clear in regard to social policy. Concerning the duties of the Civil Magistrate (Chapter XXIII), the “power of the sword” is given them, “for the defense and encouragement of them that are good and for the punishment of evildoers”. They are also enjoined “to maintain piety, justice and peace”.⁴⁶ In the section on “Communion of Saints” (Chapter XXVI), the Westminster Divines were careful to distinguish themselves from the radical wing of the Reformation by asserting that the Communion of Saints in no way would, “take away, or infringe the title or property which each man hath in his goods and possessions”. In the same chapter, however, there are clear obligations among the people of God.

Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

We cannot help but note that such relief is offered only to the faithful.

In the *Second Book of Discipline* (1578), we are told that the functions of general order and relief outside the Church are to be the responsibility of the magistrate.

The magistrate commands external things for external peace and quietness among the subjects: The minister handles external things only for conscience cause. The magistrate handles external things only, and actions done before men. But the spiritual ruler judges both inward affections and external actions, in respect of conscience, by the Word of God.

In making such distinctions between civil and ecclesiastical power, the tasks of the civil authorities is quite broad and unspecific.

Presbyterians might wish that our Confession had been as explicitly Calvinistic as the Second Helvetic Confession when it said of the Magistracy: “let him exercise judgement by judging uprightly. Let him not respect any man’s person or accept bribes. Let him protect widows, orphans and the afflicted.”⁴⁷

As we have indicated, the social teaching and actions of the Reformed Church during the eighteenth and for much of the nineteenth century were for the most part disgraceful. The Weber hypothesis, though not entirely accurate, was given much credence by the behaviour of Calvin’s spiritual descendants in Scotland, North America and elsewhere. Much of this has been documented in the excellent study by our own Professor Donald Smith.⁴⁸

In more recent times, however, the social conscience of Reformed people has been reawakened.

“The Declaration of Faith Concerning Church and Nation” adopted as a subordinate standard of the Presbyterian Church in Canada in 1954 attempted to describe and delimit the functions of the Church and the magistrate (the state) in the Twentieth Century. In setting forth the obligation of political and social power, the Declaration states that: “Every organ of power in the Nation, whether cultural, political, or *economic*, is a stewardship under Christ, and can properly function only by obedience to His revealed word.”⁴⁹ In other words, there can be no appeal to a higher law, to other determinants, certainly not to “an invisible hand”. Christ, as revealed in Holy Scripture, is the final authority.

The Declaration goes so far as to say that: “It is high treason against the Lord Jesus, and deadly both for the Church and for the Nation, to attribute to any man, group, or institution, the total power that belongs to Him...demands that we obey Him against all authorities ... whenever they claim absolute power, especially the power to control men’s thinking on right and wrong.”⁵⁰ Can this serious charge be brought against those who would claim that economic decisions are beyond the realm of ethics, that reality dictates, that the bottom line demands, and even that we have no choice?

The Declaration states that, “It is the Church’s duty to denounce and resist every form of tyranny, political, *economic*, or ecclesiastical, especially when it becomes totalitarian.”⁵¹ Even more critical than resistance, the Church must be certain it does “not merge or confuse its gospel with any political, *economic*, cultural, or nationalistic creed.”⁵²

These strictures of the Declaration of Faith are general, of course, and would apply to any economic system operating from any creed. Given our time and place, however, can anyone doubt which system prevails or which system claims a creed?

The Living Faith, document of 1984, states in a positive way some of the requirements of a just society:

God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.

Living Faith 8.4.1

Justice involves protecting the rights of others.
It protests against everything that destroys human dignity.

Living Faith 8.4.3

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

Justice stands with our neighbours
in their struggle for dignity and respect
and demands the exercise of power for the common good.

Living Faith 8.4.6

Since the Declaration of Faith Concerning Church and Nation (1954), The Presbyterian Church in Canada has spoken on several occasions in regard to economics and related subjects. Generally, our Church’s recommendations have followed the historic Reformed positions initiated by Calvin. There has been an attempt to be at once faithful to the teachings of scripture and sensitive to the issues of the day.

In 1961, for example, the 87th General Assembly was concerned about unemployment citing “the fact that the level of unemployment is now, and has been amongst the highest of any western country. As a Church, we are most conscious of the anxiety and frustration it brings to many fine people.” The General Assembly went on to ask the Government of Canada to “bring

all its power to bear upon this issue that the rights of gainful employment and the development of man's God-given talents to the well-being of this vast and rich land may be preserved."

The very next year, the 88th General Assembly (1962), in approaching the same problem, unemployment, attempted to make a more balanced (conservative?) statement:

"The General Assembly while appreciative of all that has been done by business, industry, the provincial legislatures and the Federal Government to alleviate the unemployment situation, nevertheless records its intense dissatisfaction with the present employment situation in our Dominion, and

1. Calls upon its unemployed people to resist the temptation to rely upon unemployment insurance, and in honesty to seek employment;
2. Calls upon all employers in business and industry to renew their efforts to engage the maximum number of employees;
3. Calls upon legislative assemblies to act with vigour and imagination to create new jobs within the provinces; and
4. Calls upon labour and management along with governments at all levels, municipal, provincial and national, to co-operate in every possible way so that the Canadian economy may be strengthened rather than continually driven by conflicts between employer and employee; for only by co-operation in a Christian spirit can a country grow and provide a satisfactory standard of living for its citizens."

Here there seemed to be a recognition that the unemployed bore some responsibilities for not trying hard enough to find employment and for relying too heavily on unemployment insurance. Also there is the implication that labour unions might be slowing down the growth of the Canadian economy by lack of co-operation.

In 1981, the subject of unemployment was broadened. The 108th General Assembly spoke of an "Economic Crisis":

In the present economic crisis in our nation, many people are suffering through lay-off, joblessness, dislocations of family, loss of homes due to high interest rates, loss of small business through bankruptcy and accompanying stress that damages family relationships. Social problems resulting from these pressures are touching every region of our country. With government cut-backs in funding for social programs at all levels, many of the agencies we have depended on for help are no longer able to provide services on a scale to meet increased need.

The church has always been at the forefront of efforts to alleviate suffering. Many of the social agencies had their origins in the church or under the auspices of the church. Once more it falls to the ministry of the church to relieve human suffering wherever it may be found. In the present situation, we call upon all of our congregations through the presbyteries to join with other churches and community organizations to make every possible effort to see that the hungry are fed, the naked clothed, the sick tended, the homeless housed and the pain of stress and deprivation relieved. Through co-operative efforts, sensitivity to need, creative use of available planning, we can and must minister to the needs of our fellow citizens in the name of Jesus Christ.

In addition to the Church pledging its own resources to help alleviate the crisis, the same General Assembly sent the following statement to the Prime Minister, the Ministry of Finance, the leaders of the Opposition Parties and the Premiers of each Province:

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 this land. ... the government is attempting to reduce its equalization payments to the provinces which affect social programs that touch the daily lives of most of our people through unemployment programs, environmental protection, native people's concerns, housing assistance, health care, education and programs for children, the disabled and the

elderly. This shift will force the provinces to cutback on their programs and pass on the burden to already hard-pressed municipalities. Throughout the nation, a further shift is being precipitated by clearly signalling to all that any new social programs will have to be at the expense of already curtailed existing programs. This is particularly true of job-training programs and education aimed at meeting the technological needs of the new economic priorities. This means that social programs for the disadvantaged will be further curtailed to meet the demands of the economic shift in priorities. If these new economic projects involve environmental disruptions, personal and family stress, labour problems and community crises, there will be additional strain on the shrinking funds for social programs.

In its budgetary measures, the Government appears to be saying that social programs are the culprit in the current crisis and that cuts will have to be made here to reduce the deficit while shifting spending priorities to the economic sector. This shift says in fact, that human resources and the well-being of all our people are of no direct economic value; that the proper functioning of persons, families and communities are not essential to the smooth running of our industrial complex. Yet these very social welfare programs have been developed to deal with the human casualties of economic and technological change. In short, 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.

While we realize the tremendously complex nature of the budgetary responsibilities of government and understand the severe pressures faced by our elected representatives, we urge the Government not to try to realize the good life of recovery entirely through material progress to the neglect of those very citizens and communities for whom the Government exists. In the present crisis, we believe that both priorities must go hand in hand if we are to achieve renewed national health and unity.

Now, over a decade and a half later, all of these concerns still seem to be crucial items. The problems have not been alleviated, some have worsened. Perhaps we have learned to live with them or consider them to be necessary consequences of the economic system.

On the closely related topic of poverty, the 91st General Assembly (1965) commended: "the Government of Canada for its 'policy to intensify and broaden the programs directed against poverty' in Canada;" the Assembly also urged the Provincial Governments "to undertake a study of the needs in their respective provinces with regard to housing and education where it affects the poor."

Two years later on the same subject, the 93rd General Assembly alerted:

sessions and congregations to the insidious affects of poverty in Canada today, and urge[d] them to do all within their powers at the congregational, community, provincial and national levels to eradicate this evil that is blighting the lives of so many individuals and families, and is robbing them of the opportunity and possibility of fulfillment and of making effective use of their lives and gifts in the service of God and man.

Obviously, for Presbyterians, who believe in the 'work ethic', the issue of able workers being left out of the society's efforts and unable to enjoy its rewards is not to be taken lightly.

The next year, the 94th (1968) General Assembly engaged the Church in studying the material from the Montreal Conference on Poverty. And the 95th Assembly (1969) along with several practical suggestions such as the helpful use of church buildings and other properties, called upon,

the courts and congregations of our Church to take more seriously the social implications of the gospel, and alert them to the fact that poverty is not only a great destroyer of human rights, but also one of the greatest problems and causes of tensions in Canada and the world today.

Year after year, each Assembly took up the cause:

The 96th General Assembly (1970):

That our membership, particularly those of them who are landlords, employers, union leaders be encouraged to be cognizant of their duties as Christians and the rights of their fellow citizens.

That we endeavour to understand and have empathy with the poor and assist them to solve their problems where possible.

That the General Assembly ask the Government of Canada to mount a program of education designed to eliminate a condescending, sneering attitude to the poor, with radio and T.V. programs, National Film Board releases, Government publications, and the facts with regard to the varying standards of living obtaining in Canada be publicized to arouse the concern of all.

That the General Assembly commend the Government of Canada for seeking improvement in the Canadian Welfare system and that it be urged to base any changes on the following principles:

1. The method, whether it be the guaranteed annual income or some other, should have for its objective, giving people necessary support without the dehumanizing effect and the stigma associated with "welfare" as at present understood.
2. The level of support should be adequate, perhaps necessitating an increase in the minimum wage, and it should include the opportunity for self-improvement so that people might be encouraged to increase the degree of their self-reliance through training, and part or full-time work without penalty.
3. The scheme should be integrated with health departments in ways which would help the emotionally disturbed, mentally incompetent and those otherwise unemployable because of physical handicaps.

In more recent times, the welfare system has been seriously altered, but not along the lines recommended in 1970.

The 97th General Assembly (1971) aligned The Presbyterian Church in Canada with the Canadian Coalition for Development so as to co-ordinate and "make more effective our Church's concern for the poor of Canada and the world".

And the 98th General Assembly (1973) encouraged "sessions and congregations to give what assistance they can to low-income, self-help groups in their communities ...".

Several General Assemblies (96th, 97th, 98th, 104th, 107th, 110th) all dealt with The Presbyterian Church in Canada's own investment policies. Of particular concern were such issues as:

- Pollution control and abatement
- Pursuit of justice in world development
- Just and equitable national development
- Equality of opportunity for minority and oppressed groups
- Reduction of offensive armament production
- Provision of adequate housing, health and welfare

Near the end of this extensive debate, the 107th Assembly concluded:

New Spiritual Insights: The Presbyterian Church in Canada has acknowledged that its life and ministry must remain open to the reforming guidance of the Holy Spirit, witnessing to the living Word, Jesus Christ, and speaking through the fellowship of the Church universal. In recent years, our brothers and sisters in Christ in the Third World have confronted us with the brutal reality of their everyday lives and the role that we in North America play in maintaining the structures of exploitation, injustice and oppression under which so many of them suffer.

New Economic Powers: The Presbyterian Church in Canada, in examining and exercising its social responsibility, has become aware that modern corporations, particularly transnational corporations, represent a new form of economic power and possible domination. The increasing concentration of economic power and the means of production in the hands of a small number of large corporations represents a possible threat to the common good of peoples and nations. As the Declaration of Faith Concerning Church and Nation states:

It is the Church's duty to denounce and resist every form of tyranny, political, economic or ecclesiastical, especially when it becomes totalitarian.

Today, a relatively small number of large corporations have an enormous impact in determining the conditions under which people live.

In recent times, four General Assemblies have considered the question of Taxation (87th, 98th, 113th, 115th). Each Assembly, in its own way, was dealing with the issue of fairness.

The 98th General Assembly (1972) recalled our Calvinist tradition:

Calvin followed the same stance as Luther, but called more clearly for official church scrutiny of all government. Revenue is useful for the acquisition of the 'force' basic to proper government in order to restrain sinful human proclivity for disorder. (This is a theory of the state that differs from the Roman Catholic, Lutheran, and Zwinglian theories of the state.) The church has a theological duty to teach the rulers the proper extent of taxing rights. The church, therefore, becomes involved when the taxing privilege is abused and becomes oppressive. Knox spoke on the uses of revenue raised and the effects of heavy taxation on the poor. He objected to the practice of the rich passing their taxes along in the form of higher rents or fees. The Westminster Confession noted that it is the duty of people to pay tribute and other dues and thus affirmed the practice and functions of taxation. The Reformers considered payment of taxes a continuation of the New Testament mandate to pay tribute to government.

The 113th General Assembly recommended among other things that:

That General Assembly communicate to the Federal Minister of Finance its concern that the government ensure a fair and equitable system of taxation so that all sectors of our society bear their share of the cost of fulfilling this social responsibility.

That General Assembly communicate to the Federal Minister of Finance that a national standard for federal sales tax relief be established taking into consideration regional disparities in income and living conditions.

The 116th General Assembly (1989) in regard to the proposed Goods and Service Tax recommended:

1. That an expression of concern be sent to the Minister of Finance over the effects of returning to regressive taxation with the Goods and Service Tax.
2. That the Minister of Finance be requested to initiate a thorough review of the Canadian tax system, including substantive discussion of a wealth tax, a capital gains tax, restoration of progressivity to personal income tax, effective collection of corporate tax, reform of the existing manufacturer's tax, reducing loopholes, preferences and special arrangements in the income tax system.

And the 122nd General Assembly (1996) referring to a broadly based study on Social Policy conducted by Justice Ministers adopted the following recommendation:

That General Assemblies and Presbyteries be urged to express to the federal government and their respective provincial governments their concern about public policies that threaten to undermine the basic values and principles of community and urge governments to explore alternatives that are both compassionate and fiscally responsible.

Again, there would seem to be a historic trajectory of justice from scripture through the Reformed tradition to our present situation. What, in light of this heritage can we say in the present situation?

What can the churches say to demands for an unregulated Capitalism?

1. When the claim is made that any economic or political system provides the answer to the complexities of the human predicament, the churches may and must say no.
2. When, within the economic and political arena, the argument is made that society has no choice, that human beings must be governed by necessity, the churches may and must say no.
3. When a new capitalism makes the claim that competition and greed are the only significant motivations for human endeavours, the churches may and must say no.
4. When the victims of the society: the unemployed, the sick, the single parents, the disabled, the aged are blamed for their situation, the churches may and must say no.
5. When the assertion is made that due to changes in the economy, the society no longer has the same obligations to the poor, sick, disabled, aged and children, the churches may and must say no.
6. When a social theory claims that respect for human beings should be based on merit rather than on the unmerited rights and dignity of all guaranteed by the incarnation and the grace of God, the churches may and must say no.

What can The Presbyterian Church in Canada say to its individual members?

1. That we, as believers in Jesus Christ and members of his Church will base our lives and our hope on no worldly system, but rather on the saving life and work of Jesus Christ.
2. That we, as believers in Jesus Christ and members of his Church, will be open to all economic and political choices which do not deny or diminish the truths we have been taught in Christ.
3. That we, as believers in Jesus Christ and members of his Church, will pray for and work at the overcoming of greed in our own lives. That we will realize that there are limits to what we should own and consume. That we will use our strengths, talents and will not merely for personal gain but for the welfare of the community.
4. That, we, as believers in Jesus Christ and members of his Church, in thanksgiving for the blessings we have received, will do what we can to bring help to the victims within our society: the unemployed, the sick, single parents, the aged and others in any sort of trouble.
5. That we, as believers in Jesus Christ and members of his Church, in appreciation for Christ's love for us, will speak up for disadvantaged sisters and brothers. That we will join our Lord in becoming advocates of those who have no other helper.
6. That we, as believers in Jesus Christ and members of his Church confessing the incarnation of our Lord, his having taken on our human flesh, will pray and strive to find dignity in every human being based on Christ's merit. That we will no longer in a worldly way, divide human beings into the worthy and the unworthy.

What can the churches say to our political leaders?

1. That many economic systems, including capitalism, may be useful and helpful in providing for the needs of our people. That all human systems are sinful, imperfect and therefore subject to revision and regulation.
2. That, because no economic system is beyond criticism and correction, the representatives of the people need to apply a wide range of criteria to any political decision. Economics

would be one consideration along with humanitarian, ecological, moral, artistic and religious needs of the society.

3. That in considering what motivates the human society, along with the human drive to survive and to acquire goods for the self and the family, there is also, the desire to work together, to be healthy, to feel secure, to be in harmony with nature, to develop reliable relationships and to achieve goals which will outlast our brief lifespan.
4. That no one should be left out of our human community. That to receive the blessing of lasting peace and prosperity, the last and the least must be taken into account along with the first and the foremost. Native people, welfare recipients, the mentally ill, prisoners and other people on the margin belong to our family. Therefore, they matter.
5. That plans must be made to break down the enormous disparities between the advantaged and disadvantaged. That, precisely because of changes in the economy, work must be provided and hope restored to those who feel excluded from the vital life of this 'vast and prosperous land'.
6. That those who have been given authority over the affairs of women and men, be reminded that they are responsible for all the people. That their obligation is to recognize the dignity of every person and to bring all segments of the community together rather than, for political advantage, turning one group against another.

End Notes:

- ¹ See Donald Smith, *Passive Obedience and Prophetic Protest; Social Criticism in the Scottish Church, 1830-1945*.
- ² Heilbroner, Robert *Twenty-First Century Capitalism* - p. 103 ff.
- ³ Saul, John Ralston *The Unconscious Civilization*, p. 20, p. 105.
- ⁴ John Ralston Saul, p.21-23; 45-46, 64, 107
- ⁵ Robert Heilbroner, *Twenty-First Century Capitalism*, p. 74.
- ⁶ Heilbroner, Robert - *Twenty-First Century Capitalism*, p. 74.
- ⁷ Heilbroner, Robert - *Twenty-First Century Capitalism*, p. 76 ff.
- ⁸ Westminster Shorter Catechism, Answer to Question 19.
- ⁹ Westminster Shorter Catechism, Answer to Question 35.
- ¹⁰ Karl Marx, *Capital*, p. 595.
- ¹¹ Bryden, W. W., *The Christian's Knowledge of God*, p. 244.
- ¹² 1979 Latin American Catholic Bishops Conference officially adopting a teaching of the Bishops held in Medellin, Columbia in 1968.
- ¹³ Colin Gunton, *Yesterday and Today: A Study of Continuities in Christology*, p. 182.
- ¹⁴ Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, R. H. Tawney, *Religion and the Rise of Capitalism*.
- ¹⁵ Weber, himself, in his brilliant analysis of the period, made no simple connections.
- ¹⁶ Quoted in Paul Lehmann *The Decalogue and a Human Future*, p. 179 from *The Large Catechism of Martin 67 Luther*, p. 39, 41. Lehmann comments that today such activity is called 'cost effectiveness'.
- ¹⁷ Paul Lehmann, p. 182.
- ¹⁸ John Calvin: *A Sixteenth Century Portrait*, William J. Bouwsma, p. 198.
- ¹⁹ Bouwsma, p. 198, 199.
- ²⁰ Bouwsma, p. 197.
- ²¹ See two articles by W. Stanford Reid: "Jean Calvin: the Father of Capitalism?!" and "Jean Calvin, Early Critic of Capitalism".
- ²² See article: "Calvin and the Social Order" by C. Gregg Singer.
- ²³ "John Calvin, Early Critic of Capitalism" p. 164.
- ²⁴ Bouwsma, p. 199.
- ²⁵ Book of Common Prayer.
- ²⁶ Bouwsma, p. 39.
- ²⁷ W. Stanford Reid, "John Calvin, Early Critic", p. 162.
- ²⁸ Lehmann, p. 192, 193.
- ²⁹ Lehmann, p. 195.
- ³⁰ Calvin, *Institutes*, 2.8.46, Quoted in Lehmann, p. 195, 6.

- ³¹ Quoted in Lehmann, p. 184.
- ³² Quoted in Bouwsma, p. 52.
- ³³ Quoted in Bouwsma, p. 200.
- ³⁴ See Lehmann, p. 190.
- ³⁵ Lehmann, p. 190.
- ³⁶ Institutes 4: 20.15.
- ³⁷ Klempa, William, “Calvin on Natural Law”, p. 87.
- ³⁸ Bouwsma, p. 210.
- ³⁹ “John Calvin, Early Critic of Capitalism”, W. Stanford Reid, p. 79.
- ⁴⁰ W. Stanford Reid, pp 78, 79.
- ⁴¹ Quotations in this paragraph from W. Stanford Reid, “John Calvin, Early Critic of Capitalism”.
- ⁴² *ibid*, p. 79.
- ⁴³ Bouwsma, p. 208.
- ⁴⁴ Bouwsma, p. 205.
- ⁴⁵ W. Stanford Reid, John Calvin, Early Critic of Capitalism, p. 9.
- ⁴⁶ Chapter XXIII: 1, 2.
- ⁴⁷ The Second Helvetic Confession, Chapter XXX, p. 3.
- ⁴⁸ Donald Smith, Passive Obedience and Prophetic Protest: Social Criticism in the Scottish Church, 1830 - 1945.
- ⁴⁹ Declaration, 4 (italics mine).
- ⁵⁰ *ibid*, p. 5.
- ⁵¹ *ibid*, p. 6 (italics mine).
- ⁵² *ibid*, p. 8 (italics mine).

Bibliography

- Bieler, Andre. La Pensee Economique et Sociale de Calvin. Geneve: Librairie de l’universite, 1961.
- Bouwsma, William J. John Calvin: A Sixteenth Century Portrait. New York: Oxford University Press, 1988.
- Bryden, W. W. The Christian’s Knowledge of God. Toronto: The Thorn Press, 1940.
- Graham, W. Fred. Calvin the Revolutionary. Richmond: John Knox Press, 1971.
- Gunton, Colin. Yesterday and Today: A Study of Continuities in Christology. Grand Rapids, Michigan: W.B. Eerdmans Publishing Company, 1983.
- Heilbroner, Robert L. The Limits of American Capitalism. New York: Harper & Row, 1966.
- Heilbroner, Robert. Twenty-First Century Capitalism. (Massey Lectures 1992). Concord, Ontario: House of Anansi Press, 1992.
- Klempa, William. “Calvin on Natural Law”, The Three Loves: Philosophy, Theology and World Religions, (Essays in honour of Joseph C. McLelland). Atlanta: Scholars Press, 1994
- Lehmann, Paul. The Decalogue and a Human Future: The Meaning of the Commandments for Making and Keeping Human Life Human. Grand Rapids: Eerdmans, 1995.
- Marx, Karl. Capital. New York: International Publishers, 1967.
- McGrath, Alister E. A Life of John Calvin: A Study in the Shaping of Western Culture. Oxford: Basil Blackwell Ltd., 1990.
- Niesel, Wilhelm. The Theology of Calvin (Translated by Harold Knight). Grand Rapids: Baker Book House, 1980.
- Reid, W. Stanford. “John Calvin, the Father of Capitalism?” and “John Calvin, Early Critic of Capitalism”. in Calvin’s Thought on Economic and Social Issues and the Relationship of Church and State. (Gamble, Richard C., ed.). New York/London: Garland Publishing, 1992.

Saul, John Ralston. The Unconscious Civilization (Massey Lectures 1995). Concord, Ontario: House of Anansi Press, 1995.

Singer, C. Gregg. "Calvin and the Social Order" in Calvin's Thought on Economic and Social Issues and the Relationship of Church and State. (Gamble, Richard C., ed.). New York/London: Garland Publishing, 1992.

Smith, Donald C. Passive Obedience and Prophetic Protest: Social Criticism in the Scottish Church, 1830 - 1945. New York: P. Lang, 1987.

Soros, George. "The Capitalist Threat". The Atlantic Monthly, volume 279, no. 2, February, 1997.

Waligorski, Conrad and Hone, Thomas, (Eds.) Anglo-American Liberalism: Readings in Normative Political Economy. Chicago: Nelson-Hall, 1981.

Weber, Max. The Protestant Ethic and the Spirit of Capitalism. (Translated by Talcott Parsons). New York: Charles Scribner's Sons, 1958.

Wendel, Francois. Calvin: The Origins and Development of His Religious Thought (Translated by Philip Mairet). London: William Collins Sons, 1963.

Recommendation No. 9 (reworded and adopted, p. 38)

That the discussion paper entitled "The Christian Gospel and the Market Economy" be sent to the courts, agencies, and committees of the Church for study and response to the Church Doctrine Committee by April 30, 1998, with a view to the possible formulation of a future interim statement.

APPRECIATION TO RETIRING MEMBERS

We wish to express our appreciation to all those retiring from our Committee for the contributions they have made to our work. A very special "thank you" is due Dr. Nancy Cocks who, over the past six years, has "gone the extra mile" in doing more than her fair share of Committee tasks. She will be missed.

Paul A. Brown
Convener

Everett Briard
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 123rd General Assembly:

The report of the Clerks of Assembly to the 1996 General Assembly noted that the Clerks of Assembly are most visible during General Assembly, when we are seen keeping the minutes of the proceedings, and advising the Moderator and Assembly on points of order. During the year, the ministry of the Clerks of Assembly brings us into a variety of situations. Many requests for advice come through the Clerks' office from presbyteries, sessions, synods and individual members. We are called upon to act as consultants to Special Commissions and Committees of General Assembly. As our society becomes more litigious, the Clerks consult with the Church's lawyers on lawsuits and give advice to lower courts which have been sued or are being threatened with lawsuits.

The Clerks report a disturbing trend in which from time to time bias is alleged on the part of one Clerk or another when functioning as a Consultant to a Special Committee or Special Commission of General Assembly. We would point out that whenever one or other of the Clerks of Assembly serves as a Consultant in such cases, she or he does so representing all the Clerks. The role of the Clerks, when acting as Consultants, is not to form an opinion in the substantive matter at hand, but to provide guidance to the Committee or Commission in matters of Church law and procedure.

The Clerks meet twice yearly to consider and recommend responses to overtures and other referrals from Assembly, to answer correspondence and deal with any other business that is presented to us. We have also been meeting two or three times each year by conference call. As well, we often give advice to agencies and committees of the denomination.

LINKING THE COURTS OF THE CHURCH

In the past few years, the Clerks' office has been proactive in linking the courts of the Church at various levels. Planning is underway for the 1998 Clerks' Consultation, a biennial event which brings together all of the clerks of presbytery and synod. A follow-up to the 1996 Consultation was a customized training event on conflict mediation and resolution arranged by Ministry and Church Vocations and held in late April in the Toronto area. Each presbytery was given the opportunity of sending an individual to the training weekend led by Richard Blackburn of the Mennonite Peace Centre in Lombard, Illinois.

The Deputy Clerk/Associate Secretary continues to produce Clerks' Update, a newsletter for clerks of presbytery and synod. Some clerks have e-mail capacity and we are exploring ways to develop an electronic forum to discuss matters of mutual concern. This medium would help us tend to the network of clerks across the country.

The gathering of elders' workshop materials continues. Recent contributions have come from individuals in our denomination as well as from synods and presbyteries within the Presbyterian Church (USA). Requests for assistance with workshops are first directed to regional field staff, but the office of the Clerks is now equipped to assist as well. In co-operation with Education for Discipleship, a resource packet for elders was produced for the May PCPak. A presbytery workshop for clerks of session was developed during the winter of 1997 in consultation with the Presbytery of Ottawa. A discussion forum for elders has been opened up on both web sites.

Since the position of Deputy Clerk/Associate Secretary was downsized to half-time by the 1995 General Assembly, we have been concerned about the level of service we are able to provide as additional numbers of requests for advice and assistance come from across the Church.

RESPONSES TO OVERTURES AND MEMORIALS

OVERTURE NO. 1, 1996 - PRESBYTERY OF SUPERIOR (A&P 1996, p. [476](#), [249](#))

Re: Establishing a Permanent Judicial Commission

The Overture from the Presbytery of Superior expresses the opinion that there are insufficient numbers of presbyters across our denomination who possess a detailed knowledge of canon law. It argues that a Permanent Judicial Commission would be available as a resource to the denomination, and could prove to be financially feasible to the denomination through the use of video conferencing and tele-conferencing.

During the past few years, it has become evident that there is insufficient time at General Assembly for the Bills and Overtures Committee to decide on the wise course of action to deal with each appeal and petition. Our society is becoming more litigious and complicated. We need to allow more time to study appeals and petitions before the annual General Assembly.

The Clerks feel that lower courts should again be given the opportunity to express opinions on the matters raised in Overture No. 1, 1996 and in this report which reviews the findings of the past. We believe that the way to go is the route of a Standing Judicial Committee.

Background

The matter of a Permanent Judicial Commission was raised by Overture No. 12, 1986 (A&P 1986, p. [494](#)). The main concern was that the long process of hearings and subsequent appeals is disruptive to congregations and influences the working of the lower courts in a negative way. The objective of the Overture was to speed up the appeal process by the establishment of a Permanent Judicial Commission which would hear appeals between meetings of the General Assembly.

The Clerks of Assembly assume that Overture No. 1, 1996 echoes some of the concerns of Overture No. 12, 1986.

The matter of a Standing Commission to hear judicial appeals was widely debated by the lower courts a number of years ago. The Clerks wish to note the following background.

Report of the Clerks of Assembly to the 1987 Assembly (A&P 1987, p. [257](#)-58)

The Clerks responded to Overture No. 12, 1986 in their report to the 1987 Assembly. They expressed reservations about the concentration of power in the hands of appointees to a standing commission of General Assembly. The report outlined the following matters to be considered:

1. Scope and authority
2. Means of appeal
3. Methods of selecting personnel
4. Costs

The report was sent to the Church courts for study and report.

Report of the Clerks of Assembly to the 1988 Assembly (A&P 1988, p. [276-78](#))

Responses from presbyteries were as follows:

- 21 negative
- 12 positive
- 7 mixed

Lower courts requested modifications or alternatives.

A common theme ran through the responses. At the synod level, there is a clear line of appeal and thus standing commissions should be appropriate. At the General Assembly level, standing committees should be used to avoid concentration of power.

The Assembly approved four specific proposals to be studied by the courts of the Church.

1. That each synod be directed to appoint a Standing Judicial Commission to act with the full powers of synod with respect to any judicial matters coming within the purview of synod. This would enable all appeals from the lower courts to be dealt with by the synod. (Contrast the present practice in which an appeal from a presbytery goes directly to the Assembly if lodged between the close of synod, often held in October, and the opening of Assembly.)
2. That General Assembly appoint a Standing Judicial Committee to receive and consider any judicial matters coming within the purview of Assembly at any time during the year; that each General Assembly appoint an ad hoc committee(s) to review the report(s) and recommendations of the Standing Judicial Committee with a view to Assembly affirming those recommendations, revising them, or appointing a Commission of Assembly to deal with a specific matter within stated guidelines.
3. That proposals 1 and 2 above both be implemented.
4. That there be no further action on the matter of Standing Judicial Commissions.

Report of the Clerks of Assembly to the 1989 Assembly (A&P 1989, p. [263-64](#))

In 1989, the Clerks of Assembly reported the statistics on responses from the courts of the Church on the four options sent down by the 1988 Assembly for study and comment. The Clerks noted the following:

A total of 31 presbyteries and 20 sessions responded.

- | | |
|-------------------|-----------------------------------|
| Favoured Option 1 | - 4 presbyteries and 2 sessions |
| Favoured Option 2 | - 3 presbyteries and 2 sessions |
| Favoured Option 3 | - 11 presbyteries and 10 sessions |
| Favoured Option 4 | - 11 presbyteries and 6 sessions |
| Other Option | - 2 presbyteries |

The Clerks noted that “those favouring option 4, no change”, are in the minority. But, they are quite articulate in their reasoning: allowance of time for thorough and fair investigation, the need for prayerful reflection, the history of effective work done by commissions under the current system, potential abuse if we create yet another level of appeal.

Even those supporting one or another mode of change expressed reservations. Comments repeatedly showed that courts favour committees over commissions. In addition, there appears

to be greater support for single purpose (ad hoc) arrangements than for standing bodies. The underlying themes are avoidance of concentrated power and upholding the authority of the courts.

It is apparent that the Church as a whole is not persuaded that the benefits of standing judicial commissions (or even of standing judicial committees) sufficiently offset the risks.

The recommendation of the Clerks which was that there be no further action concerning a standing commission to hear judicial appeals was adopted by the 1989 General Assembly.

The following reasons were given for the recommendation:

1. The avoidance of concentrated power.
2. Upholding the authority of the courts.
3. The Church as a whole was not then persuaded that the benefits of a standing commission or even a standing committee sufficiently offset the risks.

The Clerks now propose the following question for discussion by presbyteries and synods.

In light of the issues raised in the past and by Overture No. 1, 1996 do you favour moving toward the creation of a Standing Judicial Commission? Please give reasons for your response.

Recommendation No. 1 (adopted, p. 24)

That this report and its question for discussion be distributed to sessions, presbyteries and synods for study and report back to the Clerks of Assembly by January 31, 1998.

OVERTURE NO. 2, 1996 - PRESBYTERY OF SUPERIOR (A&P 1996, p. 476)

Re: Clarifying the Status of Ministers Removed From and the Procedure to Re-instate Them

OVERTURE NO. 12, 1996 - PRESBYTERY OF WESTMINSTER (A&P 1996, p. 480)

Re: The Meaning of Being on or Removed From the Appendix to the Roll of Presbytery

Both Overtures share a common concern. What is the status of an individual who has been removed from the appendix to the roll of presbytery? Is such a person simply no longer a minister in The Presbyterian Church in Canada or are there even wider implications, such as removal from the ministry of the Church Catholic?

It is usually taken for granted by those who cease active ministry in The Presbyterian Church in Canada, or in cognate work, that their names will automatically move to the appendix to the roll of presbytery. And this, in fact, historically has been the case. Yet in 1993, the 119th General Assembly agreed to clarify this matter and agreed to add to sections 176.3 and 176.5.1 a note indicating that membership on the appendix to the roll of presbytery is "a privilege, not a right" (A&P 1993, p. 234). The privilege needs to be requested. It needs to be granted.

In its report to Assembly in 1993 the Clerks quoted from a report to the 1964 Assembly prepared by the Committee on Articles of Faith (now known as Church Doctrine Committee) which in turn drew on materials from the Assemblies of 1948 and 1954 respectively. The quote directly relevant to the prayers of Overture Nos. 2 and 12, 1993 is as follows:

When a minister resigns his/her charge, or ceases to be in active service of the Church, and continues to reside within the bounds of the presbytery, there is no obligation on the part of the presbytery to place his/her name on the appendix to the roll. It is not a right to demand, but a privilege which is requested. As long as he/she remains within the bounds of the presbytery, and the court is satisfied with his/her life and character, and he/she associated himself/herself with a Presbyterian congregation, the presbytery may, at his/her request, continue to carry his/her name on the appendix to the roll.

The report of the Articles of Faith Committee to the 1964 General Assembly goes on to state that ministers who move beyond the bounds of presbytery and do not ask for their certificate may, upon proper notification to them, be removed from the appendix to the roll by action of presbytery, "the reasons minuted, and on request, a historical certificate should be given him/her. Only a historical certificate could suit the case, as he/she would be residing beyond the supervision of presbytery" (A&P 1993, p. 234). Such a historical certificate would note the name of the presbytery which ordained the minister and his/her date of ordination. It would

also note the reasons for removal of the minister's name from the appendix to the roll, such as moving outside of the bounds of presbytery without request for transfer; failure to attend meetings of presbytery without providing the court with good and sufficient reasons, or having associated himself/herself with a congregation other than one of The Presbyterian Church in Canada.

Many clerks of presbytery can think of numerous examples of clergy who have resigned their charges and are not seen nor heard from again, until, at some time expedient to themselves, they claim their "right" to be placed on the appendix to the roll of presbytery. Sometimes the status on the appendix is like a "flag of convenience", a fact often discovered after enrollment, in which a minister from another denomination or country is received as a minister of The Presbyterian Church in Canada and then becomes engaged in a ministry over which The Presbyterian Church in Canada can exercise no direct oversight.

In the latter case, legal advisors tell us, a presbytery might be held legally if not morally accountable, together with the employer, for the actions of such a minister, if the presbytery did not exercise proper oversight over such an individual.

The Clerks agree with the prayers of the respective Overtures that this is a matter of some complexity which requires clarification.

It has been suggested to the Clerks that when persons are removed from the appendix to the roll they should be given a "Letter of Standing." The Clerks feel this to be too drastic an action since such a "Letter of Standing" concludes by stating that certification is given that although the person on the date of issuance of the "Letter of Standing" is in good and regular standing, nevertheless ceases to be a minister (member of the Order, or certified candidate for ordination) of The Presbyterian Church in Canada. Since, whenever a "Letter of Standing" is issued all presbyteries need to be notified, and since inevitably questions arise as to why the individual is not longer a minister of The Presbyterian Church in Canada, the clerks believe that a "Historical Certificate" is a more appropriate instrument.

A "Historical Certificate" would simply state that the person was ordained to the Ministry of Word and Sacraments and is a minister in good and regular standing of The Presbyterian Church in Canada as of the date of issuance and that he/she has been removed for reasons then given, such as being beyond the supervision of presbytery. The presbyteries would not have to be circularized. The person would at some future date be able to return to the appendix to the roll or active ministry by action of the presbytery to which application has been made.

Thus for the reasons given above and in answer to the prayers of the Overtures the Clerks recommend as follows:

Recommendation No. 2 (reworded and adopted, p. 24)

That the following new sections of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

New Section 176.5.2 A person whose name has been removed without recourse to formal discipline from the appendix to the roll of presbytery ceases to be a minister under supervision by The Presbyterian Church in Canada. He/She must be given an Historical Certificate noting he/she was ordained to the Ministry of Word and Sacraments and is at the date of issuance a minister of The Presbyterian Church in Canada in good and regular standing, the certificate to indicate the reasons for his/her removal from the appendix to the roll, and noting that the individual thereby ceases to be a minister under the supervision of The Presbyterian Church in Canada.

New Section 176.5.3 A person whose name has been removed without recourse to formal discipline from the appendix to the roll, although ceasing to be a minister under supervision by The Presbyterian Church in Canada is thereby not deprived of his/her ordination to the Ministry of Word and Sacraments in the Church Catholic. He/She may make application through a presbytery to be re-instated by that presbytery to membership on the appendix to the roll, the presbytery to make the appropriate inquiries.

New Section 176.5.4 A Member of the Order of Diaconal Ministries whose name has been removed without recourse to formal discipline from the appendix to the roll of presbytery may remain a Member of the Order of Diaconal Ministries but her/his ministry will no longer be regarded as being under the supervision of The Presbyterian Church in Canada. She/He must be given an Historical Certificate that she/he was designated as a Member of the Order of Diaconal Ministries, the Certificate to indicate the reasons for her/his removal from the appendix to the roll, and noting that the individual thereby ceases to be a Diaconal Minister under the supervision of The Presbyterian Church in Canada.

New Section 176.5.5 A Member of the Order of Diaconal Ministries whose name has been removed without recourse to formal discipline from the appendix to the roll, remains a Member of that Order at the Order's discretion and can only be placed on the appendix to the roll of Presbytery upon application to a presbytery, the presbytery to make the appropriate inquiries.

HISTORICAL CERTIFICATE
(to be placed in Appendix A)
(Sample)

This certifies that (name) was ordained to the Ministry of Word and Sacraments within The Presbyterian Church in Canada and is on this date in good and regular standing. By action of the Presbytery of (name) her/his name has been removed from the appendix to the roll since she/he (reasons for removal given) _____, and she/he, therefore, ceases to be a minister under the supervision of The Presbyterian Church in Canada.

(Given at)

(Date)

(signed, Clerk of Presbytery)

OVERTURE NO. 11, 1996 - PRESBYTERY OF LINDSAY- PETERBOROUGH

Re: Clarifying the Qualifications of Members of Board of Managers (A&P 1996, p. 480)

The Overture requests the General Assembly "to clarify the practice and procedure of our Church with regard to qualifications necessary for membership of the Board of Managers". It further requests that an amendment to the Book of Forms be prepared by the Clerks of Assembly which would formalize both the personal qualities expected of an individual to be elected to boards of managers and evidence of that individual's commitment to the congregation and the Church.

The Clerks agree that those who hold office on the boards of managers in congregations should be people of sound judgment and upright character. Congregations may require them to be regular attenders and involved in the life and work of the congregation before election. The Clerks, however, wish to point out that congregations are free to determine qualifications and conditions for election to office and we assume that they will elect individuals who will serve in a meaningful, responsible manner. Many new members and adherents have been elected to boards of managers and then have served congregations and the Church in other ways.

We do not believe that legislation should be prepared on this matter. The Clerks point out that congregations have the option of requesting their presbytery to discuss and possibly formalize qualifications and conditions for election to office. "To the presbytery belongs the care and good order of the churches within the bounds" (Book of Forms section 200). This responsibility has been handed down from the Second Book of Discipline, VII, 11 and is a fundamental tenet of the polity of The Presbyterian Church in Canada.

The Book of Forms is not a manual to cover every eventuality. It is a guide of how this denomination should live together in Christian community. Former Principal Clerk, Dr. Earle Roberts wrote the following in the March 1994 *Presbyterian Record* during his Moderatorial Year:

Some believe one ought to be able to find a detailed procedure in (The Book of Forms) for every situation. Dr. Roberts went on to point out that the Book of Forms, adopted in 1879, 1889 and 1932, is “a useful guide to office bearers.”

The Clerks note that there is a tendency within the denomination to look to legislation as the answer for decision-making in a time of rapid social change and tradition. We affirm the wisdom and ability of congregations and their members, as well as the other courts of the Church, to make appropriate decisions and to uphold appropriate standards.

Recommendation No. 3 (amended, p. [24,25](#))

That Overture No. 11, 1996 be answered in terms of the above preamble.

OVERTURE 21, 1994 - PRESBYTERY OF WATERLOO-WELLINGTON (A&P 1994, p. [584-85](#))

Re: Harmonizing the Policy for Dealing with Sexual Abuse and/or Harassment with the Book of Forms

The Overture refers to the policy as it appears in the 1993 Acts and Proceedings, pages 314-26. When the policy was published in booklet form, some section numbers were changed.

Over the past few years, the Clerks have consulted with the Church’s lawyers on the matter of the policy and the Book of Forms. This is a complicated matter requiring careful thought and consideration. Since Ministry and Church Vocations is responsible for developing and updating the Policy for Dealing with Sexual Abuse and/or Harassment it has produced updates since the Overture was forwarded to the General Assembly. The Clerks have initiated a number of consultations with Ministry and Church Vocations and the lawyers.

The report of Ministry and Church Vocations to the 1997 General Assembly contains a further update of the policy and proposes several changes to the Book of Forms. These proposed changes have been discussed with the Clerks of Assembly. The Clerks will continue to keep the issues raised by this Overture on their work agenda.

MEMORIAL NO. 1, 1996 (A&P 1996, p. [491, 19](#))

Re: Reformed Doctrine of Ministry

The Clerks of Assembly have sent this Memorial to the Committee on Church Doctrine asking for its assistance with the doctrinal matters raised in this Memorial. The Clerks request permission to report to the 1998 General Assembly.

Recommendation No. 4 (adopted, p. [24](#))

That the Clerks be permitted to report on Memorial 1, 1996 to the 124th General Assembly.

YOUNG ADULT REPRESENTATIVES (A&P 1996, p. [244, 23](#); A&P 1995, p. [430](#))

The 122nd General Assembly approved in principle the prayer of Overture No. 28, 1995 that Young Adult Representatives be given the right to participate in debates at General Assembly as if they were full members of the court. The Clerks of Assembly were then asked to prepare necessary guidelines and, if necessary, legislation for the revision of the Book of Forms section 194.

The Clerks of Assembly continue to hold the opinion that each court of the Church has the right to decide for itself whether it wishes to hear from someone who is not a full member of that court. The Clerks continue to have concerns about the place of Young Adult Representatives at General Assembly. What recognized body of persons do they “represent”? How are they elected or chosen and accountable? At present, they are appointed by their presbyteries. We are also concerned, as we reported to the 122nd General Assembly, that when the Young Adults were designated as “Representatives” rather than as “Observers”, the 1992 Assembly noted in its minutes “that the change of title does not change the guidelines for or status of Young Adult or Student Representatives” (A&P 1992, p. [56](#)).

The Clerks report that we think that a change to the Book of Forms on this issue is neither necessary nor desirable. We propose instead that the Assembly adopt a Guideline calling for

each Assembly to adopt a motion extending open permission for Young Adult and Student Representatives to speak at that particular Assembly. We think this achieves the concern of Overture No. 28, 1995, and preserves the right of each Assembly to determine who will be invited to address the court.

Recommendation No. 5 (adopted, p. 24)

That it be a guideline to the Business Committee of General Assembly that it bring a recommendation to each successive General Assembly that Young Adult and Student Representatives be permitted to participate in the debates of the Assembly but without the right to vote.

Recommendation No. 6 (adopted, p. 24)

That the action on the above recommendation be the Assembly's response to Overture No. 28, 1995.

LEGISLATION RE HAN-CA PRESBYTERIES

The 122nd General Assembly agreed:

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

The Assembly then adopted the following motion:

That the Clerks of Assembly be empowered on behalf of the 122nd General Assembly, to prepare the necessary amendments to the Book of Forms (enabling legislation), to be sent under the Barrier Act in 1996-1997.

The Clerks of Assembly take seriously our responsibility to fulfill directions from the General Assembly and have given serious consideration to the whole matter of Han-Ca Presbyteries, and to the matter of enabling legislation. As we considered changes to the Book of Forms, we realized that a number of issues require consideration before legislation could be drafted to be sent to the presbyteries under the Barrier Act. Many of the issues requiring careful consideration have been identified by the Committee established to look into the details of establishing the Han-Ca Presbyteries:

- Who is eligible to join the Han-Ca Presbytery? Is Han-Ca Presbytery exclusively for Korean congregations?
- What will be the criteria to evaluate the success of this Presbytery at the end of the three year term?
- How can we practically implement bilingualism?
- Which Synod will have jurisdiction over this Presbytery?
- What are the goals and the hypotheses this Presbytery will be working with?
- What will be the relationship between the Han-Ca Presbytery and the General Assembly agencies?
- How can we help each congregation make a proper closure with their previous presbyteries as they leave their respective presbyteries and join the new one?
- How can we invite the congregations to join the Han-Ca Presbytery: through the Korean Congregations Association or the presbyteries or through this Committee?
- How can we ensure that the second generation and women's opinions will be represented in this Presbytery? Do we need more flexibility to facilitate this?
- The timing question: When can we have the Han-Ca Presbytery? Is September of next year too early?
- What kind of structure do we need in the Han-Ca Presbytery?
- How can we ensure that this Presbytery maintain a close communication with other Presbyteries: internet and home page in the PCC website?

The Clerks understand that many people within the Korean Presbyterian Community see the creation of the Han-Ca presbyteries as a way of being fully recognized and affirmed as an integral part of our denomination. We are sensitive to the wishes of Korean Presbyterians to meet in a forum where language barriers and cultural differences do not divide presbyters one from another. However, the manner in which major changes to the Church's doctrine and polity are made normally includes a prior process of communication with the presbyteries whereby they are able to raise questions or objections and the proponents are able to make changes before the matter goes to the presbyteries under the Barrier Act. Admittedly, this procedure takes more time, but it has also served us well. It is also customary for the Clerks of Assembly to be requested to report on the content of enabling legislation to the next General Assembly and then it is sent to the presbyteries under the Barrier Act.

The Clerks of Assembly think that some form of consultation or negotiation should take place with the thirteen presbyteries and six synods which potentially will be affected by this proposal. All of the above are important questions which need to be addressed. Without some sense of the answers to these questions, it will be difficult for presbyteries to respond to enabling legislation under the Barrier Act. Presbyteries may respond in the affirmative or the negative and cannot negotiate for changes in the proposed legislation.

For the above reasons, the Clerks of Assembly do not find it possible to adequately prepare the necessary legislation, nor to send such to the presbyteries under the Barrier Act. Such enabling legislation might well be shaped by the answers developed by consultation on the issues and questions raised above. Without answers to the above issues, the only responsible course of action, in our opinion, would be for presbyteries to disapprove any remit on the matter. We believe this, not only because of the specifics of creating two Han-Ca Presbyteries, but also because of the broader implications such an action would have for our understanding of the nature of the Church and its polity and structure.

The Clerks of Assembly are of the opinion, therefore, that developing and sending legislation for presbyteries to respond to under the Barrier Act would be a disservice to those proposing the creation of Han-Ca Presbyteries, and to the Church at large. There is not clarity on most of the major issues involved in creating such presbyteries; not enough information can be given at this time; and the usual process of consultation has not been followed. We believe that the action of the 122nd General Assembly in approving a remit under the Barrier Act (sight unseen), without a full debate on the merits of the case, to be contrary to the very spirit of the Barrier Act. The Barrier Act, as its name implies, is a wise instrument whereby, after due consideration and debate, fundamental issues dealing with doctrine or the governance of the Church, are made part of the constitution of the Church. Wont and usage alone tells us that whenever we deal with such fundamental issues, the sessions and presbyteries are given adequate time to study and report, giving these courts vital input into any doctrinal or legislative changes that are made. The debate on the merits of constituting Han-Ca Presbyteries has not yet taken place. The Clerks believe that the Special Committee struck by the 121st General Assembly to deal with this matter should have been allowed to pursue its work.

In conclusion, the Clerks of Assembly have informed the Committee re Han-Ca Presbyteries of our inability to produce enabling legislation for remittance to the presbyteries under the Barrier Act for 1997. We would call upon the Committee re Han-Ca Presbyteries, in consultation with the Clerks of Assembly and the Committee on Church Doctrine to involve the whole Church in this debate, in accordance with the spirit of the Barrier Act.

Recommendation No. 7 (adopted, p. 24)

That the above report be received for information.

REFERRALS FROM 1996 GENERAL ASSEMBLY

INGRAM ADDITIONAL MOTION (A&P 1996, p. 62)

Re: Review of Polity on Church Courts vs Civil or Criminal Courts

The concern expressed in the motion was the ability of Church courts to act when civil or criminal courts are involved, with a view to permitting Church courts to proceed independently of other courts.

The report of the Clerks to the 1986 Assembly contained the response of a referral directed to them by the 1985 General Assembly (A&P 1986, p. [287-88](#)). Concern had been expressed about the effect of the Charter of Rights. All courts of the Church were asked to scrupulously observe the law of the Church in terms of dealing fairly with any persons brought before them. The response pointed out the differences between civil and criminal courts and ecclesiastical courts and noted that the civil and criminal courts are “antagonistic”, while the Church courts are co-operative.

In the past few years, courts of the Church have been concerned about the long process of cases winding their way through secular courts. A professional church worker whose case is before a criminal court has, in most cases, been suspended or placed on leave of absence with pay. There is a financial cost to the congregation as well as uncertainly about its future.

The Clerks understand the hardships which result from lengthy legal processes. Discussions on the subject take place regularly with the Church’s lawyers. While there is no doubt that ecclesiastical courts can deal with its members according to their own laws and procedures, the matter of fairness is paramount. The question of a civil/criminal court delivering a verdict of “innocent” after a Church court has found an individual guilty is problematic.

The review of polity requested by the motion continues to be an important item on the work agenda of the Clerks of Assembly.

[DOWDS ADDITIONAL MOTION, 1996 RE MEDIATION GUIDELINES](#) (A&P 1996, p. [53](#))

This motion asked the Clerks of Assembly, in consultation with Ministry and Church Vocations, to draw up guidelines in regard to the process of mediation. Remit E, 1996 (A&P 1996, p. [4-5](#)) which deals with a change to the Book of Forms on the subject, was sent down to the presbyteries under the Barrier Act. Thus it is premature for guidelines to be developed until the General Assembly has approved the basic principle.

Mediation is only one form of alternate dispute resolution. A response to this motion will require consideration of this wider subject as well as consideration of effective presbytery oversight of congregations. The Clerks will continue to hold discussions with Ministry and Church Vocations.

OTHER MATTERS

Appendix K

As reported to the 1996 General Assembly, this new appendix to the Book of Forms is to include all Declaratory Acts of the General Assembly that are still applicable. Dr. Earle Roberts, former Principal Clerk, kindly produced a detailed paper which was added to the work begun by the present Clerks .

A draft of Appendix K was given to all presbytery clerks in April 1996, at the time of the Clerks’ Consultation. Comments were solicited and a number of helpful suggestions received. We plan to finalize the format at our fall meeting and present Appendix K to the 1998 General Assembly. In the meantime, each presbytery has a copy of the draft Appendix to use as a resource.

REPORT OF COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The Commission dealt with two matters. It accepted the withdrawal of the Rev. Ian Wishart’s appeal against the Synod of the Atlantic Provinces and dissolved the Special Commission of Assembly appointed to hear the appeal.

The Commission named Mr. Charles Manahan to serve as Convener of the Assembly’s Committee to Nominate, having been informed that David Cooper is no longer eligible to serve.

Thomas Gemmell, Barbara McLean, Tony Plomp
Clerks of Assembly

COMMISSION, SPECIAL, RE APPEAL NO. 1, 1996

To the Venerable, the 123rd General Assembly:

The Special Commission was established by the 122nd General Assembly to consider the appeal of Mr. Milton Reddick, of Ormstown, Quebec, against actions of the 121st meeting of the Synod of Quebec and Eastern Ontario.

There have been several related Commissions in recent years. For purposes of clarity, the following terminology is used in this report when referring to them:

The previous Assembly Commission: The Special Commission established by the 119th General Assembly to hear the appeals of Milton Reddick and Sheila Reddick against actions of the Synod of Quebec and Eastern Ontario through its Commission. Their report is found in the Acts and Proceeding, 1994, p. 285-89.

This (Assembly) Commission: The present Special Commission appointed by the 122nd General Assembly.

Synod Commission: The Commission established by the Synod of Quebec and Eastern Ontario to hear the appeals of Milton Reddick and Sheila Reddick against actions of the Presbytery of Montreal through its Commission.

Presbytery Commission: The Commission established in 1992 by the Presbytery of Montreal to deal with matters relating to the Ormstown Congregation.

TERMS OF REFERENCE

The 122nd General Assembly set the following terms of reference for the Special Commission (A&P 1996, p. 45):

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

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

MEMBERSHIP

Members of this Commission were: the Rev. Bruce Cossar (Convener), the Rev. Ruth Draffin and Mrs. Jean Troop, with the Rev. Dr. Tony Plomg as consultant.

PROCEDURES

This Commission was long delayed awaiting the Judicial Record from the Synod. The file received contained only the minutes of the 121st and 122nd meetings of the Synod (1995 and 1996), and the minutes of the intervening Synod Council meetings (January 18 and September 12, 1996). Only the 1995 minutes were pertinent to this Appeal, and their record was approved by the 1996 meeting.

This Commission met on March 12, 1997, to review the appeal and the relevant portion of these minutes. Thereafter, arrangements were made for a Commission hearing on April 7th in St. John's Church, Cornwall.

At the hearing the Synod was represented by its Clerk, the Rev. Linda Robinson and the Rev. Gary Morton, Moderator of the 121st Synod meeting. Mr. Reddick was accompanied by Rev. Gordon Bannerman, whose presence as an observer was accepted by all present. The hearing began at 10:20 am and continued until 2:30 pm, with a 45 minute lunch break.

During the hearing, there were frequent references to various letters to and from Mr. Reddick, letters which the Commission members had never seen. At the end of the morning session the Synod Clerk submitted a file of these letters. Since such materials should have been submitted with the original Judicial Record, the Commission set them aside as inadmissible evidence. The Commissioners had had no opportunity to see them in advance, and the Appellant had had no previous notice that these letters would be submitted and therefore was not prepared to respond to them. This ruling was accepted without complaint.

The Appeal consisted in two parts. Part 1 concerned the decision of the 121st Synod meeting to deny Mr. Reddick permission to address the Court. The Appeal asked the Assembly "to overturn the decision of the 121st Synod of Quebec and Eastern Ontario and uphold the right for non-commissioners to request permission to address the courts of our Church, thereby restoring the practice of the Church towards receiving such requests before acting in a prejudicial manner."

Part 2 concerned Synod's rejection of Mr. Reddick's request that the records of the Synod Commission be destroyed under section 30 of the Book of Forms. The Appeal asked the Assembly "to bring to the attention of the Synod of Quebec and Eastern Ontario that the request ... is in order; and to overturn the decision of the 121st Synod ... to deny the request ..., thereby retaining the Judicial Record, including the Commission minutes; and to restore the lawful practice of disposing of Judicial Records."

To the extent that it was possible to do so, at the hearing the two parts were dealt with separately.

This Commission met again on Sunday, April 13th, at 7 pm to discuss its findings and complete its report.

FINDINGS

Part 1 - denial of permission to address the 121st Synod meeting.

The report of the Synod Council, presented at the beginning of the meeting, recommended "that since litigation has been threatened, the privilege of addressing the Court NOT be extended to Mr. Milton Reddick." This recommendation was duly adopted before Mr. Reddick had even requested permission to speak. Mr. Reddick immediately rose and served notice that he would appeal that action to the General Assembly on the basis that normal practice in the Presbyterian Church is to allow "any Presbytery or Synod attendee, especially members in good standing, and more particularly elders and office-bearers of the Presbyterian Church, the right to request the privilege of addressing the Court."

The reasons for the Synod Council recommendation were as follows: having accepted the directives of the previous Assembly Commission, Synod Council felt that further discussion was unnecessary. They saw it becoming an endless circular affair, and wished to put the matter behind them. They were also swayed by 'hearsay reports' that Mr. Reddick intended to ask permission to speak at Synod and possibly even to disrupt the meeting.

Part 2 - decision re the records of the Synod Commission.

The records of the Synod Commission examined by the previous Assembly Commission included 44 documents, arranged in two files. Since the previous Assembly Commission sustained Mr. Reddick's appeal against the judgment of the Synod Commission, he had requested, under section 30 of the Book of Forms, that the records of the Synod Commission be destroyed. The Synod Council recommended against that action for two reasons: a) section 30 refers to a "trial", and the hearing conducted by the Synod Commission had not been a trial; b) having been advised of the possibility of civil litigation, it was considered prudent to retain all pertinent records until that possibility no longer existed.

The current appeal asks that Synod be directed to destroy these records. It particularly mentions two items: File I item 12 - the January 12, 1993, minutes of the Commission, and File II item 9 - a letter written by a member of the Presbytery of Montreal at the time the Presbytery Commission was appointed. Mr. Reddick contends that those minutes do not reflect what actually occurred at the Synod hearing, and suggests that parts were fabricated by the then Clerk of Synod who also served as Commission Secretary. In the opinion of Mr. Reddick and his legal counsel, the letter in the second file "can only be described as libellous". Whether or not that is true was not for this Commission to decide.

In discussion, Synod representatives noted that the original request was for destruction of the entire records of the Synod Commission, and not just two items. They suggested that had the request been that specific, their response might have been different. Nevertheless, the threat of litigation weighed heavily in their decision.

Mr. Reddick stated that litigation was first proposed by himself in a letter to Mr. Gemmill dated October 24, 1994. That letter was written in response to information received that Synod Council, at its meeting on October 21st, had decided to refuse his request for the destruction of the Synod Commission records. This information was presumably passed orally since no letter has been produced by either party.

A key issue is whether or not section 30 applies. It requires that in any trial arising from complaint or information of a fama or scandal, "full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. If the accused is acquitted, the minutes of the trial are destroyed in the presence of the court, and no entry of the proceedings is made in the record. If the accused is convicted, [full records including all related documents] are attached together and kept in retentis."

Those present at the hearing were reminded of the fact that revisions to section 30 were sent down under the Barrier Act by the 122nd Assembly. If adopted, these revisions will provide for the permanent retention of trial records, "whatever verdict is reached". It was recognized that the current appeal was made under the original wording.

Questions were also raised as to the status of the above-mentioned "minutes" of the Synod Commission. Since they were never approved by a subsequent meeting of the Commission, as happens in the regular Church courts, are they properly to be called minutes? This Assembly Commission recognizes, however, that whatever their accuracy, they constitute the record of the Synod Commission's hearing on January 12, 1993.

An unexpected development arose over the current location of the records in question. Mr. Reddick had been informed by the Convenor of the previous Assembly Commission that the Synod's Judicial Records would be returned to the Synod. The Synod Clerk reported, and the present Commission Convenor has confirmed, that they are still under the care of the Clerk of Assembly, who has them stored in the vault at the Church Office. That raised the question of ownership. Do they still belong to the Synod, or, having become material evidence for an Assembly Commission, do they now belong to the Assembly?

ANALYSIS

The issue has indeed become a circular one. The Appellant threatens litigation because the Synod refuses to destroy the records; Synod refuses to destroy the records because of the threat of litigation. In any event, Synod does not currently have possession of the records. All parties

agree, however, that the matter has gone on much too long and is distracting the Church from its proper work.

This Commission is directed to achieve “harmonious agreement” and “the best interest of all concerned.” Whatever the answers to the questions above, it appears that this could probably be best achieved by an all-party agreement (a) that Synod would, in Mr. Reddick’s presence, destroy the two items in question, and (b) that Mr. Reddick would sign a statement formally waiving any form of civil litigation on any of the issues related to the work of these several Commissions. Drafting of such a statement should lie with the Synod Council, and legal counsel should be consulted in its preparation. This proposal was acceptable to all present.

DECISION

Part 1 of the Appeal is sustained. While overturning the decision of the Synod meeting gains nothing in this particular issue, it was an inappropriate recommendation on the part of Synod Council. This Assembly Commission acknowledges that visitors at court meetings may occasionally request permission to speak. For permission to be granted, there must be a motion to that effect duly moved and seconded by members of the court and passed by a vote of the full court. Such motions are sometimes defeated. Most visitors wanting to speak to the court arrange in advance for such a motion to be presented, but in this instance Synod Council’s recommendation forestalled even that possibility.

Part 2 of the Appeal is not sustained. The idea that the Synod Commission conducted a trial appears nowhere in the report of the previous Assembly Commission. Their declaration that no charges against Mr. Reddick had ever existed leads this Commission to conclude that the hearing by the Synod Commission was not a “trial” and that therefore section 30 of the Book of Forms does not apply.

In the matter of Assembly Commissions, ownership of all documents lies with the body of origin. In the present case the files of the Synod Commission belong to the Synod of Quebec and Eastern Ontario. Having been used by the previous Assembly Commission, they can now be returned to the Synod.

JUDGMENT

In line with the resolution proposed above, this Commission hereby directs the Synod Council to apply to the Clerk of Assembly to return to them the records of the Synod Commission.

Synod Council is also directed to draft an appropriate statement by which Mr. Reddick would waive any form of civil litigation on any of the issues related to the work of these several Commissions.. There should be consultation with legal counsel and with Mr. Reddick in the drafting of this statement.

When the Synod Commission documents and the waiver are in hand, both parties are directed to convene in the presence of the Clerk of Assembly or his delegate, at which time the waiver shall be signed, and File I item 12 and File II item 9 shall be destroyed. Synod Council shall determine what will be done with the remaining documents from the Synod Commission.

PASTORAL COMMENT

The Appellant’s primary concern for several years has been to preserve his name from permanent tarnish. Although the previous Assembly Commission had exonerated him, he believes that there is always the potential for such tarnish as long as these particular items in the Synod records continue to exist, even though sealed in retentis. He is satisfied that their destruction removes that possibility.

It is regrettable that this matter has taken so long to resolve. More attention to detail and more direct communication among those involved could have brought a speedier conclusion. This Commission would encourage all courts of the Church to keep such in mind as they deal with differences among the people under their care. Book of Forms section 99 is being revised to require mediation before due process is undertaken; such consultation even after due process can sometimes save the Church much time and energy.

Bruce Cossar
Convener

COMMISSION, SPECIAL, RE APPEAL NO. 3 , 1996

To the Venerable, the 123rd General Assembly:

The Special Commission was established by the 122nd General Assembly to consider the Appeal of the Rev. Shirley Jeffery against an action of the Presbytery of Grey-Bruce-Maitland.

TERMS OF REFERENCE

The 122nd General Assembly set the following terms of reference for the Commission (A&P 1996, page [46](#)):

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

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

MEMBERSHIP

The members of the Special Commission named by the 122nd General Assembly are: Rev. Heather Vais (Convener), Rev. David Clements, Mrs. Jean Duke, Rev. Andrew Reid, and Rev. Barbara Young, with Mrs. Barbara McLean, Clerk of Assembly, as Consultant.

PROCEDURES

The Special Commission met on September 18, 1996, to review the Appeal, and on the morning of September 25, 1996, to review the Appeal and the Judicial Record of the Presbytery of Grey-Bruce-Maitland and to prepare for the hearing.

The Commission conducted its hearing in Alexandra Presbyterian Church, Brantford, on the afternoon of September 25, 1996. Present, in addition to the members of the Commission and its consultant, were: the appellant, the Rev. Shirley Jeffery, and her advisor, the Rev. Leslie Files; and for the Presbytery of Grey-Bruce-Maitland, the Rev. Kenneth Wild, the Rev. Allan Paisley, the Rev. Alex Mitchell, and the Rev. Alice Wilson. The Commission also recognized the presence of the Rev. Charles Henderson, friend of the appellant. The hearing began at 1:00 pm and was completed at 4:10 pm. The Commission continued to meet until 6:00 pm. The Rev. Heather Vais and the Rev. Andrew Reid met on October 9 and 16, 1996, to draft the

report, which was circulated to all members of the Commission for their approval. The report was presented to the parties at the regular meeting of the Presbytery of Grey-Bruce-Maitland on November 12, 1996.

The Commission followed procedures set out in the Book of Forms as well as being guided by the principles of procedural fairness. The Commission understood the principles of procedural fairness to be: that both parties have the right to be told what the charge or complaint is; that both parties have the right to be present during procedures concerning that charge or complaint, and to have the opportunity for reply; and that there shall be no bias on the part of the persons hearing the charge or complaint.

The hearing opened with scripture reading and prayer. The Convener read the oath in the Book of Forms section 364, to which all parties assented. Ms. Jeffery addressed the hearing with her reasons for Appeal, and presented to the Commission a written submission in support of the Appeal. Since the submission had not been seen by the Commission or by the Presbytery, the representatives of the Presbytery asked for a thirty-minute recess to study it. The Commission granted the request, and copies of the written submission were made for the Presbytery.

Ms. Jeffery's reasons for Appeal are these:

1. the proposed severance package, by reason of the requirements of the Presbytery in compelling the Rev. Jeffery to attend on an assessment before she can pursue other placements, is inadequate and unreasonable;
2. the proposed severance package fails to have regard to:
 - i. the length of service of the Rev. Jeffery in The Presbyterian Church in Canada (27 years),
 - ii. her age, and
 - iii. her prospects for obtaining a comparable placement or employment;
3. the proposed severance package fails to have adequate regard to the time necessarily involved in the Rev. Jeffery obtaining a comparable placement, inside or outside the church, given the time necessary to apply, receive a call, and be accepted for that call;
4. the proposed severance package fails to reflect that the Presbytery of Grey-Bruce-Maitland was aware (or ought reasonably to have been aware) of problems within the Durham congregation/session in advance of the Rev. Jeffery being called. This otherwise would have been a consideration in her placement and ultimately in how Presbytery dealt with this entire situation in 1995;
5. it fails to reflect that the actions of the Durham session was highhanded in its treatment of the Rev. Shirley Jeffery, both before and after April 25, 1995, with session acting contrary to Church order and forcing the Appellant to retain legal counsel in this issue (with the attendant expense);
6. the Presbytery failed to give the Rev. Jeffrey any time by which to negotiate a severance package before it was placed before the Presbytery meeting;
7. such other grounds as the Appellant advises.

The Appellant proposed that the Presbytery of Grey-Bruce Maitland's tendered severance package be set aside and that a reasonable package be negotiated or directed.

Ms. Jeffery spoke in support of the Appeal, as did Mr. Files and Mr. Henderson. Members of the Presbytery of Grey-Bruce-Maitland spoke in reply to the Appeal and to the written submission. Ms. Jeffery was given the right of the last word before the hearing ended.

FINDINGS

The numbering of the Commission's Findings below relates to the numbering found in Ms. Jeffery's reasons for the Appeal stated above.

1. The Commission finds this claim to be incorrect. The requirement that Ms. Jeffery attend a psychological assessment was a condition of the earlier severance package offered by the Presbytery that was withdrawn on December 12, 1995. It is not part of the package that is presently under appeal. Presbytery makes no requirement that Ms. Jeffery undergo any psychological assessment.
2. The Commission will respond to each item separately.
 - i. The Commission does not accept this as a valid claim for these reasons:
 - The severance package being appealed is not offered by The Presbyterian Church in Canada. The Presbyterian Church in Canada is responsible for setting the minimum levels of stipend, but not for paying stipend. It is the pastoral charge which makes the guarantee of stipend to Presbytery when a call is presented.
 - The severance package being appealed relates only to Ms. Jeffery's ministry within the bounds of the Presbytery of Grey-Bruce-Maitland. A Presbytery is responsible for the oversight of a minister only while she or he is within the bounds of that Presbytery (see Book of Forms sections 176.1 and 249).
 - A pastoral charge has financial obligations to a minister only while she or he is minister of that pastoral charge (see Guarantee of Stipend, Book of Forms Appendix 10).
 - The Appeal is based on the severance package that arises from the severing of a particular pastoral tie.

Therefore the number of years that Ms. Jeffery has served in The Presbyterian Church in Canada since being ordained is not a factor in determining the severance package.
 - ii. The Commission does not accept this as a valid claim for these reasons:
 - The Presbytery of Grey-Bruce-Maitland is not withholding Ms. Jeffery's presbyterial certificate, which gives her the same opportunity as any other minister to seek a call. In the call process in The Presbyterian Church in Canada, age is not always an obstacle in receiving a call, but can be an attraction to a pastoral charge that wishes to call a minister with some experience.
 - iii. The Commission does not accept this as a valid claim for these reasons:
 - The term "comparable placement" is a highly subjective term that cannot be objectively measured in the context of ministry.
 - The nature of the call of God to ministry does not place a hierarchy on ministers or ministry in The Presbyterian Church in Canada.
3. The Commission believes that this is answered in part by its Findings re section 2 above. In addition, given the relatively short time that Ms. Jeffery was minister in the Durham and Priceville pastoral charge, the Commission believes that the terms of the severance package are not unreasonable.
4. The Commission does not accept this as a valid claim. There is no evidence that the Presbytery of Grey-Bruce-Maitland was aware (or ought reasonably to have been aware) of problems within the Durham congregation and session in advance of Ms. Jeffery being called. The Commission notes that the two ministries in the pastoral charge prior to Ms. Jeffery's being called were relatively lengthy, and that Ms. Jeffery had every opportunity to explore the situation before accepting the call.
5. This matter does not fall within the remit of this Commission, as it relates to actions taken prior to the offer of the severance package being appealed.

6. The Commission accepts this as a valid claim. The Presbytery should have discussed the terms of the severance package with Ms. Jeffery before it was placed before the Presbytery meeting. The Commission notes that Ms. Jeffery was aware of the terms of the package before it was presented to Presbytery, and that she was present in the court when the package was presented. There was opportunity then to debate the package. Ms. Jeffery did not take the opportunity, but simply gave notice of her intent to appeal. The Commission also notes that Ms. Jeffery had input for the original (July 20, 1995) package. The general difference between that package and the package under appeal is one month's stipend. The Commission has taken this into consideration in reaching its judgement.
7. The Appellant has not advised any further grounds.

ANALYSIS

Reference was made in the hearing to the draft report of the Life and Mission Agency's Task Force on the Termination of Ministries and the Removal of Professional Church Workers. Even though this remains a draft report with no official standing in the Church, the Commission studied the report and used it as a guide in coming to its decision. The report suggests a total severance allowance of a minimum of six months stipend - two months in lieu of notice, and four months on acceptance of the package (Report p. 19).

The Commission notes that the Presbytery of Grey-Bruce-Maitland gave Ms. Jeffery three months leave of absence from April 25, 1995 to July 31, 1995, and that Presbytery severed the pastoral tie on July 31, 1995. Ms. Jeffery was fully aware that the pastoral tie had been severed on that date. The Commission believes that this constitutes fair notice in terms of the Task Force's report.

The Commission notes that from August 1, 1995 to December 17, 1995, Ms. Jeffery received stipend and accommodation as required in the terms of the call she received. When Presbytery was informed that the pastoral charge had refused to pay the stipend, Presbytery borrowed money to ensure that Ms. Jeffery received the stipend to which she was entitled. The Commission commends the Presbytery of Grey-Bruce-Maitland for its care of Ms. Jeffery in this regard.

JUDGEMENT

The Commission directs that the severance package of December 13, 1995, be set aside, and that a sum equal to four months stipend be paid to Ms. Jeffery by Durham Presbyterian Church. This, in addition to the three months leave of absence already given, constitutes a total package equivalent to seven months stipend.

PASTORAL COMMENT

The Commission regrets that this Appeal was felt to be necessary. The concept of severance packages for people who have been called to ministry is difficult to interpret when considering the concept of the call of God. The Commission is aware that this has been a difficult time for Ms. Jeffery in particular and for everyone involved. There is a need for much healing as a result. It is our hope that the acrimony of the past eighteen months may end, and that all parties may move forward in their Christian service and ministry.

Heather Vais
Convener

COMMISSION, SPECIAL RE APPEAL NO. 4, 1996

To the Venerable, the 123rd General Assembly:

PREAMBLE

Appeal No. 4 is comprised of three related appeals by the Rev. Garry Van Bruchem (the appellant) against certain actions of The Presbytery of Seaway-Glangarry (the defendant).

TERMS OF REFERENCE

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

MEMBERSHIP

Convener: Dr. S.A. Hayes

Members: The Rev. Patricia Van Gelder, Mrs. Annabel McLaughlan

Advisor: Mrs. Barbara McLean

PROCEDURES

After a preliminary meeting of the Commission members alone on June 27, 1996, to review the judicial record the hearing was held with the appellant and the defendants, after due citation, on Thursday, August 29, at 10:30 am at St. Timothy’s Church, Alta Vista, Ottawa and concluded at 12:50 pm. The Commission then met again in the afternoon.

The meeting was opened with prayer by the Convener. The Convener also made opening remarks asking for economy of expression compatible with the full right to express one’s opinions. Mr. Van Bruchem had asked the Rev. Paul Scott to be his advisor. The Commission granted Mr. Scott this privilege.

The procedure of the hearing was to go through the appeals point by point and to restrict discussion to the point at hand. The appellant was allowed an opening statement, with the right of cross-examination by the defendant, followed by a statement by the defendant, cross-examination by the appellant, and with a closing statement by the appellant. We note that the hearing was comprised of the Commission members, the advisor, Mr. Van Bruchem and his advisor; the Presbytery was represented by the Rev. Heather Jones (Clerk), the Rev. Bob Martin (Moderator) and fourteen members of the court (all on the constituent roll). It should also be noted that members of Presbytery other than the Rev. Heather Jones and the Rev. Bob Martin were allowed to speak even though this created a numerical imbalance. The reason for this was that the Appeal was against the Presbytery and the commissioned believed that no member of the court who had been involved in the matter could be denied the right to speak. The Commission tried very consciously to follow the principles of fairness and natural justice as we understood them.

FINDINGS

The first of the three appeals the actions of the Presbytery in adopting the final report of the Ministry Committee.

Appeal 1

First Point

The Appeal argues that the report contains particulars revealed to the Presbytery ‘in camera’ and that these should not be made public.

The Commission finds for the appellant but does so with some hesitation. The printed Appeal does not give specifics, though these were provided in Mr. Scott’s arguments. The Presbytery is under the impression that none of the information contained in the report of the Ministry Committee was first, or only, revealed in camera. Yes, it is true that there is a tradition that the Presbytery will normally reveal only its recommendations from an ‘in camera’ meeting, but it is also true that the court is sovereign over its affairs. Going ‘in camera’ in itself does not provide a guarantee that everything there discussed is to be kept confidential. Nonetheless in the points made it seems that the report should have been more guarded.

Second Point

The second point argues that the Ministry Report, to be lodged with Ministry and Church Vocations, deals with new matters. The appellant argues such matters could only be dealt with by a special process, in effect a charge made against him, and a Presbytery trial, before other notations can be made on his file.

The Commission finds for the appellant. The Ministry Committee Report is not to be placed on his file. The matters discussed in it are indeed separate from the earlier matter of October 24th. The Presbytery is reminded of the requirements of due process mandated both by the Book of Forms and the recent decision of the Supreme Court of Canada (Lakeside Colony vs. Hofer, 1992). If the Presbytery wishes to pursue this matter let it lay a charge and have a trial. If such a trial is held natural justice is not to be denied and Presbytery shall be required to allow an advocate as per Book of Forms section 333.

Point Three

The third point claims that the Ministry Report contains certain erroneous charges against Mr. Van Bruchem.

We find for the appellant. The Presbytery provided no verbal support at the hearing for the written allegations.

Point Four

The fourth point argues that the Ministry Committee treats the action taken by the Presbytery on November 15, 1995, as a suspension.

- 4 a) We find for the defendant. In fact the action of November 15 was not a suspension. The Commission takes the word “suspension” to mean that the person is disallowed from practicing all aspects of ministry. Mr. Van Bruchem was in fact disallowed from receiving a call but actually encouraged to take services. The Presbytery argues that its motion was a clarification of an agreement made verbally and that the minutes were circulated in the normal manner and their adoption as printed was not challenged.
- 4 b) We find for the defendant. The Presbytery was exercising pastoral concern in requiring a period of waiting. Also, see above.
- 4 c) We find for the appellant. The argument of the Ministry Committee dealing with restoration is irrelevant because he was never suspended (in the Commission’s understanding and use of the word).

The Commission wishes to add a note to this section. There is here a fine line between the exercise of pastoral care and oversight on the one hand and the meting out of punishment on the other hand. The Commission is taking the November date as a slight extension of the verbal agreement made in October. As calls go in our system that is a very small amount of time. But Presbyteries should be made aware of the legal principle of “functus”. The parallel

would be with a judge giving a sentence and then a few months later adding to the sentence: that would just not pass in a civil court and it must not pass in an ecclesiastical court.

Point Five

The fifth point argues that the Ministry Report makes charges against the appellant without allowing him to defend himself.

The Commission finds for the appellant. The court is required to follow due process and the principles of natural justice.

Point Six

Essentially this point is the same as the above. The Commission finds for the appellant.

Point Seven

Essentially the same as points five and six: charges made but without the appellant having been interviewed by the Ministry Committee and one statement actually contradicted by the report of the Pastoral Committee. The Commission finds for the appellant.

Legally the issue seems quite clear here. But pastorally it worries the Commission that negative perceptions about Mr. Van Bruchem seem to linger.

Point Eight

We find for the appellant. The Report contains the damaging assumption, entirely unproven, that the situation will occur again. The Ministry Committee does not prove its case, nor did oral presentation at the hearing, as to what are those potential difficulties.

Point Nine

In asking that the Ministry Report be put on file in Toronto, the Appeal argues, that Presbytery goes far beyond the requirements of the General Assembly and effectively deposes him from the ministry.

The Commission finds for the appellant. It is not up to a presbytery to make rules for the national Church and notations on file are only the results of actual actions of discipline made by presbyteries. We observe that such a note in fact is on file and that in so acting the Presbytery acted appropriately and in accordance with Church rulings. We state again that further notations can only be placed as a result of a separate process.

Appeal Two

Here the appellant argues against the action of the Presbytery in turning down the following motion: "that the Presbytery not postpone consideration of a call to the Rev. Garry Van Bruchem until after the Assembly has given its judgment providing that the conditions of the Ministry Committee Report have been met."

The Commission finds for the defendant. We reason as follows:

1. there is ample precedent for non-action and going slowly in certain situations
2. the court acts in its wisdom and the Presbytery has the right so to act especially in a situation where the delay could reasonably be forecast as relatively brief
3. the Appeal came from the appellant himself
4. delay is not a punishment though lengthy delay may be so understood. We affirm the right and the responsibility of the Presbytery to make decisions about its ministers
5. discipline has run its course, yes, but the pastoral oversight of the court continues

Appeal Three

Here the appellant argues against the defeat of the following motion: "that the minutes of this meeting of the Presbytery of Seaway-Glengarry confirm that the Rev. Garry Van Bruchem is a minister in good standing of The Presbyterian Church in Canada and is eligible to receive a call as of May 21, 1996".

The decision of the Commission is to dismiss this Appeal and to find neither for the appellant nor the defendant.

If one were restricted to the written record alone it would indeed appear that there was cause for appeal. But the oral presentations from the Presbytery at the hearing went all in the other direction. The Commission was told that the motion was defeated because it was deemed unnecessary and those who spoke all considered Mr. Van Bruchem to be a minister in good standing and eligible to receive a call.

It would seem that for whatever reason the Presbytery got into a procedural wrangle. It is a fact that occasionally this happens in our system and seems to be part of the price we pay for being members of church courts. There can be no question of centering out this Presbytery for criticism when this sort of convoluted seems to go on from time to time in most of our presbyteries. We see the Presbytery acting in good faith and genuine concern.

It seems sufficient response to this Appeal to note that Mr. Van Bruchem is a minister in good standing with our Church and is eligible to receive a call.

ANALYSIS

1. The Commission believes that an initial error was made by Presbytery in putting this matter into the hands of a standing committee on sexual abuse and harassment when that was not the issue.
2. It seems ill-advised that the minister of one of the parties involved was head of the Pastoral Care Committee.
3. The Pastoral Care Committee should have had terms of reference.
4. In a few cases language is used loosely. We note the quotation marks used around the word "suspension" in one of the reports. Official documents of the court need to be precise as to the actions of the court. There is no such thing as "suspension" in our system. One can certainly argue as to the precise meaning of words, and indeed this is often a point of confusion. But it goes an extra step away from clarity when words seem to be used in new ways or in ways that are unclear.
5. New charges require new processes and cannot simply be added to other acts of discipline. Asking that something be placed in a minister's file with Ministry and Church Vocations in Toronto is a matter of enormous importance. The one against whom charges are made must indeed be given the opportunity to defend himself/herself.
6. Our Church courts need to realize that a new day has dawned. We need to be much more alert to the requirements of natural justice in our processes. The right of an accused to an advocate as per section 333 of the Book of Forms should not be denied. Witnesses must be examined in the presence of the accused with the right of cross examination and the right to produce his/her own witnesses. Charges must be reduced to writing and a reasonable amount of time allowed for a defense. These and other principles of natural justice must now be seen as requirements in our ecclesiastical courts.

DECISION AND JUDGMENT

The decisions and judgments have been given in the section on findings.

PASTORAL COMMENT

1. We observe that from all accounts the Rev. Garry Van Bruchem has had a good ministry in the Presbytery.
2. The Commission believes that the Presbytery has tried to be pastoral. But we observe that being pastoral involves a relationship with all concerned, not least of all the congregations within its bounds.
3. Mr. Van Bruchem has complained about having had to deal with too many committees. The Commission receives that as fair comment.

All ministers and presbyteries struggle with the relationship between the Presbytery and its ministers. At times it is no easy matter and that has certainly been the case here. But we affirm our system of church government and remind ourselves of the vows taken at ordination that ministers and elders submit themselves to all lawful oversight and that we are to seek the peace and unity of Christ. Due submission, when processes are fair, is part of our system and would also seem to be the path to the reconciliation that still seems to be mission.

Stephen A. Hayes
Convener

COMMISSION, SPECIAL RE APPEAL NOS. 5 AND 6, 1996

To the Venerable, the 123rd General Assembly:

PREAMBLE

The Special Commission was established by the 122nd General Assembly to consider two appeals lodged by the Rev. Gael Matheson, minister of the Murray Harbour North Pastoral Charge within the Presbytery of Prince Edward Island, and to render a decision and judgement on matters within those appeals, and on any related matters. The two appeals had been duly processed by the Presbytery and forwarded to the General Assembly by the Presbytery Clerk.

The first appeal (Appeal No. 5) was against certain actions of the Presbytery's Executive Committee. The second appeal (Appeal No. 6) was against certain actions of Mrs. Davida Stewart as Moderator of the Presbytery. The Commission's examination of the substance of each appeal is set out in the Findings and Analysis section of this decision and judgement.

The Commission begs to report diligence in deliberating and judging the matters before it and advises all parties that it is unanimous in its decision and judgement.

Paul entreated the Christians in Ephesus:

“... to lead a life worthy of the calling to which you have been called with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.” (Ephesians 4:1b-3)

He advised them:

“There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all ... each of us was given grace according to the measure of Christ's gift.” (Ephesians 4:4-7)

The Commission presents its decision and judgement in the light of Paul's insights and wisdom. It brings its findings, analysis and resulting decision and judgement in a spirit of “humility, gentleness and patience.” It proposes directives in the love of Christ that binds us together in “one body and one Spirit.”

TERMS OF REFERENCE

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

6. That the Special Commission be directed to meet expeditiously and, after its review, bring the matter to a conclusion in the best interests of all concerned.
7. That the Special Commission present its report to the 123rd General Assembly and be encouraged to use the following framework:
 - Preamble
 - Terms of Reference
 - Membership
 - Procedures
 - Findings
 - Analysis
 - Decision and Judgement
 - Pastoral Comment

MEMBERSHIP

The membership of the Special Commission, hereafter referred to as the Commission, as appointed by the 122nd General Assembly was S.D. Self (Convener), P.D. Ruddell, J.W. Denyer, C.L. Smith, S.J. Gale, M. Monkman, E.A.M. Forrester, T. Gemmell, Principal Clerk of Assembly, as Consultant.

PROCEDURES

The Commission held its first meeting within General Assembly Offices, North York, Ontario, on Thursday June 27, 1996. During that meeting:

- P.D. Ruddell was appointed as secretary;
- the Appeal documents were examined;
- the Commission agreed to request a judicial record from the Clerk of the Presbytery of Prince Edward Island for the use of the Commission, the appellant and the respondents;
- the Commission decided to obtain a copy of the Standing Orders of the Presbytery.

The Commission held its second meeting within General Assembly Offices on Thursday, August 1, 1996. At this meeting:

- the Commission reviewed the judicial record which had been received from the Clerk of Presbytery;
- the Commission agreed to meet within Zion Presbyterian Church, Charlottetown, Prince Edward Island on Monday September 30, 1996, to finalize preparations for hearings and to meet in the same place on October 1st for the purpose of hearing the cases of the appellant and the respondents, and again on October 2nd for the same purpose, if more time was needed;
- the Commission directed the secretary to cite all of the parties to be present at 10:00 am on October 1, 1996, and to cite the Presbytery of Prince Edward Island as a matter of courtesy.

The Commission held its third meeting within Zion Presbyterian Church, Charlottetown on Monday, September 30th. At this meeting, the secretary brought the other commissioners up to date on the correspondence that had transpired between the appellant and the convener or himself. In particular, he raised the question of the mandate of the Commission. He informed the meeting that when the appellant had raised the possibility of including the actions of the Presbytery of Prince Edward Island following the rising of the General Assembly, she had been advised that the Commission could only deal with what was contained in the specific appeals lodged by the appellant with the 122nd General Assembly. The appellant had been advised further, that the Presbytery was competent in carrying its business forward in terms of the Book of Forms section 100.

The Commission was aware, as well, that the appellant had lodged further appeals with the Synod of the Atlantic Provinces dealing with subsequent actions of the Presbytery. If the Commission could find a way to deal with those issues, then there would be no need for a further Commission to be appointed by the Synod. Therefore, the Commission, after discussing its mandate at length, decided to offer to the appellant and the respondents, the

possibility of the Commission dealing with the actions of the Presbytery of Prince Edward Island following the rising of the General Assembly.

The Commission established the following order for its proceedings when the parties were before the bar:

- Welcome
- Worship
- Introduction of commissioners and others
- Format and Procedures
- Statement from Commission
- Setting of the Judicial Record
- The Rev. Gael Matheson's Cases and any supporting witnesses
- Response of Executive Members and Mrs. Davida Stewart
- Appellant's reply
- Questions from commissioners for clarification

The Commission convened within Zion Presbyterian Church, Charlottetown on Tuesday, October 1, 1996, and proceeded in terms of the order outlined above. The Commission members and the Rev. Dr. T. Gemmell, Principal Clerk, the Commission's consultant were introduced by Dr. Self. He then recognized the presence of the Rev. Gael Matheson and her advisor, the Rev. Dr. William J.O. Isaac, the members of the Presbytery Executive Committee: the Rev. Bert Vancook, the Rev. Linda Berdan, the Rev. Mark Buell, Mr. Donald MacDonald, the Rev. Donald Wilkinson, the Rev. Roger MacPhee and the Rev. Dr. Gordon Matheson, and Mrs. Davida Stewart. Other members of the Presbytery of Prince Edward Island who were present were welcomed.

After the Commission clarified who could be called as witnesses by the Rev. Gael Matheson, Mr. Ruddell outlined the procedures to be followed by those appearing in front of the Commission. The statement re expanding what the Commission would consider was presented. The offer contained in the statement was replied to by the appellant and the respondents. The Commission took these responses under advisement along with Ms. Matheson's request that the Rev. Dr. Adrian Auret be summoned to appear before the Commission, the obtaining of the minutes of the 1996 Annual Meeting of the Murray Harbour North Pastoral Charge and the length of time to be allowed for the presentation of Ms. Matheson's second case. Thereupon, the judicial record was presented and clarified. Dr. Self then asked Ms. Matheson to begin the presentation of her case and to call witnesses. Ms. Matheson tabled with the Commission the minutes of the Session of the Murray Harbour North Pastoral Charge for the previous eight months as being pertinent to her cases. As well, copies of her two cases were tabled and accepted.

After a break for lunch, the Commission presented its ruling on the matters taken under advisement:

- The terms of reference of the Commission would not be extended, noting the protest and objection of Ms. Matheson, and the willingness of the Presbytery to deal with subsequent events and appeals lodged with the Synod of the Atlantic Provinces.
- Dr. Adrian Auret would not be summoned;
- The Rev. Roger MacPhee, Moderator pro tem would be requested to obtain an attested copy of the minutes of the 1996 Annual Meeting of the Murray Harbour North Pastoral Charge for the Commission and the parties.
- Ms. Matheson would be given one hour to present her second case and fifteen minutes for witnesses.

Ms. Matheson then continued with her presentations. These were followed by those of the respondents who also tabled copies of their submissions. Ms. Matheson's reply followed. Finally the Commission members posed their questions for clarification. This being done, Dr. Self thanked those who had appeared before the Commission and adjourned the Commission with prayer.

The Commission met again within Zion Presbyterian Church, Charlottetown on October 2, 1996, to deal with a matter it had taken under advisement, to review the cases, responses and

documentation that had been presented the previous day and to begin the formulation of its decision and judgement. As well, it determined that the decision and judgement would be delivered to the parties on Friday, November 22, 1996, at four o'clock in the afternoon within Zion Presbyterian Church, Charlottetown.

The matter taken under advisement was the Rev. Gael Matheson's request that the minutes of the Kirk Session of the Murray Harbour North Pastoral Charge for the last eight months be returned to her. The Commission decided that these minutes should be placed in the hands of the Moderator pro tem with Ms. Matheson being assured of access to them for the preparation of any cases, and only for that purpose.

The Commission held a final meeting within the General Assembly Offices, North York, Ontario, on Wednesday, November 13, 1996, to finalize its decision and judgement.

FINDINGS AND ANALYSIS

It appears to the Commission that the issues raised in the charges and appeals originated at the Annual Meeting of the Murray Harbour North Pastoral Charge held January 19, 1996. At that meeting, during the discussion of the budget, and thus stipend, the Rev. Gael Matheson had withdrawn. The Caledonia congregation indicated that they felt unable to carry the same share of the budget as in the past. The other congregations were unable to see their way clear to take up the slack. In the light of this, the budget was not approved. A motion calling for a letter to be presented to the Presbytery informing them of the situation was made, seconded and carried. When Ms. Matheson returned to the meeting she "informed the meeting that such a motion was out of order, null and void ... at no time were we to go to Presbytery for such a reason as this ..." (extract from the Congregational Minute Book, Sandra Reynolds, Secretary).

It is the view of the Commission that this motion was not illegal. The minutes of the Annual Meeting of the Pastoral Charge show that it was presented by a person competent to do so. The financial reports from each of the congregational treasurers and the meeting's inability to set a budget demonstrated a need for outside help. The financial reports showed that each of the congregations was in financial difficulty. They were concerned about their future. By approving the motion, which was properly seconded, the duly constituted Annual Meeting of the Murray Harbour North Pastoral Charge addressed a request to the Presbytery of Prince Edward Island for help in reviewing the finances of the separate congregations and the whole charge.

The Rev. Gael Matheson, instead of taking the action she did, should have advised the meeting that the Kirk Session would meet in due course and pass on to the Presbytery the request of the Annual Meeting.

The Commission identifies the next disputed event to be the Board meeting of the Caledonia Presbyterian Church held on February 8, 1996. The Commission noted that an elder from the congregation who was also a Board member instigated a conversation with the Rev. Gordon Matheson regarding their financial problems. He received the advice that the Board could forward a letter to the Presbytery. The elder called a Board meeting of the Caledonia Board. A letter to the Presbytery asking for assistance regarding their finances was presented and signed by the Board members.

Before the letter was received at a presbytery meeting, the Rev. Gael Matheson was made aware of its existence. She considered this letter to be "illegal," that the elder's behaviour was "deviant," and that the minister who gave the advice was guilty of interference. She instigated disciplinary action with the Murray Harbour North Pastoral Charge Session towards the elder and requested the Clerk of Presbytery to return the letter to the Session. Subsequently, Presbytery returned the letter, likely with the expectation that it would be processed through the Session and returned to the Presbytery. There is no evidence that this happened.

The Commission deems that the disputed meeting of the Caledonia Board of Managers held on February 9, 1996, was not illegal but was appropriately called in accordance with the Book of Forms section 171. The letter to the Presbytery of Prince Edward Island discussed at that meeting and approved and signed by those present was in order. The letter, in essence, was a petition even though it was not referred to as such, and therefore legal. The Board of

Managers did err in failing to pass their letter on to the Session for forwarding to the Presbytery. Their mistaken action does not render the communication in and of itself illegal.

The Commission finds no grounds for construing the action of the Rev. Gordon Matheson and another unnamed minister as interference in the Murray Harbour North Pastoral Charge.

The Commission views the action taken to discipline the elder in question as extreme.

On March 1, 1996, a letter addressed to the Rev. Gordon Matheson, Mrs. Davida Stewart and the Presbytery was received at Zion Church, Charlottetown. This letter was shared with the Presbytery's Executive Committee at a meeting on March 6, 1996. The letter was not signed by an individual, only the names of the four congregations of the Murray Harbour North Pastoral Charge were listed. The Executive Committee requested the Moderator, Mrs. Davida Stewart, and the Rev. Mark Buell to phone the Rev. Gael Matheson and advise her of the letter and to tell her that it would be forwarded to the Session of the Murray Harbour North Pastoral Charge. The letter, which was a plea to Presbytery to assist the pastoral charge in their difficulties, contained no accusations. Ms. Matheson declined to meet with the appointed members of the Executive Committee to discuss the contents of the letter. The letter along with a letter from the Moderator, Mrs. Davida Stewart, was given to Ms. Matheson just before the March 12, 1996 meeting of the Presbytery convened. The existence of the letter was not reported to the Presbytery until Ms. Matheson requested that it be so reported.

The Commission sees the receipt and subsequent handling of the anonymous letter dated March 1, 1996, as being of extreme importance in these two appeals. There is obvious and significant confusion surrounding this letter and its effect on subsequent decisions and actions of the Presbytery.

While the contents of this letter, which was addressed to the Rev. Gordon Matheson, Mrs. Davida Stewart and the Presbytery, were shared with the Executive Committee of the Presbytery, it cannot be ascertained definitively whether or not the letter served to precipitate the proposal that a visitation be made to the Murray Harbour North Pastoral Charge. The subsequent return of the letter through the minister to the Session of the pastoral charge shows an attempt on the part of the Executive Committee to handle this particular piece of correspondence in a way consistent with the usual practice for handling communications which have not first passed through the Session involved.

It is the opinion of the Commission that established guidelines for handling anonymous letters could have served to alleviate some of the subsequent difficulties. The following might be helpful to the Presbytery in developing a policy and guidelines for future use:

- An anonymous letter is defined as any letter of which the origin and the identity of the author is unknown, or even uncertain, and there is no simple means by which the recipient of the letter is able to confirm its possible origin or authorship without diligent and serious investigation.
- The recipient of an anonymous letter should not reveal the contents of the letter to any other person, Church body or court.
- If the recipient of an anonymous letter is also the addressee, it would be prudent to simply destroy the letter.
- If the recipient of the anonymous letter is not the addressee, but receives it on behalf of a larger body or court of the Church, receipt of the letter should be reported but no knowledge of the content revealed. The larger body or court of the Church should then collectively decide what it desires to do with the anonymous letter. While an anonymous letter is not an appropriate way by which to send or receive information, even if it is true, it would be prudent to hold it "in retentis".
- If the recipient of an anonymous letter feels that the letter contains material of a threatening nature, or if there is the possibility that physical harm is occurring, or may occur to anyone, it would be prudent to turn the document over to the appropriate civil authorities.

At that same meeting of the Presbytery, a motion was made that the Presbytery conduct a visitation to the Murray Harbour North Pastoral Charge in terms of the Book of Forms sections 199, 200 and 249. In a preamble to the motion, it was indicated that the motion was based on

unsolicited information and concerns related by family members and friends in the Caledonia congregation. The motion was duly seconded and adopted by the Presbytery.

The Rev. Gael Matheson dissented when the motion was approved and gave notice that she would appeal the action of the Executive Committee in dealing with the anonymous letter. She appears convinced that the proposed visitation resulted from the Executive Committee hearing the contents of the unsigned letter.

The business of the March 12, 1996 meeting was not completed prior to adjournment. A Special Meeting of Presbytery was called for April 10, 1996, to deal with the unfinished business. The Rev. Gael Matheson believed the calling of this meeting to be out of order. When the Presbytery homologated the action of the Moderator in calling the meeting and proceeded with its business, Ms. Matheson began to tape the proceedings. She persisted in this action even though there was a ruling of the court that this not be done. At this meeting, the persons appointed to conduct the visitation to the Murray Harbour North Pastoral Charge were named. Ms. Matheson maintained that the proposed visitation was in violation of the 1992 judgement of a Commission of the Synod of the Atlantic Provinces.

The Commission finds that the Rev. Gael Matheson's charges and appeals revolve around matters of procedure and not a matter of a *fama*.

The Commission accepts the contention that the visitation approved by the Presbytery at its March 12, 1996 meeting arose out of the concerns cited by the mover. Further, the Commission accepts the argument that the mover's information was not obtained by any conscious or intentional intrusion into the life and work of the Murray Harbour North Pastoral Charge.

The Book of Forms clearly gives presbyteries the responsibility of oversight of both ministers and congregations within their bounds (Book of Forms sections 199, 200 and 249). The action of the Presbytery in ordering a visitation in this circumstance is not in violation of the judgement rendered by the Commission of the Synod of the Atlantic Provinces in 1992. In that judgement, it appears that the Synod Commission determined that a *fama* had occurred and consequently informal process should have preceded formal process. The Synod's judgement pertains to that specific appeal and is not a valid defense in the charges and appeals presently before the Commission.

The Commission has taken care to examine both the definition of *fama* contained in the Glossary of Terms in the Book of Forms, page 116, and the explanations re *fama* in the Book of Forms section 326. The anonymous letter as a whole, nor the specific request "for a change of minister" does not, in terms of either the definition or section 326, constitute a *fama*. As well, there is nothing in the material presented by the mover that could be described as constituting a *fama*.

Consequently, there was no basis for the Rev. Adam Lee's declaration at the March 12, 1996 meeting of the Presbytery, while presiding as acting Moderator, that all action re the Presbytery's visit to the Murray Harbour North Pastoral Charge was sisted. It is this same mistaken action that led Mr. Lee to lodge an appeal with the Synod of the Atlantic Provinces and to request that a copy be forwarded to the Commission. The Presbytery proceeded properly with its business in accordance with the Book of Forms section 100.

The May 14, 1996 meeting of the Presbytery was held in the Murray Harbour North Church as part of a previously determined rotation around the Presbytery. During the meeting, the representative elder for the pastoral charge, Alice Johnston, requested permission for members of the pastoral charge to address the court. Upon being asked by the Moderator, Mrs. Davida Stewart, the court gave its permission. The Moderator allowed for one member from each congregation to speak for no longer than five minutes.

The Rev. Gael Matheson viewed the Moderator's action equal to conducting a visitation of the pastoral charge within the Presbytery meeting. She registered her dissent and leave to appeal the actions of the Moderator. The extent of her views were expressed to the Kirk Session of the Murray Harbour North Pastoral Charge at a pro re nata meeting held on Sunday, May 19, 1996, with the Rev. Gael Matheson as Moderator, and Clerk pro tem. The Session minutes

show the Rev. Gael Matheson expressed “shock and dismay” at the action of the representative elder, Alice Johnston, in seeking the permission of the Presbytery for members of the congregations to speak and at Elder MacNeill’s action in speaking to the Presbytery. The minutes of the said meeting record the following comment by the Moderator to the elders in question:

The Moderator then advised both Elders MacNeill and Johnston that their active part in the illegal proceedings of May 14th were wholly illegal; and that since they appeared to have been ill-advised in the matter, that no action would be taken against them. At the same time, though, the Moderator did express the sincere counsel that would there be such further breaches of Law and Procedure, and that since just cause was before the Superior Court of Synod, any such breaches could have serious consequences.

With respect to Elder Johnston, in particular, Ms. Matheson proceeds to question her legal status as the representative elder to Presbytery:

The Moderator also advised Elder Johnston that her Representation of the Kirk Session Pro Tem to the Presbytery now was not in good and regular order.

As well, she placed her particular interpretation on notes used by Elder MacNeill in speaking to the Presbytery:

The Moderator proceeded to advise Elder MacNeill that the prepared document that she had read before the Court of Presbytery on May 14th, was the equivalent of a petition; albeit an illegally processed one since it failed first to come through the Kirk Session. Elder MacNeill countered that said document was merely a set of notes to help her “keep her focus.” The Moderator reiterated the point of due process commencing with the Kirk Session.

Finally, Ms. Matheson addressed all members of the Session and:

counselled utmost caution on the part of all Members of the Kirk Session: that no further breaches of the law of the Church compromise their office as Elders.

The Commission views the action of the Moderator, Mrs. Davida Stewart, at the May 14, 1996 meeting of the Presbytery as being in full accordance with the practice and procedures of The Presbyterian Church in Canada. It was in order that she entertained a request from the representative elder, Alice Johnston, for people from the Murray Harbour Pastoral Charge to speak. Mrs. Stewart followed standard practice and procedure in putting the request to the Presbytery for their approval. She demonstrated sound judgment and fairness in limiting both the number of persons who would speak and how long they would speak. Mrs. Stewart acted in accordance with her office and followed correct procedure in hearing the concerns of persons from the Murray Harbour North Pastoral Charge. The Commission holds the view that this was not likely to happen through the Session.

The Rev. Gael Matheson claims that the action of the Presbytery denied the court of first resort, the Session in this case, the opportunity to deal with issues raised at the Annual Meeting and in the letter from the Caledonia Board of Managers. The Commission believes that circumstances within the Session itself, in particular, relations between the Moderator and members of Session would have rendered any actions on these issues impossible. The Commission fails to find any lawful reason for the constant blocks that the Rev. Gael Matheson raised against the Presbytery’s proper pastoral authority being exercised both on her behalf and that of the congregations.

The Commission recognizes the thoroughness that the Rev. Gael Matheson demonstrated in the preparation of her appeals and her cases. The Commission, however, found her tendency to become judge and jury as well as appellant disturbing. As well, the Commission feels compelled to comment on her use of language. The strings of superlative, negative and injurious adjectives reached dangerous levels. Indeed, in some cases, they could have been construed as being libelous. Phrases like “deviant churchmanship,” “duplicious and deviant practices,” or “informally promote and formally permit by her long-standing and persistent

breach of procedure and abuse ... and the irresponsible and unethical exercise” (Charge 1, page 19, Charge 1, page 8 and Charge 2, page 27 respectively) are a few examples. The Commission finds the usage of such language as being totally inconsistent with Christ’s gospel.

The Commission notes the contumacious behaviour, Book of Forms section 331.4, of the Rev. Gael Matheson, evidenced in her persistence in the use of a tape recorder during meetings of the Presbytery. This she did in defiance of the disallowance of such practice by the Presbytery. She ignored a direct request of the Moderator to desist from such action.

Finally, the Commission deems Ms. Matheson’s reprimanding of members of Session as exercising a tyranny of office.

DECISION AND JUDGEMENT

In the light of the forgoing findings and analysis, the Commission presents its decision and judgement. All parties are reminded that the decision and judgement of a Commission is final, Book of Forms section 290.4. The attention of all parties is drawn to the following: “... we remind the Church, especially its ministers and elders, that our ordination and designation vows exclude recourse to the civil courts; see especially Book of Forms section 321. Ministers and elders have agreed to be subject to Jesus Christ by being subject to one another in the courts of the Church, and we are enjoined to uphold the integrity and independence of their spiritual jurisdiction.” (A&P 1996, Clerks of Assembly, p. [242](#), para. 2)

Appeal Against Certain Actions of the Executive Committee of the Presbytery of Prince Edward Island

The Commission finds that the charges made by the appellant, the Rev. Gael Matheson, against the Executive Committee of the Presbytery of Prince Edward Island (Appeal No. 5) have not been substantiated. The appeal is denied.

Appeal Against Certain Actions of Mrs. Davida Stewart as Moderator of the Presbytery of Prince Edward Island

The Commission finds that the charges made by the appellant, the Rev. Gael Matheson, against certain actions of Mrs. Davida Stewart as Moderator of the Presbytery of Prince Edward Island (Appeal No. 6) have not been substantiated. The appeal is denied.

Related Matters

The Commission finds, further, that it would be improper to ignore the divergent views of the Rev. Gael Matheson and the Presbytery of Prince Edward Island as to what action is appropriate for the Presbytery in terms of exercising pastoral oversight of the Murray Harbour North Pastoral Charge, to say nothing of its pastoral care for her. The Presbytery of Prince Edward Island inducted the Rev. Gael Matheson into the care and oversight of the Murray Harbour North Pastoral Charge in response to a Call from the people of the pastoral charge. The relationship between Ms. Matheson and the Presbytery is now severely strained. The relationship between her and the congregations which called her to be their minister is also severely strained, if not irreparably broken.

The Commission acknowledges that the Rev. Gael Matheson possesses high intelligence. She is a woman of faith with a sense of call to the Christian ministry. It is clear in the Commission’s mind, however, that something has gone very wrong. The Commission experienced her as a troubled and anxious person, frequently perceiving herself to be persecuted and threatened. She has demonstrated that her present relationships with colleagues and parishioners make the practice of ministry difficult, if not impossible. Therefore, the Commission deems the Rev. Gael Matheson to be in need of personality and professional career assessment.

The Commission has decided to use the force of directives to bring about action upon what the law and usage of The Presbyterian Church in Canada sees residing, in the first instance, in the domain of the Presbytery. For example, it is the Presbytery that should act to dissolve a pastoral tie. The Commission addresses the following directives to the Presbytery of Prince

Edward Island re the dissolution of the pastoral tie between the Rev. Gael Matheson and the Murray Harbour North Pastoral Charge.

Directive No. 1

That the Presbytery of Prince Edward Island dissolve the pastoral tie between the Rev. Gael Matheson and the Murray Harbour North Pastoral Charge effective December 31, 1996.

Directive No. 2

That the Rev. Gael Matheson remain on leave until the date of dissolution of the pastoral tie.

Directive No. 3

That the Presbytery of Prince Edward Island ensure that all stipend and allowances and other financial matters are up to date on the date of dissolution of the pastoral tie.

Directive No. 4

That the Presbytery work out an appropriate severance package which will include the requirement that the manse be vacated promptly.

Directive No. 5

That the Presbytery direct the Rev. Gael Matheson to have, immediately, no further involvement in the life and ministry of the congregations of the Murray Harbour North Pastoral Charge and that she refrain from talking with members or adherents about any or all matters pertaining to the pastoral charge during the remainder of her leave and following dissolution of the pastoral tie.

Directive No. 6

That the Rev. Gael Matheson participate in, and satisfactorily complete, a personality and professional assessment at a facility acceptable to the Presbytery and that Ms. Matheson fulfill all requirements arising out of such an assessment.

Directive No. 7

That the Presbytery not release the Rev. Gael Matheson's presbyterial certificate until such time as it is assured that the terms of directive no. 6 have been fulfilled.

Directive No. 8

That the Presbytery appoint a pastoral support group for the Rev. Gael Matheson, or seek the appointment of such a group by the Synod of the Atlantic Provinces.

The Commission senses the unsettled conditions in the congregations of the Murray Harbour North Pastoral Charge and recognizes the need for sound leadership and healing ministry. In the Commission's mind this includes two elements: (1) a consistent connection with the Presbytery through an interim moderator, and (2) the appointment of suitably qualified and experienced minister who will exercise an interim ministry in the pastoral charge in terms of a mutually agreed and commonly understood mandate to bring the pastoral charge to the point of proceeding to the calling of a minister. Therefore, the Commission issues the following directives in connection with the Murray Harbour North Pastoral Charge.

Directive No. 9

That the Presbytery prepare a pastoral letter to be read at public worship in each of the congregations outlining the decision and judgement of the Commission, the subsequent actions of the Presbytery and the Presbytery's commitment to work with them towards solving the issues which exist among them and towards the settlement of a minister.

Directive No. 10

That, in order to provide consistent connection with the Presbytery, the Presbytery continue the appointment of the Rev. Roger W. MacPhee as Moderator pro tem.

Directive No. 11

That the Presbytery, as soon as possible, appoint a suitably qualified and experienced minister to the Murray Harbour North Pastoral Charge, for an interim ministry of no less than one year, before proceeding towards filling the vacancy.

The Commission has concerns for the life and work of the Presbytery and presents the following directives for the ongoing administration and operation of the Presbytery:

Directive No. 12

That the Presbytery and, in particular, the Clerk, be precise in the use of terminology and careful in record keeping; and that the Presbytery revise its Standing Orders to include the election of the Clerk on an annual basis (term renewable); and that the Clerk of Presbytery attend the next Clerk's consultation.

Directive No. 13

That the Presbytery exercise care in advising those who wish to have access to the Court to follow the process allowed in the Book of Forms and that a policy for the handling of anonymous letters be put in place using the suggestions found in the Findings and Analysis section as a guide.

Directive No. 14

That the Presbytery engage in a workshop on conflict mediation/management with leadership being given by an outside facilitator who has demonstrated expertise in the area of conflict mediation/management.

PASTORAL COMMENT

The Commission offers pastoral comment in terms of the following text from Paul's Letter to the Ephesians:

Let no evil talk come out of your mouths, but only what is useful what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. (Eph. 4:29-32)

The Rev. Gael Matheson

The Commission feels regret over the fact that the Rev. Gael Matheson has put so much time and energy into resisting the Presbytery's pastoral oversight of herself and the Murray Harbour North Pastoral Charge. In doing so, she has placed her personal health, her relationship with colleagues in the Presbytery, and even the ministry she values so highly at risk. While Ms. Matheson's methods and language did not reflect the grace and love befitting a servant of Christ, the Commission notes the considerable commitment with which she pursued her appeals and charges. The Commission hopes that God's Spirit will enable her to use that same commitment in bringing matters to an end in terms of the Commission's decision, judgement and directives. The Commission assures Ms. Matheson that her present welfare and future engagement in ministry were given every consideration. Consequently, the Commission hopes that its intervention will allow her to see, in a different light, issues that have literally consumed her, and encourages her to desist from the prosecution of her several appeals before the Synod of the Atlantic Provinces. The valuable time and energy spent in carrying those matters forward might better be directed to personal and professional renewal for effective ministry in another time and place.

The Presbytery of Prince Edward Island

The Presbytery has been under considerable stress for a number of years as it grappled with the Rev. Gael Matheson, and others, constantly challenging and appealing its actions. The Commission is concerned that a Presbytery could allow itself to be so intimidated by one or two of its members that its business was constantly stalemated. A Presbytery fails in its responsibility to ministers, representative elders and congregations when this happens. Therefore, the Commission urges the Presbytery to work diligently to create a style of operation where the integrity of each member's contribution is respected but where all members know that defiant and unlawful action will bring quick discipline. In addition, accurate, well-written minutes are of vital importance in facilitating the ongoing, harmonious, good-order and effectiveness of the Presbytery. The Commission observes that apology and forgiveness might

well be the order of the day for some members as the court moves forward to a new day. The Commission admonishes all members to conduct themselves in the court in terms of the “spirit” and not the “letter” of the law.

Mrs. Davida Stewart

Mrs. Davida Stewart has conducted herself with remarkable grace since the charges were lodged against her by the Rev. Gael Matheson. The Commission was dismayed by the language used by the Rev. Gael Matheson in both her charge and her case against Mrs. Stewart. That language served to malign the character and the ability of a fine Christian woman. The Commission noted with thanksgiving the gracious way in which Mrs. Stewart conducted herself during the hearings, the self-control she exercised when her conduct as an elder and as the Moderator of the court of Presbytery were being so maliciously attacked. We pray that God’s Spirit will rest upon her and restore her own spirit; that she will sense in a new way God’s love and Christ’s healing presence. The Commission commends Mrs. Stewart for the way in which she fulfilled her responsibilities, and for her fine example.

The Murray Harbour North Pastoral Charge

The Commission is aware, that while they were not parties at the bar, the people of the Murray Harbour North Pastoral Charge were very much a part of everything that was before the Commission. The Commission could not help but be mindful of the troubled days and months through which these people of faith have passed. They were looking for leadership and help in coping with what was an obviously distressing situation for them. It is not surprising, therefore, that they seized any opportunity that opened to them to tell their story. The Commission commends the people of the pastoral charge for their faithfulness under difficult circumstances. Now, all people in the charge are urged to come together in a spirit of forgiveness and love in Christ; to listen for the new word God has for them; to look towards the future to which God is now beckoning them.

CONCLUSION

The parties at the bar are thanked for their co-operation. The Commission’s commitment was to be open and fair to all parties, and has worked hard to listen, to hear clearly what both appellant and respondents were laying before it for decision and judgement. Now, it is the Commission’s prayer that God will use its decision, judgement and directives to bring renewal in ministry and mission for all concerned.

The Rev. Dr. Stan D. Self
Convener

The Rev. Peter D. Ruddell
Secretary

COMMISSION, SPECIAL RE PETITION NO. 2, 1996

To the Venerable, the 123rd General Assembly:

PREAMBLE

Petition No. 2, 1996 from the Presbytery of Pictou re Investigating a Personal Loss Incurred in Service of the Church, was, on the recommendation of the Committee on Bills and Overtures, received and referred to a Special Commission of the Assembly.

TERMS OF REFERENCE

On the recommendation of the Committee on Terms of Reference, the following terms of reference were established for this Special Commission.

1. That the Special Commission is established under the authority of the Book of Forms Section 290 having all the powers of the General Assembly within the terms of reference.
2. That the appellants be made aware that the judgement of a Special Commission is final and must be obeyed (Book of Forms section 290.4).

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

MEMBERSHIP

The Moderator named as members of this Special Commission: H.E. Waite (Convener), C.M. Stuart and S. Demson. Subsequently, Ms. B. McLean, Deputy Clerk of Assembly, became the consultant to the Special Commission.

PROCEDURES

The Special Commission met for the first time on Tuesday, October 8th at Church Offices, 50 Wynford Drive, North York, to consider the Petition from the Presbytery of Pictou.

The Presbytery of Pictou noted in its Petition that the Reverend C. Ian MacLean had assumed his duties as minister of St. David’s Presbyterian Church in the Presbytery of Winnipeg in September 1990. In June 1991, the Presbytery of Winnipeg made the decision to amalgamate the congregation with another congregation nearby. The Presbytery of Pictou pointed out in its Petition that Mr. MacLean, in moving to accept a Call sold his house in Winnipeg at a substantial loss. The Presbytery contended in its Petition that the principle of “natural justice and fairness” had been violated and that “severance benefits for departing national staff have seemingly been designed to cushion similar losses”. The Presbytery, in its Petition asked the General Assembly to investigate this matter, and resolve it.

The Special Commission took steps to request from the Clerks of the Presbyteries of Winnipeg and Pictou any and all documents pertaining to the matter being investigated.

The Special Commission met again on Wednesday, November 20, 1996 to review the judicial record received from each of the presbyteries.

At that time the Special Commission determined that the Parties at the Bar were the Presbytery of Pictou and the Presbytery of Winnipeg. It was agreed that since the matter before the Special Commission was a petition from a presbytery, Mr. MacLean, although the principal character, had placed his grievance in the hands of the presbytery.

Each of the parties at the bar were called to a hearing of the facts of the case to be held at Church Office, 50 Wynford Drive, North York, Ontario, on Friday, February 7, 1997 at 10 am Each of the parties at the bar was to be represented by one member of each Presbytery. Each Presbytery was informed that the Special Commission expected to hear evidence, supported by documentation, on such issues as:

- the purchase price of Mr. MacLean’s house in Winnipeg
- the sale price of the house when it was sold by Mr. MacLean
- the fees associated with these transactions
- the nature and cost of renovations made to the house

- the amount of disjunction assistance received by Mr. MacLean
- the submission of Mr. MacLean to the Presbytery of Winnipeg relating to this matter

The Presbytery of Winnipeg was represented at the hearing by Mr. Ian Shaw. The Presbytery of Pictou was represented by Mr. Glenn Cooper.

Mr. Shaw presented to the Special Commission a letter from the Presbytery of Winnipeg expressing “its deep regrets ... [at] ... the Special Commission’s decision to not conduct a hearing in Winnipeg and to restrict the Presbytery’s participation to one representative.” The Special Commission believes that having regard for financial stewardship and the need to have the parties able to address each other, its decisions concerning the hearings were appropriate.

FINDINGS

The Presbytery of Pictou, in presenting its case, stated that the brief tenure of Mr. MacLean as minister of St. David’s congregation in Winnipeg was due to the action of the Presbytery of Winnipeg in amalgamating St. David’s. The tenuous nature of the congregation and the possibility of a very brief ministry were not made clear to Mr. MacLean before he undertook this ministry. It was the brevity of his tenure that contributed to the financial loss Mr. MacLean experienced when he sold his house to relocate in Pictou Presbytery. Therefore, the Presbytery of Pictou argued, some compensation should be offered to Mr. MacLean by the Presbytery of Winnipeg.

The Presbytery of Winnipeg pointed out that the Petition No. 2 from the Presbytery of Pictou came to the General Assembly as a surprise to the Presbytery of Winnipeg. No effort had been made by the Presbytery of Pictou to contact the Presbytery of Winnipeg in order to resolve this issue between the two presbyteries.

It was pointed out that the minutes of the Presbytery of Winnipeg show that all discussion about both the vitality of the St. David’s congregation and the steps leading the Presbytery of Winnipeg to consider amalgamation of the congregation was held in the presence of Mr. MacLean as a member of its Court and that no dissent was expressed by Mr. MacLean.

The Presbytery of Winnipeg noted what it considered to be inaccuracies in the text of the Petition.

The Petition states that the Presbytery of Winnipeg “refused to consider housing equity loss ... as part of a generally inadequate severance package.” The records of the Presbytery of Winnipeg show that the issue of housing equity loss was considered but that it was resolved not to add such compensation to the severance package. The severance package offered by the Presbytery of Winnipeg and received by Mr. MacLean amounted to an offer to continue his stipend and benefits to December after completing his tenure at the end of August or until he was settled in another charge, whichever came first. Included in the package was a computer valued variously from \$1,500 to \$3,000.

The Petition claims that Mr. MacLean was “compelled to sell at a loss of at least 26 percent, amounting to approximately \$28,000.” The evidence presented to the Special Commission showed that the discrepancy between the purchase price of Mr. MacLean’s house and the selling price amounted to approximately \$5,500. Though it is not clear in the Petition, it appears that the statement of loss contained in the Petition is an accumulation of fees associated with the transaction, renovations made to the house and the failure of the mortgage payments to pay down any principal.

The Presbytery of Winnipeg presented evidence to the Special Commission from the Interim Moderator and the Clerk of Session that “at a meeting with Mr. MacLean prior to him preaching for a Call at St. David’s, Winnipeg, in 1990, we strongly advised him that because of the challenges that existed in the ministry at St. David’s it was in his best interests to rent and not to purchase.”

ANALYSIS

The Special Commission notes that it appears from the minutes of the meeting of the Presbytery of Winnipeg that Mr. MacLean did not record his dissent at any time during the considerations and decisions made relating to St. David’s and to Mr. MacLean himself.

No notice was given of an intention by Mr. MacLean to appeal any of the decisions taken by the Presbytery of Winnipeg relating to St. David's or to Mr. MacLean himself.

The Special Commission notes that the events giving rise to the Petition occurred in mid 1991 yet the Petition from the Presbytery of Pictou was approved in March 1996 and received by the General Assembly in June 1996, a delay of almost five years.

The Petition contained a reference to severance benefits offered to departing national church staff but no argument was put forward establishing any relationship between the issue before the Special Commission and the circumstances of the national staff.

DECISION AND JUDGMENT

In all matters, the Special Commission was unanimous.

The Special Commission finds that the Petitioner, The Presbytery of Pictou, failed to make any contact with the Presbytery of Winnipeg in the hope of redressing any grievance the Petitioners may have felt.

The Special Commission finds that the Petitioner failed to give careful consideration to the facts of the case and included unresearched details in the text of the Petition which tended to be misleading.

The Special Commission finds that the long delay between the events in question and the submitting of the Petition seeks a degree of retroactivity that is unreasonable.

The Special Commission finds that the severance package offered Mr. MacLean was entirely adequate.

The Special Commission finds that the Church, (congregation or presbytery), cannot be held responsible for the appreciation or depreciation that are regularly part of the real estate market.

Ministers who enter the real estate market do so in the expectation of a benefit accruing to them. If this does not occur, the Church cannot be held responsible. In the case which gave rise to the Petition, the minister was explicitly advised not to buy a house.

The Special Commission finds that Petition No. 2, 1996 re A Personal Loss Incurred in Service of the Church has no merit.

DIRECTIONS

The Special Commission directs that the expenses incurred by the representative of the Presbytery of Winnipeg to attend the hearing into this matter held at 50 Wynford Drive, North York, Ontario, on February 7, 1997, be paid by the General Assembly Office.

Recommendation No. 1 (adopted, p. [31](#))

That the General Assembly direct the Clerks of the General Assembly to require that all petitions submitted to the General Assembly be accompanied by the judicial record.

Recommendation No. 2 (adopted, p. [31](#))

That General Assembly direct Clerks of Presbyteries to investigate the facts of any appeal or petition before forwarding any appeal or petition to the General Assembly.

PASTORAL COMMENT

Mr. MacLean appears deeply hurt and angry over the events which gave rise to this Petition. Written material provided by him suggests that he feels somewhat isolated and alone in his struggle for redress. The Special Commission urges the Presbytery of Pictou to offer pastoral care to Mr. MacLean. Such pastoral care should be directed toward assisting him to reach closure on this matter. Pastoral care goes beyond the formality of petitioning on his behalf.

H.E. Waite
Convener

**SPECIAL COMMISSION RE RESPONSE TO DISSENTS RE
SPECIAL COMMITTEE RE APPEAL NO. 2, 1995**

To the Venerable, the 123rd General Assembly:

The General Assembly heard very fully from both sides. Ample time was allowed for discussion. The recommendation was approved after long, considered and thoughtful debate; and by substantial majorities.

Because the issues before the General Assembly were matter of conscience and deeply held conviction, members of the Presbytery of Montreal, against whose actions the Appeal No. 2, 1995 was being heard, were also allowed to record their dissent. It is noted that one member of the Presbytery of Montreal has submitted a personal dissent to Recommendation No. 3, as well as subscribing to another dissent.

RECOMMENDATION NO. 3

Three principal issues are raised in the dissents to Recommendation No. 3:

- the right of the Assembly to overturn a presbytery decision in regard to a call,
- traditional and scriptural understanding of homosexuality, and
- the ability of the Presbytery of Montreal to adequately “discern the Spirit” in the processing of the call.

It is a clear tenet of Presbyterian polity that the General Assembly is the ultimate court of jurisdiction, with authority to review and decide on matters appealed to it. “The decisions of all church courts under the General Assembly are subject to the review of the next higher court”. The General Assembly itself is “the supreme court of the Church” (Book of Forms sections 81, 294 and 295). There is no question, therefore, that the decisions of any presbytery are, on appeal, subject to the ultimate decision and authority of the General Assembly.

The Assembly overwhelmingly affirmed that the proposed action of the Presbytery of Montreal was contrary to our current understanding “of the teaching of scripture, our subordinate standards and all General Assembly statements on homosexuality ...” (amendment to Recommendation No. 3). Fear of the reaction of others should never be the determining factor in Assembly decisions, and was not so in this matter, as the wording of the amended motion makes clear. Although the decision of the Assembly was by a very large margin, some understand the authority and witness of scripture differently. Both sides must commit themselves to prayerful review of the discussions and debate which will continue.

As regards the “discerning of the Spirit” by the Presbytery of Montreal in connection with the processing of the call from St. Andrew’s, Lachine, it is noted that the Special Committee re Appeal No. 2, 1995 was in unanimous agreement that the decision of the Presbytery to sustain the call be overturned: “All members feel strongly that the procedural wrangling did not allow for a serious act of discernment by the Presbytery with regard to the work of the Holy Spirit” (report of the Special Committee re Appeal No. 2, 1995, Rec. No. 1, p. 443). General Assembly concurred in this estimation, answering the advance this issue raised in the dissents to Recommendation No. 3.

RECOMMENDATION NO. 5

Some have seen this action as punitive. In fact, it simply made explicit what the Assembly’s action had already implicitly questioned - the sustainability of the candidate’s standing as a Licentiate.

It is not true that the Spirit’s gifts are distributed indiscriminately, but even those to whom the gifts are given must conduct themselves in their “private and public life as becomes the gospel” (Book of Forms section 409.3).

Elizabeth Gilmore
Alan M. McPherson
Douglas H. Rollwage

ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 123rd General Assembly:

The Ecumenical Relations Committee continues to provide a link between the Church and the World Alliance of Reformed Churches (WARC), its Caribbean and North American Area Council (CANAAC), the World Council of Churches (WCC), the Canadian Council of Churches (CCC) and its committees and commissions. The ecumenical work of the Presbyterian Church is also carried out through the Life and Mission Agency through its mission partnerships and representation on inter-church justice and development coalitions and consultations.

In 1996, the Ecumenical Relations Committee allocated grants totalling about \$40,000, and was represented on the General Council of WARC by Stephen Farris, on the Administrative Committee of CANAAC by Terry Hastings, on the Committee on Education and Renewal of the WCC by Alexandra Johnston and on the Governing Board of the CCC by Tom Gemmell, Mary Ellen Ruddell and Ruth Syme.

DEFINITION OF ECUMENISM

The Committee, in its ongoing task of defining and carrying out its work, has prepared a definition of ecumenism to be included as part of its mandate statement. Since no previous definition stated has been approved by the Church, the following has been written and revised to accommodate suggestions from the Committee on Church Doctrine:

The word OIKOUMENE (the whole inhabited world) was first used to describe the great councils of the early centuries of the Christian Era which brought together the leaders of the Christian movement from every community in which the new faith had taken root. Their purpose was to seek convergence on the doctrines and creeds by which the Gospel could be expressed and proclaimed.

The unity of the Church, the whole community of people of all races, tongues and classes, was an essential part of the good news proclaimed by the New Testament writers. Christ prayed that all who believe in Him might be one (Jn. 17:21). The modern ecumenical movement is an effort to reverse the fragmentation of the Christian Church which began with the split Between Eastern and Western churches in the eleventh century. In the past hundred years, Christians have become increasingly troubled by the scandal of disunity among churches. The Canadian Council of Churches was formed in 1944, with The Presbyterian Church in Canada as one of its charter members. The World Council of Churches, which began several years later, defined the term "ecumenical" to describe "everything that relates to the whole task of the whole Church to bring the gospel to the whole world".

The ecumenical vision seeks to draw together a commitment to the unity and renewal of the church and a commitment to the reconciliation of God's world. Fundamental to its basis is the conviction that God's covenant includes "every living creature that is on the earth" (Gn. 9:16) and that it is God's "plan for the fullness of time, to gather all things in Him, things in Heaven and things on Earth" (Eph. 1:10). The purpose of ecumenism, from its beginning in the ancient Greek speaking church, was to advance the proclamation of the Gospel in worship, evangelism and service that all may be one so that the world may believe. The church is called to serve as a credible sign of God's unifying purpose for the whole world.

From its union in 1875, bringing together the Presbyterian and Church of Scotland denominations of the Maritime Provinces and central Canada, The Presbyterian Church in Canada has actively worked for the unity of Christ's church. We recognize the common calling in Christ which we share with all Christians and we seek ways of making visible the unity which God has given us. We affirm one church, one faith, one Lord, sharing in worship, witness and service to the world. As part of the Church Universal, we strive to listen to and learn from one another, to break down the barriers

which divide people and to promote justice and peace in the whole human family and the integrity of all creation.

We work toward a church which shares one baptism, celebrates one eucharist and recognizes one ministry. At the same time, we acknowledge that unity is not the same as uniformity and that diversity of polity and practice can be faithfully sustained within Christ's church.

We confess that the history of evangelical mission of many Christian communities including our own has been clouded by cultural imperialism which has distorted Christ's word for all humanity and we commit ourselves to witness to the gospel in the spirit of humility and respect for others, recognizing that truth and goodness we encounter in people of other faith traditions than our own are the work of God's Spirit, the author of all truth. "As beggars telling others where food is to be found, we point to life in Christ". (Living Faith 9.2.1).

Recommendation No. 1 (adopted, p. 35)

That the foregoing definition of ecumenism be inserted into the mandate of the Committee on Ecumenical Relations following the preamble and preceding the statement of vision as adopted in 1996 (A&P, p. 269-271).

CONSULTATION RE ECUMENICAL INVOLVEMENTS

In September, we will conduct a consultation with Presbyterian representatives to ecumenical bodies appointed by the Life and Mission Agency and the Committee on Ecumenical Relations, for the purpose of getting a more complete picture of our Church's ecumenical involvements, getting to know each other and clarifying communication and accountability.

ECUMENICAL CONFERENCES AND ASSEMBLIES

John Duff, Ken Stright and Alexandra Johnston, represented The Presbyterian Church in Canada at the Conference on World Mission and Evangelism in Brazil in November 1996. Michael Caveney, Dorcas Gordon, Anna McCoskey, John McFarlane and Zoltan Vass have been named delegates to the WARC General Assembly which will take place in August in Dubrecen, Hungary, as well as Stephen Farris, who is part of the organizing committee and who is completing a seven year term on the CANAAC Theological Committee. The two representatives to the World Council of Churches Assembly in Harare, Zimbabwe in 1998 have not yet been named.

Conference on World Mission and Evangelism, Salvador, Brazil

Along with the delegates from our Church attending the Conference on World Mission and Evangelism was Ms. Dawn Ross, a staff member at the World Council of Churches. This report was prepared by Mr. Stright.

"Evangelizacao ea razao de ser da inrgeja" was on the wall of a Presbyterian Church in the slum area of Fazeante Grande, in Salvador, Bahia, Brazil. In English it translates as "Evangelism is the 'raison d'etre' of the church." In the slums of Salvador, this comes as a message of hope in a world that knows too much darkness, disease and despair. The World Council of Churches went to Salvador to affirm that we are "Called to One Hope" and to witness to the authenticity of the "Gospel in Diverse Cultures."

The theme, "Called to one Hope, The Gospel in Diverse Cultures" was expressed in four inter-related sections:

- Authentic witness within each culture
- Gospel and identity in community
- Local congregations in pluralist societies
- One Gospel - diverse expressions.

The interaction of diverse peoples and cultures represented in those 600 present from over 60 countries fulfilled this theme. We worked, worshipped, planned, studied the book of Acts and prayed for 12 to 14 hours daily for ten days and nights. Sandy Johnston read the preamble of the section reports and reminded us that "the purpose of the Conference is to assist the

churches in the proclamation of the gospel of Jesus Christ and to contribute to their permanent renewal in mission ... this mission cannot but flow from God's care for the whole creation ..."

This purpose and the power of the Conference now must be 'unleashed' among the members of The Presbyterian Church in Canada.

1. "It is necessary to emphasize that local congregations are called to be missionary congregations." The primary responsibility for mission rests with the local congregation who work from their own context into the catholicity of the whole creation.
2. "Churches, mission agencies and local congregations (are called) to practice common discipline of mutual co-operation in mission ..." We are not in a competition for Christ, seeking to outdo other churches and organizations. A key phrase is 'mutuality in mission', supporting the work and witness of partners wherever possible and reaching out together to new frontiers for Christ.
3. Celebrate what is happening in the name of Christ around the world. The Spirit has made wonderful new possibilities and opportunities in Africa, Asia, Eastern Europe, South America, and there are even signs of hope in Europe and North America.

At Salvador, "we have had first-hand experience of seeing and hearing the voices of Christians from many diverse cultures, expressing their struggles and hopes", and yet it is with one voice that the Conference concluded with this call:

With hearts set on fire with the beat of mission and a prayer on our lips that many will share with us in being 'Called to One Hope', and take and find 'The Gospel in Diverse Cultures', we commend to Christians and churches everywhere the fruits of the Conference. Our profound hope is that they too may be renewed in mission for the sharing of the knowledge of Christ, to the glory of the triune God.

Listen: A story is being told by my South African brother about aid to the refugees from Mozambique and how poor churches helped even poorer refugees.

Shhh: It's not time to talk yet. It is a time to listen.

Listen: My sister is sharing what it is like to be a Christian in the midst of Islam and how hard it is to share good news in such a difficult world which is her native Lebanon.

Shhhh: It's still not time to talk. There are so many stories to listen to and so many experiences of the moving of the Spirit to hear and so many meanings of mission that it may take much time before you can speak and be heard as an authentic witness of Christ from the vantage point of your culture and your context.

I did listen and I did learn. Rare moments came when I could honestly share the Canadian context for mission and evangelism.

Many meanings of mission were explored but as a starting point I liked the section which said "mission is concerned with the whole gospel for the whole person in the whole world by the whole church."

The Conference invited the participants to redirect their focus "to emphasize that local congregations are called to be missionary congregations." Imagine the transformation in our mission commitment if local congregations saw themselves as centres for mission and evangelism in their own community. One of the many meanings of mission is that it is that which takes place on the other side of the church's door by every member who is called to mission.

The Conference heard wonderful words about opportunities for mission in Eastern Europe. We were reminded that there is an indigenous church that has survived decades of oppression under communism and desperately needs our support in rebuilding the old waste places and assistance in preparing for the re-evangelism of the people who long 'walked in darkness'.

The Orthodox in Eastern Europe especially need our partnership at this critical moment. They don't need competitors for Christ, but our helping hands and our open hearts.

From the Sudan, my friend and brother, Samuel shared the story of Christianity and Islam clashing and conflicting in the areas where they touch and overlap. He shared stories of many who have come from Islam and welcomed the gospel of Jesus Christ. Another brother, Daniel, from Indonesia, tells of his upbringing in Islam and the new life he found in Christ's church upon his conversion. He went on to found the first Orthodox church in Indonesia.

James is a Dalit from India. The Dalit were known once as the untouchables and James shares the story of how in Christ they found one who became like them and gave them an equality denied them by their culture and society. When I first met him all I could hear was what sounded like an angry cry "liberty, equality, power", until we shared and I learned and heard of the struggle of the Dalit over the centuries. Then I realized what Christ had done for this people and the liberation they achieved in his love and power. Yes, this is crucial when considering the many meanings of mission.

The meanings of mission are as great the multitude who gathered in Salvador. In the local context, Presbyterians can create new meaning as we seek to serve Christ where we are called. Indeed we may find ourselves on a new frontier of mission, just there on the other side of the door.

The Conference prepared this statement of commitment:

We Commit Ourselves...

Sisters and brothers,
the call still comes to us:
"Whom will I send? Who will go for me?"
What will our answer be?
We will go. Send us.
Together we carry the gospel.
Together we will bear our small lights
into the church and into the world.
For there are not other hands but our hands to carry them.
We are always the broken body
but in Christ we are made whole.

Resources associated with the Conference are: the book of the Acts, "Spirit, Gospel, Cultures" the Bible study guide and the "Proceeding of the Conference on World Mission and Evangelism" both from the World Council of Church in Geneva, and the study on "One Gospel, Many Cultures" from the Canadian Council of Churches, 40 St. Clair Ave. E., Toronto, Ontario, M4T 1M9.

MEMBERSHIP

As of this General Assembly, Robert Spencer and Mary Ellen Ruddell will be completing their terms of service on the Committee on Ecumenical Relations. Both have made important contributions over several years, and will be missed. We record our thanks for diligent service and for Mary Ellen's leadership as Convener from 1993 to 1995.

CANADIAN COUNCIL OF CHURCHES

The Christian Reformed Church has become a full member of the Canadian Council of Churches and the Canadian Conference of Catholic Bishops expects to have its membership confirmed at the upcoming Triennial Assembly in Ottawa.

In June, Alexandra Johnston will complete her term as President. We thank her for leadership during a triennium which saw more than its share of turmoil. Diminishing budgets continue to place enormous pressure on the Council, forcing a re-configuration of staffing which resulted in the loss of three full-time positions to be replaced by two half-time staff. The most serious loss has been the Associate Secretary for the Justice and Peace Commission. Douglas duCharme has given distinguished service for fourteen years both to the Commission and to ecumenical

justice work on a wider scale. His voice of conscience will be sorely missed both in the Council and in the committees of the Presbyterian Church. We offer our thanks and best wishes as Doug goes on in a new phase of his ministry.

For the past three years, the Canadian Council of Churches has been conferring with its member churches about what model best meets their needs.

The Canadian Council of Churches is a community of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and, therefore, seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit, and also other churches which affirm the same faith but which do not make doctrinal confessions. (Constitution, Article II)

The Governing Board of the Canadian Council of Churches has determined that it and all its parts shall function as a forum (November 1995). The forum model recognizes our diversity and provides a method by which we can work together, acknowledging our unity as Christians yet remaining faithful to the particularity of our respective traditions. It allows the widening of the ecumenical circle and has the potential for providing renewed commitment to ecumenism. To function properly, this model relies on the concept that all representatives are expected to be able to speak for their churches. It is recognized that the authority with which the members speak will depend on the polity of the churches they represent. Such a method of interaction will facilitate the engagement of members and member churches in theological reflection on issues of common concern and in determining action as appropriate. In practice, this means that:

1. Each member church has equal voice in discussing issues.
2. The Council acts as co-ordinator of churches wishing to work together, enabling member churches to act together or to delegate the Council to act on their behalf.
3. The concerns of the Council shall normally originate with member churches through their appointed representatives on the Governing Board and its various parts. However, since the Council is part of the Body of Christ and must respond to the guidance of the Holy Spirit, agenda items may also arise from other sources. They are then referred to the appropriate commission or the Governing Board, or to the Executive or other committees when mandated by the Governing Board. In these bodies, the appointed representatives of the member churches accept responsibility for these concerns by deciding whether and what action should be taken on them. In this way, the member churches ultimately determine the agenda of the Council and its various parts.
4. It is the intent that the Council shall act with the agreement of all member churches.
5. When agreement is not possible, member churches shall have the privilege of opting in to smaller multi-church fora for common action. Such actions shall not be in the name of the Canadian Council of Churches, though the Council office and staff could be asked to facilitate them.
6. Signatories for statements from the Council will vary according to need. When the Council acts as Council, the signatories may be the officers or the ecclesiastical authorities of member churches. When it acts in the reporting capacity, the General Secretary may be the one to sign. When the member churches act in concert, their ecclesiastical authorities would be the signatories. However, when an issue has unmistakable doctrinal implications or import, actions in the name of the Council can only be agreed to at the level of the full Governing Board.
7. When a committee or Commission acts apart from the Governing Board, it shall be clearly identified as such.
8. As a Council of Canadian Churches, it is the intention that the Council will function in French and English as much as possible. It is preferred that Council staff be bilingual. In its meetings, the Council will move toward the goal of each representative being able to speak in his/her own first language (English or French)

and be understood. Written translations of official Council documents will be provided. Oral translation will be provided at meetings as necessary.

Commission on Faith and Witness

A convergence statement on Euthanasia and Assisted Suicide was presented to the 122nd General Assembly and referred back to the Commission on Faith and Witness of the Canadian Council of Churches. The revised statement follows:

Much of the convergence in Christian thought follows from the conviction that life is entrusted to us by God. As in many other religious traditions, life is seen as something larger than any individual person's "ownership" of it and, therefore, is not ours to discard. Many member Churches believe that the move to legalize euthanasia or assisted suicide would run contrary to the wisdom expressed in this widely held religious vision. It would be destructive of both human dignity and community. These churches share with other members of society a concern for the protection and respect of life. To change current law and practice to enable a physician, family member or any private citizen to take the life of another or assist in their suicide would undermine the ultimate respect for human life itself and create new victims in complex situations. The request for assistance in committing suicide, and the provision of such assistance has to be looked at as a failure of human community. While pain and despair are real, the solution should not be found in the termination of life. But the Christian response is always one of hope. From this hope there arises the commitment to give all members of society, especially the most vulnerable, the assurance that they will receive care and support in all circumstances of their lives, and not have dehumanizing medical interventions forced upon them.

The Faith and Witness Commission has used the following definitions:

- Euthanasia is an action or omission whose primary intention is to end a person's life, with or without that person's consent, for compassionate reasons
- Euthanasia does not include:
 - withholding or withdrawing medical treatment when its burdens on the dying person outweighs its benefits
 - giving drugs to relieve pain, even if an unintended effect is to shorten life
 - respecting a person's refusal of treatment or request to discontinue treatment
- Assisted Suicide is the providing of information, assistance or the means for a person to take his or her own life

A resource on Christian Marriage for use by ministers and couples contemplating inter-church marriage is in the final stages of editing and should be ready for publication by fall.

CARIBBEAN AND NORTH AMERICAN AREA COUNCIL (CANAAC)

CANAAC is engaged in an ongoing study of its purpose and role within the area and in WARC, both as a vehicle for promoting North South relationships and for unity among member churches. A Consultation on Women and Men in Partnership in Ministry was held in February and a Youth in Mission work camp will be conducted by the Caribbean and North American Council on Mission in June 1997. Terry Hastings of The Presbyterian Church in Canada has been elected Convener of the Civil and Religious Liberty Committee and a member of the Administrative Committee of CANAAC.

CANAAC has endorsed the WARC Bible study material on Isaiah 58, edited by Stephen Farris, and recommends that it be made available to all congregations as soon as it is printed and distributed. The Civil and Religious Liberty Committee is also preparing a study on Third World Debt.

CANAAC provides invaluable opportunities for contacts with Caribbean Churches which can result in co-operative endeavours. The stories of poverty and struggle that effect our Southern brothers and sisters as they seek to minister under extremely adverse conditions are both heart breaking and challenging and further highlight our need to guard against any tendency within The Presbyterian Church in Canada that would see us isolate ourselves or turn our resources only towards our own needs.

ECUMENICAL DECADE OF CHURCHES IN SOLIDARITY WITH WOMEN

The Committee within the Church Office that relates to the Ecumenical Decade of Churches in Solidarity with Women continues to meet every second month, mainly in its role of monitoring what's happening with women's issues around the world.

The Committee has co-ordinated some of the following work relating to the Decade:

1. Much attention was focused on follow-up to the Beijing Conference. Barbara McLean is working with others on a publication of Canadian women's experience at Beijing.
2. Margaret Greig replaced Barbara Woodruff on the Committee and the National Decade Committee. That group is making plans for an ecumenical gathering, "Daring Hope", to mark the close of the Decade at the University of Guelph, August 26-30, 1998.
3. Margaret Greig attended the North American Consultation on Violence Against Women from November 17-20, 1997, in the Guelph area. Sponsored by the World Council of Churches, the Consultation focused on the theological under-pinning of violence against women.
4. Two members of the Committee, Margaret Henderson and Barbara McLean attended the Third Re-Imagining Conference in Minneapolis, from November 1-2, 1997, along with four other women from our denomination.
5. Another bulletin insert was prepared and placed in the November PCPak.
6. A WARC questionnaire on the Life and Work of Women in WARC Member Churches was filled out by members of this Committee in consultation with others.
7. The LEAF (Women's Legal Education and Action Fund) annual breakfast was well attended by members of this group and other Presbyterians.
8. In 1996 this group lauded the election of the first lay woman and member of the Order of Diaconal Ministries, Tamiko Corbett, as Moderator of the 122nd General Assembly.

The Committee membership includes: Margaret Henderson, Ministry and Church Vocations, Rick Fee, PWS&D, Glenn Cooper, Resource Production and Communication, Margaret Greig, WMS, Lee McKenna-duCharme, Justice Ministries, Barbara McLean, Assembly Office, and June Stevenson, Ecumenical Relations Committee. In 1997 Catherine Inglis, PWS&D, also joined the Committee.

Ruth Syme
Convener

Joseph Williams
Secretary

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the Church's appreciation for the gift the Fund was renamed the Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of our Church and their families and they hoped that their generosity might prompt and encourage the beneficence of others.

The Fund is administered by nine Appointors who are governed by the strict terms of the original indenture: three are appointed by the Assembly Council, three by the Life and Mission Agency, and three are ex-officio members. They are not constituted as a regular board or committee of the General Assembly but annual reports are submitted to the Assembly for information.

To be eligible for benefits from the Fund, family income must be less than \$5,000 above minimum stipend. During the past year, all eligible ministers have received \$300 per annum and all eligible children have received \$350 per annum from the Fund. An additional Christmas gift of \$300 was given to each eligible minister and each eligible child. For the period April 1, 1996 through March 31, 1997, a total of 58 ministers and 119 children were eligible to receive gifts from the Fund for a total of \$109,500.

Also, a Christmas gift was sent to eleven ministers on the disabled list for a total of \$3,150. A total of \$1,750 was transferred to the Committee on Benevolences to help cover payments to seven single parents and ministers who are receiving \$125 per month for a year.

Letters of thanks that we receive from recipients of gifts from the Fund indicate rising levels of hardship among our ministers and their families who are on minimum stipend. During the calendar year 1996, gifts from the Fund exceeded income earned on investments by over \$17,000. We prefer not to decrease the amount of the gifts provided, nor do we wish to encroach on capital. For this reason the Appointors continue to appeal to the members of our congregations for additional gifts to the capital of the Fund so that ministers of our Church and their children who are most in need may continue to receive help.

One significant change in the eligibility of recipients of gifts from the Fund took place during the past year. In light of the change in status of the members of the Order of Diaconal Ministries, the Appointors determined at their November 1996 meeting that all diaconal ministers of The Presbyterian Church in Canada be eligible to receive gifts from the Fund for Ministerial Assistance provided they qualify under the terms set out in the policy of the Fund.

Clerks of presbytery are annually supplied with application forms to be put into the hands of married ordained/diaconal ministers who are serving the Church at the level of the General Assembly minimum stipend. Those whose stipends are marginally above the minimum should also apply for consideration.

The Appointors are most grateful to Mary Taylor, Administrator, Canada Ministries, who handles the processing of all applications to the Fund and the sending out of the gifts. She also collates all the letters of appreciation and forwards them to the Paterson family, who maintain a serious interest in the work of the Fund. We also express our gratitude to the Rev. J. P. Ian Morrison, who as Associate Secretary, Canada Ministries, served as the Secretary of the Appointors, and to Donald A. Taylor, Chief Financial Officer of The Presbyterian Church in Canada, whose regular financial advice and counsel are greatly appreciated. The Rev. Gordon R. Haynes, the present Associate Secretary, Canada Ministries, is now the Secretary of the Fund.

Finally, the Appointors are grateful for the privilege of helping the ministers of our Church and their families who are most in need. We earnestly seek the continued support and encouragement of the members of our churches.

Recommendation No. 1 (adopted, p. [27](#))

That the continuing need for new infusions of capital into the Fund to maintain the gifts to qualifying ministers and their families be drawn to the attention of sessions and to the members of the Church at large.

Recommendation No. 2 (adopted, p. [27](#))

That this report be received for information.

J. J. Harrold Morris
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 123rd General Assembly:

The contemporary Church is experiencing a time of monumental change as it approaches the new millennium. Commercial empires are shaking, industry and the media are revolutionizing historic Canadian life styles while current political initiatives are transforming traditional education, social and economic bases, all impinging upon our historic life and witness.

In the midst of such pressures, the Church, Janus like, must not forget its roots, remembering similar advice delivered by Moses to the children of Israel as they approached the Promised Land. At the same time, the people of God today must be open to, and ready for, the challenges of the morrow. In the year 2000 AD, the Church will be celebrating its 125th Anniversary when Free, Kirk and Secession bodies formed our denomination. What will be our initiatives? The United Church of Canada, into which sixty per cent of our Presbyterian membership entered in 1925, will be celebrating its 75th Anniversary that year. Is now not an appropriate time for Presbyterians, as members of the Church Holy and Catholic, to express in prophetic ways our high calling as a servant people serving a servant Lord?

Recommendation No. 1 (adopted, p. 18)

That a committee be established to plan for the 125th Anniversary of The Presbyterian Church in Canada to be celebrated in the year 2000.

HISTORY PRIZES

Never have so many volumes of historical import been submitted in competition for the Prizes in History since these annual awards were established in 1962. The Committee would like to believe that congregations are becoming more aware of the importance of preserving their local stories. Perhaps the illuminated scroll and financial prize, annually awarded for the year's most outstanding congregational history and the best scholarly history, are becoming more widely known and appreciated. The increased number of submissions may also bear reference to the large numbers of churches of the Free Church tradition, established after 1844, which are now celebrating their sesquicentennials.

A History of Alexandra Church, Brantford, Ontario, "They Labour Not in Vain", written by John Moir, received the prize for the best congregational history. Brian Fraser was recognized as the winner in the individual scholarly category for his study of Knox College, Toronto, entitled "Church, College and Clergy". Honourable mention was also extended to John Moir for his "Handbook for Canadian Presbyterians" and to Eldon Hay for his volume on "The Rev. Nevin Woodside and the Pittsburgh and Ontario Reformed Presbyterian Presbytery 1883-1910". All publications submitted for the History prizes are subsequently deposited in the Archives.

Recommendation No. 2 (adopted, p. 18)

That congregations be urged to publish up-to-date histories of their pastoral charges, and to submit the volumes to be judged for the annual History Prizes and for Honourable Mention.

HANDBOOK FOR CANADIAN PRESBYTERIANS

Many years in its preparation, this excellent volume is now in print and the Committee would encourage every office-holder to immediately procure a personal copy from the Resource Centre. Advance copies available at last year's General Assembly were quickly sold out, as were books available at several synods. Theological students discover it on their required reading list and a priority for inclusion in their personal libraries. Its format is such that each succeeding printing can be updated as new language and terms enter into use by The Presbyterian Church in Canada.

Recommendation No. 3 (adopted, p. 18)

That office holders be encouraged to procure a copy of the Handbook for Canadian Presbyterians.

AMENDMENTS TO THE BOOK OF FORMS - APPENDIX G REVISION COMMITTEE

Over the past year, a sub-committee has been preparing recommendations to the Assembly Council for amendments to Appendix G of the Book of Forms. A report has been completed and approved by the Committee on History and has been forwarded to the Principal Clerk of Assembly for the consideration of the Church.

NATIONAL PRESBYTERIAN MUSEUM

The development of plans for the National Presbyterian Museum in Toronto has occupied much of the energy of the Committee over the past year. Architects have prepared preliminary sketches and the Church has approved the publicizing of a campaign for renovations at St. John's Church, Toronto, as well as a financial capital fund to provide for an annual operating budget. Brochures have been printed, and letters soliciting artifacts and financial support have been delivered to over one thousand congregations and retired personnel.

Space in Erskine Church, Hamilton, Ontario, is being used for the collection and storage of items of historical interest until the permanent facilities in Toronto can be occupied. The Committee is gratified by the many expressions of support for this project from across the Church. The Presbyterian Museum will do much to preserve and publicize our denominational past, while at the same time serving as a witness and encouragement to future supporters of the Church.

Recommendation No. 4 (adopted, p. 18)

That the membership of the Church be encouraged to support the establishment of a National Presbyterian Museum through contributions of monetary and historical gifts.

CELEBRATIONS IN 1997

The Church is reminded that 1997 marks the 350th Anniversary of the Westminster Confession of Faith. The Committee agreed that Church courts be exhorted to celebrate this event through special services, addresses and publications.

Recommendation No. 5 (adopted, p. 18)

That the Church be encouraged to recognize the 350th Anniversary of the Westminster Confession of Faith through special events organized by its several Church courts.

The year 1997 also marks the 125th Anniversary of the arrival of The Rev. George Leslie Mackay, an Embro, Ontario, youth and graduate of Knox College, who was the first Christian missionary to northern Taiwan. A special colloquium has been arranged in Toronto with Taiwanese participation. Permanent display panels have been on view at 50 Wynford Drive and are available for use across the Church through its Resource Centre.

PRESBYTERIAN HISTORY

Two issues of Presbyterian History were published in 1996. Articles include a study of Principal Caven of Knox College, and "The Dakota Missionaries of The Presbyterian Church in Canada, 1877-1903". Submissions are always welcome and should be directed to the Editor, the Rev. Peter Bush of Mitchell, Ontario.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

Four papers were delivered at the fall meeting of the Society: "Genesis and Geology, and Some Presbyterian Heritage" by Robert Geddes; "The Reformed Church of Quebec" by Eldon Hay; "The Preachers' Kinds in Canada, with Focus on the Presbyterians" by Douglas Campbell; a paper by Michael Millar examining Kirk congregations which did not enter into the Presbyterian Union in 1875. Papers are printed and bound and are sent to all members of the Society. The next meeting will be held on September 27, 1997, at Knox College. For further information, please contact members of the Committee on History.

PRESBYTERIAN CHURCH INDEX

This monumental work has complete Kirk congregational lists for their ministers, etc., prior to the 1875 Union. Free and Secession (United) denominations in Ontario and Quebec which amalgamated in 1861 are also finished. The research for The Canada Presbyterian Synod/General Assembly, 1861-1875 has now reached the year 1872. As 600 to 800 entries must be made for each of the final three years, it is not expected that this portion of the index will be finished until late in 1997. Already the index is proving a boon to researchers in the Archives and to congregations developing their histories. The Committee expresses its deepest appreciation to Michael Millar, its compiler.

PRESBYTERIAN ARCHIVES AND RECORDS MANAGEMENT

Ms. Kim Arnold, Church Archivist, continues to fulfill her responsibilities under what are recognized as most difficult conditions. The site at 11 Soho Street is currently situated in a neighbourhood beset by problems and distant from academia. The Archivist has been without permanent help which has meant that the Archives was forced to reduce its hours available to the public, or was closed when sickness or attendance at Church Offices were required. Its lease is on a month to month basis, and can be terminated at any time. Current space is grossly inadequate. Additional archival material can generally only be accepted if it is on microfilm. However, plans are being formulated for the solving of the above problems, and are before the Assembly Council as this report is being written. As the body responsible for the policies of the Archives, the Committee on History would state unequivocally the need for new priorities being set for the preservation and availability of archival documents of The Presbyterian Church in Canada.

Recommendation No. 6 (adopted, p. [18](#))

That the Church seek to provide improved facilities and staffing for servicing its constituency through the National Archives and Records Management program.

MICROFILMING OF MINUTES

Each year this Committee has stressed the importance of microfilming all official documents by Church courts and the placing of one microfilm copy in the Presbyterian Archives. The Acts and Proceedings of the General Assembly from 1976-1997, however, are not yet filmed.

Recommendation No. 7 (adopted, p. [18](#))

That the microfilming of the Acts and Proceedings of the General Assembly, 1976-1980, be authorized at a cost to the Church of not more than \$500.

John A. Johnston
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

FOOD SECURITY

BREAD OF LIFE: FOR THE COMMON GOOD

PREAMBLE

We are not owners, but stewards of God's good earth
Our stewardship calls us to explore ways of love and justice
in respecting God's creation
and in seeking its responsible use
for the common good.
Living Faith, 2.3.2; 2.4.1-2

For those of us living among the abundance of Canada, the very idea of "food security" is outside of our daily experience. Particularly, for that majority of Canadians who live in urban areas, for the most part disconnected from the earth and the knowledge of its gifts, the provisioning of their daily table is as convenient as the local grocery store. And there, as they stroll its aisles, are insulated from notions of scarcity and starvation and food insecurity by shelves piled high with the world's harvests.

Yet we know. We know that the world is too familiar with hunger. Droughts and famines and wars and displacements and uprootedness and even the gnawing sense that global trade is designed to benefit the well-fed; all these pierce our consciousness. We support our Church's aid efforts around the world and wonder why it never seems to make a difference. The hungry are still hungry. For so many, daily bread remains out of reach.

In 1974, when the world's leaders gathered in Rome to talk about hunger and food security, they were optimistic, setting goals they believed to be attainable. They told one another that "in twenty years, no child will go to bed hungry." Twenty-two years later, in November of last year, world leaders met once more in Rome to ponder the scandal of close to a billion hungry and to reflect on unmet goals. In the years that separated the two conferences, the Green Revolution fueled growth in agricultural productivity peaked and went into decline; the numbers of the food insecure multiplied and the wealth of the wealthiest grew; the debt crisis ensnared the least developed and a handful of trans-national corporations consolidated their control over the production, processing and distribution of food.

The second World Food Summit was remarkable, not so much for its outcomes, as for the level of participation and input by Non-Governmental Organizations (NGOs). Though much of what NGOs had to say was not reflected in the Summit's final Declaration and Programme of Action, their presence was evidence of a new willingness within the United Nation's Food and Agriculture Organization to hear NGO opinion. And the churches were there. Christians with a mandate to feed the hungry and clothe the naked were there in strength, urging governments to "realize economic and food policies founded not only on profit but also on sharing in a spirit of solidarity." (Pope John Paul, opening the Summit)

The World Food Summit provided an international moment to raise the critical issues of food security and the inspiration for this year's report of the International Affairs Committee. No report of this length can possibly exhaust the discussion on food security. Our goal, rather, is to spark our imaginations, to help us make connections between the foodbank at the church and UN summits, to move us to action on behalf of the hungry. The state of Mexico is used in this report as a case study to illustrate many, though not all, of the issues around food security.

Mexico was once a sign of hope in the struggle to end hunger and achieve food security. Part of the Green Revolution in agriculture, a single Mexican research centre developed the seed that grows in roughly half the world's corn fields. By the 1950s, Mexico grew enough food to feed its population; it had achieved food sufficiency. (Joseph B. Frazier, "Big Ideas for Fighting Famine", Human Rights Information Network, hrnet.develop)

In the 1990s, Mexico no longer enjoys food sufficiency. Those who leave increasingly impoverished agricultural communities join the ranks of the urban poor. Ongoing political oppression and economic injustice, particularly in rural areas and among native peoples, has led to war and the cycle of further repression.

What Happened?

The benefits of the Green Revolution were not shared justly among the world's farmers. And for Mexico and many other countries, "free" world trade in crops produced by agribusiness in the Northern hemisphere "promises to complete, under the auspices of laissez-faire liberalism, the despoliation of peasant life wreaked by communist governments throughout the world." (John Gray, Manchester Guardian Weekly, November 21, 1993)

Mexico is only one of many countries where both farmers and the urban poor are hungry. About 840 million people worldwide lack sufficient food to complete a full day's work (John Stackhouse, "Hunger Crisis Faces Summit", Globe and Mail, November 12, 1996). In Canada in the 1990s, close to one million children have used a foodbank at least once.

Hunger, food shortages and malnutrition are the most obvious signs of food insecurity. Rural poverty and damage to natural resources, such as fisheries as well as soil, are other signs. Yet the lack of access to adequate clean water is as significant a cause of death or ill-health and merits a future report from this Committee. This year's report focuses on food security and land-based agriculture.

BIBLICAL AND THEOLOGICAL REFLECTION

Reports of the International Affairs Committee in recent years have looked at debt, poverty and global economics. Food security is a piece out of the same puzzle and deeply connected to the Christian understanding of God's vision for our world. The Gospel proclaimed in scripture is that God is a liberator who works in our world against slavery or any form of oppression. The

ten commandments begin with a startling word of hope to people who hunger and thirst for justice: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.” (Exodus 20:2) God acts for the liberation of people who are overworked or unemployed, homeless or living in hovels, people who are exploited and people who are hungry.

Jesus announced the central motivation for his ministry by reading from the scroll of Isaiah in a synagogue in his hometown of Nazareth. Luke reports the words in this way: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.” (Luke 4:18-19; see Isaiah 61:1-2)

In the beatitudes recorded in Luke, Jesus declares: “Blessed are you who are hungry now, for you will be filled,” (6:21) and “Woe to you who are full now, for you will be hungry” (6:25). The message of Jesus is a reversal of the way our human-made systems work. There is a note of judgment upon those who have wealth that we need to hear. Some interpreters see the miracle of the loaves and fishes (Matthew 14:13-21 and parallels) as an example of selfless sharing, a microcosm of a world sufficient in production but wanting in solidarity.

The earliest followers of Jesus were inspired by his model. The Acts of the Apostles show that the common pooling and sharing of resources was a reality for the earliest Christian community. They strove to realize an inclusive vision, where the needs of everyone were met. “All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.” (Acts 2:44-47)

The creation of this kind of community was a struggle even for the earliest churches. In a letter to the church in Corinth, the apostle Paul writes about the “divisions” among people reflected in the way they celebrated the Lord’s Supper. Paul declares: “When you come together it is not really the Lord’s supper. For when the time comes to eat, each of you goes ahead with your own supper and one goes hungry and another becomes drunk” (1 Cor. 11:20-21, the full account is 11:17-34). Paul’s directive hangs in the air to disturb us “Rich Christians in an Age of Hunger” who have our fill, and more. Instead of thinking that “I” share my food, we need to believe that God gives “the common” and we share what is ours. “I” avoid stealing from someone else by not taking more than my share. The authenticity of our celebration of Jesus’ death and resurrection at the Lord’s table depends on our ability to share.

Further Reading

“Christmas Dinner”, in *Compass*, January/February 1995, p. 6-25

Ronald J. Sider, *Rich Christians in an Age of Hunger: A Biblical Study*, Downers Grove: Intervarsity Press, 1984.

Gerald W. Schlabbach, *And Who is My Neighbour? Poverty, Privilege and the Gospel of Christ*, Herald Press, 1990.

What is Food Security?

This is a newer and broader expression than speaking of “ending hunger”. The Canadian Foodgrains Bank defines food security as “access at all times by all people to enough food to lead an active, healthy life.” Food security means more than a community containing sufficient quantities of food; the food must be nutritional and accessible to everyone, including the poor.

Is Food Security the Same as Food Sufficiency?

Advocates of unregulated trade argue that food security can only be achieved by giving the market free reign. Open markets tend to boom and bust. For years many commodity prices have been so low that farmers could hardly make money. Now that prices are on the rise again, food importing countries, often the poorest countries, are hard pressed to find the necessary money. When countries specialize in export crops, such as coffee, cocoa, tea or sugar, the best land is dedicated, not to the production of basic food for the poor, but luxury foods for the wealthy. This kind of “free” market best serves the well-to-do. This kind of “free” market

meets effective demand, for example, the interests of those who want something and can pay for it. The poor will do without, unless they are enabled to fend for themselves.

The arguments of the Food First School are as compelling today as they were 20 years ago. Food security is home grown. Meeting parallel to government leaders at the Food Summit, a coalition of Non-Governmental Organizations (NGOs) called for a new food security convention. Food security should be established primarily at the local and national levels, and include support for diverse peasant and family farm or small-landowner systems. Local and national food security strategies should recognize the environmental costs of transporting food over long distances.

Food security does not imply total self sufficiency. Canada has a much smaller percentage of arable land and overall a colder climate than much of the United States. Some forms of agriculture are ecologically inappropriate here, but so is transporting eggs and milk over longer distances instead of buying them from local suppliers. Canada could pursue food sufficiency and still rely on citrus fruits as a source of vitamin C, provided we did not in the process destroy our apple producers. Trade can complement domestic food security strategies, but it should not be allowed to replace them.

Further Reading

Susan George, *How the Other Half Dies: The Real Reasons for World Hunger*, Montclair, N.J., 1977.

Joseph H. Hulse, *Science, Agriculture and Food Security*, National Research Council of Canada, 1995.

Tim Lang (Centre for Food Policy, London), "Globalisation Challenges Food Security", *Third World Network Features*, November 5, 1996, (twtn.features, all the text-only news groups cited in this report are available through web.net and fjn.net, the faith and justice electronic network).

F.M. Lappe and J. Collins, *Food First: Beyond the Myth of Scarcity*, New York, 1977.

Food as a human right

What does freedom of expression mean to someone who is too hungry to speak?

The right to food has been "endorsed more often with greater unanimity and urgency than most other human rights, while at the same time being violated more comprehensively and systematically than any other right." (Don Buckingham, "The Right to Food-A Legal Overview", <http://www.unac.org/gnfs/update.htm>)

Article 25(1) of the Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948 states that "everyone has the right to a standard of living adequate for health and well-being". To transform the Declaration into international law, more than 130 states have signed the International Covenant on Economic, Social and Cultural Rights (ICESCR). Article 11 of this Covenant includes:

- 11 (2) The States Parties to the Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programs, which are needed:
 - a) to improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources.
 - b) taking into account the problems of both food-exporting and food-importing countries, to ensure an equitable distribution of world food supplies in relation to need.

One of the greatest obstacles to the realization of the right to food is the reluctance of governments to use the language of “rights” with respect to food and other economic rights. Most governments prefer to see rights such as the right to food as a basic need and thus a goal to be striven for, not as an inalienable and legally protected right. Governments argue that protecting economic, social and cultural rights costs too much. Others argue that this fails to recognize the costs of protecting civil and political rights. These latter kind of rights rest on a rich history of case law and thus we accept the costs of protecting them as a matter of fact.

Further Reading

Carole Theavette and Antonio Jose Almeida, “Food as a Human Right”, International Centre for Human Rights and Democratic Development, 1996, 63 rue de Bresoles, Montreal, Quebec, H2Y 1V7, <http://www.ichrdd.ca>.

FROM THE GROUND TO THE PEOPLE

Food has lost its identity as a life-giving, health-giving necessity; just as the world’s hungry have lost their identity and are faceless.

While the concept of food security is based on the belief that sufficient, nutritious food is a basic human right, our society does not value food in this way. Food is a commodity to be traded, to be withheld, to be used as payment or reward, to be trivialized, to be improved, redesigned and repackaged, to be made more appealing and tempting, to be modified in whatever way “the market” and those who control it, decide.

Farming Since the Green Revolution

Do we count the costs as well as the benefits of the new technologies we embrace?

In the 1960s, the “Green Revolution” in agriculture promised an end to world hunger. Crop production increased dramatically as a result of the introduction of modern varieties of such foods as rice, wheat and maize. Monoculture, the use of genetically uniform varieties of plants or animals and the producing of a single species on large tracts of land, became widespread. These new seed varieties depended on the increasing mechanization of agriculture and thus the use of non-renewable energy, as well as more intensive use of irrigation, fertilizers and pesticides.

However, the Green Revolution has not benefited every one equally. High technology agriculture is more energy and chemical intensive and less labour intensive than more traditional methods. In many countries, however, agricultural labour is cheap and plentiful, while energy and chemicals are scarce and expensive. More and more farm workers became unemployed, while the food produced by the new methods became more expensive. Additionally, the Green Revolution created new dependencies on imported technologies, fuels, or chemicals.

Furthermore, this increase in world food production came at a substantial cost to the world’s environment in both developing and industrialized countries. The side effects of the Green Revolution include various forms of soil degradation and erosion, declining or contaminated water supplies, and deforestation.

Further Reading

Alyson Huntley, “Sustainable Agriculture”, in CUSO, *Here to Stay*, (a resource kit on environmentally sustainable development), 1989, p. 1-12.

Michael Lipton, *New Seeds and Poor People*, London and Boston: Unwin Hyman, 1989.

The New Biotechnology

A second revolution in agricultural science, the new biotechnology, is now underway with similar potential for promise and peril. The benefits and risks of many aspects of the new form of genetic engineering are controversial. For example, crop genes designed to resist herbicides may spread to weeds and, in turn, produce super weeds. This could well lead to the development and greater use of even more toxic herbicides.

Churches have raised ethical and theological issues concerning the patenting of life forms. A broader statement on genetic engineering adopted by the 1989 General Assembly calls for the “responsible use of genetic engineering” and the protection of the world’s bio-diversity. The “Church should oppose seed monopolies and demand access for all plant breeders to plant lifeforms” and “equal access to all animal life forms by all animal producers.” The development and proposed patenting of genetically engineered new animal life forms has proceeded much farther since the 1989 statement. As the 1994 report from this Committee asks, “Can these also be considered as property to be patented for commercial reasons? Surely, this is an offence to all of us who believe in a Creator God.”

For developing countries, the most critical aspect of the biotechnology debate is the awarding of perpetual monopoly patent protection to first world companies who develop these hybrid seeds, sometimes from genetic material obtained from developing countries who receive little or no compensation for this transfer. In the past, farmers purchased new seeds or a new breed of livestock from a supplier who received payment for developing the breed in the first place. The increasing trend of international trade patent law and rulings on this law (part of the larger question of intellectual property rights), however, is to ensure perpetual and profitable monopolies.

For example, farmers may be required to pay annual royalties and be prohibited from subsequently breeding their own seed or livestock. The multinational seed industry, the government of India, and Indian farmers are engaged in a protracted legal battle over issues such as these, including the rights of farmers to sell seed to each other or to use the seeds from one harvest for replanting.

When new seeds are “sterile” or unable to propagate themselves, farmers are forced into total reliance on repeated purchases of seeds from a single company. If this same company also sells the chemicals on which this particular hybrid is dependent, the cycle of dependency is worsened. Non-governmental organizations are lobbying governments and multilateral institutions for revisions to the provisions of the General Agreement on Tariffs and Trade (GATT) concerning intellectual property rights, that come up for review at the World Trade Organization (WTO) in 1999.

According to a paper given at a recent Canadian conference on biotechnology, “The structure within Agriculture Canada and Health Canada that is intended to regulate biotechnology is not only inconsistent but has the effect of promoting biotechnology rather than effectively regulating it.” The conference endorsed a call to set up a permanent national advisory body on human and environmental biotechnology issues. The conference expressed concern that proposed Bills C-47, the Human Reproduction and Genetic Technology Act, and C-74, the Canada Environmental Protection Act, may be allowed to drop from the agenda of this and future parliamentary sessions. While neither bill was endorsed by the conference, the bills recognize the need to regulate and publicly monitor biotechnology. (“Canada and Biotechnology Regulation”, Conference Press Release, March 2, 1997, posted by the Institute for Agriculture and Trade Policy, on gen.biotech)

Recommendation No. 1 (adopted, p. 31)

That the recommendations of the 115th and 120th General Assemblies be re-affirmed and that concern be communicated to the Federal government that the sharing of scientific discoveries of all research groups in areas of genetic engineering not be limited unreasonably for commercial purposes.

Further Reading

“The Ethics of Genetic Engineering”, 1989 (adult elective study on the statement) Board of Congregational Life, The Presbyterian Church in Canada.

Stephen Strauss, “Manitoban Leads Strong Drive on Ethics of Gene Ownership,” *Globe & Mail*, July 6, 1996.

Publications, Rural Advancement Foundation International (RAFI), Suite 504-71 Bank Street, Ottawa, Ont., K1P 5N2, <http://www.charm.net/~rafi/rafihome.html>.

From the Ground to the People

If we have all this food, why are there still millions of hungry people?

Population or Poverty?

It is easy to assume that population control is the solution to world hunger. World population growth is indeed meteoric and is straining the carrying capacity of the earth. The world population was roughly 3 billion by 1964, 5.2 billion by 1990, and will probably surpass 6 billion as projected by the year 2000.

As nations become more affluent, birth rates decrease. One of the most effective ways to curb population growth is to attack poverty. Higher wages and financial security replace the need for large families to provide income for the present household as well as old age. However, each child born in the industrialized world consumes in overall resources between 20 and 40 times as much as a child in the developing world.

Despite the world's large population increase, overall food production has kept pace thus far, producing price-lowering surpluses in some crops. Analysts from the *Economist* to the *New Internationalist* agree that most hungry people are hungry because they don't have enough money to go out and buy the food they need. This is true for both industrialized and developing countries.

Despite our relative wealth as Canadians, we have foodbanks across our land. Canadian churches are responding to wintertime needs for shelter, meals and accommodation for persons who fall readily through the cracks in our social welfare system. Some of the hungry are people who live with disabilities that prevent them from "making it" in a society that already has roughly 10 percent unemployment.

In the mid 1990s, over two million Canadian households live in poverty. In Ontario, the Liberal provincial government increased welfare payments but reduced funding to food banks, the subsequent NDP government restored food bank funding. Then the Conservative government, citing Ontario's deficit, cut welfare payments by 20 percent. Between 1995 and 1996, the numbers of people using food banks in Ontario increased by some 50 percent. (Canadian Press Newswire, April 11, 1996).

Hunger is most severe in the least developed countries of the world. Despite a decline in the numbers of hungry people worldwide, the number of undernourished people in Africa and Latin America increased between 1970 and 1990. (theme issue on hunger, United Church Observer, May 1996). Hunger and poverty in general make people susceptible to other health problems, worst in the case of pregnant or nursing women, the very young and the very old.

Let hungry people tell you why they are poor.

Growing Food is a Risky Business.

Many farmers and nations are compelled to take calculated risks in choosing what crops to grow. Where land and climate are particularly suited to producing rice, tobacco, flowers, sugar, cereal, grain or coffee, a farmer or nation may focus on a single cash crop. Ideally the cash crop will generate enough income to enable farmers to purchase other foods required for a nutritious diet, even from another country. A farmer and nation can do well if prices for their main crop are higher than the costs of imported or locally purchased food. But when the market is glutted with an overproduction of one crop or the market price for one crop is in decline (not always only the result of overproduction), people will go hungry.

Beyond the vagaries of supply and demand, natural disasters can drastically affect both the supply and the production costs of crops. Some communities are hungry because their region suffers from drought or their regular harvest was destroyed by flooding or hail. Some communities are hungry because civil war has damaged farmland or cut off food supplies. In some countries, a government's budget focuses on the military expenditures needed to maintain repression or continue war. In the 1980s, roughly 5 percent of total world income was expended on arms, roughly one trillion dollars annually.

Sometimes Farmers are Poor and Hungry because There is too Much Food.

Some communities are hungry because European and North American nations overproduced some crops and then “dumped” in developing countries the surplus that could not be sold at home. At first glance, the low consumer price seemed attractive and often lower locally than those offered by smaller-scaled technology, and energy intensive farming. Particularly in parts of Africa, the dumping of some surpluses contributed to the decline of local agriculture.

Emergency food aid is often necessary in times of crisis. But some critics argue that some development assistance focuses too much on food aid at the expense of food security. Food aid sometimes has economic benefits to the affluent nations when food aid comes out of northern crop surpluses or is used as inappropriate export promotion. Consider for example the arrival of free wheat to a people whose staple diet is rice. The aid lowers the value of locally grown rice, changes peoples’ eating habits to wheat, and when the wheat is gone, there is no rice left to fill the void, because local farmers have been put out of business.

Governments in the affluent nations find food aid more politically popular than other forms of development assistance. A wholly or largely charity model of development assistance is also less disturbing to the conscience than the questions raised by the justice model.

Food aid is less costly than other forms of commitment. The United Nations has recommended that overall development assistance from industrialized countries reach at least .7 percent of the country’s Gross Domestic Product. Very few countries have come even close to that figure, and “Canada’s overseas aid budget [at less than .3 percent of GDP] is now at its lowest level as a share of national income”. (John Stackhouse, “Canada to Change Foreign-Aid Focus”, *Globe and Mail*, December 11, 1996) Canada affirmed its commitment to the .7 percent goal in 1988 and at the 1992 United Nations Conference on Environment and Development.

Recommendation No. 2 (adopted, p. 31)

That the recommendations of the 119th General Assembly be re-affirmed that the government of Canada honour Canada’s commitment to the goal of increasing Overseas Development Assistance to .7 percentage of Gross Domestic Product and that within ODA, basic human needs remain a priority focus be re-affirmed.

Further Reading

Mark W. Charlton, “Continuity and Change in Canadian Food Aid”, in *Canadian International Development Assistance Policies*, ed. Cranford Pratt, McGill-Queen’s University Press, 1994.

Alison Van Roon, “A Partial Promise? Canadian Support to Social Development in the South”, The North-South Institute, 1995.

“The Poverty of Aid”, *New Internationalist*, November 1996.

“The New Development Debate”, *International Journal*, Spring 1996. Canadian Institute of International Affairs.

Too Much Food is Grown for the Wealthy and their Livestock

Some rural communities are hungry because only wealthier city dwellers can buy food. In Mexico, conventional wisdom in the 1960s assumed that agricultural development should follow the same pattern as that in North America and Europe, away from the traditional mixed farming towards capital and chemical intensive agriculture. But modern farms provided winter vegetables for North Americans and wealthy urban Mexicans, instead of food for the people. At the same time, basic crops like maize, wheat and beans lost ground to forage crops, designed to satisfy the urban taste for meat.

In some fragile environments, pastoral agriculture, the raising of cattle and goats for local subsistence, is sometimes the most sustainable solution to food security. But current world meat consumption is unsustainable. “Industrial countries contain 24 per cent of the world’s population, but they manage to use 48 percent of the world’s grain and 62 percent of its meat. In fact, they stuff quite a lot of this grain into what will become meat.” Half of the world’s cereal produce is consumed by farm animals. (*New Internationalist*, May 95, p. 9, 19).

Changing this raises real challenges. The ecological costs of meat consumption are not built into our relatively low meat prices. Significant portions of the European and North American farming communities have built communities and livelihoods around meat consumption.

Further Reading

Alan Thein Durning and Holly B. Brough, "Reforming the Livestock Economy", *State of the World: 1992*, Worldwatch Institute.

Land and Food in Mexico

Many farmers grow food on land that belongs neither to the farmer nor to the community.

In many developing countries, as much as half the rural population may own no land at all, and instead pay rents or a share of the produce to a landlord. The land they work on may belong to larger-scale or absentee landowners, often a legacy of colonialism. Or the land may be traditionally communal land under siege from government policy favouring the privatization of such lands and the abandonment of the principle of communal title. This process often results in the aggrandizement of a few at the expense of the displacement of many from their traditional livelihoods.

Modern Mexican history begins with the great revolution of 1910. Emiliano Zapata, one of the more colourful figures in that chaotic struggle against an autocratic regime took as his slogan "Tierra y libertad!" ("Land and Liberty"). Zapata's plan of action published in 1911, included the following:

Villages or citizens unjustly deprived of lands to which they had held title should immediately reoccupy those lands and defend them to the utmost with arms.

The redistribution of land to the poor became central to the rhetoric of modern Mexico. Article 27 of the Constitution of 1917 stated that all property was subject to the public welfare. All land, water and subsoil belonged to the nation which however, could grant concessions for their exploitation. Foreigners could hold land on the same terms as Mexicans, and could not invoke the protection of their government in the event of dispute. Successive Mexican governments since the revolution have tried, with greater or less enthusiasm, to honour the idea that land should be in the hands of the cultivators. Nevertheless as late as the 1970s, Mexico's overall land distribution was arguably as unequal as it had been in 1910. (Redclift 1984, 82)

Of particular significance to modern Mexico was the Constitution's declaration that the ejidos, traditional communally held land, could not be sold. Communally held land does not need to be worked communally. In fact, most ejidos were worked year after year by the same family. Traditional right of use seems to have worked in much the same way as freehold does with us.

But traditional land, farmed for the most part by aboriginal Mexicans, could not be sold until the Salinas government changed the law. Now the largely aboriginally held land can be traded like any other property. This change was seen by today's Zapatistas, the Chiapas revolutionaries as part and parcel of the same neo-liberal economic reorganization as North American Free Trade Agreement (NAFTA).

Feudalism may have vanished from most of Europe and North America, but it is alive in regions where very poor populations surround wealthy landowners. Indeed, some analysts argue that it is we in the wealthy nations who are the modern lords, binding poor nations to perpetual servitude through trade practices and the repayment of debts incurred in part through usury, the charging of extortionate interest rates.

The Debt Crisis, and the Mexican Experience

Many nations sell their food to pay off external debts taken on by their governments past and present.

Previous reports from this Committee have looked at the origins of the debt crisis and debate over Structural Adjustment Programs (SAPs). The debt crisis, most severe in Africa, the Caribbean and Latin America, was triggered by high prices for oil in the 1970s. Many governments borrowed money for things such as hydro-electric or transportation projects, even

nuclear reactors (such as CANDU). When interest rates rose at the same time as the prices for crops such as coffee and sugar dropped dramatically, many poor countries were overcome by tremendous debt. Many poor countries repaid the original debts many times over in the form of interest payments.

In response to the decline of food sufficiency during Mexico's Green Revolution, the Mexican government launched an ambitious programme called *Sistema Alimentario Mexicano*, or SAM. The programme aimed at recovering food sufficiency and the better conservation of rural resources. SAM proposed to increase production of basic crops, improve the food delivery systems to the poor, and improve nutrition, particularly for the most vulnerable, women and children.

SAM was an expensive package, paid for largely on credit, international loans backed by the country's large, and inflated oil reserves. Oil was then at \$40 a barrel. But then the price of oil fell, and when United States fiscal policy drove interest rates to over 20 percent, Mexico could not meet its debts, now close to \$80 billion. The debts of countries like Mexico to private banks and first world governments were paid with loans from the International Financial Institutions (IFIs), the World Bank and the International Monetary Fund (IMF). These institutions imposed Structural Adjustment Programs as the precondition for foreign aid and new loans. "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 assume that new wealth will 'trickle-down' through society as a whole" (A&P 1995, p. 254). Thus far, the rich have been the primary beneficiaries, while the poor remain poor.

The international money lenders bailed Mexico out, but the usual price was the imposition of a Structural Adjustment Program which ended Mexico's own program to restore food sufficiency. SAPs required governments to drastically cut expenditures in areas such as education, health, transportation and agriculture. At the same time, nations such as Mexico moved towards even greater reliance on cash crops to be sold overseas to help make debt payments. Yet for most of the previous two decades, the prices of many major cash crops have been falling, and this situation was only worsened by their increased production. Most such countries increased their dependence on food imports, thus using up more foreign exchange, while the high prices of imported food fueled inflation. In 1960 Mexico had provided its own wheat and almost all of its own maize. In 1980 it had to import 34 percent of its maize and 18 percent of its wheat (ibid 85).

Further Reading on Mexico

M.R. Redclift, *Development and the Environmental Crisis: Red or Green Alternatives*, Methuen, London and New York, 1984.

Ladron de Guevara Alafita, Ernesto Luis Meneses Murillo, eds, "Un programa para el desarrollo del campo mexicano," UNORCA Fundacion Friedrich Ebert, *Documentos de Trabajo*, No. 48.

Alerta and other publications of ICCHRLA.

Economic Justice Report, November 1995, "Mexico", Ecumenical Coalition on Economic Justice.

David Batstone, "For Want of Fertile Land: Chiapas", *Sojourners*, May-June 1995.

Belinda Coote, *NAFTA: Poverty and Free Trade in Mexico*, Oxfam, 1995.

The 1995 Report from the International Affairs Committee contains an extensive bibliography on the debt crisis.

Poor Farmers and Poor Consumers - the Food Price Debate

Some farmers are hungry because they can't earn enough for the food they produce, but some consumers are hungry because food prices are too high for their wages.

Some governments have tried keeping food prices low for bad and good reasons. Some governments kept food prices low to gain votes in critical city elections and to curry favour with more affluent and vocal urban consumers. Some governments kept food prices low for the benefit of poor consumers. But low returns on agriculture increase rural poverty and migration to the city.

Farmers need access to markets to guarantee a return for their labour. Marketing boards can play a valuable role in giving smaller-scale farmers access to a level playing field within larger trading structures. Through appropriate supply management, marketing boards can perform valuable functions in ensuring that local farmers can continue to provide ecologically appropriate food for local or national consumption. In this way, some of the newly industrialized nations of the Pacific Rim have protected their food sufficiency by limiting rice imports. However, supply management is criticized from across the political spectrum when it is used to produce surplus food for export to poorer countries.

The Structural Adjustment model opposes marketing boards and supply management of any kind. Artificially low food prices are also opposed by critics of Structural Adjustment. These analysts argue that poor consumers must receive higher wages or income support before they can afford food prices high enough to benefit farmers. Otherwise, in some countries wholly deregulating food prices can lead to inflation as well as tending to reward only the largest-scale farmers.

Farmers and Poor Consumers Have Little Say in the Food System.

When "between 60 and 90 percent of global production of commodities such as wheat, sugar, corn and rice is marketed by fewer than six large trans-national companies... is it a huge surprise that much of the power, and the profits, is on the buyer's side?" (Charlie Kronick, "Hunger and the Global Agenda", *The World Today* [Royal Institute of International Affairs], November 1996, p. 291). Not surprisingly, large amounts of capital and credit are necessary for participation in the global food trade. According to trade theory, each country should discover its unique comparative advantage. In actual practice, "freer" world trade works to the comparative advantage of the "first past the post" winners of colonialism.

In some parts of the world including Canada, the same agribusiness corporation may own every chain of the food system from the local farmland to the distributor that wholesales the final product. Agribusiness is also characterized by a lack of transparency in its corporate operations. While on the one hand ownership and thus some aspects of decision-making are powerful and concentrated, the sheer size and complexity of agribusiness leads to the diffusion of responsibility and opportunities for input on policy decisions.

Even affluent consumers have little knowledge or input into decisions about food production. For example, despite the rhetoric of the market driven by consumer demand, repeated calls for more detailed food labelling have been opposed by corporations and resisted by governments and the World Trade Organization. This is particularly true with regard to the labelling of genetically engineered food and the labelling of a variety of consumer items with regard to other environmental issues.

Further Reading

Brewster Kneen, "Captured by the Company", *New Internationalist*, May 1995, p. 23-25.

Anthony Winson, *The Intimate Commodity: Food and the Development of the Agro-Industrial System in Canada*, Garamond Press, 1993.

Darrell McLaughlin, *Grounds for Change: Linking Experience with a Vision of Sustainable Agriculture*, Conservation Council of New Brunswick, 1995.

The Role of Women in Food Production is Undervalued.

It is commonly accepted that the three central ingredients, or pillars, of food security are food availability, (adequate food production), economic access to available food; and nutritional security which often depends on the availability of non-food resources such as child care, health care, clean water and sanitation. Women play significant, if not dominant, roles in supplying all three ingredients necessary to achieve food security in developing countries. But women play these roles in the face of enormous social, cultural and economic constraints.

More than half the food grown in the world is harvested by women, but women own only one per cent of its farmlands. Seventy percent of the world's adult poor are women, who pass on their malnutrition to their infants. In parts of Asia, increasing rural poverty is directly linked to the rise in the numbers of child prostitutes in nearby cities.

Responsible for the bulk of growing and harvesting crops in Africa, and many other parts of the world, women become the first victims of decisions taken without their knowledge or consent, such as the abandonment of a particular food crop or a local market in which they are the main operators. Efforts to upgrade training, health care, and access to credit for women thus enhances local food production and distribution. (*New Internationalist*, May 1995, p. 27; Food and Agriculture Organization press release, November 15, 1996, hmet.develop).

Further Reading

“Women: The Key to Food Security”, International Food Policy Research Institute, Washington, 1995.

Trade Should Mean Something More Than Winter Vegetables for Affluent Northerners and Poverty for the South.

Mexican agriculture has faced increasing competition from American agribusiness, strong from two centuries of protectionist trade practices only recently abandoned once they were no longer necessary to the North's profits. Capital and energy intensive North American agriculture flooded Mexico with imported food undermining local agriculture.

The Mexican negotiators at the NAFTA table were prepared to accept a specialized function for Mexican agriculture, supplying fruit and vegetables for the North American market. But in 1994, fruit and vegetables were cultivated by only 22,000 producers on less than 1 percent of cultivated land, whereas 3.5 million farmers produced basic crops on 68 percent of the cultivated land. To acquire a whole new range of expertise in order to play the role envisaged by the NAFTA negotiators is a challenge formidable to the point of impossibility, and based on risky assumptions. When “surplus” farmers move to the cities, the notorious urban poverty and social problems of developing nations are only worsened.

How many of us eat guacamole? Mexico is the world's largest producer of avocados (with roughly 45 percent of world production) and the world's largest consumer. Only California can produce the same variety of avocados but land is more expensive there. The United States prohibits imports of Mexican avocados, ostensibly because Mexican avocados are not sanitized through high technology sanitation systems. Analysts argue that the United States position is “grossly exaggerated and inflexible”. Instead Mexican avocados travel in sealed trucks to Canada, Mexico's chief northern consumer. (John Gledhill, *Neoliberalism, Trans-nationalization and Rural Poverty: A Case Study of Michoacan*, Mexico Westview Press, 1995, p. 45-46).

THE GREEN REVOLUTION, AGRIBUSINESS AND ENVIRONMENTAL COSTS

Capital and chemical-intensive farming of the type that has developed in the Northern hemisphere since the Second World War has a price. Based on economies of scale and the exclusion of environmental and social costs to the pricing system, this kind of farming has enormously increased agriculture productivity as measured in output per unit of land and labour. For consumers in Europe and North America, the agribusiness model provides relatively cheap food and profitable investments.

But this kind of agriculture draws heavily on petroleum for fuel and on petroleum-based fertilizers or chemicals, or others manufactured in energy intensive ways. These resources are finite. Agribusiness tends inevitably towards expansive monoculture, for example, devoting large tracts of farmland in the Maritime provinces to potatoes instead of rotating crops to relieve the soil. Worldwide, monoculture is also responsible for the serious and ongoing loss of bio-diversity. The world's topsoil is relatively shallow in most regions of the world, and an estimated one fourth of an inch is lost annually through erosion. Because monoculture tends to mine the soil rather than continually renew it, modern industrial farming is ultimately unsustainable.

The realization of the environmental damage during the Green Revolution led to calls for more sustainable development and sustainable agriculture. Alternative methods, such as using natural predators to control pests, have produced noteworthy results. Sustainable agriculture "does not have to mean a naive 'return to nature'. In many poor countries traditional ways of farming can be vastly improved by appropriate and small inputs of new technology" (theme issue on hunger, *New Internationalist*, May 1995).

The Social costs

In the short run, capital and chemical intensive agriculture seems to make sense. In the short run it can be profitable. American agriculture has spilled over the Rio Grande, and is in process of drawing Mexican farming at least in the north into its orbit, turning such agriculture as survives into a reflection of itself.

The increased mechanization of agriculture has always meant the collapse of family farms and the migration of poor rural families to the cities. In the past, this cost was at least balanced by benefits. Displaced farm families from Europe and then eastern North America moved first to land that belonged to aboriginal populations. Then displaced farmers moved to the cities, where urban living provided jobs for the displaced and markets for increased food production.

But things are very different now. There is no more frontier to take from first peoples, and even wealthy northern cities are straining with their environmental and social problems. In 1985, 45 percent of the world's population lived in towns and cities.

Consider the example of vanilla farming. According to Jeremy Rifkin in *The End of Work*, the successful synthetic production of vanilla will mean the loss of work for some 100,000 farmers in the developing world in the next 10 years and 70,000 of these farmers are in Madagascar.

In Mexico, cities provide neither new jobs nor new consumers. Instead displaced farmers work for low wages on the margins of the cities, or move into the barrios and survive as best they can. In the meantime, the original Zapatista vision is as far from realization as ever.

Not far from the city of Nogales on the Mexican-American border is a garden in the desert. Beneath the desert is an aquifer, and the aquifer provides irrigation for citrus groves and vineyards, fruit and brandy for North Americans and the Mexican middle-class. The men and women who work these vineyards and groves live in minimal housing in the middle of the desert. When the water is gone, and it is going fast, the vineyards and fruit trees will wither and die. The people who made luxuries for the rich will be left in the desert, like the vines and the trees. They won't stay; people at least are mobile. But in the world economy, they are as expendable as the plants they cultivate.

Recommendation No. 3 (adopted, p. 31)

That Presbyterian World Service and Development be commended for its commitment to food security and congregations be encouraged to increase their financial contributions to Presbyterian World Service and Development.

The World Food Summit

In November 1996, world leaders gathered in Rome to discuss the pressing issue of world food security. The United Nations World Food Summit also attracted the attention and participation, before and during the Summit, of hundreds of Non-Governmental Organizations. Among those NGOs, at every step along the way towards the preparation of a parallel NGO statement, there were representatives of the global Christian community. In the arduous and

frustrating task of follow-up, pressing governments to put into practice the fine words of the Rome Declaration and Programme of Action, Christians will play a key role.

The text of the statement signed by government representatives at Rome had been the subject of heated debate for over a year prior to the Summit. It contains good language and commitments around

- gender equality
- popular participation
- sustainable development
- conflict resolution
- emergency response
- democratic governance
- equitable access to food
- productive resources and social services

As well, it

- includes clear statements about the need for agrarian reforms;
- clearly condemns the use of food as a political or economic weapon;
- endorses breast feeding;
- notes the problem of over-consumption in industrialized countries; and
- suggests that reduced military spending could free up funds for food security activities.

On the negative side, it failed to make the best use of an important opportunity to achieve the political will needed to end world hunger. It was, without doubt, one more step in along movement to translate into clear, workable policies the international right to food enshrined in the Universal Declaration of Human Rights. But it did not offer a bold vision; it did not produce a new consensus. There were significant disappointments.

- The statement reflects Northern governments' insistence that the Summit refrain from calls for new funds and institutions. As one observer commented, the result is a blueprint for food security on the cheap.
- The notion of trade liberalization as a key element of food security runs through the text like a red line.
- The statement recognizes that many low income, net food-importing countries will require assistance, but does not pledge specific resources.
- References to domestic production and protecting farming communities that appeared in earlier drafts of the Declaration and Programme of Action do not show up in the final text.
- The Conference and its documents do not address the contradiction inherent in trade liberalization and calls for strengthened sustainable agriculture development in developing countries: while the one is based on a notion of unlimited growth; the other works within the notion of a limited and limiting biosphere.
- Especially weak is the commitment to progressive realization of the right to food. This is in contrast with a false view of the realization of civil and political rights (free elections, association, assembly, freedom of opinion and expression, freedom from torture, extrajudicial assassination, arbitrary detention, etc.) as immediate and relatively cost-free. As long as governments continue to see food as a basic need and thus a goal at which to be aimed, rather than an inalienable and justifiable right, the prospects for sustained international effort to eradicate poverty and hunger are slim.
- Surprisingly, there was no reference at all to the pivotal role of trans-national corporations in the global food system.

- NGO observers criticized as a bad idea the document's suggestion that private aid could make up for declining aid to food security (although current capital flow patterns suggest that this will not help the poorest food deficit countries).
- The written promises around collaboration between governments and civil society are undermined by the former's failure to pledge new resources. Even within the monitoring and review of the Rome commitments, NGOs are excluded until the 2006 mid-term review of the Plan of Action.

In contrast to the optimism of the 1974 World Food Conference which pledged to eradicate hunger in 10 years, the Summit documents call for a reduction by half in the number of hungry people (currently 800 million) in all countries by 2015. The mid-term review is charged with examining whether the target can be achieved by 2010. Virtually every commitment is qualified by the phrase "as appropriate". All in all, the Rome Declaration and Summit Plan of Action are a weak and watery stew for the world's hungry people.

Recommendation No. 4 (adopted, p. [31](#))

That the Canadian government be encouraged to meet its commitments made at the Rome Summit and asked to communicate its progress in this regard to concerned Canadian on a periodic basis.

Recommendation No. 5 (reworded and adopted, p. [31](#))

That the Canadian government examine its domestic policies of debt and deficit reduction and their impact on the poor, the unemployed and the hungry in the light of its commitments made in Rome.

What We Can Do

In our homes,

- We can assess our own relationship to food. Do we eat more than we need? Is the food we eat a sustainer of life or a commodity indulged in for pleasure?
- We can re-examine our attitudes toward our resources. Are we called to share what we have, or to take less of what God has given?
- We can extend food and hospitality to a person with less. Do we put away left-overs from Thanksgiving or Christmas feasts when we could easily have fed more people at our own table, like the family experiencing financial stress, the single parent on welfare, or the unemployed man?

In our congregations,

- We can ensure that the costs to join in our fellowship gatherings and meals do not exclude those who might long to come in but can't pay the "admission".
- We can stimulate reflection and learning about the underlying issues of food security by including related material in worship, meeting devotionals, workshops and study groups.
- We can learn more about hunger in our own communities and take steps to eradicate it. Are the emergency needs of the hungry and homeless being met? Are the root causes being addressed? What still needs to be done?
- We can provide opportunities for our rich and well-fed members to talk to and get to know people who are poor and hungry by organizing small groups to spend time at a hostel, soup kitchen, drop-centre, etc.

In our denomination,

- We can support Presbyterians Sharing, and seek opportunities to hear what our International Ministries overseas staff and ecumenical partners say about hunger and food security.

- We can support Presbyterian World Service and Development (PWS&D) and, thereby, support international community development projects that will enhance food security. A recommended goal for congregations is setting their PWS&D contributions at 10 percent of their Presbyterians Sharing allocation.

In our communities,

- We can communicate our wishes, likes, and dislikes about pricing, labelling, packing, selection, advertising, etc. to supermarkets, companies and government representatives.
- We can study the platforms and promises of politicians, and we can cast votes for those who work toward economic justice. How do candidates intend to protect the powerless in our communities? How do they intend to redistribute resources and raise up the standard of living of the poor and homeless?

Useful resources include:

George S. Johnson, *Beyond Guilt and Powerlessness: Christian Response to Human Suffering*, Augsburg Fortress, 1989.

Presbyterian Eco-Justice Task Force (Presbyterian Church, USA) *Keeping and Healing the Creation*, 1989.

The Supermarket Tour, Ontario Public Interest Research Group, 1990, p. 31, available from the WMS Book Room.

Oxfam-Canada, World Food Day Kit, 1996.

Oxfam-Canada, *Food Security: Report on Canadian Consultations, 1996 Toward A Moral Economy: Responses to Poverty in the North and South*. Inter-Church Coalition on Africa, 1996.

Marlene Webber, *Food for Thought*, Coach House Press, 1992.

Kathleen Guy, *Protecting Canada's Children*, The Presbyterian Church in Canada, 1994.

Food Action, August 1996, FoodShare Metro Toronto.

Gerald W. Schlabach, *And Who is My Neighbour?*, Herald Press, 1990.

Ten Days for Global Justice.

Graham Kennedy
Convener

Lee McKenna-duCharme
Associate Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 123rd General Assembly:

Administrative Staff

General Secretary:	J.P. Ian Morrison
Senior Administrator:	Anne Phillips

INTRODUCTION

The general mandate given to the Life and Mission Agency is as follows:

In all its work the Life and Mission Agency, with the guidance and power of the Holy Spirit, will strive to enable the whole church to serve the whole world, and thus to be a sign of the reign of God.

The Life and Mission Agency will give leadership in the specific programmes mandated by the General Assembly, and will carry out its duties and responsibilities in such a way as to be faithful to the Mission Statement of the Church, and to affirm the vision and desire of The Presbyterian Church in Canada to be a Church integrating discipleship, evangelism, social action and justice ministry.

The Agency will respond flexibly, creatively and effectively to the needs of congregations and courts of the Church as they seek assistance in responding to the call of Jesus Christ to mission.

The Agency will give priority to doing what must be done at the national level, and will seek to facilitate tasks that can be done more appropriately at another level of the Church, or ecumenically. (A&P 1992, p. 470)

This creates both challenge and dilemma for the Committee and its staff. The challenge is that there are so many different things that could be done in responding to such a rich mandate. The dilemma, given present staffing levels, is making decisions on what not to do.

In view of the work of the Long-Range Planning Committee, the Think-tank report, the setting of priorities by the Life and Mission Agency Committee, and the 1995 Assembly's reductions in national staff positions, the Agency Committee is putting some parameters on what it asks present staff to do. Some things that have been done in the past by various departments may be put at a lower level of priority or dropped altogether. Further, if the Church asks the Agency to have staff take on something new, then something else will need to be dropped or done in some other way. The staff, with the support of the Agency Committee, is making headway in addressing this dilemma but we would ask the Church at large to be mindful of this when it finds that something that was always done from the Church Office is no longer available.

STAFFING

The Life and Mission Agency has undergone a staffing transformation during the past twelve months. Following a period of time through August 1996, in which interim contract staff filled the positions in Education for Discipleship and Justice Ministries, four two-year appointments were made for these positions. Ms. Annemarie Klassen has been appointed Associate Secretary for Stewardship and for Education for Mission; Ms. Dorothy Henderson has been appointed as Associate Secretary for Education for the Faith, and for Children and Youth Ministry on a 60 percent basis. The WMS, with a concern for Covenant Community with Children and Youth, made a donation of \$50,000 to the Life and Mission Agency for this ministry. This allowed the Life and Mission Agency to appoint Dorothy for the remaining 40 percent of her time to work with Covenant Community with Children and Youth. The Rev. Judith (Judee) Archer Green has been appointed as Associate Secretary for Worship and Evangelism. This is an 80 percent time appointment. Ms. Lee McKenna-duCharme, who was formerly the Program Associate for Justice Ministries, has been appointed as Associate Secretary for Justice Ministries. This is a 75 percent time appointment.

The 122nd General Assembly appointed the Rev. J.P. Ian Morrison to succeed the Rev. H. Glen Davis as the General Secretary for the Life and Mission Agency. Mr. Morrison officially assumed the position on September 1, 1996. This left the position of Associate Secretary for Canada Ministries open. The same Assembly gave permission to fill this opening, and the Rev. Gordon Haynes was appointed to replace Mr. Morrison. He assumed this position in Canada Ministries on February 17, 1997.

When the Rev. Jean Armstrong was called to be the minister of Riverdale Church in the Presbytery of East Toronto it left open the position of Associate Secretary for Ministry and Church Vocations. The Assembly Council gave the Life and Mission Agency permission to fill the position, and the Rev. Susan Shaffer was appointed effective February 17, 1997.

Although there has been this transformation in staff, there is a strong sense of being a team. There is a willingness to work together to serve the constituency of The Presbyterian Church in Canada in ways that we hope will help enliven the faith of people in our congregations and partner churches.

The Life and Mission Agency is deeply grateful to all of its staff for their high level of commitment, productivity and efficiency over the past year.

MINUTE OF APPRECIATION

The Rev. Jean S. Armstrong

The Life and Mission Agency records its appreciation for the ministry of Jean Armstrong as Associate Secretary of Ministry and Church Vocations from its formation in July 1992, until September 1996. Jean is a woman of vision. She saw clearly the needs and priorities and future directions of the Church, and displayed strength and determination in sharing her vision and acting on it. She sought to have the everyday work of Ministry and Church Vocations grounded in and complementary to the vision and mission of the church, and related to the contemporary church and world. Consequently she encouraged her advisory group to explore and reflect on ministry, as well as work on practical concerns. She believed in making wise use of human resources and set up task forces across the country to draw on the experience and expertise of others in the Church to help Ministry and Church Vocations to fulfill its mandate.

Jean is also a woman of action. She was willing to take an unpopular stand particularly if she was fighting for a justice issue involving the less powerful. She provided expertise and knowledge in dealing with sexual abuse and harassment issues. Under her leadership, the Church has developed and refined a sexual abuse policy, a policy that has gained recognition in other denominations .

Being a pastor and consultant was a major part of her work. She counselled and gave support to individual professional church leaders and was consulted by presbyteries and presbytery committees on personnel issues. Her deep spirituality, her ready laugh and her interest in people were gifts that enhanced her calling.

Jean accepted a call to Riverdale Church in Toronto, where she welcomes the challenge of helping an urban church develop their property and reach out into the community. We pray God's rich blessing upon Jean as she continues to serve in these new endeavours.

Recommendation No. 1 (adopted, p. 25)

That the above minute of appreciation for the Rev. Jean S. Armstrong be adopted.

COMMITTEE

The Life and Mission Agency Committee has come together twice over the past 12 months. Staff appointments have also been dealt with in three conference call meetings.

We express deep appreciation to five members of the Committee who have completed their term of office, Druse Bryan, Robert Garvin, Ken Jensen, Gordon Liddle and Margaret MacLeod. We are grateful for the valuable contribution they have made to our life and work.

CANADA MINISTRIES

Canada Ministries Staff

Associate Secretary:	Gordon Haynes (from February 17, 1997) J.P. Ian Morrison (until February 17, 1997)
Administrator:	Mary Taylor
Secretary:	Joan Esdale

1996-1997 IN REVIEW

In 1996-1997 Canada Ministries has allocated grants for ministries in the following categories

New Church Development - 40
Town Rural and Remote - 26
Francophone - 3
Inner City and Urban Ministries - 12
Ministry with Aboriginal People - 9
Chaplaincies - 10
Refugee Ministry - 2
Regional Field Staff - 9

The Canada Ministries Advisory Committee is now located in Alberta under the convenership of the Rev. Jean Morris. Meetings are held in Calgary with representation coming from the Presbyteries of Calgary-MacLeod, Central Alberta and Edmonton-Lakeland. The Committee has met twice with the former Associate Secretary, (including the meeting in November when the Grants for Canada Ministries were discussed) and once in February with the new Associate Secretary.

NEW CHURCH DEVELOPMENT

Of the 32 congregations which are on reducing grants 25 were able to accept in 1997 a lower amount than in 1996. The reduction is based on the cost of the ministry and varies between 2.5 percent and 20 percent, with most being 10 percent. Canada Ministries continues to work with the presbyteries of congregations that have not agreed to reducing grants, to see what can be done to help move them toward grant reductions.

Kings, New Minas, in the Presbytery of Halifax and Lunenburg has accepted a proposal that Canada Ministries will match, over a period of three years what the congregation raises for a building program up to a maximum of \$70,000. We hope this will allow a building program to begin in 1999 or the year 2000. Greenview Church was constituted as a congregation by the Presbytery of Ottawa on October 27, 1996. The Rev. Wally Hong is taking the congregation through a visioning program. This will influence the future of the congregations in the growing community of Barrhaven in Nepean.

Malvern Church in the Presbytery of Pickering has undergone a renewal of spirit and vision under the part time interim ministry of the Rev. Dr. J.J. Harrold Morris. We hope to make a full-time appointment before the summer of 1997. On March 16, 1996, the Presbytery of East Toronto constituted the new Celebration Presbyterian Church North whose ministry was started under the leadership of the Rev. Peter Ma and the Chinese Presbyterian Church. The Mississauga Chinese Presbyterian Church was constituted as a congregation by the Presbytery of Brampton on February 9, 1997. The Rev. Hugo Lau is the minister there. A new initiative is being considered by the Presbytery of Oak Ridges in the community of Keswick. An appointment will be made in the summer of 1997 and a decision regarding the purchase of property will be made soon. Barrie Presbytery is considering an opportunity to involve itself in a ministry at Wasaga Beach by purchasing property belonging to a community church and offering services from this facility through the ministry of the Rev. Dr. Wally Little. Canada Ministries is looking into purchasing the property and making an Incentive Grant to the Presbytery. In the Presbytery of Waterloo-Wellington, the Rev. Mark Richardson was appointed to the Kitchener East congregation in September 1996.

The Jasper Korean/English congregation, in the Presbytery of Edmonton-Lakeland has been well served by an interim minister, the Rev. Teuk-Yoon Whang. The Presbytery has been asked to review the future of this congregation in relationship to the need for ongoing grants. Canada Ministries, with assistance from Live the Vision, the Presbytery of Westminster and the congregation of Calvin Church, has purchased an excellent, well positioned property in Abbotsford for Calvin, which will be a regional church. A second staff person committed to program development, outreach and youth ministry should soon be in place for this ministry. In the Presbytery of Vancouver Island good progress has been made at Comox Valley Church under the leadership of the Rev. D'Arcy Lade. This congregation has been frustrated in finding a suitable piece of property on which to erect a building for its ministry. The search continues and should soon be resolved. The West Shore Presbyterian Outreach of Colwood, Langford and Mechosin has a growing nucleus of enthusiastic people meeting for services under the leadership of the Rev. Dr. Harold McNabb and Mrs. Ruth McGowan, a diaconal minister. The Presbytery will soon be making decisions about the longer term future of this new community of faith.

TOWN, RURAL AND REMOTE MINISTRIES

Of the 26 congregations in this classification that receive grants, 10 took reduced grants for 1997 over 1996, allowing additional work to be financed. Canada Ministries has negotiated with the Presbytery of Cape Breton to supply a grant on a predetermined reducing basis to the pastoral charge of Middle River, Lake Ainslie and Kenloch. An appointment will be made later this year. A grant on a pre-determined reducing basis has also been negotiated with the

Presbytery of St. John to allow for a realignment of The Kirk, Pennfield and The Kirk, St. George into a two point charge. An appointment will also be made there later this year. An appointment has been made for a Rural Ministry Internship Program in the Presbytery of London. This will commence in September 1997.

The Rev. Bruce Miles has been appointed by the Presbytery of Winnipeg to Knox, Stonewall. The Rev. Yeon Wha Kim has been appointed to St. Andrew's, Biggar, and the Rev. Irwin Cunningham has been appointed to Faith, Fort McMurray in Edmonton-Lakeland Presbytery. The Presbytery of Peace River has made a survey of the possibility of establishing a House Church in the north east area of the Presbytery. A decision will be made before an appointment is made to fill the opening at Strang Church, Dixonville.

The Rural Ministry Task Force has continued to give strong support to the Food Grains Bank (See the Presbyterian World Service and Development report, p. 378). The Convener of the Rural and Remote Ministries Task Force, the Rev. Christine O'Reilly, attended an international meeting in Australia about rural ministries. Since coming back she has used the material and insights gained at the conference to start a local study and support group for people in rural ministry. She is also looking into the need for particular worship liturgies that reflect particular events in the rural calendar.

A Remote Ministries conference was delayed until 1998 because of the change in Associate Secretaries.

URBAN MINISTRIES

Because some of the ministries in this category have been able to reduce grant requirements, some monies are available to support an evolving ministry in the Presbytery of East Toronto.

Canada Ministries and the Presbytery of West Toronto have agreed to a schedule that will enable the Korean Family Ministry under the leadership of the Rev. Myung Chun Kim to be self-supporting by the end of 1998. This will happen because of the support of the Korean community for this ministry.

Armagh, the shelter for abused woman and children in the Presbytery of Brampton has survived the cutbacks that were made by the Provincial Government and is continuing to provide an excellent and much needed service to the communities in the Region of Peel.

A special grant was made in 1996 to Calvin Hungarian Church in the Presbytery of Westminster. This grant will probably continue at a reducing rate for a period of two or three years.

REGIONAL FIELD STAFF

Canada Ministries has administered the grant from the Life and Mission Agency for regional field staff. All of the field staff are in place except one in the Synod of the Atlantic Provinces. Following the March 1997 meeting of the Life and Mission Agency Committee the administration of this grant will come under the General Secretary's position. A request from the Synod of Toronto and Kingston Executive asking that the Regional Staff funding from the Life and Mission Agency and the WMS(WD) be continued until June 2000 has led to a decision to form a Committee with representation from the WMS(WD) and the Life and Mission Agency "to undertake a review of the whole concept of Regional Staffing, seeking submission from the synods/synodicals regarding how the concept has worked at the local level". The review will include funding, staffing levels, contract staff, reporting, accountability, ownership of the concept by presbyteries/presbyterials, synods/synodicals, etc. The Committee will report to the March 1998 meeting of the Life and Mission Agency and the February 1998 meeting of the WMS(WD). The Review Committee will be comprised of three people appointed by the WMS and three appointed by the Life and Mission Agency, the General Secretary of the Life and Mission Agency and the Executive Secretary of the WMS(WD). The other staff of the WMS(WD) and the Life and Mission Agency will be consulted as required.

CHAPLAINCIES

Chaplaincies across the country have suffered from cuts in grants from supporting denominations. Canada Ministries has managed to keep its grants level over the past few

years. The Associate Secretary keeps in touch with those involved in this ministry as he travels across the country. A successful National Chaplains Conference was held in Toronto in June 1996. Canada Ministries assisted some chaplains to attend. Assistance was also given to the Rev. Karen Bach to attend an International Conference in England in the summer of 1996.

REFUGEE MINISTRIES

As mentioned in the report of the Assembly Council, The Presbyterian Church in Canada has applied to be a Sponsorship Agreement Holder under the new agreement with the government of Canada. The new regulations mean that there will be an additional administrative function which will have to be provided to ensure that Constituent Groups are able to meet their commitments. Canada Ministries will be involved in the gathering of the information necessary to meet the new requirements of the government.

1997 is the Ecumenical Year of the Churches in Solidarity with Uprooted People. In this year when Non-Government Agencies and the Federal Government enter into a new relationship regarding sponsorship it is hoped that congregations in The Presbyterian Church in Canada will accept the challenge to be the church in solidarity with the uprooted people. Sponsorship of a Refugee family brings together in a very real and practical way mission which is at one and the same time international and very local.

In response to Recommendation No. 19 of the International Affairs Committee (A&P 1996, p. 49, p. 301) Canada Ministries, along with Justice Ministries, International Affairs and Presbyterian World Service and Development have formed a task group to develop a more complete statement on the church and immigration.

MINISTRY WITH ABORIGINAL PEOPLES

Since the fall meeting of 1995 the National Native Ministries Committee of Canada Ministries has included in its meeting time an educational component. Workshops have been held on gang violence and healing circles. The workshops have also been opened to the communities in which they have been held. Much practical wisdom has been gained from these workshops, and it is intended to continue them. The next workshop will be on Aboriginal Spirituality. The Committee also gave input to the Working Group on Residential Schools of the Assembly Council in regard to the Healing Fund Campaign.

The work at Anamiewigummig, Anishinabe and Flora House is going well. Each ministry has made inquiries regarding additional staffing. A grant for an additional half-time position has been approved. This will be put in place in relationship to the positioning of an Aboriginal student, who will do work through the VST Consortium Program.

The ministry of Clayton Sterling as the Cariboo Forester will come to an end in September 1997. A full report will be made next year.

LOANS AND GRANTS FROM SPECIAL FUNDS

Canada Ministries continues to make loans available to a number of congregations from the Andrew Chisholm, the McBain Memorial, and the F. Roy Barker Funds. Grants were also approved from the McCormick Trust, the Ukrainian Church Fund, the Robert Fund and the Thompson Fund. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction.

EDUCATION FOR DISCIPLESHIP

EDUCATION IN THE FAITH

Staff

Associate Secretary:	Dorothy Henderson
Program Assistant:	Barbara Persaud

Education in the Faith provides leadership in the Christian nurture of children, youth and adults.

Educating Christians in the faith used to be a simple task: congregations would define their educational needs, then find a curriculum that met them. Now, as the Education in the Faith

Committee is discovering, the task has become much more complex. Here are factors that need to be considered:

- There is a large variety of adult needs in our congregations. There are people who are long-time Christians, well versed in scripture, who need a challenging educational study; there are others who are absolute newcomers to the faith. They may, or may not, know the Biblical story. A third group is adults who had negative associations with either schooling or church and are frightened to engage in study of any kind. The challenge is to offer a variety of educational opportunities (both structured and non-structured) that are challenging, basic and non-threatening to adult learners.
- Although there is some evidence of lively ministry with children, our church school enrollment in The Presbyterian Church in Canada continues to fall. A survey of the Acts and Proceedings over the past 10 years indicates a steady yearly decline, indicating a loss of over 5,000 children during that time. Over 100 of our congregations do not offer church school for children. In 91 percent of congregations, there are fewer than 24 children on a Sunday morning. The challenge is to discover ways for small church schools to meet the needs of students of quite different ages. (One recommended curriculum, *The Whole People of God*, is currently in the process of producing a one-room-school resource, which has great potential in our denomination.) The challenge, also, is to discover ways to more fully incorporate children and youth in the worship life of the community of faith.
- In The Presbyterian Church in Canada we keep very poor records of involvement of teens and young adults. Observation, however, indicates that youth involvement declines drastically after age 12. There are, however, hundreds of congregations across Canada and at least five Synods who employ youth leaders. This indicates a concern and perhaps a general unease about our Church's ability to fully integrate youth into the life of the Church. Further, studies indicate that at present, only about 10 percent of church youth enjoy and want to participate in "gathered" activity; organized youth groups. The remaining 90 percent prefer "non-gathered" learning; relational activity with other Christians. The challenge is to engage youth in a questioning, challenging community of believers. It is ironic that a congregation seems to hold little attraction for young people, yet that is exactly where a strong and stable base for Christian life is formed.

To further complicate matters, changes in society have pushed many Canadians into a multi-faith, multi-cultural, fast-paced contemporary life. No longer do children and youth "learn" Christianity by osmosis in the public arena. They learn it in their homes and congregations. Many teachers in The Presbyterian Church in Canada report that they are increasingly intentional about helping learners, children, youth and adults, see the distinctiveness of the Christian faith.

The factors listed above have been central in the work this past year of both the Education in the Faith Committee and the staff for this area and have resulted in the following priorities:

- support for a variety of curricula to meet the diversity of learning needs in The Presbyterian Church in Canada. We actively participate in the development of four curricula: *The Whole People of God*, *Young Children and Worship*, *Celebrate* and *Bible Discovery*.
- participation in leadership development and exploration of a variety of forms of adult education
- promotion of the Association of Presbyterian Church Educators (APCE), an affiliation that connects us with a broader spectrum of educational ministries
- reviewing and recommending helpful books, resources, videos, CDs, computer programs
- supporting and encouraging Christian nurture in homes
- encouraging the telling of stories of faith
- encouraging the role of mentors in the faith
- support and encouragement of a variety of outdoor ministries

In addition to the work of the Education in the Faith Committee and staff, support for educational ministries comes in many forms: regional staff, clergy, diaconal ministers and hundreds of dedicated lay teachers. The vitality of educational ministry depends on the people and groups who continually enliven Christian nurture.

Recommendation No. 2 (amended, p. 27)

That, between July 1997, and July 1998, every congregation in The Presbyterian Church in Canada participate in a celebration of the ministry of children and youth; this celebration might take the form of a special worship service, an outreach program planned with the children and youth or a trans-generational celebration, (resources and suggestions for celebrations are available from Education for Discipleship at the Church Office).

EDUCATION FOR MISSION

Staff

Associate Secretary:	Annemarie Klassen
Deputation Co-ordinator:	Jean Cook
Program Assistant:	Barbara Persaud (until March 1997) Heather Chappell (from March 1997)

The work of mission education continued in 1996 under the leadership of Associate Secretary Dorothy Henderson, with the capable support of Program Assistant Barbara Persaud and Deputation Co-ordinator Jean Cook. In the fall, the Education for Mission portfolio was combined with Stewardship and *Presbyterians Sharing...* . It is hoped that the linking of these portfolios will enhance both areas of ministry, and that congregations will be helped to understand the connection between their financial support for *Presbyterians Sharing...* and the mission of our Church. A strong emphasis for mission education will be to actively foster an understanding and appreciation of the Church's mission, through resource development and communication with regional staff, presbyteries and congregations.

The year saw production of the following materials: three issues of Mission Update under the themes of Justice Ministries (January), Mission Exchanges (March), and New Ways in Mission (September); updated Mission Profiles for international staff; Mission Capsules; mission articles in Equip; a "Who Is My Neighbour?"; Canada Ministries map; posters depicting *Presbyterians Sharing...* projects for use with the Modified Designated Giving Experiment; and *The Hand of God*, a booklet featuring short stories about the mission of our Church.

We continue to receive requests for more information about our mission partnerships in Canada and abroad. To this end, we plan to develop new resources to tell the story effectively. Plans include a video about some of the ministries we support through *Presbyterians Sharing...* . An educational booklet called *Something Extra* that describes specific projects over and above a congregation's contribution to *Presbyterians Sharing...* was revised in the spring of 1997.

During 1996, 29 people made 242 deputation visits to tell their story of mission and ministry to congregations in 39 presbyteries across Canada, strengthening the link between mission and *Presbyterians Sharing...* .

In the fall of 1996, sixteen people joined a mission exposure tour to Hong Kong, Taiwan and Japan, hosted by International Ministries. We were graciously hosted by our partner churches and by our own missionaries in those countries. The tour allowed us to see the fruits of our Church's earliest missionary endeavours; reaching back 125 years to the work of the Rev. Dr. George Leslie MacKay, and many others who followed. A mission exposure tour to India is being planned by International Ministries for the fall of 1997.

Congregations are becoming increasingly conscious of the need for mission at one's doorstep. Education for Mission seeks to provide consultation in this area through articles in Equip, researching and recommending appropriate resources, and networking with congregations to share ideas.

Together with the Women's Missionary Society and the Atlantic Mission Society, the Life and Mission Agency produces and promotes resources for mission education. Ordinarily they are

produced co-operatively with Friendship Press. For the next two years we are developing studies of our own so that they are more applicable to the Canadian Presbyterian situation.

Annual Study Themes

1997-98	Food and Mission: The Presbyterian Church in Canada Living as Christians in a Violent Society
1998-99	Mission Partnerships: The Presbyterian Church in Canada Refugees and Global Migration

Recommendation No. 3 (adopted, p. 25)

That the geographical theme for 1999-2000 be Cuba, and that the general theme for 1999-2000 be Mission in the 21st Century.

Youth in Mission Council

Judging from the numbers of projects and volunteers, the Youth in Mission (YIM) program of The Presbyterian Church in Canada enjoyed one of its most successful years in 1996. Twenty-five volunteers and leaders were placed in nine different projects including long-term service with our partners in Malawi, Habitat for Humanity work camps, Vacation Bible Schools, and inner city missions to name just a few. In addition, the YIM Co-ordinator was involved in mission education with several congregations.

It was a busy year for the YIM Council. YIM Co-ordinator Bob Smith resigned in April 1996, after three years of service. The Council appreciates all the work and dedication that Bob brought to the program. Glynis Quinn then filled the position from April to August of 1996, and we are grateful for her excellent work. For the rest of 1996, the program was without a Co-ordinator or a Council Convener. In the fall of the year, Becky Barrie, Ann Chang and James Milner resigned from the Council. We are grateful for their input over the past few years. Ken Kim serves on the Council by correspondence, since he lives outside the country. Spencer Edwards and Jackie Keatings joined the Council in 1996.

To streamline the operations of YIM international projects, a policy statement was approved in co-operation with our International Ministries staff. Selection and orientation of YIM volunteers for international projects will be a collaborative process involving YIM and International Ministries.

In September 1996, a consultation was held at Cedar Glen including the YIM Council, members of the Life and Mission Agency staff and some previous members of both bodies. It was facilitated by Lynn Brennan and Doug Varey. The purpose was to examine where YIM has come from; to develop a picture of the current situation of YIM and its relationship to the Life and Mission Agency; and to develop action plans on which both YIM and Life and Mission Agency can work. This event reaffirmed the need and value of the YIM program and an action plan was agreed upon. Unfortunately, in the absence of a Council Convener and a Program Co-ordinator throughout the fall of 1996, many of the initiatives of the action plan remain behind schedule.

In 1997, YIM Co-ordinator Colleen Smith of Ottawa, Ontario, began the work of co-ordinating programs and volunteers. In order to carry out the group's important mandate, the Council will increase its membership in 1997. The Council is redeveloping its terms of reference to update procedures and policies.

We wish to thank and acknowledge all the volunteers from our 1996 program: Kristine Kell, Kaitlen Dmitrlew, Sarah Garrett, Heather Linkletter, Kylie Sutton, Kristie Garton, Luke Heald, Lauren Conrad, Derek Buttars, Krista Lauer, Liam Dynes, Eva Lauer, Debbie Linkletter, Sue Heald, Tobi Lin, Jason Fischer, Jessica Anderson, Jen Richmond, Joye Platford, Colleen Taylor, Carole Clyde, Glynis Quinn, Jean-Frederic Hubsch and Wendy Alexander.

Scott Sinclair

Convener, pro tem

Youth in Mission Council

EVANGELISM AND CHURCH GROWTH

Staff

Associate Secretary: Judee Archer Green
 Program Assistant: Grace-ann McIntyre

As God sent Christ to us,
 so Christ sends us into the world.
 We are here to proclaim Christ in word and deed.
 Living Faith 9.1.1

As we edge closer to the twenty-first century, it is important for congregations to take seriously Christ's call to "make disciples." This includes reaching out to people with little or no church affiliation, welcoming visitors and nurturing regular attendees. It is easy to get so caught up in maintaining the church building and present programs that we forget to be mission-minded and to reach out to the wider community.

Some congregations do evangelism and church growth very well without establishing a specific committee. Their approach is that evangelism is not the business of a committee but rather is the responsibility of all the members. Many opportunities present themselves as moments for evangelism: regular worship, special services such as funerals and weddings, and Vacation Bible School. A congregation's visibility in the community also presents possibilities for outreach. This includes the location of the church building, outside signs, and advertisements in local newspapers, directories and the yellow pages.

Much of our church life provides us with the potential for evangelism and for sharing the good news of our Saviour. Resources are available to assist us in being faithful to Christ's call.

Regular articles have appeared in *Equip* and I have responded to a number of inquires regarding evangelism. The brochure *Presbyterians are ... people who grow in their faith* will be available in the fall of 1997. The Evangelism Advisory Group has been meeting regularly since September 1996 and is exploring future directions for this portfolio. Program assistance has been capably provided by Grace-ann McIntyre.

WORSHIP

Staff

Associate Secretary: Judee Archer Green
 Program Assistant: Grace-ann McIntyre

The church lives to praise God.
 We have no higher calling
 than to offer the worship that belongs to God
 day by day, Sunday by Sunday.
 Living Faith 7.3.1

Week by week, the people of God gather for worship. This is the one event in the church's life together that is a constant. While the forms of worship may change, the fact of it does not. Through worship, God sustains the life of the church.

The production of bulletin covers for Advent 1997 to the Reign of Christ Sunday 1998 is underway. *Prayer Partnership* continues to inform our prayer life. This resource is available in quantity by subscription; permission is granted to photocopy and the prayer requests are posted on the Presbyterian web site, 'www.presbycan.ca'. The devotional guide *These Days* is used by over 5,000 subscribers. Canadian Presbyterian writers contribute to this publication. Grace-ann McIntyre handles much of the work associated with these resources.

Study booklets on children at the Lord's Table became available this spring, and a booklet on baptism is planned. Regular articles have appeared in *Equip*, and several inquires about various aspects of worship have been addressed.

Overture No. 13, 1996 - Session of St. Andrew's Church, Welland, Ontario (A&P 1996, p. 481)

Re: Including Extended Family Members in Baptismal Responsibilities

The Session of St. Andrew's, Welland has overtured the General Assembly to amend The Book of Forms section 110.4 which reads, in part, "and to infants when at least one parent is a professing member of the Christian Church, baptized, and is fulfilling the covenant engagement of baptism." The Overture asks that the following words be added, "or alternatively, when an extended member of the family, who is a professing member of the Christian Church, fulfilling the covenant engagement of baptism, and having regular ongoing contact with the child, is willing to stand in place of the parents, and to commit himself/herself to assist, direct and promote the Christian education and involvement of the child within the congregation, and its program of worship and Church school education."

The Overture noted several factors affecting the care of infants and children in our society: adult supervision of children by parents, grandparents, guardians and daycare supervisors, common law family settings, single parent homes, latch-key children and employment situations demanding a greater involvement of grandparents and other relatives. The Overture states that "Christian grandparents, relative and friends are seen to be encouraging the baptisms of their extended families, and expressing a willingness to undertake our Church's stated responsibilities for the Christian upbringing of these children" and it cites the 1969 LAMP report which encouraged the application of the spirit of the law as well as its letter.

This issue has been before the General Assembly several times past years. In 1957, General Assembly adopted a definition of a "believing" parent as "one who is baptized and who is fulfilling the covenant engagement of his (sic) baptism" (A&P 1957, p. 230-31). This statement goes on to say "Nevertheless, the administration of infant baptism is not necessarily restricted to circumstances in which there are natural parents competent to provide Christian nurture for their children. Infants who are subject to the Christian discipline of believing persons other than their natural parents may properly be baptized, provided that such believing persons are already fulfilling the function of parents in the Christian nurture of the infants." (A&P 1957, p. 231). This statement was affirmed by the Assembly of 1976 (A&P 1976, p. 396,47) and again in 1993 (A&P 1993, p. 231-32) in response to Overture No. 6, 1991 from the Session of Knox, Port Alberni, British Columbia re grandparents presenting infants for baptism (A&P 1991, p. 527).

It is the Life and Mission Agency's view, in consultation with the Committee on Church Doctrine, that the definition of believing parent is sufficiently broad and allows for adequate flexibility at the local level for sessions to deal with each situation in a pastoral manner.

Recommendation No. 4 (adopted, p. 25)

That the prayer of Overture No. 13, 1996 be answered in terms of the preamble to this recommendation.

Much time and effort has been given to the completion of *The Book of Praise* project. We experienced delays at the typesetting stage and great care was taken in proofreading. We rejoice at the production of the pew edition. Other editions (musician's and words only) will be published soon, as will a musician's edition of *The Book of Psalms*.

I am grateful for the invaluable assistance of Grace-ann McIntyre who has been working full-time for Education for Discipleship since January 1997.

TASK FORCE ON THE REVISION OF THE BOOK OF PRAISE

Co-editors: Donald Anderson, Andrew Donaldson

Book of Praise Production Timetable

After several years of hard work by dedicated members of the Hymn Book Task Force, the main, or pew, edition of the revised *Book of Praise* was expected to go to press in April 1997 for delivery beginning in May.

Copyright Permissions

A number of items that the Task Force had chosen to be included in *The Book of Praise* were dropped for copyright reasons. These include:

- The heavens declare your glory (Psalm 19)
- The Lord my shepherd rules my life (Psalm 23)
- Praise our God with shouts of joy (Psalm 66)
- Safe in the shadow of the Lord (Psalm 91)
- Jubilate everybody (Psalm 100)
- Not to us be glory given (Psalm 115)
- Fill your hearts with joy and gladness (Psalm 147)
- Every star shall sing a carol (Christmas)
- Long time ago in Bethlehem (Christmas)
- How lovely on the mountains (Ascension/Reign of Christ)
- Thank the Lord and sing his praise (Service Music)

Contract Staff

Don Anderson and Andrew Donaldson, the co-editors, completed their contracts at the end of 1996 and were re-hired on a monthly basis to finish production of the main edition, the words-only edition and the musician's edition of the hymn book. A fourth edition, with large print words and music, was planned, but has not been ordered in sufficient quantity to warrant production. Jenny Franks was hired on a part-time basis for a year to maintain sales support and to assist in production.

Worship Events, Book of Praise Workshops and Educational Events

Diane Strickland, in co-operation with presbyteries and synods, has arranged several worship events and workshops in various parts of the country: Calgary, Regina, Winnipeg, Waterloo, Pictou, Halifax, Truro and Toronto. The Associate Secretary for Worship, Judee Archer Green, and the co-editors Don Anderson and Andrew Donaldson prepared workshops for these events. The co-editors have been invited by the Vancouver School of Theology to give a week-long course on *The Book of Praise* at VST's Summer School during the second week of July 1997. John Congram, editor of *The Presbyterian Record*, has planned, in consultation with hymn book staff and Judee Archer Green, several feature articles to introduce *The Book of Praise* and *The Book of Psalms* to Canadian Presbyterians during 1997. An educational resource, *Learning More About The Book of Psalms and The Book of Praise*, was made available at a nominal cost in March 1997.

Sales to end of 1996

By the end of 1996, 41,294 hymn books, primarily of the main edition, and 19,946 psalters were sold. The gross revenue was \$942,107. Expenses for the hymn book and psalter projects totaled \$712,541, with further production expenses to be incurred in 1997.

Work Outstanding

Work will begin on the full music version of the psalter after completion of the three hymn book editions. In response to the 1996 General Assembly's recommendation, the appearance of a general-market edition of the hymn book (for sales in the United States and elsewhere) was planned to follow the appearance of the other editions.

Payments for use of copyright material in *The Book of Psalms* and *The Book of Praise* were to be made in the spring of 1997.

Acknowledgments

The Task Force is grateful for the dedication and the flexible schedules of the people who have assisted in the proof reading process, in obtaining copyright permissions and in handling sales and shipping. We particularly appreciate the proof reading of words by Virginia Lovering and Diane Strickland, Jerry Crowdis and Judee Archer Green, proofreading of music by Ruth Pincoe, help with French texts by Daniel Forget, Jeanne Reed and R. Gerald Hobbs, assistance

with other language texts by Seung-Rhyon Kim and Paul Ryu (Korean), Glen Davis (Korean transliteration), Zoltan Vas (Hungarian), Gregory Yu (Mandarin).

We appreciate the assistance of Wendy Penwarden, who recorded orders early in the process; Fairlie Ritchie and Diane Strickland, who handled the billing and recording of sales under the February 1996 special offers; Al Hitchon who gave advice on behalf of Financial Services; Madeline Simmonds who entered the manually recorded sales data when the system was automated; and Jenny Franks who has handled sales and customer service for most of 1996 and 1997.

Various staff at the Church Office have provided invaluable advice and assistance. We acknowledge the efforts of Hugh Lloyd in setting up a system of distribution for bulk orders of hymn books and psalters using the services of Purolator Courier, Ltd., and especially the help of Vince Ceresani, formerly of Purolator Courier, Ltd., and Bill Henderson of Purolator Courier, Ltd., in arranging for distribution to be done as a tax-deductible donation to The Presbyterian Church in Canada. We also acknowledge the technical help of Pat Martin (translation of files from Mac to PC format and other advice), Ken Brown (assistance with computers and software) and Don Taylor (numerous consultations on financial matters).

For music engraving, we acknowledge the work of Simon Jutras (Score files) and Ann Turner (Finale files: for final output, the Finale files were converted to Score format).

For technical advice on electronic distribution of data, we appreciate the advice of Michael Farris and Jim Patterson.

STEWARDSHIP: PRESBYTERIANS SHARING...

Staff

Associate Secretary:	Annemarie Klassen
Program Assistant:	Ain Chaudhry (until January 1997) Heather Chappell (from March 1997)

Stewardship

The 1997 stewardship theme is "Remember! Rejoice! Respond! Christ in You, the Hope of Glory". As we remember God's grace in our lives and in our congregations, we rejoice for the hope that is within, and we respond with gratitude.

We are invited to respond with our whole life. Stewardship has to do with our time, talents and money; our approach to vocation, relationships and the environment; our response to systems of oppression and injustice; our nurture of the gospel.

While remembering that this fuller picture of stewardship is the intended context of Christian community, the relationship between money and faith has been identified as a key concern for the Church today. Money is a faith issue and will therefore claim a high priority in stewardship education planning for the coming year.

A theology of money is critically needed in a culture obsessed with wealth and in a world where the gap between the rich and poor is ever increasing. It is also a Biblical issue that is addressed over and over, in both the Old and New Testaments. The '97 stewardship theme invites a response of gratitude! A theology of money not only looks at how our attitude to money often precludes full participation in God's kingdom, but also sees in money the possibility of grace as we learn the joys of sharing.

To address concerns of money and faith, we have revisited the theology and theory of Money Matters: A Vision for Enhanced Stewardship (see the Live the Vision report, A&P 1993, p. 346-356) and will execute an adapted version of it. A main focus of the Money Matters program will be to aid congregations to nurture faithful, generous giving. A component of the program will be the exploration of lifestyle issues and of the use of money as an expression of faith.

As part of our concern regarding money matters and faith, we are looking at financial planning and Christian stewardship. It is seeking to establish a network of Presbyterian professional

financial advisors as well as a forum whereby congregational members may participate in discussions regarding Christian ethics and financial investments.

People like to give in a variety of ways. They may give cash or by cheque. Some prefer to do their banking by pre-authorized payments directly from their bank accounts. A pre-authorized payment plan is a way to maintain intentional, disciplined giving. It also provides the congregation with a regular income. A pre-authorized giving plan has been implemented as a pilot project in Strathcona Presbyterian Church, Burlington, Ontario, with the hope that it will be made available to a presbytery next year.

Over the past year, we have sought to serve congregations through:

- the mailing of the annual stewardship theme material;
- telephone consultations with ministers and stewardship committees;
- reviewing and recommending helpful resources, books and videos;
- meeting with stewardship committees; and
- offering help in setting up training events and workshops.

Ecumenical involvement included membership in the Ecumenical Centre for Stewardship Studies (ECSS). The ECSS produces our stewardship theme material, engages in stewardship research, publishes the annual *Journal of Stewardship*, and provides opportunities for education at stewardship events.

As active participants on the Canadian Inter-Church Stewardship Committee, we were involved in the preparation and publication of a stewardship resource which was sent to ministers in our Church. This resource features the Introduction to Ron Vallet's *Stepping Stones of the Steward*, and a pull-out section of five bulletin inserts for photocopying.

Presbyterians Sharing...

Congregational givings to *Presbyterians Sharing...* have increased over each of the past two years. Givings in 1996 were \$8,432,000. This is a 1.6 percent increase over the previous year. The continued support for *Presbyterians Sharing...* from congregations across Canada during these economic times is to be celebrated. Let us give thanks to God for the continuing, faithful support of *Presbyterians Sharing...*

Congregations are encouraged to send their remittances on a monthly basis (Recommendation 25, A&P 1992, p. 313). This helps the Church to cover its ongoing expenses and reduces the amount of money that must be borrowed in anticipation of year end income. In 1996 interest costs for these purposes amounted to \$37,190. Almost a quarter of the 1996 remittances were sent in after December 15, 1996, 17 percent came in after January 1, 1997.

The following chart shows givings in recent years:

Congregational Giving to *Presbyterians Sharing...*

Year	\$ Amount
1990	7,930,580
1991	8,179,037
1992	8,273,037
1993	8,285,384
1994	8,141,468
1995	8,305,224
1996	8,432,677

Average household contributions to *Presbyterians Sharing...* in 1996 were \$81.67. (These calculations are based on 1995 statistics for numbers of households as found in the Acts and Proceedings.) Based on the 1995 statistics, if every household gave \$84.27 this year, we would meet our budget.

Canadian Presbyterians support many mission projects over and above *Presbyterians Sharing...* Contributions for "other missionary and benevolent purposes" in 1995 totaled

\$3,463,000 (1996 figures not available at time of writing). Givings to Presbyterian World Service and Development in 1996 totaled \$924,564.

Education for Discipleship: Stewardship continues to endorse and promote a unified *Presbyterians Sharing...* budget while encouraging and recognizing individual congregational projects over and beyond contributions to *Presbyterians Sharing...* The Modified Designated Giving Program is in its third year in the Niagara Presbytery. Congregations are encouraged to establish relationships with their partners in this program. Information packages featuring posters and other educational materials about the projects were prepared for congregations in the presbytery.

We are reminded of the General Assembly's adoption of the modern tithe as a guideline for giving. "It seems appropriate to suggest that Canadian Presbyterians be encouraged to give 'the modern tithe' or five percent (5 percent) of gross annual household income in support of the ministry and mission of the Church (the 106th General Assembly approved a similar recommendation calling for the Biblical practice of proportional giving and a minimum goal of offering 5 percent of income). This level of giving will help people to put God first in their lives. In response to the generosity of God and with an attitude of gratitude people will be encouraged to grow in their giving to five percent and beyond. Such giving brings glory to God and allows the work of Christ in the world to be accomplished" (A&P 1994, p. 334).

Communication with presbytery stewardship conveners continued by phone and through monthly mailings of *Strengthening Stewardship*. This short newsletter provides monthly statistical updates on givings, and mission and stewardship information. Conveners are encouraged to make copies for presbyters so that they may have up-to-date information for their congregations. Maintaining a close link with conveners is important. As more conveners gain access to electronic mail, we hope to include this as a means of efficient and inexpensive communication.

A letter was sent to all congregations in January, thanking them for their gifts in 1996 and encouraging their support of *Presbyterians Sharing...*

Presbyterians Sharing... resources included:

- The 1997 brochure, *Presbyterians Sharing... for the love of God*, featuring stories of our Church's mission and ministries, the *Presbyterians Sharing...* budget and a stewardship song of praise.
- The 1997 annual report covers. The initial run of 10,000 was supplemented by a reprint of 4,000 which was almost sold out.
- *The Hand of God: Stories of Hope and Healing*, a booklet featuring short mission stories.

An increasing number of congregations are finding *Presbyterians Sharing...* Sunday an opportunity to focus on and celebrate the mission and ministries of The Presbyterian Church in Canada. A package of materials is sent to each congregation to help them plan for this event.

Recommendation No. 5 (adopted, p. 26)

That the last Sunday of September of each year be designated *Presbyterians Sharing...* Sunday and that all congregations be urged to plan special events during the preceding or following week to highlight the mission and ministries of The Presbyterian Church in Canada.

Stewardship of Accumulated Resources

The Stewardship of Accumulated Resources is a ministry. It provides an opportunity for people to reflect on, and make decisions about, their material wealth and to consider ways of serving others by providing financially for the future of the Church.

This was an exciting year for the planned giving ministry. Congregations began to understand the concepts and get excited about what could be done to build financially strong churches for the future. An increasing number of seminars were held across Canada, where people learned how they could help their Church while at the same time benefit their own estate plans. People display a wonderful openness to the idea of helping others by giving to the Church, whether

through a bequest, a trust, life insurance, gift annuities or some other process. One woman commented after attending a seminar, "I thought I had everything in place but now I realize I need to make changes so both my family and church will be taken care of."

Planned giving seminars provide a comfortable opportunity for people to talk about topics that are sometimes uncomfortable: money, wills and estate plans. It is hoped that more congregations will put aside any fears and investigate this worthwhile ministry. One congregation not only held a seminar but also followed up with a planned giving mailing. Some decided to put their congregation in their will; others purchased life insurance to benefit the wider work of our Church; still others appreciated the opportunity to consider possible avenues of financial stewardship.

Hendy Andrews, Planned Giving Officer
342 Pond Mills Road
London, Ontario, N5Z 3X5

tel (519) 649-2695; 1-800-368-1371
fax (519) 649-5142
e-mail 105130.1753@compuserve.com

MINISTRY WITH CHILDREN AND YOUTH

Staff

Associate Secretary:	Dorothy Henderson
Program Assistant:	Barbara Persaud

In September 1996, the Women's Missionary Society, Western Division, provided funding for a half-time position for the support of ministry with children and youth. Dorothy Henderson was hired on a two-year contract.

Ministry with children and youth was the main focus of The Covenant Community with Children and Youth, a committee of the General Assembly. This Committee set the following goals:

- Promote full participation of children and youth in worship and the integration of education and worship
- Provide family support for education in the faith, mission, stewardship and outreach
- Develop and maintain a data base of congregations wanting support for children and youth ministry
- Provide oversight for the Young Adult Representative program at General Assembly
- Provide oversight and counsel for existing programs and concerns of youth and children in The Presbyterian Church in Canada.

To achieve these goals the Committee and staff developed a 20 minute presentation on children and youth to be made at every presbytery in 1997-1998. The presentation both urges and challenges all congregations to engage in ministry for and to children and youth, but also challenges congregations to see ministry done by, and with, children and youth.

Under the auspices of the Committee, two resources were produced: 45 Ways to Include Children in Worship and Children, and Families and Congregations in Communion: Resources for the Lord's Supper. Flyers and reviews of family, children's and youth resources were provided, on a regular basis for PCPak, the Presbyterian Record, and the Church Offices home page 'www.presbyterian.ca' on the Internet. A *Covenant Community with Children and Youth* newsletter was produced on a regular basis. A data base of children and youth was established and maintained.

Recommendation No. 6 (adopted, p. 26)

That between the months of September 1997 and September 1998, every Presbytery in The Presbyterian Church in Canada, participate in the *Covenant Community with Children and Youth* 20 minute presentation and, wherever possible, participate in the follow-up suggestions regarding ministry to, for, by and with children and youth.

INTERNATIONAL MINISTRIES

Staff:

Associate Secretary:	Marjorie Ross
Administrator:	Wilma Welsh
Secretary:	Gladys Stover
Adjunct Staff for Africa:	Richard Fee

The last decade of the nineteenth century was a high-water mark in the missionary movement, and centennial celebrations are coming thick and fast in the last years of this century. These occasions provide an opportunity to reflect on the vision and faith of those who went before us, and ask where God is calling us today.

In April 1996, a small delegation from our Church was able to travel to Nigeria to share in the Sesquicentennial of The Presbyterian Church of Nigeria. In November 17 people travelled at their own expense to share in the centennial celebration of Changhua Christian Hospital in Changhua, Taiwan. They visited Taiwan, Hong Kong and Japan.

In 1997, we mark 70 years of relationship with the Korean Christian Church in Japan, and will welcome its leaders to our General Assembly. This year is the 125th Anniversary of the arrival of Dr. George Leslie MacKay in northern Taiwan to begin his healing ministry. This event will be marked by celebrations in both Canada and Taiwan. As well, 1997 is the centennial of Dr. James Buchanan's outreach to the Bhils (aboriginal people) of central India. For 100 years, Canadian Presbyterians have lived with the Bhil people, developing strong ties of shared faith and friendship. In November, a delegation will share in their thanksgiving celebrations.

The delegations which visited Nigeria, Taiwan and Japan received warm welcomes from people who told them that their experience of our Church over the decades has been good. Despite our mistakes and shortcomings, God has used us to build up the church in these countries in wonderful ways.

Our self-image as Canadian Presbyterians is that we are a small, weak denomination; it is important that we hear from our sisters and brothers overseas that representatives of our Church came to them with the light of Christ, stayed with them to nurture their faith, and traveled with them through years of trial and oppression. Our Church is respected in Christian circles in East Asia, India, Guyana and increasingly in Africa and Central America. Many of our missionaries have given outstanding leadership, and they have been supported by the prayers and interest of many generations in our Church. We give thanks for their continuing faithfulness and look for God's guidance for us in our own time.

NEW PARTNERSHIP

This year marks the beginning of a new partnership relationship between our Church and the Presbyterian-Reformed Church in Cuba. Our former moderator, the Rev. Dr. George Vais, and the Rev. Joseph Reed were present at their Assembly in February, and we will welcome a representative of the Cuban church to our General Assembly. An exchange, sponsored by the E.H. Johnson Memorial Trust Fund will take place later in the year.

SHORT-TERM VOLUNTEERS 1996-97

International Ministries is responding to the interest shown by people across our Church to see something of the life of our partner churches and to share skills with them. In 1996-1997, we have been able to arrange placements for nine people for periods ranging from two months to a year. Their names are listed here.

Jillian Brown, Little Harbour, NS - CCAP, Blantyre Synod, Malawi
 Elizabeth Kerr, Knox, Waterloo, ON - CCAP, Blantyre Synod, Malawi
 Jason Fischer, Knox, Listowel, ON - CCAP, Livingstonia Synod, Malawi
 Robert Stinson, Westminster-St. Paul's, Guelph, ON - CCAP, Livingstonia Synod, Malawi
 Linda and Robert King, St. Andrew's, Picton, ON - India
 Colleen Good, Eganville, ON - El Salvador
 Tobi Lin, Brentwood, Burnaby, BC - Nicaragua
 Anita Kmecz, First Hungarian, Toronto, ON - Hungary

Short-term volunteer programs present many challenges, not least of which is the administration required. We see the volunteers as complementary to longer-term staff, who are still being requested by our partners.

Staffing

A number of long-term staff completed their terms during 1996-1997. Minutes of Appreciation appear below for Diana Wadsworth (India) and the Rev. Brian and Elizabeth Crosby (Malawi and Mauritius).

Other staff completed shorter terms of service. Gerald and Lorna Kent and their family returned from Nepal after four-and-a-half years with the United Mission to Nepal. Susan Raeburn-Cherradi completed eight years in teaching and administration in China and Hong Kong. The Rev. John and Viola Duff completed three-and-a-half years' service as pastor/community development worker and nursing instructor in Nicaragua. Dick and Jane Paul completed ten years with Mission Aviation Fellowship in Zaire. The Rev. Dr. Ian Clark and the Rev. Dr. Catherine Chalin completed three-and-a-half years in teaching, administration and work with street children in Kenya. The Rev. Margaret (Peggy) Reid and Dennis Single completed two years as pastor and agricultural worker in Nigeria. The Rev. William Elliott and Marie Rempel completed six years in ministry and music in Mauritius. All of these staff served with distinction and made valuable contributions to the work of our partners.

This turnover in our staff means that for the first time in some years we are in a position to recruit new long-term staff. Particularly needed are people willing to learn another language and serve a minimum of five years.

Several staff have been on study leave for all or part of this year. The Rev. Stewart Gillan has successfully completed doctoral studies at the University of Edinburgh and has returned to his parish in Soweto, South Africa. The Rev. Donald MacKay is working part-time on a D.Min. degree from Union Seminary in Richmond, Virginia, while he continues his teaching at Trinity College, Nigeria. The Rev. Paul McLean, recently returned from overseas, is in a doctoral program in Old Testament at Knox College while keeping in touch with his translation work in Taiwan. Denise Van Wissen is on a leave of absence to study nutrition and maternal health in Guatemala. Arlene Onuoha is on study leave at Knox College, Toronto. The Women's Missionary Society(WD) has generously provided financial assistance to many staff in their study programs.

We are grateful to volunteers who are helping with the workload in the Church Office: Mrs. Mary Beth McLean, Miss Ina Hill and the Rev. Rodger Talbot.

RESPONSE TO GENERAL ASSEMBLY OVERTURES

International Ministries has responded to two overtures from the Presbytery of East Toronto to the 1995 General Assembly on the subjects of stipends paid to married couples serving overseas and pensions given to clergy couples.

Overture No. 38, 1995 (A&P 1995, p. [433](#)-34)

Re: To Review the Stipend and Allowance Policy for Those Serving Under International Ministries

The Overture from East Toronto Presbytery raises questions concerning the stipend and allowance policy for couples.

Until March 1994, it was the practice of International Ministries to appoint couples. They shared a stipend approximately 25 percent more than the stipend given to a single person. This was considered consistent with the concept of a stipend, given to meet the needs of the worker, rather than a salary for work performed. As such, it was deemed necessary to provide more for someone who was accompanied by a spouse.

In some cases, at the request of the people concerned, and in negotiation with the partner church, two work assignments were arranged. International Ministries realizes that the ruling of the Church referred to in the Overture (A&P 1992, p. [224](#), [69](#)) makes this practice contrary to the law of the Church.

This ruling was:

That any decisions taken by a previous Assembly, or by a committee or board of Assembly, which modifies an individual church worker's stipend or allowances on the basis of the vocation of one's spouse, be rescinded.

In our 1994 report to the General Assembly, we had reported there were "missionary couples, in which both spouses are assigned to work with an overseas partner church" (A&P 1996, p. 348). The policy change we reported to that Assembly implied that in future, both spouses would usually not be so assigned, as we intended from then on to "normally fill only one position with a partner church or agency at one time".

In 1996, the stipend policy for International Ministries staff was revised to eliminate the "married" and "single" stipends. All appointees will receive the same stipend, beginning in 1998, with allowances paid for dependent children. Couples already on staff who have been receiving the "married stipend" will not suffer a reduction in stipend, but they will not receive any cost of living increases which would normally have come to them.

The Overture from East Toronto Presbytery argues that, while we have corrected one apparent injustice, two assignments for less than two stipends, we should have offered two stipends to all couples where both are carrying out assignments. Instead, we have said that we will normally make only one appointment and that the spouse is free to take other work, or to determine for himself or herself how much volunteer work he or she will do.

We understand that the intent of the Presbytery of East Toronto's Overture is to ensure that couples serving with International Ministries are treated in the same way as couples serving the Church in Canada.

We maintain, however, that International Ministries is in a different position in relation to its staff than is a congregation planning to call a minister.

International Ministries has no ability to increase its revenue. Unless *Presbyterians Sharing...* grows, or the percentage of the present budget allotted to International Ministries is increased, any changes in policy which result in higher personnel costs inevitably mean that we will have fewer staff.

Within our budget, we have three goals:

1. to respond to as many of our partners' requests for assistance as we are able;
2. to maintain at least one staff person with each partner to form a "living link" with that partner, or to provide comparable resources for keeping the relationship healthy in other ways, bringing someone from that church to Canada, exchanges, scholarships, and the like; and
3. to respond to requests from as many Canadian Presbyterians who wish to serve as we can place with a partner.

To meet these goals within a limited budget, International Ministries tries to allocate its appointments equally among its partners. In recent years we have seldom made two appointments to the same partner at the same time.

This is the reason why we are reluctant to adopt a policy which would greatly reduce our flexibility to respond to several partners because more resources would be tied up in one place.

Further, if we were to pay two stipends to each newly-appointed couple wishing to have two assignments, we would have to do the same for the couples already on staff. We studied this option carefully, and consulted the couples concerned. These were our findings: first, if we were to pay each couple two stipends, we would have a financial crisis in the International Ministries program that would likely mean some staff would have to be recalled; second, there were not two full-time assignments being done in each case, but assessing work being done, and increasing stipend for some but not for others, would be very damaging for morale; third, all the couples appointed prior to 1992, and several of those appointed after 1992, said they felt two stipends were not needed. They expressed satisfaction with the existing arrangement.

Some couples, however, appointed to fulfil two distinct work assignments since the General Assembly enacted new employment equity policies in 1992, understood these appointments in the light of these rulings of General Assembly, and held that their two work assignments should be recompensed independently. The 1994 Task Force on Missionary Compensation report, which made a recommendation re future appointments and renewal of appointments, did not directly respond to these expectations with respect to the current terms of couples already overseas and fulfilling two distinct work assignments. It is acknowledged that the prolonged uncertainty experienced by these missionaries damaged their morale.

In general, International Ministries' experience with the very large majority of its staff, and with those currently seeking appointment, is that the level of remuneration is not a primary concern. They expect that their needs will be met, and that they will be looked after in case of emergency. They know that there are rewards in overseas service that have nothing to do with the level of stipend.

For all these reasons, International Ministries judges that, desirable as it might be to treat couples overseas exactly as they might be treated in Canada, there are many other factors which indicate that such a policy might create more difficulties than it solves.

Finally, to answer a specific point in the Overture. It states that "clergy couples cannot be appointed in two separate positions with a partner church..."

Our policy says that we will not normally make two appointments to a partner at the same time. However, given clear requests from a partner for two persons to perform specific tasks or ministries which match with two candidates who are married to each other, and given that funds were available without prejudicing our ability to respond to another partner, International Ministries would give a couple, clergy or lay, two separate appointments each carrying a stipend.

Recommendation No. 7 (adopted, p. 26)

That Overture No. 38, 1995 be answered in the above terms.

Overture No. 39 (A&P 1995, p. 434)

Re: International Ministries Appointees contributing to Pension Plan

In this Overture, the Presbytery of East Toronto raises a valid concern in pointing to the difference in pensions which will be received by appointees of International Ministries because of their lower stipends. It should be noted, however, that all the regular appointments overseas (with the exception of those in India) have sufficient allowances to permit them to make the maximum pension contribution.

The problem does arise, however, in the case of clergy couples who choose to share an appointment and split the pension.

International Ministries thus far has appointed only one clergy couple. We recognized that the new policy of making only one appointment could create a problem for the pension contributions of one "half" of the couple. Accordingly, we recommended that the couple share the appointment and the stipend so that each could make a pension contribution, albeit at a lower-than-usual level. In this case, though, there were two separate ministries, and the proposed solution was not practical. International Ministries, however, agreed to make a grant towards an RSP contribution in lieu of pension for the person who was not appointed. The same practice would be followed, if requested, for couples appointed in the future, provided both received separate appointments.

Moreover, all couples are given the option of splitting their stipend in order to give each person some pension in his or her own name. International Ministries continues to look for ways to assist our long-term staff improve their pension situation.

A number of years ago, International Ministries addressed the problem of pensions for long-term India staff, most of whom receive a very low stipend, at their request, because of the punitive level of taxation paid on their income in India. A special fund was created to provide an extra pension for them.

The authors of the Overture seem to be urging International Ministries to establish such a fund for all our long-serving staff, or perhaps for all people presently paying into the Church pension fund who are appointed by International Ministries. The problem is that, if International Ministries were to take the money for such a fund from our regular budget, we would have to cut back in other areas, appointing fewer staff, or making smaller grants to our partners.

To this point, we have understood that our mandate from the Church as making the funds entrusted to us from *Presbyterians Sharing...* go as far as possible. Our staff's stipends are at the minimum set by the Church, and many of our staff go overseas for shorter periods of time at volunteer stipends, well below the minimum. If it is the will of the Church that we provide better pensions for our staff, we must have either fewer staff or an increased allocation from *Presbyterians Sharing...*

Recommendation No. 8 (adopted, p. [26](#))

That Overture No. 39, 1995 be answered in the above terms.

Overture No. 2, 1997 From the Session of Paterson Memorial Church, Sarnia Ontario (p. [495](#))

Re: Requesting Partner Churches to Address the Issue of HIV/AIDS and its Prevention

International Ministries is aware that this Overture is based on consultations by email between the Session of Paterson Memorial and Dr. Richard Allen who is working with the Presbyterian Church of East Africa developing an educational program on HIV/AIDS within that church. Dr. Allen met with his colleagues in the Kenyan church, and they made several suggestions as to the wording of the Overture. They indicated that the message to our partner churches being asked for in the Overture would be a helpful encouragement to the Kenyan church which has been struggling to address the HIV/AIDS problem in practical ways.

Historically, International Ministries has been involved in healing ministries of many kinds. Some of the diseases of earlier periods, such as leprosy and yaws, have been largely eliminated, but the modern scourge of HIV/AIDS is perhaps the greatest health threat ever faced by the people of Africa and southern Asia. As the Overture states, in many countries 10 percent or more of young adults are infected with HIV/AIDS. All of these will die prematurely, with profound socio-economic consequences.

In several countries of southern Africa, the impact on the educated middle classes is being likened to the plague epidemics in the Europe of the Middle Ages. A staff person in an ecumenical program in Zambia reports that every week there is a funeral of a colleague or close friend, all dying of AIDS-related illnesses. It is the young people, the breadwinners, who die, and so it has become common to see families of grandparents and children struggling to survive. In the past few years, AIDS has been acknowledged as a major problem in India and other countries of Asia.

Our Church partners in these countries have a dual role to play in this crisis. First, church health programs continue to be major players in delivering health services, especially in rural areas. Secondly, churches have the infrastructure to carry out grassroots education. In fact, information about health issues and motivation for adopting healthful life styles has always been an essential part of primary health programs. In addition, at least in Africa, the church can speak with authority to contemporary social issues.

HIV/AIDS is spread in Africa through any process that involves blood or other bodily fluids. In addition to the risks associated with blood transfusions and surgery, which might affect only a small percentage of the population, there is widespread danger of infection in the process of ritual circumcision and scarification, practices widely observed in rural Africa. The primary method of transmission in all parts of the world is through sexual intercourse. AIDS in Africa is a heterosexual disease; as many women suffer from the virus as men, and transmission from mother to fetus or newborn infant is very common.

The African churches, like churches in the West, struggle with this issue. We are comfortable with giving pastoral care to the dying and assistance to the survivors. Our church partner in Malawi has a program called "Child Survival" aimed at AIDS orphans. Presbyterian World Service and Development has supported programs in Zimbabwe to train care-givers of family

members dying of the disease. Through *Presbyterians Sharing...* we support Dr. Rick Allen in Kenya, Dr. Mark Young in Malawi, and Pauline Brown in India. All are active in public health programs in which education about HIV/AIDS is an essential factor. However, we and our partners are less comfortable if called on to play an effective role in preventing HIV/AIDS from spreading. The Overture from Paterson Memorial urges us to move past the roles with which we feel comfortable.

Our Church, like the churches in Africa and Asia, does not condone extramarital sexual intercourse. If everyone, or even the large majority of the population, practiced fidelity within marriage and chastity outside it, the spread of the HIV/AIDS virus would be arrested. But we know that the teachings of the church in this area are frequently ignored. In our own country, Christian parents object to condom dispensers in high school washrooms because they feel it gives implicit approval to extramarital sex. In Africa and Asia, church leaders exhort their people to lead chaste lives and prefer to say nothing about ways to protect themselves if they choose to disobey. Like us, they believe that promoting the use of condoms is encouraging illicit behaviour.

Health workers in the church see a different situation. They see hundreds of thousands of women raising children in rural villages while their husbands work at casual labour in the cities. They see these women infected and dying of the HIV/AIDS virus contracted from their husbands returning to the village for holidays. Refusal to urge the men to use condoms not only results in their becoming infected, but also condemns their wives and children to deprivation and possibly illness and death.

The health workers in the church in Kenya and elsewhere in Africa and India have described to us their struggle to encourage their pastors to do more than condemn extramarital sex. More and more are beginning to see that it is not enough simply to preach abstinence.

The Overture from Paterson Memorial performs a valuable service in drawing attention to the necessity to address this issue in a practical fashion. We welcome its inclusion of congregations of The Presbyterian Church in Canada and other churches in this country, and we are prepared to encourage our partners in the terms which they suggest, by urging them to 1) facilitate the provision of complete and accurate information about HIV/AIDS, 2) emphasize that sexual intercourse should be confined to marriage, and 3) advocate the use of condoms for those individuals who choose to go against the teachings of the church and engage in extramarital sexual intercourse.

Recommendation No. 9 (adopted, p. 26)

That the above be the response to Overture No. 2, 1997.

Petition No. 1, 1996 (A&P 1996, p. 491)

Re: Relationship of International Ministries Personnel to the Courts of the Church

The Petition states that Ministers of Word and Sacrament, or Diaconal Ministers who are appointed by International Ministries are expected to enter fully into the life of the partner church overseas. In many cases, it is anticipated that they will be members of governing bodies of receiving churches. In some cases, because of the nature of the church to which the person has been appointed, or the type of work performed, such membership is not feasible. The Petition asks that, in such cases, changes be made in the Book of Forms to instruct the home presbytery to keep such missionaries on the constituent roll rather than removing them to the appendix when they leave Canada.

As directed by the 122nd General Assembly, the Life and Mission Agency has consulted with the Clerks of the Assembly on this matter. The Clerks indicate that they are not prepared to consider proposing changes to the Book of Forms (sections 176.1 and 176.1.2) relating to the constituent rolls of presbyteries, believing that changes intended to cover individual situations could have far-reaching implications.

In addition, the Clerks and the Life and Mission Agency make the following observations:

The concern expressed in the Petition is that the Minister of Word and Sacrament serving overseas may feel cut off from the support and fellowship of fellow presbyters at home, and

experience difficulty in finding similar spiritual support in another culture and language. This is a genuine concern, reflecting the experience of many, if not most, overseas appointments in the first years of their appointment. The problem is not confined to Ministers of Word and Sacrament or Diaconal Ministers, but is experienced by elders and lay people as well. Most of these have been commissioned to their overseas service by their presbyteries, at which time those present promise to pray for them and support them. The Life and Mission Agency is deeply committed to assisting presbyteries and congregations to provide pastoral support and spiritual nurture to their members serving overseas.

The Life and Mission Agency expresses caution at the interest expressed in the Petition in the missionary serving in the courts of the partner church. While it is true that many missionaries who are Ministers of Word and Sacrament do serve as members of presbyteries of partner churches, our policy is to encourage them to play a supportive, facilitating role, leaving the decision-making to their local colleagues. The Petition correctly states that it is our hope that the missionary “will enter into the life of the partner church as a colleague”. We submit that this is possible for all missionaries, ordained or lay, whether or not they are members of the official governing structures of the partner church.

The Life and Mission Agency recognizes that there are special challenges for Ministers of Word and Sacrament who are serving with ecumenical partners who restrict their ability to perform the roles to which they have been ordained. The policy of making such appointments is under review. We also recognize that occasionally partner churches have been negligent in providing pastoral care to the missionaries who have been entrusted to their oversight. We believe that this is best dealt with through frank conversations with our partners.

Recommendation No. 10 (amended, p. [26](#))

That the prayer of Petition No. 1, 1996 be not granted.

Policy Changes

As part of its response to the above overtures, the Life and Mission Agency established a task force to address the question of the stipend for couples. The task force included representatives from the Life and Mission Agency Committee, the International Ministries Committee, the Women in Ministry Committee, the General Secretary of the Life and Mission Agency, the Principal Clerk and the Associate Secretary for International Ministries. The task force reported to the Life and Mission Agency Committee in November 1996, with an update from staff in March 1997.

The following changes to the stipend policy of International Ministries were recommended and adopted by the Life and Mission Agency Committee. They are reported to the General Assembly for information.

New Stipend Policy

Whereas the existing two-tier stipend structure (married and single) could be seen to discriminate on the basis of marital status, the existing stipend structure will be replaced with one stipend which shall be the same for each person for whom a work placement has been arranged. The amount of this stipend shall be determined in the context of preparing the 1998 budget.

A missionary appointment, and its stipend, may be shared by two people at their request, in consultation with the partner church or agency. Such arrangements will be in line with the policy already in place in Canada Ministries.

No staff, single or married, who are now under appointment will suffer a reduction of stipend as a result of these changes.

The changes in stipend begin January 1, 1998.

The Policy Manual of International Ministries should be revised to reflect these changes.

The International Ministries stipend level (before allowances) for 1998 is \$24,000.

Allowances are given for children (up to three children) at the following rates:

first child	\$5,545
second child	\$2,000
third child	\$2,000

The following addition to International Ministries policy was approved by the Life and Mission Agency Committee in March 1997.

**Policy Statement Regarding the Associate Missionary Category,
International Ministries, Life and Mission Agency**

Recognizing that the whole church is called to be in mission, and

acknowledging that Canadian Presbyterians may be called to mission by the Holy Spirit through avenues and in places which are not part of the program of the Life and Mission Agency, and

affirming the call of such persons and in order to facilitate their service;

the Life and Mission Agency will, on request, recognize such persons as Associate Missionaries of The Presbyterian Church in Canada.

1. The Presbyterian Church in Canada recognizes an Associate Missionary as its representative serving in another branch of the global church of Christ. Although Associate Missionaries are not supported through the budget of the Life and Mission Agency, they are assured of the prayers, interest and concern of Canadian Presbyterians, who are informed of their work through the regular channels of Education for Mission.
2. International Ministries may provide for an Associate Missionary:
 - documentation providing the status and endorsement which may be required by the regulations of the church with which the Associate Missionary is working, or by the government of the host country;
 - on a case-by-case basis, limited financial support, or assurance of assistance in case of emergency;
 - publicity within the normal channels of Education for Mission to enlist for the person the prayers and good wishes of Canadian Presbyterians.
3. To become an Associate Missionary of The Presbyterian Church in Canada, a person shall be:
 - a member in good standing of The Presbyterian Church in Canada;
 - lay or ordained; a Minister of Word and Sacrament must be in good standing with presbytery and on the appendix to the roll;
 - called to a ministry which is consistent with the overall policies and approach of International Ministries of the Life and Mission Agency;
 - intending to relate to an indigenous Christian organization or church with which International Ministries can be in correspondence.
4. At least two months prior to departure for the overseas ministry, a person shall have:
 - secured the endorsement, and, if necessary, financial support, of their congregation and presbytery;
 - met with International Ministries staff to discuss their intended ministry, providing details of the nature of the work, sources of financial support, anticipated length of service; it is important in their meeting that all parties make clear both their expectations and their limitations;

- been interviewed by a committee set up by International Ministries, including (if possible) International Ministries staff, people with experience in the country to which they are being called, and members of their presbytery;
 - provided Education for Mission with a photograph and basic biographical information.
5. To be named an Associate Missionary of The Presbyterian Church in Canada, a person must agree:
- to reflect in personal conduct the teachings of Christ;
 - to be conscious always of being seen as a representative of The Presbyterian Church in Canada;
 - to be completely transparent with regard to financial support;
 - to provide International Ministries with annual reports of their work-related activities.

The status of Associate Missionary will not be granted to any who have proceeded overseas prior to undertaking these steps.

OVERSEAS PARTNERS AND STAFF

Our partners during 1996-1997, and our staff working with them (as of February 1997), were as follows:

The Korean Christian Church in Japan	John and Clarabeth McIntosh, Michael and Wendy Lessard-Clouston
The Presbyterian Church in Taiwan	Joy Randall, John and Betty Geddes, Georgine Caldwell
International Assistance Mission (Afghanistan)	----
The Middle East Council of Churches	----
SAT-7, Cyprus	Makram and Mona Barsoum
Baptist Convention of Nicaragua	David Villalonga
Hernandad Presbiterios de Mayas, Guatemala	Ken Kim
IMU - El Salvador	Colleen Good
Federation of Evangelical Churches of Costa Rica	----
Caribbean/Central America Liaison	Joseph Reed
The Guyana Presbyterian Church	----
Independent Presbyterian Church of Brazil	Lincoln Resende (in Canada)
Church of Central Africa Presbyterian (Blantyre Synod - Malawi)	Clara Henderson, Jillian Brown, Glenn and Linda Inglis
(Livingstonia Synod - Malawi)	Mark and Pamela Young, Robert Stinson, David and Miriam Barrie
The Presbyterian Church of East Africa	Richard Allen
The Presbyterian Church of Nigeria	Arlene Onuoha, Donald MacKay
The Presbyterian Church of Mauritius	Brian and Elizabeth Crosby (returned February 1997), Bill Elliott and Marie Rempel (returned March 1997)
The Presbyterian Church of Mozambique	-----
Lesotho Evangelical Church (Rand Presbytery)	Stewart Gillan
Reformed Church of Romania	Brian Johnston
The Hungarian Reformed Church	Anita Kmecz

New appointments 1996-1997

The Rev. Glenn Inglis - CCAP, Blantyre Synod, Malawi (regular appointment)
 Mr. Brian Johnston - Romania (volunteer appointment)
 Dr. Georgine Caldwell - Taiwan (volunteer appointment)

Visitors to Canada

The Rev. Carlos Emilio Ham and Mrs. Tania Ham, Presbyterian-Reformed Church in Cuba
 The Rev. Daniel Szabo, Hungarian Reformed Church
 Mrs. Maria Saquic, The Presbyterian Church of Guatemala
 The Rev. Dr. Bok Ryang Chung, Moderator, Mrs. Young Ja Chung, and Elder Nakun Kim, Associate General Secretary, The Presbyterian Church of Korea
 The Rev. Nzie Nsi Eke, The Presbyterian Church of Nigeria
 The Rev. Dr. V.S. Lall, General Secretary, Church of North India
 Drs. Ogbu and Wilhelmina Kalu, Presbyterian Church of Nigeria
 The Rev. L.S. Lo, Moderator, The Presbyterian Church in Taiwan

A number of visits took place between The Presbyterian Church in Canada and its partners

Mrs. Tamiko Corbett, Moderator, 122nd General Assembly, to Guatemala, Malawi, Mozambique, South Africa, and Mauritius
 The Rev. Rick Fee to Kenya, Malawi, South Africa, Nigeria, Rwanda
 Dr. Marjorie Ross to Cyprus, Lebanon, Jerusalem, Cuba
 Miss Wilma Welsh and tour group of 16 people to Hong Kong, Taiwan and Japan
 The Rev. Jim Patterson to Guatemala
 The Rev. Joseph Reed, George Vais to Cuba
 The Rev. Nancy Cocks to Guatemala

Visits between our Partners

Rev. Fernando Cascante (F.I.E.C. Costa Rica) to El Salvador, Guatemala

Overseas Summer Intern Appointments

1996 - Ms. Bonnie Mason (Presbyterian College, Montreal) - to India
 1997 - Ms. Ruth Houtby (Presbyterian College, Montreal) -

Leadership Development Program

Africa:

The Rev. Stephen Alando, Presbyterian Church of Ghana, Knox College
 Mr. France Cangy and Mrs. Veronique Cangy, Presbyterian Church of Mauritius, theological studies in Fiji
 The Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria, studying in Louisville Presbyterian Seminary, U.S.A.
 Mrs. Gertrude Kapuma, Blantyre Synod, Church of Central Africa, Presbyterian, studying in South Africa
 Ms. Nicole Vitry, Presbyterian Church of Mauritius, St. Colm's College, Scotland
 Mr. Tom Olewe, St. Andrew's Church, Nairobi, studying at University of Nairobi, Kenya

The Rev. Wu Wei Xing, Chinese Christian Council, studying at Catherine Booth Bible College, Winnipeg
 The Rev. Ruth Troyano, Presbyterian-Reformed Church in Cuba, studying at Niagara Community College, Welland

Coalitions in which we participate and representatives

Canada Asia Working Group (CAWG) - Ms. Lee McKenna-duCharme
 Inter-Church Committee on Human Rights in Latin America (ICCHRLA) - Ms. Lee McKenna-duCharme
 Canada Caribbean Working Group (CCWG) - Dr. Marjorie Ross, The Rev. Joe Williams
 Middle East Working Group (MEWG) - Dr. Marjorie Ross

Inter-Church Coalition on Africa (ICCAF) - The Rev. Rick Fee, The Rev. Russell Hall, The Rev. Rodger Talbot, The Rev. Dr. Catherine Chalin
 Canada China Programme (CCP) - The Rev. Dr. John Johnston, Marjorie Ross
 Ecumenical Working Group, Church of North India - Dr. Marjorie Ross, Miss Wilma Welsh

Advisory Committees and current Conveners

International Ministries Advisory Committee - The Rev. Dr. John Johnston
 Africa Advisory Committee - Mrs. Barbara Deans (merged with International Ministries Advisory Committee February 1997)
 China Working Group - Ms. Lee McKenna-duCharme

MINUTES OF APPRECIATION

Diana Wadsworth, M.Sc.

Diana Wadsworth is an exceptionally well-qualified teacher, holding a Master of Science degree from the University of Toronto, a secondary school teacher's certificate, and a Masters Degree in Religious Education. She has dedicated these qualifications to her calling in India, the education of young women in a caring Christian atmosphere.

In 1959, the Women's Missionary Society (WD) appointed her to teach science in the Helen MacDonald Memorial Secondary School in Jhansi, India. Together with Margaret Leask, another gifted teacher, she made science (which had not been considered important in women's education) an essential part of the curriculum.

For the past ten years, Diana has been the only Canadian on staff, giving over her teaching role to act as business manager of the school. Recognizing that a Hindi girls' school could never be financially viable and retain its Christian nature, Diana and her colleagues planned an expansion to meet the demand of the Jhansi community for an English language primary school. Beginning in 1981, and largely completed in 1995, the Margaret Leask Memorial School has been built beside the Hindi language secondary school, doubling the number of children on the compound. Diana has guided the development of the new programs, and supervised construction of the buildings. The income generated by the primary school covers the administration of both schools, and the Christian ethos of both schools remains firmly rooted. The work of Diana Wadsworth, and the many dedicated missionaries who went before her has borne fruit in the lives and Christian character of their students. She has built well, and laid a good foundation on which her Indian friends and colleagues can build.

The Church of North India has appointed local Christians as principal of the new school and as replacement for Diana as business manager. It is our prayer that the contact and goodwill that has grown up over the year between Canadian Presbyterians and the Jhansi schools will be maintained through regular visits and short-term teaching volunteers.

Diana's send-off from the school last year was a tribute to the love and respect she has earned in the hearts of students, teachers, parents and the wider community. Although she is now making her home in Canada, the schools in Jhansi are never far from her thoughts and prayers.

We give thanks to God for Diana Wadsworth's commitment to her calling, and for her patient dedication over the years. Her prayer is that God will use her in some ministry in Canada during her retirement years. Our prayer is that she may know the guidance of the Holy Spirit as she seeks a new home and ministry. May the years ahead bring times of rest and refreshment as well as new opportunities to serve.

Recommendation No. 11 (adopted, p. 26)

That the minute of appreciation for the witness and ministry of Diana Wadsworth be adopted.

Brian and Elizabeth Crosby

Brian and Elizabeth Crosby leave the services of International Ministries after 28 years of truly ground-breaking missionary work. The roles they have played are a mark of modern mission in countries that are diverse, multi-ethnic and challenging. The first representatives of The

Presbyterian Church in Canada to Blantyre Synod, Church of Central Africa Presbyterian (Malawi) were Brian and Elizabeth Crosby. For seven years, from 1969 to 1976, they served in that country with distinction. For four years, from 1976 until 1980, they served the Iona Community at the Abbey of Iona in Scotland. In 1981 they once again undertook a challenging and innovative partnership with the Presbyterian Church of Mauritius, a joint appointment with the Presbyterian Church (USA).

An emphasis on leadership development in church positions and in wider society dominated their work in both Malawi and Mauritius. Their greatest legacy is the leaders in those churches who have expressed in so many ways their appreciation to The Presbyterian Church in Canada for enabling the Crosbys to be with them so that they, in turn, were enabled to pursue courses and acquire skills that are of enduring value.

The Presbyterian Church of Mauritius had one trained minister when Brian and Elizabeth Crosby were first appointed there in 1982. In 1989 Brian was relieved of parish work to become Director of "Formation Biblique et Theologique a Maurice (FBTM)", which is the Theological Education by Extension Program of Mauritius, a joint program of the Roman Catholic, Anglican and Presbyterian Churches. As they leave in 1997, there are 11 well-trained church people who have brought new life and vigour to this church. People have been built up.

Both Brian and Elizabeth have considerable musical ability and worked collaboratively with Tom Colvin, a veteran Scottish missionary to Malawi, in the production of a distinctive African book of praise. This talent was again brought forward in Mauritius in the production of new hymn books and liturgical material for both the French- and Creole-speaking sections of the church.

Brian comes originally from New Westminster, British Columbia; Elizabeth from St. Andrew's, Scotland. Brian served parishes in Scotland and in Sooke, British Columbia, and was ordained in June 1969. Prior to her marriage, Elizabeth, who has political science and economics degrees, taught school in Zambia. During her time in Malawi and Mauritius she was active in teaching music, particularly the flute and recorder. She also held special classes in dressmaking, English language, bookkeeping, and secretarial and library science.

Their daughter, Alison, and son, Jonathan, have traveled with their parents throughout this physical and spiritual journey. They carry with them memories of a host of wonderful men and women who have shared their lives and personal journeys around a family table that was always open to strangers and visitors. They cherish lessons of friendship and care and nurturing that transcend boundaries of geography, culture, race and religion. The Crosby family has been enriched; they in turn have enriched others as they lived their lives of faith and witness.

Brian and Elizabeth have conducted a ministry overseas under the aegis of The Presbyterian Church in Canada for 28 years. They have done this quietly and effectively. The high regard in which they are held at the Iona Abbey, in Malawi, and in Mauritius attests to their faith in Jesus Christ, their confidence that God's plan for the salvation of the nations is being brought about, and their belief that each committed disciple has a role to play in this divine plan.

Recommendation No. 12 (adopted, p. 26)

That the minute of appreciation for the witness and ministry of Brian and Elizabeth Crosby be adopted.

Recommendation No. 13 (adopted, p. 26)

That the witness of our partner churches and Canadian personnel serving with them be affirmed.

E.H. JOHNSON MEMORIAL TRUST FUND

The 1996 E.H. Johnson Award was made to The Rev. Daniel Szabo, Head Curator of the Hungarian Reformed Church, for his leadership of his church through several troubled decades.

The 1997 Award will go to The Rev. Dr. John Fife, minister of Southside Presbyterian Church in Tucson, Arizona. Dr. Fife is a former moderator of the Presbyterian Church (USA) and gave

outstanding leadership in offering assistance in Christ's name to refugees fleeing war and oppression in Central America.

In May of 1996, three pastors and their spouses were sent to visit our church by the Presbyterian Church of Korea. This was the second part of the E.H. Johnson exchange that took three Canadian Presbyterians to Korea in 1995. The Rev. Paul Ryu, Director of Korean Ministries, was the host for the visit of the Korean delegation. They visited congregations in Toronto, Vancouver and Victoria.

The E.H. Johnson exchange for 1997 will be with the Presbyterian Reformed Church in Cuba. Ms. Janice Carter, editor of *The Presbyterian Message*, and Ms. June Stevenson, editor of *The Glad Tidings*, will visit our new partner in Cuba. A return visit will take place later in the year.

JUSTICE MINISTRIES

Staff:

Associate Secretary:	Lee McKenna duCharme
Secretary:	Frances Hogg (until March 1997)
	Gail Turner (from April 1997)

WHEN THE CHURCH SPEAKS

Background

In its report to the 112th General Assembly (1986), the Ecumenical Relations Committee of The Presbyterian Church in Canada stated that it was beginning to consider the following two questions:

1. When there is a major social issue that might be addressed by the churches, who might speak for The Presbyterian Church in Canada?
2. Does our reticence to speak suggest to others that we are unwilling to take a prophetic stance alongside our fellow Christians? (A&P 1986, p. [354](#))

The Ecumenical Relations Committee recommended to the 113th General Assembly (1987) that the following guidelines be approved for speaking on major social issues in the name of The Presbyterian Church in Canada (A&P 1987, p. [334](#)):

1. Where the Assembly has approved a statement on a subject, the Moderator may speak or support an ecumenical initiative on that topic, reflecting the statement as precedent, and drawing any logical extensions or applications.
2. Where there is no approved statement, the Moderator should consult with the committee or board charged with responsibility in that area, for information and advice on a response or statement.
3. Where there is no approved statement, but there has been ecumenical study by a coalition or an ad hoc group in which The Presbyterian Church in Canada representatives have shared, the Moderator should consult the ecumenical sources, for information and advice on a response or statement.
4. Where no statement, precedent, or action group exists, the Moderator should consult with ecumenical partners and The Presbyterian Church in Canada advisors in related areas, and base any response or statement on Biblical and theological arguments. It is preferable to make such statements in concert with ecumenical partners.
5. Where the Moderator declines to speak for whatever reason, or is unavailable, the request for a statement or endorsement should be referred to the General Secretary of the Board in whose jurisdiction the matter lies and that person should follow the same consultative process outlined.

Some discussion did take place on the recommendations, but they were referred back to the Ecumenical Relations Committee "for report to the General Assembly with a view to

facilitating the Moderator's ability to speak in appropriate fashion to the issues addressed to him/her." (A&P 1987, p. [42](#))

The Ecumenical Relations Committee reported back to the 114th General Assembly (1988). After a brief but reasoned introductory statement a watered-down recommendation was made. No longer was the Ecumenical Relations Committee referring to their recommendation as being "guidelines for speaking on major issues in the name of The Presbyterian Church in Canada." Rather, in their 1988 report the Committee recommended that the guidelines be a "framework of consultation when the opportunity for making a public statement arises" (A&P 1988, p. [355](#)).

The recommendation was as follows (italics added):

1. In matters of *deep mutual concern* to the Canadian Churches and the Canadian people, it is preferable whenever possible for The Presbyterian Church in Canada to make public statements on such matters in concert with our ecumenical partners in order to strengthen our common Christian witness.
2. Where the Assembly has approved a statement on a subject, the statement acts as a precedent for the Moderator or designated spokesperson to speak or support *an ecumenical initiative on that topic*.
3. *Where there is no approved statement, consultation* with the Board, Committee and/or coalition charged with responsibility *in the area of concern is in order*, to provide the Moderator or designate with information and advice on a response or statement. If the Moderator declines to speak for whatever reason, or is unavailable, a request for a statement or endorsement will be referred to the General Secretary of the Board in whose jurisdiction the matter lies, and that person will undertake a similar process of consultation, and if he/she chooses to do so, he/she will speak in the name of the Board.

(A&P 1988, p. [355](#))

The recommendation was adopted, after "acts as a precedent for" in number 2 above was amended to read "would be the substance for." (A&P 1988, p. [33](#))

The words in italics highlight our concern that under these present guidelines, our Church will speak only on a 'major' issue that arises because of an 'ecumenical' initiative, and if Assembly has not addressed the issue in question, "consultation" with the appropriate internal board, committee and/or coalition charged with responsibility in the area of concern is only "in order".

This leaves unanswered two important questions. First, who determines what is a "major" issue requiring a response from our Church? Second, does the language "consultation is in order" indicate that the Moderator needs to consult with the appropriate body but does not need to attempt to formulate a response to an issue not yet specifically addressed by Assembly?

Moreover, of deeper concern is the fact that the present guidelines lack any scriptural or theological basis. They respond to the bureaucratic needs of our denomination, but are they a faithful response to the responsibility given to the Church as the body of our risen Christ on earth? This question will be addressed more fully in the draft that follows.

Preamble

In 1988, the Ecumenical Relations Committee of The Presbyterian Church in Canada presented certain recommendations to the General Assembly under the title, "When the Church Speaks." These recommendations sought to address the issue of how best "our Church's position on major social issues might be voiced as an expression of prophetic or pastoral concern."

While a first step, these guidelines leave unanswered many questions and fail to articulate adequately the Biblical basis on which the Church is called to be the voice of our risen Lord. It is in and through his body, the church, that Christ is present in his mission to the world. As embodying the new life in him, and in obedience to his calling and empowerment through the Holy Spirit, the church is engaged to proclaim God's kingdom and reign of justice, freedom, peace and love in word and action at every opportunity. Therefore, any guidelines that the Church adopts in this key area of its life must, in the primary instance, be a faithful response to

the life and work of Christ and his calling, and in the instance subordinate to this, be based on the institutional needs of our own denomination. Accordingly, our Church's policy should reflect the eagerness of The Presbyterian Church in Canada to witness with courage and passion to Christ as Lord and Saviour among all peoples.

It can be argued that the guidelines adopted in 1988 fail to make this possible and that under those particular guidelines, it would appear that The Presbyterian Church in Canada, through the office of the Moderator, is called to speak on matters only of "deep mutual concern" and only in concert with our ecumenical partners.

Furthermore, the actual guidelines lack any language reinforcing the importance of our Church finding its prophetic voice and using that voice as often as possible in a world sorely in need of a word from God.

In the preparation of this statement, Justice Ministries consulted by mail with the following: all members of the Assembly Council; three members of the Committee on Church Doctrine; at least one member of the faculty of each of the three theological colleges; the members; both appointed and corresponding; of the International Affairs Committee; the corresponding members of the Justice Ministries Advisory Committee and the Coalition Caucus. Therefore we are recommending that the present guidelines on the subject of "When The Presbyterian Church in Canada Speaks" be replaced by the following:

1. In order to build up the Kingdom of God in the world today, The Presbyterian Church in Canada acknowledges and enthusiastically accepts its responsibility to be an active voice for Jesus Christ.
2. The Presbyterian Church in Canada will avail itself of every opportunity to articulate to the world what we believe to be the mind of Christ on all matters of public interest, relevant to the life and mission of the church.
3. While acknowledging that the role of the Moderator of the General Assembly historically has been to rule on matters of law and procedure during the court's sitting, The Presbyterian Church in Canada also acknowledges that the Moderator is 'de facto' the spokesperson for our denomination. In this capacity the Moderator has a unique opportunity to proclaim in word and deed the good news of Jesus Christ on our Church's behalf.
4. The Moderator shall avail him/herself of every opportunity to speak on behalf of The Presbyterian Church in Canada, if possible in concert with our ecumenical partners. However, our partners' silence on a particular issue should not be sufficient cause for our voice to be silent as well.
5. Where General Assembly has already approved a statement on a particular subject, that statement shall form the basis for our Church's response through the office of the Moderator, with the Moderator drawing any necessary extensions or applications from that statement.
6. Where there has been no response or approved statement by General Assembly on a particular subject matter, the Moderator will undertake on the Church's behalf to speak to the matter if asked to do so, by consulting with the board or committee and staff charged within our Church with responsibility in that area in order to draft an appropriate response.
7. Where the Moderator is unavailable to speak for our Church, the Associate Secretary of the committee charged with responsibility in the area in question will speak on the Church's behalf and be bound by all of the above guidelines.
8. Section 283 of the Book of Forms shall be amended so as to incorporate these revised guidelines.

Recommendation No. 14 (adopted, p. 26)

That the above statement be received as the basis for discussion within the Church for the following year with a view to presentation of a revised statement at the 124th General Assembly; with the discussion to include presbyteries, Assembly Council, the Committee on Church Doctrine, the Ecumenical Relations Committee, the International Affairs Committee, the Coalition Caucus and the Justice Ministries Advisory Committee.

THE ECUMENICAL SOCIAL JUSTICE COALITIONS

More than 20 years ago, the Canadian churches began a brilliant new experiment. It was post Vatican II, it was the time of the first enunciation of the theology of liberation that would shape Christian social justice work for a generation. Our neighbours to the south were embroiled in the war in east Asia; Canadians were watching and participating in Pearsonian liberalism; and we were all in the era of movements such as the environmental movement, the women's movement and the anti-war movement. It was a time of unprecedented ecumenical co-operation. In Canada it took unique shape in the ecumenical social justice coalitions.

Churches came together around tables to share expertise and funding. Representatives from participating churches worked with coalition staff to set priorities, reflect theologically and carry out work on issues that both complemented and supplemented denominational priorities. In very practical terms, we discovered that we could do much more together than on our own. Church coalitions allow for the development of expertise and connections beyond our capacity to fund them by ourselves.

Ecumenical involvement through the Canadian Council of Churches and the ecumenical social justice coalitions is a vital component in drawing us out of ourselves into the broader Christian community, critical testing grounds for a vital public witness. As Presbyterians we need to continue the support of the work on the coalitions.

Aboriginal Rights Coalitions (ARC)

Aboriginal Rights Coalitions is made up of denominational and regional groups working in solidarity with First Nations. ARC continues to focus on the land rights of the Lubicon Cree, military flights over Innu territory, and environmental issues affecting aboriginal peoples including, for example, the assessment of the proposed Voisey's Bay mining development. It is also taking the lead for the churches in following up the December 1995 Sacred Assembly. A second Assembly is planned for August of 1997 in Manitoba. ARC also works to link the struggles of indigenous peoples throughout the world and to present them to the churches for reflection and action. Our representative on ARC is Lee McKenna duCharme.

Canada Asia Working Group (CAWG)

Canada Asia Working Group 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. Current work focuses on East Timor/Indonesia, Philippines, Burma and Sri Lanka. CAWG was frequently called upon over the last year to provide comment and expertise on the situation in North and South Korea. In 1996, CAWG saw their nominee, Bishop Carlos Ximenes Belo of East Timor, named as co-winner with another East Timorese of the Nobel Peace Prize. A new representative to replace the late Ted Ellis, whose work was highly valued, is being sought.

Canada China Programme (CCP)

The Canada China Programme established several decades ago as an ecumenical response by the churches in Canada to the Chinese church, was officially ended December 31, 1996.

History of the Canada China Programme

The Chinese church of today has grown from the churches established by missions, from Europe, Canada and the United States. Contact with churches in the West diminished in the decade after the Chinese Revolution, and was cut entirely during the period of the Cultural Revolution in the 1960s. For a generation, the Chinese church survived through private piety and clandestine house churches. During the 1970s the "Three-Self Church", also called the Chinese Christian Council, which is recognized by the Religious Affairs Bureau of the Chinese government, was gradually given permission to hold public services. Gradually, church buildings were returned, and the printing and publishing of Bibles began once more.

Dr. E.H. Johnson, then Overseas Secretary of The Presbyterian Church in Canada, had close personal connections with Bishop K.H. Ting, the President of the Chinese Christian Council

from days in the Student Christian Movement. These connections enabled Dr. Johnson, and later other Canadian church leaders to be among the first Western church leaders to return to China.

The Chinese church identified itself as being “post-denominational”, and the Canadian churches agreed that they should relate to the Chinese church through an ecumenical body. The Canada China Programme was established for this purpose.

It differed from China-related organizations in other countries in that it brought together both Catholics and Protestants. In China, the Catholic branch of Christianity is seen as being a “separate religion” from the Protestant branch, and so the Canadian program provided an important ecumenical witness.

Over two decades, the Canada China Programme provided the focus for the China work of Canadian churches, bringing theological students to Canada to study, organizing several visits to China, and visits to Canada by Chinese church leaders, and publishing a newsletter called “China and Ourselves”. The Programme was directed by a Board made up of representatives of the Anglican, United, Presbyterian and Catholic churches.

In recent years, changing conditions in China, and financial pressures suffered by the churches in Canada led to a re-thinking of the Canada-China Programme. It seemed that it was no longer possible to support the costs of an independent program with two full-time staff. Accordingly, in November 1996, the supporting churches agreed that the present program would come to an end. In February 1997, a celebration of the Programme’s achievements took place in Toronto.

The Future

The supporting churches have agreed together to work together to develop a new model of ecumenical China work, perhaps in conjunction with other ecumenical work relating to East Asia. The churches are clear that relationships should continue to be on an ecumenical basis, including both Catholics and Protestants.

A major challenge in determining the focus of the new work is reconciling the obligations of partnership with the Chinese church with our concern for the human rights situation in that country. In addition, there are territorial tensions in East Asia which the churches cannot ignore if we are to speak credibly. The Presbyterian Church in Canada has a century and a quarter of relationship with the people of Taiwan, as well as a long history of mission in China. We must balance the expectations of our friends in Christ in both Taiwan and China.

Dr. John A. Johnston

Special mention must be made of the Rev. Dr. John Johnston of Hamilton, who was part of the formative discussions leading to the Canada China Programme, and served as a Presbyterian representative throughout the whole of its existence, acting as its chair on several occasions. In addition, he was a member of the Board of World Mission’s China Working Group for many years. His wisdom and enthusiasm were an invaluable asset to both China groups, and will be called on again as ecumenical China work moves into the future. Dr. Johnston deserves the thanks of the Church for his dedicated service, and his unflagging commitment to forging links between Canadian and Chinese churches.

Ecumenical Coalition on Economic Justice (ECEJ)

Ecumenical Coalition on Economic Justice assists churches and popular groups in the struggle for economic justice in Canada and the developing world. Priorities include free trade and global economic restructuring, women and economic justice, particularly unpaid work and the exploitation of garment workers in Canada and elsewhere, social policy, and just and sustainable alternatives to the prevailing economic models. ECEJ staff played a role in the development and promotion of this year’s Alternative Federal Budget and is spearheading the Faith and Justice Training Project: Building a Moral Economy. The Project, stretching over two and a half years, is providing workshops in 20 centres across Canada on economic literacy, theological reflection on economics and skills building. Our representatives on ECEJ are the Rev. Dr. Geoffrey Johnston and Ms. Lee McKenna duCharme.

End Child Prostitution in Asian Tourism (ECPAT)

End Child Prostitution in Asian Tourism-Canada is a coalition of Canadian churches and citizens concerned about the sexual exploitation of children. It gathers information about child prostitution related activities and advocates for change in relevant Canadian laws and policies. Though ECPAT, originally based in Bangkok, began with an end to its mandate expected in 1996, it now looks forward, particularly following an international conference in Stockholm in August 1996, that received wide media coverage, to a renewed and broadened mandate with a global dimension. Our representative on ECPAT is the Rev. Fairlie Ritchie.

Inter-Church Coalition on Africa (ICCAF)

Inter-Church Coalition on Africa 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 developing world debt, global economics and the International Financial Institutions. Through the Human Rights Working Group, ICCAF examines human rights concerns in countries like Sudan, Rwanda, Kenya, Burundi and Nigeria. ICCAF is currently playing key roles in the Faith and Justice Training Project, the inter-agency ad hoc group on Nigeria, and the training of Africans in the work of advocacy at the United Nations Commission on Human Rights. Our representatives on ICCAF are: the Rev. Richard Fee, the Rev. Rodger Talbot, Mr. Edgar Hielema and the Rev. Dr. Catherine Chalin.

Inter-Church Committee for Refugees (ICCR)

Inter-Church Committee for Refugees co-ordinates church work on international policy around displaced persons, domestic policy relating to humanitarian immigration, and human rights for non-citizens (immigrants and refugees). In 1997, ICCR has provided the co-ordination and expertise for the ecumenical effort around the International Year for Uprooted Peoples. It provided significant input to the development of the World Council of Churches' Policy Statement on Uprooted People. ICCR prepared a kit, "Building a World that Offers Safety and Security to Refugees", to help member churches work on special refugee protection and resettlement cases. Staff play a major role in the world of the Human Rights Committee of the Canadian Council of Churches on Canadian compliance with United Nations treaties and covenants.

One of our representatives on ICCR, the Rev. Dr. Charles Hay, has prepared a booklet of theological reflection on refugees titled "The Bible and the Outsider". The other representative, the Rev. Glynis Williams, is co-ordinating the preparation of our Church's policy on Refugees and Immigration, presented in preliminary draft form last year as part of the International Affairs Committee report.

Inter-Church Committee for World Development Education (TEN DAYS for Global Justice)

In 1997, Ten Days celebrates 20 years of work on Third World Development with a name change. The change to "Global Justice" from "World Development" reflects a shift that is designed to overcome divisions between international and local concerns in our search for linkages between situations and groups in the South and in Canada. The 1997 theme "The World we Want" builds on the previous year's theme of "There are Alternatives". Local Ten Days groups are well-placed to take up the theme material's suggested strategies for action and change.

The Rev. Robert Syme has represented the Church on Ten Days for seven years. Ms. Gail Turner and PWS&D staff member, Ms. Karen Watts Plater, also sit on the Ten Days Committee.

Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)

Following an important tour of Central America in 1996, Inter-Church Coalition on Human Rights in Latin America has made some significant shifts in its work toward those violations of economic, social and cultural rights that so often lie at the roots of civil and political violence in the region. Our partnership in NAFTA with Mexico adds further interest to an examination

of the deteriorating picture of human rights violations in Mexico and its progress down the path to a national security state. Growing violence in the Andean region is increasing the level of international attention to traditional ICCHRLA focus countries of Peru and Colombia. Like the other human rights-focused coalitions, ICCHRLA writes and presents briefs for use in consultations with Foreign Affairs and at the United Nations Commission on Human Rights. For seven years, Ms. Lee McKenna duCharme represented the Church on ICCHRLA.

Inter-Church Action for Development, Relief and Justice

The first of January 1997 saw the birth of a new coalition, the result of a merger between the Development and Service Committee (D&S) of the Canadian Council of Churches and the Inter-Church Fund for International Development (ICFID). The new group will maintain the program focus of ICFID and D&S as well as provide a forum for discussion on economic and social development. The Rev. Robert Smith has completed several years of representation on ICFID, along with Dr. Marjorie Ross. The Rev. Richard Fee will continue his role in the new coalition and Ms. Alison Coke will replace the Rev. Robert Smith.

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. Our representative on PLURA is the Rev. Paulette Brown.

Project Ploughshares

Project Ploughshares stresses the negative impact militarism has on development. Militarism not only inflicts great suffering on civilian populations, it denies people the opportunity to build a just society in which sustainable development can take place. A new peace-building emphasis stresses creating and maintaining postwar conditions that promote the building of a strong, stable and just civil society. Ploughshares looks at going beyond humanitarian aid to alternatives to militarism and violence that include early warning mechanisms and citizen-based diplomacy. In late 1996, Ploughshares celebrated its twentieth anniversary with, among other things, a conference and a cross-Canada tour by Douglas Roche and others. Our representative on Ploughshares is the Rev. Harry Klassen.

Task force on the Churches and Corporate Responsibility (TCCR)

Task Force on the Churches and Corporate Responsibility continues in its work to urge the Canadian government to promote multilateral institutions to enforce international standards for 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 policies. TCCR's new publication on "benchmarks" has received international use and recognition. In response to the churches' requests for more environmental work, TCCR formed a sub-group, the Inter-Church Committee on the Ecology. Our representative on the Task force is the Rev. Phyllis Snyder.

Co-ordination within The Presbyterian Church in Canada

The work of coalition volunteers is co-ordinated through the Coalition Caucus and staffed by Justice Ministries. The Caucus is a forum for reporting in, sharing information, telling stories, connecting with each other, and eliminating unnecessary duplication. It is a place to communicate denominational policies, priorities and concerns. The number of members, now 26, is growing as more volunteers take over coalition representation formerly done by staff.

Recommendation No. 15 (adopted, p. 26)

That The Presbyterian Church in Canada continue its participation in ecumenical coalitions by looking for new ways by which we might support these inter-church organizations.

Recommendation No. 16 (adopted, p. 26)

That appreciation be offered for volunteers who, by their work on the coalitions, greatly enhance and multiply the work we can call our own.

MINISTRY AND CHURCH VOCATIONS

Ministry and Church Vocations Staff:

Associate Secretary:	Susan Shaffer
Senior Administrator:	Margaret Henderson
Administrator:	Annette Thomson
Secretary:	Grace-ann McIntyre (until December 1996) Frances Hogg (from March 1997)

PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its Advisory Group over the past four years. These goals are:

1. To provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada.
2. To help Church leadership and staff to have knowledge and background to interpret and respond to new information and trends.
3. To research and monitor changes in Church and society and the requirements for leadership for the support of professional Church workers by the courts of the Church.
4. To facilitate the sharing of information and talent among various regions and courts.

As it works to realize these goals, Ministry and Church Vocations has focused on the tasks of education, research and communication.

Education

One highlight was the co-ordination of an event to train Presbyterian leaders to lead workshops in conflict resolution. This workshop, held on May 2-3, 1997 in Toronto, followed a Mediation Skills Training Institute, April 28 to May 2. Both were taught by the Rev. Richard Blackburn of Lombard Mennonite Peace Center. Presbyteries were encouraged to endorse the participation of particular members of presbytery in these workshops, and Ministry and Church Vocations made funding available for such participation.

Research

Research efforts have included managing a feedback loop for the Church as it follows the policy on sexual abuse and harassment; gathering and interpreting responses to the policy based on experience and proposing revisions; and preparing a study paper on the role of the deacon. Similar initiatives find research in process regarding women in ministry, employment termination policy, and guidelines for interim moderators.

Communication

Ministry and Church Vocations strives to contribute toward effective communication in the fulfillment of its support role. One significant example is the assistance provided to congregations and to professional Church leaders in searching for suitable candidates and placements through the profile referral service.

We appreciate the contributions of volunteers across the country to the work of Ministry and Church Vocations, especially the Advisory Group and various Task Groups.

THEOLOGY AND PRACTICE OF MINISTRY

The Deacon

The Muskoka Task Group on Ministry, in its ongoing task of preparing a general document on "Ministry in The Presbyterian Church in Canada", presents to the Church the second of four documents. The first, on the ruling elder, was presented to General Assembly and sent by that court to presbyteries and sessions for study and report. This document seeks to acquaint our Church with an ancient office and one recognized by the Reformers of the 16th century but one that has fallen into considerable confusion and neglect in The Presbyterian Church in Canada. This is the office of the deacon.

The study document is in three parts. The first provides an absolutely necessary historical study of the office. The second provides the historical background to the Order of Diaconal Ministries now in existence in our denomination. The third seeks to emphasize the importance of congregational deacons and raises several questions that should assist in the discussion of the paper.

The long-range plan of the Task Group is to produce four study documents on the following: The Ruling Elder (presented to Assembly in 1996), The Deacon (the subject of this study), The Ministry of the Laity, and the Ministry of Word and Sacraments including the Order of Diaconal Ministries. When these have been studied and commented on by sessions and presbyteries, the Task Group will completely rework the results and produce a single document on Ministry in The Presbyterian Church in Canada.

The Office of Deacon

Part 1 - Historical Background

Introduction

None of the offices we now use in the Church were clearly delineated in New Testament times. In regard to the office of the Deacon, there is a great variation in the use of the Greek term 'diakonos', usually translated "deacon." Occurring 30 times, its meaning ranges from that of simple service to or for others to actions in God's service. Thus, in John 2:5 its usage refers to the normal activity of household servants, whereas in 2 Corinthians 11:23 it refers to those who are the servants of Christ. The term can be used to reflect the response of people to the gospel, making them into "ministers ['diakonoi'] of Christ", for example, in Ephesians 3:7 "Epaphras ... a faithful minister [diakonos] of Christ on your behalf." The term in fact becomes the identifier of the broadest meaning of "ministry" in the church and to the world in the name of Christ. One of the pitfalls in the use of the word "servant" in ordinary English is the patronizing way society interprets it. A servant is often seen in an inferior role, but for Christ it is the norm of life in the Kingdom of God. In the Presbyterian Church (USA) "Proposal for Considering the Theology and Practice of Ordination" an extremely useful point is made:

For more than a generation, the metaphor of servanthood as a model for ministry has permeated the Reformed churches. The church has explored the idea that the church is a servant community and that ministry is service In the studies and debate of the Presbyterian Church about ordination and ministry, there has been a consensus that all who are baptized are called to ministry and that those called to office in the church are called not to power, honour or status, but to share in a ministry of service, following the model of Jesus.¹

While this provides us with an understanding of the term "deacon," since it defines "service" as the norm for all Christians, we need to define it more clearly in its specific relationship to what became the office of deacon in the church.

New Testament Context

Acts 6:1-6 is often cited as the definitive text in reference to an office of deacon. It needs to be noted, however, that the word 'diakonos' is never used in the New Testament to refer specifically to the persons named in Acts 6 who are commonly known as "the Seven". Although the example of the Seven cannot be used as the authoritative example of the deacon's office, three implications have been deduced from it by Cranfield:

1. The church had an obligation to care for the poor amongst its membership.
2. This charitable function was separate from that of preaching and oversight.
3. These two functions were originally united in the ministry of the Apostles.²

While the Pauline Letters do not generally imply the existence of fixed church offices, Philippians 1:1 clearly refers to deacons as a particular group of church leaders. They are mentioned here because their office likely helped provide the material assistance given to Paul by that congregation. This would be in keeping with the responsibilities assigned to the Seven in Acts. This is further borne out in I Timothy 3:8-13 where the qualifications for the office of

deacon indicate that they are primarily administrators with special responsibility for money. There they have no responsibility for teaching.

In the early church, leadership functions were in a fluid state, gradually resolving into positions with official recognition. In the Pauline churches, “bishop” and “deacon” became distinguished as leading offices whereas in the Jewish-Christian churches “presbyter” was more common. These latter were ordained by laying on of hands to govern the community as part of the presbyterial council. After Paul’s time, “bishop” and “presbyter” were used interchangeably. Later, by 110 AD the three orders of bishop, presbyter and deacon had emerged. The pattern that developed was that of one bishop as head of a presbyterial council, which became the model for succeeding generations.

Diakonia and Leiturgia

The term ‘diakonos’ had a great variety of applications in pre-Christian, secular society. The connecting idea seems to have been related to the serving of food, and frequently the reference is to sacrifices, consecrations, and other cultic activity. Although its Christian use took on a far different tone, the liturgical function continued an essential part of its use in the church. Assistance at divine service has always been closely connected with the deacon’s service in the community. Jesus’ command to feed the five thousand, together with the apostles’ action of distributing the food, exemplify ‘diakonia’. The Last Supper became the source of diakonia when Jesus used it to represent his sacrifice and self-giving of service to others.

The Golden Age of the Diaconate

The period between 100 and 600 AD could be referred to as the Golden Age of the Diaconate. Their work included overseeing pastoral care, administering church charities and assisting bishops. Until the time of the reign of the emperor Constantine, when the church became the official religion of the Roman State, congregations and regions under the oversight of a bishop administered many forms of charity and pastoral care. The deacons were primarily responsible, under the bishop, for the oversight of this work. During that time their office was often seen as more important than that of the presbyters, who preached and administered the sacraments in congregations. In the third century, some deacons were even fulfilling the functions of the presbyter in some congregations. This practice ended in 325 AD under Canon 18 of the Council of Nicaea.

The primary role of the deacon in the first few centuries was that of caring for the poor and stimulating the rich to be merciful. The importance of the deacons in administering charity became so weighty that by the third century in Rome it was necessary to create the office of subdeacon to assist them. When in the fourth century the church became part of the state, the real diakonia of the church was swallowed up by state-sanctioned services, and the congregation as the focus of Christian service to the needy was superseded by larger institutions such as hospitals and monasteries. Deacons were no longer connected to the bishops as personal staff but gradually became assistants to the presbyters who were now commonly called priests. Deacons became a third order of clergy.

The Reformation

In the 16th century Reformation, the hierarchical separation between sacred and profane, spiritual and holy duties was removed, at least in theory. The rediscovery of the doctrine of “justification by faith alone” removed essential distinctions between Christians and revived the understanding of the priesthood of all believers. Because the church was still tied to the state, a struggle developed over the relationship of the church and the state. While some of the Protestant churches were content to leave matters of education, relief of the poor and needy and other diaconal areas of concern to the civil authorities, the Calvinist reformers believed the church could not abandon this responsibility.

Calvinist theologians saw ministry as consisting of two offices. The first was presbyterial consisting of three ministries, pastor, teacher and elder, while the second consisted of the deacon. Two basic offices were thus affirmed, presbyter and deacon, to lead worship and provide service, with the former being primary because preaching the good news leads to the new life of service to others. As McKee writes, “... [as] love of the neighbour is the most

unmistakable evidence of our love for God, so it is essential that the church have a diaconal office and not leave this religious duty only to individual Christians or the civil authority.”³

Calvin repudiated the role into which the Roman church had relegated the deacon. Biblically, the deacon had never been merely a liturgical assistant to the priest but rather one entrusted with the care of the poor. Citing Romans 12:8, Calvin saw the task of the deacon in two forms, the one to serve the church in administering the affairs of the poor, the other to care for the poor directly. Calvin also reaffirmed the necessary role of the deacon in public worship since their office was not only one of social service but also a liturgical one. However, it should be noted that in the First Book of Discipline (c. 1560), the Church of Scotland made provision for the office of deacon. Deacons sat with the elders when discussing their business. This reference to deacons sitting with the elders disappeared from the Second Book of Discipline (1578). References to deacons in the Book of Forms of The Presbyterian Church in Canada (sections 135 to 138) contain a mixture of elements from the above two Books of Discipline as well as references to strengthen the deacons’ court that our Church did not act on. This definitive role for the deacon was further strengthened by action of the 1559 Synod of Paris of the French Reformed Church. The Westminster Confession of Faith, adopted by the Church of Scotland in 1647, made no reference at all to deacons and in effect restricted diaconal service to the individual activity of each Christian.

In Europe, changing needs of society, especially in regard to developing economic and social structures, brought about a loss of a sense of purpose and the effectiveness of the diaconate diminished. The church tended to see the poor as objects rather than as people injured by the very systems of society and consequently did little to challenge those systems. In North America, some churches lacked a diaconate from the beginning and others blurred the distinction between elder and deacon. In some Presbyterian and Reformed churches, “deacons’ courts” administered local charitable activity of congregations and administered the finances of the congregation. In many, these responsibilities were divided between sessions and boards of management. Voluntary societies came into existence which gave expression to ‘diakonia’ but existed outside church structures. Individual charity was looked upon as a necessity of Christian expression but the corporate responsibility of the church to practice diakonia was not recognized.

Historically, the deacon has had a variety of useful functions that have combined administrative, charitable and liturgical responsibilities. These have included the meeting of the needs of the poor and infirm; the administration of church finances and institutions of the church; the preparation of candidates for baptism (in the early church); the leading of the congregation in prayers of intercession (the prayers of the people); the reading of scripture in the liturgy.

In the twentieth century, the ecumenical movement enabled the churches to rediscover their character as the living body of Christ. Acting together to serve the needy, churches have discovered their corporate diakonia despite doctrinal differences. However, in order to enable all members within the church to channel their spiritual gifts into the upbuilding of the whole, we believe that a revitalization of the office of deacon is required. Reflecting both its broad scriptural basis and modern insight into diakonia, a congregational diaconate may now be needed in which ordained lay deacons will act (together with elders and ministers) as catalysts and shepherds of the diakonia of the people. With the retreat of governments from many areas of social support in our modern world, it would appear time to consider once again the renewal of the office of deacon in The Presbyterian Church in Canada.

Part 2 - Historical Background to the Order of Diaconal Ministries in The Presbyterian Church in Canada

Women Deacons and Deaconesses

When the role of deacon began in the Christian church, there was no distinction between the functions of male or female deacons: each did the work that was necessary to be done. However as the church grew and expanded, male deacons were given more and more responsibility for the liturgy of the church while the female deacons were given lesser roles in the liturgy. Eventually being a male deacon meant that one was taking steps toward the full

priesthood or clergy functions within the church. The role of female deacons became more diminished and they were eventually known popularly as “deaconesses”.

The term “deaconess” has been understood widely and used in the Christian church to describe a particular group of women in ministries other than Word and Sacraments. However “deaconess” is a misleading term. Frequently, Phoebe is honoured as the first deaconess. The very same word, ‘diakonos’, used to explain her role (Rom. 16:1) is equally used in many other situations to refer to men such as Epaphras (Col. 1:7) and Timothy (I Tim. 4:6). “When a woman’s name is associated with a title, both Catholic and Protestant translators have tended to minimize the office. Instead of translating ‘diakonos’ as ‘minister’ as they have for male office holders, they have translated it as ‘deaconess’.”¹

A Roman Catholic historian, Mary Malone, says that the ministry of women deacons was exactly the same as that of the men for the first 400 years. Eventually when they were called deaconesses they became auxiliary. It seems clear that in the early centuries there was a rich diversity of ministries without much distinction between the sexes. After Constantine, the church was flooded with great numbers and did not know how to maintain the gifts of the Spirit (charisms) in great numbers. Therefore this brought about a reduction in the diversity of ministries. At the same time, the cultural model of patriarchal hierarchy took hold with its accompanying subservience of women. Not only did the male deacon’s role change, but women were increasingly relegated to the role of “deaconess” and were allowed only to do for women what men could not do.²

In the early church this included visiting women in places where male deacons might cause a scandal (for example, the anointing of women in baptism and some instruction following their baptism). Their liturgical participation was restricted. When, for men, the office of deacon became a preliminary step to full priesthood in some communions, the liturgical role of deaconess was again diminished. Golder states that deaconess work was flourishing in the third and at the beginning of the fourth century. In the following centuries, though, the New Testament conception of this work died out as orders of nuns developed.³

Luther encouraged the appointment of women teachers where the listeners would only be female. At Siegen in the middle of the fifteenth century, deaconesses were employed and “regularly ordained to the office by laying on of hands and prayer.”⁴ Calvin linked Phoebe with the widows in I Timothy 5, considering them “as a kind of diaconal order charged with a personal ministry to the tangible needs of the saints.”⁵ However, no female deacons were appointed in Calvin’s time. A role for deaconesses was approved in 1568 and they were known to have been present in the town of Wesel on the Rhine. Their role was three fold: to nurse “women who were sick or in childbed, ... to buy and sew cloth, and to care for the poor in case of need.”⁶

19th Century: A New Creation

The term “deaconess” was used in a different way in the 19th century. It has been inaccurately called a revival of the deaconess movement, but “was not at all a replica of the model from the first Christian centuries ... but a new creation which borrowed the idea and the name from the past.”⁷ It was essentially different because it did not develop as an integral part of the institution of the church but outside it. Theodor Fliedner, a Lutheran pastor in a small German congregation in Kaiserwerth is the person associated with the rise of the new deaconess movement. His intention was to create a training institution for deaconesses. He was thinking in terms of an office of deaconess that would care for the poor, sick, children and prisoners, and not of a separated parachurch “motherhouse” type of deaconess. The motherhouse concept was “a sisterhood of single women in a community organization, devoted largely to ... works of mercy.”⁸ It was within, but not always part of the churches’ organization “since motherhouses were always independent corporations.”⁹

It was soon obvious, however, that the Rhineland parishes were not prepared for such an “office” of women alongside the pastoral office of deacon, which was exclusively one of men. Fliedner redirected his efforts. In 1841, he “gave up his plans for the position of deaconess in the parish in favour of the community of motherhouse-connected deaconess ministries.”¹⁰

From Kaiserwerth this new diaconate spread and generally developed among continental Protestants in the motherhouse form.

The Anglican Church in Britain has an ordered office of nuns who took their vows for life and lived a monastic existence in convents. Their main ministries were in hospitals and educational institutions. In 1862 the Anglican Church in Britain created another avenue for women's ministry with their diaconate. Women's positions in society were freer than on the continent, and some women did not feel the same need for a motherhouse to make the work of single women acceptable. This diaconate generally developed as "an association of free or independent women, affiliated with one another simply as a group in any profession would be."¹¹ They became involved in pastoral work and education, particularly catechetical instruction.

Both types of the European diaconate were brought to North America and influenced each other. Diaconal ministry in hospital ministries, education, Christian education and social service are interwoven into the histories of the Lutheran, Methodist and Presbyterian communions.

Order of Diaconal Ministries, The Presbyterian Church in Canada History and Early Ministry

The history of the Order of Diaconal Ministries reflects the changes in society and church during the time it has existed. It was originally organized as a means of giving official denominational recognition and order to the work that women were already doing. In the 1870s and 1880s women missionaries had been sent overseas to do work with women among whom male missionaries were not allowed to mingle. Realizing the need to train women for this overseas work, the Ewart Missionary Training Home was established by the Women's Foreign Missionary Society in 1887. Its mandate was

1. To provide special training for young women who are looking forward to foreign missionary work;
2. To afford opportunity of judging by kind and careful oversight as to the physical, mental and spiritual fitness of candidates to enter upon the trials and responsibilities of foreign missionary life.¹²

By 1907 requests concerning this training reached the General Assembly through overtures from the Presbytery of Toronto and the Synod of Manitoba. The following year the committee reporting on this issue recommended "that the Assembly sanction the institution of the Order of Deaconesses for The Presbyterian Church in Canada."¹³ The report mentioned an increasing demand in the Church "for the consecrated service of Christian women" for both the foreign field and for mission in Canada.

Much of the work of the deaconesses in Canada was to aid immigrants, organize charity work in congregations, or nurse in remote hospitals. In the 1930s, social agencies developed and assumed much of the work of the deaconesses and the Church. The deaconess's role shifted to preparing and leading Bible studies with children, youth and adults in the congregation. "Many were also called to start ministry in rural areas where they might be the only representative of any church, even conducting worship in areas where there were no ministers."¹⁴

Diversity of deaconess work continued throughout the 1940s, 1950s and 1960s. Deaconesses who worked in congregations would visit the sick and shut-ins, assist in church school and other organizations in the church, participate in any welfare programs carried out by the congregation, and do secretarial work, which included maintaining the roll of the congregation. Those who were employed in a presbytery might do "van work" where they would travel to isolated congregations and small communities with no church building, where they would visit in homes, conduct services of worship, and lead Christian education. Alternatively, they might serve as a hospital visitor, port worker, downtown worker (including counseling and contacts with social work agencies), or an institutional worker. Other possibilities listed were working at the synod or national level in the Church, in interdenominational positions, or overseas in education, social work, medical or student work.

The Ewart Missionary Training Home was established to meet the need for trained women, and the school continued to be a major part of the training for deaconess work in The Presbyterian Church in Canada. In 1969 the primary focus of Ewart College, as it was then known, was changed to provide specialized training in Christian education. Two factors contributing to this change were:

1. the decision of The Presbyterian Church in Canada in 1966 to ordain women; and
2. professional developments in the Christian education field.

This major change in the Ewart curriculum had a significant impact on the qualifications the next generation of Ewart graduates brought to their role as deaconesses. “The graduating deaconesses were no longer generalists with some training in a variety of forms of Christian service. This was a significant departure from previous practice and one that changed the role of the deaconess to that of Christian educator almost exclusively.”¹⁵ Even though the major responsibility of Diaconal Ministers continues to be Christian education, many others serve in hospitals, inner city missions and administration.

Since this paper is primarily concerned with the subject of the office of congregational deacon, we will give further consideration to the Order of Diaconal Ministries, a “professional” diaconate, when the Task Group prepares its paper on the Ministry of Word and Sacraments.

Part 3 - Conclusions and Options

As can be recognized from the previous pages, throughout the history of the church the deacon has fulfilled various functions. It has ranged from a wide variety of pastoral care in the early church to the highly specialized service of Christian educator as provided by many of the members of our current Order of Diaconal Ministries. It appears that in many cases the office of deacon has responded to the needs of the church and the particular time. This is helpful as the Church looks at the role of the deacon today and asks the question, “What role should a deacon play as we move into the 21st century?”

The Task Group recognized that there may be some confusion caused by the use of the term “deacon” in relation to two quite different offices. Today we probably think of a deacon as a member of the Order of Diaconal Ministries, a professional, full-time servant of the Church set apart by a presbytery and with full participatory rights in the courts of the Church. As we have seen, however, there is also a place for deacons within congregations, ordained to their office in the same manner as ruling elders are ordained to theirs.

Congregational deacons have had a long history in many branches of the Presbyterian Church worldwide. In North America this is particularly true of those Presbyterian churches that now form the Presbyterian Church (USA). In our Canadian Church, Korean-speaking congregations have large deacons’ courts whose membership is much larger than that of their sessions. This model became standard for Korean-speaking churches because of historical links between Presbyterian churches in Korea and American Presbyterian churches. In Korean-speaking congregations of The Presbyterian Church in Canada, deacons are either elected by the congregation or appointed by session; the deacons’ court functioning much like a third order of ministry. The session and the deacons’ court exist as separate bodies with different functions, but the deacons’ court remains under the jurisdiction of the session. The session is responsible for leadership and insight while the deacons’ court is responsible for carrying out the various tasks of the congregation’s ministry. Deacons serve in a variety of ways in these congregations, as members of finance committees and mission committees, and as leaders and chairpersons of small groups within the congregation. The latter are known as area district deacons who lead small group meetings at regular intervals, with Ministers of Word and Sacraments or ruling elders preaching a sermon. Committees for missions, social awareness, and church growth often have deacons who are responsible for carrying out various tasks specific to each committee. So deacons in congregations of The Presbyterian Church in Canada can no longer be considered an oddity. As already mentioned, the Task Group will consider the office of the professional Member of The Order of Diaconal Ministries when we report on the office of Minister of Word and Sacraments within a few years. Our present focus is on the renewal of the office of congregational deacon throughout The Presbyterian Church in Canada.

There is considerable stress for congregations to respond to many demands placed on them by a changing society. Change now is almost the norm. Neighbourhoods dramatically change their ethnic composition. Different generations view worship differently. Denominational loyalty is much lower than in earlier decades. And there is often a perceived need for congregations to reach out to care for people in concrete ways because of the continuing withdrawal of governments from many social services.

One of the groups in the Church most affected by this change is the session (minister and ruling elders). In the past, there was more time for sessions to make decisions and plan strategy with the confidence that not much would change either in the church or in society. This is no longer the case. Sessions are now expected to make necessary, appropriate and expedient judgments in their role of leadership in the congregations. Many of the demands relate to matters of pastoral care in the congregation and to issues of Christian concern in the surrounding community. The Church must find a way to enable sessions to meet these needs. One such way might be to re-institute the office of congregational deacon.

Historically, the ruling elder visited in the homes of the congregation to examine members on their faith and life in order that they might receive the Lord's Supper. The proof that the member was "worthy" was in the receiving of a communion token which gained them admission to the Lord's Table. When elders ceased to examine and judge members, their visit evolved into a general pastoral call. The elder became the link joining the session and the congregation as well as a giver of care to members and their families.

As a consequence, the task of the ruling elder has been dramatically expanded from simply "ruling" to giving pastoral care. However, as was demonstrated in the first section of this study, pastoral care is one of the historical, traditional tasks of deacons. The Church needs to ask, "Would we be better for the pastoral visit to be made by a deacon properly prepared for the task, leaving the ruling elder free to focus on general leadership and decision making?" This is a model that is currently present in Korean congregations and is the norm in many US Presbyterian congregations.

The role of counsellor is often thrust upon Ministers of Word and Sacraments, whether they are trained for the task or not. The role of a counsellor and that of minister of the Word may often conflict in that a counsellor's role is non-judgmental. Decisions made in session, however, often have to be judgmental by the very nature of the court's mandate. Consequently, it would be much more appropriate for counselling to be done by members of a deacon's court properly prepared for such a task. The preparation of such congregational deacons could become a major role for current Members of the Order of Diaconal Ministers.

The role that historically and traditionally has been played by deacons in the church is now being carried out by ruling elders in their visits, by counselling given by Ministers of Word and Sacraments, and by pastoral care committees. To ordain deacons in the congregation would further legitimize a ministry that is already being given by others and would free sessions to go about their primary tasks of oversight and leadership.

The Church is left with the question, "How is the ordained deacon to function?" While it does not appear that the Westminster Confession of Faith mentions deacons, another document prepared by the Assembly of Divines at Westminster, called The Form of Presbyterian Church Government, does mention them. The section titled Of the Officers of the Church includes the following:

The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists [i.e. Gospel writers], and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other church governors, and deacons.

A section on deacons itself reads:

The scripture doth hold out deacons as distinct officers in the church. Whose office is perpetual. To whose office it belongs not to preach the word or administer the sacraments, but to take special care in distributing to the necessities of the poor.

Further into the document there are references to the officers of a particular congregation. It would appear that the deacon is one of those officers. It would seem that the deacons were seen to be playing a visible role in the congregation, but not involved in the sacraments.

The Task Group believes that the time is now upon us when it would be helpful to have the office of ordained deacon re-instituted at the congregational level. The deacon would be ordained for life, as with the ruling elder, but would exercise the office only by the call of the congregation through the election process (see Book of Forms section 108). The question for the Church is, "Would an ordained order of congregational deacons be appropriate for the Church at this time?" The Task Group also considered whether there should be a joint elders' and deacons' court, as the Book of Forms says (sections 137, 138) and as was practiced in the late 1800s where deacons' courts existed, or two separate bodies. Because of what has been stated above, the Task Group strongly believes that two separate bodies is to be preferred. Thus the question needs to be considered, "If deacons' courts were to be re-introduced into our common practice, should they exist separately from the session although still under its jurisdiction?"

End Notes - Part 1

¹"Proposal for Considering the Theology and Practice of Ordination in the PCUSA", Theology and Worship Ministry Unit (PCUSA), Louisville, Kentucky, 1992, p.10

²C.E.B. Cranfield, "Diakonia in the New Testament" in *Service In Christ*, London, 1966, p.46

³Elsie Anne McKee, *Diakonia in the Classical Reformed Tradition and Today*, 1989, p.39

End Notes - Part 2

¹Jo Torfesen, *When Women Were Priests*, 1995, p. 5

²Mary Malone in an address to the 1986 Council of the Order of Diaconal Ministries (audio tape available)

³C. Goldner *History of the Deaconess Movement in the Christian Church*, 1903, p. 27

⁴*Ibid*, p. 31

⁵*Ibid*, p. 74

⁶Jeannine Olson, *Calvin and Social Welfare*, 1989, p. 81

⁷F.S. Weisner, "The Origins of the Modern Diaconate for Women" in *Bloesch Servants of Christ*, p. 19

⁸Bloesch, p. 30

⁹*Ibid*, p. 30

¹⁰Sister Anna Stricker, *Kaiserwerk Diak.*, p. 1

¹¹Bloesch, p. 32

¹²Irene Dickson and Margaret Webster, *To Keep the Memory Green: A History of Ewart College*, Ewart College, 1986, p. 8

¹³Acts and Proceedings of the General Assembly, 1908, p. 313

¹⁴Karen Timbers, *A History of the Deaconess Movement Within The Presbyterian Church in Canada*, unpublished paper, 1985, p. 12

¹⁵*Ibid*, p. 16

Recommendation No. 17 (adopted, p. 26)

That presbyteries and sessions study the paper on the office of deacon and respond to Ministry and Church Vocations by February 28, 1998.

If the above recommendation is adopted, Ministry and Church Vocations will reproduce this paper with a study guide and distribute it to each presbytery and session.

PREPARATION FOR MINISTRY

Guidance Conferences

1996 Two conferences were held in Hamilton, Ontario in April and August.

18 candidates were recommended for certification

3 were recommended for certification with additional comments

1 received a recommendation of probationary certification with additional recommendations

4 received recommendations that no action be taken at this time with respect to certification, with additional comments

I received a recommendation that did not deal with certification

1997 Three conferences are planned, one in Vancouver and two in Hamilton.

OVERTURE NO. 4, 1997 - PRESBYTERY OF ST. JOHN (p. [497-98](#))

Re: Evaluating the Use of Guidance Conferences

Overture No. 4, 1997 came to Ministry and Church Vocations too late for the full consideration it requires, therefore, a report on the Overture to the 124th General Assembly will be presented.

SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS

Education

In the past few years presbyteries have provided workshops in dealing with sexual abuse and harassment for their members. They continue to have responsibility to ensure that new Church leaders are educated to deal with sexual abuse/harassment by Church leaders as do the colleges for providing such training to candidates.

The current focus is on the education of congregational leaders. To assist ministers in arranging for such training, Ministry and Church Vocations provided, through PCPak, a workshop guide developed by the Rev. Sylvia Cleland for training sessions and congregations in dealing with sexual abuse and harassment issues, and a list of resource people.

Changes to the Policy for Dealing with Sexual Abuse\Harassment

As the Church gains experience in the use of the Policy for Dealing with Sexual Abuse\Harassment, Ministry and Church Vocations has continued to assess the need for changes and to consult the Clerks of Assembly and the Church's lawyer. It was agreed by the Clerks of Assembly and Ministry and Church Vocations that both the following clarifications to the Policy for Dealing with Sexual Abuse\Harassment and the proposed changes to the Book of Forms would be presented in this report.

PART 1 - CHANGES REQUIRING AMENDMENTS TO THE BOOK OF FORMS

1. Complaints to be made in the Presence of the One Complained Against

Section 322.1 of the Book of Forms requires that an individual "before bringing a complaint against any person, have recourse to private dealing with him/her." "A person intending to complain [is] to communicate his or her purpose to do so to the person concerned" before approaching a Church court (section 322.2). To deal with complaints of sexual abuse and harassment a new section is suggested to the Book of Forms because private meetings between the complainant and the complainee put both parties at further risk. The complainant may be at risk for further abuse during a private meeting, and the complainee is at risk of further allegations being made against him or her. Therefore, the committee acts in place of the complainant.

Recommendation No. 18 (adopted, p. [26](#))

That the following addition to the Book of Forms section 322.3 be approved and remitted to the presbyteries under the Barrier Act:

When a complaint is made that falls under the Policy for dealing with Sexual Abuse and Harassment the complaint is directed first to the appropriate committee of the session or presbytery. It is the committee that approaches the person against whom the complaint is made.

Recommendation No. 19 (adopted, p. [26](#))

That the proposed addition to the Book of Forms section 322.3 be approved as an Interim Act (section 293.2).

If the above recommendation is passed, a section will be added in the appropriate places in the policy [NON-CRIMINAL COMPLAINT PROCEDURES A Section 4(I) p. 13]:

The policy allows for complaints to be investigated by the committee without face-to-face confrontation between the complainant and the person against whom the complaint is made because of possible risk to both parties.

2. Refusal of Witnesses to Testify in the Church Court

Occasionally, complainants will be daunted by the thought of testifying to matters of an intimate and personal nature before a Church court and will choose not to continue with their complaint, rather than testify. The Book of Forms indicates that witnesses who refuse to appear before the court are liable to censure (section 343). In complaints of sexual abuse or harassment, the Church does not want to censure the complainant for having raised the issue in the first place.

Recommendation No. 20 (referred back, p. 26)

That the following addition to the Book of Forms section 343.1 be approved and remitted to the presbyteries under the Barrier Act:

Complainants under the Policy on Sexual Abuse and Harassment who refuse to testify in a Church court are not liable to censure.

Recommendation No. 21 (referred back, p. 26)

That the proposed addition to the Book of Forms section 343.1 be approved as an Interim Act (section 293.2).

If the above recommendation is passed, a section will be added in the appropriate places in the policy: [NON-CRIMINAL COMPLAINT PROCEDURES A 4(j) p. 13]:

Witnesses who choose not to proceed with their complaint by refusing to appear before the presbytery or session need not be censured. The committee however, must inform the complainant that their refusal to testify to the Church court will, in most cases, cause their complaint to founder, unless other clear evidence exists that can be presented to the court.

PART 2 - OTHER CHANGES AND CLARIFICATIONS TO THE POLICY

1. Terminology of “the accused”

To avoid confusion with Book of Forms procedures, the terminology of the policy regarding the person about whom the complaint is made will be changed. Rather than referring to this person as “the accused” with its connotations of formal trial as laid out in the Book of Forms, the position will be referred to either as “the person against whom the complaint is made” or “the complaine.” The term “the accused” will continue to be used when referring to procedures involving Church trial.

2. Complaints to be in Writing

A Section will be changed in the appropriate places. [NON-CRIMINAL COMPLAINTS PROCEDURES A Section 7(b) p. 13]:

The committee shall present the complaint to the person being complained against in writing. If the complainant does not present the complaint in writing the committee shall prepare the complaint in written form.

3. The Standing Committee Meets with the Complainant

A Section will be changed in the appropriate places. [NON-CRIMINAL COMPLAINTS PROCEDURES A Section 4 p. 12]:

The Standing Committee must investigate every allegation, interviewing all parties to the complaint. As many members of the committee as possible should participate in the interview. The committee should develop appropriate interviewing techniques, consulting with the Synod Resource Team if necessary.

Discretion shall be used to keep the identity of the person complained against confidential unless otherwise necessary.

4. Testimony of Child Witnesses

A Section or sections will be added in the appropriate places. [NON-CRIMINAL COMPLAINT PROCEDURES A Section 4 (k) and (l) p. 13]:

(*) If the complaint proceeds to trial in a Church court, it is assumed that the adult complainant will testify against the accused face to face and be subject to cross-examination as provided for in the Book of Forms. Testimony of a child witness is more difficult, however. The Church must balance the rights of the accused to fair trial against the danger of traumatizing a child. Complaints regarding children are generally a criminal matter, and so would not come before a Church court until the criminal court has completed its process. In the case of a criminal conviction, a Church court may use the fact of the conviction as the required evidence, and a member of the Church court may act as the accuser in order to enter the fact of the conviction into evidence. In this case it would be unlikely that the Church court would need to hear the evidence of the child witness.

(*) Following an acquittal in the criminal court, a Church court still has the obligation to investigate a complaint made to it under this policy, in order to determine if the complaint has been substantiated, or Church policy violated. The Church court which wishes to hear the evidence of a child should proceed with the utmost care, to avoid possible trauma to the child. Civil courts are experimenting with videotape evidence, or with the use of screens in the court, so that children may present testimony without being required to face the accused. The Church will continue to consider how children's evidence can best be presented, keeping the interests of all parties in mind. Church courts facing this situation may seek further guidance from the Clerks of Assembly and further legal advice until more precise guidelines are developed.

5. Proceeding to Trial in the Church

A section will be added as follows in the appropriate places. [NON-CRIMINAL COMPLAINT PROCEDURES A Section 9 p. 14]:

If necessary, the presbytery may decide that the matter should proceed to a trial as allowed for in the Book of Forms.

There are three situations in which the matter may proceed to trial:

- a) The Church court agrees that the matter requires a trial to be satisfactorily dealt with.
- b) The person against whom the complaint is made is dissatisfied with the result of the process and demands a trial.
- c) The complainant is dissatisfied with the result of the process and demands a trial.

The court will not permit a trial where the court has decided to impose the most extreme form of discipline. In such circumstances, there would be no reason to conduct a trial of the accused.

Each of the three parties: the complainant, the person against whom the complaint is made, and the Church court has the right to require the matter be dealt with more fully and formally in a trial. Evidence found by the Standing Committee may be used in the trial, subject to direction from the court to ensure that the trial is conducted fairly.

Any of the above three situations constitutes a *fama*, meeting the requirements of the Book of Forms section 326 (that the court must be satisfied a *fama* exists before commencing process found on it).

When all parties are satisfied after the report of the Standing Committee to presbytery, it is unnecessary to conduct a trial prior to administering discipline.

6. Relationship of the Policy to the Book of Forms

A new section will be added in the appropriate place. [Section II: Guiding Principles. Section IIA: Relationship of this Policy to the Book of Forms]:

This policy is intended to be used in conjunction with the Book of Forms, not in opposition to it.

The Book of Forms lacked an efficient time-sensitive procedure to deal with complaints against Church members or leaders arising from those without a voice in the Church courts. The policy is intended to fill this gap, and to provide the Church with a method for ensuring that complaints be dealt with thoroughly and fairly.

There are instances where the policy and the Book of Forms conflict. For example, one of the most difficult areas to reconcile is the requirement of the Book of Forms for an accuser to meet privately with, and then face publicly, the accused. It seems clear that such policy, when written, contemplated two members of a Church court dealing with each other on an equal footing. The policy is written with the knowledge that the “accuser” may be an already traumatized child, and seeks ways for the Church to discipline its membership without unduly harming the complainant further. The interests of all parties are difficult to balance, and work is still ongoing as to how to resolve the issues.

In other cases, apparent conflicts between the policy and the Book of Forms are more easily resolved: notes throughout the policy indicate where changes are planned if they have not already been instituted.

In any case, the policy is meant to give a more precise procedure to deal with complaints of sexual abuse and harassment than is available in the Book of Forms. Following the policy is always the initial step in dealing with a complaint that falls within its scope. Only if the procedures outlined here cannot bring the complaint to a resolution satisfactory to all parties, does the court resort to the Church discipline and trial procedures given in the Book of Forms.

Nevertheless, the actions of the Church in implementing the policy should always be informed by the Book of Forms. The Book of Forms requires that all Church discipline be carried out in a mood of continual prayerfulness, love, affection and humility. The Church should certainly bring these same qualities to every step of this Policy which they enact. We are under the continual illumination of the Holy Spirit, particularly as we learn to implement new policies and procedures.

7. Contact During a Criminal Investigation with the Person Against Whom the Complaint is Made

A Section will be changed as follows [CRIMINAL COMPLAINT PROCEDURES A Section 3 p. 7]:

The committee will not interfere with the child protection agency (Children’s Aid Society or equivalent) and/or the police in their investigations. Each presbytery should acquaint itself with its local protection agency (C.A.S. or equivalent) at the first possible opportunity.

- a) The committee may assist the civil authorities in their investigation. If the committee fears that such assistance will violate pastoral confidentiality, or in some other way harm the integrity of the Church court, they may seek the advice of a lawyer before proceeding.

NOTE: No section of the Book of Forms including section 333 prevents the Church from consulting with a lawyer. Such consultation should be used whenever the need for advice is felt.

*b) In order not to inadvertently violate the rights of the person against whom the complaint is made [occasionally referred to as the “complainee”], the committee shall not approach the complainee on the subject of the complaint during the course of the criminal investigation unless the committee has first consulted a lawyer.

A further section will be added: [CRIMINAL COMPLAINTS PROCEDURES A Section 4(e) p. 8]:

Other than to offer pastoral care during the course of the criminal investigation, the presbytery shall not take action until the criminal charges have been resolved. It is appropriate for the Church court to contact police on a regular basis to keep the Church court advised about the criminal investigation. If police advise that the matter is no longer under investigation, then the Church may proceed to deal with the complaint before it.

“Pastoral support” will be changed to “pastoral care” in the following section [CRIMINAL COMPLAINT PROCEDURES A Section 4(b) p. 8]:

Another person will be appointed to act as an advisor within the courts of the Church for the person against whom the complaint is made, if appropriate. Such advisor can be refused by the complainee. Pastoral care for the complainee should be offered.

8. After the Involvement of the Civil Court in the Complaint

Two sections will be combined and changed as follows [CRIMINAL COMPLAINT PROCEDURES A Sections 9 and 10 p. 9]:

When the civil court has concluded its action in the matter (by convicting or acquitting the accused) or when the police have advised that the matter is no longer under investigation, then the standing committee shall conduct its own investigation. (See paragraphs 4, 7, 8 and 9, p. 12, 13, 14.)

If a conviction has been entered, the committee should report the fact of the conviction to the presbytery plus any other facts relevant to the matter. A conviction of a criminal offence involving sexual abuse should be considered grounds to administer discipline as outlined in Section VII, p. 16.

When an acquittal has been entered or the criminal investigation was inconclusive, if the presbytery finds that, on the balance of probabilities, the Church leader has violated the Church’s policy on sexual abuse, it may sever the pastoral tie or remove the accused person from the position held, or take any other action it considers appropriate in the circumstances. (See Section VII, p. 16.)

9. Confidentiality and Sharing of Information

A section will be changed as follows [NON-CRIMINAL PROCEDURES A Section 9 p. 14]:

The Standing Committee reports in full to the presbytery *in camera*. The committee may make recommendations, but only the presbytery (or the session) determines whether the allegation has been substantiated.

All relevant information in the investigation must be shared with the presbytery or session in order that it may arrive at a fair decision. In the case of a confession, the court may choose not to hear all information collected by the committee.

10. Informing sessions and congregations

A current section will be revised and a new section will be added [CRIMINAL COMPLAINT PROCEDURES A Section 13 p. 10]:

Presbytery should keep the session informed during the course of the investigations of both the criminal and the Church court, and especially of any decision made by the presbytery that affects the ministry of the congregation.

Session shall be informed of the results of the criminal investigation or trial. The session, at its discretion, may inform the congregation appropriately.

Utmost care should be taken in informing the congregation of the results of the presbytery investigation. The presbytery will inform the congregation when allegations have been substantiated, taking care to respect the privacy of the complainant. Presbytery shall not broadcast allegations that have not been substantiated. When a complaint is not substantiated, the presbytery will inform the congregation that a complaint was made, but not substantiated, taking whatever steps are appropriate to assist the renewed ministry of the person against whom the complaint was made. Again, the presbytery must take care to respect the privacy of the complainant. Any statement prepared for the congregation should be reviewed by the presbytery to ensure its accuracy. Disclosure to the congregation will be guided by the public records of the presbytery.

The above paragraph will also be added to the Non Criminal Complaint Procedures [A Section 13 p. 14].

11. Paid Leave of Absence During Complaint Investigation

Sections will be added as follows [NON-CRIMINAL COMPLAINT PROCEDURES A Section 6 p. 8]:

- b) The right to a paid leave of absence during criminal investigation does not extend to the time period during which an accused appeals a criminal conviction. Once an accused has been convicted in a criminal court, the assumption of innocence is lost. While the accused must continue on a leave of absence and the Church court must wait to resolve the complaint until all appeal procedures are completed, the Church is under no obligation to continue paying the accused during this time.
- c) Except as noted in 6(b), the paid leave of absence will continue until the presbytery has fully investigated and resolved the complaint before it.

12. Using Outside Parties to Investigate Complaints

No change is suggested to the Policy that would allow the Church courts to use outside parties to investigate complaints.

It is highly desirable that we, the Church, should retain discipline of our membership within our own hands. If we need to develop new skills in order to discipline our own body, then we must do so. There are several reasons to oppose the suggestion of the use of outside investigators.

First, routine use of outside agents to conduct investigations of all complaints would be costly.

Second, outside agents may not know our court systems, nor use the standards used by the Church when evaluating behaviour. At the investigative stage this might mean that behaviour relevant to the Church might be overlooked.

Third, the concept of a neutral third party is a myth. Every person, whether inside or outside the Church carries with them biases and a point of view.

Rather than relying on outsiders, it serves the Church far better in the long run if we strive to carry out each step of the policy in as fair and thorough a manner as possible, under the continual illumination of the Holy Spirit, and in a spirit of continual prayerfulness.

The Book of Forms constantly reminds us that, even during trial procedures, the proper manner when conducting discipline is one of humility, love, affection, and prayerfulness.

This attitude is most properly used with the policy as well. In a secular world, can we expect that an outsider would conduct themselves in this manner?

Therefore, no changes are proposed to the policy to allow for outside investigation of complaints. We do encourage committees to seek out the expertise that exists within the Church. The committee is structured with power to add, and membership is not limited to teaching or ruling elders of the Church. Lay people with talents and training relevant to the issues should be sought out, and their assistance requested.

13. Organization of Policy for Presbyteries and Sessions

The policy will be rewritten with completely separate sections for presbyteries and sessions. This will allow much easier access to and understanding of the procedures for sessions, which now must attempt to determine which of the procedures they are to follow by reading those sections written for presbyteries.

Wording will be changed appropriately throughout the policy to reflect this structural change.

Recommendation No. 22 (adopted, p. 26)

That presbyteries, sessions and any others using the Policy for Dealing with Sexual Abuse and Harassment, note the above statements of clarification.

14. Permission to Make Minor Word Changes

As the policy is prepared for distribution, with the above changes incorporated, it may become obvious that some minor word changes are necessary. To facilitate the distribution of the Policy to the Church in the clearest form possible, the Life and Mission Agency requests the right to make minor changes for the sake of clarity and ease of reading.

Recommendation No. 23 (reworded and adopted, p. 26)

That the Life and Mission Agency have the right to make minor changes to the Policy on Dealing with Sexual Abuse and Harassment.

Restoration in the Christian Community

THE CHURCH'S RESPONSE TO THE RESTORATION POLICY

Ministry and Church Vocations presented a restoration policy to the 1995 General Assembly for study by congregations and presbyteries.

Responses Received From Presbyteries

As of the end of January 1997, twelve presbyteries have responded to the document "Restoration within the Christian Community".

Responding presbyteries are: Vancouver Island, St. John, Barrie, Assiniboia and Northern Saskatchewan, Essex-Kent, London, Ottawa, Peace River, Kootenay Restoration Committee, Temiskaming (adopting the document without comment), Miramichi (supporting the document), and Lindsay-Peterborough (reporting that they have not studied the document).

Tone of the Responses

While many responses indicated that considerable thought had been given to the document, and many suggestions for change were made, there appears to be general support for the document and its concepts. Several presbyteries expressed gratitude for the work done on the document, and stated that they felt there was a need for such a policy in the Church.

Areas of Concern

Several areas were identified where further work needs to be done on the document.

1. Limits on Restoration

There may be cases where restoration to Church leadership is not possible. In a worst case scenario, if a Church leader has been removed from leadership as the result of criminally sexually assaulting a child, do we really want to return that person to Church leadership under any circumstances? The Church must consider the policy question of whether some limits should be placed on restoration to leadership.

2. Censure of Witnesses or Complainants

While some presbyteries affirmed the suggestion that censure of witnesses or complainants is appropriate when a Church court has concluded that their complaint was unfounded, major problems are raised by the possibility of putting this into practice. First, mistakes can be made, and wrongful censure would open the Church to liability. More importantly, censure of complainants, no matter how well founded, will tend to stifle complaints. Stifling complaints will have the effect of driving the problem of sexual abuse and harassment underground. The Church desires to deal with the issues of sexual abuse and harassment, and therefore cannot afford to stifle complaints.

3. The “Inconclusive” Investigation

Most responders noted that there is no such thing as an “inconclusive investigation” under the Sexual Abuse and Harassment Policy. If enough evidence is not found to convince the Church court on a balance of probabilities that the allegations are substantiated, then the person complained of is not disciplined. This confusing passage in the Restoration document needs to be altered.

4. Supervision of a Disciplined Church Leader

Several comments were made about the concept of supervising Church leaders as they re-enter leadership after being disciplined. It was pointed out that supervision both undermines our concept of parity of leadership, and is an unwieldy tool to use. Currently, supervision is most often used as a tool to help the inexperienced. Attempting to use supervision as a method of preventing Church leaders from conducting themselves inappropriately may be difficult. We expect and trust our ministers to conduct themselves in a manner befitting the gospel of Christ. If we cannot trust people to conduct themselves in this way, their ability to minister within the Church is severely hampered. This section of the document will need to be clarified to address the concerns raised.

5. Withholding Presbytery Certificates Without Cause

Concern was expressed over the document’s suggestion that presbytery certificates be withheld if the Church court feared there was further risk of abuse. This constitutes administering a severe form of punishment with no guidelines to ensure fairness or evenhandedness between presbyteries, and without the person having taken any action to bring further discipline upon themselves.

6. Standards for Determining Repentance

The document needs more precise definitions of how repentance may be determined. The issue is related to the issue of limits on restoration. If there are some limits on when a person may be restored to leadership positions, it is easier to deal with the ramifications of making the wrong decision when determining whether or not genuine repentance has occurred.

7. Removal of Records from Presbytery Files

The exact procedure to be followed in properly handling the records arising from this policy needs to be stated more clearly, and be in full accordance with the Sexual Abuse and Harassment Policy and the Book of Forms.

8. Parameters of the Restoration Policy

Though the document has been written for use in conjunction with the Sexual Abuse and Harassment Policy, many comments were made indicating that it would be appropriate to use in conjunction with all Church discipline.

9. Media

Guidelines for dealing with the media were requested.

10. Restitution

Several requests were made to expand and clarify the section on restitution.

11. Laypeople or Ministers

The document seems to be aimed more at ministers than at laypeople. Requests were made that the document be more inclusive of the needs of lay people.

RESPONSE OF MINISTRY AND CHURCH VOCATIONS

Further work will be done on the restoration document in the areas noted above. A revised document will be presented to a future Assembly. In the meantime, the court should note the document for information, remembering that several changes will be made before it is put forward as the standard of the Church.

Petition No. 3, 1996 - Session of Dayspring Church, Edmonton (A&P 1996, p. [493](#), [20](#))**Re: Producing a Concise and Clear Policy on Sexual Abuse and Harassment**

The prayer of Petition No. 3, 1996 from the Session of Dayspring, Edmonton, is to produce a simple, straightforward, consistent, non-intrusive policy that places the burden of investigating cases of sexual abuse/harassment into the hands of qualified professionals and provides the Church with more appropriate guidelines.

The Petition includes some misunderstandings of the Policy on Sexual Abuse and Harassment. The Petition states: “the policy does not clearly delineate to whom this policy applies.” When both the “Theological Basis” section and the “Who Is Subject to This Policy” section are read, the policy states that all leadership, staff, members, adherents, and groups using Church space are subject to the policy in some degree.

The Petition states that “the policy deems to interfere with legitimate relationships”. The policy requires the Church to investigate a complaint of sexual abuse or harassment, even if the complaint arises out of a personal relationship of someone subject to the policy. The policy does not require or even encourages the Church to interfere with the legitimate relationships developed by any Church leader. It does encourage Church leaders to entrust the pastoral dimension of the relationship to another professional Church leader when a relationship becomes personal. Investigating a complaint of abuse or harassment ought not to be characterized as interfering with a legitimate relationship.

The Petition states “the policy asks for increased intrusiveness”. It is impossible to adequately deal with a complaint of sexual abuse or harassment without intruding into the personal sphere to some degree. The Book of Forms gives the Church the authority to conduct a formal trial in front of dozens of witnesses under certain specified circumstances. The policy seeks to conduct inquiry into complaints in a less formal, more private manner, falling back on the Book of Forms procedures only if the complaint cannot be resolved to the satisfaction of all parties under the policy. The policy is therefore considerably less intrusive than the procedures allowed for in the Book of Forms.

The Petition states “the policy compels us to lay charges on the balance of probability.” The policy does not in any instance require the laying of charges. Laying of charges is a concept of the Book of Forms. If a complaint cannot be satisfactorily dealt with under the policy, then the Church court relies on the procedures of the Book of Forms. The policy details a procedure to deal with complaints. It does not rely on the formal trial procedures of the Book of Forms. Note that the proposed amendments to the Policy include a section which clarifies the relationship of the Policy to the Book of Forms. The term “balance of probabilities” simply refers to the standard of proof which the Church has chosen to accept when determining whether or not the allegations made in a complaint can be substantiated.

The Petition states “most Presbyterians after a weekend seminar do not qualify as investigators or for deciding guilt or innocence”. This is not a misstatement. But sessions are reminded that

if simple interviews do not allow them to find a reasonable idea of what occurred they may seek the assistance of the presbytery committee or the Synod Resource Team before proceeding. Sessions are also reminded that they are not limited to session members when composing a committee to deal with complaints of Sexual Abuse or Harassment. There may be people with relevant skills and talents within Church membership who could be requested as committee members. Church members carry with them the ideals of conducting Church discipline with love, humility, affection, and prayerfulness, constantly seeking for the continued illumination of the Holy Spirit. These qualities are of the utmost importance, and are the reason why we seek to discipline our own membership rather than looking to outside “professionals”.

The Petition states “investigation ... determination ... would potentially be in conflict with the laws of the land.” Great care has been taken to ensure that the policy is not in conflict with the laws of the land. The requirement to delay investigation where a criminal trial is underway is to ensure that the Church’s investigations in no way interfere with the criminal court procedure. The Church, however, is entitled to determine if its own policies have been violated. Criminal courts are not interested in, nor are they in the business of determining, whether Church policy has been violated. The outcome of the criminal trial, then, is in some senses irrelevant to the Church’s deliberations.

The Petition states “investigations might prejudice any future legal action.” The Church’s refusal to investigate complaints would be far more likely to prejudice future legal actions than would the Church’s investigations.

The Petition states “not enough clarification of the appropriate way to inform the congregation”. Some clarification has been provided in this area in the proposed amendments to the policy. The policy, however, still leaves wide room for the discretion of the Church court to operate in this area. It would be difficult (and far from simple or straightforward) to state a set of procedures that would cover all eventualities of informing a congregation of what is going on.

The Petition states there are “inconsistencies between the Policy and the Book of Forms”. The proposed amendments from Ministry and Church Vocations to both the policy and the Book of Forms attempt to address the discrepancies between the two standards. When dealing with a complaint of sexual abuse or harassment, sessions should use the policy first, and only rely on the procedures of the Book of Forms if a resolution satisfactory to all parties cannot be reached under the policy.

The Petition states “inconsistencies lead to varied interpretation”. It is hoped that as the policy is used, interpretations would become more homogeneous.

The Petition states “Session of Dayspring would have difficulty adhering to some of this policy in its present form.” Whatever difficulties the session may have with the policy, it is reminded that the underlying principle is that all complaints of sexual abuse and harassment will be investigated. If the session is unable to investigate any specific complaint, it must seek the assistance of the presbytery. One proposed amendment to the policy is that the sections of the Policy relevant to sessions will be written out in full. It is hoped that this simple change will be helpful to any session attempting to use the policy. Further comments of a specific nature are always invited, in the hopes that they might be useful in improving the Policy.

The Petition states “the Life and Mission Agency ... is responsible for the Sexual Abuse/Harassment Policy”. The Life and Mission Agency put forward a proposal for a new policy to deal with matters that the Church perceived were not being adequately dealt with through its ordinary procedures. The Church accepted the proposed policy only after examining the document at two General Assemblies and allowing for widespread consultation from the presbyteries. The policy is now accurately described as Presbyterian Church policy, not the policy of the Life and Mission Agency. While the Life and Mission Agency has taken on the task of suggesting changes that might improve the policy, the Church at large has the final responsibility of decision making.

The Petition states “produce a ... non-intrusive policy ... ” Every effort has been made to make the policy as simple, straightforward and consistent as possible, and further improvements are

always contemplated. However, a policy that sets out to deal with complaints of sexual abuse and harassment is going, by its very nature, to be intrusive to someone. Non-investigation may be just as intrusive as investigation to those who feel they are victims. It is difficult to imagine any way that the Church can manage to deal with complaints of this nature and remain non-intrusive.

Recommendation No. 24 (adopted, p. [26](#))

That Petition No. 3, 1996 be answered in the above terms.

Recommendation No. 25 (withdrawn, p. [26](#))

That the Church decline to place the burden of investigating complaints of sexual abuse or harassment outside of its control.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Continuing Education

In 1996, the Continuing Education Committee considered 11 applications requesting \$14,654 and provided \$6,400 in grants, an average of \$582 to each applicant.

The fund also continues to provide for a continuing education listing from *the Practice of Ministry in Canada* to be distributed in PCPak.

As required by a recommendation of General Assembly, the Committee reviewed the continuing education allowance. Given the current fiscal situation in many congregations, it was decided that no increase would be recommended for 1998.

Courses that are being sought by applicants include those that will enlarge their knowledge of the Bible and the Reformed tradition and will increase their skills in pastoral counselling, preaching, management and conflict resolution. Slightly less than one-half of the applicants are seeking the Doctor of Ministry degree.

Ministry and Church Vocations reminds all congregations to encourage their ministers to tend to their professional growth and to provide the support for this to take place on a yearly basis.

Personnel Services

The Personnel Services links people searching for a call with congregations seeking someone to call. Through the Congregational Profile, professional Church workers and candidates for ministry can learn about congregations. Through the Personal Profile, professional Church workers can introduce themselves to a search committee or search committees can receive profiles of candidates.

A great deal of time is spent doing outplacement, career and crisis counselling for professional Church workers. For those who request it, personal profiles are also reviewed and critiqued.

In the past year at any given time, an average of 85-90 professional Church workers and graduating students (representing about 7 percent of ministers now on the rolls of presbyteries) have given permission for Ministry and Church Vocations to circulate their profiles. Usually, there are 65-70 congregations looking for a minister, (representing about 9 percent of the charges in The Presbyterian Church in Canada).

The Guidelines for Interim Moderators and Search Committees is currently being revised and a review of the profile system is continuing under the guidance of the Advisory Group.

Overture No. 5, 1996 - Presbytery of Lanark and Renfrew (A&P 1996, p. [477](#), [336](#))

Re: Creating committees to assist congregations outside the bounds of presbytery in dealing with personnel problems between them and ministers

Overture No. 5, 1996 asks for "the creation in each presbytery of a committee of people with skills or suitable training who could assist congregations in presbyteries outside their own bounds, in the event of personnel problems, at the request of the presbytery within whose bounds the problem exists."

Ministry and Church Vocations believes that the intent of this Overture is met in the following section of the response of the Clerks of Assembly to Recommendations 1, 2 and 3 of the Special Commission re Appeal No. 3, 1994 (A&P 1996, p. [245](#)). Although the assistance requested in the appeal is for a more specific situation, the suggested procedures could also apply to other personnel problems that are the concern of this Overture.

The clerks were ... asked to consult Ministry and Church Vocations to assess how best a presbytery may request and receive help from another presbytery or the Church Offices when forced to deal with a volatile situation involving someone on its roll.

We think that synods could authorize their executive committees to appoint assessor presbyters to assist in such matters when requested to do so by the presbytery concerned. (Book of Forms section 195)

The Clerks note that the vehicles for communication with Assembly Offices and agencies are already in place. Presbyteries always have direct access to the General Assembly Office and to the Ministry and Church Vocations Office of the Life and Mission Agency. Availability can amount to informal consultation on the matter at hand, or could be a more direct form of assistance or intervention depending on the needs and the request of presbytery. Requests for direct intervention should be put in writing to the agency or office. In all cases, however, the responsibility and the right of the presbytery to act in a capacity of oversight and care should be safeguarded and respected.

Recommendation No. 26 (adopted, p. [32](#))

That Overture No. 5, 1996 be answered in the above terms.

Overture No. 26, 1996 - Presbytery of Brampton (A&P 1996, p. [490, 19](#))

Re: Placing Recognized and Qualified Interim Ministers on the Constituent Roll of Presbytery

Ministry and Church Vocations will respond to this Overture in its report to the 1998 Assembly.

Overture No. 13, 1993 - Session of St. Andrew's Church, Welland, Ontario (A&P 1996, p. [481, 18](#))

Re: Policy for Termination of Ministries

In June 1995, a study document on "The Termination of Ministries and the Removal of Professional Church Workers" was sent to presbyteries for discussion and report back by March 1996. A task group in Nova Scotia consisting of G. Ian Ferguson, Sydney McDonald, Cynthia Chenard, Burchil MacQuarrie and Lindsay Rankin considered the replies received from 18 presbyteries and two individuals in the writing of a second draft of the policy. Ministry and Church Vocations plans to bring a final proposal to the 1998 General Assembly.

From A Woman's Perspective

'From a Woman's Perspective' is a newsletter for keeping women, both lay women and women who work professionally in the Church, in touch with each other, and sharing with the whole Church their theological perspectives, biblical insights, special interest, joys and concerns. Two issues were published in 1996 (bringing the total to date to 32). The May issue, "Flight of the Dove", dealt with the Ecumenical Decade of the Churches in Solidarity with Women, and was prepared by a guest editorial team in Montreal. A Waterloo guest editor produced the November one, "The Work of Her Hands".

In 1996, the Editorial Committee received a grant of \$6,350.00 to develop opportunities for regional groups to edit issues, as we have been doing, and to establish a site on the world wide web. Promotion projects to support the first of these purposes have brought a substantial increase in new subscriptions. Regarding the second purpose, two articles from the current issue are on PCCWeb on the internet, and we are exploring options for the future in this respect.

Women in Ministry Committee

Report of the Women in Ministry Committee, a committee of the Ministry and Church Vocations Office of the Life and Mission Agency to the General Assembly.

1996 was a year of celebration for women in ministry as it marked the 30th anniversary of the ordination of women to both ruling and teaching eldership in our Church. It was fortuitous that Tamiko Corbett was the second woman to be elected moderator of the General Assembly, and the occasion was marked by a celebration at the General Assembly in Charlottetown. However, much of the joy of the event was overshadowed by the sad realization that despite proportionately high numbers of women in the court, women did not address the court nearly as often as men did. This continues to be of concern to the Committee.

Throughout 1996, the Women in Ministry Committee continued its efforts to provide support for women in ministry, through advocacy, education and networking.

Networking

The Committee has continued to encourage the development of networks and local groups. This bore fruit in Lindsay-Peterborough presbytery where women ministers formed a pilot group, which met regularly to discuss issues of justice and concern within that presbytery. It also encouraged the Planning Committee of the Toronto-Kingston Women's Congress to develop a resource to enable others to host similar functions.

This was a year of change on and within the Committee with many members completing their terms and many new ones coming on board. Deep appreciation was expressed to those who had served faithfully and a hearty welcome was extended to those joining the Committee. At the same time, in response to the Church Office restructuring, which places greater responsibility for the Committee outside of the office of Ministry and Church Vocations, Committee members reiterated their conviction that such a Committee is needed and committed themselves to assume more responsibility for its functioning.

Advocacy

In keeping with its mandate to advocate for women in ministry, the Committee once again made application to the Ewart Endowment Fund for funds to provide a Co-ordinator of Women Studies and Lay Education and, at the suggestion of the Committee on Theological Education, has begun a process of extensive investigation to determine how such a position might meet current needs of the colleges and the broader Church. In addition, the Committee is continuing an extensive investigation into discrimination that women in ministry report in the call process. Preliminary results are disturbing and warrant further, careful exploration before public presentation.

Education

As part of its ongoing effort to find ways that women can function more fully in the Church, the Committee explored a consensus model of conducting meetings as a possible alternative to the current adversarial model of Church courts. Perhaps at some time in the future, the Committee will share such a model with the wider Church in the hope of gaining greater active participation by all members of the courts.

Finally, in an effort to develop greater awareness of the needs and attitudes of women throughout the Church at large, the Committee encouraged representatives to attend various gatherings including the American Association of Religion meeting, and the North American Consultation of the World Council of Churches regarding Violence Against Women. This was a working session designed to address the issue of violence from a proactive perspective in the hope of bringing an end to it.

ORDER OF DIACONAL MINISTRIES

Many items have again consumed the time and energy of the Executive. During the year our first Administrator, Betty Kenn, resigned and after reviewing the benefits of the position it was

decided to continue operating with an Administrator. Cheryl McFadyen is now the Administrator of the Order.

We received a grant from the Ewart Endowment Fund to assist theological students to attend conferences and seminars within the areas of diaconal ministry: Christian education, pastoral care, social service. After designing an application form and formulating guidelines for eligible participants, we advertised the availability of the grant to Knox College, The Presbyterian College and the Vancouver School of Theology. This year we helped five students to attend applicable conferences.

A special Council meeting was held in February to revise the Constitution of the Order and to review the work on deacons of the Task Group on Theology and Practice of Ministry. The Rev. Diane Strickland was the Bible study facilitator as we looked at the theme "Envisioning Our Ministry: Rooted in Worship, Rooted in Life".

Shirley Murdock, Executive Secretary of the Atlantic Mission Society, was designated to the Order by the Presbytery of Cape Breton.

In order to correct some inconsistencies and to reflect some accepted practices we recommend the following changes to the Book of Forms.

Revision to Book of Forms 174.1

Whereas Ewart College no longer exists, and no other college has been named to exclusively train candidates for diaconal ministries;

Therefore, we propose the following revisions to section 174.1

Recommendation No. 27 (adopted, p. [32](#))

That the following revision to section 174.1 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

Persons who have successfully completed the course of studies for diaconal ministry at a college recognized by the General Assembly for this purpose and who have been designated by a presbytery of this Church, as well as persons with similar training who have been received and designated by a presbytery with the permission of the General Assembly (see section 174.5) are members of the Order of Diaconal Ministries and shall be referred to as Diaconal Ministers. All such persons may take their functional titles from the specific position which they hold.

Amendment to Book of Forms Section 174.5

Whereas, previously the Board of Ewart College was involved in the applications to the Committee on Education and Reception; and

Whereas, a number of presbyteries have limited exposure to the current work of Diaconal Ministers and would have difficulty evaluating qualifications; and

Whereas, the Order of Diaconal Ministries should take some responsibility for its own membership;

Therefore, we propose the following amendment to section 174.5.

Recommendation No. 28 (adopted, p. [32](#))

That the following amendment to section 174.5 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act.

Persons who have received similar education for the office of member of the Order of Diaconal Ministries may be admitted to the Order of Diaconal Ministries of this Church upon acceptance by the General Assembly on application of a presbytery through the Life and Mission Agency's Committee on Education and Reception in consultation with the executive of the Order of Diaconal Ministries.

Addition to Book of Forms Section 174.6

Whereas, graduates of Ewart College were often examined for designation to the Order of Diaconal Ministries by presbyteries immediately following graduation, but not always designated immediately; and,

Whereas, many of these graduates are now proceeding to designation and employment after a prolonged period of time without having taken further studies; and

Whereas, often they have not had recent experience within the areas of diaconal ministry; and,

Whereas, section 174.6 is inconsistent with the regulations concerning candidates for Ministry of Word and Sacraments (Book of Forms section 211);

Therefore, we propose the following amendments to section 174.6.

Recommendation No. 29 (adopted, p. [32](#))

That the following amendment to section 174.6 of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act:

Revised Section 174.6 - After an appropriate examination by a presbytery, the presbytery shall then proceed to designate the candidate as a member of the Order of Diaconal Ministries.

If the candidate is not designated within a three year period, the standing of the candidate should be reviewed by presbytery. This examination should consider the candidate's present educational qualifications.

Margaret Greig and Lynda Reid, Co-Presidents
The Order of Diaconal Ministries

SPECIAL MINISTRIES

The Appointment of Institutional Chaplains

According to current legislation, Institutional Chaplains who are appointed for not less than one year with the approval of the responsible committee of the General Assembly are members of presbytery (section 176.1.7 of the Book of Forms). In 1988, a Declaratory Act was passed which named the Board of Ministry's Institutional Chaplaincy Committee as the committee of General Assembly which would approve the Institution Chaplain before the presbytery placed the name of the chaplain on the constituent roll of presbytery (A&P 1988, p. [394](#)).

Ministry and Church Vocations no longer has an Institutional Chaplaincy Committee.

A recent Declaratory Act also refers to this General Assembly committee which no longer exists. In 1995, the General Assembly approved the following Declaratory Act: "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" (A&P 1995, p. [229](#)).

A task group on specialized ministry is proposing some changes in procedures that will require further consultation. These changes will be recommended to the 1998 General Assembly. In the interim, the Education and Reception Committee has agreed to be the committee that would approve chaplains.

Recommendation No. 30 (adopted, p. [32](#))

That the Committee on Education and Reception be "the responsible committee of General Assembly" (Book of Forms section 176.1.7) to approve institutional chaplains until such time as new legislation is adopted.

Canadian Forces Chaplaincies

Convener: Rev. James Peter Jones. Committee members: Dr. Stephen A. Hayes, Dr. Peter Wotherspoon, Rev. Edward Stevens, LCDR George L. Zimmerman, Mr. Howard Higgins, and Dr. Stanley Self as corresponding member.

Commandant CFCHSC, LCol. William C. MacLellan, CFB Borden, continues as representative on the Ministry and Church Vocations Advisory Group.

The following ministers of The Presbyterian Church in Canada are full-time Canadian Forces chaplains: LCol. William C. MacLellan, Commandant CFCHSC, CFB Borden, ON; Major Robert E. Baker, Wing Chaplain, 14 Wing Air Command, Greenwood, NS; Major L.M. Clifton, Base Chaplain, Petawawa, ON; Major David C. Kettle, Area Chaplain, CFB Gagetown, NB; LCDR George L. Zimmerman, NDMC Air Command Chaplain, Ottawa, ON; Captain J. Edward R. Wiley, SLT Ottawa, ON; Captain Robert H. Sparks, 17 Wing Chaplain, CFB Winnipeg, MB. Our Church also has chaplains in the Reserve Forces.

Captain A. Harvey Self returned to parish ministry in 1996. At the same time, Lt(N) Amy Campbell began serving as chaplain at CFB Esquimalt, BC.

The annual retreat for all Canadian Forces chaplains was held June 3-7, 1996, at Glen House, Gananoque, Ontario. Camaraderie develops through the years among the chaplains across denominational lines and branches of the service, although denominational meetings continue.

Conversations between the Committee and the chaplains centre on developing structures on military bases for the care of spouses and families of people in military service throughout the world. Military personnel move frequently, often because of the peacekeeping responsibilities of Canadian Forces. Government cutbacks, reducing recruitment levels and fewer opportunities for promotion within the chaplaincy remain concerns.

Chapel service offerings are distributed to denominations in proportion to the numbers at worship.

The Convener serves on the Canadian Council of Churches Committee on Chaplaincy, which met several times in 1996 to discuss changes of command in the Protestant Chaplaincy.

A good beginning has been made toward a unified Armed Forces Chaplaincy under one Chaplain General, and a retreat is planned in June 1997, to help build camaraderie among the chaplains.

There is a summer training program for theological students and a policy whereby a serving member of the forces may do theological studies toward ordination while maintaining pay and pensionable service.

The Convener is grateful for the work and dedication of the chaplains and Chaplaincy Committee members.

James Peter Jones
Convener, Canadian Forces Chaplaincy Committee

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

PWS&D Staff

Director:	Richard Fee
Program Coordinator:	Clare da Silva
Resource and Communications Coordinator:	Karen Watts Plater (from September 1996)
Development Educator Western Canada:	Sharon Scott
Administrative Assistant:	Catherine Inglis
Adjunct Staff:	Marjorie Ross

INTRODUCTION

The Presbyterian World Service and Development (PWS&D) Committee and staff are thankful that we have been equipped by Canadian Presbyterians during the past year to be bearers of the message of reconciliation committed to us by God. In exciting alliances with individuals and congregations, PWS&D has supported programs that bring relief and sustainable development to people in need around the world. PWS&D is growing. Through self and external

evaluation, the development of guidance policies, and particularly through interaction with churches and organizations nationally and internationally, PWS&D strives to be a good ambassador for the message of abundant life committed to us by Christ.

EMERGENCY RELIEF

Rwanda

Since the horrific events of April, 1994, PWS&D has responded to the needs of Rwandese refugees, primarily in Zaire. Following the flight of Rwandese at the time, PWS&D responded immediately to appeals for relief grants. PWS&D has given an additional \$60,000 to help people affected by the war, and \$5,000 to the World Alliance for Christian Communication to help with rehabilitation in the Presbyterian Church of Rwanda.

PWS&D has been asked to be the lead agency for Canadian Foodgrains Bank (CFGB) members for a new humanitarian aid initiative made necessary in November 1996, when about a million refugees in Zaire overcame their fear of going home and went back to Rwanda. Richard Fee and Al Kehler of CFGB witnessed the events, monitored relief requests and assessed appropriate responses. An emergency appeal was issued to all Presbyterian congregations for the Great Lakes Region, and an initial shipment of 1,000 metric tons (worth more than \$1.4 million) is planned. Being "lead agency" means that PWS&D co-ordinates the CFGB program.

North Korea

North Korea was hit with a year of food shortages because of flooded crops and depleted food stocks. In addition to the end of food assistance from neighbouring countries, vanishing foreign markets and antiquated factories, severe flooding forced the North Korean government to appeal to the international community for aid. While some countries did respond, the need was not met. The Canadian Foodgrains Bank spearheaded a seven-member coalition to send up to 3,350 metric tons of food aid in 1996. Since the original appeal, PWS&D has been challenged to become the lead agency for food shipments to North Korea. This means working with the implementing agency in the field and handling all administration. For North Korea, the implementing agency is the World Food Programme in tandem with CARITAS, Hong Kong.

The CFGB was allowed to send a delegation to North Korea to monitor two shipments that they had brokered. Rick Fee was part of that delegation the last week of August. Action by Churches Together (ACT) sent a delegation in October which included the Rev. Glen Davis of our Church. North Korea is one of the most closed countries in the world, now even more isolated because of the collapse of the USSR. The delegations in which Rick Fee and Glen Davis participated were able to monitor the distribution and usage of food shipments. Both were allowed to travel extensively throughout the country. They observed family life, government distribution, monitoring by the World Food Programme, rehabilitation programs after the severe flood damage, and the flood-damaged crops that constituted the 1996 harvest. Both groups found that the harvest was only half of what was needed. The World Food Programme did its own independent assessment and is calling for 1,840,000 metric tons in food aid in 1997. The North Korean government made a strong appeal to both the Canadian and the World Food Programme delegations for further assistance in 1997.

Saguenay, Quebec

During the weekend of July 19, 1996, the Saguenay region of Eastern Quebec suffered intense flooding. Ten people died, thousands were displaced from their homes, and much of the land and many businesses were destroyed. The cities of Chicoutimi and Jonquière were hit particularly hard. The federal government responded through their disaster program, but that only covered a portion of the costs of rebuilding communities. Canadian Presbyterians, through Presbyterian World Service and Development, raised \$24,349 for flood relief efforts. These funds were processed through the Canadian Red Cross and distributed to people in the region to help them return to their homes and rebuild their lives.

CIDA - PWS&D OVERSEAS PROGRAM

PWS&D's development partners in India, Africa and Asia continue to implement community-based development programs. PWS&D has completed the third and final year in a program

funding agreement with the Federal Government's Canadian International Development Agency (CIDA). Within this development program, CIDA provides 3 to 1 matching grants, so that every donor's dollar in fact generates \$4 for development. Our grant from CIDA was \$441,000, but in the fiscal year, 1997-1998 it will be decreased by 7.1 percent. Our 1997-2000 program will continue with most of our partners from the previous program.

Africa Trip

The Moderator of the 122nd General Assembly, Tamiko Corbett, PWS&D Program Co-ordinator, Clare da Silva, and PWS&D Director, Rick Fee visited southern Africa in September 1996. They met with partners of PWS&D and of International Ministries in South Africa, Mozambique, Kenya and Malawi. The key purpose of the trip was to gain greater understanding of the work of our partners and to attend the PWS&D organized workshop in Blantyre, Malawi, discussed next.

Africa Partner Workshop

The PWS&D Partner Workshop brought together 19 participants from Kenya, Malawi, South Africa, Mozambique and Lesotho to discuss the role of micro-enterprise and micro-credit programs in development work. Micro-enterprise is increasingly seen as an important tool for sustainable development and economic growth. This economic growth translates into improved standards of living, especially when women are given access to credit and the opportunity to begin their own businesses. Participants at the workshop came with varying degrees of experience in micro-enterprise and credit programming. The workshop provided a forum to exchange knowledge and discuss different programs being implemented throughout southern and eastern Africa. It also strengthened partnerships between organizations in southern Africa itself and with PWS&D.

South-South Exchange Program

As part of the PWS&D-CIDA program, PWS&D partners are encouraged to learn from other partners in an exchange program. The first such exchange took place in January 1996, when workers from Equal Wings, a project in the Dominican Republic, visited the offices and projects of FIEC (the Fraternity of Costa Rican Churches), attended its General Assembly and saw its development programs.

CONGREGATIONAL INITIATIVES PROGRAM

The Congregational Initiatives Program initiated in April 1994, was again very popular throughout our Church. The program not only benefits our neighbours overseas, it also helps educate Canadians about the world and increases their commitment to global social issues. In 1996, PWS&D worked with congregations across Canada on the following projects:

Knox, St. Catharines: Books, desks, and school supplies have been purchased for the Ekwendeni Primary School in Livingstonia, Malawi. Donated funds will also help with school renovations.

Eglise St. Luc, Montreal: This congregation has been working on raising funds for a project benefiting children in Haiti. PWS&D sent \$3,000 as an advance on the initiative and the congregation is raising a matching \$3,000.

Central Vancouver: This church has established a partnership with Tierra Nuevo, a rural organization working in Honduras, and supports a grain storage program to increase food security.

Unionville Presbyterian Church: This church's Thanksgiving project works with our partner, Diaconia, on a turkey-raising scheme that has benefited 60 families.

First Church, Thunder Bay: First Church is supporting an initiative in Thailand that helps educate Karen refugee children from Burma.

St. Andrew's, Guelph: With connections in Ghana, St. Andrew's took on raising funds (matched by PWS&D) to support a school. The project provides facilities like classroom buildings, furniture and school supplies to a Presbyterian school in Eastern Ghana.

Paterson Memorial, Sarnia: In connection with Zimbabwe Presbytery of the Presbyterian Church of Southern Africa, Paterson Memorial is supporting an education program for street children.

Knox, Welland: Maintaining a strong interest in the Dormaa Girls' Vocational School under the Presbyterian Church of Ghana, Knox has provided funds for equipment and expansion of the school facilities.

CANADIAN FOODGRAINS BANK (CFGB)

We have entered our fifth year as a member of the CFGB, learning a great deal and embarking on several projects because of our association with them. The projects have usually been in conjunction with other member churches or agencies of the CFGB. We co-operated with the Mennonite Central Committee, Canada (MCCC), on three food shipments to India. MCCC took the lead. We co-operated with the United Church of Canada who took the lead on two shipments to Bosnia. We have been a key player in relief shipments to the Great Lakes Region of Eastern Africa (Rwanda) and in responding to the flood damage in North Korea. In these two, the CFGB played the co-ordinating role. The first project where we took sole responsibility was a food-for-work program in the Mwanza Region of Blantyre Synod, Church of Central Africa, Presbyterian (CCAP). This was successfully carried out from the PWS&D office in conjunction with the Projects Office in Blantyre.

CFGB Food Study Tour

The Rev. David Clements of the Kintyre, New Glasgow and Rodney, Ontario, pastoral charge was accepted to join in the annual food study tour to Eritrea, Ethiopia and Kenya in February 1996. He and the other participants spoke of having their horizons expanded by the experience. Sandra Franklin-Laws from the Synod of Alberta joined the food study tour in February 1997, and writes, "I want to thank PWS&D very much for the incredible opportunity of seeing Africa. It was a wonderful trip. I had so many experiences, I will be processing them for a long time."

Presbyterian Cornshare

In the 1996 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:

Binbrook	\$1,200.00
Elmvale	\$1,000.00
Jarvis - Knox Chalmers	\$5,000.00
Monkton Corn Share	\$32,000.00
Orangeville (Tweedsmuir)	\$5,130.29
Rodney Corn Share	\$18,900.00
Teeswater Cropshare	\$27,400.00
West Flamboro / Kirkwall	\$3,250.00
Shakespeare	\$5,943.30

Rural churches are often linked with urban congregations who become mission partners and provide capital to start the project, 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 Ministries Advisory Committee of Canada Ministries for encouraging this linkage. Individual farmers also contribute to the PWS&D account with the CFGB. In 1996 we noticed a growing interest in Alberta and Manitoba as well as Ontario.

Congregations and individuals have been donating grain or cash to the PWS&D account with the Canadian Foodgrains Bank or directly to PWS&D and designated to the CFGB. In 1996, \$265,885 was contributed.

We are being asked to take a lead role in future shipments to the Great Lakes Region of Africa (Rwanda, Zaire) and to North Korea. To prepare for the latter, PWS&D hosted an international conference bringing together CFGB members as well as representatives of the World Food Programme and experts on North Korea. Requests for assistance far outweigh present equity. We appreciate the work put into building our "bank account" by urban churches, rural churches and individuals.

LIVE THE VISION

While PWS&D receives its funding primarily from individuals and congregations, Live the Vision has funded several of our projects. In 1996, Live the Vision and PWS&D helped support the following projects:

Africa: A refugee program of the Presbyterian Church of Mozambique; an AIDS education program through the Church of Central Africa, Presbyterian, Livingstonia Synod; Mulanje Mission Hospital; a Child Survival Program; Chigodi Women's Centre; a Development through Literacy Program of the Church of Central Africa, Presbyterian, Blantyre Synod; and the Sharpeville Women's Desk, South Africa.

Asia: Live the Vision grants helped support two development partners in India: the Institute for Development Education in Madras and the Madurai Non-Formal Education Centre in Madurai, as well as a community health program in Lahore, Pakistan.

Central America: A Live the Vision grant contributed toward the support of Acahualinca, Nicaragua, in 1996, and contributed to the PWS&D-CIDA partners, Soynica in Nicaragua, and Diaconia, a program of the Presbyterian Church of Guatemala.

PWS&D thanks Live the Vision. Additional gifts like these help us to be of service in more areas of need.

COMMITTEE MEMBERSHIP

Valued Committee members left PWS&D in 1996: the Rev. Bob Smith, Ms. Donna Wilkinson and Ms. Bernice Kozak. Our Convener, the Rev. Glenn Inglis, resigned when he accepted an appointment with International Ministries to work in Blantyre, Malawi. PWS&D has been greatly enriched by the contributions of all of these members. Three new Canadian members joined the Committee in November: Dr. Fraser MacKay of Knox Church, St. Catharines; the Rev. Karen Timbers of Elmwood Avenue Church, London; and Alison Coke of Armour Heights Church, North York. At the November PWS&D Committee meeting, Karen Timbers was elected as the new Convener.

In 1996, the two-year trial period for Southern Partner Representation on the PWS&D Committee came to an end. We will miss the contributions that P. Robert Guruswamy of India, Francis Kihiko of Kenya and Blanca Angelica Solis A of El Salvador have made to our meetings over the past two years. At the April 1996 meeting the PWS&D Committee decided unanimously that three new Southern partner representatives would be chosen every year. These Southern partner representatives will come from each of the geographical areas that PWS&D works in, Central America and the Caribbean, Africa, and India, and they will attend two meetings during their one year terms.

OVERSEAS EXPOSURE GRANT PROGRAM

Exposure tour grants were given to Alison McConnell of Queens University in Kingston, Ontario, for a trip to Bolivia; Youth in Mission (YIM) volunteers Carol MacDonald and Colleen Taylor for a trip to Malawi; Tobi Lin for a YIM trip to Central America; and Jillian Brown, YIM appointee to Malawi for a one-year term. A group of youths from Parkwood Presbyterian Church also received a grant from PWS&D for an ecumenical visit to Nicaragua in March 1996.

DEVELOPMENT EDUCATION PROGRAM

The main work of PWS&D in Canada is to educate and inform Presbyterian congregations and people about development and relief. Through speaking engagements, production of resources, workshops, presentations and mailings, the PWS&D staff and Committee seek to share with others stories of light and hope. In 1996, PWS&D continued to produce issues of *PWSDevelopments* and quarterly *Updates* on our work. We also produced Lenten and Advent liturgies. The 1996 contributors were the Rev. Ken Stright of Pictou, Nova Scotia, who wrote for Lent, and Ms. Mary Jesse of Regina who wrote for Advent.

PWS&D Promotional Video

We produced a promotional video about the work of PWS&D in 1996, a low-cost, in-house production that is being very well received. We encourage congregations to view *PWS&D: Partnership of Hope* and distribute it widely.

CONGREGATIONAL SUPPORT

1996 was an important year for our congregational contact network. At the beginning of the year, there were about 150 contacts, a number that doubled by the year end. We are pleased with the enthusiastic support of PWS&D and hope that the program will continue to grow as Canadian Presbyterians learn more about PWS&D and our neighbours around the world.

ECUMENICAL COALITIONS

In 1996, PWS&D provided grants and representatives to Ten Days for Global Justice (\$32,000), the Inter-Church Fund for International Development (\$32,000), the Inter-Church Coalition on Africa (\$5,000), and the Development and Service Committee of the Canadian Council of Churches (\$14,000).

Inter-Church Fund for International Development

We are pleased that the Rev. Bob Wilson from Sylvan Lake, Alberta, was able to represent us at a workshop on sustainable agriculture held in the Philippines in December. The workshop included a review of support by the Inter-Church Fund for International Development (ICFID) for the project there, and the conclusion was that the partnership be ended. Through membership in ICFID we sponsored Senard Mwale from Ekwendeni, Malawi, to attend a Community Health Workshop in Canada. Senard is involved in an innovative program that focuses on food security as a determinant of good health.

Inter-Church Action for Development, Relief and Justice

On January 1, 1997, and with a formal organizational meeting on January 26, the Inter-Church Action coalition came into existence. It is an amalgamation of the Development and Service Committee of the Canadian Council of Churches and the Inter-Church Fund for International Development. The PWS&D Committee sees this as a progressive move to streamline and cut expenses and staff time. PWS&D is joined in Inter-Church Action by the Anglican, Roman Catholic, Mennonite, Lutheran and United Churches.

Co-operation Canada Mozambique

COCAMO continued to receive financial support from PWS&D in 1996. COCAMO has undergone extensive restructuring and is embarking on innovative new program to serve a wider area around the city of Nampula in Northern Mozambique. The Moderator of the 122nd General Assembly, Tamiko Corbett, and Rick Fee and Clare da Silva of PWS&D were very impressed with the program when they visited in September. PWS&D renewed its commitment to COCAMO, recognizing its importance in light of both its programming in Mozambique and financial cutbacks by the government of Canada.

OTHER ORGANIZATIONS

In 1996, we were thankful for the representation of staff and the assistance of many volunteers who served PWS&D on various coalitions:

Canadian Council for International Co-operation (CCIC)	Rick Fee
Cooperation Canada Mozambique (COCAMO)	Bob Faris
Saskatchewan Council for International Co-operation (SCIC)	
Interagency Coalition on AIDS and Development (ICAD)	Catherine Inglis
Inter-Church Fund for International Development	Marjorie Ross, Bob Smith
Development and Service Committee	Marjorie Ross, Rick Fee
Mines Action Canada	Clare da Silva
Partnership Africa Canada	Gary Kenny
Inter-Church Coalition on Africa	Rodger Talbot, Rick Fee,
	Catherine Chalin, Edgar
	Hielema, Patti Talbot,
	Russell Hall
Ten Days for Global Justice	Karen Watts Plater, Robert
	Syme, Gail Turner

PWS&D became a member of Mines Action Canada in 1996 because of our wish for the elimination of the production and sale of land-mines throughout the world. Canadian Presbyterian response to a petition calling for a ban on land-mines was overwhelming, and the organizers of Mines Action Canada thanked all who were involved in the campaign.

FINANCIAL REPORT TO DECEMBER 31, 1996

During 1996, PWS&D received a bequest for \$75,000 from the estate of Frank Johnson, which was passed through the Charles Johnson Foundation. It was designated for feeding the hungry and was used to increase our equity with the Canadian Foodgrains Bank.

As mentioned earlier in this report, PWS&D's grant from CIDA for the 1997-1998 financial year is being reduced by 7.1 percent, as were grants to all similar organizations. There will probably be a similar cut next year. While acknowledging universal cutbacks in government funding, it is sad to note that this particular reduction further erodes Canada's role in working with the world's poor. In two years, the government will cut \$259 million from CIDA's budget.

Recommendation No. 31 (adopted, p. [32](#))

That the environment and gender policies, adopted by PWS&D for reflection and study in various committees that will be dealing with similar issues over the next few years, be noted.

Recommendation No. 32 (amended, p. [44](#))

That the cuts being made by the government of Canada in the area of overseas development assistance, affecting most non-governmental agencies working with the poor in the developing world be noted with regret.

Recommendation No. 33 (adopted, p. [32](#))

That the viewing of the PWS&D video, *PWS&D: Partnership of Hope* by all congregations be encouraged.

Recommendation No. 34 (adopted, p. [32](#))

That the annual observance of the first Sunday in February as PWS&D Sunday be endorsed throughout The Presbyterian Church in Canada.

Karen Timbers
Convener

RESOURCE PRODUCTION & COMMUNICATION

Staff

Associate Secretary:	Glenn Cooper
Production Design Co-ordinator:	Pat Martin

“And the Word became flesh and lived among us” (John 1:14a)

The well-known words that are part of John's introduction to his Gospel provide both the content and the model for the Church's work of communication. The content of our message is Jesus Christ, God's supreme self-revelation. And Christ also provides our model or style of communicating, a style defined by the incarnation. In Christ, God comes to humanity where we are, wearing our flesh, speaking to us in language we can understand. The incarnation provides a model that is richer, fuller, stronger and more persuasive than simply the imparting of information, or data.

Information is a necessary part of the Church's communication, and certainly our Presbyterian tradition emphasizes the importance of the Bible and the significance of the Church's teaching ministry. The Gospel, however, leads the Church beyond simply using the right communication techniques, whether books, tracts, sermons, radio, tv or the internet. As individual Christians, and collectively as the Church, our lives are the vessels that carry the Gospel to the world.

It's a daunting responsibility. Whether we are laity, elders, diaconal ministers or clergy, simply being who we are proclaims the Gospel. Sometimes, through God's grace, our proclamation is clear and graceful. Other times it is something less.

Still, we are who we are; called, baptized, blessed, and sent into the world. But we are not sent alone.

The gifts [Christ gave to the church] were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ... (Eph. 4:11-12)

The work of the Church Office staff is well described in the words, "to equip the saints for the work of ministry, for the building up of the body of Christ" And within that description, the goal of Resource Production and Communication is to help the denomination's congregations, agencies, boards, committees and staff to communicate clearly.

Most of our work is with staff, and most of that with the Education for Discipleship team, to write, edit, design and produce materials to help congregations in their ministry. Some of the resources are designed also to help people across the Church to see themselves as an important part of the wider church of Jesus Christ.

Paradoxically, the work of Resource Production and Communication is most successful when it is invisible. For example, you will not find display boards at General Assembly labelled, "Resource Production and Communication." But the preparation of the display boards for all other areas draws heavily on the time and skill of Pat Martin, the Production Design Co-ordinator.

Similarly, you won't find the name of the Associate Secretary, Glenn Cooper, on many of the resources produced in recent years, although he has been heavily involved in the planning and preparation of virtually all of them. The work is behind the scenes.

Week-by-week, month-by-month work encompasses

- Mission Capsules
- Equip
- preparation of a Church Office Help Directory listing the services available from national staff
- publications of PWS&D
- a Church Office home page
- bulletin texts
- the Presbyterian wall calendar
- Mission Update
- From a Woman's Perspective
- promotional flyers for the Resource Distribution Centre (RDC)
- an RDC catalogue
- co-ordinating resources going into PCPak
- promoting and maintaining PCPak subscriptions
- designing display boards for General Assembly and arranging to lend them
- maintaining an audio studio for recording tapes for visually impaired subscribers to Glad Tidings and the Presbyterian Record
- responding to inquiries from clergy, congregations, presbyteries and synods about communication, resources and computer technology and software
- editorial work on items for a limited audience: for example, deputation policy for mission workers and interim moderator's guidelines
- maintaining ecumenical contacts through Inter Church Communication (involving communication people from the Anglican Church of Canada, The Presbyterian Church in Canada, the United Church, the Canadian Conference of Catholic Bishops, the Evangelical Lutheran Church, and the Canadian Council of Churches)

Media Coverage

In January 1997, CBC television produced a documentary report on the Out of the Cold program, which provides food and accommodation to Toronto street people in the winter. The program's focus was specifically on the work of St. Andrew's Presbyterian Church in downtown Toronto. The documentary gave considerable time to the minister, the Rev. Cameron Brett, and others talking about the work as a specifically Christian ministry. A couple of days after the broadcast, a Church Office staff member observed, "We could never afford to pay for that kind of advertising for the Church." The CBC reporter who presented the documentary, Brian Stewart, attends St. Andrew's Church. So does the journalist Stevie Cameron who has written a feature article about Out of the Cold for Canadian Living magazine as well as for the Presbyterian Record. Cameron Brett has also appeared on CBC Radio's Morningside, talking about Out of the Cold.

While not every congregation can count among its members CBC reporters or nationally-known journalists, most congregations have someone in them with a connection to media. Contacts are worth cultivating, because media are always looking for material. Find out what sort of items your community's newspaper, radio and TV stations are interested in. What do they consider to be a news story? Get to know reporters and tell them you would like your church in the news more. Ask them what sorts of things could possibly become news items or photo opportunities. Most of our clergy and other church leaders are well-educated and articulate, and developing a relationship with reporters may well result in increased publicity for your congregation. Even letters to the editor can become a ministry if you choose your topics and don't feel the need to express an opinion on every available subject. We have lots of stories to tell, and for the most part, media will be interested if we can present them in an interesting way.

E-mail and the Internet

There is now in place at 50 Wynford Drive an e-mail system that allows Church Office staff to communicate with each other and with the wider Church quickly, economically and efficiently. The system is set up so that, when staff are working away from 50 Wynford, they can send and receive their mail using the internet.

We have also set up a Church Office home page to help get out the word about the work of our Church. It's at 'www.presbyterian.ca'.

A Presbyterian Internet Strategy

The 1996 General Assembly referred to the Assembly Council a motion concerning a denominational web page on the internet. At its November meeting, Council asked the Life and Mission Agency to establish an Internet Oversight Committee to bring a report with recommendations to Council's March meeting.

The Internet Oversight Committee never met face to face or even by conference telephone call. The entire process was done electronically, via a password-protected web page "private site" where participants could post their notes and "discuss" the various questions and proposals. In the Appendix section titled Observations on this Way of Meeting, at the end of this report contains the committee's observations on the method of meeting.

The Life and Mission Agency studied the report and sent it, with its recommendations, to Assembly Council. At its March meeting, Council concurred that our Church needs an official presence on the internet. At present there are two web pages carrying the name of The Presbyterian Church in Canada. One is a Church Office page at the internet address 'www.presbyterian.ca' that is under the direction of Glenn Cooper, the Associate Secretary of Resource Production and Communication. The other, which was initially funded by our Church's Experimental Fund and is called PCCWeb, is at 'www.presbycan.ca' and is under the direction of Michael Farris, who is on contract to the Life and Mission Agency.

The Life and Mission Agency will set up a transition committee to bring the two web pages fully under the oversight of Resource Production and Communication by May 1, 1998. Council approved adding \$5,000 to the Resource Production and Communication budget to develop the

Church Office home page. It also approved a \$15,000 contract for Michael Farris to run the PCCWeb page until April 30, 1998, but directed that the contract not be extended beyond that date. The Life and Mission Agency will also name a three-person oversight committee "to oversee the PCCWeb site and provide input and feedback for the presbyterian.ca site, and to report to the Assembly Council and the Life and Mission Agency on the development of our Presbyterian internet presence." Provision was also made for any training (technical, legal, copyright-related) needed by the Associate Secretary of Resource Production and Communication.

Council also asked its Task Force on Staffing and Structures to consider restoring to full-time the position of the Associate Secretary for Resource Production and Communication. The 1995 Assembly had reduced the position to 75 percent because of budget constraints that saw several staff positions reduced or eliminated.

The Life and Mission Agency will also look into the legal implications of operating a web page with "open access", which means that anyone who can read it can also post a message for all to read.

The Life and Mission Agency and the Assembly Council also decided that the Internet Oversight Committee's report would form the basis of an internet strategy for our denomination, so the report is presented here for information. It should be seen as a starting point and is not intended to limit future involvement with the rapidly-expanding internet. There may be as-yet undreamed possibilities for rapidly-developing communication technology.

REPORT OF THE INTERNET OVERSIGHT COMMITTEE

ABSTRACT: A report on the emerging use and future development of the presence on the internet of The Presbyterian Church in Canada and its constituency is presented. The Committee is enthusiastic about the present direction and future possibilities of this emerging medium and makes recommendations for its specific short term support and reflections on its long term potential.

DATE: February 27, 1997, Revised March 12, 1997

COMMITTEE MEMBERSHIP

- Cynthia Chenard (<102777.552@CompuServe.com> minister, Iona Presbyterian Church, Dartmouth, NS)
- Glenn Cooper (<gcooper@atcon.com> Associate Secretary, Resource Production and Communication)
- Michael Farris (<mhfarris@presbycan.ca> minister living in Manitoba and developer of PCCWeb)
- Joan Fraser (<jfraser@axionet.com> Vancouver computer consultant)
- Wally Hong (<wallywon@cyberus.ca> minister working in Church Extension near Ottawa)
- Stephen Kendall, Convener (<skendall@interlog.com> minister, Fallingbrook Presbyterian Church, Scarborough, Ontario)
- Barbara McLean (<bmclean@presbyterian.ca> Deputy Clerk of General Assembly)
- Ian Morrison (<imorriso@presbyterian.ca> General Secretary, Life and Mission Agency)
- John Strung (<jdstrung@rogers.wave.ca> Toronto lawyer, clergy husband, elder, former Knox College resident)
- Barbara Young (<revbarb@wwdc.com> minister, Ailsa Craig Presbyterian Church, Ontario)

COMMITTEE MANDATE

Contract oversight

An immediate task of the Committee was to oversee a contract between Michael Farris and the Life and Mission Agency, which engaged Michael to continue the development and day-to-day management of the PCCWeb site 'http://www.presbycan.ca', which had begun some 12 months ago as a project of the Experimental Fund.

Presbyterian Internet Strategy

The Committee was also asked to consider and report on a broader internet strategy for our denomination.

Meeting on the Internet

Finally, the Committee understood that it was to meet in a unique way; not by the traditional means of face-to-face meetings, but rather on the internet itself. The Committee was asked to bring people from across the country together very rapidly and meet via their computers to prepare a report in about two months. Space was to be set up by Michael and made available on the PCCWeb to host this meeting. The meeting was also required to reflect the openness of the internet by being “public” from time to time, and otherwise maintain privacy through password access.

COMMITTEE ACTION

The Oversight Committee members were expected to check into the Meeting Place at least twice a week and make comments as they deemed necessary and expedient.

Time Frame

The Oversight Committee worked within an extremely tight time frame from January 12 until February 26

- January 12 - Committee members received passwords from Michael Farris to enter the Meeting Place.
- January 13 - Convener asked committee members to post a short biography on the PCCTalk page and then test the protected area. Four agenda items were posted.
- January 20 - Two more agenda items were posted.
- February 3 - The Meeting Place was opened for guest posting.
- February 13 - Preliminary Outline of Oversight Committee Report posted.
- February 21 - The Final Report Preparation Page was posted.

Some Statistics

During the period from January 12 until February 23, there were 183 messages posted by members of the Oversight Committee and by Michael Farris, amounting to close to half a megabyte of messages (about 250 pages of text). Committee members could respond to items as often as they wished.

Agenda Items

The Oversight Committee discussed various areas relating to the PCCWeb Page. Such topics as the following were discussed: How many web sites our Church should have, editorial freedom, censorship, the numerical usage of the web site, why our Church should be on the internet, paying for internet costs, a purpose or vision for the site, what other denominations are doing on the internet, the need to be user friendly, a name for the Church Office site, grassroots vs. Church Office.

COMMITTEE CONSENSUS

Introduction

Just what is this phenomenon, the internet? Is it a passing fad, like CB radio? Is it an appliance that will one day become ubiquitous, like the fax machine? Or is it a technology in its infancy, which, like the telephone, the radio and the automobile did, will revolutionize our society in ways we cannot even imagine? Only a year ago, many people dismissed the internet, and more specifically the world wide web (“the web”) as a passing fad. Among them the head of Microsoft, Bill Gates, said the ‘net was a passing fad’ but now he has done a complete turnabout and devoted Microsoft’s energies aggressively to dominating the web. The fact is that the world wide web is expanding beyond anyone’s predictions. It is growing exponentially. There are 10 times as many sites on the web today as there were a year ago and there is no sign of this trend abating. The latest available statistics (see: <http://www.admedia.aust.com/ws-4.htm>) show that as of January 1997, world wide, there were 1.6 million sites on the internet and 102 million users. In Canada and the United States, the average internet user spends about 5.5 hours per week on the

internet and the total internet usage is equivalent to the total playback of rented video tapes. The price of internet access is rapidly dropping, and both telephone companies and cable companies are jumping into the internet access business. The internet is clearly not a fad. Within the next couple of years, it will probably make the fax machine obsolete, just as the fax machine made the teletype obsolete. Unlike the fax machine, however, it will not become primarily a business tool, but will become as ubiquitous in homes as the VCR at a monthly cost equivalent to cable TV.

A strong argument can be made, however, that the internet is much more than simply an improved communications technology and in fact has the power to transform our society just as the invention of the printing press and automobile once did. When Gutenberg invented the printing press he facilitated a major power shift in society. Up until the invention of the printing press, books had to be hand-written and were prohibitively expensive except for the privileged few. The invention of the printing press made possible the education of the masses and forever transformed our society by making information and the power that goes with it universally available. It gradually became less and less easy for the wealthy and privileged to dominate society through their exclusive access to education and information. In a similar fashion, the automobile transformed our society by putting into the hands of society in general a cheap and efficient means of transportation, in effect shrinking our globe in a matter of decades. The internet has the potential to perform similar dramatic transformations of our society. Radio and television have also transformed our society. However, whereas radio and television are in essence refinements and improvements on the printing press, the internet is fundamentally different.

The fundamental difference is this: the Gutenberg revolution, the printing press, radio and television, all transferred the power to obtain information into the hands of the masses, but the ability to effectively publish information remained in the hands of the privileged few. Despite the Gutenberg revolution, information in our society, although available to the masses, is still largely controlled by the privileged few. This is all being changed by the internet revolution which has put the power to publish information into the hands of the masses. For the price of internet access, every user of the web has the same ability as does say, Microsoft or General Motors, to publish their views or information and make them available to the 100 million or so other users on the net. Secondly, like the invention of the automobile, the internet is rapidly shrinking our globe. Distances and geography are completely meaningless on the internet. You can send an e-mail as easily, as quickly, and as inexpensively to someone in New Zealand or South Africa as you can to someone across town. There are no long distance charges and the delays are measured in minutes. Internet discussion groups are world-wide, and unless you look carefully at someone's internet address, you have no idea where in the world they are located. The cross-cultural ramifications of this are obvious, as are the potential for the cross-pollination of ideas and the potential for increased understanding among people who, though physically separated from us by oceans, are our internet neighbours. The speed and convenience of internet communications is already transforming our society. The automobile made it possible to have cities in which people could live miles away in the suburbs and commute to their work downtown. The internet is reversing this by making it unnecessary for them to commute at all. More and more companies are encouraging their workers to "tele-commute", to live and work at home and be connected to the office only through the internet. The automobile made large cities possible. The internet may make them redundant.

It is within this framework that we must consider our Church's first tentative steps into the internet. We believe the internet is destined to become an increasingly important force in our culture and society. We are greatly indebted to Michael Farris for his foresight in getting the Church in on the ground floor. The difficulty is going to be keeping up. Getting in late and trying to catch up would have been disastrous.

Ten Reasons why the Church Must be on the Internet

1. Virtually every major organization or corporation in the western world now has a presence on the internet. Type the short form of a corporation's or organization's name between "http://www." and ".com" (e.g. "http://www.chrysler.com" or "http://www.cnn.com") into a web browser and nine times out of ten it will take you to the desired home page. Not having a web address is becoming viewed like not having a

telephone. The faithful of all denominations and traditions are flocking to the net as quickly as others. A feature issue of Time Magazine (December 16, 1996) entitled, "Jesus Online, How the internet is shaping our views of faith and religion", argues that the signs of religious activity on the internet are everywhere. A simple internet search of references to Microsoft's Bill Gates yields 25,000 hits; search for web sites that mention God and you will find 410,000! Christ on the net yields 146,000. These are growing daily. This "new evangelization" as the article calls the phenomenon of religion on the net is a "message that other churches ignore at their peril" (p. 54).

2. The PCCWeb page will raise the Church's profile by demonstrating to people both within and outside the Church that The Presbyterian Church in Canada is not an anachronism mired in the past, but is open to new ideas. There are currently over 50 sites on the web connected with The Presbyterian Church in Canada: various church home pages, synod home pages, theological colleges, camp home pages etc., (see <http://www.presbycan.ca/pcclinks.html> or <http://www.utoronto.ca/knox/OtherWeb.htm> for a relatively current list) and the PCCWeb page provides a sort of central registry and co-ordinating point for these. This is particularly important as in the very near future, more people moving from one town to another may make the internet a means of shopping for a new church.
3. It gives us a wonderful opportunity for grass roots communication. One of the most successful aspects of the PCCWeb page has been the various discussion areas. Even though it is in its infancy, the PCCWeb discussion pages have a greater volume than the letters to the editor in the Record, with a short turnaround time and vigorous debate. The internet is an excellent medium for the exchange of ideas.
4. It shrinks the geography of the country. On the net, you can communicate as easily with someone a thousand miles away as someone a hundred miles away. This is vitally important in our far-flung denomination. This was aptly demonstrated by the discussions of this committee, which had members on both coasts and in between.
5. The internet can be an extremely cost effective means of communication and represents good stewardship. It can be used, not only generally to disseminate information, but also for private discussion groups, committee discussions and business, and such things as dissemination of presbytery minutes.
6. It will encourage the use of this technology by clergy and congregations. PCCWeb can be the pioneer to pave the way for others in the denomination.
7. It will help to alleviate some of the grassroots distrust of the Church Office. Some of this distrust arises from the fact that there is a privilege and power in information. Up to now, only those who were privileged to travel to 50 Wynford could be up to date and in the know. This created a distrust among those who weren't in that position; a feeling it wasn't a level playing field because they weren't privy to the information that those in Toronto had. The internet can allow for quicker, broader and more complete dissemination of information, and at the same time allow the grassroots to make itself heard. Information is power, and the more we can spread around information, the more democratic our Church will become.
8. Church web pages can give people a good overview of what it is that the Church actually does. This is not being well communicated at present. Most people don't have the foggiest notion of what goes on beyond their congregation, and people outside the church know even less. The Presbyterian Record has always addressed this, but it can only address one or two projects per issue. The web page gives us a chance to demonstrate the breadth and depth of ongoing projects in the church.
9. Church web pages can (and already do) serve as a central library for the fundamental documents of our faith. (See: <http://www.presbycan.ca/library.html>)
10. Church web sites should be like the gospel, there for anyone who will read it. It should certainly be intended as a means for Presbyterians to communicate, but at the same time it should perform an outreach function. The web site should be our Presbyterian living room to which strangers are always welcome. It is hoped that they will enjoy the hospitality and become part of our family.

Presbyterian Web Sites

Our Web Sites as the Face ... and Hands of the Church

It goes without saying that a Presbyterian web presence must represent the Church well. High standards of design excellence are certainly a start. But there is more than simply putting out official documents or even putting our best foot forward. A web site ought to give a glimpse of the diversity that is Presbyterian and show us at work. (See the other notes of the two roles of Church Office and PCCWeb.) The use of the internet should go well beyond marketing, 'the face' it ought to become a way we do our work, 'the hands'. Perhaps the visitor will learn more from our hands than our face. Our sites should be working sites that help the Church to be active.

How many web sites?

(One Site, Two Sites, Three Sites, More ...) Fortunately the internet is not like property with a single "place." For example, PCCWeb is many sites already. Daily devotions are administered from British Columbia and advanced programs are done in Vancouver. Any of the Talk pages can be administered from anywhere in the world. Hence there is not a single site in PCCWeb. Within the presbycan.ca domain, The Presbyterian Music Camp and Camp Iona run their own sites from Ontario and technically quite separately from the PCCWeb main pages. They "appear" to be part of the site. The domain address is also shared by PYCWeb (Youth) and First Presbyterian Church. There is no theoretical limit to how many sites can be part of the presbycan.ca address. The role then of PCCWeb ought not to be a single site on the web but a way of connecting many sites. The question of whether to have PCCWeb or a Church Office site, or both, may miss the remarkable opportunity of the internet. There can be, and should be, many sites. The effort can go into increasing the number and making sure the interconnection is effective.

An Internet Strategy for Church Office

Some of the most effective use of the internet can be in and by our Church Office. Fortunately it now has its own server and access to the internet under the domain presbyterian.ca. A full e-mail system is in place and soon the ability to access and publish to the world wide web will be on-line. Church Office will, of course, share in the cost savings mentioned above (and below in An Internet Strategy for PCCWeb). But it also has a unique role to play. It ought to take as its early purpose to create and oversee a library of national documents with the official stamp of the denomination. All of them are already on computer and the conversion to web format takes seconds. Likewise the ability to post simple web pages is now within the grasp of anyone who has mastered standard word-processing skills. Here is a short term plan for the Church Office:

1. Establish www.presbyterian.ca as the source of official Church documents such as Assembly decisions, reports and policies. (The official United Church site has begun this way.)
2. Adopt a policy that these documents will be converted as soon as possible and published in an orderly manner designed for ease of access.
3. Begin publishing as much of the printed matter originating from Church Office, as possible, directly to the Web using the www.presbyterian.ca site.
4. Identify www.presbycan.ca (PCCWeb or its replacement) as the site mandated to promote the internet among Presbyterians and explore new applications of it.

Note: Each site relieves the other of a certain burden. We don't think there's any way for Church Office to do a "grassroots" site and, in turn, PCCWeb's open character would struggle to represent the denomination in an official way.

5. Train several staff in the skills to a) convert documents to HTML, b) post simple pages to the web, and c) use standard internet tools for research.

Note: We believe these items are part of the ISP contractor who installed the Novell system in the building.

An Internet Strategy for the Denomination

1. By mid-1998 an internet connection in every congregation (a connection is an e-mail address, ability to access the web, or a separate web site). Publication of an on-line directory of congregations and their contacts. Note: The cost of an internet connection is below \$200 and is available for the majority of computers now in use.
2. Recognition of both PCCWeb and the Church Office sites as projects of The Presbyterian Church in Canada. The role of PCCWeb is to continue to develop new internet strategies as they appear and to promote the use of the internet among congregations, institutions and individuals. The role of the Church Office site will be to publish information and documents of Assembly committees, agencies and boards. Each site will draw on the skills and information of the other as needed.
3. Raise the profile of the internet by including web addresses for both PCCWeb and the Church Offices site in most published materials of the Church. (bulletins, calendars, Equip, Record, PCPak, letterhead, fax cover sheets, e-mail footers).

An Internet Strategy for PCCWeb

1. Retain its 'grassroots' identity and continue to offer interactive opportunities to its users. Maximum openness to participants will continue to be an appropriate goal. Editorial freedom (such as that exercised by the Record) will be supported.
2. Continue to experiment with new technologies as they appear.
3. Through writing and technical advice, offer guidance to individuals and organizations developing their own internet applications

Regarding Access to Information (Open Door and Copyright Notice)

Documents of the Church on the Web

1. All documents of Assembly, its committees, boards or agencies which are public may be published on the world wide web as long as they are published in their entirety and contain the following notice, copyright: The Presbyterian Church in Canada 19__ as adopted by relevant Assembly or Agency etc.). This document may be reproduced as long as this copyright notice is included with it.
2. By "public" is meant any document or information that someone could acquire by walking into Church Offices.

Copyright of Existing Web Materials

The name "PCCWeb," artwork, logos and icons will become the property of The Life and Mission Agency of The Presbyterian Church in Canada. Any site programs written by Michael Farris may be used freely by the Life and Mission Agency for the PCCWeb project and will become the property of the Agency upon termination of the project. Michael Farris will be free to use any of these programs elsewhere as he chooses. All other site programs have copyright held by their respective owners. Postings in the various "talk" pages and information in the directories have copyright held by, and are the responsibility of, those posting them. Likewise, devotions, articles and any other items published in PCCWeb have copyright and are the responsibility of their authors unless otherwise agreed upon in advance.

Open Access and our Polity

Internet and Presbyterian Polity: One of the legitimate worries about the internet is that it will bypass our polity of sessions, presbyteries, synods and assemblies. It will need to be stressed that our polity is unchanged by the internet and may even be enhanced. Presbyterian polity is based on open courts and transparency of the decision making process. Except for session, our decisions are a matter of public knowledge. Rarely do we go *in camera*. The internet may restore and even enhance our basic Presbyterian approach to church government. It is "public" in ways the Reformers never dreamed. The conduct of our business openly is at the heart of our tradition. We will need to understand the changes such openness will bring.

Regarding Monitoring of Site Activity (Volume and Potential Abuse)

The respective administrators should have the ability to deal quickly with items that could be damaging (for example, a libelous or obscene posting), and consult with a small oversight group about such decisions.

Funding and Costs

The internet fundamentally changes the cost of information transactions. A typical request for information involves a long distance phone call, returned 1 to 3 times. A request is followed by finding the information, copying, mailing or faxing it. The cost may reach \$10 easily in time and communication costs. The internet, while not free, is inexpensive and virtually instant. Information that is posted may be accessed without direct personal requests or phone-calls and staff time. It doesn't take much arithmetic to conclude that e-mail alone will save thousands of dollars. The accounting, however, is hard to do precisely. Obviously there will not be one less paid staff person in Church Office that would reflect the saving. An internet project needs to be looked at in the same way we look at New Church Development. We do not expect self support after a year or two, but we expect it in short order if possible. How can the internet pay for itself eventually? One way is through simply charging for its service; in this case the committees, agencies and boards who use it. In the same way they have a mail and fax budget, so too there could be a small charge for posting their materials based on downloads etc. (This would naturally realize the information transaction argument above; budgets would be redirected and reduced to reflect the new methods). Another method of funding is through sponsorships. For example a worship page might well be sponsored by a relevant department. Many sites now rely on advertising which is intriguing to consider! A last method is to use "subscriptions" or "memberships" such as are used by our Church's Audio Visual Resources Library. The Record for many years was subsidized but is now self-supporting through its readership. However, for the short term the Church will need to expect to fund the co-ordination and development of our Church's internet strategy directly.

The Roles of Two Denominationally-Supported Web Sites

The original site <www.presbycan.ca> (PCCWeb) should continue its experimental work in developing internet technology for The Presbyterian Church in Canada, particularly as it applies to congregations, individuals and organizations within the denomination. It is intended to be a recognized web site of The Presbyterian Church in Canada and will publish information, draft work in progress, reports, news and announcements of concern to Presbyterians. It should not portray these items as the official documents or positions of The Presbyterian Church in Canada and should carry a suitable disclaimer where required. An editorial model similar to that employed by the Presbyterian Record is recommended

A new site, <www.presbyterian.ca> (Church Office, Toronto) should take responsibility for publishing the official documents, news and reports of The Presbyterian Church in Canada. With respect to these documents it should be "the official site of The Presbyterian Church in Canada". With respect to other matters it is the web site of the Church Office and its staff.

The two sites supported by the Church will link to each other's site and work co-operatively on projects where needed.

APPENDICES

Appendix A1 concerns the details of the Life and Mission contract with Michael Farris. Appendix A2 listed two other Church web sites. These appendices are available from the Life and Mission Agency.

Observations on this Way of Meeting

From the very beginning of the Committee's existence, it was obvious that a meeting held on the internet was going to be different. To begin with, members could not see each other in person and could not interact, therefore, in a visual manner. Having access to the convener's face only through a picture in cyber-space was encouraging enough for the Committee to get down to business! Here are some observations;

1. In spite of a lack of visual contacts to inform our judgement, expressions in discussions were three dimensional in that emotions could be detected in their fullness making discussions very exciting at times.
2. Distance through technology seems to have helped in being able to focus on the subject matters at hand and little time was spent on discussing matters that were not pertinent to the subject under discussion.
3. It was obvious that writing down one's contribution to the discussion helped to focus on discussing the matters in question. One would easily detect that most of the contributions by participants were made after some reflection. Shooting directly from the hip was rare. Even emotionally-charged responses brought out some very useful insights.
4. Understanding another's point of view was enhanced since one could reflect on what one was reading rather than what one was hearing amidst many distractions.
5. Level of interest by each person was hard to detect if a person did not make any written contribution. Silence in this forum is very difficult to interpret.
6. Lacking visual and auditory experiences in discussions made relationship building among committee members difficult. This contributed, possibly, to less cohesion than there might be in a face-to-face meeting.
7. Socializing together, which often brings spiritual growth, was harder to measure from each member. (A benefit of being a member of any committee within our Church structure comes from realizing that we grow as Christians by having been involved in a task that can be considered and accepted as God's call.)

Shrinking the Distance

The internet as a tool of communication is indeed a very effective technology. It has brought us from all across the country instantaneously with ease. However, this shrinking of distance to bring together people and their gifts is not the only advantage the committee experienced. It also brought out each member's honesty, boldness and courage. It is important to underscore the latter point because it is cyber-space where committee members were so close to each other yet far enough from one another to bring out one's true self and share honestly and courageously. What's written looks and feels so final that many members might have withdrawn from discussing some sensitive matters in tête-à-tête conversations. However, the internet allows emotional distance long enough for all members to bring out what was in their hearts and share it with others. In this sense distance that was shrunk by technology was also the very distance that provided safe length for each member to interact with honesty and courage.

Cost

During this time of financial restraint in the Church, the Committee is happy to report that the expense was kept to minimum. It was clear that all members were already on-line. The Committee was very fortunate to have had members who were able, articulate, computer-literate and willing to participate in this format of discussion. Your Committee, however, brings out a note of caution here. This cyber forum makes perfect sense for those who are already venturing into the bold new world of cyber-space. But The Presbyterian Church in Canada has to hear concerns from many who are not "on-line" by their choice or other circumstances. As a faith community the Church has to find a way to help those who are not on the 'net' to be able to participate. At the moment this is done solely on the basis of one's ability to use a personal computer. The Church may need to find creative ways to help all interested members within the Presbyterian Church to be on-line. Perhaps there could be kiosks in churches, or the Church might equip out-lying congregations with the necessary technology so that all may have access and will not be left out. In this sense, this round of committee business has cost the Church no more than regular cost of PCCWeb. Later, however, the Church may have to equalize the poorer congregations and less technologically able members of the Church by establishing links for them as well.

Meeting Times Flexible

One of the advantages of meeting this way was that there was not a set time at which members of the Committee had to gather. Instead, members were able to contribute as they found time.

Looking at each person's comment time log, it is easy to see that some people seem to do their best thinking and find time after midnight. This flexibility allowed many to enter into discussion. A downside was that each person could not get stimulated by another until after one was able to read a response which in some cases took a day or more. Yet an encouraging outcome of this kind of flexible arrangement was that all of us participated even if we kept silent on many issues. There was enough time for each person to read, reflect, and follow arguments that were presented in refreshingly honest ways. As a Church we are learning to deal with this openness, all because we could hear one another.

Some Assumptions and Reflections on Our Use of the Internet

There are two assumptions which underlie the committee's work. First, everyone has a working knowledge of English. Second, everyone has access to a personal computer and is able not only to turn on a personal computer but also knows how to log onto the internet and deal with e-mail and basic internet web surfing. These assumptions have to be understood in a proper context. To begin with, the members of the Committee have all worked with e-mail, which demands fluency in English and is therefore not accessible to many non-English-speaking members in The Presbyterian Church in Canada. We recognize that the majority of Presbyterian Church members are not yet owners of personal computers and may not be comfortable working with computers in this way. This points to the fact that there needs to be a lot of work with good will in explaining and educating PCCWeb and possibly even very basic training on the use of computers and getting on and off the 'net'. The committee began its work with an unwritten assumption that PCCWeb belongs to every member of The Presbyterian Church in Canada. This means that those who are able and have been visiting PCCWeb carry special responsibility of being good stewards of PCCWeb. An important part of this stewardship is to be trainers, marketers, users, and helpers to those who are yet to discover it. The Committee also has been working with a necessary precondition that as technology advances, the access of PCCWeb will become a lot easier. One caution to those who are quite adept in using advanced technology is that for many in our Church, advancement of technology only means that they are left further behind because of financial or other reasons. The Church as a rule ought to do its best to make sure that such gaps are narrowed rather than widened with the rapid development of technology. Having well-designed and easy to use PCCWeb sites will help to overcome some technological hurdles. To those of us who have been involved in this experiment, it is clear that new ground has been broken. We have been able to shrink not only the physical distances but the distances of spirit as well. We are still unsure of the value of this experience; however, we are also aware of the significance that will become apparent only in coming days. Those like the members of the committee who are privileged enough to be a part of this new world have been a different kind of adventurers of Spirit. It feels as though God has taken us into the vastness of the internet to enable us to see ourselves as we truly are: human beings with faults, weaknesses, pains, and anguish, yet with joy, laughter, and most of all love, which comes from God through Christ. Have we become better through this experience of an on-line committee? Qualified yes for now. God has been with us through this new experience.

CONCLUSION

At a time when there is much uncertainty about direction for the future of the Church, the Life and Mission Agency is taking a proactive role in setting parameters for the work of its staff. We do this trusting that God will prosper the faithful work and witness of the many dedicated servants of Christ and his church who make up this Agency and its staff.

SUPPLEMENTARY REPORT

ADMINISTRATION

LIVE THE VISION

The Life and Mission Agency gives grateful thanks to God for the faithful commitment of Presbyterians from coast to coast who committed themselves to going an extra mile for the welfare of the Church and who, through their generous giving, have enabled the Church to raise a total of \$5,865,400 as of April 30th, 1997. This has enabled the Church in Canada to

continue its outreach ministry and it has also assisted our international partner churches to extend their witness.

International Ministries, Presbyterian World Service and Development and Canada Ministries have presented to the Assembly Council requests for funding, to May 1997, totaling \$3,045,299. As circumstances and priorities changed some of the requests have also been altered. Where there has been a change, the Presbytery, when it related to Canada Ministries, had to justify that circumstances dictated the money could better be spent on the revised project. The revision had to be approved by Canada Ministries and the Assembly Council. In the case of International Ministries and PWS&D the changes were made to meet the rapidly changing circumstances of our partner churches. These changes also had to be approved by the Assembly Council.

Below is a list of projects which have been approved to May 1997. An asterisk followed by a number indicates projects not in the original case. The explanation is given under the number at the bottom of the table.

The remaining requests will be made to the Assembly Council before the 124th General Assembly.

Canada Ministries

Presbytery	Charge	The Project	In Case	Amount
Halifax-Lunenburg	New Minas	Land Acquisition	Yes	\$150,000
St. John	St. James, Hanwell	Building Expansion	Yes	\$100,000
Montreal	Montreal Arabic	Incentive Grant	Yes	\$50,000
	Montreal Taiwanese	Incentive Grant	Yes	\$20,000
	Montreal Taiwanese	Building Acquisition	Yes	\$100,000
Ottawa	Nepean, Greenview	Land Acquisition	Yes	\$200,000
Pickering	North East Whitby	Land Acquisition	No *1	\$500,000
Niagara	Niagara Falls Korean	Building Acquisition	Yes	\$150,000
Kamloops	Kelowna-Westbank	Additional Staff	Yes	\$150,000
Westminster	Abbotsford	Land Acquisition	No *2	\$400,000
Vancouver Island	Comox Valley	Land Acquisition	Yes	\$300,000
	Victoria, Westshore	Land Acquisition	Yes	\$300,000
Total				\$2,420,000

*1 The original request from the Presbytery was for land acquisition in the area of Seaton. This has not progressed as rapidly as North East Whitby and the Presbytery requested that the change be made.

*2 The original request was for Coquitlam-Port Coquitlam. Economic factors and timing made it impractical to continue with this plan. The Presbytery requested that the monies be used for land acquisition in conjunction with the relocation of Calvin Church, Abbotsford. This will service the area of Cloverdale-Matsqui (in the Case) instead of starting a new congregation.

International Ministries

Country	Partner	The Project	In Case	Amount
Kenya	Church of Central Africa	Evangelism Campaign	No *3	\$10,000
		Scholarships	No *4	\$15,000
Guatemala	Presb. Church of Guatemala	San Felipe Seminary	No *5	\$15,000
El Salvador	Federation of Evangelical Churches	FEBES Seminary	No *6	\$15,000

Guyana	Caribbean & N. American Council on Mission	CANACOM	No *7	\$20,000
India	Church of North India	Jobat Hospital- Ambulance	Yes	\$11399
		Jobat Hospital	Yes	\$5,000
		Jobat Christian School	Yes	\$4,000
		Baring Union Christian College	No *8	\$15,000
		Helen MacDonald Memorial School	No *9	\$28,000
Lebanon	Middle East Council of Churches	Repairing homes and churches	Yes	\$20,000
		Lebanon Nursing Workshop	Yes	\$5,000
		Church related schools	Yes	\$8,000
		Parish Development	Yes	\$20,000
Malawi	Blantyre Synod	Chigodi Women's Centre	Yes	\$7,500
Nigeria	Presb. Ch. of Nigeria	Scholarships	Yes	\$15,000
		Trinity College Library	Yes	\$35,000
Mauritius	Presb. Church in Mauritius	Daycare Facility	Yes	\$20,000
South Africa	South Africa Council of Churches	Multi Purpose Building	Yes	\$10,750
Taiwan	Presb. Church in Taiwan	Changua Christian Hospital	No *10	\$5,000
Costa Rica	Federation of Evangelical Churches	Building Acquisition	No *11	\$25,000
Total				\$309,649

*4 Substitute for Middle East Lending Library.

*5 Substitute for Federation of Evangelical Churches, El Salvador.

*6 Substitute for Federation of Evangelical Churches, El Salvador.

*7 Substitute for Manse Repair Fund, Guyana.

*8 Baring Union Christian College- For badly needed repairs to building in Punjab where Clarence and Catherine McMullin have served for many years. Substitute for the Presbyterian Secondary School, Mhondoro, Zimbabwe.

*9 Helen Macdonald Memorial School - to assist in the construction of the new science block. Canadian Presbyterians have a seventy year history of service in this school - substitute for the Presbyterian Secondary School, Mhondoro, Zimbabwe.

*10 Substitute for CMA India.

*11 Substitute for Kukra Hill project which has been completed.

Presbyterian World Service and Development

Country	Partner	The Project	In Case	Amount
Nicaragua	YMCA	Acahualinca Children's Nutrition Program	Yes	\$12,750
	Soynica	Soynica Health Care and Community Development	Yes	\$28,000
	YMCA	Health Care	No *12	\$7,500
	Baptist Church of Nicaragua	UPOLI	No *13	\$7,500
Mozambique	Presb. Church of Mozambique	INPHRU Community Development	No *14	\$4,000
		Refugee Resettlement	Yes	\$51,250

		Projects Office	Yes	\$27,000
South Africa	Salama	Salama -Health Care	No *15	\$10,000
	Evangelical Church of South Africa	Sharpeville Women's Program	Yes	\$6,250
	Livingstonia Synod	Aids Control Program	Yes	\$20,000
Malawi	Blantyre Synod	Chigodi Women's Centre	Yes	\$10,400
		Health Care	Yes	\$24,000
India	MNEC	Mulanje Mission Hospital	Yes	\$10,000
		Madurai Non Formal Education Centre	No *16	\$7,500
	Church of North India	Jobat and Mendha Community health programs	No *17	\$5,000
		Roofs for the Roofless	No *18	\$4,000
Pakistan	United Christian Hospital	Institute for Development Education	No *19	\$12,500
		Community Health Program	Yes	\$15,000
		Community Health Program	Yes	\$10,000
Dominican Republic	Equal Wings	Equal Wings- Community Development	No *20	\$12,000
Ghana	Presb. Church of Ghana	Doorma Girls School	No *21	\$8,000
Guatemala	National Evang. Presb. Church of Guatemala	Diaconia Community Development	No *22	\$7,500
Tanzania	Kuleana	Kuleana- Community Development	No *23	\$4,500
Nigeria	Presb. Church of Nigeria	Kaduna Nursery School	No *24	\$15,000
Kenya	Presb. Church of East Africa	Community Development	No *25	\$8,000
Lesotho	Christian Council of Lesotho	Education Development	Yes	\$8,000
El Salvador	Women's Institute	IMU Community Development	Yes	\$5,000
Total				\$340,650

*12 Substitute for the Acahualinca project which is now completed.

*13 Substitute for the CONAMUS project.

*14 This is a substitute for the Macedonia Baptist Church project was withdrawn.

*15 Substitute for the Kikuyu Mission Hospital which was withdrawn because of changing priorities.

*16 Substitute for the Zimbabwe Presbyterian Secondary School which was withdrawn.

*17 Substitute for the Christian Medical Association project which is now closed.

*18 Substitute for the Ekwendeni Carpenter Training Project which has been completed.

*19 Substitute for the Lesotho project listed in the brochure under community development.

*20 Substitute for a Nicaragua project which was withdrawn because of changing priorities.

*21 Substitute for Mbare Training Centre, Zimbabwe, which was completed.

*22 Substitute for CONAMUS mentioned in section paragraph under Health care in Brochure. This was withdrawn in November 1994.

*23 Substitute for the Zimbabwe Mashonaland Presbytery project which is now completed.

*24 Substitute for the Zimbabwe Mbare Training Centre which was withdrawn.

*25 Substitute for the South Africa Women's Centres. This project is now finished.

STAFFING

The Life and Mission Agency Committee regrets to inform the Church that it terminated the contract it had with the Associate Secretary for Justice Ministries.

A search committee has been established to find someone to fill this position through until August 31, 1998. It is hoped that an appointment will be made for September 1, 1998.

EDUCATION FOR DISCIPLESHIP

MINISTRY WITH CHILDREN AND YOUTH

This report refers to Recommendation No. 4 in the Assembly Council Report (p. 219) regarding the priorities defined by the Think-tank, specifically the recommendation about Teen and Young Adult Ministry.

The Life and Mission Agency urges the Assembly to make an addition to that priority so that it reads "Children, Teen and Youth Adults." The reasons for this recommendation are outlined in this section:

"Teen Ministry" Does Not Include Specific Ministry Needs of Children

Some people may argue that children are included in the category of "youth." In our culture, however, when we think and say "teen" we are referring to adolescents. The experience of Covenant Community with Children and Youth has shown the necessity of distinguishing specific ministry needs of children, teens and young adults.

Children bring unique gifts to the Christian community: energy, enthusiasm, spontaneity, questions, trust, love of arts, crafts, movement. The ministry needs of children are to be taken as seriously as the ministry needs of teens, young adults, adults and seniors.

The Demographics of our Church Demand That We Look Seriously at Ministry with Children.

In the decade 1986-1996 there was a gradual and serious decline in church school enrollment of children in The Presbyterian Church in Canada. Over 100 of our congregations do not even provide a church school for children since there are few or no children in the congregation. This decline in enrollment, according to our Acts and Proceedings, represents a loss of 5,000 children. Because youth involvement typically drops off after age 12, we can assume that the loss of our youth is even greater. This is all the more reason, then, to take more seriously how we do ministry with children. We do have children in most of our congregations and careful ministry with them ensures against further erosion of our youth population.

It has been argued that the declining enrollment simply reflects our shifting demographics. We now have a large proportion of seniors. This is quite true, but it does not lessen the painful reality that children are out in our communities in droves. Proportionally, according to Statistics Canada, the number of children to adults has not changed in Canada in the past 20 years. We in The Presbyterian Church in Canada have not reached out well to unchurched children and their families.

The Role of the Family and the Congregation in the Spiritual Growth of Children

Congregational leaders often note the influence children have on the family. A rebellious and balky 10 year old can literally make church attendance so frustrating to parents that they stop attending worship. We need to learn better ways of involving children and their parents in our churches. In the past we believed that it was important to provide ministry to and for children. This has produced a generation of well-cared-for (in most cases) but passive children and youth. We provided for them. We need to learn how to do ministry with children and how to give children support to do ministry for others. Children can still be fully involved in excellent education programs. But they also need opportunities to do service in the community and they need the chance to be fully incorporated into meaningful worship, the central unifying act of

the Christian community. It is a sad but true reality that many congregations are quite careless in planning for ministry with children.

The families of these children need help too. How do families work in co-operation with the Church to keep spiritual values alive in a complex, busy and often dangerous society?

Recommendation No. 35 (withdrawn, p. [33](#))

That the segment of Recommendation No. 4 in the Assembly Council Report, that refers to “Teen and Young Adult Ministry” be expanded to read “Children, Teen and Young Adult Ministry.”

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of the Church, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the Committee’s responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

The guidelines listed below create a candidacy period for each student and try to ensure the usual academic requirements of the Church. A lengthy period of study allows for the evaluation and testing of God’s call within The Presbyterian Church in Canada. Well-meaning supporters of candidates often pressure the Committee to shorten programs to a minimum. Though our ears are not closed to legitimate appeal, we resist this pressure. There is no substitute for time spent in theological formation. We do not accept the assumption that simply any theological training prepares people for ministry in this denomination. We are a distinct branch of the Church with a valuable theology and tradition. There is no “fast track” to the love and knowledge of the Church that we expect from our ministers. This is why the Committee recommends significant time and education for applicants. It is not easy to become a minister in this Church. Nor should it be.

The number applying to this Committee has increased greatly in recent years. Those who enter the ministry in their early twenties, straight from university, are fewer than ever before. More and more candidates are mature students who request special programs or exemptions, or study at colleges other than those of this Church. Also, a surplus of ministers in other denominations has increased the number who ask to be received by us.

The Committee is concerned about these growing numbers. The Presbyterian Church in Canada is no longer facing a shortage of ministers. This puts pressure on those who follow the normal route by graduating from one of our colleges. But there is also a more subtle concern. A greater proportion of candidates each year enter through alternate programs. Since no program the Committee recommends can be the equivalent of a regular Canadian Presbyterian education, we are concerned that the character of the denomination may change significantly, without our being aware of it, through the introduction of those who arrive from outside the usual stream. Some may welcome such changes. Others may see it as a danger to Presbyterian identity in Canada. In either case, the Church will want to evaluate the change to the ministries of the Church.

One particular special program the Committee intends to examine is the category of General Assembly Student. We will be seeking to evaluate what impact the existence of this category has on the Church’s ability to meet its leadership needs.

In recent discussions, the Committee has begun to ask itself whether the questions surrounding candidacy and reception need to be re-framed. It recognizes that the question of “suitability for ministry”, especially as this often translates into the question, “Is there any good reason we should decline this application?”, represents a very minimalist criterion. We believe that the question should be framed instead in terms of excellence: “What excellence of qualities of faith, call, personality, learning, and experience convinces us that this individual would provide essential leadership within our Church?”

The Committee intends to begin using this re-framed question in studying applications and formulating recommendations. We encourage presbyteries to do the same, and to communicate their positive evaluations to us as part of their statements of endorsement of the applications.

CURRENT GUIDELINES

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.
2. Candidates, who are considering attending colleges other than those of The Presbyterian Church in Canada, shall apply with the consent of the presbytery of care to the Committee on Education and Reception for approval of the proposed educational program prior to certification by the presbytery.
3. Graduates of theological colleges not affiliated to The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine how many years of additional study would be required at one of our theological colleges.
 - (a) Graduates from theological colleges affiliated with member churches of the World Alliance of Reformed Churches, whose academic requirements are the equivalent of ours, viz., an arts degree, or the equivalent, plus three years in theology, will normally be required to complete one year of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
 - (b) Graduates of all other theological colleges, not affiliated with the World Alliance of Reformed Churches, will normally be required to complete two years of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
4. No candidate will be considered without at least a B average or its equivalent.

Ministers and Those Certified for Examination for Ordination of Other Churches

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, p. [15](#)) that:

All ministers from other denominations and Presbyterian Churches outside of Canada who desire to be received into the ministry of our Church, shall be required by the presbyteries in which they may labour to pass satisfactorily an examination on the history of The Presbyterian Church in Canada and on the rules and forms of procedure: the examination to be taken any time between the time of application for reception and the time the applicant is received; results of such examination to be sent to the Committee on Education and Reception; the Convener shall advise the Clerk of the General Assembly that all requirements have been met. The Clerk of Assembly may then inform the presbytery concerned that it may proceed to examine for certification for ordination, ordain or induct as the case may be.

Applicants for Special Courses

1. No application for a special General Assembly course may be recommended unless the applicant has attained at the time of first certification, the age of 35 years, and not attained the age of 60 years as of June 1st of the year in which the application is to be considered.
 - (a) Applicants for a special General Assembly course will be required to attend a Guidance Conference.
 - (b) Applicants are also required to have a psychological assessment given by the presbytery.

- (c) A synopsis of a candidate's responses to certification questions in Appendix J of the Book of Forms will be forwarded to the Committee on Education and Reception by presbytery as part of the candidate's application.
2. Requirements for special General Assembly programs shall be:
- (a) Age 35-40. The equivalent of two full years of arts at the university level, three years intramural study in theology; one biblical language may be assigned at the discretion of the Committee.
- (b) Age 41-59. The equivalent of one full year of arts at the university level, three years intramural study in theology, with exemption from the biblical language requirement if desired by the applicant. These age guidelines shall come into effect at the time of application for a General Assembly course, or at the time a person begins the process of preparation for ministry, whichever is the earlier.
- (c) Prerequisite course work for any special course must achieve a B average or above. A program will not be recommended based on a lesser academic standard.
3. In January of the final year of study of an Assembly student, the appropriate presbytery is permitted to examine him/her for certification for ordination. Approval, however, must be subject to the certification by the college that prescribed studies have been satisfactorily completed and with affirmation, comparable to the college diploma, that the candidate has demonstrated fitness for ministry. The examining presbytery shall inform Ministry and Church Vocations of the Life and Mission Agency of its action.

General

1. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report. (Book of Forms sections 202.1 and 202.2).
2. All candidates who have English as a second language and who are applying for a special course of studies in English, will be required to pass an English language examination under the supervision of the college the candidate proposes to attend.
3. The responsibility to examine candidates for reception in Canadian Presbyterian Church History and Government belongs to the presbyteries. Presbyteries are invited, nevertheless, to use the colleges of the Church as resources to assist them in this responsibility.

Note

A reading course has been developed by the Presbytery of East Toronto in consultation with the faculty of Knox College. The Committee on Education and Reception is prepared to make this course available to presbyteries upon request.

4. Travel Costs
The policy of the Committee is that applicants are responsible for any travel costs involved in appearing before the Committee, except in those cases for which the Committee accepts financial responsibility because of special circumstances.
5. All recommendations to the General Assembly are conditional upon receipt of a satisfactory medical certificate when requested.
6. All recommendations of eligibility for reception are valid for three years but may be renewed upon application.
7. Applications to the Committee on Education and Reception for a special General Assembly course, for permission to be examined for certification for ordination, and for reception as a minister of The Presbyterian Church in Canada should be in the hands of the Committee one full month before the next scheduled meeting of the Committee.
8. (a) In the case of persons who apply for permission to be examined for certification for ordination, the Committee will send a circular letter to all the presbyteries of the Church, which will be given three months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 205.2).

- (b) In the case of applicants for reception as a minister of The Presbyterian Church in Canada, the Committee will send a circular letter to all the presbyteries of the Church which will be given two months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 248.3).
9. All recommendations for permission to be examined for certification for ordination and for reception are subject to no valid objections being received from the presbyteries in response to circular letters.
 10. The Committee has adopted a policy to not receive applications for exemption from the study of a biblical language from persons who have a B.A. degree or equivalent.
 11. The assignment of a course of study does not guarantee admission to one of the colleges of the Church. Each college sets its own admission criteria.
 12. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

Guidelines For Reception into The Order of Diaconal Ministries

1. Each application should be received on its own merits.
2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of other members of the Order.
3. For graduates of colleges of other Reformed Churches or A.T.S. accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges, which year shall include those areas of study listed in Guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate, if requested.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates Certified for Ordination by Presbyteries as Shown

1. Kathryn A. Strachan, Presbytery of Hamilton
2. James A. Young, Presbytery of Barrie

Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown

1. Colin Cross, Presbytery of Westminster
2. Brenda Fraser, Presbytery of Winnipeg
3. Ina Golaiy, Presbytery of Assiniboia
4. Allan Lane, Presbytery of East Toronto
5. Michelle McVeigh, Presbytery of Seaway-Glengarry
6. Guy K. Sinclair, Presbytery of East Toronto

Special Course for Members of the Order of Diaconal Ministries Certified for Ordination by Presbyteries as Shown

1. Charlotte Brown, Presbytery of London
2. Margaret A. Greig, Presbytery of London
3. Anja Oostenbrink, Presbytery of Central Alberta
4. Colleen L. Smith, Presbytery of Brampton

Candidates Eligible for Designation as Members of the Order of Diaconal Ministries

1. Lynn Harris, Presbytery of Waterloo-Wellington
2. Shirley Lam, Presbytery of East Toronto

Ministers of Reformed Churches Received by Presbyteries as Shown

1. Donald MacLeod, Presbytery of Kingston
2. Carol Wood, Presbytery of Hamilton
3. John Wu, Presbytery of Montreal

Ministers of Other Churches Received by Presbyteries as Shown

1. Maurice Bergeron, Presbytery of Montreal
2. Stanley Cox, Presbytery of Paris

CASES IN PROGRESS

Special Course Candidates

1. Rosemary Anderson, Presbytery of Pickering
Is expected to have completed 18 credits of her 2 year program by June 1997.
2. Heather Balsdon, Presbytery of Quebec
Has yet to complete 5 one-term courses in Arts (15 credits).
3. Robert Dawson, Presbytery of Waterloo-Wellington
Is expected to graduate with the degree on May 14, 1997. Diploma credits will be completed this summer.
4. Walter Hearn, Presbytery of Brampton
Is expected to graduate with the degree on May 14, 1997. Diploma credits will be completed this summer.
5. Kathleen Helmer, Presbytery of Westminster
Has completed first year of studies.
6. Vicki Homes, Presbytery of Pickering
Has completed 26 credits of her program.
7. Esther Lee, Presbytery of London
Has completed third year of studies at Princeton Theological Seminary.
8. Edward Musson, Presbytery of Kingston
Is expected to have completed 23 credits of his program by June 1997.
9. Alex McLeod, Presbytery of East Toronto
Has completed 8 credits of his program.
10. Douglas Scott, Presbytery of Oak Ridges
Is expected to graduate with the degree on May 14, 1997. Diploma credits will be completed this summer.
11. Susan Sheridan, Presbytery of Brampton
Is expected to have completed 28 credits of her program by June 1997.
12. Diane Tait-Katerberg, Presbytery of Westminster
Studies are on hold.
13. Job Van Hartingsveldt, Presbytery of Pictou
Has completed one year of Arts and two years of theology. Is expected to take the In-Ministry year in 1997-1998.

14. Catherine Victor, Presbytery of Westminster
Has completed second year of studies.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Jackson Clelland, Presbytery of Calgary-MacLeod
Continuing his studies at Vancouver School of Theology.
2. David Pan, Presbytery of East Toronto
Has completed his courses.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Joan A. Ashley, Presbytery of Essex-Kent
Has completed her courses.
2. Susan Clarke, Presbytery of Seaway-Glengarry
Studies are on hold.
3. Dorothy Henderson, Presbytery of Waterloo-Wellington
Is expected to have completed 2 credits of her 1 year program by June 1997.
4. Cheryl MacFadyen, Presbytery of Brampton
Is expected to have completed 3 credits of her 1 year program by June 1997.
5. Margaret A. MacLeod, Presbytery of Hamilton
Has completed her 1 year program.
6. Arlene Onuoha, Presbytery of East Toronto
Is expected to have completed her 1 year program by June 1997.
7. Margaret Read, Presbytery of Hamilton
Has completed 3 credits of her 1 year program.
8. Lynda Reid, Presbytery of Pickering
Is expected to have completed 11 credits of her 1½ year program by June 1997.
9. Beth Ann Yando, Presbytery of Oak Ridges
Studies are on hold.

Ministers of Other Churches

1. Nabil Attalla, Presbytery of Oak Ridges
On hold. Accepted a call to the National Evangelical Church of Kuwait.
2. Peter Chung, Presbytery of Oak Ridges
Not currently studying.
3. William Gooding, Presbytery of Kootenay
Not currently studying.
4. George Shillington, Presbytery of Winnipeg
Is expected to complete his courses this year.

CASES TO BE DROPPED

Recommendation No. 36 (adopted, p. 33)

That the cases of Mary Jane Bisset, Flora Christie, Roger Penning (deceased), be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Larry Amiro, Presbytery of Hamilton

Recommendation No. 37 (adopted, p. 33)

That Larry Amiro be assigned one full year in Arts, and three years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.

2. Shirley Cochrane, Presbytery of Kamloops

Recommendation No. 38 (adopted, p. [33](#))

That Shirley Cochrane be assigned three years of theological study at one of the colleges of this Church.

3. Pamela Emms, Presbytery of Brampton

Recommendation No. 39 (adopted, p. [33](#))

That Pamela Emms having completed her courses in Arts, be assigned three years of theological study at one of the colleges of this Church.

4. Ruth Houtby, Presbytery of Niagara

Recommendation No. 40 (adopted, p. [33](#))

That the decision of McGill University reducing the number of credits to be required of Ruth Houtby be accepted and that the normal requirements of the second year of Arts be waived on the understanding that this decision does not set a precedent for other candidates.

5. Donna Jackson, Presbytery of Brampton

Recommendation No. 41 (adopted, p. [33](#))

That Donna Jackson be assigned one full year of Arts, and three years of theological study at one of the colleges of this Church.

6. Susan Samuel, Presbytery of Sarnia

Recommendation No. 42 (reworded and adopted, p. [33](#))

That Susan Samuel be assigned one full year in Arts, including courses in philosophy, English literature and history, and three years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology, and that the courses outlined above not include courses she has already taken.

7. James Stewart, Presbytery of Hamilton

Recommendation No. 43 (adopted, p. [33](#))

That James Stewart be assigned one full year in Arts, including courses in philosophy, English literature and history, and three years of theological study at one of the colleges of this Church, with exemption from the Biblical language requirement, completing the Arts courses with a B average prior to enrolling in theology.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Colin Cross, Presbytery of Westminster

Recommendation No. 44 (adopted, p. [33](#))

That permission be granted to the Presbytery of Westminster to examine Colin Cross for certification for ordination subject to satisfactory completion of 1½ years of theological study at one of the colleges of this Church which could be completed in the summer. Canadian Presbyterian Church History and Government to include Reformed Church, Sacraments and Ministry, 6 months of supervision at Central Church under the direction of the college.

2. Peikang Dai, Presbytery of East Toronto

Recommendation No. 45 (adopted, p. [33](#))

That permission be granted to the Presbytery of East Toronto to examine Peikang Dai for Certification for Ordination subject to satisfactory completion of two years of theological study at one of the colleges of this Church, to include a supervised field placement in a non-Chinese congregation and to be reviewed after the completion of the equivalent of one full year at the college.

3. Thomas Hamilton, Presbytery of Brampton

Recommendation No. 46 (adopted, p. [33](#))

That permission be granted to the Presbytery of Brampton to examine Thomas Hamilton for Certification for Ordination subject to satisfactory completion of one year of theological study at one of the colleges of this Church, to include courses in Reformed theology, Church Sacraments and Ministry, and college-directed supervision of his work at Claude Presbyterian Church.

4. Suyeon Jin, Presbytery of East Toronto

Recommendation No. 47 (adopted, p. [33](#))

That permission be granted to the Presbytery of East Toronto to examine Suyeon Jin for certification for ordination subject to satisfactory completion of one year of theological study at one of the colleges of this Church, including English.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Julia Morden, Presbytery of London

Recommendation No. 48 (adopted, p. [33](#))

That permission be granted to the Presbytery of London to examine Julia Morden for Certification for Ordination and; that in view of the lack of positions for graduates of Ewart College at the time of her graduation, the General Assembly accept the 7 years' service of Julia in Robinson Memorial United Church, London as the equivalent of "5 years' experience in the Order of Diaconal Ministries" so that she will be eligible to qualify for the reduced requirements under option 2 in the 1992 regulations concerning members of the Order of Diaconal Ministries and Trials for License (A&P, 1992, p. 406-7).

Ministers of Other Churches Applying for Reception

1. John Crawford, Presbytery of Miramichi

Recommendation No. 49 (adopted, p. [33](#))

That John Crawford be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to complete successfully an examination in Canadian Presbyterian Church History and Government.

2. John Baker, Presbytery of Grey-Bruce-Maitland

Recommendation No. 50 (adopted, p. [33](#))

That John Baker be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to complete successfully courses in Canadian Presbyterian Church History and Government, Church Sacraments and Ministry and that these be taken at Knox College.

3. Charles Kahumbu, Presbytery of Ottawa

Recommendation No. 51 (adopted, p. [33](#))

That Charles Kahumbu be assigned one full year of Arts, including courses in English literature, Canadian History and Canadian Literature, completing these courses with a B average, and a minimum of one year of theology at one of the colleges of this Church, with an assessment after the first year by this Committee.

4. Karen MacRae, Presbytery of Westminster

Recommendation No. 52 (adopted, p. [33](#))

That Karen MacRae be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of one year of theological study at one of the colleges of this Church. This is to include Reformed theology, Canadian Presbyterian Church History and Government, and 8 months of supervision in a Canadian Presbyterian congregation under the direction of the college.

Ministers of Reformed Churches Declared Eligible for Reception

1. Donald MacLeod, Presbytery of Kingston
2. John Wu, Presbytery of Montreal

Ministers Applying for Reception who have been Declined

1. Emerson Mylalsingh

Candidates Applying for Certification for Ordination who have been Declined

1. Bruce Tollemache, Scotland

THE INTEGRATION OF MINISTERS RECEIVED FROM OTHER DENOMINATIONS

The Committee on Education and Reception is aware that, from time to time, severe difficulties arise for ministers who come from other denominations, often from other parts of the world.

Recommendation No. 53 (adopted, p. [33](#))

In order to encourage the integration of ministers received into The Presbyterian Church in Canada, through the Committee on Education and Reception, such ministers should be provided with a mentor by the Ministry Committee of the presbytery in which they are received.

The Committee is aware that, for some ministers welcomed into our denomination, the Director of Korean Ministries, who works under the auspices of the Life and Mission Agency, is a person well-placed to help. That person has the knowledge and expertise to further their adjustment to The Presbyterian Church in Canada, and to acquaint them with the unspoken assumptions and the peculiar ways of doing things that confuse anyone who enters a new community.

Recommendation No. 54 (withdrawn, p. [44](#))

As soon as an Asian minister is received by a presbytery as a regular or interim minister in a congregation, he/she should have an orientation from the Director of Korean Ministries regarding the history of The Presbyterian Church in Canada, Church polity, and Presbyterians Sharing; it is understood that this orientation is in addition to and does not replace the General Assembly decisions regarding courses at our theological colleges.

Recommendation No. 55 (withdrawn, p. [44](#))

That the Life and Mission Agency, through the Director of Korean Ministries, be an ongoing contact with the responsible committee(s) of presbyteries to assist them in the necessary orientation and monitoring of newly received Asian ministers.

Andrew Fullerton
Convener

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

In monitoring the news stories of flood destruction along the Red River which later led up to the worst flooding of the century in the Red River Valley, Presbyterian World Service and Development issued a flood relief appeal on April 29, 1997. Canadian Presbyterians responded overwhelmingly donating more than \$25,000 as of the writing of this report on May 16, 1997. Working in conjunction with the Presbytery of Winnipeg, PWS&D will distribute 25 percent of these funds to the Mennonite Disaster Service which is doing relief work on behalf of the Winnipeg Interfaith Coordinating Committee. The Rev. Dr. Ray Hodgson is representing Presbyterians on that Committee. Seventy-five percent of available appeal funds will be distributed by the Presbytery through a three person committee.

The task of cleaning-up and rebuilding is a difficult one. Thousands of people were dislodged and left homeless. They must return to rebuild or start their lives once again. No Presbyterian churches were affected by the flood nor were any Presbyterian cemeteries, however several individuals were affected. Presbyterian World Service and Development is thankful that the

mechanisms were in place so that congregations and individuals could respond to this disaster through their church agency.

Recommendation No. 56 (adopted, p. 32)

That appreciation be conveyed to the presbyteries, congregations and individuals for their enthusiastic and faith-centered response to the Manitoba Flood Appeal 1997 and also to the general work of Presbyterian World Service and Development during 1996.

CANADA MINISTRIES

SYNOD OF THE ATLANTIC PROVINCES

Alberton, West Point Pastoral Charge, Prince Edward Island: The Rev. Barbara Wright-MacKenzie reports several special services during 1996. They included a service in memory of the massacred children of Dunblane Scotland, since Dunblane is also the name of the community where the West Point congregation is located. She reports that they “beat the winter blahs” in February with a gospel music evening, and in the early spring had a joint congregational worship and barbeque. Following membership classes in the winter of 1996, nine people professed their faith publicly and one transferred membership from another congregation. She also reports four baptisms, three adults and one infant. Alberton celebrated 165 years of ministry in July and West Point 118 years in September. In early autumn a joint congregation elder workshop was followed by the induction of two new elders to the Alberton session. Both congregations have Sunday Schools for children and youth, and both had Christmas Eve services.

The minister’s visiting schedule is being adjusted to take into account seniors who live in town, people who live and work out of town and a seasonal labor force. The community seems not very interested in church life, and a youth group in West Point did not work out, so they are turning their attention to a younger age group that is interested and involved in the church. A junior choir participates regularly in worship. Community involvement includes a food bank called “Caring Cupboard” and Operation Christmas Child.

Kings Presbyterian Church, New Minas, Nova Scotia: The Rev. Tim Archibald reports an encouraging year of growth in worship attendance, membership nearly 30 and the election of two new elders to session. The year saw many “firsts” celebrated. A hundred people attended the first anniversary service on April 28th. The theme was The Springtime of Faith and the service was in Manning Memorial Chapel at Acadia University. As a sign of their willingness to “sow the seed,” the congregation planted sunflowers at their future church’s Prospect Road building site where they bloomed beautifully in August, signs of things to come! Another first was four baptisms at Easter, and for the first time the congregation filled their temporary worship home which is located at New Minas Seventh Day Adventist Church, with a hundred people.

In May, the Building Committee made its first proposal for the construction of a building, and they anticipate turning the sod by the spring of 1999. In June, the congregation joined the Halifax-Lunenburg Presbytery for worship and communion at the building site, their first service at Prospect Road. After Mr. Archibald spoke to the Atlantic Mission Society Annual meeting in Summerside in September, the Synod of Atlantic Provinces in October and several congregations, the congregation received financial and material gifts, for which the members are very grateful.

The congregation is twinned with Unionville Presbyterian Church, Ontario, which provides support and encouragement “and helps us to realize that a dream is possible!” The sense of community is still quite fragile, which is a challenge, and the congregation finds it difficult to work ecumenically with long-established churches in the community.

Increased support from Canada Ministries helps move the congregation toward their building. And they ask for the prayers of the whole Church as they work toward a goal of raising \$70,000 in 18 months. The Annapolis Valley is the fastest growing part of Nova Scotia. Each Sunday sees visitors and people looking for a church family. They ask for our prayers that God will continue keep the congregation open and welcoming to the wider community.

St. Luke's Presbyterian Church, Bathurst, New Brunswick: The Rev. Melvin G. Fawcett reports an exciting year as the session and congregation assessed their life together and made plans for the future.

Some of the year's highlights include: a Day of Prayer (12-hour prayer session with individuals leading in one-hour time slots), an increase in membership, the purchase of a more suitable manse, the contributions of a very active men's group, sponsoring a Missions Conference in May, the development of a vital music program and the continuing growth of the Memorial Library.

The youth group sponsored several successful Presbytery events, presented two plays in dinner theatre styles, and shared in Sunday worship as offering bearers, choir members and an instrumental ensemble. The Presbytery of Miramichi is sponsoring one young person from the congregation at St. Stephen's University who is preparing for ministry.

June saw the celebration of 50 years of worship in the building at 395 Murray Avenue. Guests included a former minister the Rev. Murray Graham as guest speaker, the Rev. Ian Morrison, and the Rev. Dr. Alan McPherson who brought greetings from the General Assembly. The anniversary project was the purchase of a new Rodgers Organ. An October preaching mission featured the Rev. Charles Taylor from Springhill, Nova Scotia. Outreach into the community includes regular visitation, Sunday morning radio worship once a month, community television broadcasts, and weekly newspaper advertisements of special services and events. One day a month, they co-sponsor Dr. William Burbury, a Christian psychologist who holds individual counseling sessions at St. Luke's that are open to the public. They also report favourable responses to the Bring A Friend Sundays. The congregation expresses gratitude to God for many blessings. There is talk about the possibility of calling a minister, perhaps as early as 1998. Until now ministers have been appointed.

St. James Hanwell Road, Fredericton, New Brunswick: The Rev. Dr. Basil Lowery reports 1996 as the year that saw the beginning of the greatly-needed addition and renovation to the St. James Church building. While adequate for the congregation in 1989, the building soon outlived its usefulness. The added space allows more room for worship, church school, special occasions and a larger office. The project was funded by the congregation's own giving, Live the Vision, and a loan from the denomination's Lending Funds. Volunteer workers helped cut construction costs by \$20,000. Another group of volunteers worked every Saturday for several months cleaning the building and moving furniture, so that services did not have to be canceled or relocated. This project has drawn the congregation together as a family, although taking a lot of energy and time. Joint meetings between the session and the Board of Managers have been held to define the roles of both groups, with an excellent relationship developing. A Stewardship Program in the fall emphasized that the congregation can become self-supporting by the year 2000 and maybe as early as 1998.

A member of the session, Mr. Iain Flint, was the first elder elected as moderator of the Presbytery of St. John, whose duties include presiding at the dedication of the new facilities. Three new elders were ordained in the spring of 1996, bringing the session to nine members, greatly increasing its efficiency.

The GROW (Grief Recovery Over Widowhood) group continues to provide a ministry to about 45 elderly people in the area by inviting them to a monthly tea at the church and supporting them at other times.

Looking to 1997, the congregation realizes that to whom much is given, much is required, and sees its next task as one of reaching out into the community to invite and involve people in their worship and programs.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Action Refugees Montreal, Sponsorship by Presbytery of Montreal, Quebec - The Rev. Glynnis Williams tells two refugee stories.

"We sponsored Esra, a young woman from Iraq, at the request of the Ottawa Immigration Department. Her entire family had been imprisoned in Iraq by Saddam Hussein on trumped up

charges of robbery. After a difficult escape she arrived in Canada with her whole life in two suitcases. It was soon discovered that following release from the Jordanian prison and before she left for Canada, she had married a man whom she had known for years who had fled to Jordan because of death threats. She has started the sponsorship process to re-unite with him, but this will not be completed before she gives birth in early April 1997. Someone in the Presbytery of Montreal calls it the "Presbytery Baby." The Clerk of our Presbytery may be the only Clerk who considers a bassinet with a growing pile of baby gifts as part of her office equipment! For Esra who has lost all her loved ones, this new life growing in her has been a gift from God, giving her the courage to rebuild her own life in a very different land. She regularly says 'Thank you' for the opportunity our sponsorship has given her."

"Suad is a refugee from Somalia who arrived in Montreal three years ago. She traveled alone, leaving behind her husband and three young children. She had extended family in Canada who believed that Canada was a place where they could start over, far away from the traumatic events that had forced them to flee their home in Mogadishu. Today she is an accepted refugee, has learned to communicate in both English and French, has taken courses to prepare for the job market and has applied for permanent residence. She has applied to sponsor her family but has been told she will have to wait because she has no Somali passport or travel documents (impossible to obtain with no government in place). Without them she must wait five years to be accepted as a genuine refugee because of security and uncertainty about identity. Refugee advocates argue that the rule guarantees neither. Suad has two documents, a graduation photo from a nursing school and a record of employment, valid documents for educational equivalencies. Today Suad worries about her daughter who was 18 months when she left, and will be nine years old, and a stranger, when she is allowed to reunite with her. How can this be just? How does it benefit Canadian society to separate families who are acknowledged victims of persecution? What do we say to Suad when she says that the letter refusing her permanent residence status broke her heart? All we can do is fight to change the ruling before it affects countless more adults and children, and hold Suad in our prayers."

Tyndale-St. George's, Montreal: Kim Kidder, Program Co-ordinator, reports that working in the inner-city of Montreal means becoming aware of many societal problems, respecting families methods of dealing with these pressures, and struggling to find solutions of alternative strategies to overcome obstacles.

Tyndale-St. George's after-school program is

- expanding its services to five-year-olds;
- completing an innovative Co-operative Learning and Understanding in Education (C.L.U.E.) program, which helps children to build friendships, enhance self-esteem and learn academic principles;
- providing regular parent group meetings that discuss community issues, build self-esteem and develop strong community networks;
- developing Footsteps, a walk safe program with 10 adolescent volunteers who are committed to the safety of their "little brothers and sisters";
- running a successful summer camp;
- anticipating an in-house radio station where children will learn public speaking and other skills, an exciting way to build self-confidence;
- supporting Youth in Motion (a teen centre for 50-100 youth) by providing skills in supervision, management and program development;
- running an Interfaith Christmas celebration with pre-school families.

They also held Kwanzaa, an Afro-American celebration where seven principles of life are taught and practiced. Staff reports that the work at Tyndale-St. George's is sometimes difficult in the face of world standards that differ radically from God's. Although they provide lots of love and encouragement, their children are bombarded with images of the rich and famous who may not have strong morals or spiritual qualities. They ask for the prayers of the whole Church.

SYNOD OF TORONTO AND KINGSTON

Unionville Presbyterian Church, Unionville, Ontario: The Rev. Wesley Denyer reports “another wonderfully challenging and uplifting year.” Session life is encouraging with the election of five new elders, involving more people in the life and health of the church, pastoral concerns, planning for visitations and study. Another successful Every Person Visitation program in November included Spiritual Life and Growth Challenge Cards. In spite of reductions in grants and reduced rental income, Unionville Church reports a financially successful year and the expectation to be self-supporting by 1999 or even earlier, with their accelerated rate of grant reduction. The Mission and Outreach Committee continues with their full slate of projects:

- “Adopt-a-Family” at Christmas
- twinning with King’s Presbyterian Church in New Minas, Nova Scotia
- providing money to Evangel Hall as well as sandwiches twice each month
- supporting Youth Housing Markham, a residential project for homeless teenagers

New for 1996 are two special projects. There is a partnership with PWS&D and Diaconia to begin turkey farming in Guatemala (sustainable income and food supply for people in Sibana). They also established a home page for Unionville Presbyterian Church on the Internet (information on the programs of the church, daily devotions, sermons, church schedules and plans, an opportunity to submit requests for a Prayer Chain and Care Chain, and other resources as the demand for them arises). It’s at www.istar.ca/~upc. They report some programming firsts:

- a “Losers” group, a weekly weight management support group
- a “Running Team” that gets involved in local fun runs (actually grew out of the Losers Group)
- an Adult Education Study Series (“Journey Towards Wholeness” and “Caring for the Elderly: The Challenge of Love”)
- established a CARE chain to help out those in need
- held their first congregational retreat at Crieff Hills with leadership provided by the Rev. Harry Waite
- hosted a performance by Brookstone Performing Arts of The Lion, the Witch and the Wardrobe

Spanish Ministry, West Toronto Presbytery: The Rev. Elias Morales reports that the Spanish Ministry includes:

- Bible Study for youth, small children and adults
- folk dance classes
- drawing and painting classes
- some sports and recreational activities
- craft classes for children and their parents

There have been four infant baptisms and three weddings. A Spanish-speaking member has been ordained as an elder, two have joined the Board of Managers, five have joined the ushers’ team, and four young Spanish-speaking children have joined the choir. Of 13 people who help in the Sunday School program, 10 are Spanish. Four from the youth group help co-ordinate the sound system and read scripture.

Refugee Program Report: The Rev. Elias Morales reports 1996 as a very difficult year for the refugee community following decisions by the federal government that included the introduction of a head-tax for refugee claimants, refusing to give automatic citizenship to their children born in Canada, and the Settlement Renewal Consultation Process. Volunteers make an important, and much appreciated, contribution of services on the ‘front line’ of refugee work.

Mr. Morales’ work includes escorting clients and making referrals to other services, as well as material help for refugees. In 1996, he helped between 20 and 100 people a month and worked with nine families who were seeking Landing Application in Canada. Four families have already received their Permanent Residence papers, and he reports a particular satisfaction in

successfully helping to stop deportation of a family of four. He asks, "As I continue to serve on your behalf and in the name of Jesus Christ, I ask for your prayers. The refugee population is hurting and very few have meaningful support."

Portuguese Presbyterian Church, Toronto, Ontario: The Rev. Lincoln Rezende says that 1996 was a great year! A new young singing group Cantares was organized by Ingrid Rezende, although it has taken some members from the church's main choir. The Sunday school is very active with many children and good teachers. The men's and women's groups are small but lively. The young people's group is strong and very involved in church life. Its president, an elder, was one of the Young Adult Representatives to the 1996 General Assembly in Charlottetown, an experience that enlivened the whole congregation. The church provides sandwiches to Evangel Hall once a week.

Finances are a struggle, but "we do our best." They focus particularly on unchurched people, with Sunday worship directed to young people and the unchurched. Service time was changed to 4 pm from 9:15 am as an experiment. The congregation's anniversary service was a wonderful time with about 350 in church and a young music group from Brazil. The session and the congregation are writing a mission statement, reflecting the mission that the Portuguese congregation is doing and plans to do. The congregation expresses its thanks to The Presbyterian Church in Canada for its help, and asks for the Church's prayers.

University Presbyterian Church, Toronto, Ontario: The Rev. Paulette Brown reports that the vision for the congregation's Created for Life project was born out of the community's fears and pains about increasing violence that threatens to weaken and even destroy families. The church struggled with questions such as:

1. What does it mean to be a church when far too many of our families seem to be choosing "abundant death," rather than "abundant life"?
2. How does a community whose experiences reflect those contradictions, be what God has called it to be, and how can it fashion an appropriate ministry?

Created for Life seeks to fulfill the gospel's teaching that Christ comes specifically for those who are in need of a physician, that they might have abundant life. Claiming the experience of the cross as its central story, the project was launched during Lent with a special youth service. In it, the church's young people told of their life experiences and journeys in very moving ways. The project is being incorporated into a comprehensive Christian Education program and included in the congregation's ministry for young people (nursery to youth). Music, dance, drama and theological reflection on life experiences and faith, are the program's chief components. Gospel music, which is an integral part of the tradition of most of the congregation, is given a central place in the church's worship and life, with some help from outside resource people. Emerging slowly, but with promise, is leadership in the group who for the first time are gaining a sense of ownership in their church. The ministry has attracted the attention of Metro Toronto Police, and plans are on the way for a police-youth dialogue using University Presbyterian Church as the starting place.

Inner City Ministry, Stonegate Community Ecumenical Ministry, Toronto: The Rev. Lois Whitwell reports that Stonegate Community Ecumenical Ministry has begun some new initiatives and moved ahead with others. A church-run store is going strong and meeting a need in the community, for example, providing clothing for the Mimico women's shelter. "By serendipity or the Spirit," she writes, they are working with area businesses to improve the Stonegate Plaza and its image. The ministry is unusual, working in community development to meet both immediate and long-term needs. They believe that creating healthy communities ensures the health of the churches. Organized in 1991 through an initiative by Royal York Road United Church, they began by focusing on special events and meeting immediate needs, then expanded to help develop a healthier neighbourhood. Now it includes organizing residents and stakeholders around a variety of interests and issues. The Community Pastor works with different community leaders as a facilitator and catalyst for community development. Providing vision, research on successful models, group facilitation, and administrative back-up, the Pastor works to increase the effectiveness of local leadership and to encourage emerging leadership.

The board members include clergy from area churches: Royal York Road United Church, St. James Anglican, Mimico Presbyterian, and Park Lawn Fellowship Baptist and lay people from the neighbourhood and from several church communities including All Saints Kingsway, along with the executive director of the Stonegate Community Health Centre.

Heart Lake Community Presbyterian Church, Brampton, Ontario: The Rev. Ed Dowdles writes that 1996 began with questioning the viability of Heart Lake Community Presbyterian Church. With the support of both Brampton Presbytery and Canada Ministries, though, the congregation attained heights that it had never before reached. Following a strategy developed by the congregation in 1995 called the Journey 2000 Plan, members and adherents of the congregation met its goals for 1996: they increased financial giving, the number of envelope users, and the number of members.

A very successful Vacation Bible School was held in August, and a large confirmation class in the autumn. A new church sign was put up advertising the building's location. For the first time the church's daycare program ended the year with money in the bank. A business donated a video projector and screen, and curtains were installed to darken the sanctuary for the showing of audio-visual resources. Changes are planned for the worship service, and the Sunday school continues to grow slowly. The church building is used every day of the week, in addition to its use for daycare, following the congregation's invitation to several social agencies and support groups. In fulfilling the Journey 2000 Plan the number of people served in mission by the congregation increased immensely over the year. The congregation continues to reach out in its help of people in need. Food was gathered at Thanksgiving for two needy families; members bring items for the St. Louise Outreach Food Bank; and they supported Armagh, St. Paul's Glace Bay, Presbyterian World Service & Development, World Vision, and others throughout the year. The church is part of a project to develop a youth drop-in centre in the community. Mr. Dowdles describes 1996 as "an interesting and exciting year."

The Mississauga Chinese Presbyterian Mission: The Rev. Hugo Lau is the minister. The Mississauga Chinese Presbyterian Mission was started in April 1991 by Brampton Presbytery. The Rev. Wayne Hancock was appointed Interim Moderator and Mr. Hugo Lau was appointed Lay Missionary. Upon successful application to The Presbyterian Church in Canada, Mr. Lau was certified for a course of studies at Knox College as set by the General Assembly, completing the requirements in May 1995. He was ordained by Brampton Presbytery that December, and on January 1, 1996, was appointed as a New Church Development Worker by Canada Ministries.

White Oak Presbyterian Church, Mississauga, Ontario: The Rev. Dennis Cook reports 1996 as a difficult year with the session trimming the membership roll at a time when fewer people than usual joined the congregational membership. For the first time in several years the number of members declined. Two new elders were elected, but one moved away soon after, along with two other members, which is normal given the transient nature of the community. Offerings were up but meeting mortgage payments was very difficult, and the congregation was behind in its payments at the end of the year. Still, they see the future as an exciting and hope-filled one.

One of the year's highlights was the baptism of four adults. Another was the possibility of a land swap or sale involving a local developer, which will result in money to replace the church building's roof. Members believe that they are where God wants them to be, "and doing what God wants us to do."

SYNOD OF SOUTHWESTERN ONTARIO

DaySpring Presbyterian Church, London: The Rev. Terry Hastings reports that the congregation began the year questioning its lack of growth, location, profile in the community and advertising. Their small group ministry has not resulted in any new members, although it has built up faith and nurture of the participants. The congregation went on a retreat to examine its vision for the future and set new goals that boldly include plans for a building. To the members' delight and surprise, Presbytery approved. Planning began in earnest with the establishment of a Building Plans Committee, a Worship Committee, a new committed group of Christian Education leaders, greeters, worship leaders, financial contributors and a prayer

group. The building plan is formed around the Habitat for Humanity construction technique of cutting costs through the use of volunteer labour. Their new Christian Education program, The Worship Circle, is an adapted model of Children and Worship and generates energy and enthusiasm.

DaySpring invited Presbytery to hold its December meeting in their scout hall among climbing tires and other scouting materials. Congregational participants led worship with energetic music, innovative prayers and a creative sermon. They report the Presbytery was amazed by their building plans, outreach, celebrations and challenges. Some problems persist, but frustration is down, hope is flourishing, faith is strong and commitment is high. DaySpring entered 1997 with enthusiasm and awe, looking forward to an exciting year in its life.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Anishinabe Fellowship Centre, Winnipeg: Denise Manson writes that the most successful event at the Centre is the church service and shared meal on Sunday afternoons. "It is a challenge to prepare for and reach this inter-generational group of 20-50 people." Other successes are from more personal contact, encouraging people to go back to school, look for a job, and recognize and use some of their God-given gifts. One young man creates soapstone carvings when previously he was living out of garbage cans because he had such low self-esteem. He now works for minimum wage, which is less than welfare, but he feels better about himself. Please remember him in your prayers. The Centre's janitor received a special award for honesty when he turned in some stolen equipment he found. (In Winnipeg's core area, people rarely report anything they have found.) The police solved a large theft because of the man's honesty.

Success is not always easy to measure, especially in children. They often know the answers the teacher wants, and can even quote the Bible, but they don't always put the message into practice. Many of the children are at risk in an area where violence, gangs, alcohol, drugs and solvents are part of every day life. While wanting more workers and a sense of developing a church family, Ms. Manson concludes, "God has been good to us and will continue to bless us by stirring the hearts of Presbyterians."

Dauphin-Winnipegosis Pastoral Charge: The Rev. Charles McNeil writes that both congregations understand well the down-sizing of businesses and localities, because it has happened to them. The elders and minister of the Winnipegosis congregation offered emergency help and ministry to the community's secondary school following tragic death and grief. In both communities, the congregations have been involved in community based ministries; for example, on the hospital's ecumenical Pastoral Care and Visiting team.

But increase in membership has been small. In St. James' Dauphin there are not enough people or levels of energy to continue the traditional model of congregational life and worship, despite the faithfulness and commitment of the group. The Dauphin church has asked Brandon Presbytery to amalgamate the congregation with Knox Presbyterian Church, Winnipegosis. Their prayer is that they can celebrate the strengths and benefits of the ministry of St. James' Dauphin as they continue to be God's people involved in other faith communities.

Flora House, Winnipeg: Warren Whittaker reports that in 1996 both staff and volunteers at Flora House worked to provide Christian witness of God's love that is practical, appealing and beneficial to the children, youth, and adults of the community they serve. January saw children tobogganing and teens on a sleigh ride, unusual for this group because of the lack of a family vehicle. Volunteer drivers from a suburban Presbyterian church provided a positive, non-threatening interaction between church members and the community's children and teens. Summer highlights for the children are field trips to the zoo, a farm and a provincial park. And autumn saw the registration of about 65 children and teens, the largest group in more than 10 years. One parent has even asked that her son be baptized at Flora House. The autumn saw the start of a Saturday afternoon children's cooking program, led by two of the community mothers. Both children and teens find delight in December's celebration and worship associated with the hope, peace, joy and love that Christ's birth brought to the world.

Volunteers from churches and the community enrich the life of Flora House, and particular appreciation is expressed to Jean Fredrick, a Youth in Mission volunteer in July who hopes to

return for July and August 1997. A regular volunteer from a city Adult Education program also helps considerably. Community residents display a new and growing sense of ownership about the ministry of Flora House, as they contribute ideas about administration, presentation, and maintenance aspects of the mission. The building is used as a meeting place for a Saturday and Sunday self-help group and for Cocaine Anonymous. Mr. Whittaker says that an on-going challenge is to inform the Presbyterian Church about the ministry of Flora House. About 80 percent of its budget comes through local presbytery members' contributions.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry: The Rev. Stewart Folster was ordained on April 21, 1996, at Circle West and called to minister to the Saskatoon Native Circle Ministry. Along with more respect from the people, ordination brought new responsibility. On Father's Day he baptized his youngest grandson and his son-in-law, part of the two adult and four children's baptisms in 1996. In addition to two congregational communion services, he visited and served communion in June at the Mistawasis Reserve. His ordination also resulted in his being invited to dedicate a Native high school, Southeast Tribal Council, in Winnipeg in October, preaching to a group that included Manitoba premier Gary Filmon and leading a procession of the Aboriginal Veterans Association and other dignitaries through the school. When Taiwanese aboriginal people visited in August, he was invited to speak to them about Native Spirituality. He also spoke about Native Spirituality at an inner city school, which is now interested in doing some kind of twinning or co-operative work with the Native Circle.

About 20 to 25 regular members worship in the Circle, and Mr. Folster reports "dreams and visions about doing more Sunday School work, Vacation Bible School, Bible Camp, Bible study, youth conferences, a healing circle in 1997, family camp and to be able to work more co-operatively with other Native ministries in the province and in the city of Saskatoon." They are grateful for what they have, but would also like to be more independent with their own facility some day. "We have to keep dreaming about taking ownership of our own destinies. Native people have been too dependent for too long!" Part of the fellowship in 1996 included a progressive supper and pot-luck Christmas supper in December, and a game that they called Indian Bingo: "We don't actually gamble because everyone wins." It was a gift sharing game.

Counseling and home, hospital and prison visits are central to the ministry. When young people go to court, it is to their advantage to have an ordained minister who will sit in support of their cause. "Quite often the magistrate will ask us to speak on behalf of the defendants." Mr. Folster reports considerable stress from time to time in Native ministry, "but we continue to survive. We continue to need your prayers, and we thank you again for your support."

SYNOD OF ALBERTA AND THE NORTHWEST

Trinity Presbyterian Church, Calgary: The Rev. Bob Cruickshank writes that following a difficult period through 1993 and 1994, there remain signs of congregational weariness at Trinity, but new people are bringing initiative and energy. He describes the congregation "united, optimistic and purpose-filled."

Most groups in the life of the church are revived and growing. Church School has more than 30 registered. Average worship attendance since September 1996 has been seventy-five. Choir, Women's Group, and Youth Group meet regularly, with Kids Klub and Bible Study meeting on occasion. Session committees for Outreach, Worship and Music, and Christian Education are taking initiative and showing responsibility.

The congregation met the 1996 operating budget, though they had expected a deficit, and principal payments on two of the biggest loans. The election of four new elders was expected in early 1997. Challenges facing the Board of Managers are stewardship education, reducing the building debt, and a reduction in the grant from Canada Ministries. The minister is encouraged by developments in both the spiritual and material life of the congregation, and asks for the prayers of the whole Church for the continuing life and ministry of Trinity Presbyterian Church.

Callingwood Road Presbyterian Church, Edmonton: The Rev. John Calvin Rhoad tells of interesting and exiting developments in the congregation in 1996. Shortly after moving into a

newly-constructed facility in January 1992, the congregation began Bible studies in Parkland, a community 40 km west of the church site to serve part of the congregation that is separated geographically from the rest. In the fall of 1993, they started consulting Edmonton-Lakeland Presbytery, conducting Sunday morning worship and Sunday School, and renting an area United Church for a group that has grown to almost 20 households (15-20 percent of the congregation). They asked Presbytery to divide them into two congregations in one pastoral charge. The Parkland mission has caused the congregation and session to look beyond building maintenance and debt reduction, which always takes a lot of the attention of a young congregation with a high mortgage, although the church has made excellent progress reducing its mortgage. The work has become a model for two other missions in the area: Sherwood Park Mission under the guidance of Eastminster and Mill Woods, and the Camrose Mission under the guidance of the sessions of Killam and Galahad.

Callingwood Church is developing strong ties with Westmount Presbyterian through a Presbytery Choir Festival and a Christmas Cantata. Ministry with children and youth includes Sunday Schools, a youth class, libraries, two very successful July Vacation Bible Schools, (71 children at Callingwood Road and 16 at Parkland, the first ever in that community), a first-time children's Christmas concert in Parkland and an annual children's worship service each spring. The facility is used by a pre-school and an after-school group, and occasionally by another congregation. Church groups include Guild, Men's Breakfast group, prayer group and Bible class. More than a dozen members and adherents have attended a Cursillo Weekend and have set a goal of sending up to 15 to an Alberta Weekend. In Parkland they hope to set up a second Bible class. Mission support includes the University of Alberta Presbyterian Chaplaincy, a local low income support group, and many hampers at Christmas in co-operation with nearby Lutheran and Roman Catholic churches. The congregation has come a long way since Presbytery first determined to start ministry in the west end of Edmonton.

Jasper Korean Presbyterian Church: The Rev. Teuk Yoon Whand reports arriving at Jasper January 3, 1996, and holding the first service with four members. A year later they reported 38 members attending worship, including two new families from Prince George and two others from Blue River. Summer months saw both Canadian and international visitors at worship, with attendance as high as 60. The church also has a mission outreach program at Park Lodge Hotel that involves Sunday evening worship at the hotel, attended by employers, employees and visitors. "We ask your continual support both financially and spiritually in furthering the gospel and mission outreach in the Jasper area."

Munro Presbyterian Church, Blueberry Mountain, and Knox, Wanham, AB: The Rev. Tak Wang writes of highlights and significant developments in ministry that include regular visitation, outreach, working with existing groups, leading Vacation Church School, Olde Fashioned Christmas concert, and classes for Bible study, baptism, confirmation and people transferring their membership.

SYNOD OF BRITISH COLUMBIA

Cariboo Forester: Clayton Sterling reports that the Kluskus Band has changed their name to Lhoosk' uz Dene'.

This year, 1996 began with discussions, prayers and negotiations over possible civil disobedience action. Mr. Sterling writes, "The dream frightens me but the alternative is that they would not survive as a distinct unit if they didn't have a dream." He reports that the work on a horse logging project has been exciting, although the Lhoosk' uz' Dene' are having difficulty getting a long-term license to harvest trees. They must form a registered company but are cautious about doing so until they know how it will affect the band's interest. A highlight of the year was a six day fishing trip with saddle horses, two teams and a wagon, traveling to three important fishing stations west of the village along the Nuxalk-Carrier Grease trail, also know as the Alexander Mckenzie Heritage Trail.

Mr. Sterling took a truckload of Lhoosk' uz Dene' to the Traditional Gathering of the Ulkatcho Band near Bella Coola, where more than 300 people gathered for camping, games, singing, dancing, sweat-lodges, visiting, berry picking, fishing and drying salmon. He says that both events gave him a wonderful appreciation of the richness of relationships with native peoples.

He has worked with the Lhoosk' uz Dene' in several silvicultural contracts that prepare logged areas for planting and thinning out young trees. He has also helped two other bands interview members about the traditional patterns and locations of area resources, and use of the lands by both Aboriginal people and industrial users. Involvement in a moose study in the area led to some tightening of hunting regulations for non-aboriginal hunters and self-imposed restrictions by the aboriginal community. Government agencies require many meetings about land use, although the Band often finds them fruitless.

First Presbyterian Church, Prince Rupert, British Columbia: The Rev. John Green uses the words "interesting" and "challenging" to describe 1996. A major project was a Vacation Bible School, a new and unheard of event for the congregation. About a third of the adult congregation (16) volunteered to help, and 46 children attended. A few weeks after VBS several children without a church home responded positively to an invitation to attend the Church School. The Sunday School reports another good year with lots of children, although they are trying to find a solution to the problem of children not attending church once they have graduated from Sunday School.

Another highlight is the number of seekers that have started attending. The congregation celebrated 14 baptisms, with ages ranging from seven weeks to almost 70 years. The congregation recognizes that, while they welcome seekers and newcomers at first, they do not integrate them into the congregation very well. They describe their life together as "a loose collection of individuals rather than a community of faith," which has helped them to identify a direction and a goal for the future.

Grace Presbyterian Church, Surrey, British Columbia: The Rev. Iris R. Ford writes that her six years in Surrey have brought more struggles than she anticipated, partly because society there is very secular and media are very negative toward the church. Disappointments included a Mug and Muffin outreach program that few attended, and monthly coffee houses for youth involving singers and instrumentalists doing Christian rap or folk music. Despite massive advertising, it attracted only youth currently in the congregation. On the positive side, the Rev. Amy Campbell organized monthly inter-generational services in the spring, and in the fall the Rev. Karen MacRae did supervised field work through the Vancouver School of Theology, starting a weekly youth group with four young people.

In April several families went for a weekend at Camp Douglas. Twice during the year Ms. Ford celebrated home communions with shut-ins. The session studied a phoning program called Telecare as an aid for keeping in touch with their districts. The congregation celebrated its 10th Anniversary in the fall, burying a time capsule beside the parking lot, and welcoming guests and friends.

At session's request, Presbytery arranged for a mediation team to meet with representatives of the congregation and with the minister and treasurer of Surrey Korean Church to discuss several areas of stress. Cultural differences were sorted out with tensions decreasing. Future options about building together have been deferred until Grace Church has a new minister. Although there are differences in the way different cultures do things, in many ways this relationship is a joy and the congregations support each other.

A Mall Advent outreach project at EverGreen Mall involved people from the Presbytery, students from Vancouver School of Theology, and members of the WMS Presbyterial. More than 2,000 home-made cookies were donated and six music groups came to the mall to provide live Christmas Music. A year of transition is anticipated for 1997 for the congregation with Iris Ford's retirement at the end of July. She says that progress at times has seemed slow, but there is much to be thankful for. "The congregation continues to pray their way toward a strong future, giving thanks to the Lord for guidance, creative ideas and much prayer support."

Japanese Ministry, Vancouver, British Columbia: Satoko Akai, Director of the Japanese Ministry and Janette McIntosh, Chair of the Japanese Ministry Committee. This past year was an eventful, emotional and blessed one for the Japanese Ministry as it continued to be well-supported and remembered in prayers by members and adherents of the Church and active Japanese Ministry Committee (JMC) members.

Eventful, because in addition to the popular Spring and Fall language, craft, and cooking classes, weekly prayer meetings, “Joy Club,” monthly home Bible studies and international nights, they hosted an April fund raising concert featuring the Vancouver City Singers and the Richmond Ladies’ Choir. The event drew a full house and raised more than \$2,000. Emotional, because the Japanese Ministry was both sad, for themselves, and happy, for him, about the news that the previous Japanese Ministry Director, Rev. Yutaka Zama, had accepted a call to a church in Morioka, Japan. Despite some hesitation and uncertainty, members of the JMC were committed to ensuring a smooth transition as the search began for a new Director. Blessed, because they have been blessed with a new Director, Ms. Satoko Akai, who began work in September. Her deep faith and talents will, no doubt, lead to a new and exciting chapter of the Japanese Ministry. Members of the JMC also report deep gratitude for the constant love, support and prayers from their congregation and sponsors in Japan. Congregational givings and receipts from Japanese sponsors for this ministry were very generous in 1996 allowing them to begin 1997 with a significant surplus. They are also grateful for funding from The Presbyterian Church in Canada, which will give them help in 1997 for the third and final year. They also express appreciation for having in their midst five Eiwa students until May 1996, and then four during the 1996/97 academic year.

A note from the Director

“Thank you for your prayers and involvement with the Japanese Ministry. Looking back on my first few months, among the highlights were Miss Sara Sawako Shiono’s baptism on November 24th, and the Japanese Gospel concert on November 2nd. At the Gospel concert Mr. Yoneta’s original songs and testimony about how much Christ had changed his life touched everyone’s hearts. Most of the 26 listeners, including 17 non-Christians, were inspired to read the Bible and learn more about Christianity.

“On-going activities include: the Japanese cooking and language course; International Friendship Night averaging 40 people enjoying dinner and fellowship; and Saturday Japanese Pre-school, Joy Club, with 15 children. Four staff members have been working together to provide a fun place to learn Japanese and to learn about God.” “The house meetings have been blessed as a place to share the good news with Japanese housewives. It seems that God uses all activities for outreach and opportunities to extend a welcome to new people to our community of faith. Please continue to pray for the Japanese Ministry.”

Comox Valley Presbyterian Church, Courtenay, British Columbia: The Rev. D’Arcy William Lade writes of the work toward settling a land site, looking for property to help them realize a vision to establish a new church building in an area not served by any church. They now meet in a Recreation Centre for worship and Sunday School, and share space with the Anglicans for other meetings. They report feeling “transient, but ... hopeful enough to buy pews before we have a site and building.” They turned Christian Family Sunday into ‘Invite a Friend or Neighbour Sunday’, used the video Stained Glass in place of the sermon, and gained some new people. Their fledgling choir holds great promise, and an Easter sunrise service in Janes’ barn has become a tradition.

Christian Education includes Sunday School and a Kerygma class on Discovering the Bible. “Fund” raising and “fun” raising go hand-in-hand through garage sales, Market Days, Mall bake sales and the Airport School Craft sale, all organized by the Fellowship Group. Pure fun and leisure activities have included gathering child-rearing church members for a pot-luck supper, the congregational picnic at Airport Beach, a games night at the Anglican Church Hall, and a Court Whist afternoon at the Janes’ home. Financial stewardship levels increased dramatically in 1996, and the Building Fund is growing. Despite sometimes feeling like they are “wandering in the wilderness indefinitely,” they see God continuing to support and guide them. They seek to be a blessing to others.

Saanich Peninsula Presbyterian Church, Sidney, British Columbia: The Rev. R. Noel Kinnon reports that as he was entering the church recently, something drew his attention more closely to the corner stone beside the front door, inscribed with the words, ‘Christ is our cornerstone Saanich Peninsula Presbyterian Church 1990’. Six years ago when the new building was opened, most people would have predicted that it would have accommodated church needs for many years, but already they need more space. This year saw growth by

eleven communicant members and several adherents. Very high attendance at services in October and November almost filled the sanctuary, and December was the same until heavy snow disrupted worship Christmas Eve and December 29th.

Outreach through the work of Operation Share Food Bank continues to be well-supported by the congregation, a co-operative venture with Sidney Pentecostal Church encouraging people to be involved personally as well as financially. They have also conducted Sunday afternoon worship at Saanich Peninsula Hospital taking turns with other area churches. Through the work of the session's Congregational Life Committee, groups and group activities have increased ranging from Friendship Coffee Mornings at the church to walking groups, with discussions of other ways to bring people together. The Bible Study group meets in the church now rather than in people's homes.

In 1995 they hoped for a choir; in 1996 they got one, and it is gradually growing. The church is working toward financial self-support as soon as possible; perhaps within months. Mr. Kinnon retired on March 31, 1997, after celebrating Easter and reports that he has had a good ministry there. "It's a good feeling to know that as Saanich becomes self-supporting, it will be able to proceed in the regular call process."

Trinity, Campbell River, British Columbia: The Rev. Elizabeth Forrester writes that in 1996 Trinity went through a long-range planning process that helped them discover that for the most part they value the same things and appreciate what they have much more intensely than they feel about what they wished they had. It seems very important to the congregation to maintain the characteristics that have drawn them together; a family atmosphere that allows, even encourages, participation of all ages in their activities. Holding activities for all ages allows them to get to know most others in the church. The limitations of the building do not have a large role in most people's thinking, although Board members are frustrated by constant problems with an old cottage used for Sunday School. An intention to expand the youth ministry came out of long-range planning, and volunteer leadership has come forward. Another item on the planning wish list was a children's choir, which was established in the fall.

They experimented with a photo directory with photos done "in house," a process that allows them easily to add a page a year until they feel the need to re-photograph everyone. The congregation has been gradually adding new members and adherents over the two-and-a-half years since the Comox congregation began. The minister says that they have as many active members as at the beginning, although most of the newcomers are younger, less-established, and mostly new to the Presbyterian Church. The last few months of 1996 were anxious times for several families because the main employer in town, Fletcher Challenge, announced staff cutbacks. Five key church families could have been affected, and in the end two of them expect to have to leave town to find other employment.

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND CARIBBEAN

Joe Reed - Area Missionary in Central America and the Caribbean - 1996 saw a number of Canadian Presbyterian congregations involved in the following countries in the following ways:

Guatemala - constructing a primary school in a native community; sponsoring a teacher at a school in the municipal garbage dump in Guatemala City; assisting a displaced pastor with the education of his children.

El Salvador - responding to the housing needs of retired pastors; helping orphans from the war in Honduras; supporting promoters of sustainable agriculture in a remote community.

Nicaragua - sponsoring a university student who hopes to return to her rural community after graduation; assessing a feeding program for children in the Managua dump; sponsoring a street child through night sessions at primary school.

These are in addition to the congregations' contributions to Presbyterians Sharing... and PWS&D. More time is going to help Canadian congregations feel the impact of the very real effort our Church is making in Central America and elsewhere. Mr. Reed reports that, during his deputation in Kamloops Presbytery in British Columbia, he was struck by the parallels and

the differences between native land claims in Canada and Guatemala. The Canadian summer brought many volunteers to Central America. Tobi Lin, from Vancouver and Montreal, shared her musical skills with poor children in Managua. Vernard Duhaime and Marc Porret produced a first-rate report on the Guatemalan government's implementation, and lack thereof, of the United Nation's Convention on Native Rights. Jim Patterson worked alongside a Mayan native Presbyterian pastor.

In the fall Mr. Reed accompanied Fernando Casacante (Ph.D. in Christian Education, Virginia), President of our Costa Rican church partners, to seminars he gave in Guatemala and El Salvador, a great experience of southern partners reaching out and discovering each other and their gifts. He hopes to be able to facilitate more such interchanges.

Nicaragua

John and Viola Duff: John was with Department of Theologia and Pastoral (Religious Studies and Chaplaincy), University Polytechnic de Nicaragua (UPOLI), Managua. While in Canada in early 1996, he attended an International Ministries meeting in Toronto, did some deputation in the Toronto-Kingston Synod, and helped an Ottawa youth group prepare to travel to Nicaragua for two weeks during their March break.

Their visit was an intense, exhausting and satisfying experience for everyone concerned while they worked beside Nicaraguans building and dedicating a house, building friendships, and learning about the people and their country. Their afternoons and weekends were spent visiting various social and church projects, with some recreation and tourist activities.

From mid-March to early July, John resumed teaching English classes for about 50 children of primary and secondary school ages. He also worked with a Nicaraguan counterpart on two one-day Vacation Bible Schools for 140 children in a rural conference centre of the university. During an extended furlough, his counterpart took up the leadership initiative for the overall program of pastoral extension in the barrio (community). During the same period he shared leadership with the Rev. Guadeloupe Gomez for a credit course in Pastoral Theology for ministry students at the Baptist Theological Seminary, on A Pastoral Approach to Work with Street Children. Over 12 weeks they used experiential teaching, sending students out to find and interview working children, to visit centres providing programs for them, and to develop with their congregations plans for a ministry with working children in their communities.

While in Canada in July, John worked on the Letter from Central America and reunited with the youth who had been in Nicaragua in March. After returning to Nicaragua, he helped plan the annual UPOLI Student Camp in Bluefields on the Atlantic coast. From August to the end of November the weekly programs, including English classes, continued in Barrio Jorge Dimitrov. In October two young adults from Red Deer, Alberta, Lynne Warner and Wendy Karhoffer, took gifts of medicine, school supplies, clothing and shoes for the barrio projects. They also took equipment such as blood-pressure cuffs, thermometers, and watches with second hands for the clinical work of students in the School of Nursing. They also accompanied John in his regular work and visited other projects and agencies.

As the year drew to an end, John brought his work in the barrio to closure, acknowledging the deep relationships that had built up with people. After returning from two weeks at the World Council of Churches' World Mission and Evangelism Conference in Brazil, his last event in the barrio was an Advent and Christmas Vacation Bible School. He reports, flying back to Canada on December 19th, "our hearts filled with memories and mixed emotions."

Viola worked in Curriculum Development and Training, Baptist School of Nursing, Managua. During 1996, she worked at international, national and local levels of nursing in Nicaragua.

Her local school activities which included teaching New Trends in Nursing to nursing professors was so successful that she wrote a proposal for a national educational conference to be held at UPOLI and she taught clinical evaluations of students based on the nursing process. As a resource person for the Director of Nursing, she worked on a curriculum revision proposal for the Ministry of Health Guidelines on Maternal and Child Health. It will be used by the schools of Nursing and by Nicaragua's Ministry of Health. She also wrote new guidelines for a Research Ethics Committee for the School of Nursing, UPOLI, and the rest of the University,

and was a resource person for a number of students at the Masters' level, advising them on the writing of their assignments and their theses.

Some of her national nursing activities were where Viola and Lidya Zamora published "Violencia Contra la Mujer y la Niñez: Una Perspectiva de Enfermería" with a grant from the Women's Inter-Church Council of Churches, money from The Presbyterian Church in Canada and a small loan. One copy was given to each of the six Schools of Nursing in the country. They also held a national Nursing Education Conference on December 11 and 12, 1996, with money donated by our Church.

Viola was an editorial board member of the first Nursing Journal in Nicaragua which continues to be published and is a member of the Nicaraguan Nurses Association (one of the very few foreigners to belong!). Since she helped write the five-year proposal between the Canadian Nurses Association and the Nicaraguan Nurses Association, she has felt a keen interest in what they were doing. The Association gave her a plaque to honour her contributions.

From the School of Nursing and the Universidad Politécnica de Nicaragua, she received an award on behalf of The Presbyterian Church in Canada, the Ora Taylor de Días Award, for contributions to Nicaraguan nursing at the local and national levels. It was only the third time the award has been given, and the first time it went to a foreigner.

The nursing professors at the School of Nursing have become linked with an international research project (learning styles of student nurses) between the University of London, Ontario, the School of Nursing in Peru, and UPOLI, Nicaragua.

Viola reports that during their ministry in Nicaragua, she and John found support from a group of people representing Reformed and Presbyterian churches from many countries who were working there.

Denise Van Wissen - Nutritionist studying in Guatemala City, Guatemala. Denise completed her term in Nicaragua in January 1996, was home in Canada for deputation from February to April and in May moved to Guatemala to begin a Master's program in Food and Nutrition at the Central American Nutrition Institute (INCAP). INCAP is a world-renowned Nutrition Institute, involved in research and transfer of technology principally to the countries of Central America, with the aim of contributing to the development of the nutritional sciences, encouraging its practical application and strengthening the technical capacity of the countries of Central America and Panama to solve their food and nutrition problems. It was founded in 1949 and is funded principally by the Panamerican and World Health Organizations. Denise's program is 20 months long and includes courses such as Nutrition, Food Technology, Statistics, Research Methods, Education, Food Systems and Planning along with two field trips to projects in the mountains of north-western Guatemala, and in Honduras. Upon completion of the course at the end of 1997, she looks forward to returning to Nicaragua to work with SOYNICA.

David Villalonga: Veterinarian

Guatemala

Ken Kim - Ken Kim's first full year in Guatemala was in 1996 as a mission appointee of The Presbyterian Church in Canada, working within the Evangelical Presbyterian Church of Guatemala (IENPG). Eight of the 13 presbyteries in that church identify themselves as Mayan and within that there are five different Mayan groups: Quiche, Kakchiquel, Kekchi, Mam and Kanjobal. The year saw a number of major events in his work. With two volunteers from the United Church of Canada, he "walked with" the Kekchi presbyteries. They also began leadership training workshops for clergy and lay Presbyterian leaders. It is an ongoing project that seeks to empower all Mayan presbyteries to be self-sufficient so that they may determine their own futures within their distinct contexts.

He has also been involved in human rights issues within the church and the country, but reports little improvement in 1996. The nation continues to suffer under the state of *impunity*, where criminals can act without fear of legal repercussion. He was able to take part in the accompaniment program. With continued threats against members of the Guatemalan church,

the Presbyterian Church (USA), the United Church of Canada and The Presbyterian Church in Canada have sent volunteers to accompany people who have been targeted. Their presence is a deterrent against further threats and violence against members of the church. They also provide pastoral care. One of the victims has been Maria Francisca, the widow of Pastor Manuel Saquic. Manuel was in charge of the Human Rights office of the Kakchiquel Presbytery. He was abducted. Then his body was found, with 31 stab wounds. Maria is now responsible for raising their six children. They have been watched, harassed and threatened by those who do not want her to seek justice for the crime. They have had to abandon their home in a sleepy village and seek refuge in the relative anonymity of the capital. Even there, they have been harassed and forced to move three times. As one manner of relieving the constant psychological pressure, she was invited as an ecumenical visitor to the 1996 General Assembly of The Presbyterian Church in Canada.

The year also saw the death of Lucio Martinez, Mayan pastor, and close colleague and friend of Manuel Saquic. Pastor Samuel Merida was kidnapped and held for \$25,000 ransom when he was moderator of the IENPG. Eventually he was freed, but was ordered to carry the ransom money with him at all times and to resign from his church posts. Mr. Merida has since been accompanied by volunteers to guarantee his well-being. One victory the church had against the state of impunity was the returning of the educational institute "Colegio La Patria" to IENPG. Former members of the church who opposed the growing participation of native people in the church's life had usurped control of the school, which is in Quetzaltenango (second largest city in Guatemala). It is a prestigious educational institute and source of income for the church. The victory came after three years of court cases and personal injury, and at the cost of thousands of dollars. People were shot at, threatened and beaten. International "companies" continue to keep an eye on the property and the administrators.

Working with visiting delegations and ecumenical visitors is becoming a larger part of Ken Kim's responsibilities. He reports the year ending on a happy note. Representatives of the Guatemalan government and the National Revolutionary Union of Guatemala (URNG) signed a peace accord, officially ending 36 years of civil war.

El Salvador

Colleen Good - IMU, Institute de Capacitacion, Investigacion y Desarrollo de la Mujer. Colleen began working at IMU in early November with a two-fold task:

1. Accompaniment of the Co-ordinadora de Mujeres de Suchitoto.

Her role is to accompany a group of women in the municipality of Suchitoto in the elaboration, negotiation and presentation to the mayoral candidates of a Women's Platform that expresses the needs and interests of the women: to participate as protagonists in the political, economic and socio-cultural life in the municipality of Suchitoto; to facilitate the elaboration of an instrument that the women of Suchitoto could use to meet their needs and interests; and to have representation of women from the communities in this process.

2. Investigation of the Women's Movement in the elaboration of the National Policy for Women.

Since the IV International Women's Conference in Beijing, the government of El Salvador and the women's movement have been involved in a process which involves the elaboration of a National Policy for Women, a policy that will affect all of the different ministries in the government and touches 10 different themes: work, health, education and training, agriculture, culture and communication, violence, political participation, legislation, family and the environment.

Her work in the late 1996 included: a bibliographical search for relevant material to the project; transcription of the interviews done at the Consutla; organizing information and documentation related to this process that was in the possession of Deysi Cheyne's (IMU director and member of the Junta Directiva of ISDEMU, the institution conducting this process) and a number of informal interviews with Deysi exploring the possibility of an

investigation in this area. She expects to have a document written and presented before her departure at the end of June 1997.

AFRICA

The Presbyterian Church in Nigeria (PCN)

The Presbyterian Church in Nigeria continues to grow, adding several new parishes, presbyteries and synods in 1996. Its 150th Anniversary year had celebrations in Abuja, Lagos, Ohafia, Itu and Calabar. Partner churches were invited but many could not come because the Nigerian government would not grant visas. The Rev. John Johnson and Anne Phillips did attend from The Presbyterian Church in Canada. The grand finale celebration in April was well-attended and filled with excitement.

The 1995 General Assembly decided that only one-third of the representatives would attend subsequent Assemblies and General Assembly Executive Committee meetings, because the Assembly was getting too big to be efficient. Details are now being worked out.

In 1996 the Church learned that someone fraudulently withdrew about \$10,000 US from the church's account in Sibley, Iowa, which is under investigation. There is much tampering with the mail, and Canadians working there avoid the postal system as much as possible.

Don MacKay - Teacher

Arlene Onuoha - General Assembly Statistician, Computer Operator and Associate for Women and Youth

She reports that 1996 sped by quickly. With the Rev. Mr. Eke in the United States, she took over some of his responsibilities. In March the Rev. Obo Dien assumed office of Deputy Clerk, relieving Ms. Onuoha of some responsibilities, but not all. She has responsibility for putting all General Assembly reports on computer and preparing General Assembly minutes.

Her position as Associate for Women and Youth continues, with her working mostly as a liaison for the organizations and attending their national meetings. She takes part in their productions such as study guides and plans for conferences. In 1996 she helped work on and edit the Women's Guild Study Guide. Although no longer the secretary of the Diaconate Council, she continues to work with the executive and individual members as the need arises. She is still in charge of the Diaconate Resource Centre, working with a library scientist. She is a member of the Board of Church Life and active on the Board of Propagation and Publication and the Board of Development and Services.

In October the Presbyterian Church of Nigeria had its first AIDS conference, a joint effort by the Diaconate Council, the Board of Development and Services, the Board of Church Life and the General Assembly Office. At first, people in the church thought that it was a waste of money, but through persistence, it was successful. She was also involved in the Presbyterian Urban Health Services in Aba, which has struggled financially and with personnel to hold an inoculation clinic. She continues to be an elder of Ogbor Hill Parish and is often involved with the children's worship there.

Presbyterian Church of East Africa (PCEA)

Richard Allen – Acting Health Co-ordinator writes that the first eight months of 1996 he was in Kenya and the last four on furlough in Toronto.

Work in Kenya centered on AIDS control. About 10 percent of young adults are infected with HIV. The Presbyterian Church of East Africa (PCEA) has the potential to play a major role in AIDS control but there are elements of denial about the size of the problem and difficulties in dealing with the fact that most transmission of HIV is through sex. The PCEA Health Board has established an HIV/AIDS Committee. Initially it wrote draft resolutions about AIDS control, but the resolutions were blocked at other levels of the church. The Committee's next step was to hold a symposium on HIV/AIDS. Three days long, it had representation from the PCEA General Assembly Offices, each of the 26 Presbyteries, the Woman's Guild, and youth. The symposium resulted in an increased sensitization to the HIV/AIDS issue as well as an open

discussion of previously restricted subjects (e.g. condoms). A three-year project proposal for the congregational level was written and at present needs funding. The proposal has two components: training trainers and communication. Over the year Dr. Allen also worked with the Professional Committee of the Health Board, formulating a new Health Board Policy and a Revised Constitution for the Hospital Management Committees. In 1997 work begins on writing a constitution for the Health Board.

He reports that furlough in Canada from September to December was a time for reflection, for writing articles for various Church magazines and newsletters, and for attending an Ottawa conference of the Canadian Society of International Health. He writes that the work in Kenya is certainly challenging, "and I look forward to 1997. I pray that it will be a fruitful year."

Mission Aviation Fellowship, Zaire

Richard and Jane Paul - retired 1996

Church of Central Africa, Presbyterian; Blantyre Synod

Clara Henderson - Music Director for Blantyre Synod

Malawi, Ekwendeni

Mark and Pamela Young - Mark is the Primary Health Care Director at Ekwendeni CCAP Hospital. The Young family arrived in Malawi at the end of April, spending the first two months in orientation to the Synod medical work and in Chitumbuka language study. Mark is working closely with the Malawian PHC Co-ordinator. Pamela assisted part-time with the Women's Microenterprise and Savings Scheme at the hospital until she started home schooling their children in September. Mark's primary responsibilities are providing advice, support and supervision for the PHC staff as well as monitoring and evaluating community health programs. The programs include family planning, STD/AIDS management, food security, nutrition, income-generation activities and maternal-child health. This work includes helping write proposals and evaluation reports as well as working closely with donors of the various PHC programs and the Ministry of Health to improve communication and keep those agencies informed about progress. One of his most important roles is supporting, encouraging and capacity-building among the dedicated Primary Health Care staff who are performing most of the important "grassroots" work at the community level. Another is evaluating programs and ensuring that a monitoring and evaluation system is in place so that progress and the level of achievement of goals and objectives can be easily measured.

The difficulties and constraints during the first year mostly centre on the limited available resources, both financial and human. There is a significant dependence on donors to operate the programs, which he believes is necessary in a financially poor developing country like Malawi where health care funding from the Government is limited and cost recovery from patients, families and communities is very low. There is a need for additional qualified and trained Malawian staff to assist the present PHC team in their duties and to improve and expand the delivery of preventative health services to the Ekwendeni community.

The Presbyterian Church in Mauritius

Brian and Elizabeth Crosby - Brian is the Director of Formation Biblique et Theologique a Maurice (FBTM) Theological Education by Extension in Mauritius. In 1996 a new group was launched to do intensive Bible Study for clergy of the three supporting churches. From early January to July, Brian was interim moderator and interim minister of St. Columba's Church (the Church's only anglophone congregation). Rev. Johan Koen from the Dutch Reformed Church in South Africa was inducted into the charge in September, at which Tam Corbett preached. In October, the Crosbys decided to leave Mauritius. Their work has been handed over to Mauritian leadership. Mr. Gerard Florigny, previously Deputy Director and Course Writer, is now the Director, and Maurice Davatin continues as Administrative Assistant. Financial restraints will not allow FBTM to consider hiring someone to replace Brian, but the Roman Catholic Church has seconded a French theologian for part-time work with FBTM and it is hoped that the other participating churches will offer some help as well. Brian writes, "We thank everyone involved for the past 14 years."

Elizabeth reports on how busy 1996 was since they decided that they would leave in January 1997. While Brian was interim moderator, she prepared and taught music each Sunday for their parish but attended St. Columba. Since July they were back in their usual church. She tried to set up the recorder musical groups to continue without her, but the long hours and shift work of the most senior members make it hard for them. However, by adding in Brian's small group of singers, they hope the "Groupe Musical de St. André" will be able to continue to provide the music for worship. The women's group continued well. Brian's time as interim minister at St. Columba's inevitably meant they were both involved there to some extent. They had to put aside, for six months, the new supplementary French hymn book project. Elizabeth entered everything on the computer, hoping to print it before they left. Work on a music edition will take a little longer, but they hoped to leave it almost complete. After 14 years, preparing to leave for Canada has also taken a lot of time. However, they said that they had done all they could in Mauritius. "It is time for others to take over."

Bill Elliot and Marie Rempel - As Music Consultant, Bill completed his assignment to Mauritius in February 1997. One of the last projects was the presentation of the play, "Zezi Grand Leroi (Jesus the Great King)" to about five hundred spectators at the auspicious Plaza Theatre. This play in Mauritius Creole was their own creation, the work of their own translators and lyricists, their own choir and musicians and their own theatrical troupe. His partnership in music had reached a fitting conclusion. In his last task, he preached a sermon of encouragement to the church, installed the new pastor, France Cangy and presented his clerical gown to France as a symbol of transition.

Bill and his wife Marie Rempel were the last Canadian partners to leave the PCM (Presbyterian Church of Mauritius). Bill reports that all the Canadian efforts of partnership have come to an appropriate point of conclusion. The Mauritian church now has a good local team of pastors, deacons and lay leaders who are well-equipped to help the faithful move forward. The Church will continue to struggle financially, face problems of organization and co-ordination and vision but it is time that the local leaders and members seek their own solutions to these difficulties. They could benefit from short term assignments and exchanges that are mutually beneficial. They need to realize that they can have a mission to others beyond their own rather isolated reality.

As Education Worker, much of Marie's time in her last year was spent educating women and men to take on new or further responsibilities. She focused on effective teaching and story-telling techniques for Sunday School, organizing and running the library, and finding someone to help organize the World Day of Prayer. France Cangy, the new pastor was willing and capable to take on the later (happening after Marie left) and it was reported later the event was a success. These workers, mostly volunteers, are the signs of hope for the Presbyterian Church of Mauritius.

SOUTH ASIA

Church of North India

Pauline Brown - Community Health

Bob and Linda King - Linda is at MIBE Graduate School for Nurses

The Kings arrived in September and started work immediately. Linda started reviewing papers, allowing her to catch up quickly on the Indian perspective on health care. Problems parallel Canadian ones, and subjects include AIDS, diabetes and alternative medical practices. Bob started out being oriented by two visitors and former staff. He is busy as business manager and leading Bible Study with students and staff.

Thanksgiving in India was celebrated in early November, with a congregational dinner. This was followed by Diwali, a major Hindu festival. They joined Rekesh Mittal and family and enjoy the experience of learning something of other cultures and religion. They also participated when the Mar-Thoma Christian school held a Vacation Bible School for their students who were on holiday because of the Hindu festival, a festival of lights. The first week of December they were invited to Mission Hospital to lead early morning devotions for students and staff. In the second week of December the students started coming back from

their training experiences and began preparations for graduation. Bob was guest speaker, and Linda read greetings from well-wishers and coached the valedictorian in English and presentation.

The year ended with a trip to Jobat to celebrate Christmas with Pauline Brown, Doreen Morrison, Dr. Tezlo, staff of Jobat Christian Hospital, May Nutt and Helen Tetley. They visited with hospital staff, friends of Miss Brown, a nearby congregation and the area community health centres. They also visited Mendha, Sardi and Amkut and had a bus trip to Alirajpur for a ladies meeting. After a long Christmas service that included more than a dozen baptisms, they worshipped with two other area congregations on Christmas Day. They produced between 50 and 100 newsletters for friends, family and churches in Canada and the United States and missionaries around the world. "This is our way of promoting missions, the Lord's work, from here."

Doreen Morrison - Jobat Christian Hospital

Clarence and Cathy McMullen - Director, Christian Institute of Religious Studies, Lecturer in Sociology, Baring Christian College, Batala, Punjab.

Diana Wadsworth was Manager, Helen MacDonald Memorial Inter College and Margaret Leask Memorial English School, Jhansi, India before retiring at the end of November 1996.

In August 1996, Diana Wadsworth left India after nearly 37 years. She writes, "They have been wonderful years and I do not doubt that the Lord led me there. I was humbled, blessed and shown God's great love through the Indian people and my kind colleagues, Edith Magee, Margaret Leask and Eleanor Knott. "It took several years to feel 'at home' in India but in the end I left many friends and beloved sisters and brothers in the Lord." In May, Mr. Rakesh Chatterjee came from Lucknow to be Principal of Margaret Leask Memorial School. In July, the newly-appointed Bishop of Lucknow Diocese, Rt. Rev. Anil Stephen, asked his friend the Rev. N. Harrison, pastor of the local church, to be manager of the church schools and hostels. Ms Wadsworth turned over her work to the Rev. Harrison in early July but remained there another month and a half to help if needed. She says she is now learning again how a Canadian lives, and is pleased to have been able to minister in a number of Ontario churches.

She extends thanks to the Life and Mission Agency, and the Board of World Mission before it, for their care over the years. She also is grateful to all who are part of The Presbyterian Church in Canada whose prayers were offered regularly for her and her work. She is now looking for her own place and a new church home, "a church where I can be of some use as long as I am fit."

Margaret Vanderzweerde is the liaison for South Central Asia. During 1996, she visited the Jhansi and Jobat areas, attending meetings with church partners: the Church of North India (CNI) and the United Mission to Nepal (UMN), and the Governing Body of the Ludhiana Christian Medical College. At the invitation and encouragement of a number of Church of North India bishops, she visited other areas: Patna, Cuttack and Nastik Dioceses, where the work is growing among the tribal people (800 baptisms, ordination of 250 Diaconal ministers, and creation of 1,000 congregations). She was appalled by the condition of schools, hospitals and church buildings, yet encouraged by the tenacity of the leaders as they struggle to reverse the downward trend. A tremendous task faces the partner CNI as they review leadership roles and models. The church in Nepal is growing but their needs are great as there are few leaders and no role models. She suggests our Church can encourage the church in Nepal by helping them to train leaders.

United Mission to Nepal (UMN)

Hubert and Nan Budding - Hubert is with Hydro Electric Development, and is the Instructor at Butwal Institute. After Hubert's surgery and convalescence, the Buddings returned to Butwal in early April, 1996. One of his first responsibilities was to participate in the organization of a new power house operator training program, a new venture for Butwal Institute (BTI). In the program, area boys are trained to be operators in the Khimti power station, which is being constructed by UMN related companies. Thus the area population will benefit from a major industrial development in their community. At present 21 boys are learning the necessary skills in Butwal,

which is a two-day bus ride plus many hours walking away from their village. In 1995 admission requirements for entry into the Apprenticeship program went from a class eight to a class ten pass. As a result, most of Hubert's time is taken up with rewriting many of the instruction materials for the program. Nan is still very busy with her charity work among the "succumbassies," landless squatters that surround the city of Butwal on all sides.

During the latest monsoon, three houses washed away in Phul Bari, one of the squatter settlements. As usually happens, land the houses were built on was also gone so a new location had to be found and new houses built. The people won't have title to the land, but the new location appears to be more stable than before and there seems little chance that they will be evicted. Besides flooding and land slides, tuberculosis is a major scourge. Although curable with proper care and medication, many poor families can afford neither. Funds from our Church's "Something Extra" program allows Nan to help rebuild houses and provide medical care for a number of TB patients. A third problem is alcohol abuse resulting in fathers abandoning their family responsibilities. At least half of the families in Phul Bari have no father living with them or one who free-loads on the meager family income and abuses his wife and children. As industry becomes bigger and more sophisticated, these poor illiterate people will never have a chance to qualify for jobs. They will fall further and further behind.

Besides her charity work, Nan is also the UMN's Butwal team Area Service Officer (ASO) and manages the guest house. The church in Butwal continues to grow, going to eleven churches from three in eight years. The Buddings' lives are busy, and they report sometimes feeling somewhat overwhelmed by the demands: "The traffic of the poor on our verandah never seems to let up; the management at BTI is weak, often resulting in last-minute crisis situations." Hubert is approaching retirement, and while looking forward to spending some more time with children and grandchildren, "we will look back on the 10 years we spent in Butwal with joy and gratitude."

Gerald N. Kent And Lorna M. Kent - Gerald is Director, Engineering and Industrial Development Department (EIDD), Kathmandu, Nepal. The Engineering and Industrial Development Department (EIDD) oversees the work of eight organizations that are involved in irrigation, hydropower development, appropriate technology dissemination, apprenticeship training, water systems, and agro-forestry. As Director of EIDD, Gerald is also a member of UMN's senior management team that oversees the operation of other United Mission to Nepal (UMN) programs in the areas of rural development, health care, and education.

Much of UMN's hydropower work over the past 30 years has been carried out by companies: Gerald is on the Board of Directors of Butwal Power Company Limited (BPC) and Himal Hydro, and has been appointed by the BPC Board to serve on a committee that is seeking to facilitate the privatization of BPC. He is also the UMN Team Leader for a project funded by the United Nations Development Program, a project that involves laying the groundwork for bringing much-needed drinking water through a 27 kilometre tunnel to the Kathmandu valley. The water will be of greatest benefit to women, children and the poor. Gerald reports using his legal experience during the year, helping Himal Hydro in the Khimti negotiations, promoting the Melamchi Project, and providing advice to EIDD's related organizations and UMN on a number of matters.

Some highlights and major challenges over the past year were

1. It is the first "project financed" hydropower scheme in the developing world. ("Project financing" means that the lenders do not require guarantees from the promoters but look to the project itself as security for the loan.) A highlight for UMN was the praise for the high level of local participation, one of UMN's main development goals in the project. Major challenges remain in construction. Tunneling in the "young rock" of the Himalayas is not easy.
2. With the help of a funding commitment from The Presbyterian Church in Canada, significant progress has been made toward hiring Dr. Rokaya, a highly qualified Christian professional, to work in the EIDD office. EIDD is in a time of transition. UMN is moving away from supporting expatriate ideas and initiatives, and toward facilitating Nepali ideas and initiatives; away from being involved in pioneering large scale commercial projects and

toward increasing resources to assist community based small hydropower schemes. Dr. Rokaya has an intimate knowledge of rural areas and can ensure that UMN is able to take advantage of the opportunities in the new areas of work.

3. It was a difficult year for the senior management team of UMN as it had to grapple with some very challenging issues. UMN is a very complex organization, full of highly-committed and strong-willed people. Gerald writes, "I give thanks to God for giving me the strength to cope with the difficult times."

At the end of UMN's fiscal year (July 15, 1966), there were 1,700 Nepalese and 35 UMN expatriate experts working in EIDD and related organizations, mostly in remote rural areas. Many are local people who benefit not only from the income they earn, but also from the fact they do not have to travel to India or some distant place for employment. The total expenditure in the related organizations and EIDD projects during the last fiscal year was approximately \$6-million (US). Gerald writes, "Thanks again for the opportunity to live and work in Nepal and for the outstanding care and support we receive from The Presbyterian Church in Canada."

Lorna is a homemaker and mother and after August 1, 1996, full-time teacher at British Primary School. Lorna also expresses gratitude for the Church's sponsorship of their family in Nepal. From January to July 1996, her involvement was much the same as in the past years: teaching piano, working as Sunday School Superintendent, serving on the Kathmandu tutorial group management committee, and working as substitute teacher at a tutorial group and at the British Primary School (BPS). In June she was asked to teach Year Three (seven and eight year olds) for the next school year. A teacher had to leave suddenly and the principal wanted a teacher who knew the children to take his place so that the transition would be easier for the children. (Lorna had taught that particular class for two weeks in the spring.) After much prayer and consultation, she accepted for three school terms, which fit their plan to return to Canada at the end of April, 1997. She writes, "We are all looking forward to being united with our loved ones. Life will be a challenge for us in Canada but we look forward to serving the Lord there."

Rick and Ling Schwarz - Rick and Ling Schwarz have been in Nepal for more than a year and report feeling quite settled. The year has presented its share of frustrations and disappointments but they report feeling "much blessed in our time in Nepal." Learning the language is going well. Ling teaches Sunday School, understands and leads meetings and has good conversations with Nepali friends. Rick can conduct clinics, work in the operating room, pray and preach in Nepali. Rick has been learning many new diseases and treatments, Asian ways of relating, and very different work attitudes; all in a new language. He spends one day a week at Anandaban Leprosy Hospital doing reconstructive surgery on hands, feet and eyes affected by leprosy, as well tending other patients. He finds that part of his work satisfying, because of the interesting and rewarding nature of the work, and also because of the Christian atmosphere of the hospital. The other four days of the week are taken up with outpatients and surgery at Patan Hospital, as well as teaching two surgical residents. He does most of the reconstructive surgery at Patan, mainly because of his experience in Anandaban. An elder in the church, he preaches about once a month. Ling teaches Sunday School twice a month using local materials and has enjoyed learning and teaching Nepali choruses. They both note the challenge of introducing good teaching styles that are also suitable for the culture.

Ling has begun part-time work in the women's clinic at Patan Hospital. She encourages the Sunday School teachers to be involved in a nearby Sunday School teacher workshop. Maintaining their spiritual lives through mid-week English Bible study is important for both Rick and Ling. They also express concern about the rather unstable political situation. They write, "We want to express our appreciation and praise God for the Canadian interest and support of our time here in Nepal."

EAST ASIA

THE PRESBYTERIAN CHURCH IN TAIWAN (PCT)

John E (Jack) and Flora M. (Betty) Geddes: Jack is the Ecumenical Relations Co-ordinator, General Assembly Office. He reports a year of radical change in his life and service in the

Presbyterian Church in Taiwan (PCT) after formally retiring from the English Department of Tamkang University. He now works as one of the English secretaries to General Secretary C.S. Yang until his term ends in 1998. Jack's title is Ecumenical Relations Co-ordinator, which means serving 35 foreign missionaries from many countries who work in the PCT, checking on appointments, visas and the like. The other English secretary became ill and returned home to Wales, so that Jack has tried to fill in where needed, tending to correspondence with the more than 30 foreign partner churches, missions and organizations; scholarship matters; "and any English help I can give to the dozen program secretaries." He also acts as English secretary in a Ministry of Education office three afternoons a week, and does occasional translation work for the Bible Society. He taught short courses to a class of aborigines in the mountains and to trainees in the Ministry of Foreign Affairs. His regular weekend ministry is as one of the six elders in the nearby Ming-teh congregation: "It keeps me in close touch with the joys and sorrows of a small local church."

He and Betty express gratitude to God for continued good health, and ask for prayers for themselves, their family and the people of Taiwan whose future is uncertain as the government of China still claims the island as part of China. He writes, "Pray for peace."

Flora M. (Betty) is the Interboard Treasurer of the General Assembly. She began 1996 preparing the financial statements for the various mission boards serving with the Presbyterian Church in Taiwan. She has ended her affiliation with Bible Study Fellowship at the end of May, completing seven years as a discussion leader. It is now a six-year program for about 90 women. She has been teaching an English class at the Pine University, Shuang Lien Presbyterian Church campus, which is the Presbyterian Church's program for seniors, with 24 campuses, under the leadership of Dr. C.M. Kao, the former General Secretary. Jack and Betty also taught English at a Tayal church for several weeks, twice during the year. She has been attending to the Interboard Treasurer's position by herself, since her last helper decided to attend Tainan Seminary. The only part of the job she finds difficult is writing awkward Chinese characters, but she is able to rely on several women who have volunteered to help her.

Jack and Betty are Stephen Ministry leaders at Taipei International Church and responsible for the supervision of the 24 active Stephen Ministers who meet every two weeks for continuing education and discussion of their relationships with their care receivers. More than 50 people in the community receive care from a Stephen Minister.

Joy M. Randall: She is the Director of Nursing, Changhua Christian Hospital and has served in Taiwan for more than 27 years now. The past three years have included the Community Health Department and the Nursing of the Hospice Program. She expresses gratitude for her co-workers: "my good associate, five supervisors and 32 head nurses, and everyone in our department that helps us to achieve our goals." The past year has been a special one of thanksgiving and celebration for the hospital's centennial. It has involved outreach to the community through various services and educational opportunities, increased continuing education for the staff and medical personnel of Taiwan, and a special evangelistic emphasis. Dr. Landsborough Jr., the previous superintendent and son of the founder of the hospital, received special recognition by President Lee of Taiwan, who also honored the hospital's 100 years of service. The highlight of the year was a Thanksgiving and Celebration Service in November. Among the dignitaries present were President Lee, many previous missionaries who served at the hospital, and overseas guests that included 17 from The Presbyterian Church in Canada.

Changhua Christian Hospital has over 1,000 beds and plans for 1,500 in 1997 when part three of NanGuo Medical Centre is complete. There are more than 2,500 staff members, and more than 1,100 in the Nursing Department. Staff are being prepared for increased demands in the Emergency Department, Operating Rooms, Burn Unit and Intensive Care Units. They now see more than 5,000 out patients a day, 400 a day in Emergency, 400 births a month, and more than 3,000 operations a month. With more than 120 nursing students from three nursing colleges and universities, the department focuses on education, research, and high quality nursing care. Expansion of a research facility is planned by the year 2001. The Erh Lin branch also expects to attain the top level for educational hospitals in its accreditation at that time. It's considerably smaller, with 125 beds and 1,000 out patients a day, 100 births a month and 20 operations a day.

Joy Randall is on the Hospital's Executive Committee and several sub-committees. She is a member of the Eng Hok Presbyterian Church in Changhua and attends Changhua Presbytery. For two years she has been on the Executive Committee of the Presbyterian Church in Taiwan, and she usually leads a six to eight week Bible Study at the YMCA in Changhua in spring or fall, or both. She writes, "Thank you for your continuing support and prayers for the future of our hospital and its outreach to the people in Taiwan, and for my health and continuing service in the future."

The United Church of Christ in Japan

Michael and Wendy Lessard-Clouston: Michael – Professor of English, Kwansai Gakuin University (KGU)

After two years, Michael and Wendy are finding that Nishinomiya feels like home, although they say that they will always be "foreigners" in Japan. Michael's main role as a missionary English professor includes teaching four courses (six classes) in English listening, conversation and writing. He has found the second year more satisfying than the first, and recent student evaluations of the courses have been positive. He also helps write and edit various English entrance exams. Academically, the year was very satisfying, with publication of academic papers during 1996 in Britain, Canada, Japan, and the United States. He presented papers at major international conferences in the United States and Finland during the year. Partially because of that productivity, the School of Economics faculty voted to promote him to the level of Associate Professor when the new school year begins, which he hopes will relieve some pressure of work and allow him to work on his thesis. He continues to speak in English chapels at KGU and write for its Christian Centre publications. At their church, Kwansai Gakuin Kyokai, he has joined the choir, though finding it "a challenge to sing in a language I can't understand." But it is another opportunity to serve in the church. He writes that 1996 was a blessed, productive year, "and I am grateful for God's faithfulness."

Wendy Lessard-Clouston says that her second commitment, after caring for son Joel, involves her in the university. As does Michael, she speaks in chapel services, and also acts as a resource person for students. Hospitality to students, co-workers, neighbours and people from church is a big part of her life, as is an English discussion group with two to eight students per week. She can sometimes bring a Christian perspective to some discussions, particularly around Christmas, but she finds most people are interested in light topics like music and travel. In contrast with her first year, she finds some of the conversations a bit frustrating. Still, there seems to be developing a tradition of discussion group annual reunions which may allow for deepening relationships and opportunities to discuss faith. Attending a nearby Japanese church helps Japanese language development a little, and they are getting to know some people on a deeper level, particularly through the English Bible study that she and Michael lead. They meet twice a month in their home with participants of various ages and a wide range of ability in English, making the discussion a bit of a struggle at times. They have hosted two pot luck dinners, which were great opportunities for fellowship as well as for trying new foods! While happy with their church home, they sometimes attend an English service in Kobe, which they find a little more comfortable.

Wendy expresses particular appreciation for "the cards, letters and materials we receive from churches and individuals, many of whom we have never met. I look forward to 1997 and the blessings and challenges it will bring."

Korean Christian Church in Japan (KCCJ)

John H. And Clarabeth McIntosh - Jack is Minister-at-large, Seinan Presbytery and Director of Seinan Korean Christian Church (SKCC) project. Seven churches form Jack McIntosh's "parish," with congregations and pastors in transition taking a lot of his time and effort until September. Recently there have been several changes in ministers in a presbytery of 460 members that serves a Korean community of 47,000. The Presbytery has set its sights on new outreach in the Beppu-Oita area where more than 2,700 Koreans are in partnership with the United Church of Christ (Kyodan) Kyushu District. Progress is slow at SKCC, which takes the socio-historical experiences of people seriously and seeks to fulfill a healing role in terms of human rights and community, including a focus on special events with historical meaning.

Action coalitions are also quite effective vehicles for both ongoing social renewal endeavours and new initiatives. In 1996, engagements locally and nationally dealt with revising, or even replacing, the Alien Registration Law, the still unresolved war crimes of the Japanese military government against Asians (especially women), and the issues involving foreign migrant workers and Christians who have served them.

Jack co-chairs a Sub-committee on Gender Discrimination Issues as part of the Social Action Department of the KCCJ General Assembly. As a member of the Missionary Maintenance Committee (MMC) of the Japan-North America Commission on Co-operative Mission (JNAC), through participation in Tokyo meetings, he keeps in touch with the wider mission enterprise at a time when there is a sense of crisis over lost callings, shrinking resources and viable partnerships. And Jack also speaks of “mission moon-lighting.” SKCC operates on a shoestring, and to give a little more flexibility in new initiatives, he has worked for a fee as a consultant to Kansai Bridal Missions, training staff serving in chapel marriage ceremonies at a large wedding hall in Kobe, which opened in November, and building the team of ministers willing to take this opportunity to counsel young couples and preside over their marriage ceremonies. He thanks God for good health, and writes that God “has blessed me amply with people who share the caring.”

Beth McIntosh expresses deep gratitude for the way in which their needs are met both by The Presbyterian Church in Canada and by a caring Korean Church in Japan. This past year was busy, as she worked in the church school with special responsibility for the junior high class, and in the women’s association as social outreach convener. Although having no official responsibilities for the KCCJ Women’s Association at either presbytery or national levels, she tries to attend most study conferences, presbytery retreats, and the annual meeting. The Association is assessing the changes needed in the KCCJ Constitution and is learning to read the Bible from a woman’s perspective, which she sees as a very important stage in the development of awareness and personal preparation for new roles in the wider church community.

She and Jack participate ecumenically in study groups and community action involving Japanese and Korean Christians together. A regular monthly study group meets at the Seinan KCC to discuss the significant writings of Rev. Choe Chang Hwa, whose sudden death in February, 1995, precipitated the McIntosh’s move from Osaka to Kokura. This group has long been involved in the struggle against Japan’s Alien Registration Law and fingerprinting system. The Kyushu Christian Coalition in support of former military “comfort women” has been effective in helping to raise the level of public awareness of the Japanese government’s failure to take responsibility for that tragically degrading wartime policy. In addition, Beth speaks of appreciating the stimulus of regular Bible study from a woman’s perspective with a group of Japanese and Korean Christian women. In October, they met with similar groups in Osaka to discuss issues of common concern to church women in Japan. Membership on the Fukuoka YWCA’s committee for peace and human rights provides a welcome opportunity for Beth to maintain her connection to the national YWCA. In June she attended the first jointly-sponsored KNCC-JNCC (Korean-Japanese National Council of Churches) Women’s Conference, which she describes as “memorable for the depth of the sharing in small group discussions and for the presence of women from the North Korean Residents’ Association in our midst. Unfortunately, none were allowed out of North Korea for the event.”

Beth is involved at Kitakyushu Women’s Center (MOVE), a weekly study of the Beijing Women’s Conference Platform for Action that throughout 1996 continued to provide an interesting framework for both Japanese language study and developing valuable relationships among mostly Japanese women “and our sisters around the world.” Since October, she has also served as facilitator for a bi-monthly English study group on the lives of Japanese women, using the text Japanese Women Now II, published in June ‘96, by her former English discussion group leader in Osaka. A Tuesday morning English class at the Kitakyushu YMCA and a class for neighbours in the McIntosh home the same evening complete her regular weekly activities, but their home is also the base for a laity Bible study series sponsored by the Seinan KCC, and for many mealtime or overnight guests. From the Church Jack and Beth were happy to welcome the Rev. Dr. Tom Gemmill and his wife, Mary, in April.

ROMANIA

Brian Johnston is teaching English and Music at the Protestant Theological Institute in Cluj. He reports that 1996 was a year of great personal fulfillment in continuing his work at the Theological Institute, his last year as a self-funded volunteer before being commissioned as an official missionary in January 1997. The first part of 1996 saw the completion of his third academic year at the Institute, and he continued to involve students in as many worthwhile activities as could be arranged. In April, he combined a photo exhibition, guest teaching and a mini-concert in another part of Romania. With the death of his colleague Gordon Taylor of Scotland in May, he had to take on a greater teaching load in the 1996-1997 academic year until a new colleague, Scott Prinster of the Unitarian Church (United States) agreed to teach some of the Reformed students, a great assistance to the English program. September saw his participation in the first English entrance exam for potential theological students. The English level continues to rise yearly and students are anxious to pursue English studies. In October he formed a boys' four-part choir, which has already been on three excursions and plans another. Most of the material is English, providing additional English lessons. In the summer in response to an invitation, he participated in English Bible Camp in Ukraine. Brian writes, "I have been richly blessed. . . ."

Terry Ingram
Convener

J.P. Ian Morrison
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 123rd General Assembly:

As stewards for Crieff Hills Community throughout the past year, our watch word has been "GROWTH". Growth which has originated in individuals, extended through teams, events and processes, all to support the growth of the Church and God's Kingdom here on earth.

We are the principal retreat and conference centre for The Presbyterian Church in Canada, made possible by the vision and generosity of the late Colonel J.B. Maclean, providing Christian education, instruction and retreat facilities in an idyllic setting "a place apart - to come together".

PROGRAMS

This year has witnessed substantial growth for the more than 760 program participants; a nine per cent improvement over the previous year. They were supported by some fifty leaders and lecturers, most offering their services as volunteers or accepting a small honorarium. We are deeply grateful for this assistance.

Most of our programs were for laity (from youth to senior adults). We also enjoyed a successful collaboration with the Renewal Fellowship within The Presbyterian Church in Canada for a program to benefit professional ministers, "the Empowered Pastor". We plan to continue this co-operative programming. Similarly, we welcomed many pastoral ministers at the Bill Easum Seminars. Now we are seeking new topics and leaders to serve the emerging needs of the Church in the new millennium.

We hosted seven week-long programs for Elderhostel during the year, the most ever. People attended from across Canada and the United States, and one participant journeyed here from Britain for the event. Our fame is spreading.

We are sincerely grateful to our donors, without whose tangible help much of our work would not be possible. There are many who remember Crieff Hills in their will, or who use other forms of planned giving. As an educational, not-for-profit organization, we are dependent on such "practical love".

STAFF AND VOLUNTEERS

We have been blessed with a nucleus of dedicated staff, for whom no task is too onerous and no challenge too daunting. They are an inspiration to our many volunteers who have donated over two thousand hours during the past year. While every one of them deserves special mention, this is not practical in this forum.

We would like to recognize, as representatives of the others: one young lady from Germany, Simone, who has worked for six months in every aspect of our operations; a "retired" secretary who has found a new lease on life in working along side us two days a week; also, two committed Christians, Ed and Millie Johnston, who took up residence in their trailer home and who, over eight productive months, restored buildings, handled chores and acted as ambassadors through a series of Church visits with their ministry of music; and finally, we would like to recognize the John Howard Society, with whose unflagging help, we have repaired and repainted most of our buildings this past year.

ADMINISTRATION

This has also been a year of growth for us in administrative terms. We have improved our Information Processing system substantially, including appropriate training for our staff and volunteers. This will assist us with better record keeping and business management processes.

Two "Advisory Groups" have contributed generously of their time, working in support of the Directors, namely the Financial Advisory Group and the Property Advisory Group. The two Directors have been facing new challenges over the past year as Crieff Hills Community introduced the Carver Model of Board Governance. Each Director has taken on more focused responsibilities, particularly in the areas of budget management, property management and operational control. This has meant establishing different working relationships with those volunteers who contribute to these areas.

The full and part time staff of Crieff Hills Community have also accepted a greater role through the adoption of a team-based approach to their roles. While this is still embryonic, the enthusiasm and commitment of staff to its eventual success is most gratifying. The Director-Administration has taken on the role of team coach, and is encouraging staff to exercise more autonomy in decision-making, responsibility for performance standards, and control of results. Meeting and exceeding guests' needs is the focal point of this effort.

MACLEAN ESTATE COMMITTEE

It is here that there has been most growth during 1996 and 1997. In January 1996, we made the decision to move to the Carver Model of Board Governance. This is a policy driven process in which the Board defines the desired results or outcomes, sets up necessary restraints for operating decisions, establishes a comprehensive monitoring system, and last but not least, creates an agenda for its own development and growth.

Following six months of intensive preparation, Maclean Estate Committee moved to the new process on July 1, 1996, and has been "re-engineering" its role through the balance of the year. We have benefited from the addition of seven new members, on a Committee of twelve, since our last report, four of whom have joined us since the transition to the Carver Model.

The educational demands have been heavy, but the rewards are now being experienced. We are delighted to have fresh perspectives and a sharing of the workload, but now we earnestly desire a period of relative stability so that we can focus all of our energies on the future of Crieff Hills Community.

SOME RESULTS

Strengthened with a new format for governance, we have turned our full attention to the relationships with our two Directors. The internally focused work with the Director-Administration, the Rev. Greg Sumner, is progressing steadily, and systems and processes for more effective and efficient day-to-day management are being put into place. There are continuing challenges in meeting the ever changing needs of a demanding market, but the spirit to prevail is strong.

The externally focused efforts of the Director-Development, the Rev. Bob Spencer, to create more active markets and to respond to the real needs of The Presbyterian Church in Canada, are just now beginning and have a long way to go. The plans we set in the area of market expansion for this year have not yet been realized. Also, we are still striving hard to achieve a stable financial base for the expansion of our programs.

To assist both Directors, and to provide them with the necessary autonomy to do their jobs successfully, we have initiated performance management contracts which will be monitored closely. All members of the Maclean Estate Committee, the advisory groups, other volunteers and staff are dedicated to the success of Crieff Hills Community, and will support our Directors in their ongoing efforts. We are grateful for the continuing prayerful support of the Church membership, and would welcome even closer relationships with both groups and individuals.

Please continue to share with us, your vision on how Crieff Hills Community, your retreat and conference centre, can best serve the ongoing needs of the Church and community for God's greater glory. Call, or visit with us, at any time.

For more information on our programs, activities, resources or any opportunities for Christian education and development, please contact us: R.R. #2, Puslinch, Ontario, N0B 2J0, internet <http://ourworld.compuserve.com/homepages/crieffhills>, telephone 519-824-7898, fax 519-824-7145.

Recommendation No. 1 (adopted, p. 28)

That congregations and presbyteries be requested to report their ideas for topics for laity education to Crieff Hills Community for the purpose of program planning.

Recommendation No. 2 (adopted, p. 28)

That congregations be requested to explore the possibilities of incorporating Crieff Hills Community into appropriate educational and activity plans in the coming year.

Recommendation No. 3 (adopted, p. 28)

That sessions on behalf of congregations, located within reasonable distance, be encouraged to invite Crieff Hills Community representatives to visit with them to examine areas in which we might support their growth and development needs.

David E.C. Huggins
Convener

NOMINATIONS - 1996-1997
MODERATOR OF 123RD GENERAL ASSEMBLY

Rev. John D. Congram	East Toronto, Westminster
Rev. J. Karl English	Assiniboia, Northern Saskatchewan
Rev. Dr. Leslie R. Files	London
Rev. Dr. Stephen A. Hayes	Montreal, Kingston
Rev. Dr. Terry D. Ingram	London, Essex-Kent
Rev. Dr. F. Ralph Kendall	Pickering
Rev. Dr. Cecil J. Kirk	Vancouver Island
Rev. Dr. William J. Klempa	Ottawa
Rev. Dr. Philip J. Lee	Pictou
Rev. Dr. P.A. (Sandy) McDonald	Pictou, Halifax-Lunenburg, Hamilton, Paris, Sarnia, Assiniboia, Northern Saskatchewan
Rev. Peter D. Ruddell	Brampton, Oak Ridges, Barrie
Rev. Dr. Paul D. Scott	Waterloo-Wellington
Rev. Vern W. Tozer	Ottawa, Huron-Perth
Rev. Harry E. Waite	Brampton
Rev. Ian S. Wishart	Newfoundland

ASSOCIATE SECRETARY, CANADA MINISTRIES, LIFE AND MISSION AGENCY

Rev. Keith E. Boyer	Pictou
Rev. J. Wesley Denyer	Pickering, East Toronto, Oak Ridges, Vancouver Island
Rev. Joyce E.C. Elder	West Toronto, Brampton
Rev. Gordon R. Haynes	Peace River, Calgary-Macleod
Rev. Dr. Terry D. Ingram	Kootney, Vancouver Island
Rev. W. Grant Johnston	Brampton
Rev. Stephen Kendall	Pickering, Hamilton
Rev. Edward (Ted) O'Neill	Lindsay-Peterborough
Rev. H. Christine O'Reilly	Pictou
Rev. Peter D. Ruddell	Ottawa

ASSOCIATE SECRETARY, MINISTRY AND CHURCH VOCATIONS, LIFE AND MISSION AGENCY

Rev. Linda J. Ashfield	Pickering
Rev. Charles N. Congram	Barrie
Rev. D. Laurence DeWolfe	Halifax-Lunenburg
Rev. A. Ross Gibson	Brampton
Rev. J. Dorcas Gordon	Pictou
Ms. Margaret Henderson	Pictou
Rev. H.D. Rick Horst	Barrie
Rev. Dr. J.H. (Hans) Kowenberg	Oak Ridges, Vancouver Island
Rev. William C. MacLellan	Barrie
Rev. Dr. P.A. (Sandy) McDonald	Barrie
Rev. Edward (Ted) O'Neill	Lindsay-Peterborough
Rev. Samuel M. Priestley	Oak Ridges
Rev. Joseph E. Riddell	Edmonton-Lakeland
Rev. Susan Shaffer	Waterloo-Wellington
Rev. M. Helen Smith	Pickering
Rev. Robert C. Spencer	Barrie
Rev. Terrance Trites	Miramichi
Rev. D. Ian Victor	Westminister

CHAPLAIN, ST. ANDREW'S HALL

Rev. Sylvia D.P. Cleland	Kootenay
Rev. Douglas duCharme	Vancouver Island
Rev. Patricia Elford	Ottawa
Rev. Scott G. Emery	Pictou
Rev. Phyllis Snyder	Ottawa

PENSION BOARD

To the Venerable, the 123rd General Assembly:

The Pension Board met four times during the year, including a joint meeting with the Trustee Board. Additional activities on behalf of the Board's work are described under process. After these few introductory remarks, this report is set out under

- Administration; which reports on our regular activities
- Benefit Review; which covers the analysis of and recommendations for the benefit package
- Other Matters; topics that received our attention outside of Administration and Benefit Review

The following reports and correspondence are included in this report:

- Abridged report of Martineau Provencher
- Letter from Eckler Partners Ltd.

- Statement of Investment Objectives and Policies
- Report update on Investment Manager Review
- Principles for Financial Support
- Summary of Changes in Benefit Plans

ADMINISTRATION

INVESTMENTS

History

Prior to 1968 the investments of the Pension Plan were managed in the Church Office, with oversight from an informally structured investment committee.

The 1968 General Assembly approved a number of changes to the Pension Plan which included placing the investments in a segregated fund with Canada Life for day to day management. Oversight was by the Pension Board. In the 1980s the Trustee Board became concerned that changing legal views of the responsibilities of Trustees required them to assume the oversight of the Pension Plan investments.

After decision by a Special Commission of the General Assembly in 1993 the Trustee Board and the Pension Board were admonished to consult, and the oversight by the Trustee Board was confirmed. The convener of each of these Boards sits as a member of the other Board and has the responsibility to keep their associates informed.

The following table shows the performance of investment returns on the Fund for the following years ended December 31, 1996:

1 Year		20.7%
2 Years	Cumulative	19.1%
3 Years	"	11.0%
4 Years	"	14.1%
5 Years	"	13.0%
10 Years	"	11.9%

The Investment Policy that had been set by the Pension Board was general in nature and emphasized a margin of return on investments 4 percent in excess of inflation over a rolling five year term.

Since assuming oversight of the Pension Plan investments in the late 1980s the Trustee Board has continued the previous policy and worked on developing a new statement.

In the last year the Trustee Board has adopted a Statement of Investment Objectives and Policies for the Pension Plan of The Presbyterian Church in Canada. This is found on pages 454-61.

Since 1968 the investments of the Pension Plan have been exclusively under the day-to-day management of the Canada Life. This has been Canada Life's longest running investment advisory arrangement under Segregated Fund legislation; our policy is number 00001.

In February 1997, the Trustee Board invited responses from various investment managers and generally expect to split the Fund among several managers. A copy of their Report Update on Investment Manager Review is Attached, see page 461-62. While the approach of the Pension Board might be somewhat different we acknowledge that the style being used is consistent with contemporary practice and we concur in the proposal.

PAYMENT OF PENSIONS

For many years it has been the practice to purchase from Canada Life an annuity to cover the pensions of Plan members taking retirement. The charge made by them to purchase these annuities has been tested against the market place from time to time to ensure that costs are competitive. This procedure has removed any risk as to the payment of pensions, either from mortality or interest rates as once the annuity is purchased the financial responsibilities, and rewards, are totally Canada Life's.

Naturally, the cost to purchase these annuities varies with the level of interest rates. With lower rates the purchase price of annuities rises sharply, and there is some reasonable expectation that these low rates will not persist indefinitely.

It has been decided from January 1997, to have the payment of pensions as a direct charge on the Pension Fund and to carry the actuarial reserve to cover these pensions as part of the total Fund. Canada Life will be retained to handle the preparation and distribution of cheques but the financial consequences will be for the Plan's account. It is intended, at this time, that annually the pensions being paid under this revised scheme will be reviewed in light of then current interest rates to confirm that it continues to be best not to purchase annuities. A side benefit of this scheme is that administrative costs of increasing pensions being paid, when an inflation increase is decided upon, are reduced.

INFLATION INCREASES 1996-1999

The 1996 General Assembly authorized increases in pensions being paid each year at the increase in CPI for the 12 months ended August 31st, with a maximum of 3 percent, for each of the years 1996 to 1999.

Increases were made:

January 1, 1996	3.0 percent
January 1, 1997	1.9 percent

MEMBERSHIP

The names of new retirees and retirees deceased can be found on page 443-44. Fifty-two new members joined the Plan.

SUPPLEMENTAL FUND

The 103rd, 113th and 119th General Assemblies authorized the establishment of a separate Supplemental Fund to which would be directed gifts, bequests and estate income. This Fund was to be used to supplement the benefits paid to pension plan retirees who qualify for little or no Canada/Quebec Pension Plan Benefits.

Payments from this Fund in 1996, at the rate of \$3,750.00 per member or \$2,800.00 per surviving spouse who receives no CPP/QPP benefits (with adjustments appropriate to payments less than the normal under these plans), totalled \$111,304.00 paid to 41 recipients.

At the end of 1996, after receiving income of \$133,247.00 during the year, the balance in the Fund amounted to \$47,709.00.

We draw to the attention of all in the Church the need for continued financial support for these worthy beneficiaries.

It was earlier decided that the payments should be continued at the currently established rate even if the Supplemental Fund is exhausted. This gives rise to a potential demand on the general funds of the Church for funding.

As part of our recommendations related to the Pension and Benefit Plans we are proposing restructuring of the funding of these benefits and a reduction to the costs to the general funds of the Church and we will recommend that a Benefit Funding Reserve be established. We propose that a portion of these released funds be available to ensure funding of these supplemental benefits.

BENEFIT REVIEW

BACKGROUND

When the Church established its Pension Plan in 1926 a funding plan was developed that provided for three way contributions by:

- Plan members, based on income (pensionable earnings) - 5 percent
- Congregations, based on givings for overall purposes (the dollar base) - 2 percent

- The national Church, based on a factor of the members contributions - 80 percent

Prior to the 1990 “Restructuring” of the activities of the national Church the Pension Board advised the General Assembly in Group Insurance as well as pension matters. The restructuring moved the Group Insurance function to the now superseded Service Agency.

The Assembly Council proposed to the 1994 General Assembly 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 Presbyterian Sharing”, which proposal was adopted.

The Special Committee in 1996 recommended no change be made and “to strike a committee to have the ongoing responsibility for review and recommendation of the total benefit and pension package for employees”. The 1996 General Assembly adopted the Pension Board’s suggestion that it be assigned the task set in the preceding paragraph rather than striking a separate committee.

PROCESS

In carrying out this task of benefit review, the Pension Board followed these processes:

Recent overtures on this subject matter were reviewed and considered.

Consultations were held with a number of sources, both within and outside the denomination.

The Convener met with a representative of The United Church of Canada to discuss their approaches, problems and insights, and to compare our plans. A similar meeting was held with the Anglican Church of Canada.

The Convener met with the Management Team, comprised of Tom Gemmell, Ian Morrison and Don Taylor to discuss tentative concepts, seek their advice, and ask them to liaise with the various internal Church organizations which fall within their area of activities.

At each meeting of the Trustee Board they were informed of progress and a joint meeting was held with them.

Assembly Council was kept informed through the Management Team as described in an above paragraph and in addition the two conveners held several conversations. On March 31, 1997, a draft copy of this report was circulated to all members of the Assembly Council soliciting corrections, comments, criticisms and suggestions for improvement. On April 24, 1997, the Convener of the Board met by telephone with the Executive of the Council and modifications suggested at that time have been included in this report.

Strategic Planning Committee. In addition a draft copy of this report was circulated to the Committee and no responses were received by May 6, 1997.

Other Board, Committees and Agencies. Reliance was placed on the process of liaison with the Management Team set out in an above paragraph.

The representative of our Actuarial consultants Eckler Partners Ltd, Mr. John Pettigrew attended several of our meetings and provided much useful counsel. All major pension changes were discussed with him and his letter is found on page 452-53.

A firm of benefit consultants, Martineau-Provencher was retained to advise on group insurance matters and to review the marketplace for our needs. An abridged copy of their report is found on page 444-52.

BENEFIT CONCEPTS

Strategy of the Church

In their report to the 122nd General Assembly the Special Committee re Pension Plan posed the question, in part, in its preamble to Recommendation No. 1, “how does the pension plan fit into the Church’s strategy for the future?” With the assignment of their recommendation, in part, “to have ongoing responsibility for review and recommendation for the pension plan

benefits versus costs as well as for all other benefit packages in relation to the Church's mandate," to the Pension Board we have attempted in our study to conform to the Church's strategy and mandate. We did not find a concise statement on these matters and have attempted to be guided by the gospel, the Subordinate Standards, decisions and pronouncements of past General Assemblies, the practice of the Church, and the views expressed by various groups (outside consultants, Restructuring Committee, Think-tank, etc), all in balance, and weighed by the judgment of the Board as appropriate. We hope that our results represent a position that commends itself to God's will and the consensus of the Church.

Basic Concept

It is the Board's view that the concept underlying the benefit package provided for the support for those who perform the work of the Church as a vocation should produce replacement income in the event of retirement, disability or death that approximates 60 percent of prior income, and shields members from the catastrophic costs of illness, personally or to members of their family. Such a concept is a departure from the original arrangements that applied to our pensions from the inception of the Plan in 1926 through to the 1973 revision to an earnings related defined benefit plan. Until 1973 the pension benefit was a flat amount for each year of service. The 1973 revision was to a career average earnings basis and the Pension Board was gradually increasing Maximum Pensionable Earnings with a view, it would appear, to providing pensions related to income prior to retirement. In 1983 the General Assembly approved a system for calculating Maximum Pensionable Earnings with the knowledge that it would ultimately lead to "equal pensions for equal years of service" and ignore the differences in income prior to retirement.

There have been a number of discussions over the years on this topic. It has emerged that effectively "maximum minimum stipend", plus an allowance for housing, and other allowances that is complicated to calculate and understand, has become the maximum for benefit purposes. The nature of the allowance calculation appears to distort receipt of benefits based on place of service rather than place of receipt.

We believe that it is now appropriate to depart from equal pensions for equal years of service and adopt the benefit concept set out in the first sentence of this section. In support of this position we draw to the attention of commissioners.

- The Principles of Financial Support (see page 462) which were adopted by the 1992 General Assembly.
- The general practice in Canadian society is for benefit schemes to reflect pre-onset income levels.
- The general practice for denominations having income schemes is to be income based.
- The changes in funding of benefits that are proposed by this report cause the costs of income based benefits to be related to those parts of the Church that determine the income levels.

Benefitable Earnings

A key element in carrying out the above concept is to determine the level of income to be used for benefit calculation, which will be referred to hereafter, in this report, as Benefitable Earnings. Our analysis leads us to the conclusion that the current formula only relates benefits to income for about 50 percent of the members. While it can be argued that there ought not to be any limits on benefits beyond those imposed by law through Revenue Canada, we have concluded that an upper limit that covers the bulk of our people, but leaves the exceptional higher incomes for special arrangements with the employer, is appropriate. We also believe that an "allowance" calculation which is simple and easily understood is desirable. We find that the use of a flat percentage of actual cash payments, applied to all, as has been adopted by the United and Anglican churches, meets these tests.

Recommendation No. 1 (adopted, p. 23)

That effective for service after January 1, 1998, the Benefitable Earnings, for calculation of Maximum Pensionable Earnings; Base for Long Term Disability and Life Insurance, shall be the actual stipend or salary paid, plus 40 percent for housing and other allowances when appropriate, to a maximum of \$48,000.00 per annum; such maximum to

be increased annually each January 1st, by the increase in the CPI to August 31st in each of the previous years.

Future Inflation Protection

Inflation protection plays an important role in provision of benefits. The change embodied in Recommendation No. 1 above will, in time, play a major role in ensuring that benefits are in line with inflation at the time of retirement. We are proposing a change to the Pension Plan which, in interaction with the revised Disability Insurance, makes provision for long term disability before pension. For those currently receiving pensions, and new pensioners, we propose the current practice of reviews after each pension fund valuation, be continued. We are further intending that \$10,000,000.00 of the existing surplus in the fund be earmarked for future inflation protection. Of course the inflation increases, authorized by the 122nd General Assembly to cover the period to the next plan valuation, will be implemented.

Cost Sharing

We are proposing that the rate of members' contributions be reduced to reflect the higher pensionable earnings and other plan improvements proposed.

We are proposing that the pension levy based on the dollar base be eliminated and replaced by a percentage contribution level on Benefitable (Pensionable) Earnings of those serving congregations (and similarly for other church organizations) for pensions, and the continuation of existing arrangement for other benefits.

We are proposing that the contribution made by the Church (Presbyterian Sharing) to overall pensions be eliminated, though the employers contribution for those serving at that level would be required. In order to ease the transition to the new system and as a safeguard against unexpected adverse experience, we propose that a portion of the Presbyterian Sharing contribution be set aside each year until 2003 as a reserve.

This reserve, under the management of the Pension Board, would be used:

- to provide funding for the Supplemental Fund if it should become exhausted (see Supplemental Fund, p. 435)
- to assist any congregation that faced financial hardship because of additional costs of their share of the benefit package, such assistance to be phased out over 5 years;
- to act as a premium stabilization fund for the group insurance scheme;
- to assist plan members in cases of exceptional hardship similar to congregations;
- as a buffer for adverse pension plan experience.

PENSIONS

The Pension Plan of The Presbyterian Church in Canada was established in 1926 and paid a flat benefit on retirement to members. In 1974 an earnings related basis was adopted, with a change from career average to 5 year average income as the base in 1990. Actuarial assumptions, have, since inception, been deliberately conservative to minimize the risk that adverse experience could cause a call for sharply increased contributions under the complex funding formula (see Background, p. 435-36). Since the 1960s a portion of the surplus which has emerged at each triennial plan valuation has been used to

- increase pensions in the course of payment, which increases have approximated the rate of inflation; and
- improve plan benefits as noted above.

As at the December 1995, plan valuation, the surplus amounted to \$27,168,000.00. After setting aside \$10,000,000.00 as a reserve for inflation protection it is proposed to use some of this surplus to shift the plan to contemporary employee/employer funding and enhance the early retirement benefit.

Commencement of Benefits

The current pension plan provides for a reduction in pension in the event of benefit commencement before the target age of 65 of 6 percent for each year. There have been a number of overtures over the years to improve the benefits available for early commencement. The current formula represents a subsidy to early benefits but the Board is cognisant of the position of those with long years of service and is recommending a modest improvement.

Recommendation No. 2 (adopted, p. [23](#))

That effective from July 1, 1997, pension plan members whose age plus years of service equal 95 shall be entitled to commence benefits as earned by years of service without actuarial reduction.

Disability Provision

We are proposing a major change in the provision of Long Term Disability Income protection (see p. [441](#)) and it is appropriate to modify the Pension Plan to eliminate this benefit, and provide for pension growth during the period of disability.

Recommendation No. 3 (adopted, p. [23](#))

That effective from the date Long Term Disability insurance coverage is provided to a level of 60 percent of Benefitable Earnings, and provided such insurance provides the individual a benefit superior to the current Pension Plan disability, that the Disability Benefit in the Pension Plan not be paid, and that Pension entitlement shall be calculated as if service and contribution had continued during the period of disability.

As set out earlier on page 437 we have recommended that Benefitable (Pensionable) Earnings, be established at new levels. This will have the effect that future pension calculations will be composed of a portion for service prior to January 1, 1998, and another for service thereafter.

Costs

We believe that a shift to employee/employer funding of pension costs is consistent with the future strategy of the Church by relating benefit costs to the level of the Church being served and equitably sharing benefit costs as part of the program. This will, we believe, provide greater flexibility to deal with plan experience. In view of the level of surplus in the plan (see Pension, p. [438](#)), the probability of revised actuarial assumptions (see p. [452-53](#)), and the plan for a "Stabilization Reserve" we are proposing a reduction to the Pension Plan Funding. There is, of course, the possibility that after 2003 it will be necessary to increase contributions. This will be influenced by:

- increases in the CPI
- stipend increases over the years
- investment earnings
- the age of entrants to the plan

Long term experience has indicated that pension funding, all other things being equal, is required in the range of 10-13 percent of earnings. It is reasonable to expect that eventually our plan will require funding in that range.

Recommendation No. 4 (adopted, p. [37](#))

That effective January 1, 1998, that members contributions to the Pension Plan be set at 4½ percent of Benefitable Earnings.

Some members may be concerned that the combined impact of higher Benefitable Earnings and the reduced contribution rates may still cause an increase in pension cost to the member. The following examples may help in understanding the impact of these changes.

	<u>Benefitable Earnings in Future</u>				<u>Contributions</u>	
	<u>Current Earnings</u>	<u>Cash</u>	<u>Allowance</u>	<u>Total</u>	<u>Current</u>	<u>New</u>
New Maximum Earnings	\$36,700	\$34,285	\$13,715	\$48,000	\$1,835	\$2,160
Old Maximum Stipend	36,700	26,214	10,486	36,700	1,835	1,651
Old Minimum (Assumes \$7,600 Old allowances)	33,172	25,572	10,288	35,800	1,659	1,611
“Top” Minimum Stipend	36,700	30,212	12,084	42,084	1,835	1,903

In all cases there is an increase in future benefits as a result of the increase in Benefitable Earnings.

Recommendation No. 5 (reworded and referred, p. [37](#))

That effective January 1, 1998, that contributions to the Pension Plan by congregations, colleges, boards, agencies and all church organizations be 4½ percent of the Benefitable Earnings of those serving them.

Some concerns have been noted that the revised funding basis may impose financial hardship on some congregations. In order to come to an understanding, the following table of contributions may be helpful (based on 1997 figures.)

Congregational Contributions

<u>Dollar Base</u>	<u>Current</u>	<u>Proposed Pensionable Earnings</u>	
		<u>\$35,800</u>	<u>\$48,000</u>
\$50,000.	\$1,000	\$1,611	\$ -
70,000.	1,400	1,611	-
90,000.	1,800	1,611	2,160
110,000.	2,200	1,611	2,160

- There is no cost increase if the Church pays the minimum stipend and has a dollar base of \$80,000.
- The increase is \$611 if the Church pays the minimum stipend and has a dollar base of \$50,000.
- The increase is \$903 if the Church pays the “Top” minimum stipend and has a dollar base of \$50,000.

Recommendation No. 6 (reworded and adopted, p. [37](#))

That effective January 1, 1998 that in lieu of a contribution to Pensions from Presbyterian Sharing, the following amounts, be set aside in the following years as an “Employee Benefit and Pension Transition and Stabilization Reserve” to be used as set out in paragraph 3 under Cost Sharing (p. [438](#)):

1998	\$550,000
1999	\$440,000
2000	\$330,000
2001	\$220,000
2002	\$110,000

LIFE INSURANCE

Coverage

Complete adherence to our conceptual outline would indicate the payment of an income in the event of death of a member at the 60 percent level. Experience has shown that in the majority of cases such a Life Income Benefit is commuted to a lump sum payment by the beneficiaries so we are proposing a flat lump sum benefit as based on Benefitable Earnings.

Recommendation No. 7 (adopted, p. 24)

That subject to the negotiation of a policy with a carrier satisfactory to the Pension Board, effective January 1, 1998, that Life Insurance coverage be compulsory as follows:

- Minimum -\$40,000, regardless of Benefitable Earnings.
- Normal - An amount equal to the members annual Benefitable Earnings at time of death
- Dependents- \$5,000 for a spouse and \$2,000 for each dependent child

Costs

Currently the member (or his/her congregation) pays \$15.00 per month for group insurance with the balance of the cost being covered from Presbyterian Sharing. We propose that generally this arrangement be continued with a change to a percentage of Benefitable Earnings for coverage above \$40,000.

Recommendation No. 8 (adopted, p. 24)

That effective with the change of coverage in Life Insurance that the member's contribution to Group Insurance be .45 percent of benefitable earnings, with a minimum of \$180.00 annually, the balance of the cost being covered from Presbyterian Sharing.

It is intended that this insurance will be experience rated and that with favourable experience costs can be contained or reduced.

Optional Coverage

We propose to arrange enhanced optional life coverage in units of \$25,000 to a maximum of \$200,000, terminating at age 65, with costs subject to age.

LONG TERM DISABILITY**Coverage**

Considerable concern has been expressed with the adequacy of the current long term disability benefits. We are proposing an earnings related coverage, integrated with CPP/QPP to become payable after seven months of disability, with the existing arrangements for the first seven months continuing unchanged.

Recommendation No. 9 (adopted, p. 24)

That effective with the change to Group Insurance coverage, that the Long Term Disability coverage after seven months be 60 percent of Benefitable Earnings, reduced by amounts available from CPP/QPP, payable to age 65, with pension benefits being accrued during disability. This benefit will probably be taxable.

Costs

Costs will be covered as described in the section on cost for Life Insurance (above) with the member's contribution being, in the first instance, for Long Term Disability.

MEDICAL AND DENTAL

Our benefit consultants, and our own experience, leads us to believe that our current generous program of Medical and Dental Insurance will become unsustainable because of costs. We recognize that the program is popular with members and do not propose any changes at this time. We caution, however, that it is likely that deductibles, co-insurance, and/or reduction in covered benefits will be necessary in the foreseeable future to keep costs at an acceptable level. We believe that the objective of this coverage should be to protect members from abnormal catastrophic costs rather than reimbursement of what may be considered normal medical expenses.

GROUP INSURANCE CARRIER

The Board proposes to negotiate an insurance policy on the most favourable terms with a financially stable carrier to provide the Group Insurance coverages for Life, Long Term Disability and Medical/Dental.

Recommendation No. 10 (adopted, p. 24)

That the Pension Board be authorized to negotiate a policy of Group Insurance on terms thought appropriate by the Board, to provide the Group Insurance coverage described in this report, and the Trustee Board is authorized on behalf of the Church to complete such documentation as is necessary to bring this policy into place.

OTHER MATTERS**POST PENSION SERVICE**

We heard in our consultations and from other sources that, in a material number of cases, members of the Pension Plan, after commencement of their pension benefits, undertake full or regular activities in the service of the Church. This is the practice commonly known as “double dipping” and many organizations have instituted programs to eliminate this practice. No doubt, there are situations where this permits the provision of service in areas and activities where it would be otherwise difficult or impossible to obtain staff. It can be that in some other cases opportunities are denied for others to move, and create openings for younger servants of the Church. We concluded that it would be beyond our mandate to make recommendations on this matter. We feel it should receive study by the appropriate agency in the Church for decision by a future General Assembly independently of pension and benefit matters.

COMMENCEMENT OF BENEFITS - AGE 69

The Government of Canada has enacted legislation that requires the commencement of pension by the end of the year in which the member attains the age of 69. Our plan constitution and procedures will be amended to conform to this legislation.

ADMINISTRATION AND OFFICE

We are concerned that the financial contingencies of the Church and the expansion of the responsibilities the Human Resources Department have created an excessive workload in the Department. There is a danger that this could result in administrative failures in these important functions. We urge that the Chief Financial Officer carefully review the workload and staffing to ensure that this does not happen. We would be pleased to assist him in such review if thought desirable.

MANDATE OF THE BOARD

With the decisions of the 122nd General Assembly the function and role of the Pension Board has been substantially extended and it is appropriate that the mandate be redefined.

Recommendation No. 11 (adopted, p. 24)

That the Pension Board be renamed The Pension and Benefits Board and that the mandate be defined as:

- to advise the General Assembly on matters related to pension and benefits;
- to maintain an ongoing review of developments in pension and benefit matters in Canadian society, the strategy of the Church, and the needs of its workers in determining its advice;
- to provide policy direction in the administration of the Church’s benefit programs to the Human Resources Department;
- to assist the Chief Financial Officer in the management of the Department as desired;
- to provide input to the Trustee Board in their management of the Pension Fund Investments; and
- the composition of the Board to remain as set at restructuring with the addition ex officio of the Chief Financial Officer and of the Convener of the Trustee Board.

APPRECIATION

We thank all those who assisted us in our tasks, particularly the representatives of the United Church of Canada and the Anglican Church of Canada for their insights, sharing of experience and advice. We again draw attention to the outstanding efforts of John Pettigrew of our

actuarial consultants, Eckler Partners, Ltd whose support and assistance were first class and went well beyond that normally expected in such circumstances.

This report has been fully discussed by the members of the Board and reflects the reconciliation many views expressed by them, is a consensus and has the full and unanimous support of all members.

APPLICATIONS TO RECEIVE RETIREMENT BENEFITS

1996		1997	
April	Miss Pauline P. Brown	January	Rev. Deane G. Cassidy
	Rev. John N. Buchanan		Dr. Gardiner C. Dalzell
July	Rev. William M. Barber		Rev. Andrew M. Duncan
	Mrs. Tamiko Corbett		Rev. Wiloughby H. Lemen
	Rev. Charles P. McKinnon		Rev. Ellen T. Lemen
	Rev. Thomas E. Salters		Rev. John W. Mills
August	Miss Marina Crews		Rev. Hector Rose
	Rev. Basil P. Dass		Rev. W. Campbell Smyth
	Rev. Arthur Iarrera	February	Rev. Everett J. Briard
	Mr. William Lennips		Miss Valerie M. Dunn
	Mr. Ronald Young	March	Rev. Gordon Griggs
September	Rev. Harry A. Crawford		Mrs. M. Ellen Smith
	Rev. Susan M. Lawson	April	Rev. R. Noel Kinnon
	Rev. Hugh L. Nugent	May	Mrs. Elizabeth M. Kenn
	Rev. George N. Peters		
	Dr. Stanley Self		
October	Mrs. Marilyn J.B. Ellis		
	Mrs. Marian LeFeuvre		
	Dr. Gordon J. MacWillie		
	Rev. John J. Urquhart		
November	Miss Marjorie Durnan		
	Mrs. Jessie Gray		
	Dr. Donovan G. Neil		
December	Rev. Robert Johnson		
	Miss Diana R. Wadsworth		

ANNUITANTS DECEASED

Rev. A.H. McKenzie	June 22, 1996	Mrs. A. Miller	Jan. 24, 1997
Mrs. M.E. Morrison	July 15, 1996	Mrs. Winnifred Glen	Feb. 15, 1997
Mrs. M. Davidson	Aug. 1, 1996	Rev. Donald G. Archibald	Feb. 16, 1997
Rev. Julian Nagy	Aug. 13, 1996	Mrs. H. McCarroll	Feb. 25, 1997
Rev. Leslie R. Renault	Aug. 14, 1996	Rev. Hector MacRury	Mar. 8, 1997
Rev. Merrill S. Reside	Aug. 17, 1996	Rev. R. Nute	Mar. 8, 1997
Mrs. Ruth MacLean	Aug. 17, 1996	Rev. Joseph K. Lattimore	Apr. 27, 1997
Rev. S. Lindsay McIntyre	Oct. 15, 1996	Mrs. Mabel R. Cousens	Apr. 29, 1997
Mrs. Mary Cleghorn	Oct. 20, 1996		
Rev. Dennis H. Mahood	Oct. 30, 1996		
Rev. Charles Shaver	Nov. 6, 1996		
Rev. John W. McBride	Dec. 7, 1996		
Mrs. Mary Patterson	Dec. 13, 1996		

ACTIVE MEMBER DECEASED

Rev. H. T. (Ted) Ellis September 21, 1996

Ken Mader
Convner

ABRIDGED REPORT OF MARTINEAU PROVENCHER**INTRODUCTION**

At the request of the Pension Board for The Presbyterian Church in Canada ('the Church'), we reviewed the Church's current group benefit plans and conducted a survey of the insurance market. The objectives of the survey are summarized in Section 1 of this report.

We requested, reviewed and analyzed quotations from a select segment of the insurance market for the underwriting and administration of the Church's group benefit plans. The quotations are based on current benefit plan design and on the current and alternate financial underwriting arrangements. In addition, each competing insurance company was asked to provide the impact on quoted premium rates for certain specified plan changes.

The outcome of the survey was positive and offers a number of advantages to the Church.

We are pleased to present this report of our findings and recommendations, summarized in the section following this introduction. The report is completed by an outline of the Church's objective, the selected competitors, the financial arrangements, a summary of the analysis of the completing insurers' submissions, a review of plan design issues, and a summary of the steps involved in changing insurers of maintaining one of the incumbents.

If a new insurance company is selected to underwrite the benefit plans, the implementation date under consideration is September 1, 1997. This should allow sufficient time for the Pension Board to develop recommendations to put forth at the General Assembly meeting scheduled for June 1997 and to conduct a re-enrollment of eligible members.

We would be pleased to provide any additional information or assistance you may require in the selection of a carrier for the Church's benefits program. We would also be pleased to provide any resources necessary to ensure a smooth transition to a new underwriter (s) if the incumbents are not retained.

Respectfully submitted,

Robert Rosenblat, F.S. A., F.C.I.A.
Partner

Kent Lum, A.S.A.
Senior Consultant

Jennifer Schmidt
Senior Consulting Assistant

SUMMARY OF FINDINGS AND RECOMMENDATIONS

Based on our analysis of the quotations received from competing insurance companies, we provide the following findings and recommendations.

Findings

- In general, the selected insurance market sector responded positively to the request for proposals to underwrite and administer the Church's benefits program.
- Five of the six insurance companies submitted formal proposals.
- One insurance company XXXXXX was very competitive in all benefit areas but did not quote on the LTD benefit. Another insurance company XXXXXX declined to submit a

proposal, indicating that they felt that they could not offer a more competitive arrangement than the Church currently has.

- The Church can substantially improve upon the current financial arrangements due to increased competitiveness in the insurance marketplace and economies of scale through consolidation of the benefit plans with one insurer. Final negotiations and fine tuning of the financial arrangements may further enhance the terms offered by the selected carrier.
- XXXXXX offered the most competitive first year proposal in financial terms. Based on the current plan designs and financial arrangements, XXXXXX quotation represents total potential "net cost" (the cost including fixed costs and any surplus refunds) savings of up to \$109,000 in the first year for all benefits combined.

In analyzing the quotations the net cost of the benefit program should really be reviewed over a three year period to smooth out the impact of establishing reserves in the first year.

The following table highlights the average annual total net cost over three years based on current plan design and financial arrangements for each quoting insurance company:

Company	Average Total Net Cost
XXXXXX	\$2,002,200
XXXXXX	\$2,012,400
XXXXXX	\$2,018,800
XXXXXX	\$2,029,100
Current	\$2,088,600

Based on the assumed claim level, the marketing exercise may yield an average annual net cost savings of up to \$86,400 plus sales taxes in each of the next three years:

- The Church's net cost is the total reduced by the members' current required premium of \$15 per month for Life Insurance, AD&D and LTD benefits and the retiree premium cost for the health and dental coverages.
- Although financial terms are a key component in the selection of a carrier, it should not be the only criteria. Administration capabilities of the insurer should be considered along with the future direction of the benefit plan design.
- Annual premium cost provides a less valid comparison of the insurers' competitiveness for experience rated benefits. Nevertheless, the following table summarizes each quoting insurer's annual average premium cost over three years based on the current plan designs, the insurers' quoted rates, estimated insurance volumes and projected claims experience:

Company	<u>Total Average Funding Cost</u>
XXXXXX	\$2,011,600
XXXXXX	\$2,025,000
XXXXXX	\$2,032,500
XXXXXX	\$2,081,900
Current	\$2,171,900

- We were asked to explore a number of different plan design changes and financial underwriting alternatives. In general, the four insurance companies who submitted complete proposals compiled with our request to assess the impact of certain specified plan changes. However, none of the insurance companies will underwrite the LTD benefit on an experience rated basis. Given the level of premium rates quoted for LTD on a pooled basis, we would not normally recommend experience rating the benefit.

All four insurers quoted on a revised earnings related LTD benefit which includes a CPP primary offset, generally with rate reductions which reflect the CPP offset. However, the benefit would generate a greater volume of insurance which in turn, despite a lower premium

rate, would create a higher premium. Rate reductions vary (one insurer requested a modest increase) and are applied to each insurer's quoted rate for the current LTD plan.

Recommendations

- We suggest that the selection process be narrowed down to a short list or two or three competitors for final analysis including fine tuning of financial terms, in-depth review of service capabilities and discovery of the best fit between the Church and the carrier to be selected.
- Based on our knowledge of the competing companies and quotations submitted by the insurers, we recommend that consideration probably be limited to XXXXXX:
- We recommend that the financial underwriting arrangements currently in place be maintained. The arrangements are summarized below:

<u>Benefit</u>	<u>Financial Underwriting</u>
Basic and Dependent Life Insurance	Fully experience rated
Optional Life Insurance	Fully pooled
AD&D	Fully pooled
Long Term Disability	Fully pooled
Extended Health Care	Partially experience rated with stop-loss pooling of claims in excess of \$25,000. per person per calendar year
Dental Care	Fully experience rated

- We recommend that the Basic Life Insurance benefit be revised to an earnings related formula of one times earnings. This will mean those with earnings less than \$40,000 will see their life insurance benefit reduced. If a reduction in the Life Insurance benefit is untenable, it is possible to maintain \$40,000 for existing insureds with earnings less than \$40,000. All new insureds will have benefit of one time earnings.
- We recommend that the Dependent Life Insurance benefit increase from \$2,000 for a spouse and \$1,000 per child to \$5,000 and \$2,000 for a spouse and each dependent child respectively.
- We recommend that the Church consider conducting a review of their sick leave and disability plans for the following reasons:
 - to better integrate the sick leave benefits with the long term disability benefit;
 - to access to the Employment Insurance employer premium reduction program;
 - to establish clear policy and guidelines regarding the funding of the LTD plan in order to avoid jeopardizing the current non-taxable status of LTD benefits.

In absence of further information regarding the existing sick leave plan, consideration should be given to revising the LTD benefit to 60 percent of earnings with primary CPP offset. In addition, insureds should pay the premium to maintain tax-free status of the disability benefit. Alternatively, the tax free status of benefit may be maintained if the insureds' earnings are grossed up by the same amount.

- The Church should consider introducing cost containment features to the current Health Care and Dental Care plans. Cost containment features to consider are:

Health Care

- introduce 80 percent coinsurance
- limit reimbursement for paramedical services (including chiropractic and podiatrist) to \$15 per visit with a calendar year maximum of \$300

Dental Care

- introduce 9 month recall exam limit
- revise coinsurance to 80 percent Basic, 50 percent Major, 50 percent Orthodontic coverage for dependents only

SECTION 1 - OBJECTIVES OF THE SURVEY

Proposals to underwrite the Church's group benefit plan were invited from several insurance companies. The objectives of the market survey were:

- to determine the feasibility of making changes to the Long Term Disability plan;
- to determine if there are advantages to consolidating the group benefits program with one carrier;
- to consider cost containment on the current plan design; and
- to ensure the overall competitiveness and flexibility of the underwriting and financial arrangements.

SECTION 2 - SELECTED COMPETITORS

Six insurers were invited to quote on the Church's group benefit program. The selected companies were:

- XXXXXX
- XXXXXX
- XXXXXX
- XXXXXX
- XXXXXX
- XXXXXX

XXXXXX was chosen because they are a relatively new player in the Long Term Disability market. XXXXXX and XXXXXX are then incumbent carriers. The other companies were chosen for their strong national presence in the insurance market.

Of these six insurers, only XXXXXX declined to quote. XXXXXX felt that their unfavourable LTD rating would eliminate them from serious consideration and decided to forgo the cost of preparing a formal quotation.

XXXXXX submitted a partial quote. They would be willing to underwrite the remaining benefits but decided they could not be competitive in the area of Long Term Disability.

The remaining insurance companies submitted full quotations.

SECTION 3 - FINANCIAL UNDERWRITING ARRANGEMENTS

In connection with the market survey we reviewed the financial underwriting arrangements for suitability.

Currently the Basic Life, Dependent Life, Health and Dental benefits are experience-rated. Under an experience-rated financial arrangement, the financial results of the group are accountable to the policyholder. After funding the appropriate reserves, if there is a surplus, then it is refundable to the policyholder. Conversely if there is a deficit, it is recoverable by the insurance company through future premium payments. The Health benefit has a \$25,000 per year all-inclusive stop loss to limit the risk of catastrophic medical claims.

The Optional Life, Accidental Death and Dismemberment, and the Long Term Disability benefits are fully pooled. Under a fully pooled arrangement, there is no financial accountability to the policyholder. Premiums from the Church and other policyholders are paid into the insurance company's "pool" of business and claims are paid from this "pool".

We were asked to explore the possibility of moving the LTD benefit to an experience rated basis. In our experience, the premium base of the LTD benefit is too small to handle the potential volatility and long term risk of this benefit. Not surprisingly, the quoting insurers

stated that they would not underwrite the LTD benefit on this basis but only on a fully pooled basis.

We were also asked to consider the possibility of underwriting the Health and Dental benefits on an Administrative Services Only (ASO) basis. Under this arrangement, the Church pays the claim expenses incurred each month. This will result in fluctuations to the Church's monthly cash flow. To some extent, the monthly fluctuations may be mitigated by using a "budgeted premium" ASO arrangement. The budgeted premium arrangement stabilizes monthly funding requirements but any deficits must be funded immediately following each policy year.

In addition, with an ASO arrangement, the Church would be responsible for payment of any claims incurred prior to, but submitted for reimbursement after, policy termination. Under an insured arrangement, the insurer has this responsibility.

The advantages and disadvantages may be summarized as follows:

Advantages

- Eliminates risk charges (which typically range from 0.50 percent to 1.0 percent of premium). Under an insured arrangement, if the appropriate reserves are funded then the risk charge is also eliminated.
- No funding of Incurred But Not Reported reserves or Claims Fluctuation Reserves for claims lag and deficit recovery, respectively.

Disadvantages

- Funding volatility and immediate funding of any deficits.
- Assumption of risk for claims at policy termination.

In the past, there were tax advantages for plans that were self-insured through ASO arrangements. However, the previous tax advantage has since been eliminated in Ontario and Quebec, where the majority of the Church's insured population are located.

SECTION 4 - ANALYSIS OF QUOTATIONS

The analysis of the quotations submitted considered all significant competitive factors relating to the market survey objectives. The competing companies were evaluated on their financial terms, underwriting flexibility, claims and administration support and disability claims management capabilities. A comparative summary of the key competitive quotation elements is provided in Appendix A.

The analysis of financial terms is summarized below.

- 1) Each quotation was assessed based on the competitiveness of the insurer's retention (expense levels), required reserve levels, stop-loss charges and method of crediting interest.
- 2) In order to draw a valid comparison, the financial terms offered by each insurance company were applied to a projected claims level for each benefit.
- 3) Based on the projected future claims and financial terms, an annual accounting for each benefit was performed to determine the projected annual costs of the program.
- 4) To adequately assess the reserve requirements and smooth out the impact of establishing reserves in the first year, the analysis is completed for a three year period with final results reported as an average over the three years. The key financial comparison factor are the net costs and funding costs. These are described below and a summary of the results follows.

Net Cost Analysis

The most valid financial comparison is a net cost analysis. It considers the administration, profit and insurance (stop-loss) costs quoted by the insurers, as well as the expected claim cost, and represents the true annual cost of the benefit plans based on the assumed projected claims.

For experience-rated benefits such as life, health and dental insurance, the net cost can be significantly different from the actual funding (i.e. premium) cost. Based on the experience-rated underwriting method, premiums are based on a monthly basis. At the end of each policy period, if the claims experience is favourable, the policyholder is entitled to a return of any premium in excess of the claims incurred and expenses, with adjustment for interest.

Experience Rated Benefits Example

If premium paid totalled \$200,000. and incurred claims plus expenses (ignoring interest) total \$150,000., then there is an excess premium of \$50,000. This is returned to the policyholder, subject to any claim fluctuation reserve funding requirement. Therefore the premium cost is \$200,000., but the actual net cost of the program is only \$150,000.

For fully pooled benefits, such as LTD and AD&D, the benefits are fully insured with no accounting of surplus or deficits. Therefore, the funding cost is the same as the net cost.

Attached as Appendix B is a summary of the net costs, by line of benefit, for each of the competing insurance companies.

Funding Cost Analysis

The funding cost is the total premium cost, calculated by applying the quoted premium rates to estimated volumes of insurance. The quoted premium rates do not provide for the most meaningful comparison since an insurer may understate the rates only to significantly increase them at the next renewal. However, these rates must be considered as they affect the Church's cash flow. To draw a valid comparison, the analysis is conducted over a three year time frame using the same projected claims as used in the net cost analysis.

The quoted funding rates are adjusted in years 2 and 3 based on each insurers' quoted renewal rating factors and the premium and claims experience in the previous year. This adjusts for insurers who quoted low first year rates that cannot support the projected claims experience and expenses because their funding costs increase significantly in the following year. It is similar to conducting a renewal rating for each insurer to determine future funding costs. Attached as Appendix C is a summary of the projected funding costs.

Fixed Cost Analysis

The fixed cost is the cost of the expenses and the fully pooled benefits. This analysis allows us to compare expense levels among the insurers to determine the most competitive arrangement overall. The summary of the Fixed Cost Analysis appears in Appendix D.

Summary of Cost Analyses

The projected 3 year average total net cost, average funding cost and average fixed cost are summarized in the following table with the associated overall financial ranking.

Company	Average Net Cost		Average Funding Cost		Average Fixed Cost	
XXXXXX	\$2,029,100.	4	\$2,025,000.	2	\$267,015.	4
XXXXXX	\$2,018,400.	3	\$2,081,900.	4	\$258,109.	3
XXXXXX	\$2,002,200.	1	\$2,032,500.	3	\$241,742.	2
XXXXXX	\$2,012,800.	2	\$2,011,600.	1	\$236,987.	1
Current	\$2,088,600.		\$2,171,900.		\$314,114	

Note that the above are aggregate costs and include the employee's share of cost to the benefit program. Section 5 of this report will discuss cost sharing and plan design considerations for the future.

In Appendix E we have included the retention analysis performed for each of the experience-rated benefits based on the projected claims experience. The retention analysis forms the basis of the cost summaries.

Comparative summaries of the projected first year monthly premium rates and estimated annual premiums are attached as Appendices F and G, respectively. The projected claims assumption used to assess the net cost and funding cost are summarized in Appendix H.

PC Administration Systems

All quoting carriers except XXXXXX have PC administration systems that are available to policyholders. If it is decided that the Church wishes to evaluate these systems, we would be happy to do so.

SECTION 5 - PLAN DESIGN CONSIDERATIONS

While preparing the marketing specifications, we identified the following areas in the plan design and cost sharing arrangements that should be reviewed. This section briefly summarizes these issues.

Life Insurance

Currently The Church offers a flat life insurance benefit of \$40,000. We requested costings for the following changes:

- increasing the benefit to a flat \$48,000 with quoted cost impacts ranging from 6 percent decrease to no change to the quoted rates.
- revising the benefit to a 100 percent earnings formula with quoted cost impacts ranging from a decrease of 2 percent to an increase of 10 percent to the quoted rates.

The volume of insurance (i.e. the amount of coverage) would increase in both of these cases. Therefore, the net effect of either of these changes is likely a small increase in total annual premium.

For non-union salaried groups, an earnings related benefit is most common, with the flat benefit being more common among unionized and hourly groups.

Dependent Life

The current dependent life benefit provides for a benefit of \$2,000 for a spouse and \$1,000 for a child. This is a low benefit when compared to the general marketplace.

We requested costings for an increase to \$5,000 for a spouse and \$2,500 for a child and for an increase to \$10,000 for a spouse and \$5,000 for a child.

The quoted rates would increase by 150 percent for the first option and \$400 percent for the second option. Based on the quoted rates, the current benefit would cost approximately \$4,000 annually. Therefore the cost increase would be approximately \$2,000 or \$12,000 for the first and second options respectively.

Optional Life

We requested the quoting carriers specify the highest maximum available to The Church and provide a sex-distinct, smoker/non-smoker table. Currently The Church uses a sex-distinct table. The more common smoker/non-smoker table identifies the higher risk of death for smokers.

The cost increase for this benefit would depend on each employee's situation. The non-smokers would likely experience a rate decrease while the smokers would experience a rate increase. Note this is an employee paid benefit.

Basic AD&D

The Church's current AD&D benefit has not been upgraded to reflect the more competitive accident market and the resulting enhanced benefits, usually provided at no extra cost.

We requested the carriers provide cost estimates of both matching the life insurance benefit and moving to the more enhanced benefit. Generally, there was no change to the quoted rate but there would be an increase in the volume of insurance. We estimate a net increase of

approximately \$1,000. annually in the premium.

Long Term Disability

The Church's current LTD benefit is a flat monthly benefit of \$745 or \$800 with no CPP offset. Depending on the employee group there is either a 119 day elimination period or a 210 day elimination period.

If the Church currently provides a short term disability plan that is better or equivalent to the federal Employment Insurance benefit, then the Church is eligible for a reduction in employer contributions.

Without full knowledge of the Church's Short Term Disability philosophy and policies, it is difficult to recommend any revisions to the LTD plan.

It is much more common to have an earnings related benefit with a direct CPP offset for a salaried, non-union group.

This provides a drop in income to encourage return to work but does not dramatically decrease their standard of living.

We requested costings with various elimination periods, benefit levels and maximums. Due to the complexity of the quotes, it is difficult to summarize each option. The table below summarizes the estimated rate impacts of a few of the options available.

Option	XXXX	XXXX	XXXX	XXXX
Add a direct C/QPP offset to current benefit *	-32%	-70%	-70%	-53%
60% earnings with \$5,000 per month maximum and primary offset	-21%	+ 6%	-12%	-27%
Current benefit with a standard 180 elimination period	+2%	+1.5%	+ 2%	+2.6%

* this may effectively reduce the LTD benefit to zero for employees who qualify for C/QPP disability benefits.

We suggest moving to a 60 percent earnings benefit with a direct CPP offset, a maximum of \$5,000 per month and an elimination period of 180 days. The elimination period should match the length of the Short Term Disability benefit to ensure that an employee is not left without a benefit for a period of time.

Moving to an earnings related benefit would result in a net increase in premium due to the increases in volume but would provide more adequate protection to the Church's employees.

We would be happy to discuss these disability issues further.

Health Care

The Church currently has very little cost containment in the health care plan design. Given the existing environment of provincial governments downloading costs to private plans, we suggest that cost containment measures be considered.

We requested costings for 90 percent coinsurance and 80 percent coinsurance to introduce a measure of employee cost sharing in the plan. When employees share the cost of their benefits, they tend to be more cost aware which can lead to greater savings than the coinsurance amount. Moving to 90 percent coinsurance would result in a decrease of -17 percent to -11 percent while the 80 percent coinsurance would result in a decrease of -30 percent to -22 percent.

We also requested costings for a per visit maximum and a per year maximum for all paramedicals. This is to counteract the effect of provincial government downloading to private

Following the benefit improvements, the plan's financial position remains sound. The surplus for accrued service (to December 31, 1995) is reduced by \$2,037,000 to \$16,619,000, and the cost of future benefits is about 13.2 percent of pensionable incomes.

I should emphasize that the valuations of the plan make implicit allowance for pension increases after retirement for active and paid-up members, by using conservative actuarial assumptions. However, no such allowance is made for future pension increases of existing retired members, since their pensions have been purchased from Canada Life. We have calculated that the additional liabilities as of December 31, 1995 that would be required to provide future increases of 2 percent per annum for existing retired members would be about \$8,200,000. I understand that the Pension Board agrees that it would be prudent to retain about \$10,000,000 of surplus as a reserve for such increases.

FUTURE CONTRIBUTIONS

At the meeting we also discussed the possibility of reducing contributions (for both employees and employers) for a specified period, in order to facilitate the transition of the plan to an employer/employee based funding by applying some of the remaining accrued surplus. The proposal is to reduce contributions commencing on January 1, 1998 to 4½ percent from employees (now 5 percent) and 4½ percent from employers (now a 2 percent levy on the dollar base of Congregations and a contribution from the Church's national budget - Presbyterian Sharing - which when combined is approximately 10 percent. This proposal is one of the methods of utilizing surplus set out in Section 18.2 of the constitution.

The financial effect of this proposal will be that, commencing in 1998, the total contributions to the plan will be less than the amount required to fund future benefits based on current valuation assumptions. Based on incomes of \$32,540,000 (using the increased maximum level of \$48,000), the amount below the required contributions would be about \$1,367,000 per year.

After allowing for the proposed benefit improvements, interest at the assumed rate of 6 percent and the retiree reserve of \$10,000,000, the expected available surplus at January 1, 1998 should be as follows:

Surplus at December 31, 1995	\$16,619,000
Less reserve for retirees	<u>10,000,000</u>
Balance at December 31, 1995	6,619,000
Interest for 2 years at 6%	<u>818,000</u>
Balance at January 1, 1998	\$ 7,437,000

This surplus should be sufficient to provide for the difference between actual and required contributions for about 6 years - i.e. from January 1, 1998 to December 31, 2003.

The plan's financial status will be further reviewed in the next actuarial valuation, which is scheduled for December 31, 1998. At the valuation, it would be useful to review that plan's funding assumptions, which to date have been deliberately conservative (e.g. investment return of 6 percent combined with general salary increase of 4 percent). The use of somewhat less conservative assumptions may now be more appropriate.

On the above basis, I believe no increase in the proposed 9 percent combined contribution rate would be required before December 31, 2003 and the longer-term combined rate may be closer to 13 percent (i.e. a 4 percent increase).

If you have any questions or require further information, please call me.

Yours sincerely,

John Pettigrew.

JP:jm

STATEMENT OF INVESTMENT OBJECTIVES AND POLICIES FOR THE PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA

(Prepared For The Trustee Board of The Presbyterian Church in Canada)

In this document:

The Presbyterian Church in Canada Pension Plan is referred to as the “Plan”
the Plan’s assets as the “Fund”
the Pension Board of The Presbyterian Church in Canada as the “Administrator”
and the Trustee Board of The Presbyterian Church in Canada as the “Trustee Board”

The basic goal of this Statement is to assist The Presbyterian Church in Canada and the Trustee Board in ensuring that the assets of the Fund, together with contributions and income shall be invested in a prudent and effective manner.

The following sections are contained in this report:

- Section 1 - Purpose
- Section 2 - Background, Plan Type And Liabilities
- Section 3 - Allocation of Responsibilities
- Section 4 - Investment Objectives, Investment Policy Portfolio And Return and Risk Expectations
- Section 5 - Active Management Objectives and Analysis and Evaluation of Investment Performance
- Section 6 - Asset Mix Policy and Investment Constraints
- Section 7 - Conflict Of Interest Policy And Disclosure Requirements
- Section 8 - Delegation of Voting Rights
- Section 9 - Valuation of Investments
- Section 10 - Lending of Securities
- Appendix A - Social Investing Mandate
- Appendix B - Capital Market Assumptions

THE PRESBYTERIAN CHURCH IN CANADA - TRUSTEE BOARD

The goal of the Pension Plan of The Presbyterian Church in Canada is to provide its members with an adequate retirement income at an acceptable cost for the Church. It is expected that the investment management of the Plan’s assets will have a direct effect on achievement of this goal. The Trustee Board of The Presbyterian Church in Canada is responsible for ensuring that the investments of the pension fund are managed in a prudent and effective manner.

This Statement has been prepared in accordance with the relevant legislation affecting the Plan.

SECTION 2 - BACKGROUND AND PLAN TYPE

The Presbyterian Church in Canada maintains a defined benefit pension plan for its eligible employees. The Plan is a contributory pension plan for members. Voluntary contributions by members are not permitted. The defined benefit for members at normal retirement is based on final average earnings.

Presently, the Plan’s on-going-concern actuarial liabilities are for existing active members and deferred members. All future pension liabilities are purchased at retirement.

The Plan is being managed on an on-going-concern basis, including management of its assets.

The Trustee Board of the Plan has the power to employ agents and delegate to them such duties and responsibilities as it deems appropriate in order to assist in the management of the Plan.

The Trustee Board recognizes that the liabilities of the Plan are defined independent of the value of the Fund. The Fund should provide security that benefit entitlements will be met and investment returns on Plan assets will help finance benefit payments under the terms of the Plan.

The Plan is registered with the Province of Ontario (Registration No. C-006327) and Revenue Canada (Registration No. 0368902).

SECTION 3 - ALLOCATION OF RESPONSIBILITIES

Management of the Fund has been established as follows:

The Trustee Board will:

- establish [and review from time to time] the Statement of Investment objectives and Policies;
- select the one or more Investment Manager(s) to manage the investments of the pension fund assets; one or more Custodian(s) to hold the pension fund assets; and auditors;
- review in conjunction with the Investment Manager(s) at least biannually the Statement of Investment Objectives and Policies, including a re-assessment of the return exceptions, risk tolerance and time horizon;
- review the Fund's performance at least semi-annually;
- monitor the Investment Manager(s) and review its/their performance at least annually, relative to the Statement;
- be responsible for the delegation of any responsibilities not specifically mentioned in this statement;
- may appoint an investment, pension or other Consultant(s) from time to time if and as desired; and
- will decide at least annually if there are reasons for Investment Manager changes.

The appointed manager [or managers] will:

- manage short term asset mix and select securities subject to applicable legislation and the constraints set out in this Statement;
- calculate quarterly rates of return of the total fund and of each of the asset class;
- provide the Trustee Board with quarterly portfolio statements on the Fund and transactions during the period;
- present semi-annual reviews of investment performance to the Trustee Board as well as its expectations of future returns on various asset classes and proposed investment strategies for the following 12 to 24 months and the ensuing business cycle; and
- explain the characteristics of new asset classes and how they might assist in the achievement of Fund objectives.

The Consultant(s) if appointed will:

- participate with the Trustee Board and the Investment Manager(s) in the preparation and subsequent annual reviews of the Statement of Investment Objectives and Policies;
- participate with the Trustee Board and Investment Manager(s) in the semi-annual review of expectations about future returns on asset classes and planned investment strategies; and
- provide necessary statistical information for the Trustee Board to review the Statement.

The Custodian will:

- fulfill the regular duties required by law of the Custodian and in accordance with the Plan; and
- provide the Trustee Board and/or its appointed officials with periodic portfolio printouts of all Fund assets and transactions during the period.

SECTION 4 - INVESTMENT OBJECTIVES, INVESTMENT POLICY PORTFOLIO AND RETURN AND RISK EXPECTATIONS

Investment Objectives

Pension assets will be managed on a going-concern basis, with the primary qualitative objective of maximizing the long term real rate of return at an acceptable level of contribution volatility.

Investment Policy Portfolio

Historical investment information (refer to Appendix A) indicates that a portfolio invested in the following asset mix, held constant over ten years, can achieve the above investment objectives at an acceptable and controlled level of risk. Risk is measured as the possibility of poor investment experience for the Fund for any year resulting in unacceptable pension contributions for any year.

Asset Class	Percentage of Asset Mix
- Cash	5%
- Fixed Income	45%
- Canadian Equities	25%
Canadian Small Cap Equities	5%
U.S. Equities	10%
International Equities	10%
	100%

This portfolio is called the Investment Policy Portfolio (IPP). Because the pension fund is being actively managed, the asset mix can deviate from the above mix, within the limits presented in Section 6.

Return and Risk Expectations

The quantitative investment return objective of the Plan is to achieve a total annual real rate of return that exceeds the rate of increase in the Consumer Price Index by at least 4.0 percent on average over the long term (i.e., 10 years) before transaction costs and investment management fees.

This objective appears reasonable given that the IPP has an expected average long term real rate of return of 5.4 percent before transaction costs and investment management fees. However, in any one year the annual real return may be above or below 5.4 percent as the investment return volatility for the IPP is estimated at 10.4 percent.

It is estimated that the IPP has at least a 50 percent probability of earning an average real rate of return of 5.4 percent over any four-year period.

SECTION 5 - ACTIVE MANAGEMENT OBJECTIVES AND ANALYSIS AND EVALUATION OF INVESTMENT PERFORMANCE

Active Management Objectives

The Fund will be actively managed by the Investment Manager(s). The Investment Manager(s) will employ security selection and asset mix strategies to try to add value to the returns that would be earned by the alternative of passively managing the Investment Policy Portfolio. However, the Investment Manager(s) investment decisions shall be always subject to the aggregate and individual investment limits set out in Section 6.

Performance of the Investment Manager(s) will be considered satisfactory if the annualized return (before investment management fees) over every consecutive quarterly moving four-year period exceeds by 0.75 percentage point the return that could have been earned by passively managing the selected Investment Policy Portfolio.

Analysis And Evaluation Of Investment Performance

To evaluate the quantitative performance of the Investment Manager(s), the Investment Policy Portfolio and the contribution active management makes to investment performance, there will be at least an annual analysis of total pension fund performance. This will involve comparisons of the actual fund return to the return that would have been earned had the Investment Policy Portfolio been passively managed. The Investment manager(s) relative universe results will also be monitored.

The following return definitions will be used in the attribution of portfolio performance.

Actual Total Fund Return

Actual Total Fund Return is the time-weighted return actually earned by the total pension fund. It contains the combined impact of investment policy and active management.

Time-weighted return for a given period is the investment return earned on a constant unit of assets held throughout the measurement period. It is unaffected by a fund's external cash flow and is therefore an effective standard of the Investment Manager's investment performance.

Investment Policy Return

Investment Policy Return is the return that could have been earned by the passive management of the Investment Policy Portfolio assuming quarterly rebalancing. It is the sum of the appropriate asset class market index returns multiplied by the proportion of the Investment Policy Portfolio allocated to each asset class. The Investment Policy Portfolio and the associated asset class market indices are:

<u>Asset Class</u>	<u>% of Mix</u>	<u>Benchmark Index</u>
Cash	5%	Scotia McLeod (SMI) 91-Day T-Bill Total Return Index
Fixed Income	45%	SMI Universe Bond Total Return Index
Canadian Equities	25%	TSE 300 Total Return Index
Canadian Small Cap Equities	5%	Nesbitt Burns Small Cap Total Return Index

<u>Asset Class</u>	<u>% of Mix</u>	<u>Benchmark Index</u>
U.S. Equities	10%	S & P 500 Total Return Index in Canadian Dollars
International Equities	10%	Morgan Stanley Capital International EAFE (Europe, Australia and the Far East) Total Return Index in Canadian Dollars

The difference between the Actual Total Fund Return and the Investment Policy Return measures the total impact that active management (security selection and asset mix shifts) has on investment performance.

The Trustee Board shall consider at least annually whether there are reasons for investment management changes for some or all of the assets of the Plan. Such reasons would include among others:

- Failure to meet the value added and comparative measurement performance targets set out in Section 4 or sustained fourth-quartile performance;
- Significant turnover of the Investment Manager's staff;
- Desire to diversify investment management;
- Failure to satisfy the responsibilities set out in Section 3;
- Failure to meet investment constraints set out in Section 6.

SECTION 6 - ASSET MIX POLICY AND INVESTMENT CONSTRAINTS

The Fund will be actively managed within the following asset mix policy constraints.

Asset Mix Policy

The market value of the individual asset classes will be within the following minimum and maximum aggregate investment limits:

Asset Class	Minimum (%)	Policy (%)	Maximum (%)
Fixed Income	35	45	55
Total Equities	40	50	60
Canadian Large/Medium Cap Equities	0	25	35
Canadian Small Cap Equities	0	5	10
U.S. Equities	5	10	*
International Equities	5	10	*
Cash (as a residual)	0	5	10

* Foreign equities will be equal or less than the maximum allowed by federal legislation.

Investment Constraints

All investment categories may be Canadian or non-Canadian.

Cash: Cash on hand, demand deposits, treasury bills, commercial paper, short-term notes and bankers' acceptances, term deposits and guaranteed investment certificates of less than or equal to one year term.

Fixed Income: Bonds, debentures, mortgage-backed securities, preferred shares.

Equity: Common shares, rights, warrants and securities convertible into common shares.

Individual Investment Limits

Cash, Short Term and Fixed Income:

The cash, short term and fixed income investments in the securities of one issuer will not be more than 10 percent of the total market value of all cash, short term and fixed income investments held by the Fund, unless the issuer is guaranteed by the Government of Canada or one of the provinces of Canada.

Non-Canadian Dollar Investment Limits:

The market value of cash and bond investments in Canadian securities issued in a foreign currency will not exceed 10 percent of the total market value of the fixed income investments.

Quality Limits:

The Investment Manager may invest in the permitted investment categories listed in the Statement subject to the following quality constraints:

- The purchase of short-term investments issued by corporations and financial institutions is restricted to those which have a minimum rating of R1 by the Dominion Bond Rating service, or equivalent.
- The purchase of fixed income instruments is restricted to those which have a minimum rating of BBB by the Dominion Bond Rating Service, or equivalent. In addition, the purchase of fixed income instruments as low as BBB can only be made on a selective basis at the Investment Manager's discretion and the value can be no more than 5 percent of the total market value of the fixed income investment.

Equity Limits:

- Canadian Equities
The market value of a single equity investment shall not exceed the lesser of 10 percent of the market value of all Canadian equities or 5 percent plus the security's TSE 300 index weight.
- Sector Limits
The proportion of the total market value of Canadian equities invested in one Group Index of the TSE 300 should not exceed the lesser of three times that industry sector's weight in the TSE 300 Index or 25 percent of the total Canadian equity portfolio.
- Small Capitalization Stock
Investments in small capitalization stocks (i.e., Specialty Growth Fund of Canada Life) are restricted to a maximum 5 percent of the total market value of the Fund.

- Foreign Equities

For non-Canadian equities, an investment in the shares of any single company should not exceed 10 percent of the market value of all non-Canadian equities held. There should be at least 20 equity holdings.

Other Limits:

All investments will be made in accordance with all applicable legislation or supplementary constraints that may be imposed by the Trustee Board. In addition, no investments in foreign property shall be made so as to cause the Fund to be liable for penalty taxes under the Income Tax Act, Canada.

All investments shall be made in accordance with the Pension Benefits Act of Ontario.

If at any time an investment or group of investments does not conform with the limitations provided herein, the Investment Manager, in consultation with the Trustee Board, shall exercise his best judgment as to the action required to correct the situation. If it appears that the situation will be corrected within a reasonably short period of time through cash flow into the Plan, the Investment Manager may elect not to liquidate the temporarily non-conforming investments.

Compliance Time Frame

Unless a request for an extension of time by the Investment Manager(s) has been agreed to by the Trustee Board, the Investment Manager(s) has one month to carry out the necessary rebalancing of the portfolio from the time he was notified or became aware of deviations from the limits imposed in this section. If the Investment Manager(s) is of the opinion that more than one month is necessary to prudently rebalance the portfolio, then the Investment Manager(s) should contact the Trustee Board.

All investments will be made in accordance with Standard III C of the Institute of Chartered Financial Analysts. The standard requires that the Investment Manager, when taking an investment action for a specific portfolio or client, consider its appropriateness and suitability for such portfolio or client. In considering such matters, the Investment Manager shall take into account:

- the needs and circumstances of the client,
- the basic characteristics of the investment involved, and
- the characteristics of the total portfolio.

The Investment Manager(s) will use reasonable judgment to determine the applicable relevant factors. The Investment Manager(s) should comply with the entire Standard of Practice and Presentation standards as set forth by the AIMR.

SECTION 7 - CONFLICT OF INTEREST POLICY AND DISCLOSURE REQUIREMENTS

Individuals Governed by Guidelines

These guidelines apply to:

- (a) the Trustee Board;
- (b) the Investment Manager;
- (c) the Trustee/Custodian; and
- (d) any employee or agent retained by those listed in a) through c) above to provide services related to investments under the Plan.

Conflict of Interest

Any person listed above must disclose any direct or indirect association or material interest or involvement that would result in any actual, potential or perceived conflict of interest with regard to the selection of the investments of the Pension Fund.

Without limiting the generality of the foregoing, a conflict of interest arises when one of the individuals governed by the Guidelines has:

- any material interest in any asset of the pension;
- receives a benefit from any assets held in the Fund, or a benefit from any actual or proposed contracts with the issuer of any securities which are or will be included in the Fund;
- membership on the board of directors of other corporations;
- significant holdings in the securities issued by other corporations.

Procedure on Disclosure

Any persons listed above shall disclose the nature and extent of their conflict to the Trustee Board in writing, upon the earliest of:

- (i) first becoming aware of the conflict or potential conflict;
- (ii) at the first meeting in which the matter in issue is disclosed; or
- (iii) at the first meeting in which he knows or ought to have known that he/she has an interest in the matter discussed.

For the purposes of (ii) above, the disclosure must be made verbally if knowledge of the conflict arises in the course of a discussion at the meeting. The notification made by the party shall be considered a continuing disclosure on that issue, subject to any future notification, for the purpose of the obligations outlined by this Statement.

If the party disclosing the conflict has the capacity to participate in or to make decisions affecting the selection of the investments of the pension fund, the party may only continue to participate with respect to the issue in conflict with the approval of the Trustee Board.

SECTION 8 - DELEGATION OF VOTING RIGHTS

The Investment Manager is employed to and will exercise all rights, including voting rights acquired through investments of the Plan. The Investment Manager will exercise acquired voting rights with the intent of fulfilling the investment objectives and policies of the Plan. Should the Investment Manager vote against management of the particular investment, then the Investment Manager will notify the Trustee Board. The Trustee Board may require that shares will be voted in a specific way in order to comply with the social policies of The Presbyterian Church in Canada.

SECTION 9 - VALUATION OF INVESTMENTS

It is expected and it will be an objective that all the securities held by the Fund will have an active market and therefore valuation of the securities held by the Fund will be based on their market value.

If a security held by the Fund does not have an active market, then it will be valued at least annually by the Investment Manager using accepted principles of valuation analysis. In the absence of any meaningful market value, such securities will be held at book value.

SECTION 10 - LENDING OF SECURITIES

The Investment Manager is **not** authorized to engage in securities lending.

It is the view of the Trustee Board that the return to risk trade-off for this activity is not attractive.

APPENDIX A - SOCIAL INVESTING MANDATE

To be appended when applicable by decision of The Trustee Board or other relevant authority of The Presbyterian Church in Canada.

APPENDIX B - CAPITAL MARKET ASSUMPTIONS

Capital market input factors - average annual expected real returns and risks - for Canadian T-Bills, bonds and stocks and U.S. stocks were derived from annualized quarterly data over the period 1960 - 1993 inclusive. For Canadian small caps and international stocks, average annual expected real returns and risks were derived from 1970 - 1993 inclusive. The correlation matrix was derived from monthly returns over 1970 - 1993.

The use of different historical periods, different indices and/or different assumptions about the distribution of returns would produce different estimates of return and risk characteristics of the Investment Policy Portfolio.

Exhibit 1: Asset Class Input Factors

	<u>Canadian</u>					
	<u>T-Bills</u>	<u>Bonds</u>	<u>Stocks</u>	<u>Small Cap</u>	<u>U.S. Stocks</u>	<u>Int'l Stocks</u>
Expected Real Returns (%)	2.5	4.8	6.0	9.0	7.3	9.4
Risk* (%)	1.8	10.7	15.8	20.9	15.7	19.6
Correlation with:						
Canadian T-Bills	1.00	-				
Canadian Bonds	.36	1.00				
Canadian Stocks	.09	.30	1.00			
Canadian Small Cap	-.05	.33	.90	1.00		
U.S. Stocks	.16	.41	.78	.71	1.00	
International Stocks	.05	.35	.57	.58	.64	1.00

The asset classes reported in Exhibit 1 are defined as follows:

Canadian T-Bills:	Scotia Mcleod (SMI) 91-Day T-bill Total Return Index
Canadian Bonds:	SMI Long Term Bond Total Return Index
Canadian Stocks:	TSE 300 Total Return Index
Canadian Small Cap:	Burns Fry Small Cap Total Return Index
U.S. Stocks:	S & P 500 Total Return Index in Canadian Dollars
International Stocks:	Morgan Stanley Capital International EAFE (Europe, Australia, Far East) Total Return Index in Canadian Dollars

* Risk is measured as the standard deviation of returns of the asset class.

Respectfully submitted
 Roger A. Lindsay
 Michael R. Vanderburgh

REPORT UPDATE ON INVESTMENT MANAGER REVIEW
Roger A. Lindsay

February 12, 1997

The revised proposals [as previously submitted to this Board] have been sent out to:

- Canada Life
- Jones Heward
- M. K. Wong
- Phillips, Hager & North
- Sceptre Investments

They have been invited to respond by the end of this month as to:

- Comments on the process,
- Suggestions as to the formulae for
 - Assets allocation
 - Benchmarks
- Presentation of their own areas of expertise and methodologies of portfolio management, [including dedicated personnel],
- Fees,
- Structure of portfolio management,
- Reporting structure & advice

It is believed that all five will make the written submission.

Thereafter the sub-committee will interview the firms concerned [perhaps after short listing them] and then report back with a recommendation to the next regular[or a specially called?] Board meeting.

Intended that a synopsis of the initial submissions will be sent to all Board members - then a report update on the interview process - then final consideration.

The final recommendation will probably include

- The split of the pension portfolio,
- The recommended investment manager[s],
- The modus operandi for changeover [if applicable].

PRINCIPLES OF FINANCIAL SUPPORT

(A&P 1992 p. [394-395](#))

The following series of principles are intended to serve as guidelines to the whole church for use in ensuring fair and consistent treatment of full-time and part-time employees. It calls for flexible implementation by particular churches and governing bodies and does not include detailed procedures or mandatory requirements.

Application of these principles to specific situations will require a balancing of sometimes conflicting considerations. Further, there will be cases requiring that factors beyond those set out in this document need to be taken into account.

PRINCIPLE ONE

The approach to financial support in every governing body and related organization or institution of The Presbyterian Church in Canada is to be in accord with the biblical, theological and ethical standards of the Church.

PRINCIPLE TWO

Effective, competent staffing throughout the Church is essential to the fulfilment of its mission. As a caring employer, the Church will ensure that appropriate financial support is provided.

PRINCIPLE THREE

Our approach to financial support is to be fair to all, to be compatible with the Presbyterian system of government, and should include mutual consultations between governing bodies at every level on financial support matters.

PRINCIPLE FOUR

These principles of financial support are applicable to all persons employed in the Church and to all employees related to The Presbyterian Church in Canada.

PRINCIPLE FIVE

Financial Support for a position takes into account the nature, purpose, scope and responsibility of the position; the experience, knowledge and skills required; the challenge of the work to be done; and its impact on the effectiveness with which the Church achieves its mission.

PRINCIPLE SIX

Financial support includes, as applicable: stipend or salary and related payments and allowances; housing and related income tax exemption; participation in the benefits plan of The Presbyterian Church in Canada (pension, health and dental plan, disability and death benefits); paid holidays and vacation; and study leave. All staff working at least half-time are eligible to participate in the benefit plans.

PRINCIPLE SEVEN

A periodic review of financial support, including consultation with employees, is to be conducted by employers. Details of financial support for all employees should be available to the membership of the church, the employing governing body, or the church-related organization or institution, and to the governing body to which each reports.

PRINCIPLE EIGHT

The general level of financial support is to be adjusted regularly to reflect changes in need factors in the cost of living, especially as they impact lower-paid employees. They should also be adjusted regularly to reflect changes in responsibility, and the acquisitions of skills that enhance the competence of the employee. Annual performance reviews, while oriented toward personal growth, often provide clues regarding performance for consideration during financial support reviews.

PRINCIPLE NINE

Positions for which recruitment is generally local should be paid within financial support ranges related to the average paid by employers in that location for comparable positions requiring similar skills and experience.

Positions for which recruitment is generally regional or national should be paid within financial support ranges related to the average paid by regional or national employers for comparable positions in comparable organizations requiring similar skills and experience, modified to reflect the cost of living where the work is to be done.

PRINCIPLE TEN

Because each person's contribution to the Church's mission is important and because the Church seeks to temper the values and rewards of the secular world, there should be a reasonable relationship between the highest and lowest financial support received.

PRINCIPLE ELEVEN

Church employees should be financially supported at levels at or above provincial or territorial minimum wage rates, minimum levels established by General Assembly, or Presbytery guidelines, whichever is the greatest for the particular positions.

PRINCIPLE TWELVE

There must be a vigorous program of economic justice in every governing body to ensure that all employees are paid fairly without regard to marital status, gender, race disability or age.

SUMMARY OF CHANGES IN BENEFIT PLANS

<u>Pensions</u>	<u>Current</u>	<u>Proposed</u>
Benefit	1½% of Pensionable Earnings per year of service	No Change
Pensionable Earnings	Cap at \$36,700; progresses with minimum stipend	Cap at \$48,000; progresses with CPI
“Allowances” Factor	Cash paid or cash value	Flat 40% of stipend
Costs - Member	5% of Pensionable Earnings	4½% of Pensionable Earnings
- Congregation	2% of “Dollar Base”	4½% of Pensionable Earnings
- National Church	4% of Pensionable Earnings of All Members (Approx. \$1,100,000.)	Declining “Stabilization Fund” contribution - \$550,000 to zero over 6 years
Early Retirement	Reduction of 6% per annum before age 65	No reduction when age and years of service equal 95

Medical and Dental No change, caution on long term costs of generous plan.

<u>Insurance</u>	<u>Current</u>	<u>Proposed</u>
LTD	\$800 monthly after 7 months	60% of income to \$48,000 maximum (\$2,400 per month) after 7 months offset by CPP/QPP
Life - Member	\$40,000 flat	\$40,000 minimum, rise with income to \$48,000
- Dependents	\$2,000 spouse 1,000 per child	\$5,000 spouse \$2,000 per child
- Costs - Member	\$180 per annum	.45% of Benefitable Earnings, \$180 minimum \$216 maximum
National Church	\$80,000 approx estimate	\$60,000 approx. estimate

PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 123nd General Assembly:

The principal role of the Corporation is to help congregations obtain bank financing for capital purposes. It does so within the Presbyterian tradition. This involves the presbytery which, according to the Book of Forms section 200.8, is to do a minute examination of the congregation's financing proposal, before granting approval. When it is satisfied that a congregation can repay its proposed debt, without allowing the ministry and the programme of the church to suffer, the application is forwarded to the Corporation. The Corporation then prepares an analysis and meets with the congregation to review the application. While this is the formal process, it can mean that the Corporation does not see an application until the congregation is very close to building, and not in a position to make many changes. There is benefit to the borrowing congregation and its presbytery if the Corporation is advised very early in the process, even two years ahead is not unrealistic, as it can assist in determining appropriate debt levels, and suggest alternative financing measures that may be to the advantage of the congregation.

At the end of 1996, loans and guarantees of the Corporation remain at the \$12,000,000.00 level. New loan guarantees for \$1,100,000.00 were approved; approximately equal to the amount of principal repaid on existing loans during the year.

The Church Extension Loan Fund stands at \$1,174,000.00, a slight increase from the previous year. This fund supports new congregations across Canada in their first building. The interest rate currently being paid on new investments is 4 percent.

The Corporation continues to assist retired servants of the Church in securing housing. This programme, begun at the request of the 1972 General Assembly, with \$200,000.00 in seed money, has grown to include twelve homes, rented on a geared to income basis, for twenty-one retirees from the Atlantic to British Columbia. In addition, rental subsidies or mortgage assistance is provided to a further seventeen retirees. All the operating costs are borne by the Corporation. The work of the General Manager is being greatly assisted by volunteers across the Church, who see that the houses are comfortable and maintained in good repair. On request, the General Manager is available to discuss retirement plans with ministers, missionaries and members of the Order of Diaconal Ministries.

While making every effort to meet all the housing needs placed before it, the resources of the Corporation are limited. Continuing financial support from individuals and congregations is much appreciated.

Details of the Corporation's investment portfolio are available from the Corporation, or The Presbyterian Church in Canada.

As requested by the 119th General Assembly, a full list of the directors is included in this report.

Recommendation No. 1 (adopted, p. [31](#))

That congregations and individuals be encouraged to help the work of the Presbyterian Church Building Corporation by gifts of money or real estate for its housing programme for retired ministers, missionaries and members of the Order of Diaconal Ministries and their spouses.

Recommendation No. 2 (adopted, p. [31](#))

That presbyteries, congregations and individual Presbyterians be encouraged to loan funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

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. [32](#))

That Dr. John Cameron, Merigomish, Nova Scotia, Mr. Robert Gartshore, Victoria, British Columbia, Dr. Robert G. MacMillan, Burlington, Ontario, The Rev. J.P. (Ian) Morrison, Scarborough, Ontario, Ms. Esther Inglis, Pickering, Ontario, and Ms. Joycelyn H. Mackay, Montreal, Quebec, 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."

The Directors for 1996-1997

Retiring in 1997:

The Rev. Dr. J. Cameron, Merigomish, NS

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

Ms. Sheila Limerick, Toronto, ON

Retiring in 1999:

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 2000:

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

Richard J. H. Stanbury, Q.C.
 Convener

F. Ralph Kendall
 General Manager

PRESBYTERIAN RECORD COMMITTEE

To the Venerable, the 123rd General Assembly:

Under the guidance of the *Presbyterian Record* Committee and the dedicated management of the editor, Rev. John Congram, our small staff succeeds in producing a quality magazine 11 times per year. As confirmation of the quality, the *Record* won two awards for excellence among similar magazines in 1996. Despite this recognition, 1996 again saw a decline in circulation of over 2,000, and the decline has continued into 1997. What is doubly distressing is that some of the largest congregations in our denomination have chosen to drop their support through the Every Home Plan. Experience shows we retain only a small fraction of our readership when this occurs. The *Record* Committee and the editor are deeply concerned about this trend and are actively looking for ways to turn the tide.

One year ago, our report to the 122nd General Assembly stressed the improved design of the *Record*. This was recognized in 1996 by an Honorable Mention in the Canadian Church Press competition. This year, the Committee initiated discussions on how we might make the *Record* a "must read" publication. We will pursue ways to bring a broader range of articles to our readers which will spark debate and discussion within the Church. We are also committed to continuing to find ways to make the magazine more physically attractive. In short, we want to make the *Record* a magazine that people want to have in their homes each month.

For your information, the January 1997 circulation comprised the following:

Every Home Plan	438 congregations with 42,929 subscribers
Club 50 Plan	79 congregations with 4,716 subscribers
Individuals	320 congregations with 5,118 subscribers

Clearly, the Every Home Plan provides the bulk of our subscribers. In order to maintain this base, we are willing to discuss the *Record* with congregations contemplating leaving the plan. We will assist congregations with various promotional offers if they will consider going on the plan. We are also looking at such things as synod inserts which will make the magazine more attractive to readers in a given area. In the end, however, we depend on the goodwill, dedication and enthusiasm of the volunteers who act as *Record* secretaries in the congregations to keep our subscription levels up. We do not have and cannot afford the large promotional budgets with which commercial magazines attract and keep readers. What we need are vocal supporters for the *Record* in each congregation.

In order to achieve our goals, we need to increase our revenues while continuing to control costs. Our editor and staff have squeezed almost every cent of savings out of the cost side but are still exploring ways to save additional money through new technology. On the revenue side, the Committee took three initiatives at its annual meeting. First, we will institute a charge in the fall for printing obituaries, with the intent of expanding this section to include other milestones such as births, weddings and anniversaries. Secondly, we have asked the Life and Mission Agency to support the Transitions section of the magazine financially. At the moment, we are the only church publication we know of that receives no financial support from its denomination or that publicizes vacancies, ordinations and inductions at no charge. We are already soliciting display ads from congregations with vacancies, but the Life and Mission Agency contribution would ensure that all churches in our denomination, including smaller churches with often lengthy vacancies, receive some assistance through the Transitions section. Finally, we are exploring the possibility of launching a fund-raising campaign among our readers and supporters as many other denominational publications do.

The financial issue is also being driven by another dynamic. For the first time in many years, we are budgeting for a deficit in 1997 in our operating account. The amount of the deficit is estimated at \$12,200. While a surplus built up over prior years will cushion the immediate impact, deficits cannot become the norm. The *Record* Committee and staff are dedicated to finding solutions.

Other issues are also being addressed. The 121st General Assembly gave approval for the incorporation of the *Presbyterian Record* as a non-profit organization. This matter is proceeding, albeit slowly, and should be completed within the next few months. This move is a defensive measure to protect us from postal rate increases. During 1996, the *Record* sponsored the publication of *A Handbook for Canadian Presbyterians* compiled by Dr. John S. Moir. These are being sold both through the *Record* and Distribution Services for \$10 each. If all 300 copies are sold, we will realize a small profit.

In closing, the Committee requests the support of every commissioner in promoting the *Record* within their congregations. We are committed to producing a magazine which will be a source of inspiration, enlightenment, amusement and, possibly, exasperation to its readers. We want to be a unifying influence within our denomination and a means of encouraging dialogue across the country. We will do our part to produce a good magazine; we need your help to see that it reaches every Presbyterian in Canada.

Dick Ford
Convener

REMITS UNDER THE BARRIER ACT

To the Venerable, the 123rd General Assembly:

As of April 1, 1997, the deadline for submitting responses, the following are the replies from presbyteries to Remits sent down under the Barrier Act by the 1996 Assembly:

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

Revised section 27.10 - Minutes of sessions shall not be reproduced, and the single copy shall be produced by the clerk of session. When agreed to by the session, a summary of minutes composed under the supervision of the moderator and clerk, and containing only material judged by the composers to be suitable for distribution to all members of session, may be prepared and thus distributed. (Declaratory Acts: A&P 1988, pp. [288](#), [35](#) and 1991 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.

Approve: 33 presbyteries

Cape Breton, Newfoundland, Halifax & Lunenburg, St. John, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 1 presbytery

Pictou

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

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

Approve: 31 presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 2 presbyteries

St. John, Pickering

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

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

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

Approve: 29 presbyteries

Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Montreal, Ottawa, Lanark & Renfrew, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, Essex-Kent, Sarnia, Grey-Bruce-Maitland, Superior, Brandon, Peace River, Edmonton-Lakeland, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 2 presbyteries

Brampton, Huron-Perth

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

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

orders of the court relating to the cause, and the evidence gathered-are attached together and kept in retentis.

Approve: 34 presbyteries

Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 1 presbytery

Pickering

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

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

Approve: 26 presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, Essex-Kent, Sarnia, Superior, Brandon, Peace River, Edmonton-Lakeland, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 5 presbyteries

St. John, East Toronto, Brampton, Huron-Perth, Grey-Bruce-Maitland

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

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

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

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

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

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

Approve: 28 presbyteries

Cape Breton, Newfoundland, Pictou, St. John, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Oak Ridges, Waterloo-Wellington, Hamilton, Niagara, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Kootenay, Kamloops, Westminster.

Disapprove: 6 presbyteries

Halifax & Lunenburg, Brampton, Temiskaming, London, Edmonton-Lakeland, Calgary-Macleod

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

Withdrawn

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

Withdrawn

SPECIAL COMMITTEE RE HAN-CA PRESBYTERY

To the Venerable, the 123rd General Assembly:

INTRODUCTION

The 122nd General Assembly agreed:

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

In response to the decision of 122nd General Assembly, the Han-Ca National Committee has been working together to look into the details of establishing Han-Ca Presbyteries and also find a way of starting dialogues with various groups such as the Korean Women’s Group, the Second Generation Group, the Korean Congregations’ Association, and presbyteries.

PURPOSE AND GOAL

There are all together 22 Korean Presbyterian congregations in Canada from Montreal to Vancouver. Most Korean Christians are Presbyterians but only a small number of churches belong to this denomination. For example, in Toronto alone, there are more than 130 Korean churches and most of them are Presbyterians but only eight churches belong to this denomination. The majority of the Korean churches belong to the Mi Joo Jang Ro Kyo Hoe (North American Korean Presbyterian Church). The churches which belong to The Presbyterian Church in Canada do not want to have a separate Korean denomination but rather be a part of The Presbyterian Church in Canada which represents different ethnic groups in Canada. However, it has not been always easy to be a part of this denomination. Unlike other Korean Presbyterian brothers and sisters who are a part of the Korean denomination, the Korean Christians in The Presbyterian Church in Canada have experienced much of alienation from this denomination due to the cultural and language barriers.

The concept of Han-Ca Presbyteries has been a long-time dream of Korean-Canadian Presbyterians. The presbytery is an important system of church life. Unfortunately, Korean churches have been unable to participate meaningfully at the presbytery level because of barriers of language and culture. Many Korean ministers and elders have not regularly attended the presbytery meetings and even if they did, they did not understand most of the issues and therefore they could not properly communicate the issues of the presbytery to their respective sessions. This caused a tremendous gap between the presbytery and the sessions of the Korean churches. Many issues which should have been dealt with at the presbytery level were dealt with at the session level without any involvement of the presbytery. As a result, the Korean-Canadian churches collectively were alienated from this denomination, not by their choice but by alienating circumstances such as the language and the cultural barriers. There is a low level of understanding and communication between the Korean-Canadian churches and the presbyteries on their respective issues and goals.

The purpose and goal of the Han-Ca Presbyteries is to address these concerns by facilitating meaningful participation from the Korean-Canadian churches at the presbytery level. The concept of Han-Ca Presbyteries is not a movement to separate and to be isolated from the presbytery nor this denomination but to foster active participation of the Korean-Canadian churches in the presbytery and to provide an effective means of dialogue with the larger body of this denomination.

The Han-Ca Presbyteries would provide a forum for the Korean churches to deal with issues which are more pertinent to the Korean churches, such as mission work and evangelism in the Korean community, guidelines for teacher training in Korean Sunday Schools, minority and racism issues, women and second generation issues and other concerns which are not being effectively addressed by the current presbytery system. Since these issues are common among Korean churches and are not being dealt with by the current presbytery system due to the language and cultural barriers, the Han-Ca Presbyteries would be an official body that would effectively deal with such issues. The Han-Ca Presbyteries, as an empowered collective body, will be able to enable many exciting programs that have not been possible either through the present presbytery system nor through the Korean Congregation Association which has no authority over individual Korean congregations.

MEMBERSHIP

For a trial period of 5 years, membership would be limited to Korean congregations. All Korean congregations will be members of one of the Han-Ca Presbyteries. However, any congregation may opt out of membership of Han-Ca Presbytery by October 1, 1997, by a decision of a congregational meeting. Such congregations may reapply for membership after 1 year. Han-Ca Presbyteries will be officially inaugurated on October 19, 1997, at a ceremony to be held in Toronto. The Rev. Andrew Lee will moderate the first meeting of the Eastern Presbytery and the Rev. Young Taik Cho will moderate the first meeting of the Western Presbytery. There will be two Han-Ca Presbyteries. The Western Presbytery will include congregations west of the Manitoba-Ontario border, the Eastern Presbytery will include congregations east of the Manitoba-Ontario border.

The eastern Han-Ca Presbytery will be part of the Synod of Toronto-Kingston, and the western Han-Ca Presbytery part of the Synod of British Columbia.

COMMUNICATION

In order to ensure that there are no language barriers within the Han-Ca Presbyteries for both the non-English speaking members and the non-Korean speaking members, the Han-Ca Presbyteries will be bilingual. For example, presbytery meetings will be conducted with simultaneous translation and minutes will be recorded and distributed in both languages. From a study of the resources available, it seems that this can be done without much difficulty. With respect to other presbyteries, the bilingual nature of the Han-Ca Presbyteries will ensure effective communication. The use of the Internet and the World Wide Web as a means of communication will enhance the dialogue between the Han-Ca Presbyteries and other presbyteries.

The current presbyteries will give the former Korean presbyters observer status which includes notice and minutes of each meeting and the courtesy of an invitation to sit and correspond.

PARTICIPATION OF SECOND GENERATION KOREANS

The participation of second generation Koreans is a key strength of the Korean church. The first generation Koreans realize this and have invested time, money and prayer to ensure that the second generation remain a vital part of the church. As a result of their effort, the Korean-Canadian churches have many vibrant youth programs and ministry. However, we also have serious problems with older second generation Korean-Canadians who are leaving the church. Only a very small percentage joins the church; most of them leave the church all together. Because of the specific Korean nature of these issues, they have not been adequately dealt with in the current presbytery system.

With the Han-Ca Presbyteries, the second generation will be a priority and a standing Second Generation Committee will be created to deal with the issues arising from the second generation ministry.

WOMEN

Another main area of concern among Korean churches is the status of women. Currently, there is no woman minister in any of the Korean Presbyterian churches in Canada and there are only one or two female elders. Leadership of women is not widely recognized by the Korean churches even though women have played a vital role in the life of the church.

Presently, there is no forum for this issue to be raised within the presbytery. Instead, individual congregations and Korean ministers have been responsible for deciding the leadership role of women within their respective churches.

The Han-Ca Presbyteries will have a standing Committee on Women to facilitate and develop the leadership role of women within the Korean church. The Second Generation and the Women's Committees are the committees which will be unique to the Han-Ca Presbyteries. Since at the initial outset there will be a lack of second generation and women members in the presbytery, these committees will be made up largely of non-presbyters and special arrangements will be made for their members to sit and correspond when the Committee reports are being considered by presbytery.

EVALUATION OF THE HAN-CA PRESBYTERIES

The evaluation after three years will be at the initiative of the General Assembly which will appoint a Special Committee for this purpose, and which will consist of a significant number of Koreans. A significant component of the evaluation will be self-evaluations carried out by each presbytery and reported to the Special Committee. Examples of the criteria to be used to evaluate are:

1. Have the Han-Ca Presbyteries been able to give a collective identity and empowerment to the Korean churches and contributed to a greater sense among Korean congregations of belonging to The Presbyterian Church in Canada?
2. Have the Han-Ca Presbyteries enhanced the meaningful participation of Korean-Canadian churches in this denomination and made Korean-Canadians more knowledgeable about issues with The Presbyterian Church in Canada and vice-versa?
3. Have the Han-Ca Presbyteries fostered effective dialogue between the Han-Ca Presbytery and the rest of the Church?
4. Have the Han-Ca Presbyteries enhanced the meaningful participation of women and the second generation in the life of the presbytery and the Church as a whole?

CONCLUSION

The Han-Ca Presbyteries will raise the level of awareness of the Korean congregations and the ministers of the Presbyterian denomination by facilitating a meaningful participation by the Korean churches in the presbytery. The Han-Ca Presbyteries will create a meaningful dialogue between the Korean churches and other presbyteries, something which has been neglected for the past 25 years due to the barriers of language and culture. The Han-Ca Presbyteries will be a new challenge and a new model for the new era into which we are entering. The Han-Ca Presbyteries will enhance the growth of The Presbyterian Church in Canada through the development of a healthier relationship between the Korean congregations and the rest of the denomination.

Recommendation No. 1 (amended, p. 55)

That a Declaratory Act be adopted regarding section 177 of the Book of Forms in the following terms:

1. Based on a primary and secondary meaning of the phrase “of the bounds”, the Assembly may erect presbyteries with certain wide geographical bounds, and with certain other secondary bounds prescribed, for example, in the case of Korean congregations: Such presbyteries would have the usual duties and powers and authority of a presbytery extending only to Korean congregations, members, ministers and candidates for the ministry, and excluding jurisdiction over any other congregations in the same geographic area.
2. The General Assembly may fix among the constituent presbyteries of a synod, a presbytery with certain wide geographical bounds and other secondary bounds, for example, in the case Korean presbyteries. Such synods would have the usual duties, powers and authority of a synod with respect to Korean presbyteries, as they have with all other constituent presbyteries of the synod.

Recommendation No. 2 (adopted, p. 55)

In light of Recommendation 1, two Han-Ca Presbyteries be established in terms of the above report.

Rev. In Kee Kim
Convener

SPECIAL COMMITTEE RE OVERTURE NO. 16, 1996

To the Venerable, the 123rd General Assembly:

PREAMBLE

The Special Committee re Overture No. 16, 1996 was appointed by the Moderator of the 122nd General Assembly in response to the request from the Presbytery of East Toronto for a study of fair and equitable means by which The Presbyterian Church in Canada might meet the General Assembly’s annual budget. In particular, the Overture raised the question of making our voluntary allocation system of support to Presbyterians Sharing into some form of compulsory assessment. The Overture asked for a report to the 123rd General Assembly.

The Moderator appointed a regionally based committee (all members from within the Synod of British Columbia) to consider the Overture. Those named included: Kerry McIntyre (Convener), George Peters, Doug Monteith, Helen Pigott and Barbara Marshall, with Deputy Clerk of Assembly, Tony Plomp, as advisor.

PROCEDURES

The Committee met twice to consider the Overture, as well as consulted via conference call and via fax transmission of reports. The Committee received considerable documentation on the history of support for Presbyterians Sharing from the stewardship department of Church Office. Particular thanks is expressed to Mrs. Annemarie Klassen and Mr. Hugh Lloyd for their time given in research. Special thanks is also noted for the helpful material provided by the Rev. Dr. Ted Siverns. Two sets of research information were especially helpful. A paper by Scott Brunger identified the approaches and challenges of encouraging both designated and undesignated givings in four American denominations. E.F. Rop’s article, “Look for the New”, prepared for the Ecumenical Centre for Stewardship Studies, provided insight into the increasing difficulty which all denominations in North America are currently facing in terms of raising sufficient resources for their mission and administrative programs. While a shift has been underway from a “unified budget” to a “donor option” system of giving, such shift has been made with great reluctance. Donor choice budgeting is both expensive to administer, and threatens to make the denominational office a financial conduit rather than a program planning agency. Such issues became significant in the Committee’s discussions, since any major change in the means by which our Church seeks to raise support for Presbyterians Sharing has profound implication in terms of the role of the denominational agencies of the Church in relation to the rest of the courts.

The Committee, at the time of its first meeting, took advantage of the concurrent meeting of the Synod of British Columbia to conduct a survey (not scientific) of those attending the Synod. Copies of the Overture were distributed, along with the question whether members of the court were in general support of the present system of allocations for Presbyterians Sharing or whether they supported in principle a move towards a system of assessments. The result of the survey was a very slight majority favoured retention of the present system. Reasons against making a change to an assessment system included the following arguments:

1. stewardship and mission need to be a matter of generous and joyful response to God's grace and providence, "God loves a cheerful giver";
2. if response to an allocation system varies so greatly from congregation to congregation, an assessment system is hardly likely to receive or encourage any greater degree of support;
3. the Church has neither an established practice nor policy by which to enforce such assessment systems; and
4. local congregational needs will always, and must, take priority over national Church programs.

FINDINGS

Originally called "The General Assembly Budget", the allocations requested of presbyteries and congregations for Presbyterians Sharing is the fair share portion of the total budget approved by General Assembly for the programs and ministries of our national Church. This budget is based on the approved requests for funding from the Life and Mission Agency and committees of our Church, including Level I funding (essentials) and Level II funding (needed to support work considered a high priority, but for which funds have not yet been available). Once established by Assembly, the total amount of financial support required from across the Church at large is allocated to each presbytery and then to each congregation on the basis of a proportional formula. While various formulas have been employed over the years, the primary intention has been consistently to give guidance to each congregation concerning their "fair-share" of support to the national work of our denomination.

For the information of Assembly, the formula by which a congregation's allocation is currently calculated is a graduated scale applied to the dollar base of a congregation. The precise formula is as follows:

- 14 percentage of the first \$50,000 or part thereof of the dollar base, plus
- 19 percentage of the next \$50,000 or part thereof of the dollar base, plus
- 22.5 percentage of the remainder amount of the dollar base

The dollar base is calculated on the total revenue of the congregation, less the amount given to Presbyterians Sharing, other benevolences, and any money used for debt repayment (principal and interest). The dollar base total for each congregation is listed in the final column on the right side of the pages of the Statistical and Financial Reports of the Acts and Proceedings.

The Committee considered the current formula to be an appropriate means by which the Church can recommend a fair and equitable allocation to each congregation for their support of Presbyterians Sharing. Once the national budget is approved at Assembly and Presbyterians Sharing allocations are calculated for each congregation, presbyteries are given opportunity to accept their allocation. This process includes the pastoral responsibility of the court to review the total requested of all the congregations within their bounds, and to make any adjustments that may be required, taking into account the particular situation of each congregation. The Presbytery then forwards the suggested and/or adjusted allocation to each congregation.

Sadly, at this point, the tendency within many presbyteries appears to be that the court simply reduces the allocated amount to fit what, is hoped, the congregation may be willing to share. On a presbytery basis, our Church has for several years fallen short by about 20 percentage of the total of the required amount for Presbyterians Sharing. The Committee noted that many individual congregations (approximately 63 percentage of the 1017 of our denomination) have consistently demonstrated a mature and faithful commitment to the work of the national

Church. These congregations which have either met or exceeded their suggested allocations normally include Presbyterians Sharing simply as a line in their global congregational budget. There is, in fact, a double commitment, not only do they fully accept the suggested allocation, but essentially guarantee fulfillment of their commitment. Such practice and faithfulness must be commended.

Unfortunately, the failure of the remaining 37 percentage of congregations across Canada to accept fully their allocation, or for that matter, even to contribute any amount in some cases to Presbyterians Sharing, has a tremendous impact on the ability of the Church to maintain existing programs. The significant gap in support especially limits the Church's capacity both to develop new congregational work in Canada, as well as respond to the requests from our international partners.

One of the emerging trends marked within many denominations is the desire by congregations to have more of a sense of ownership or control over the use of the monies contributed to the national church. Unfortunately, this desire to designate support for the missions or ministry of choice ignores the fact that within our Reformed polity, voice and vote are clearly in the hands of commissioners from congregations and presbyteries. Further, designated giving may be beneficial for those programs or missions that are comparably higher or more exciting in profile, or whose representatives, (for example, missionaries on deputation) are adept at promotion. Other areas of the Church's life, however, are equally essential but are either mundane or simply less glamorous (for example, support of the administrative structures of the Church Office). Raising support for these areas of the Church's work may be extremely difficult or virtually impossible.

In light of the direction by some denominations, the Committee considered whether a two-tier system of assessments (similar to presbytery or synod assessments, although not necessarily based on a per member calculation) and allocations or designed givings may be more appropriate in our current time. Such a system might include assessments for all the educational and administrative tasks of the Church, including colleges, while all mission work in Canada and overseas be left for support by allocation, designated giving or "faith-missions". The obvious difficulty will be determining which programs would be considered "essential" and thus supported through assessments, and which would have to seek after their own support. As noted earlier, such a two-tier system is also extremely costly in terms of the administrative structure required to make it manageable. A surplus of funds to develop such a system is clearly not available to our Church at this time. Nor does our Church, the Committee believes, need to expend the energy, effort and resources to make such a radical shift in giving procedures, with no guarantee that a significant overall increase of givings would result.

The Presbyterian Church in Canada has had a commendable record of mission and ministry initiatives. Through our current system, all Presbyterians are afforded the privilege of being partners in the work of the larger church and of the gospel. As members of Christ's Body, all Presbyterians bear responsibility to be diligent in well doing and to support the work of the Kingdom, which includes our treasury, as much as it does our time, talent or good wishes.

Moreover, individual congregations are not afforded the luxury within a connectional church of "voting with their pocketbooks" should they disagree with particular decisions of General Assembly. The Committee would also argue that it is a mark of faithlessness to withhold or diminish congregational giving to Presbyterians Sharing on the assumption that local needs should automatically take priority over national concerns. As much as individual Christians are called upon to exercise a generous stewardship of resources, and in that generosity, to discover unanticipated blessing, so congregations need to be encouraged to support the partnership work of the larger church with vision and enthusiasm, generosity and prayer.

The Committee considered the hint of frustration expressed in the Overture from the Presbytery of East Toronto over the apparent unwillingness of some courts to assume fully their responsibilities within the Church while still maintaining all of their "rights and privileges". The Committee explored the question whether those presbyteries not adequately participating in Presbyterians Sharing should lose the opportunity to send representatives to national committees, or otherwise forfeit some other right or privilege. Such a "policing and punishment" system, however, should be more problematic than advantageous in a practical sense. Furthermore, such a system neither

conforms with our policy nor reflects the gospel's free invitation to respond to grace with an answering obedience. Enthusiastic, committed, diligent support of Presbyterians Sharing can be neither coerced nor legislated; it must flow from a larger vision, a more loving spirit and a deeper, renewed commitment to God's mission in the world through the church.

With that belief, the Committee agreed that the answer to the financial crisis within The Presbyterian Church in Canada is to be found neither through experimentation with alternative funding systems nor implementation of punitive measures for congregations that do not meet their full allocation. What is required, as one Committee member suggested, is "an old fashioned revival for Presbyterians Sharing. What is required is, quite simply, a renewed commitment to, and enthusiasm for, the work of our Church. Above all, a more sustained and consistent effort is needed from all the courts of our Church in communicating and interpreting Presbyterians Sharing to our congregations and members, and encouraging support from them.

CONCLUSIONS

The Committee recognizes and commends the work of all involved in the stewardship and mission education portfolios of the Life and Mission Agency. Some individuals have argued that resources for the promotion of Presbyterians Sharing need to be expanded or improved (if sufficient finances and personnel were available for such work). The Committee, however, would suggest that the more urgent problem lies neither with the availability or quality of resources nor with the Church Office. The primary agency which must assume greater responsibility for the promotion and support of Presbyterians Sharing is presbytery. It is the contention of this Special Committee that presbyteries either give minimal attention to and support for the work of Presbyterians Sharing or fail to provide sufficient example and leadership for the support of the work of our national Church. Our presbyteries need to be more pro-active in ensuring congregations understand and commit to meeting, or striving to meet, their allocations. Far more importantly, presbyteries need to re-consider their commitment to Presbyterians Sharing by accepting the full allocation to their court, regardless of support of individual congregations.

Currently, many presbyteries apparently fail to understand their leadership role. The allocation to the presbytery is seen simply as the total of the allocations to the congregations within the bounds. The sum total of congregational support of Presbyterians Sharing determines whether the court exceeds, meets, or falls short of its allocation. The committee would argue that presbyteries need to commit themselves as a court, to full support of their presbytery allocation, and then assume full responsibility for raising that allocation from within the bounds. If some congregations simply cannot, or will not, meet their commitment, then the presbytery as a whole must compensate for that shortfall by adjustment to the suggested allocations to the other congregations within the bounds. If a few congregations within a presbytery are either incapable of, or disinterested in, supporting the national Church, then it is the body of presbytery which must assume responsibility for either pastoral adjustments of allocations or the exercise of discipline within its bounds. The national Church should neither be left to suffer the consequences of the lack of leadership by presbytery, nor be expected to be the source of discipline.

The Committee would encourage every presbytery to establish a separate Stewardship Committee which would creatively and enthusiastically undertake the interpretation, promotion and encouragement of stewardship and mission education within its bounds. Such a committee would be expected to review carefully all the congregational allocations with a view to ensuring:

1. that each congregation receive an allocation that fairly represents its capacity to meet and/or exceed that allocation,
2. that where some congregational allocations may be reduced, the amount of the shortfall is appropriately divided among the remaining congregations of the bounds and added to their allocations, and
3. that the total of adjusted allocations for all congregations within the bounds remains equal to the total allocation to the presbytery from the national Church.

The Committee commends to all courts the resources and support for stewardship and mission education available from the Life and Mission Agency.

Recommendation No. 1 (adopted, p. [28](#))

That all presbyteries be encouraged to establish a stewardship committee which will enthusiastically and creatively promote and interpret to congregations the concept of Presbyterians Sharing and all related matters of the mission and programs of The Presbyterian Church in Canada.

Recommendation No. 2 (divided, p. [28](#))

That all presbyteries be encouraged to ensure, through their stewardship committees, that all due pastoral diligence be exercised in reviewing and readjusting suggested allocations for congregations within their bounds to ensure that congregations are challenged with attainable and appropriate allocations, and that the presbytery as a whole meet its allocation without alternative.

Kerry McIntyre,
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 123rd General Assembly:

The Committee on Theological Education met once this year, with the Executive meeting three other times.

The Committee wishes to express its appreciation for the support provided by the Rev. Dr. Thomas Gemmell, Ms. Terrie-Lee Hamilton and staff of the General Assembly Office.

MEMBERSHIP

The membership of the Committee is quite different this year, with many members in the first year category and with the recent staff changes in the Life and Mission Agency.

The Committee wishes to acknowledge its appreciation to the following members who complete their term of service with this General Assembly: Don Elliot from Toronto, Ontario, David Stewart from St. Stephen, New Brunswick, John Vaudry from Wingham, Ontario, and Margaret Greig from North York, Ontario; and Charles Burns, representative from St. Andrew' Hall.

THE PRESBYTERIAN COLLEGE

Retirement of the Rev. Dr. William J. Klempa

In the fall, the Rev. Dr. William J. Klempa informed the Senate of The Presbyterian College of his intention to retire in 1998. The Committee addressed this request in February.

Recommendation No. 1 (adopted, p. [33](#))

That permission be granted to the Rev. Dr. William J. Klempa to retire as Principal of The Presbyterian College as of July 31, 1998.

Search Committee for Principal

The Senate has named a Search Committee which is establishing its plans for the search of a new Principal. It presented the job description for the Principal which the Committee approved. The Committee will be represented on the Search Committee by Mary Rogers.

Recommendation No. 2 (adopted, p. [33](#))

That the Senate of The Presbyterian College be authorized to proceed with the search process for a Principal, to circularize presbyteries for nominations and to present a nomination to the 124th General Assembly.

KNOX COLLEGE

Search Committee for Principal

The Senate of Knox College reported to the Committee that the Rev. Dr. Art Van Seters' term as Principal of the College will end in June 1999. In order to allow for a transition period, The Senate would like to begin its search for a new Principal in the fall. The Committee approved the job description for the Principal.

Recommendation No. 3 (adopted, p. 33)

That the Senate of Knox College be authorized to begin the search process for a Principal and that presbyteries be circularized for nominations in the fall of 1997 and to present a nomination to the 124th General Assembly.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

The Sub-Committee's membership consists of four members of the Committee on Theological Education and one representative each from the Order of Diaconal Ministries, Women in Ministry Committee and the Women's Missionary Society. It is convened by David Stewart. The Sub-Committee met twice since the Assembly to deal with grant requests and to review the guidelines for approving grants and the application form, and is now preparing an evaluation reporting form for all recipients.

In September 1996, and February 1997, the Sub-Committee considered several proposals, with grants authorized for the following:

1. The grants awarded in this category are the initial grant for a certain number of years conditional upon annual reporting by the recipient and evaluation by the Sub-Committee:
 - St. Andrew's Hall and Vancouver School of Theology for the Taylor Centre for Theology through Technology in developing a distance education program, \$28,250 for 1997 and \$25,000 for 1998
 - The Rev. Dr. Nancy Cocks for a research project on story telling with children in Christian Education and pastoral settings, \$4,350 for 1997 and up to \$1,000 for 1998
 - Knox College for the study of governance, \$14,000 for 1997 and \$16,000 for 1998
2. The grants awarded in this category are those which have received approval for an ongoing grant:
 - Knox College for the McKay Educational Resource Centre, \$14,300
 - Knox College for the Ewart Professor of Christian Education, \$75,000
3. The grants awarded in this category are for one year only, 1997:
 - Presbyterian College for a visiting professor in spring of 1997, \$6,000
 - Rise Up '97 Design Team for keynote speakers and small group leaders, \$2,000
 - The Order of Diaconal Ministries for the development and publication of the Constitution for the Order, \$5,000
 - Knox Presbyterian Church, Waterloo, Ontario, for participation in Stephen Ministries Lay Pastoral Program, \$4,500

The grants awarded since last reporting to the General Assembly total \$195,400. The amount left to be disbursed in 1997 is approximately \$63,900. Each year 10 percent of the income realized from the Endowment is to be returned to capital; \$18,205 was the amount in 1996. The balance in the capital account of the Ewart Endowment for Theological Education is \$2,477,595.

Copies of the guidelines and application forms can be obtained from the General Assembly Office. The deadline for applications for the Ewart Endowment for Theological Education are September 1st and December 31st each year and are to be submitted to the Sub-Committee through the General Assembly Office.

FUNDING FOR THEOLOGICAL EDUCATION

In 1994, the Committee developed a formula by which the grant from Presbyterians Sharing would be allocated to the colleges. The formula is:

1994 Grant	10.4% of 1992 total revenue
1995 Grant	9.9% of 1993 total revenue
1996 Grant	9.4% of 1994 total revenue
1997 Grant	8.8% of 1995 total revenue
1998 Grant	8.2% of 1996 total revenue
1999 Grant	8.2% of total revenue for the penultimate year

The Committee each year reviews the amount given to each college from Presbyterian Sharing. The 1997 grants allocated to each college are:

The Presbyterian College	\$144,578
Knox College	\$679,630
St. Andrew's Hall	\$121,855

OVERTURE NO. 22, 1995 (A&P 1995, p. [427](#), [19](#))

RE: Establishing a Chair for Youth Ministries

An interim response to Overture No. 22, 1995 was presented to last year's General Assembly (A&P 1996, p. [456-457](#)). This year, a Task Force spent time reviewing the issues of youth ministry within theological education. The Committee after further discussions prepared the following response.

Teen and young adult ministries are indeed of major importance to The Presbyterian Church in Canada today, but these age groups are valued for their own sake and not simply because congregations are aging or will die if they do not attract young people to their membership. While the latter may be true, the Church's primary concern is for the needs and interests of young people themselves, both those growing up within congregations and others in the community outside of the Church.

The colleges should be urged to include teen and young adult ministries as a required part of the basic degree curriculum through such avenues as providing a basic course of instruction and including this as a theme in a variety of courses, and in theological field education specialization. (The colleges might consider inviting lay people to come to audit particular class sessions as an aspect of a given course.)

The colleges will seek to provide access to specialized courses in ministry to teens and young adults either from within their own resources, or thorough such courses in other accredited theological schools.

When a position like that of Christian Education becomes vacant or is open to reorganization, serious consideration should be given to including teen and young adult ministries as a component of it.

The colleges will seek to sponsor or be directly involved in organizing events for lay persons and for professional church workers that focus specifically on developing practical skills in working with teens and young adults. This may also include encouraging opportunities for lay certificate courses for youth ministry available at a variety of institutions.

The Covenant Community with Children and Youth of the Life and Mission Agency will be asked to communicate information about special youth events or certificate courses or other opportunities through which ministers, lay people and students can prepare themselves for teen and young adult ministry.

The Life and Mission Agency, and those engaged in youth ministry, will be asked to explore the factors that could encourage more effective congregational leadership to teens and young adults. This could include research on why it is that some congregations have found it difficult to locate persons with specialized training in youth ministry. Such an exploration could then be shared with the colleges in particular and the Church in general.

Recommendation No. 4 (referred back, p. [45](#))

That the prayer of Overture No 22, 1995 be answered in the terms of the above preamble.

OVERTURE NO. 3, 1997 (p. 495-97)**Re: Faculty Appointments**

Overture No. 1, 1997 from the Presbytery of St. John concerns the procedure for faculty appointments. It was received too late for the Committee to give it adequate study and prepare a response to this year's Assembly. The Overture has been referred to the Senate of Knox College, but The Presbyterian College and St. Andrew's Hall also will be reviewing the issues raised. This study will allow for the Committee to inform the Church about faculty appointment procedures at each institution.

Recommendation No. 5 (adopted, p. 45)

That permission be given to reply to Overture No. 3, 1997 to the 124th General Assembly.

SEXUAL ABUSE AND HARASSMENT

Each of the colleges reported to the Committee on what they are doing in the area of informing students of the Church's Policy for Dealing with Sexual Abuse and/or Harassment. Knox College holds a specific workshop every other year on this issue. The Presbyterian College includes the information within course content, and Vancouver School of Theology provides specific training.

CAMERON DOCTORAL BURSARY FUND

When the Committee on Theological Education was formed in 1990, its mandate included the oversight of the Cameron Doctoral Bursary Fund which was established by the Administrative Council in 1984. The Fund provides bursary assistance for ministers and diaconal ministers of this Church who are pursuing doctoral degrees in theological studies (D.Th., Ph.D.) or in educational ministry (D.Ed.). The Fund is administered by a Committee whose members are Dr. John Vissers (Convener), Dr. Robert Culley, Dr. Stephen Farris, Dr. Brian Fraser, Dr. Alexandra Johnston, Dr. Peter Richardson, Dr. Stanley Walters and Dr. Thomas Gemmell (Secretary).

Recent awards have been made to the Rev. Paul McLean, Mr. Adrian Sieunarine, Ms. Grace Kim, the Rev. Dr. Stuart Macdonald, the Rev. Dr. Stewart Gillan and the Rev. Donald Freeman. The total amount awarded for the 1996-1997 academic year was \$26,220. At the end of 1996, the capital account was \$414,655.

Mary Rogers
Convener

Thomas Gemmell
Secretary

REPORT OF THE COLLEGES**KNOX COLLEGE, SENATE OF****The 153rd Convocation**

The 153rd Convocation will take place on May 14, 1997, in Convocation Hall, University of Toronto. An increasing number of graduating students seem to be completing their course of study in December while more students are starting in January. This convocation marks the first time that the College will award its Certificate in Christian Studies (a one-year lay ministry course). The degree of Doctor of Divinity (honoris causa) will be awarded to The Rev. Joseph Reed, missionary in Central America. The Convocation address will be given by Professor Thomas Long who teaches Preaching and Worship at Princeton Seminary.

The following students are expected to receive the Master of Divinity Degree: Andrew John Allison, B.Sc., B.Ed.; Marion Ruth Barclay, B.A., M.A., Dip.C.Ed. (Ewart); John Paul Bigham, B.Sc.(Hons.); Virginia Patricia Brand, B.A., M.Ed.; Dae Seon Cho, B.Sc.; Margaret Marie Coltman, B.A., Dip.C.Ed. (Ewart); Robert Cecil Dawson; David Bruce Dayton, B.Sc., M.Sc.; Walter Matthew Hearn; Catherine Joyce Hodgson, B.A., M.Ed., Dip.C.Ed. (Ewart); Duncan Jeffrey, M.A., Dip.Ed.; John Christopher Jorna, B.Sc. (Hons.); Sung-Hee Kim, B.Sc., Dip.C.Ed. (Ewart); Sung-Chan Frank Lim, B.A. (Hons.); Kirk Douglas MacLeod, B.A.; Linda Jean May Martin, B.A.; Kristine Elizabeth Gilbank O'Brien, B.A. (Hons.); Eun Joo Park, B.A.; Gary Russell Ralph Robinson, B.A.; Lara Kathleen Scholey, B.Sc. (Hons.); Douglas Scott; Kathryn Allene Strachan; Mary Templer, B.S.W., M.A.; Fiona Marie Wilkinson, B.A.; James Aitken Young.

The Diploma of the College recipients are: Andrew John Allison, B.Sc., B.Ed.; Marion Ruth Barclay, B.A., M.A., Dip.C.Ed. (Ewart); Virginia Patricia Brand, B.A., M.Ed.; David Bruce Dayton, B.Sc., M.Sc.; Catherine Joyce Hodgson, B.A., M.Ed., Dip.C.Ed. (Ewart), M.Ed.; John Christopher Jorna, B.Sc. (Hons.); Sung-Chan Frank Lim, B.A. (Hons.); Kirk Douglas MacLeod, B.A.; Eun Joo Park, B.A.; Gary Russell Ralph Robinson, B.A.; Lara Kathleen Scholey, B.Sc. (Hons.); Kathryn Allene Strachan; Fiona Marie Wilkinson, B.A.; James Aitken Young.

Special General Assembly Certificate recipients are: Joan Arlene Ashley, B.A., Dip.C.Ed. (Ewart); Margaret Greig, Dip.C.Ed. (Ewart); Margaret Alice MacLeod, R.N., Dip.C.Ed. (Ewart); Arlene Onuoha, B.A., Dip.C.Ed. (Ewart); Guy Kenneth Sinclair, B.A., M.A., M.Rel.

The Certificate in Christian Studies: Fiona Gillespie Benson, B.A.

Master of Theology Degree: In-Ho Choi, B.A., M.Div.; Gyeong-Jin Kim, B.A.Sc., M.Div.

Doctor of Ministry Degree: Peeter Vanker, B.Sc., M.A., M.Div., M.Th.

Strategic Plan Approved

The final stage in Knox's strategic planning process was approved by Senate. The plan as a whole includes four main elements:

- the articulation of Institutional Values,
- the formulation of a Theological Vision for next 5-10 years,
- four Strategic Directions (that interpret the Vision), and
- implementation details for the next 3-5 years.

At every stage the process allowed for open discussion through a series of workshops attended by members of Senate, faculty, staff, students, Toronto School of Theology and Church representatives. The first two were facilitated by a consultant from Kitchener, Janice Fioravanti and the last one by Virginia Brand, a graduating student with special skills in planning. The Senate Executive is responsible for monitoring the implementation of this plan through yearly reports to Senate.

Faculty Handbook Approved and Staff Handbook Under Way

The final draft of the Faculty Handbook was passed by Senate and includes sections on the process for the appointment of faculty and regular performance reviews for promotion tenure and post tenure. This is the first time that the College has had an official Faculty Handbook as required by the standards of The Association of Theological Schools (ATS). Work on a similar handbook appropriate for staff is well along the way.

Permission to Search for a Principal Effective July 1999

Principal Arthur Van Seters will retire at the end of his six-year term in June 1999. Senate would like the 1998 General Assembly to appoint a successor to take office in July 1999. The Principal's Job Description has been revised and submitted to the Committee on Theological Education with the recommendation that Committee request Assembly to grant the College permission to circularize presbyteries this coming fall (see, p. 477).

\$1 Million Matching Grant Program for Student Aid

All monies designated for student aid given or pledged between April 1, 1996 and March 31, 1999 are eligible for a matching grant from the Government of Ontario. Having both cut provincial grants and raised tuition fees by more than 30 percent, the Government is assisting universities and colleges to increase student aid. While Knox currently gives \$120,000 in scholarships and student aid annually, the Senate is seeking to raise an additional \$500,000 which would then be matched by the Government. Two legacies and substantially increased giving (and pledges) from individuals and congregations hold promise as the College seeks add \$1 million to its endowment for student assistance.

Review of Governance and Administration Structures

Senate has approved a comprehensive review of Knox College's structures of governance and administration. The last major review was 1946-1948, the year that Knox became a member of the Association of Theological Schools (ATS). Since then many changes have taken place within theological education in general and Knox College in particular:

- Knox signed a memorandum of agreement with the Toronto School of Theology (the Toronto School of Theology) and University of Toronto (U of T) in 1978;
- General Assembly approved changes in the appointment of faculty (1979), appointed the Committee on Theological Education as part of the governance of all the colleges (1990), approved the amalgamation of Ewart and Knox Colleges effective September (1990) and established unicameral government (replacing the Board of Management and Senate with one body called the Senate) (1991); and
- The Association of Theological Schools approved a new set of accrediting standards in 1996 (these will apply to Knox when it prepares for re-accreditation (2001).

There has also been extensive discussion in the Church (through the Committee on Theological Education and last year's Think Tank) on the role of the colleges in serving the needs of the Church. Within Knox College the transition of faculty has led to a question about whether non-tenured faculty should be appointed to Senate. The Graduates' Association has asked about more representation on Senate. Members of Senate have also stressed the importance of adequate representation on the Senate from the Church to ensure confidence that the College is, indeed, providing the leadership that the Church should rightly expect from it.

On the administrative side there seems to be some lack of clarity about just who is administratively responsible for what aspects of the life of the College. In addition, is it appropriate that the Principal act as both the Convener of Senate and the person responsible to see that the decisions of Senate are implemented?

Two observations are important. With all the changes in governance implied by the above developments there has been no review of the College's by-laws. It has been assumed that those adopted in 1858 at the time of Knox's incorporation and re-affirmed in 1948 are still in place. Nor has the College received a legal judgment on the changes except in the case of the Memorandum of Agreement with Toronto School of Theology and University of Toronto.

The Governance Committee has obtained the services of Dr. John Bryan as consultant. Dr. Bryan is a Presbyterian minister and was a presbytery executive in two US presbyteries before coming to Toronto as a private management consultant in 1983. He is currently the Convener of the Board of Trustees of Toronto School of Theology and an active member of East Toronto Presbytery's Committee on Congregational Life. The first of a series of workshops on governance was held in early January 1997.

The goal of the Senate is to have a proposal for the Committee on Theological Education in February 1998 with recommendations for the 124th General Assembly.

The Death of Professor Donald Wade

Retired Professor Donald Wade, who taught Christian Ethics and the Philosophy and History of Religions at Knox College from 1947 to 1965 (when he moved to Victoria University), died suddenly on February 9, 1997. Dr. Wade was a close friend and follower of former Principal Walter Bryden. During sabbaticals he spent extended periods of time teaching in Taiwan and other Asian countries. In retirement he was very active as an interim moderator and presbyter and continued to take a keen interest in the life of the College.

Faculty Matters

Stuart Macdonald commenced his work in July 1996 and has rapidly entered into the dual roles of Director of Basic Degree Studies and Director of Theological Field Education. Calvin Pater was on sabbatical during the fall term, and Helen Goggin is at Claremont School of Theology, California, for the spring term. Iain Nicol is due for a sabbatical in the spring term, 1998.

During the fall term, 1996, Professors Ogbu and Wilhemena Kalu from the University of Nigeria were in residence under the Dr. E.H. Johnson Scholar-in-Residence program. It is hoped that Dr. Timothy Njoya of The Presbyterian Church of East Africa in Kenya will be at Knox for fall, 1997.

Senate has adopted a policy on the position of "Professor Emeritus." In this context "emeritus" designates someone who has retired after completing a term of service. Donald Smith, who

retired in June 1996, was designated Professor Emeritus at the October 1996 meeting of Senate.

Presbytery Nominations for Previous Faculty Searches

Overture No. 3, 1997 (p. 495) from the Presbytery of St. John calls attention to the omission of presbytery nominations for two faculty searches in previous Knox College Senate reports to General Assembly. The College regrets these omissions and offers the requested information below. It is the firm intention of the Senate to provide such data in the case of all future searches.

Presbytery nominations for the position of Professor of Hebrew Scripture and Old Testament sent to the College in the fall of 1994 are:

Dan Epp-Tiessen	Waterloo-Wellington, London
Michael Farris	Pickering, Hamilton, Niagara, London, Vancouver Island
Helen Hobbs	London, Central Alberta
Willi Joubert	Waterloo-Wellington
William Morrow	Glengary, Kootenay, Westminster
Marion Taylor	St. John, Barrie, Winnipeg, Brandon
Arthur Van Seters	Pictou, Halifax-Lunenburg

Presbytery nominations for the position of Director of Basic Degree Studies and Theological Field Education sent to the College in the fall of 1996 are:

Linda Bell	Barrie
Roberta Clare	East Toronto
Jonathan Dent	Montreal
Andrew Fullerton	Ottawa
Rick Horst	Pickering, Stratford-Huron
Stuart Macdonald	East Toronto
David Sherbino	East Toronto, Oak Ridges, Brandon
Paul Brown	Montreal
Ian Clark	Lanark Renfrew, Westminster
Clyde Ervine	Montreal, Pictou
Ray Hodgson	East Toronto, London
Terry Ingram	Pickering
Kenneth MacLeod	Montreal
George Tattrie	Niagara
David Vincent	Pickering

In both of the search processes all of those nominated were asked to indicate whether or not they wished to apply for the position under consideration and in both cases several declined. Of those who did apply, some in each case were short-listed and interviewed. In addition to the presbytery related applications, 25 other persons applied for the Old Testament position and 4 others for the Director of Basic Degree Studies and Theological Field Education.

University of Toronto Visitor's Centre slated for Knox Gym

An agreement has been concluded with University of Toronto to grant it a 20-year lease to convert the Knox College gym (under the chapel) into a Visitor's Centre. The capital cost to the University is expected to be approximately \$700,000. Knox College will receive a \$10,000 replacement cost for a residence lounge that had to be relocated as part of the plan and an annual rental of \$19,000 per year for the first 5 years. This rental will increase to \$27,000 per year in the second 5 years and be renegotiated for each 5 year segment thereafter.

New Position in Continuing Education

At the request of the Graduates' Association Executive, the Senate has established a part-time contract position to coordinate continuing education and lay education at Knox. The funds for this position come from Knox's Max Bell Fund. This position is separate from the Co-ordinator of the Education Resource Centre (a position now filled by Susan Sheridan who succeeded Marion Barclay in January).

The Principal Visits Seminaries in Taiwan and South Korea

In late October at the request of the Centre for Asian-Canadian Theology and Ministry at Knox, Art Van Seters, Principal, visited Tainan and Taiwan Seminaries in Taiwan and Jang Shin Seminary in Seoul, Korea. Visits were also made to the national offices of the Presbyterian churches in both countries. Knox currently has an exchange student from Seoul at Knox and a Knox student has gone to Seoul for the spring semester. A student from Taiwan is expected in the fall.

Special Presentations: Jane Dempsey Douglass, Tom Long and Walter Brueggemann

Dr. Jane Dempsey Douglass, Professor of Church History at Princeton Seminary and President of The World Alliance of Reformed Churches gave The Robert Laidlaw Lectures in November 1996, on the themes for the forth-coming meeting of the Alliance in Hungary, August, 1997.

Dr. Thomas Long, Professor of Preaching and Worship at Princeton Seminary, will lead a two day workshop on "Many Hearers, Many Needs, Many Voices" May 12-13, 1997.

Dr. Walter Brueggemann, Professor of Old Testament at Columbia Seminary, has agreed to give the Laidlaw Lectures November 12-13, 1997.

Appreciation

The dedicated and gifted contributions of the members of Senate appointed by the Church add significantly to the life and work of the College. The Rev. Susan Shaffer resigned to take up her new Church Office position as Associate Secretary, Ministry and Church Vocations. Mr. Bill Fraser completes a six-year term and Ms. Christina Ball a three-year term, the latter traveling from Chatham. The College expresses its deep gratitude to these and other volunteers and to the Knox-Ewart Graduates' Association. Senate is also grateful for the very special people who constitute the faculty, staff and administration.

Arthur Van Seters
Principal

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

With deep gratitude to God, who in the words of Job "does great things and unsearchable, marvelous things without number" (5:9), the Senate reports on the 1996-1997 academic session and begins by drawing the attention of the Church to five unique characteristics of The Presbyterian College, Montreal, they are as follows:

Graphical location: This is the only recognized college training candidates for ministry in The Presbyterian Church in Canada between the Atlantic Region and Toronto.

McGill Affiliation: The College offers the opportunity to study theology at McGill, one of Canada's best known and respected universities.

Montreal setting: One of the country's historic cities; Montreal provides a rich and diverse cultural environment in which to study theology.

Theology in French: Arrangements are well underway for the College to offer a program of theological studies in French through the Université de Montréal.

Political climate: Not only does Presbyterian College provide an opportunity to come face to face with some of the thinking that will shape Canada's future, the College is an important symbol of the historical Presbyterian presence in the province of Quebec as well as in the city of Montreal.

STUDENTS

Twenty-seven students registered at the College for the 1996-1997 academic session. Eight new students entered the program, seven in September and one in January. Two students completed their M.Div. requirements in December but one of these is continuing his studies in the S.T.M. program. Roger Randall Penning, a student who expected to graduate at the end of last summer died suddenly of cancer in August, 1996. The deepest sympathy of the College community is expressed to his widow, Susan, and their families. The overall quality of the students is high. Five candidates have already indicated their intention to enroll in September.

ALISON STEWART-PATTERSON MEMORIAL LECTURES

The first Alison Stewart-Patterson Memorial Lecture was given on Thursday January 23, 1977, by Professor Kathleen Roberts Skerrett of the McGill Faculty of Religious Studies, presently on study leave in Cambridge, Massachusetts. The topic of the lectures was Radiant Grief: Mysticism and Mourning in Christian Theology. The first lecture was on "Augustine of Hippo: Longing for One in whom Nothing is Lost" and the second one was on "Gregory of Nyssa: Grief, Desire and the Luminous Darkness of God." We are grateful to Professor Skerrett for her splendid lectures and to the Stewart-Patterson family for establishing the lectureship. A dinner was held in connection with the lectureship to which members of the family and two recent Alison Stewart-Patterson Scholarship holders were invited.

The 1998 Alison Stewart-Patterson Lectures will be given by Professor Elsie McKee, Professor of Worship at Princeton Theological Seminary.

CONTINUING THEOLOGICAL EDUCATION

Continuing theological education for ministers remains one of the college's priorities. A week-long program was held February 24-28, 1997. Its topics and leaders were as follows:

The Divinity of Christ	Professor Diogenes Allen, Princeton Theological Seminary
Hans Frei & Karl Barth on Reading Scripture	Professor David Demson, Emmanuel Theological College, Toronto
Aspects of Christianity in Contemporary Africa	Professor Ogbu Kalu, University of Nigeria
Preaching from the Canon	Dr. Stanley Walters, Rosedale Presbyterian Church, Toronto

Twenty-three ministers participated in the program plus five who attended one or more sessions. This year's program received high ratings from the participants.

L.W. ANDERSON LECTURES

The 1997 L. W. Anderson Lectures were given on Thursday, February 27, 1997 by one North America's outstanding New Testament scholars, Professor Richard Hays of Duke University, North Carolina. Professor Hays is noted for his work in the fields of Pauline theology and New Testament ethics. He is an ordained United Methodist minister, a graduate of Yale and the Candler School of Theology. The general topic was "New Testament Ethics: The Theological Task". The individual lecture titles were: "Hearing the Witness of the New Testament: Community, Cross, New Creation"; "Violence in Defence of Justice: Matthew 5: 38-48"; "Sharing Possessions: a Challenge to the Church". The lectures were greatly appreciated. Tapes are available.

LAY EDUCATION

The College embarked on an ambitious lay education program during the 1996-1997 academic session. Dr. Michael Pettem offered a six-week course on the book of Genesis. This was followed by a six-week course on "Does Doctrine Matter?", given by Principal William Klempa. Thirty-six persons registered for each course during the fall term. The Lay Education programs continued during second term. Dr. Michael Pettem gave a course on the Gospel of Matthew. Twenty-four persons registered for it, a lower registration because of the winter weather. Dr. Geoffrey Johnston followed Dr. Pettem with a course on "Does History Matter?" Evaluations of the courses have been very positive and we have also received appreciative letters from those who took the courses. Dr. Dan Shute offered a course on Bible content to our theological students to assist them with the Bible content requirement of General Assembly.

APPOINTMENT OF A NEW DEAN OF MCGILL FACULTY OF RELIGIOUS STUDIES

Professor Barry Levy of the McGill Jewish Studies Department was appointed Dean of the Faculty of Religious Studies in December. He began his new duties in January and already he

has taken initiatives to make the faculty better known and to recruit students for its various programs, particularly the B.Th. and M.Div. program. He kindly accepted an invitation to speak to our Senate, to answer questions and to meet senators at a reception which was held in his honor in our College Library. We look forward to a cordial working relationship with him and we are hopeful about the future of the faculty under his fine leadership.

Professor Joseph C. McLelland has been appointed to represent our College and the Joint Board on the McGill Joint Board Committee that will make decisions about the future of the Faculty of Religious Studies and will report in 1999. A copy of the Memorandum of Understanding between the Joint Board of Theological Colleges and McGill University is available.

Conversations are going on between the Faculty of Religious Studies and the Concordia Department of Religious Studies regarding closer co-operation at the graduate level. Professor Ian Henderson and Principal William Klempa met with representatives of the Concordia Department of Theology regarding sharing courses. It is hoped that we will be able to offer at least one evening credit course in theological and religious studies beginning in January 1998.

Arrangements are being made with the McGill School of Social Work in sharing Religious Studies and Social Work courses. It is hoped that similar arrangements can be made with the McGill Faculty of Education.

The McGill Faculty of Religious Studies and the three theological colleges are co-operating with Queen's Divinity School in summer school offerings this coming summer. We hope to co-operate with Queen's and the McGill Faculty of Music regarding distance education.

We are in the final stages of working out an agreement with the Université de Montréal Faculty of Religious Studies regarding a francophone M.Div. program.

SCHOLAR IN RESIDENCE

Presbyterian College and the McGill Faculty of Religious Studies have been indeed fortunate to have as a Scholar-in-Residence during the 1997 winter term, Professor Ogbu Kalu, Professor of Church History, University of Nigeria. He has given a course on African Church History in the McGill Faculty of Religious Studies, led in our Continuing Theological Education program, and lectured in Dr. Geoffrey Johnston's Mission course. His presence in our midst has been both stimulating and edifying.

RETIREMENT OF THE PRINCIPAL

Principal William Klempa has announced his intention to retire from his position as of July 31, 1998, at which time he will have completed twenty years of service. (see p. [447](#))

PROVISIONAL SEARCH COMMITTEE

In anticipation of General Assembly authorization to search for a new principal, the Senate created a provisional search committee mandated to proceed with preliminary tasks. This committee, made up of representatives from current and former members of Senate, the Presbytery of Montreal, the Joint Board of Theological Colleges, members of the McGill Faculty of Religious Studies, student representative, Presbyterian College, Graduates' Society and the Committee on Theological Education, is aiming to initiate the search process during the summer of 1997. Permission is being requested from the 123rd General Assembly to circularize presbyteries for nominations. (see p. [447](#))

ADDITIONAL SENATE MATTERS

The Senate agreed to absorb the total cost of enrolling the three members of the support staff in the denominational major medical and dental insurance plan as of January 1, 1997.

The College premises had several upgrades made this year. In the residence, security measures have been tightened. Ceiling fans have been installed in all the residence rooms and there are plans to install air-conditioning in the large classroom which is used by groups during the summer months. The washroom facilities have been improved. Aging kitchen equipment has had to be replaced and plans are underway for replacing windowframes throughout the

building. Volunteer work parties undertook clearing and planting in the garden and the quadrangle.

An Elderhostel program will be held this summer. It will take place, August 17-22, 1997, and will be on "Montreal: A City of Churches."

The College chapel continues to be a focal point for the College community for weekly worship, as well as for organ musical events organized by the College organist and two or more congregations in the city. The long-awaited phoenix, an exceptional artistic conception using various inlaid woods, now hangs on the brick wall which was formerly the side door in the foyer. Two congregations worship in the chapel on Sundays: an outreach congregation to McGill and Concordia Korean students and a Chinese Christian Gospel congregation.

The College now has its own fax number (514-288-8072). An IBM Aptiva computer with a CD-ROM has been purchased as well as a Bible program in Hebrew and Greek along with various English translations and commentaries on the text. This is available for use by students and faculty members in the McGill Consortium.

COLLEGE FINANCES

A runaway stock market, expert management of our portfolio, and careful oversight of our spending has brought our endowment fund over the two and half million dollar mark and has also produced a small 1996 surplus in our current account. The first half of a \$200,000 legacy was received at the end of 1996, and the other half is expected in April. We face major expenses of slightly more than \$200,000 in the next few years to repair rotting window frames.

CONVOCATION

The 130th Annual Convocation will be held in Knox, Crescent, Kensington and First Church on Thursday, May 8, 1997. Professor Ogbu Kalu of the University of Nigeria and currently Visiting Professor at Presbyterian College and McGill Faculty of Religious Study has been invited to be the convocation speaker and to give the lecture to the graduates on the Thursday morning. Seven hope to receive the M.Div. degree. The degree of Doctor of Divinity (honoris causa) will be conferred on Professor Ogbu Kalu, the Rev. Graeme Duncan, Minister of St. Andrew's Presbyterian Church, Brampton, Ontario; and the Rev. Fred Metzger of Vancouver, British Columbia.

The following are expected to receive diplomas and degrees:

Master of Divinity: Chen-Chen Abbott, B.Sc., D.Phil., B.Th.(Hons.), James F. Douglas, B.A., B.Th., Jonah Chung Lok Ho, M.A., B.Th., Mark T. Hoogsteen, B.A. (Hons.), B.Th., Timothy Elisha Hwang, B.B.A., B.Th., Austin Alexander Scales, B.Sc., M.Div., David Scott Warden, B.A., B.Th.

Diploma of the College: Chen-Chen Abbott, B.Sc., D.Phil., B.Th.(Hons.), James F. Douglas, B.A., B.Th., Mark T. Hoogsteen, B.A. (Hons.), B.Th., Timothy Elisha Hwang, B.B.A., B.Th., David Scott Warden, B.A., B.Th.

Diploma in Ministry: Heather Lynne Balsdon

GIFTS

The College gratefully acknowledges gifts that it has received for bursaries, scholarships and prizes as well as for the general funds of the College. A list of gifts is published as part of the convocation bulletin and is available on request.

William Klempa,
Principal and Convener

Dan De Silva
Honorary Secretary

VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL

As I report to you at the beginning of 1997, I write in the spirit of cautious optimism. We have accomplished some important goals in the past few months. We have made some satisfying decisions and had conversations, meetings and consultations which have a positive effect on our program future.

Goals Achieved

We have confirmed the appointment of Gerald Turnbull as the School's librarian. Gerald has been with us for 18 months as a contracted interim librarian. His leadership of our library staff, his ability to steer us through the computerization of the library, and his contribution towards establishing the Taylor Centre made him an obvious choice for the position.

We have promoted Ann Alderson to Development Associate and appointed Rob Waller as a part-time Development Associate. Ann will focus her efforts on the annual and alumnae/i appeals, special efforts at fund-raising around student aid and bursary needs, and will co-ordinate the work of the Development Office as it relates to the School. Rob, a seasoned and experienced fund-raiser and stewardship educator, will focus his efforts on major and special donations, on foundation and grant development, and on congregational work. Rob will also provide support to the Development Committee in its strategic planning.

Dr. John Oussoren began his work as our new Director of Church and Ministry Programs and the Chalmers Institute. John is a United Church clergyman with ten years experience in the field of extension education, program planning and development and senior adults programming at the University of Regina. His administrative and planning skills and his experience in extension education and the use of electronic media to extend the resources of an educational institution will help us shape the future.

In November we received a grant of \$10,000 from the MacMillan Family Foundation to add to the \$75,000 already raised or pledged to launch and maintain our new Taylor Centre - Education Through Technology. A proposal has gone forward to the Ewart Endowment for Theological Education in hope of Presbyterian support for this important initiative. Through the Centre we will extend our teaching services as well as our service to congregations, ministers and other leaders who will access our library and our program resources electronically.

In keeping with the terms of the new Agreement of Association, the Board of St. Andrew's Hall has chosen a new Presbyterian Chaplain. This person was the unanimous choice of the joint St. Andrew's Hall/VST search committee. The new Chaplain, who will serve VST on a half-time basis, will also be Chaplain to St. Andrew's Hall residents and to the wider University. When this appointment begins in the early summer 1997, the contribution from Presbyterian sources to our School will be in excess of \$170,000. This includes the basic cash contribution as outlined in the Agreement, the additional contribution St. Andrew's has been able to make because of the good management of their buildings, and the contribution equivalent to eight-tenths of the salary of the Dean and one-half the salary of the Chaplain. The Presbyterian Church in Canada and St. Andrew's Hall are indeed keeping their commitment to increase their support to the School to the level which all will consider a fair share.

Some Special Announcements

Once again we are offering an outstanding educational tour experience. Under the leadership of Archbishop David Somerville, Dr. Gerald Hobbs, and the Rev. Lynne McNaughton and faculty members who will join us in England and Scotland, approximately 50 people will travel to Iona, Edinburgh, Cambridge and Oxford. The two week study tour, which will cost less than \$3,500 per person, will be an experience as rich as the two at Strasbourg, France. The theme, Discovering Our Spiritual Roots.

A meeting, held only rarely, that brings together Christian and Confucian scholars is to be hosted by the Vancouver School of Theology in August of 1997.

We have an outstanding Summer School planned with a variety of course offerings for clergy and lay people who wish to continue their theological studies in a determined and rigorous

way. Excellent faculty members and an exciting community of learning have marked the quality of our Summer School for over twenty-five years.

News from the Faculty

On January 1, 1997 Dr. Nancy Cocks began a half year sabbatical during which she will undertake research and writing which will be important to both the church and the academic community. Nancy is working on theological frameworks in storytelling and specifically in stories appropriately planned for children.

Our first course delivered by computer, taught by David Lochhead and Marta Frascati, has been successful. It is only the first of many to follow.

Brian Fraser was honoured this year by winning the Canadian History prize offered by The Presbyterian Church in Canada.

Dr. Harry Maier, who last year was named as a Fellow to Green College, has been called upon to offer distinguished lectures in that interdisciplinary context.

Present Negotiations

We are engaged in the next stage of negotiations between the other communities in the theological precinct - St. Mark's, St. Andrew's, and Carey Hall - and University of British Columbia concerning the potential for endowment for theological education through some limited market and other housing development.

All signals are still very positive, and while the negotiations will be complex and rigorous, I have no doubt that ultimately the School will be the beneficiary of life-giving endowments. We believe that within a year all impediments will have been removed and a detailed local area plan will be under way.

Strategic Planning

Following April's Board meeting and the support of the Long-Range Planning Committee and the Sustainable Future Task Force, the administrators of the School have been involved in a strategic planning process. The process has included identifying and documenting 15 important areas of activity which respond to the School's mission statement and goals. Each activity has a series of objectives and action plans. The document will be of significant assistance as we prepare budget and strategic priorities. The process has helped us recognize the many ways we are responding to the mission statement.

In addressing issues related to the plan for a sustainable future, we have recognized that there is a need for new funding to meet the immediate deferred maintenance problem and refurbishing of a selection of areas of our building space. We are working with representatives of the Finance, Investment, Long Range Planning and Development Committees as well as the administrative staff to formulate a responsible and effective plan. There are a number of options to be explored, some specific estimates needed and feasibility questions to be answered. While this may take longer than we would like, we are being careful to prepare well in order to provide the Board with a progress report in January and a detailed proposal in conjunction with the budget in April.

We are acutely aware of the extremely fine support we receive from members of the Board and the committees of the School. The representatives of The Presbyterian Church in Canada-St. Andrew's Hall on our Board, Mr. Charles Burns and The Rev. Paul Myers, have been most helpful. We look forward to working with the new appointee, Dr. J.H. (Hans) Kouwenberg.

In January, our graduating class begins its final term here at the School. Charles Ahn, one of the 24 Presbyterian students at the School, is part of that class. We are conscious of our need to support all our students with prayer and on-going educational activities as they finish their years of preparation and begin a new phase of their ministry in congregations and communities of Christian service in Canada and beyond.

Dr. William J. Phillips
Principal

ST. ANDREW'S HALL

This fall marked a watershed in the history of St. Andrew's Hall. The major objectives the Board identified in its Mission Statement in 1992 have been accomplished.

A new and clearer Agreement of Association has been negotiated with our key partners in theological education and approved by the governing bodies of St. Andrew's Hall, The Presbyterian Church in Canada, and Vancouver School of Theology. An official signing took place on Thursday, September 26, 1996, as part of the VST Board of Governors meeting. Tom Gemmell, the Principal Clerk of the General Assembly and a key figure in reaching the new agreement, was present to sign on behalf of the Church. Charles Burns, Convener of the St. Andrew's Hall Board, signed on behalf of the Hall. As a result of the mutual understanding reached through these negotiations, there is already a much better spirit of co-operation and mutual respect between the two schools. The Board is most grateful to Charles Burns, Bill Walker and Norah Lewis for their efforts in representing the Hall during these negotiations and to Tom Gemmell, Margaret Manson and David Jennings for representing the Committee on Theological Education.

St. Andrew's Hall, as a result of efforts that stretch back over several years now, has contracted to provide significant additional funding to Vancouver School of Theology for exercising our teaching charter. There have been 20 Canadian Presbyterian students at VST this past year, together with other Presbyterians from Korea and Taiwan. This spring, 6 Presbyterian students will complete their various programs at VST and present themselves for ordained ministry in The Presbyterian Church in Canada: Charles Ahn, Anja Oostenbrink, Colin Cross, Brenda Fraser, Ina Golaiy and Karen MacRae. As a matter of further interest, there are now over 40 VST graduates serving in the denomination from the Richmond Bay pastoral charge on Prince Edward Island to Port Alberni on Vancouver Island. Dr. Brian Fraser continues to serve with distinction as Professor of Church History at Vancouver School of Theology, Chaplain to Presbyterian students at VST, and Dean of the Hall. The Board congratulates him on receiving the 1996 Canadian Presbyterian History Prize for his history of Knox College, Toronto. In addition, we note with pleasure that VST has asked him to develop and direct a Doctor of Ministry programme at the School. We heartily concur with the School that such a programme, built upon the resources and competencies available to VST, will serve well the church throughout Canada and the United States.

We have appointed the Rev. Nancy Nagy as Chaplain to St. Andrew's Hall, effective May 1, 1997. Half of Nancy's time will be devoted to being Chaplain to Presbyterian students at VST, relieving Dr. Fraser of that responsibility and increasing the service enjoyed by our students at VST, and half of her time to being Chaplain to the residences and the University. Funding for the position will be provided by revenues from the new residence operations. Since 1991, Nancy has served as Director of Pastoral Services at North York General Hospital in North York, Ontario. Prior to her work in hospital chaplaincy, she served for four years with Westview Presbyterian Church in Toronto. She is a graduate of the University of Western Ontario in Music Education and of Knox College, Toronto. In addition, she has earned certification as a Specialist in Institutional Ministry from the Canadian Association for Pastoral Practice and Education. For the last three years, Nancy has been President of the Ontario Central Region of CAPPE. The Hall and the School are honoured that Nancy has agreed to accept this position and are confident that her gifts will enhance the Presbyterian presence at Vancouver School of Theology and University of British Columbia.

We have completed the construction of our new residence facilities and are well on the way to creating the kind of multidisciplinary community envisioned four years ago. This past year, people living at St. Andrew's came from 18 different countries and studied in 27 different faculties, departments, and colleges. Occupancy in our first summer of operation was higher than anticipated and we had 100 percent occupancy this fall and spring. The summer staff, Janice Love and Sara Letcher, did a superb job, as did our Administrator, Helen Pigott. During the academic year, Shirley Cochrane, John Blaikie, Jim and Janice Love, and Richard Frotten have served as Community Co-ordinators. Eric Muirhead, Anthony Pfaff, and Stephanie McLellan served as Assistants to the Chaplain. This year, for the first time, the staff of the Hall had administrative assistance for 30 hours a week. Lisa Stead, whose husband Steven is studying at VST for the Presbyterian ministry, joined us in early September and is doing a fine

job. In all, this team is contributing in significant ways to the quality of community we are creating at St. Andrew's.

The further we advanced in our efforts to create a home at heart of the campus, the more we came to appreciate the foundations laid for this work by the Rev. Dr. John A. Ross during his term as Dean. In recognition of his service, the Board appointed him Dean Emeritus this fall. He continues to meet regularly at the Hall with the General Systems Group, an interdisciplinary seminar of university professors and researchers he was instrumental in founding several years ago.

There are three goals that remain to be accomplished with respect to the new residences. First, we have \$62,500 yet to repay on our \$250,000 loan from the Trustee Board. We are most grateful for their willingness to help the project in this way at a crucial time in our development. Plans are to have this debt retired within three years. Second, we have to raise the final \$300,000 of our \$1 million capital campaign. To the many donors who have contributed and pledged a total of \$700,000 we express our sincere thanks. The Hall will approach congregations across Western Canada this spring with a proposal to help us complete the campaign. Sincere gratitude goes out to Karen Storie, our Development Co-ordinator, who completed her contract this summer, and Nuala Woodham, our Development Consultant, who continued to advise us through the fall. Third, and directly related to completing the capital campaign, we are striving to raise the remaining funding needed for the day care centre planned as an essential part of the new residences. The Ministry of Women's Equality of the provincial government contributed \$75,000 towards the day care this past fall and we are waiting to hear the results of several foundation grants applications. We hope to begin work on the day care centre in April, with completion in January 1998.

As a result of these accomplishments, we have enhanced our ability to reach the fundamental goals established by our mission statement, viz. to participate fully in the design and implementation of high-quality education for ministry, to offer compassionate pastoral ministry to all those who come in contact with St. Andrew's Hall, and to provide first-class student accommodation for students enrolled in the programmes of the University of British Columbia and its affiliated colleges.

We continue to develop our plans for the St. Andrew's Institute for Elders' Education. We hope to create a national centre providing educational resources and consulting services for the 14,000 elders who have been ordained to govern the Church. We have completed an initial survey of Presbyterian elders' perceptions of the strengths and challenges enjoyed by the denomination. We received 275 responses from 78 congregations coast to coast, a very encouraging response. We have distributed the raw data of this survey to presbyteries across the country and the congregations whose elders sent in replies, inviting them to help us analyze it. The idea of a national centre for elders' education has met with wide and enthusiastic support, from the Church Office to elder commissioners at General Assembly. We have begun to explore sources of funding to provide seed money to get the Institute established.

A very important resource in making this Institute possible is the Taylor Centre being developed at Vancouver School of Theology. The Taylor Centre, Phase One of which has been paid for by funds drawn largely from the United Church constituency, will provide the hardware and software to allow faculty and students to develop computer-assisted educational programs and projects. Phase Two will provide the ability to use the Centre for distance education. St. Andrew's and VST approached the Ewart Endowment for Theological Education this spring seeking a grant of \$50,000 to contribute to Phase Two.

The St. Andrew's Hall web site, created in May of 1996 by John Crowdis, has been highly successful. By February 1997, when this report went to the Committee on Theological Education, over 1200 visits had been recorded. Our sincere thanks go out to John and we wish him every blessing in his new ministry with St. John's Presbyterian Church in Cornwall, ON. The web site can be found at <http://www.interchg.ubc.ca/standys>.

APPRECIATION FOR CONVENER

This year is the last during which Charles Burns will serve as Convener. The Board wishes to record in gratitude and appreciation for the many significant contributions Charles has made to the growth of the Hall's ministry during his years as Convener of the Board.

We continue to seek ways to make St. Andrew's Hall of greater service to Christ and his mission in this world. We ask for your continuing prayers.

Charles Burns
Convener

TRUSTEE BOARD

To the Venerable, the 123rd 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 1996 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. Kenneth A. Mader and Mr. James A. Doherty whose terms of office are complete with the rising of this Assembly.

During the year, documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

The Board continues its review of the investment managers and the investment portfolios with a view to setting revised policy in place for their management.

In accordance with the Act of Incorporation, the Board makes available, on request:

- A list of securities showing those:
 - purchased or received during the year
 - matured or sold during the year
 - held by the Board at December 31, 1996 on behalf of the funds of the Church.
- A list of properties whose title is held by the Board for various organizations of the Church.

The Board agrees in principle with the plan of revision to the benefit plans prepared by the Pension Board, and support its presentation to the 123rd General Assembly.

The following are currently members of The Trustee Board:

Mrs. June Beattie	Mr. Kenneth A. Mader
Rev. Cameron Brett	Mr. Brian Malcolm
Mr. James A. Doherty	Mr. Donald H. MacOdrum
Ms. Elizabeth A. Fisher	Mr. Russell E. McKay
Rev. Thomas Gemmell	Mr. Gordon Taylor
Mr. R. George Hutchinson	Mr. Donald A. Taylor
Mr. Roger A. Lindsay	

Ex-Officio without vote:

Mr. Alan G. Hitchon, Secretary

Mr. H. Donald Guthrie, Counsel

R. George Hutchinson
Convener

Alan G. Hitchon
Secretary

WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION)

To the Venerable, the 123rd General Assembly:

The Council Executive of the Women's Missionary Society (WD) respectfully submits the following report for 1996.

STAFF CHANGES

There have been many changes in the WMS Office with the retirement of Tamiko Corbett, Executive Secretary, Barbara Woodruff, Program Secretary and Marian LeFeuvre, support staff. Charlotte Brown was appointed as Executive Secretary and Margaret Greig as Program Secretary. A service of recognition was conducted by the Presbytery of East Toronto at the fall WMS Council Executive Meeting. Jeanette Whynotte continues as Financial Officer. With the down sizing in retiring staff from three positions to two, Katherine Allen assumed new secretarial responsibilities.

GLAD TIDINGS

The Glad Tidings magazine, official publication of the Women's Missionary Society, is more than a magazine! Reduced to six issues a year, but increased to 48 pages from 32, Glad Tidings continues to inform and challenge readers on mission and social justice issues, locally, nationally and internationally. A cassette tape ministry and large print copy have been available for over five years for sight impaired persons. For non-English speaking congregations and groups a Christmas Worship is available in six languages. The editor, June Stevenson, has been serving in this capacity for almost 17 years.

BOOK ROOM

The Book Room continues to distribute study, worship and educational resources. This ministry of helping individuals, groups and congregations obtain books which inform, inspire and challenge remains significant. "The Kids of the Kingdom Club, a Mid-Week Program for Children" by Kenneth Stright has been funded by the Society through the Mary Whale Fund which is used for production and promotion of mission education materials. This resource can be purchased from the Book Room.

The arrangement with the Resource Distribution Centre where Dorothy Ruddell, Book Room Manager supervised staff in Resource Distribution Centre, was terminated in December 1996. The WMS is continuing discussions with the Management Team as consideration is given to the best way to meet the resource needs of the Church.

COUNCIL AND COUNCIL EXECUTIVE

The 1996 Council Meeting was held at Crieff Hills Community with the theme "Journeying in Hope". Karen McAndless-Davis, worship and Bible Study leader, led delegates through a study of biblical stories of women who lived in difficult times and chose to be open to God's calling. Other highlights included a retirement celebration for Tamiko Corbett, Barbara Woodruff and Marian LeFeuvre and two evening mission presentations, "Focus on China" and "Being in Partnership with Aboriginal Peoples".

The WMS continues to study the future, focus and shape of the Society, with on-going work and consideration being given to the name and purpose of the Society and the name of the Glad Tidings. These initiatives come out of the Five Year Plan, "Threatened with Resurrection".

Grants from the Christian Literature Fund in the amount of \$10,000 were given in 1996. Printed resources were provided for Nigeria, Kenya, Central America, Guyana, Hong Kong, India, Taiwan, Lebanon and Canada.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

1. The WMS continues to help fund regional staff with a grant of \$390,000 to The Presbyterian Church in Canada and synodicals are actively represented on consultative committees for staff. In 1996 the Society contributed \$150,000 to Presbyterians Sharing.
2. The Society, with its interest in ministry with children and youth, provided funding for the Life and Mission Agency in the amount of \$50,000 for a half time position. Dorothy

Henderson was hired on a two year contract. The WMS continues its participation in the Covenant Community with Children and Youth.

3. The Society continues to work cooperatively with The Presbyterian Church in Canada on the preparation and promotion of mission study materials. Using themes accepted by General Assembly two years ago, our themes for 1997-1998 will be 'Mission and Nutrition: Loaves and Fishes', written in Canada and 'Living as Christians in a Violent Society' from Friendship Press.

FINANCES

The following is a summary of receipts and disbursements for 1996:

Receipts:	Synodicals	\$891,579
	Special Gifts	7,645
	Legacies	241,207
	Bank & Investment Interest	62,654
	Life Membership Income	<u>1,707</u>
	Total	\$1,204,792
Disbursements:	Presbyterians Sharing	\$150,000
	Mission Education & Regional Staff	742,400
	Administration & Grants	182,405
	Grants, Bursaries etc. from Investments	35,299
	Gifts Received & Sent Overseas	2,431
	Investment Fee	<u>11,600</u>
	Total	\$1,124,135

The Society gives thanks to God for the continued generosity of our members in their regular offerings and those who remember the WMS in their bequests.

SUPPLEMENTARY REPORT

WMS REPRESENTATION ON LIFE AND MISSION AGENCY

The Women's Missionary Society has made a strong contribution in the past, through its financial support, to the work of Presbyterians Sharing and the Life and Mission Agency. In 1996, the total amount given was \$548,000. At the present time, the WMS has one voting member on the Life and Mission Agency Committee.

Recommendation No. 1 (adopted, p. 17)

That the representation of the Women's Missionary Society on the Life and Mission Agency Committee be increased by adding one additional voting member.

APPRECIATION

Dorothy Ruddell

Dorothy Ruddell has faithfully served The Presbyterian Church in Canada for many years. Her talents and abilities have been well used through a variety of involvements and leadership roles in local congregations, the larger Church and the Women's Missionary Society (WD).

In 1988, Dorothy joined the staff of the Women's Missionary Society as Book Room Manager. During her nine years with the Society, the Book Room has relocated three times within the building at 50 Wynford Drive, each time expanding its services both to the Society and the Church at large.

Dorothy's managerial abilities have been well recognized and much appreciated by all who have any contact with the Book Room. Customers are cheerfully welcomed and readily served with enthusiasm. Dorothy has truly given of her time, her energy and her expertise to make the Book Room be the well organized, attractive, informative useful place it is today.

We thank her and wish her good health and much happiness in the days ahead.

Recommendation No. 2 (adopted, p. 17)

That the minute of appreciation for Dorothy Ruddell be adopted.

Rosemary Doran
President

Charlotte Brown
Executive Secretary

OVERTURES - 1997

NO. 1 - PRESBYTERY OF SUPERIOR

Re: Establishing Communication to the Church Office Without Direct Cost to Congregations

(Referred to Assembly Council, p. [218](#))

WHEREAS, congregations, committees and courts associated with The Presbyterian Church in Canada may from time to time require to communicate with the administrative offices of The Presbyterian Church in Canada by telephone or fax, and

WHEREAS, The Presbyterian Church in Canada is a national organization with administrative offices in one location, and

WHEREAS, the current office hours do not allow for reduce rate calls to said offices,

THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 123rd General Assembly to instruct administration to establish a system of communication with the administrative offices which would allow congregations, committees and courts associated with The Presbyterian Church in Canada to communicate with said offices without direct cost to the congregation, committee or court, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 - SESSION OF PATERSON MEMORIAL, SARNIA

Re: Requesting Partner Churches to Address the Issue of HIV/AIDS and its Prevention

(Referred to Life & Mission Agency, p. [336-37,26](#))

WHEREAS, HIV/AIDS has become a major health and socio-economic problem throughout the world infecting, in some countries, 10 percent or more young adults, and

WHEREAS, all infected will eventually die from AIDS, and

WHEREAS, drugs available for HIV/AIDS prolong life but do not cure, and

WHEREAS, the cost of such drugs are beyond the means of most of the world's population, and

WHEREAS, the major routes of HIV transmission are (1) through sexual intercourse; (2) mother to neonate (for example, a pregnant mother infected with HIV can in turn infect her fetus or newborn infant); and (3) to a much lesser extent, blood transfusions, and

WHEREAS, in addition to those infected, family survivors face major social and economic problems, for example, in many countries children, after losing a parent to AIDS must, by economic necessity, leave school in order to take care of or help support the household, and

WHEREAS, the social and economic repercussions of HIV/AIDS are felt at the community and national levels as the majority of those dying from AIDS fall within that age group which is responsible for the economic running and development of the country, and

WHEREAS, The Presbyterian Church in Canada does not condone extra-marital sexual intercourse, but recognizes that the use of condoms in extra-marital sex gives protection from HIV infection not only to the individuals directly, but also indirectly to their present or future spouses and to their future unborn infants,

THEREFORE, the Session of Paterson Memorial Presbyterian Church, Sarnia, Ontario, humbly overtures the Venerable, the 123rd General Assembly to urge all its partner churches around the world to fully address the HIV/AIDS issue, specifically addressing HIV protection by (1) facilitating the provision of complete and accurate information about HIV/AIDS; (2) emphasizing that sexual intercourse should be confined to marriage; and (3) advocating the use of condoms for those individuals who decide to go against the teachings of the Church and take part in extra-marital sexual intercourse, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Sarnia.

NO. 3 - PRESBYTERY OF ST. JOHN

Re: Appointing Faculty at the Colleges

(Referred to Committee on Theological Education, p. [480,45](#))

WHEREAS, the 74th General Assembly did receive and adopt a report clarifying the legislation governing Knox College (A&P 1948, p. [54, 75-79](#)), and

- WHEREAS, the said report clearly sets out in twenty-three By-laws the legislation governing the Board of Management, the Senate, the Principal, the faculty and the manner in which professorial appointments are to be made, including the following By-Law 17: “All professors ... who shall hereafter be permanently appointed ... shall be appointed by the General Assembly at its ordinary annual session, such appointment to be made by vote of the majority of members present at the sederunt of the Assembly at which the appointment shall be made; or in such other manner as the said General Assembly shall from time to time by resolution determine and direct to be pursued in making such appointments” (Ibid., p. 78), and
- WHEREAS, amendments to the legislation aforesaid were passed by the 102nd General Assembly (A&P 1976, p. [45](#), [451](#)) and the 115th General Assembly (A&P 1989, p. [33](#), [293-294](#)), the latter amendment including the words (in By-Law 17): “All professors who shall hereafter be permanently appointed in the said College shall be appointed by the General Assembly, such appointment to be made by vote of the majority of members present at the sederunt of the Assembly at which the appointment shall be made; or in such other manner as the said General Assembly shall from time to time by resolution determine and direct to be pursued in making such appointments.” (p. 293), and
- WHEREAS, the 105th General Assembly (A&P 1979, p. [45-46](#), [64](#), [88](#), [470-473](#)) did receive and act on a report from the Board of Knox College, and did inter alia adopt the following recommendation: “When an appointment is at the rank of associate or assistant professor, and is non-tenured, then the appointment may be made directly by the Board of the College after circulation of the presbyteries.” (p. 470), and
- WHEREAS, the 117th General Assembly did dissolve the Board and Senate of Knox College and did constitute a unicameral Senate (A&P 1991, p. [34](#), [417](#)), and
- WHEREAS, it would be helpful to have an up-to-date consolidated compendium of the legislation governing Knox College available to the General Assembly and to the presbyteries the training of whose candidates for ministry the college exists to serve, and
- WHEREAS, the reasons put forth by the Board of Knox College in 1979 in requesting the adoption of the recommendation aforesaid arose out of the Board’s perceived concern to satisfy the accreditation requirements of the Association of Theological Schools in the United States and Canada, specifically in the area of governance, and
- WHEREAS, the presbyteries of the Church, through the General Assembly, entrust to the colleges a significant role in the preparation and training of candidates for the ministry, and
- WHEREAS, this Presbytery, while not underestimating the value of the work of the Association of Theological Schools in establishing guidelines for institutions of theological learning, is of the mind that according to the Presbyterian form of government, the Church ought to be free collectively through the courts of the Church to discern and to call individuals to the tasks of training students for the ministry, and
- WHEREAS, it is of vital importance that the several presbyteries of the Church be fully consulted in the nomination of those who will have a significant role in the education of students for the ministry, and
- WHEREAS, the whole Church, as well as the Senate of Knox College, ought to know the mind of the presbyteries in the matter of appointments, in order to ensure transparency of process, and
- WHEREAS, the historic wont and usage of the Presbyterian Church has been for the General Assembly to consider both a) the mind of the presbyteries clearly expressed, and b) the opinion and judgement of the board or senate of the college concerned, and then, after prayer and reasoned judgement, to call an individual to serve as “doctor” or “professor”, understanding such a call to be similar to the call of an individual to be pastor in a congregation, and
- WHEREAS, the Senate of Knox College does and should have the right to make short term appointments of lecturers to carry on the work of instruction temporarily during a vacancy in a chair, in much the same fashion as presbyteries have the right to make appointments not exceeding a year in length to a vacant congregation when it is deemed inexpedient to call a minister, and
- WHEREAS, the wont and usage of this Church has always been to report to the General Assembly and receive for information a list of all nominations made by the several presbyteries of the Church prior to considering a recommendation put forward by the

Board or Senate requesting that a particular individual be appointed to fill a given vacancy, and

WHEREAS, such reporting has helped in ensuring transparency of process and has also ensured that the whole Church can know the minds of the several presbyteries in respect to identifying potential candidates for present and future vacancies in the vital work of training candidates for ministry within our Church, and

WHEREAS, the nominations as submitted by the several presbyteries of the Church for the vacancy of the Chair of Old Testament at Knox College were not reported to either the 120th or 121st General Assemblies and are nowhere listed in the Acts and Proceedings of either of these two General Assemblies, nor were the nominations as submitted by the several presbyteries of the Church for the vacancy in the position of Director of Studies at Knox College reported to the 122nd General Assembly or listed in the Acts and Proceedings of the said Assembly, and

WHEREAS, the recent practice of allowing the Senate of the College to make and renew term appointments without submitting same to the General Assembly for approval in fact means that the General Assembly has no opportunity to actively speak its mind concerning those who are to be entrusted with the training of students for the ministry until, after perhaps several years of incumbency, a recommendation is brought by the Senate of the College "to raise to the rank of full professor and grant tenure" to an individual, thereby effectively depriving for many years the whole Church through the General Assembly of exercising its right to call freely, and

WHEREAS, the impending series of retirements among the faculty at Knox College means that a significant change among those who will be given active oversight of the training of candidates for the ministry is pending, thus making it a matter of urgency that the presbyteries and the General Assembly be enabled to properly and freely select those to whom this work will be entrusted for the next generation,

THEREFORE, the Presbytery of St. John humbly overtures the Venerable, the 123rd General Assembly to:

1. review and amend the legislation governing Knox College with an eye to restoring the mechanism by which the General Assembly, and the General Assembly alone, makes appointments to fill vacancies in established chairs and in other positions of major academic oversight (for example, the principalship, director(s) of studies) in Knox College in all cases where the appointment is for more than one year, or for more than two successive one year terms; and
2. receive for information and report within the pages of the Acts and Proceedings of the 123rd General Assembly any nominations put forward by the several presbyteries of the Church for the vacancy in the Chair of Old Testament at Knox College during the extended search period of 1993-1994; and similarly for any nominations put forward by the several presbyteries of the Church for the vacancy in the position of Director of Field Education and Basic Degree Studies during the search period of 1994-1995; and ensure that nominations for future vacancies are reported to the General Assembly by the Clerk of Assembly and included in the Acts and Proceedings; and
3. publish in the Acts and Proceedings an up-to-date compendium of the legislation governing Knox College;

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 4 - PRESBYTERY OF ST. JOHN

Re: To Evaluate the Use of Guidance Conferences

(Referred to Life & Mission Agency, p. 360)

WHEREAS, the presbytery is and should be the body which examines candidates for ministry and certifies or declines to certify such individuals, and

WHEREAS, some presbyteries need and welcome assistance in this role, but cases occur in which presbyteries do not follow the recommendations of a guidance conference report, and

WHEREAS, the distance to the conferences and the timing of them often mean some presbyteries, including those separated by distance from the colleges, must act to interview and certify before any guidance conference is attended or any report is received, and

WHEREAS, in the vast majority of cases the recommendation of a guidance conference report is to certify a candidate, and the presbytery does so, and would have done so without the guidance conference reports, and

WHEREAS, good stewardship requires a wise, effective and efficient use of the offerings of the Lord's people and the resources available to us, and

WHEREAS, it would seem wise to us that some of the energies of the Ministry and Church Vocations desk hitherto expended in organizing guidance conferences for candidates for ministry might better be henceforth channelled into providing a conference for conveners or representatives of presbytery committees on ministry and colleges to be better trained in interviewing and examining potential candidates for ministry,

THEREFORE, the Presbytery of St. John, humbly overtures the Venerable, the 123rd General Assembly, (a) requesting an evaluation of guidance conferences, weighing their effectiveness and their cost, and (b) praying that the Assembly re-affirm the responsibilities of presbyteries to be vigilant in examining potential candidates for ministry, and (c) begging that consideration be given to re-allocating some of the resources assigned to the Ministry and Church Vocations as suggested above, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 - SESSION, DURHAM CHURCH, DURHAM, ONTARIO

Re: Finding New, Constructive Ways of Dealing With Pastoral Relationships That Have Broken Down

(Referred to Life & Mission Agency (Ministry & Church Vocations) to consult with Clerks of Assembly, p. 18)

WHEREAS, there are many situations in our denomination where pastoral relationships have broken down, and

WHEREAS, the need for new ways of dealing with such breakdowns is evident given the work of the Task Force preparing the statement on "The Termination of Ministers and Removal of Professional Church Workers", and

WHEREAS, the normal system of the courts has been found to be confrontational to all parties involved,

THEREFORE, the Session of Durham Presbyterian Church humbly overtures the Venerable, the 123rd General Assembly, to find new constructive ways of dealing with pastoral relationships that have broken down, that care less for blame and more about the compassionate way of moving forward, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Grey-Bruce-Maitland.

NO. 6 - SESSION, DURHAM CHURCH, DURHAM, ONTARIO

Re: Forming a Permanent Judicial Commission

(Answered in terms of Clerks of Assembly Rec. 1, p. 18)

WHEREAS, presbytery pastoral relations committees are appointed with sensitive issues that arise in presbytery, and problems caught between congregations and ministers, and

WHEREAS, it has been demonstrated in some cases that these presbytery pastoral committees do not have the power to enforce their findings, and

WHEREAS, individuals can appeal to a higher court which can delay proceedings while a Commission of Assembly is appointed, and

WHEREAS, such delay can be disastrous for the parties involved,

THEREFORE, the Session of Durham Presbyterian Church humbly overtures the Venerable, the 123rd General Assembly, to form a permanent judicial commission to deal with any sensitive problems that arise between congregations and ministers; this commission should be experienced and educated in Church procedure and law and be able to move very quickly, so that any hurt might be kept to a minimum, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Grey-Bruce-Maitland.

NO. 7 - PRESBYTERY OF TEMISKAMING**Re: Voluntary Retirement Without Penalty for Ministers at Least 60 Years of Age**(Referred to Pension Board, p. [18](#))

WHEREAS, there are more yearly graduates from our three theological colleges, plus applications for reception, or certification for ordination, than there are vacancies, and

WHEREAS, there is a large number of recent graduates from our three theological colleges who have been unable to secure a call, and

WHEREAS, there is a surplus of ministers seeking calls, and

WHEREAS, there is a shortage of congregations seeking a new minister, and

WHEREAS, it would help alleviate the shortage of charges, if ministers, between the age of 60 to 65, could be given the opportunity to retire without penalty, if they so desire, and

WHEREAS, our present Pension Plan allows ministers to retire with a full pension at a minimum age of 65, and

WHEREAS, retirement prior to age 65 brings a reduction of 6 percent per year, or part thereof, and

WHEREAS, it is unfair to ministers who have given many years of faithful service to our Church, but are unable to secure a new call, who are between the years of 60 and 65, to require them to wait until age 65 to qualify for a full pension, or suffer a severe penalty, which would cause great hardship, and

WHEREAS, many other employers allow for retirement at age 55 without penalty,

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 123rd General Assembly to direct the Pension Board to allow for voluntary retirement without penalty, for faithful servants of the Church, who are at least 60 years of age, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 8 - PRESBYTERY OF LONDON**Re: Required Internships for all Candidates for Ministry**(Referred to Committee on Theological Education to consult with Life and Mission Agency (Ministry & Church Vocations), p. [18](#))

WHEREAS, the Committee on Theological Education has accepted the validity of an internship appointment as "excellent preparation for ministry (A&P 1996, p. [457](#)), and

WHEREAS, short term immersion projects have proven to be ineffective as training methods, and

WHEREAS, monies are available from Life and Mission Agency, synods, presbyteries, colleges and various private trusts, and

WHEREAS, in a well-planned schedule, an internship need lengthen a student's program by only one term, if at all, and

WHEREAS, a goodly number of rural internships have been, and continue to be, available, and

WHEREAS, many new graduates begin ministry in rural settings, and

WHEREAS, students and their families accommodate themselves to seek summer employment (4 months) and with advanced planning, can adjust to an eight month internship, and

WHEREAS, other mainline Canadian churches and other churches of the Presbyterian and Reformed tradition require mandatory internship programs in preparation for ministry,

THEREFORE, the Presbytery of London humbly overtures the Venerable, the 123rd General Assembly, to direct colleges to establish internship programs for all students seeking ordination (unless specifically waived by the Director of Basic Degree Studies as a result of previous work or life experience on the part of the student) with significant attention to placements in rural areas, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - SESSION, ARABIC CHURCH, MONTREAL, QUEBEC**Re: Implementing Decisions of the 122nd General Assembly Concerning D. Macdonald**(Referred to Special Commission, p. [21](#))

WHEREAS, the 122nd General Assembly decided that the action of the Presbytery of Montreal be declared null and void, and

WHEREAS, the 122nd General Assembly decided that the call to Mr. Darryl Macdonald processed by the Presbytery of Montreal, be declared ultra vires "because it is contrary to our current consideration and declaration of the teaching of scripture, our subordinate

standards, and all General Assembly statements on homosexuality, and contrary to the procedures of this Church”, and

WHEREAS, the 122nd General Assembly decided that the Presbytery of Montreal be directed to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, the Presbytery of Montreal has not taken any steps towards implementing the General Assembly decisions but instead has sought to advance the cause of Mr. Macdonald by continuing his ministry at St. Andrew’s Church, Lachine, and by giving him prominence at Presbytery’s special services (e.g. singing solo at the service of thanksgiving at St. Giles and at the special meeting attended by the Moderator of General Assembly), and

WHEREAS, the Presbytery of Montreal by these actions is clearly not in compliance with the decisions of the highest court of the Church, is causing distress to congregations and to presbyters who agree with General Assembly’s decisions and is, therefore, endangering the unity of the Church, and

WHEREAS, the Arabic Presbyterian Church of Montreal has been encouraged by the decision of the 122nd General Assembly to continue its affiliation with The Presbyterian Church in Canada, and

WHEREAS, we believe that an individual living contrary to the Biblical moral standards and the decisions of the denomination is not qualified for the Ministry of Word and Sacraments in this denomination and that by remaining under the oversight of the Presbytery of Montreal, we are participating in its disobedience,

THEREFORE, the Session of the Arabic Presbyterian Church of Montreal humbly overtures the Venerable, the 123rd General Assembly, to take immediate steps to enforce the decision of the 122nd General Assembly, or to grant the Arabic Presbyterian Church of Montreal leave to withdraw from our affiliation with The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 10 - SESSION, COTE DES NEIGES CHURCH, MONTREAL, QUEBEC

Re: Appointing a Judicial Commission to Deal With the Presbytery of Montreal With Regards to the Decisions of the 122nd General Assembly

(Referred to Special Commission, p. [21](#))

WHEREAS, the 122nd General Assembly declared the action of the Presbytery of Montreal taken on April 18, 1995, to sustain the call from St. Andrew’s, Lachine, to Darryl Macdonald, a self-confessed practicing homosexual, to be null and void, and

WHEREAS, the 122nd General Assembly adopted the following: “that because it is contrary to our current consideration and declaration of the teaching of scripture, our subordinate standards, and all General Assembly statements on homosexuality, and contrary to the procedures of this Church, the call to Mr. Darryl Macdonald processed by the Presbytery of Montreal, be declared ultra vires”, and

WHEREAS, the 122nd General Assembly set aside the ruling of the Presbytery of Montreal declaring the appeal against Mr. Macdonald’s appointment as Interim Supply to be “frivolous and vexatious”, and

WHEREAS, the 122nd General Assembly directed the Presbytery of Montreal to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, it was clearly the judgement of the 122nd General Assembly that a practicing homosexual is ipso facto disqualified from holding the office of Minister of Word and Sacraments and, therefore, should not be appointed to fulfill the duties of that office, or be allowed to retain a license to seek a call to that office, and

WHEREAS, in response to the above decisions of the General Assembly, the Presbytery of Montreal has maintained Mr. Darryl Macdonald as Interim Supply at St. Andrew’s, Lachine, has, in answer to a request from the Lachine congregation “that Mr. Darryl Macdonald’s ministry there be increased to full-time interim supply”, declared that the congregation is “at liberty to increase the hours of work in accordance with pastoral needs and resources available,” has arranged continuing public debate on an issue on which the General Assembly has already adopted a position and made a ruling, namely the issue of ordaining homosexuals, is seeking ways to foster continuing dialogue on this matter within the Presbytery and throughout the larger Church, and has by these actions

caused great distress to many members and adherents of our denomination who are gravely concerned about the unity of The Presbyterian Church in Canada,

THEREFORE, the Session of Cote des Neiges Presbyterian Church, Montreal, humbly overtures the Venerable, the 123rd General Assembly, to take, or to appoint a judicial commission which will take immediate steps towards the exercise of appropriate church discipline in the case of the Presbytery of Montreal, and further to proceed forthwith to clarify or enact church law which will prohibit practicing homosexuals from being ordained to, or holding, or fulfilling the duties of offices within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 11 - SESSION, CALVIN CHURCH, KITCHENER, ONTARIO

Re: Proposed Policy Concerning Use of Copyright Material by Congregations

(Referred to Life & Mission Agency, p. [19](#))

WHEREAS, the section entitled “Christians and Copyright” found in the Acts and Proceedings of the 108th General Assembly (1982) contains outdated and inaccurate quotations from the Copyright Act, and non-current resource information concerning copyright legislation, and

WHEREAS, many congregations continue to demonstrate a blatant disregard for the rights and livelihood of composers, publishers, authors, performing artists and cinematographers through the persistent use of unauthorized photocopies, video productions and audio cassettes, and

WHEREAS, licensing organizations such as CanCopy and SPCAN have indicated an intent to ensure adherence to, and compliance with, copyright law by churches and non-profit organizations,

THEREFORE, the Session of Calvin Presbyterian Church, Kitchener, humbly overtures the Venerable, the 123rd General Assembly, to accept the following policy statement as a model to be forwarded to all congregations:

“Photocopied music and/or other materials covered by copyright, including video productions, may be used in worship and church programs only when:

1. it falls within the scope of a current licensing agreement in the name of the congregation, or
2. the congregation is in receipt of specific written approval from the copyright holder, or
3. as pertaining to photocopies, to aid in performance (for example, page turning), provided that the performing artist has sufficient original copies in his/her possession equal to the number of participants in the performance of the work, or
4. when an order for sufficient quantities of a specific title has been placed with a vendor, but said quantities have yet to be delivered; in this case, specific permission must be obtained from the publisher, and all photocopied materials are to be destroyed upon receipt of the order.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Waterloo-Wellington.

NO. 12 - PRESBYTERY OF OTTAWA

Re: Natural Justice and Procedural Fairness in all Church Court Proceedings

(Referred to Clerks of Assembly, p. [19](#))

WHEREAS, the Book of Forms section 377 allows for proceedings arising from a complaint against a minister or member of the Order of Diaconal Ministries, in which proceedings an investigation is contemplated without formal process, one consequence of which proceedings may be the dissolution of the pastoral tie, and

WHEREAS, the Book of Forms section 199.3 enjoins a presbytery to make a visitation in the case of a complaint against a minister or member of the Order of Diaconal Ministries, and

WHEREAS, there is a concern that in such proceedings and visitations, the rules of natural justice may not be followed or may not be seen to be followed, and

WHEREAS, the said concern is aggravated when the minister or other person forming the subject of such complaints or visitations is not informed of the details or even the nature of such complaints, is not invited to be present, either in person or through counsel, to hear or cross-examine witnesses, and

WHEREAS, section 378 (“if he/she wishes to be present during the inquiry, the presbytery may grant his/her request”) is often overlooked and in any case does not meet the requirements of natural justice and makes no reference to an adviser, and

WHEREAS, such proceedings and visitations may have the results of trials and are perceived by many to be trials in substance, and

WHEREAS, there is a concern that such proceedings and visitations may be lacking in procedural fairness, and

WHEREAS, a Trial by Libel as contemplated by the Book of Forms is virtually never held, and its place is in substance taken by such proceedings and visitations, and

WHEREAS, such failure to apply the rules of natural justice and procedural fairness falls short of the requirements of the civil courts, and

WHEREAS, one of the marks of the true church according to Scots Confession is “ecclesiastical discipline uprightly ministered”, a clear call for justice in all we do, and

WHEREAS, the Presbytery of Ottawa has taken steps towards ensuring procedural fairness in all its tribunals, and

WHEREAS, the changes envisaged in this Overture are already in place in the Church of Scotland,

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 123rd General Assembly, to rule or make such other provision as the case requires that in all its courts and in all its proceedings, visitations and investigations The Presbyterian Church in Canada apply the rules of natural justice and procedural fairness or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 - PRESBYTERY OF GREY-BRUCE-MAITLAND

Re: Including Telephone, Fax and E-mail Information in the Acts and Proceedings
(Referred to Assembly Council (Support Service), p. [19](#))

WHEREAS, the Acts and Proceedings already contains the names and addresses of all clergy of The Presbyterian Church in Canada, and

WHEREAS, such a list is an extremely important tool for intercommunication, and

WHEREAS, more and more communication is being conducted by electronic names, and

WHEREAS, charges are made for the acquiring of telephone numbers, and

WHEREAS, Church Office already has such information, and

WHEREAS, the information is updated on each statistical return, and

WHEREAS, the inclusion of such information would require little change in present practices,

THEREFORE, the Presbytery of Grey-Bruce-Maitland humbly overtures the Venerable, the 123rd General Assembly to direct the compilers of the Acts and Proceedings to include the telephone numbers, and where available, facsimile numbers and electronic mail numbers of those whose addresses are listed in the Acts and Proceedings, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 14 - PRESBYTERY OF HAMILTON

Re: Allocating 50 Percent of Hungarian Congregations’ Contributions to Presbyterians Sharing for 5 years for Re-Establishing Schools of the Hungarian Reformed Church
(Referred to Assembly Council to consult with Life & Mission Agency, p. [19](#))

WHEREAS, the restoration of the judgement of the 1920 Trianon Peace Treaty after the Second World War has given 2/3 of the territories of Hungary to the above countries, and

WHEREAS, the communist governments of those countries have unlawfully taken possession of all of the elementary and secondary schools and some of the theological colleges, and

WHEREAS, the newly formed democratic governments are willing to return these schools, and

WHEREAS, the repossession, restoration and reorganization of the said schools cause financial hardship to the Hungarian Reformed Churches in those countries,

THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 123rd General Assembly, to allocate 50 percent of the Hungarian congregations’ Presbyterians Sharing contributions for the next 5 years for the re-establishment of the schools of the Hungarian

Reformed Church in Hungary and to distribute such funds among the schools of the Hungarian Reformed Church in Romania, Slovakia and Ukraine, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 15 - SESSION, PINELAND CHURCH, BURLINGTON

Re: To Clarify the Roles of Homosexual and Lesbian People Within the Church

(Referred to Special Committee to consult with Church Doctrine, Life & Mission Agency (Ministry and Church Vocations), Clerks of Assembly, p. [19](#))

WHEREAS, Christ appeared to exclude none who would follow and serve him, and
 WHEREAS, recent practice within the Presbyterian Church has been to exclude certain practicing homosexuals from fully serving Christ as ordained ministers in this Church,
 THEREFORE, the Session of Pineland Presbyterian Church, Burlington, Ontario, humbly overtures the Venerable, the 123rd General Assembly, to clarify the limits of the role that homosexual and lesbian people play within The Presbyterian Church in Canada, or to do otherwise as the Assembly, in its wisdom, deems best.

Transmitted simpliciter by the Presbytery of Hamilton.

NO. 16 - SESSION, OAKRIDGE CHURCH, LONDON

Re: Including Non-Clergy Employees of Congregations in the Medical-Dental Plan

(Referred to Assembly Council, p. [19](#))

WHEREAS, since 1987, our denomination has seen the wisdom of providing a comprehensive health and dental plan for clergy, and
 WHEREAS, Church Office support staff have also been included in this health and dental plan, and
 WHEREAS, employees who are not clergy of other national agencies, such as our colleges, are also included in this plan, and
 WHEREAS, congregations underwrite this plan through contributions to Presbyterians Sharing, and
 WHEREAS, many congregations have full-time or part-time (20 hours or more) support staff who are not clergy, and
 WHEREAS, such employees are not eligible for participation in the health and dental plan, and
 WHEREAS, this distinction between support staff based on where they work within the denomination is not equitable or just, and
 WHEREAS, other denominations have provided benefits to support staff at all levels within their denomination,
 THEREFORE, the Session of Oakridge Presbyterian Church humbly overtures the Venerable, the 123rd General Assembly, to take the necessary steps to make provisions in our health and dental plan to include any non-clergy employees of the Church's congregations which meet the present part-time/full-time criteria.

Forwarded simpliciter by the Presbytery of London.

NO. 17 - PRESBYTERY OF MONTREAL

Re: To Increase Payment for Maternity and Paternity Leave to 95 Percent of Stipend

(Referred to Pension Board to consult with Assembly Council, p. [19](#))

WHEREAS, the policy of the Church regarding maternity leave is the standard government policy, and
 WHEREAS, this standard policy provides 17 weeks of maternity leave during the first 2 of which the mother collects no income and during the other 15 she collects 53 percent of her salary through Unemployment Insurance, and
 WHEREAS, there is also an option for either parent to take an additional 10 weeks parental leave and receive 53 percent salary through Unemployment Insurance, and
 WHEREAS, a local congregation is not obliged to pay the minister any salary during this time, and
 WHEREAS, the Church encourages congregations to consider topping up their minister's salary during these 17 plus 10 weeks (if the latter 10 are taken) up to the allowable government norm of 95 percent, and

WHEREAS, this encouragement without obligation leaves the minister in the difficult position of having to beg, negotiate, plead, hope, pray for the top-up, and
 WHEREAS, the first call of the money of any congregation is for its minister,
 THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 123rd General Assembly, to make mandatory the top-up to 95 percent for the entire 17 weeks and the additional 10 weeks (if taken) of maternity and parental leave, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 18 - PRESBYTERY OF SARNIA

Re: Establishing Mandatory Internships, Especially in Rural, Small Town and Multiple-point Congregations

(Referred to Committee on Theological Education to consult with Life & Mission Agency (Ministry & Church Vocations), p. [19](#))

WHEREAS, the Committee on Theological Education has affirmed the validity of theological field education internships as “excellent preparation for ministry” (A&P 1996, p. [457](#)), and
 WHEREAS, part-time placements during the school year, and full-time summer assignments, while useful components of education for ministry, cannot provide the same breadth and depth of education as a full-time internship, and
 WHEREAS, topical courses and intensive workshops on issues in ministry offered at our colleges, while useful components of education for ministry, are removed from the context of ministry in congregations, and
 WHEREAS, academic education for ministry is only available in institutions in large cities, and
 WHEREAS, in many years the majority of students in our colleges come from cities, large towns, and our larger congregations, and
 WHEREAS, most graduates begin ministry in rural areas and small towns, in small congregations and multiple-point pastoral charges, and
 WHEREAS, exposure to the challenges and joys of full-time congregational ministry before graduation and ordination would help to lessen the “culture shock” that both newly-ordained ministers and their first congregations experience, and
 WHEREAS, internships are available in rural and town congregations, with funding from the Life and Mission Agency, synods, presbyteries, colleges, trust funds and congregations, and
 WHEREAS, an internship need lengthen a student’s academic program by only one semester, and
 WHEREAS, students and their families can make necessary arrangements for an internship with sufficient planning, and
 WHEREAS, full-time internships of at least eight months (equal to two semesters) are a mandatory component of education for ministry in other Presbyterian and Reformed denominations,
 THEREFORE, the Presbytery of Sarnia humbly overtures the Venerable, the 123rd General Assembly, to direct our colleges to establish internship programs for all students seeking ordination (except those who are appointed to “student” pastoral charges, with appropriate supervision), with emphasis on placements in rural areas and small towns, in small congregations and multiple-point pastoral charges, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 19 - SESSION, ILE PERROT CHURCH, ILE PERROT, QUEBEC

Re: Presbytery of Montreal Implementing the Decisions of the 122nd General Assembly

(Referred to Special Commission, p. [21](#))

WHEREAS, the 122nd General Assembly declared the action of the Presbytery of Montreal taken on April 18, 1995, to sustain the call from St. Andrew’s, Lachine, to Darryl Macdonald, a self-confessed practicing homosexual, to be null and void, and
 WHEREAS, the 122nd General Assembly adopted the following: “that because it is contrary to our current consideration and declaration of the teaching of scripture, our subordinate standards, and all General Assembly statements on homosexuality, and contrary to the

procedures of this Church, the call to Mr. Darryl Macdonald processed by the Presbytery of Montreal, be declared ultra vires”, and

WHEREAS, the 122nd General Assembly set aside the ruling of the Presbytery of Montreal declaring the appeal against Mr. Macdonald’s appointment as Interim Supply to be “frivolous and vexatious”, and

WHEREAS, the 122nd General Assembly directed the Presbytery of Montreal to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, it was clearly the judgement of the 122nd General Assembly that a practicing homosexual is ipso facto disqualified from holding the office of Minister of Word and Sacraments and, therefore, should not be appointed to fulfill the duties of that office, or be allowed to retain a license to seek a call to that office, and

WHEREAS, in response to the above decisions of the General Assembly, the Presbytery of Montreal has maintained Mr. Darryl Macdonald as Interim Supply at St. Andrew’s, Lachine, has, in answer to a request from the Lachine congregation “that Mr. Darryl Macdonald’s ministry there be increased to full-time interim supply”, declared that the congregation is “at liberty to increase the hours of work in accordance with pastoral needs and resources available,” has arranged continuing public debate on an issue on which the General Assembly has already adopted a position and made a ruling, namely the issue of ordaining homosexuals, is seeking ways to foster continuing dialogue on this matter within the Presbytery and throughout the larger Church, and has by these actions caused great distress to many members and adherents of our denomination who are gravely concerned about the unity of The Presbyterian Church in Canada,

THEREFORE, the Session of the Presbyterian Church of Ile Perrot, humbly overtures the Venerable, the 123rd General Assembly, to take, or to appoint a judicial commission which will take immediate steps towards the exercise of appropriate church discipline in the case of the Presbytery of Montreal, and further to proceed forthwith to clarify or enact church law which will prohibit practicing homosexuals from being ordained to, or holding, or fulfilling the duties of offices within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 20 - SESSION, TOWN OF MOUNT ROYAL CHURCH, QUEBEC

Re: Decision of the 122nd General Assembly re Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

WHEREAS, the 122nd General Assembly declared the action of the Presbytery of Montreal taken on April 18, 1995, to sustain the call from St. Andrew’s, Lachine, to Darryl Macdonald, a self-confessed practicing homosexual, to be null and void, and

WHEREAS, the 122nd General Assembly declared “that the call to Mr. Darryl Macdonald processed by the Presbytery of Montreal, was ultra vires”, and

WHEREAS, the 122nd General Assembly set aside the ruling of the Presbytery of Montreal declaring the appeal against Mr. Macdonald’s appointment as Interim Support to be “frivolous and vexatious”, and

WHEREAS, the 122nd General Assembly directed the Presbytery of Montreal to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, it was clearly the judgement of the 122nd General Assembly that a practicing homosexual is ipso facto disqualified from holding the office of Minister of Word and Sacraments and, therefore, should not be appointed to fulfill the duties of that office, or be allowed to retain a license to seek a call to that office, and

WHEREAS, in spite of the above decisions of the General Assembly, the Presbytery of Montreal has maintained Mr. Darryl Macdonald as Interim Supply at St. Andrew’s, Lachine, has, in answer to a request from the Lachine congregation “that Mr. Darryl Macdonald’s ministry there be increased to full-time interim supply”, and has declared that the congregation is “at liberty to increase the hours of work in accordance with pastoral needs and resources available”,

THEREFORE, the Session of the Presbyterian Church of the Town of Mount Royal, Town of Mount Royal, Quebec, humbly overtures the Venerable, the 123rd General Assembly, to take, or to appoint a judicial commission which will take immediate steps towards the

enforcement of the decision of the 122nd General Assembly referred to above, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 21 - SESSION, HUNGARIAN CHURCH, MONTREAL, QUEBEC

Re: Acting on Decision of the 122nd General Assembly re Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

WHEREAS, according to the decision of the 122nd General Assembly, the action of the Presbytery of Montreal taken on April 18, 1995, to sustain the call of Darryl Macdonald, a practicing homosexual, to St. Andrew's Presbyterian Church, Lachine, was declared null and void, and

WHEREAS, according to the decision of the 122nd General Assembly, the call of Darryl Macdonald was declared ultra vires since it is contrary to the teaching of the scripture and to all General Assembly statements on homosexuality, and

WHEREAS, the 122nd General Assembly directed the Presbytery of Montreal to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, the Presbytery of Montreal has not complied with the decision of the General Assembly, but instead arranged public debates on the issue of ordaining homosexuals, on which issue the General Assembly has already made a ruling, and has maintained Mr. Darryl Macdonald as Interim Supply at St. Andrew's Presbyterian Church, Lachine, even giving asset that his ministry hours be increased to full-time interim supply, and

WHEREAS, the Presbytery of Montreal, by these actions, has clearly defied the decisions of the highest court of the Church, disrupting the unity of The Presbyterian Church in Canada and causing great distress to those presbyters and members of congregations in the Presbytery of Montreal who agree with the General Assembly's decisions,

THEREFORE, the Session of the Hungarian Presbyterian Church, Montreal, humbly overtures the Venerable, the 123rd General Assembly, to appoint a judicial commission which will exercise appropriate church discipline in the case of the Presbytery of Montreal, and proceed to enact church law which will prohibit practicing homosexuals from ordination and from holding offices or fulfilling any official function within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 22 - SESSION, LIVINGSTONE CHURCH, MONTREAL, QUEBEC

Re: Dealing With the Decisions of the 122nd General Assembly Concerning Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

WHEREAS, according to the decision of the 122nd General Assembly, the action of the Presbytery of Montreal taken on April 18, 1995, to sustain the call of Darryl Macdonald, a practicing homosexual, to St. Andrew's Presbyterian Church, Lachine, was declared null and void, and

WHEREAS, according to the decision of the 122nd General Assembly, the call of Darryl Macdonald was declared ultra vires since it is contrary to the teaching of the scripture and to all General Assembly statements on homosexuality, and

WHEREAS, the 122nd General Assembly directed the Presbytery of Montreal to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, the Presbytery of Montreal has not complied with the decision of the General Assembly, but instead arranged public debates on the issue of ordaining homosexuals, on which issue the General Assembly has already made a ruling, and has maintained Mr. Darryl Macdonald as Interim Supply at St. Andrew's Presbyterian Church, Lachine, even giving asset that his ministry hours be increased to full-time interim supply, and

WHEREAS, the Presbytery of Montreal, by these actions, has clearly defied the decisions of the highest court of the Church, disrupting the unity of The Presbyterian Church in Canada and causing great distress to those presbyters and members of congregations in the Presbytery of Montreal who agree with the General Assembly's decisions,

THEREFORE, the Session of the Livingstone Presbyterian Church, Montreal, humbly overtures the Venerable, the 123rd General Assembly, to appoint a judicial commission

which will exercise appropriate church discipline in the case of the Presbytery of Montreal, and proceed to enact church law which will prohibit practicing homosexuals from ordination and from holding offices or fulfilling any official function within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

NO. 23 - SESSION, ST. STEPHEN'S CHURCH, WESTON, ONTARIO

Re: Appointment of a Judicial Commission to Address Concerns in Implementing Decisions of the 122nd General Assembly re Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

WHEREAS, the 122nd General Assembly decided that because it is contrary to our current consideration and declaration of the teaching of scripture, our subordinate standards, and all General Assembly statements on homosexuality, and contrary to the procedures of this Church, the call to Mr. Darryl Macdonald processed by the Presbytery of Montreal, be declared ultra vires, and

WHEREAS, the 122nd General Assembly considered that given our denomination's present position on homosexual practice, the Presbytery of Montreal needs to re-think Mr. Macdonald's ministry as "interim supply" at St. Andrew's, Lachine, or elsewhere, and, therefore, decided that the Presbytery of Montreal be directed to re-examine the status of Mr. Darryl Macdonald as a Licentiate of the Church, and

WHEREAS, the Presbytery of Montreal has not carried out the re-examination of the status of Mr. Darryl Macdonald in a time frame consistent with the spirit and intent of the decisions of the 122nd General Assembly, and

WHEREAS, Mr. Darryl Macdonald was appointed by the congregation of St. Andrew's, Lachine, to serve in the internal congregational ministry of St. Andrew's, Lachine, as a full-time Lay Missionary as of January 1, 1997, without approval, intervention and/or censure from the Presbytery of Montreal contrary to the spirit and intent of the decisions of the 122nd General Assembly and the practice of The Presbyterian Church in Canada, and

WHEREAS, the foregoing statements suggest that Mr. Darryl Macdonald, the Session of St. Andrew's, Lachine, the Interim Moderator, the Rev. Glynnis Williams, and/or the Presbytery of Montreal may have without due and just cause neglected or failed to submit themselves to the spirit and intent of the decisions of the General Assembly, and

WHEREAS, ministers and elders accept the government of our Church by sessions, presbyteries, synods and General Assemblies and promise to share in and submit to all lawful oversight therein and to follow no divisive course but to seek the peace and unity of the Church, and

WHEREAS, primary jurisdiction over ministers, members of the Order of Diaconal Ministries and certified candidates for ordination belongs to presbyteries ...; but the superior court may institute process when the court of primary jurisdiction has been enjoined to do so and has refused or neglected to obey as set out in section 319 of the Book of Forms,

THEREFORE, the Session of St. Stephen's Presbyterian Church, Weston, humbly overtures the Venerable, the 123rd General Assembly, to appoint and establish a Judicial Commission of persons knowledgeable in Presbyterian polity and with pastoral gifts and who fully reflect the will of the 122nd General Assembly, and that this Commission be empowered:

- a) to visit the St. Andrew's, Lachine session and congregation and the Presbytery of Montreal to ensure that the intent and spirit of the related decisions of the 122nd General Assembly are thoroughly implemented, and
- b) to determine if any individual or court may have intentionally failed or neglected to submit to the intent and spirit of the related decisions of the 122nd General Assembly and to censure any individual or court deemed to have done so, and
- c) to resolve the matter of non-compliance as far as possible with all parties so that the peace and unity of The Presbyterian Church in Canada may be maintained, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of West Toronto.

NO. 24 - PRESBYTERY OF EAST TORONTO**Re: Book of Forms Revisions re Institutional Chaplains or Pastoral Counsellors**

(Referred to Life & Mission Agency (Ministry & Church Vocations and Education & Reception), p. 19)

WHEREAS, persons in specialized ministry undergo theological education and specialized training which is at least equivalent to that of persons in congregational ministry, and

WHEREAS, the colleges of our Church offer programs and courses to prepare people for specialized ministry in ecumenical settings, and

WHEREAS, it is presbyteries which normally provide examination for students and oversight of Ministers of Word and Sacraments and Diaconal Ministers within their bounds, and

WHEREAS, persons who are already ordained and who serve in institutions are able to request that the presbytery endorse their ministry and place them on the constituent roll, and

WHEREAS, local presbyteries are most familiar with the work and needs of agencies and institutions which employ institutional chaplains and pastoral counsellors, and

WHEREAS, most positions in institutional chaplaincy and specialized ministry are not funded by a General Assembly committee or agency, or by a presbytery, and thus the persons in them are in a presbytery-approved position rather than in a position which is solely accountable to presbytery, and

WHEREAS, there is no longer a committee of General Assembly which approves institutional chaplains,

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 123rd General Assembly, that Book of Forms be amended as follows:

210.1 In the event of an applicant desirous of serving in Specialized Ministries as an Institutional Chaplain or Pastoral Counsellor, who has completed two satisfactory Units of Advanced Education with the Canadian Association for Pastoral Practice and Education/l'Association Canadienne pour la Pratique at l'Education Pastorales or the equivalent as judged by the Committee on Education and Reception, and has sought the guidance of this Church through their discernment process, and has accepted a ministry which satisfies section 176.1.7, the applicant may, on being certified as a candidate for ordination, also be ordained as a minister of The Presbyterian Church in Canada by the presbytery within whose bounds the applicant will work, by the certifying presbytery, or another presbytery, provided permission is granted by the Presbytery of primary jurisdiction.

176.1.7 who are Institutional Chaplains or Pastoral Counsellors, appointed for not less than one year, to a presbytery accountable or to a presbytery approved ecumenical ministry.

176.5.2 The provisions of sections 210.1 and 176.1.7 apply to members of the Order of Diaconal Ministries.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NAMES TO BE PLACED ON CONSTITUENT ROLL**NO. 25 - PRESBYTERY OF NEWFOUNDLAND****Re: The Rev. Ian Wishart**

(adopted, p. 19)

WHEREAS, the Presbytery of Newfoundland is very small and requires its present numbers to sustain its business, and

WHEREAS, the Rev. Ian Wishart has given notice of his intention to retire, and plans to continue to live in St. John's, and

WHEREAS, Mr. Wishart is Clerk of Presbytery and Interim Moderator of St. Matthew's Church, Grand Falls-Windsor, and Presbytery has requested that he continue these duties after his retirement,

THEREFORE, the Presbytery of Newfoundland humbly overtures the Venerable, the 123rd General Assembly, to give permission to retain Mr. Wishart's name on the constituent roll of Presbytery subsequent to his retirement, or to do otherwise as the General Assembly, in its wisdom, may deem best.

MEMORIALS - 1997**NO. 1 - REV. ADAM LEES****Re: Doctrine of Ministry Pertaining to Those Allowed to Preach the Gospel**

(Referred to Committee on Church Doctrine in consultation with Life & Mission Agency (Ministry & Church Vocations), p. 19)

WHEREAS, there is presently confusion in the Church because of a misunderstood and distorted doctrine of ministry, and this is working against the mission of the Church, and

WHEREAS, although the Church in the Presbyterian and Reformed tradition has always held to the principle of an educated ministry, we have now developed a very cavalier attitude towards those who occupy the pulpit and preaches the Gospel, and

WHEREAS, there is now a widespread opinion in the Church that there are others who have valid and equal rights with ministers to enter pulpits and preach the Gospel, and

WHEREAS, it is now quite common to find lay people from other denominations and even our own elders nominated to and usurping pulpits before Presbyterian ministers who have been regularly "called to the Ministry of Word and Sacrament" and ordained, and

WHEREAS, some Presbyterian congregations, because they consider it cheaper (not because they cannot afford an ordained ministry) are requesting presbyteries to "settle" elders, lay preachers (frequently from other denominations) and retired local ministers from any denomination in their pulpits, and

WHEREAS, in some cases the presbyteries are complying with these requests where the settlements can continue for several years, invariably to the detriment of the congregation in question and the hurt of the Church in general, and

WHEREAS, this practice is:

- i) an affront to Christ and his Church, ii) unscriptural, unreformed, and unpresbyterian, iii) undermines the doctrine of ministry, and iv) diminishes the function and rights of lawfully called ministers within the presbytery and the Church at large, and

WHEREAS, until recent times, the Church "licensed its Ministers to preach the Gospel wherever he/she might orderly be called" before the licentiate, "by prayer, and the laying on of hands by the ministers present, was ordained to the Ministry of Word and Sacraments, in the name of the Father, the Son, and the Holy Spirit", and

WHEREAS, with hindsight, it is now apparent with the growing trend in the Church, that "licensing Ministers to preach the Gospel" held checks and balances in the ministry and was a major safeguard to a true and faithful Gospel being preached (in the same manner as a medical doctor, lawyer, engineer, etc., being licensed has these callings protected), and

WHEREAS, there is also a widespread and growing view of an erroneous doctrine that elders are ordained to the same order as ministers, and while it is correct to hold that Presbyterian elders are ordained, it is incorrect to hold that their ordination is in the same context as minister's ordination, and

WHEREAS, for the Reformed Church, ordination is "in order to Word and Sacrament" and strictly speaking ordination is applicable only to those ordained to this end, and

WHEREAS, according to the simplicity of the Apostolic and ancient Church "in order to Word and Sacrament" was conducted with fasting, prayer, and the laying on of hands, and

WHEREAS, "Ordination is always to be continued in the Church" ("Form of Church Government" Touching the power of Ordination); it is interesting to note here the medieval Church as it developed with its seven sacraments where the "Sacrament of Order" focussed on the eucharist and involved seven orders culminating in the seventh, but it was only in the Presbytrate with ordination where there was a fullness of order. Nevertheless, the Reformers returned to the scriptural principle of two sacraments and "in order to Word and Sacrament", and

WHEREAS, the Westminster Divines (in the "Form of Church Government"), and the Second Book of Discipline (Chapters 6:1-9 and 7:1) make it quite clear that the elder is not a minister, that he does not labour in the word and doctrine or administer the sacraments, and is not ordained by the laying on of hands symbolic of imparting spiritual gifts (Book of Forms section 132.6), and the A&P 1582 simple speaks of elders being admitted to office, and

WHEREAS, denial of the Presbyterian scriptural understanding and doctrine of ministry is a denial of the Reformation,

THEREFORE, I, the Rev. Adam Lees, humbly memorialize the Venerable, the 123rd General Assembly, in order to remove confusion and ambiguity in the Church, and to ensure “that all things are done decently and in good order” (1 Cor. 14:40), to forward this memorial to the Church Doctrine Committee, and to direct it to:

1. to study the above concerns;
2. to submit a clear statement on the doctrine of Ministry, “Ordination”, and “Licensing” of ministers; and
3. with the experience of hindsight, to study and consider the advisability of re-instating the liturgical act of “Licensing Ministers to Preach the Gospel wherever they may be orderly called”, or recommend some other measures to ensure that all persons entering pulpits to preach the Gospel within The Presbyterian Church in Canada, have satisfied the Church with regards to their learning and their understanding of Church doctrine.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Prince Edward Island.

NO. 2 - CIRRIC CHAN, BYRON GRACE, ARTHUR IARRERA, WILLIAM KLEMPA, WILLIAM MANSON, JOSEPH MCLELLAND, DONOVAN NEIL, DANIEL SHUTE, PETER SZABO, ROBERT BARR, JOSEPH CHUNO, KAY FARQUHARSON, GAMEL HANNA, ROBERT JENSEN, WILVA PATRICK

Re: Actions of the Presbytery of Montreal on April 15, 1997

(Referred to Special Commission, p. [21](#))

WHEREAS, on April 18th, 1995, the Presbytery of Montreal sustained a call from the congregation of St. Andrew’s Presbyterian Church, Lachine, to Mr. Darryl Macdonald, a self-confessed practicing homosexual. That action of the Presbytery, and others taken at the same meeting, particularly the appointment of Mr. Macdonald as pulpit supply at St. Andrew’s, were the subjects of appeals by about a dozen members of this court to the 121st General Assembly. On receiving the Report of the Special Committee appointed by that Assembly, the 122nd General Assembly made the relevant rulings which are recorded in the Acts and Proceedings of the meetings held in Charlottetown, and

WHEREAS, the 122nd General Assembly inter alia declared the sustaining of this call to be “null and void”. With respect to the appointment of Mr. Macdonald as pulpit supply at Lachine, the Assembly “set aside” the ruling of the Presbytery of Montreal that the appeal against this appointment was “frivolous and vexatious”. It declared, giving reasons, that the call itself was “ultra vires”. The Assembly directed the Presbytery to “re-examine the status of Darryl Macdonald as a Licentiate of the Church”, also agreeing that the Presbytery’s Ministry Committee should make provision to assist Mr. Macdonald “through the time of transition facing him”, and

WHEREAS, upon leaning of the rulings of the 122nd General Assembly, the Presbytery appointed a committee whose task was to “consider concrete ways for the Presbytery of Montreal to respond to the recommendation (sic) from the 122nd General Assembly concerning the call to Mr. Darryl Macdonald and to consider ways that the Presbytery can foster dialogue within the Presbytery and throughout the larger church.” From the time of its appointment in July 1996, until this day, that committee brought no substantive motion to the court concerning the decisions of the 122nd General Assembly. Its first report on September 17, 1996, constituted an announcement of a process which was to last until June 1997, and which would involve a panel discussion and a debate. These two meetings, held on January 28 and March 4, 1997, were general-discussion, public meetings at which no decisions were expected. At the February 15, 1997 stated meeting, the committee brought a recommendation, which was adopted by the court, to devote a portion of the April 15, 1997 meeting to a re-examination of Mr. Macdonald’s status as a licentiate of the Church. However, the committee did not bring a recommendation relating to this issue before the court, and

WHEREAS, during these months, from June 1996 until March 1997, the undersigned, who had been constrained from June 1996 onwards by an insistent request to show compassion and be patient in giving Mr. Macdonald and St. Andrew’s, Lachine, time to adjust to the shock caused by Assembly’s action, nevertheless kept asking that the Presbytery would fulfill its implied intention to respond concretely to the Assembly’s decisions as soon as

possible. Representations were made to Presbytery on various occasions about the distress which its delay in acting on the Assembly's decisions was causing to many members of local Presbyterian churches. The only action of the Presbytery itself, taken through a "consensus" decision at its November 19, 1996 meeting, was to allow St. Andrew's to increase Mr. Macdonald's "hours of work in accordance with pastoral needs and resources available." (The position was established as full-time in the category of lay missionary in January of 1997.) In the end, it fell to one of the undersigned to give notice of and present motions that enabled the court to deal with the substantive issues sent down by the Assembly. On April 15, 1997, the Presbytery finally agreed to revoke Mr. Darryl Macdonald's license to preach the Gospel. However, it also defeated a motion to terminate his appointment at St. Andrew's, Lachine, and

WHEREAS, we find that the Presbytery has dealt with the symbol, licensing and ordination, but has refused to deal with the reality, the person's ongoing performance of pulpit and pastoral functions. To us it seems reasonable that if a person is disqualified from being ordained to an office in the Church, then he or she should not be allowed to fulfill the duties of that office. There is a significant difference between students who are not yet officially qualified for ministry and someone who is disqualified. In our opinion, this April 15th action of the Presbytery of Montreal no longer represents a delay in obeying but is an actual defiance of the Assembly's decision. Appeals against it are being made to the 123rd General Assembly, and

WHEREAS, we, however, having found that the 122nd General Assembly's favourable response to the 1995 appeals did not result in an appropriate response on the part of the Presbytery of Montreal, wish to bring this memorial before the 123rd General Assembly. It is our conviction that, if it had not done so prior to April 15, 1997, the Presbytery of Montreal is now certainly following a divisive course. The 122nd General Assembly reminded the Presbytery of Montreal "that if it wishes to pursue the matter of ordaining candidates of self-avowed homosexual practice within The Presbyterian Church in Canada, the Presbytery may seek remedy using the regular overture procedure ...". Instead of following this advice, the Presbytery of Montreal has acted in defiance of a higher court's rulings, setting aside its responsibility to submit to lawful authority, and

WHEREAS, in keeping with section 319 of the Book of Forms, which says that "the superior court may institute process when the court of primary jurisdiction has been enjoined to do so and has refused or neglected to obey",

THEREFORE, we, Cirric Chan, Byron Grace, Arthur Iarrera, William Klempa, William Manson, Joseph McLelland, Donovan Neil, Daniel Shute, Peter Szabo, Robert Barr, Joseph Chuno, Kay Farquharson, Gamel Hanna, Robert Jensen, Wilva Patrick, humbly memorialize the Venerable, the 123rd General Assembly, to appoint a Judicial Commission to judge this matter, to remove a cause of offence, and to restore discipline to The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

PETITIONS - 1997

NO. 1 - SYNOD OF QUEBEC AND EASTERN ONTARIO

Re: Level of Support for Francophone Ministry Within That Synod

(Referred to Life & Mission Agency, p. [19](#))

WHEREAS, the 121st General Assembly minutes record the following: "Unfortunately, during the last seven years, Francophone Ministry grants have been reduced by more than fifty percent ..." (p. [272](#)), and

WHEREAS, the Francophone cell work within the Presbytery of Montreal is growing, and
WHEREAS, the potential for similar groups being established elsewhere in the Synod of Quebec and Eastern Ontario, and

WHEREAS, the political uncertainty in Quebec demands that the Church maintain an active French presence, and

WHEREAS, it is important in this period of time to build bridges amongst the Francophone and anglophone communities, and

WHEREAS, recent immigrations of francophones from French speaking countries have increased, and many are from a Presbyterian/Reformed Church background,

THEREFORE, the Synod of Quebec and Eastern Ontario humbly petitions the Venerable, the 123rd General Assembly, to reconsider the level of support, including funding for Francophone Ministry within the Synod of Quebec and Eastern Ontario, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 - JOHN C. CARR

Re: Book of Forms Section 48, Revisions to Allow Mover and Seconder to Speak Before the Vote

(Referred to Clerks of Assembly, p. 20)

WHEREAS, the Book of Forms section 48, as presently worded, can be used to close off debate in such a way as to prevent the mover and seconder of a motion from having the customary opportunity to speak last on a motion, and

WHEREAS, this can happen even when the mover indicates, in moving a motion, that he/she is reserving the right to speak in support of the motion until just before the vote is taken, and

WHEREAS, that would appear to be unfair to the process of debate, and

WHEREAS, there has increasingly been an emphasis, in the last decade, on making the rules of the Church's courts more "user friendly",

THEREFORE, I, the Rev. John C. Carr, humbly petition the Venerable, the 123rd General Assembly, to revise section 48 of the Book of Forms so as to allow the mover and seconder of a motion to speak after a motion to taken an immediate vote has been passed and before the motion is put to a vote, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Edmonton-Lakeland.

NO. 3 - JOHN C. CARR

Re: Revision of Book of Forms re Applicants Seeking Ordination Who Have Completed Requirements for Chaplaincy

(Referred to Life & Mission Agency (Ministry & Church Vocations and Education & Reception), p. 20)

WHEREAS, persons in specialized ministry undergo theological education and specialized training which is equivalent to that of persons in congregational ministry, and

WHEREAS, the colleges of our Church offer programs and courses which prepare persons for specialized ministry in ecumenical settings, and

WHEREAS, presbyteries provide examination for students and oversight of Ministers of Word and Sacraments and of Diaconal Ministers within their bounds, and

WHEREAS, persons who are already Diaconal Ministers or Ministers of Word and Sacraments and who serve ecumenically in institutions are able to request that presbytery endorse their ministry and place them on the constituent roll, and

WHEREAS, presbyteries are familiar with the work and need of local agencies and institutions which employ institutional chaplains and pastoral counsellors, and

WHEREAS, most positions in institutional chaplaincy, pastoral counselling and other specialized ministries are not funded by a General Assembly committee or agency, or by a presbytery, so that persons in those positions are in a presbytery-approved position rather than in a position for which they are solely accountable to presbytery, and

WHEREAS, there is no longer a committee of General Assembly which reviews and approves institutional chaplaincy and pastoral counsellor appointments,

THEREFORE, I, the Rev. John C. Carr, humbly petition the Venerable, the 123rd General Assembly, to amend the Book of Forms as follows:

210.1

In the event of an applicant desirous of serving in Specialized Ministry as an Institutional Chaplain or Pastoral Counsellor, who has completed two satisfactory Units of Advanced Education with the Canadian Association for Pastoral Practice and Education/Association Canadienne pour la Pratique a l'Education Pastorales or the equivalent as judged by the Committee on Education and Reception, and has sought the guidance of this church through their discernment process, and has accepted a ministry which satisfies section 176.1.7, the applicant may, on being certified as a candidate for ordination, also be ordained as a minister of The Presbyterian Church in Canada by the

Presbytery within whose bounds the applicant will work, by the certifying Presbytery, or another Presbytery, provided that permission is granted by the Presbytery of primary jurisdiction.

176.1.7 who are Institutional Chaplains or Pastoral Counsellors, appointed for not less than one year, to a presbytery accountable ministry or to a presbytery approved ecumenical ministry.

176.5.2 The provisions of sections 210.1 and 176.1.7 apply to members of the Order of Diaconal Ministries.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

With the support of the Presbytery of Edmonton-Lakeland.

APPEALS - 1997

NO. 1 - THE REV. RON SCHROEDER, SASKATOON

Re: Against an Action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan

(Referred to Special Commission, p. [20](#))

NO. 2 - THE SESSION OF MCKERCHER DRIVE CHURCH, SASKATOON

Re: Against an Action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan

(Referred to Special Commission, p. [20](#))

NO. 3 - MR. DARRYL MACDONALD, MONTREAL

Re: Against an Action of the Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

NO. 4 - SESSION OF DURHAM PRESBYTERIAN CHURCH

Re: Against an Action of the Presbytery of Grey-Bruce-Maitland

(not received and returned to Presbytery of Grey-Bruce-Maitland, p. [20](#))

NO. 5 - THE REV. GAEL MATHESON, CHARLOTTETOWN, PEI

Re: Against the Special Commission of the Synod of the Atlantic Provinces

(Referred to Special Commission, p. [21](#))

NO. 6 - THE REV. GAEL MATHESON, CHARLOTTETOWN, PEI

Re: Against an Action of the Special Commission of the Synod of the Atlantic Provinces

(Referred to Special Commission, p. [21](#))

NO. 7 - ST. ANDREW'S CHURCH, KINGSTON, ONTARIO

Re: Against a Ruling of a Commission of the Synod of Toronto-Kingston

(Referred to Special Commission, p. [21](#))

NO. 8 - REV. WILLIAM MANSON, REV. PETER SZABO, REV. DR. DON NEIL, REV.

BYRON GRACE, REV. DR. BARRY MACK, REV. DR. WILLIAM KLEMPA, MR. JOSEPH CHUNO, MR. ROBERT BARR, MRS. KAY FARQUHARSON

Re: Against an Action of the Presbytery of Montreal

(Referred to Special Commission, p. [21](#))

COMPLAINT - 1997

NO. 1 - THE REV. GAEL MATHESON

Re: The Special Commission of the 122nd General Assembly re Appeal Nos. 5 and 6, 1996

(Referred to Special Commission, p. [20-21](#))

REFERENCE - 1997

NO. 1 - SPECIAL COMMISSION OF THE SYNOD OF THE ATLANTIC PROVINCES

Re: Charges and Appeals 1-6 of the Rev. Gael Matheson Addressed to the Synod of the Atlantic Provinces

(Referred to Special Commission, p. [21](#))

SYNOD AND PRESBYTERY CLERKS AND

SYNODS AND PRESBYTERIES		CLERKS	TREASURER	MISSION
Synod of the Atlantic Provinces				
1.	Cape Breton	John R. Cameron Ian G. MacLeod	David Sutherland Ian G. MacLeod	Mrs. W. Wilson Mr. William Sneddon
2.	Newfoundland	Ian S. Wishart		
3.	Pictou	Mark R. McLennan		
4.	Halifax & Lunenburg	P.A. McDonald		
5.	St. John	Basil Lowery	Mr. Gordon L. Blackwell	David A. Dewar
6.	Miramichi	Larry A. Welch	Geoff Howard	Mel Fawcett
7.	Prince Edward Island	Mr. Robert Adams	Gordon Matheson	Mr. Donald MacDonald
Synod of Quebec & Eastern Ontario				
8.	Quebec	Linda E. Robinson J. Ross H. Davidson	Mr. Peter B. Finlay Mrs. Isabel Beattie	Douglas Lee Sarah MacDonald
9.	Montreal	Ms. Moira Barclay-Fernie	Ms. Tracy Lloyd	Mr. Dan De Silva
10.	Seaway-Glengarry	Mr. Reginald D. Evans	Ian MacMillan	Fred Rennie
11.	Ottawa	Cedric C. Pettigrew	Mr. Peter Campbell	Dr. D. Lee
12.	Lanark & Renfrew	Leo E. Hughes	Leo E. Hughes	Patricia Van Gelder
Synod of Toronto & Kingston				
13.	Kingston	Earle F. Roberts Bruce Cossar	E. Robert Fenton Mr. Ralph Woods	Joyce E.C. Elder Lawrence V. Turner
14.	Lindsay-Peterborough	E.(Ted) O'Neill	Mr. A.W.(Tone) Allan	Ms. Marcia Whyte
15.	Pickering	Stephen Kendall	Mr. Charles Manahan	Ralph Kendall
16.	East Toronto	William J. Middleton	Mr. Tom Nettleton	
17.	West Toronto	Joe Williams	Mr. Maurice Mawhinney	Mrs. Eleanor Dean
18.	Brampton	Peter Ruddell	Bob Fenton	Harvey Self
19.	Oak Ridges	Ms. Beth Gilmore	Mr. Gordon Carpenter	Ms. Beth Gilmore
20.	Barrie	James A. Sittler	Mr. Andrew Cowan	Mr. John Thomson
21.	Temiskaming	Ms. Clare Harrison	Mrs. Wilda Gibson	James Gordon
22.	Algoma & North Bay	Ms. Margaret Calder	David T. Jack	Bruce McDonald
23.	Waterloo-Wellington	John C. Henderson	Mr. Ian Dudgeon	Alan Beaton
Synod of Southwestern Ontario				
24.	Hamilton	Kenneth C. Wild Donald J. Herbison	Dean G. Cassidy Mr. R. George Hutchinson	Hugh Appel Thomas Vais
25.	Niagara	Graham Kennedy	Mr. Bruce Sinclair	Mrs. Norma Goldsmith
26.	Paris	Mr. Ken Smith	John Cruickshank	Andrew Turnbull
27.	London	Peter Coutts	Mr. J. Lamont	Jan McIntyre
28.	Essex-Kent	William Ball	Charles N. Congram	Kate Pfeffer
29.	Sarnia	Mrs. Elaine Heath	Case Vanbodegom	
30.	Huron-Perth	Vernon Tozer	John Zondag	Kevin Steeper
31.	Grey-Bruce-Maitland	Kenneth C. Wild		P. Vasarhelyi
Synod of Manitoba & Northwestern Ontario				
32.	Superior	Ms. Brenda Fraser James M. Patterson	Kenneth Innes James D. Ferrier	James D. Ferrier James M. Patterson
33.	Winnipeg	Mrs. Joanne Instance	Ken Innes	Miss Chris Shaw
34.	Brandon	Ian A. MacKenzie	Ms. Linda Graham	David Wilson
Synod of Saskatchewan				
35.	Assiniboia	Harry Currie Douglas W. Maxwell	Ms. Ellwyn Parsons Mr. Gordon Cameron	Annabelle Wallace Mr. Gordon Liddle
36.	N. Saskatchewan	Yeon Wha Kim	Nancy Wehrman	Annabelle Wallace
Synod of Alberta & The Northwest				
37.	Peace River	Ms. Winona Haliburton George S. Malcolm	George & Ann Vanderham Mrs. Janice Malcolm	George S. Malcolm D. Allan Young
38.	Edmonton-Lakeland	Joe Riddell	Mr. Ralph Haynes	Mickey Johnston
39.	Central Alberta	Gordon A. Cunningham	Mr. Richard Anderson	R. Tiessen
40.	Calgary-Macleod	Kirk T. Summers	Mr. Harry Eisenhauer	Ms. Janette Mackie
Synod of British Columbia				
41.	Kootenay	Donald K. Lindsay Ronald Foubister	Mr. W. Lloyd Gavin Robertson	Richard Moffat
42.	Kamloops	Mrs. Joan Grainger	Mr. J. Doug Monteith	Rod Ferguson
43.	Westminster	Tony Plom	Mr. Robert M. Pollock	Richard Sand
44.	Vancouver Island	Kerry McIntyre	Mr. Jim Turner	R. Glenn Ball

CONVENERS OF STANDING COMMITTEES - 1996-97

CONG'L LIFE	MINISTRY	CTTEE. ON HISTORY	PRESBYTERIAN RECORD	PENSION
Geoff P. Howard Mr. Donald MacLeod	Geoff P. Howard Ms. Barbara MacDonald	L. George Macdonald Robert Lyle	L. George Macdonald Robert Lyle	Geoff P. Howard Ms. Barbara MacDonald Mr. Donald MacLeod
K. Burdett/D. Dewar Philip Crowell Mrs. Davida Stewart	James T. Hurd Philip Crowell Bert Vancook	Kent E. Burdett Mel Fawcett Mr. Robert Adams	Herbert E. Hilder Philip Crowell Davida Stewart	James T. Hurd Larry Welch Bert Vancook
Barney Grace Ross Davidson Mrs. Lois Klempa Mrs. Shelley Prins Mrs. Zora Todd Ruth Syme	Linda E. Robinson Ross Davidson Mrs. Virginia Bell David Jones Ian Gray Mr. Sandy McCuan	Linda E. Robinson Ross Davidson Barry Mack Donald MacMillan Stephen Hayes Ruth Syme	Linda E. Robinson Ross Davidson c/o Clerk David Jones Mrs. Zora Todd Ruth Syme	Mr. Peter B. Finlay Mrs. Isobel Beattie Peter McDougall Brian Sharpe D. Atkins Mr. Sandy McCuan
Wayne Baswick Lincoln G. Bryant Mr. Douglas Brown Mr. Robert Shaw Drew Strickland Alan Goh John Giurin Donald Freeman J. Cameron Bigelow Ivan Dambrowitz Marty Molengraaf Anne Yee Hibbs	Jean Armstrong Stephen G. Dunkin William Bynum Catherine Chalin Carol Loudon Garth Wilson Pieter van Harten Vincent Lee Thomas Cunningham Drew Jacques Freda MacDonald William Lamont	Angus J. Sutherland William Bynum Stephen Kendall Brian Ross Angus McGillivray Douglas Schonberg Grant Muir Anne Yee Hibbs	Earle F. Roberts Ms. Marcia Whyte Stephen Kendall Alan Goh Donald Freeman Mr. John Thomson Mrs. Jean Bruce Phyllis Snyder Kees Vandermeij	Mr. William Alexander William Bynum Stephen Kendall Brian Ross Angus McGillivray Thomas Cunningham William Lamont
Andrew J. Turnbull Ryk Brown Scott Sinclair Mrs. Norma Goldsmith W. McKinnon Merv Tubb Kate Pfeffer Mr. Fred McCord Nan St. Louis Howard Sullivan	Kenneth C. Wild Andrew Reid George Tattrie Mark Gaskin Barb Young Evelyn Carpenter Mr. Joe Agics H.D. Rick Horst Ted Creen	T. Melville Bailey Ian McPhee Robert Docherty Ken Smith Wendy Patterson Nan St. Louis John Vaudry	W. Vanderstelt Ian McPhee Mrs. Norma Goldsmith Ken Smith William Ball Vernon Tozer Kathleen Matic	Case Vanbodegom Andrew Reid George Tattrie Ken Smith William Ball H.D. Rick Horst Kenneth C. Wild
Jean Bryden Keith E. Boyer Ms. J. Sills Dale Woods	Beth McCutcheon Ms. Joanne MacOdrum Mr. John Guthrie Dale Woods	Mrs. Jean Campbell Ms. Nancy Murray Mrs. Jean Campbell Ms. Edna Medd	James M. Patterson Mrs. Joanne Instance Mr. Ian MacKenzie	Kenneth Innes Mr. Mel Vezina Mrs. Joanne Instance Charles McNeil
Mr. Gordon Liddle Mr. Gordon Liddle	James McKay Jim McKay James A. McKay	Walter Donovan Douglas W. Maxwell c/o Clerk	Douglas W. Maxwell c/o Clerk	Douglas W. Maxwell c/o Clerk
Kenneth Oakes Harold M. Wiest Millie Seitz R. Tiessen Michael Stol	Tak Wang Stephen Haughland R. Tiessen David Vincent	George Johnston Joe Riddell Gordon A. Cunningham	Tak Wang John Dowds Gordon A. Cunningham	Tak Wang Mr. Alan Meikle Gordon A. Cunningham
Jonathan Dent Ms. Noreen Davis Ms. Gladys Anderson Clayton Kuhn	Murray Garvin Ed Millin John Allan	Ronald Foubister Mrs. Joan Grainger Tony Plomp Kerry McIntyre	Mrs. Norma Lyon Ms. Noreen Davis Robert Calder Kerry McIntyre	Mr. Greg Smith Mrs. Joan Grainger Charles Scott Kerry McIntyre

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

ANDERSON , Kathie	Dip.C.E.	Ewart College, Toronto
BARCLAY , Marion R.	M.Div.	Knox College, Toronto
BRAND , Virginia P.	B.A.,M.Ed.	
	M.Div.	Knox College, Toronto
BROWN , Douglas	D.Ed.	University of Toronto, Toronto
BROWN , Richard.A.	B.A.	University of Western Ontario
	M.Div.	Vancouver School of Theology
COLTMAN , Marie	M.Div.	Knox College, Toronto
CAVENEY , Michael F.	Dip.Min.	Presbyterian College, Montreal
	D.Min.	Knox College, Toronto
CHO , Young Taik	M.A.	Soong Sil Univ., Seoul, Korea
	M.Div.	Pres. Theol. Seminary, Seoul, Korea
	M.Th.	Pres. Theol. Seminary, Seoul, Korea
	D.M.	San Francisco Theological Seminary, Cal.
DAWSON , Robert	M.Div.	Knox College, Toronto
DEAN , Noble	M.S.W.	
deBRUIJN , Bert	M.A.	University of Ottawa
ELFORD , Patricia Anne	B.A.	York University, Toronto
	M.Div.	Knox College, Toronto
EMBREE , Bernard L.M.	D.D.Theological	Seminary, Taipei
FRANKLIN-LAW , Sandra	B.A.(Eng)	University of Calgary, Alberta
	B.A.(Rel.St)	University of Calgary, Alberta
	M.Div.	Vancouver School of Theology, B.C.
HARTAI , Helen	R.N.	
	M.Div.	Knox College, Toronto
HEARN , Walter	M.Div.	Knox College, Toronto
HODGSON , C. Joyce	M.Div.	Knox College, Toronto
HONG , S.D.	M.Div.	Knox College, Toronto
KENDALL , Douglas G.	B.A.	Carleton University, Ottawa
	M.Div.	Knox College, Toronto
LITTLE , Christopher W.	M.Div.	Ontario Theological Seminary, Toronto
MACLEOD , Allyson	B.A.	
	M.Div.	Knox College, Toronto
MACLEOD , Kirk D.	B.A.,M.Div.	Knox College, Toronto
McANDLESS-DAVIS , Bruce	B.A.	University of Toronto
	M.Div.	Vancouver School of Theology, Vancouver
MARTIN , Linda	B.A., M.Div.	Knox College, Toronto
MATHERS , A.R. Neal	D.Min.	Fuller Theological Seminary, Pasadena
MATHESON , Gordon	D.D.Presbyterian	College, Montreal
METZGER , Fred W.	D.D.Presbyterian	College, Montreal
ROBERTSON , Gavin	B.Sc.	University of Victoria, Victoria
	M.Div.	Vancouver School of Theology, Vancouver
ROBERTSON , Meridyth	Dip.C.E.	Ewart College, Toronto
	B.A.	University of Toronto, Toronto
	M.Div.	Vancouver School of Theology, Vancouver
ROBINSON , Gary	B.A., M.Div.	Knox College, Toronto
SCHULZE , Christine	B.Ed.	University of Calgary, Alberta
	M.Div.	Vancouver School of Theology, Vancouver
SCOTT , Daniel	B.A.	Trinity Western University
	M.C.S.	Regent College, Vancouver
	M.Div.	Regent College, Vancouver
	D.Min.	Westminster Seminary, Philadelphia
TONG , Chiun-Chia	B.D.	Taiwan Theological Seminary
WARD , Mark A.	B.A.	Covenant College, St. Louis
	B.D.	Westminster Seminary, Philadelphia
	M.Th.	Queen's University, Kingston
YOUNG , James	M.Div.	Knox College, Toronto

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 1996 and received by Financial Services, as of June 30, 1997:

	<u>1996</u>	<u>1995</u>
Number of ministers	1,229	1,222
Number of Elders	12,124	12,218
Number of self-supporting congregations	968	951
Number of grant-receiving congregations	42	55
Baptisms	3,990	4,300
Communicant members	145,328	147,300
Households	101,641	103,243
Church school pupils	30,918	32,065

Financial

A summary of the financial reports from congregations for the year ended December 31, 1996 and received by Financial Services, as of June 30, 1996:

Total raised by congregations	86,124,357	85,293,551
Total raised for congregational purposes	74,637,141	73,507,501
Remitted to Presbyterians Sharing	8,470,426	8,305,272
Other missionary and benevolent purposes	4,021,049	3,463,119
Raised by WMS(WD) & Atlantic Mission Society	1,789,611	1,240,676
Stipends of principal minister	23,679,704	23,559,870
Total normal congregational expenditures	78,212,007	75,210,732

Congregational Reports and Summaries

The detailed statistical and financial reports for each congregation as submitted by presbyteries as found on page 602 and following.

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS
AND CONGREGATIONS**
AS REPORTED BY THE CLERKS OF SYNODS

STUDENTS RECEIVED AS CANDIDATES FOR THE MINISTRY

Synod of Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Ian A.R. McDonald, B.A., September 17, 1996

PRESBYTERY OF ST. JOHN

L. Dale Gray, B.A., March 27, 1996

PRESBYTERY OF MIRAMICHI

Bryan McMinn, March 16, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

Steven Stead, B.A., March 12, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Timothy E. Hwang, November 19, 1996

James F. Douglas, November 19, 1996

Chen Chen Abbott, November 21, 1996

PRESBYTERY OF SEAWAY-GLENGARRY

Michele (Leblanc) McVeigh, June 18, 1996

PRESBYTERY OF OTTAWA

Mark Goodwin, November 21, 1995

Gregory Davidson, November 19, 1996

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Duncan Robertson, April 16, 1996

Andrew Allison, June 18, 1996

PRESBYTERY OF EAST TORONTO

Guy K. Sinclair, May 7, 1996

D. Bruce Dayton, October 1, 1996

Eun Joo Park, October 1, 1996

Joseph Choi, November 12, 1996

Janice Hamalamen, November 12, 1996

Su Yein Jin, November 12, 1996

Kathy Kay, November 12, 1996

Sung-Chan Frank Lim, November 12, 1996

Peter McNughton, November 12, 1996

PRESBYTERY OF BRAMPTON

Thomas Hamilton, September 17, 1996

Jan Hieminga, September 17, 1996

Donna Jackson, September 17, 1996

Colleen L. Smith, September 17, 1996

Pat Emms, October 17, 1996

Walter Hearn, October 15, 1996

Ed Hoekstra, October 15, 1996

Cheryl MacFayden, October 15, 1996

Gary Robinson, October 15, 1996

Lara K. Scholey, October 15, 1996

Susan Sheridan, October 15, 1996

PRESBYTERY OF OAK RIDGES

Susan Morton-Leonard, Diaconal, April 16, 1996

Nancy Bettridge, October 15, 1996

Vivian Carter, November 19, 1996

PRESBYTERY OF ALGOMA-NORTH BAY

Dan Reeves, September 14, 1996

PRESBYTERY OF WATERLOO-WELLINGTON

Robert C. Dawson, November 12, 1996
 Mark T. Hoogsteen, November 12, 1996
 Shelley Kocis, December 12, 1995
 Kristy Todd, November 12, 1996
 Linda Young, November 12, 1996
 Dorothy Henderson, November 12, 1996

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Malcolm Macleod, December 12, 1995
 Kathryn A. Strachan, April 9, 1996
 Gwen Ament, June 18, 1996
 Larry Amiro, November 12, 1996
 James Stewart, April 8, 1997

PRESBYTERY OF PARIS

Allyson McFarlane, November 19, 1996
 Ian Skinner, November 19, 1996

PRESBYTERY OF SARNIA

Jeannette Fleischer, June 19, 1996
 Susan Samuel, March 19, 1997
 Donald Burnard, March 19, 1997

The Synod of British Columbia**PRESBYTERY OF KAMPLOOPS**

Shirley Cochrane, May 1996

PRESBYTERY OF WESTMINSTER

Colin Cross, October 1, 1996
 K. Helmer, February 4, 1997
 Anthony Pfaff, February 4, 1997
 C. Victor, February 4, 1997

CANDIDATES CERTIFIED FOR ORDINATION**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Kwang Oh-Kim, March 26, 1996
 Roger Penning, March 26, 1996
 Timothy E. Hwang, February 18, 1997
 Cen-Chen Abbott, April 29, 1997
 James F. Douglas, April 29, 1997

PRESBYTERY OF SEAWAY-GLENGARRY

Michelle LeBlanc, June 18, 1996

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Ina Golaiy, February 21, 1997

Synod of Southwestern Ontario**PRESBYTERY OF NIAGARA**

Ruth Houtby, November 20, 1996
 Wendy Lampman, February 19, 1997

PRESBYTERY OF ESSEX-KENT

Mary Templar, January 21, 1997

PRESBYTERY OF SARNIA

Jennifer L. Cameron, October 6, 1996

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Charles Ahn, April 8, 1997
 Colin Cross, April 8, 1997

ORDINATIONS

Synod of Atlantic Provinces

PRESBYTERY OF CAPE BRETON

David A. Stewart, May 22, 1996

PRESBYTERY OF HALIFAX-LUNENBURG

Allyson A. MacLeod, January 3, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

T. Hugh Donnelly, July 9, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Murdo Mackay, February 16, 1997

PRESBYTERY OF OTTAWA

Alan Barr, June 18, 1995

Victoria Murray, November 26, 1995

John C. Fair, March 24, 1996

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Dawn Griffiths, September 10, 1996

Mark A. Ward, December 4, 1996

PRESBYTRY OF PICKERING

Douglas R. Kendall, May 26, 1996

PRESBYTERY OF EAST TORONTO

Anne-Louise Jannaway, May 5, 1996

Peter t. Ma, May 26, 1996

Paul U. Shobridge, September 8, 1996

Daniel W. Cho, March 2, 1997

Geoffrey M. Ross, March 9, 1997

PRESBYTERY OF BARRIE

Carey Nieuwhof, January 12, 1997

James A. Young, January 26, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

William Ingram, July 19, 1996

Olwyn M. Coughlin, September 15, 1996

Jeffery G. Inglis, April 6th, 1997

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

JoAnne Walter, May 26, 1996

PRESBYTERY OF LONDON

Charlotte L. Brown, October 20, 1996

Margaret A. Greig, June 22, 1997

PRESBYTERY OF SARNIA

Jennifer L. Cameron, January 26, 1997

PRESBYTERY OF HURON-PERTH

Lynn Nichol, January 26, 1997

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Stewart Folster, April 21, 1996

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Sandra Franklin-Law, May 4, 1997

Christine Schultz, July 12, 1996

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Bruce McAndless-Davis, July 7, 1996

PRESBYTERY OF VANCOUVER ISLAND

Gavin L. Robertson, July 9, 1996

Meridyth Robertson, July 9, 1996

Irwin B. Cunningham, July 14, 1996

RECEPTIONS FROM OTHER DENOMINATIONS**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

John Wu, November 19, 1996

Maurice Bergeon, March 19, 1996

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Seung R. Kim, January 14, 1996

INDUCTIONS**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Lloyd A. Murdock, Knox, Baddeck, December 7, 1996

PRESBYTERY OF PICTOU

John R. Cameron, St. Paul's, Merigomish/French River, January 18, 1996

David H. Stewart, Tatamagouche Pastoral Charge, June 5, 1996

PRESBYTERY OF HALIFAX-LUNENBURG

Cynthia J. Chenard, Iona, Dartmouth, January 12, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

Christine Schulze, Richmond Bay Charge, September 10, 1996

Michael F. Caveney, Kirk of St. James, Charlottetown, September 17, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Kathleen (Kate) Jordan, St. Andrew's, Huntingdon, September 15, 1997

Richard R. Topping, St. Andrew and St. Paul, Montreal, January 12, 1997

PRESBYTERY OF SEAWAY-GLENGARRY

J. David Jones, First, Brockville, May 16, 1996

Marion Johnston, Knox, Iroquois and St. Andrew's James, Cardinal, March 16, 1997

John F. Crowdis, (Associate Minister), St. John's Cornwall, March 23, 1997

PRESBYTERY OF OTTAWA

James H.W. Statham, Grace Church, Orleans, July 16, 1995

Steven W. Webb, St. Andrew's, Stittsville, January 7, 1996

Charlene E. Wilson, St. Stephen's, Ottawa, May 5, 1996

John R. Wilson, St. Stephen's, Ottawa, May 5, 1996

PRESBYTERY OF LANARK & RENFREW

Roderick Lamb, Petawawa and Point Alexander, January 21, 1996

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Douglas G. Kendall, St. Andrew's, Gananoque, June 2, 1996

Mark A. Ward, Pittsburg Township and Sandhill, December 6, 1996

PRESBYTERY OF LINDSAY-PETERBOROUGH

T. Hugh Donnelly, St. Andrew's, Bomanville, September 3, 1996

Dawn Griffiths, Knox, Cannington; St. John's, Cresswell Wick, September 15, 1996

Kenneth MacRae, St. Giles, Peterborough, November 14, 1996

PRESBYTERY OF EAST TORONTO

Thomas J. Kay, Trinity, North York, June 2, 1996
 Jean S. Armstrong, Riverdale, Toronto, September 29, 1996
 Robert P. Fournery, Glenview, Toronto, December 1, 1996
 Daniel W. Cho, Metro Korean, Toronto, March 2, 1997
 Geoffrey M. Ross, Calvin, Toronto, March 16, 1997

PRESBYTERY OF WEST TORONTO

Jeremy Lowther, Hillview, Toronto, June 2, 1996
 Wayne Wardell, St. Stephen's, Weston, July 22, 1996
 William Ingram, Morningside High Park, Toronto, September 8, 1996

PRESBYTERY OF BRAMPTON

Wayne S. Baswick, St. Paul's, Bramalea, September 8, 1996
 Scott A. Elliott, Knox, Oakville, November 17, 1996

PRESBYTERY OF OAK RIDGES

George W. Beals, Richmond Hill, Richmond Hill, April 21, 1996

PRESBYTERY OF BARRIE

David M. Howes, St. Paul's, Victoria Harbour, June 23, 1996
 Timothy R. Purvis, Jubilee, Stayner; Zion, Sunnidale Corners, September 5, 1996
 Michael Barnes, Knox, Bracebridge, October 6, 1996
 Carey Nieuwhof, Oro Pastoral Charge, January 19, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

John A. Deyarmond, St. Andrew's, Galt, Cambridge, October 6, 1996

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Richard A. Brown, Aldershot, Burlington, August 14, 1996

PRESBYTERY OF NIAGARA

Paul U. Shorbridge, West St. Andrew's, St. Catharines First, St. David's, September 15, 1996

PRESBYTERY OF PARIS

J. Stanley Cox, Paris, September 15, 1996

PRESBYTERY OF LONDON

John R. Bannerman, Chalmers, London, January 12, 1997

PRESBYTERY OF HURON-PERTH

Nicholas Vandermeij, First, Seaforth; St. Andrew's, Clinton, August 1, 1996
 Olwyn M. Coughlin, St. Andrew's, Molesworth, Knox, Gorrie, September 22, 1996
 Lynn Nichol, Knox Markton; Knox, Cranbrook, January 26, 1997

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Deborah Lannon, First Church, March 17, 1996
 Yme Woensdregt, First Church, March 17, 1996
 Yeon Wha Kim, St. Andrew's, Biggar, July 3, 1996
 M.E. (Betty) Marsh, St. Andrew's, North Battleford, October 20, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

Irwin Cunningham, Faith, Fort McMurray, September 10, 1996

PRESBYTERY OF CENTRAL ALBERTA

Sandra Franklin-Law, St. Paul's, Eckville, May 4, 1997

PRESBYTERY OF CALGARY-MACLEOD

Roy Gellatly, Synod Administrative Co-Ordinator, April 17, 1996
 Seung R. Kim, Korean, Calgary, January 14, 1996
 David B. Vincent, St. Giles, August 15, 1996

Synod of British Columbia**PRESBYTERY OF KOOTENAY**

Gavin L. Robertson, First Church, Trail, September 20, 1996
 Meridyth Robertson, First Church, Trail, September 20, 1996

PRESBYTERY OF WESTMINSTER

Bruce McAndless-Davis, St. Aidan's, New Westminster, July 7, 1996
 L.E. (Ted) Siversns, First, New Westminster, September 15, 1996

PRESBYTERY OF VANCOUVER ISLAND

Kerry J. McIntyre, St. Andrew's, Duncan, August 4, 1996
 Ronald H. Balsdon, Knox, Sooke, August 11, 1996

INSTALLATION**Synod of the Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Shirley F. Murdock, Executive Secretary, Atlantic Mission Society, April 16, 1996

PRESBYTERY OF PICTOU

Debbie Laing, Presbytery Worker, July 4, 1996

PRESBYTERY OF SAINT JOHN

Catherine Anderson, Director of Pastoral Care, St. John and St. Stephen, and Home and Pastoral Assistant at the Church of St. John and St. Stephen, February 25, 1996

APPOINTMENTS AND RECOGNITIONS**Synod of the Atlantic Provinces****PRESBYTERY OF PRINCE EDWARD ISLAND**

David D. Skinner, Lay Assistant, Zion, Charlottetown, April 24, 1996

Synod of Quebec and Eastern Ontario**PRESBYTERY OF QUEBEC**

Judy Wygodansky, Lay Missionary, Valcartier, January 1, 1996
 Rene Paquin, Lay Missionary, Sherbrooke, April 1, 1996
 J. Ross H. Davidson, St. Andrews Inverness, September 1, 1996

PRESBYTERY OF SEAWAY-GLENGARRY

Samuel J. Livingstone, St. Andrew's, Oxford Mills, February 1, 1997

PRESBYTERY OF OTTAWA

John C. Fair, St. Andrew's, Aylmer, half time, March 31, 1995
 Donna McIlveen, Presbytery Youth Worker half time, September 17, 1996
 Steven W. Webb, St. Andrew's, Stittsville, January 7, 1996
 Charlene E. Wilson, St. Stephen's, Ottawa, May 5, 1996
 John R. Wilson, St. Stephen's, Ottawa, May 5, 1996
 J. Ed. Wiley, CFB Ottawa, January 21, 1997
 John Duff, January 21, 1997

Synod of Toronto and Kingston**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Stuart Macdonald, Director of Basic Degree Studies, October 16, 1996

PRESBYTERY OF PICKERING

Anne-Louise Jannaway, Chaplain, Providence Centre, May 10, 1996

PRESBYTERY OF EAST TORONTO

Peter T. Ma, Celebration, North York, May 27, 1996
 Charlotte L. Brown, Executive Secretary, Women's Missionary Society (WD), October 28, 1996
 Margaret A. Greig, Program Secretary, Women's Missionary Society (WD), October 28, 1996

PRESBYTERY OF BRAMPTON

Hugo Lau, West Korean, Mississauga, February 9, 1997

PRESBYTERY OF BARRIE

James A. Young, St. Mark's, Orillia, January 19, 1997

PRESBYTERY OF ALGOMA-NORTH BAY

George Hunter, Hillside, Sudbury, May 24, 1996

PRESBYTERY OF WATERLOO-WELLINGTON

Mark S. Richardson, Kitchener East, Kitchener, September 22, 1996
 Lynn Harris, (Diaconal), Baden, March 1, 1997
 John J. Hibbs, Knox's Galt, Cambridge, March 2, 1997

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Walter A. Donovan, Calvin-Goforth, Saskatoon, July 1, 1996

M.E. (Betty) Marsh, St. Andrew's, North Battleford, January 14, 1996

Marie Swanson, Lay Missionary, Westminster, Estevan

Stewart Folster, Saskatoon Native Circle Ministry, April 21, 1996

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Nancy Nagy, Chaplain, St. Andrew's Hall, VST, May 1, 1997

DESIGNATION OF OVERSEAS MISSIONARIES**Synod of Toronto and Kingston**

PRESBYTERY OF KINGSTON

Linda King, India, September 4, 1996

Robert King, India, September 4, 1996

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Glenn Inglis, Malawi, July 1996

Linda Inglis, Malawi, July 1996

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS****Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX-LUNENBURG

Donald C. Hill, Co-ordinating Chaplain, Valley Regional Hospital, January 9, 1996

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Stuart Macdonald, Director of Basic Degree Studies, October 16, 1996

PRESBYTERY OF EAST TORONTO

Karen A. Hincke, Executive Director, Women's Inter-Church Council, October 1, 1996

J.J. Harold Morris, Interim Minister, St. Marks, Don Mills, February 19, 1997

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

JoAnne Walter, Chaplain, May 26, 1996

Carol Wood, Chaplain, November 12, 1996

Judith Archer Green, Associate Secretary Education for Discipleship, November 3, 1996

David L. McInnis, Director, Hamilton Pastoral Care, November 3, 1996

PRESBYTERY OF NIAGARA

Paul Shorbridge, September 15, 1996

PRESBYTERY OF PARIS

J. Stanley Cox, September 15, 1996

PRESBYTERY OF ESSEX-KENT

Aziz Bassous, Interim-Minister, St. Andrew's Windsor, January 21, 1996

PRESBYTERY OF HURON-PERTH

Nicholas Vandermeij, Seaforth-Clinton, August 1, 1996

Olwyn M. Coughlin, Molesworth-Gorrie, September 22, 1996

Lynn Nichol, Monkton-Cranbrook, January 26, 1997

PRESBYTERY OF GREY-BRUCE-MAITLAND

David R. Nicholson, Durham, October 1, 1996

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Deborah Lannon, First, Regina, March 17, 1996

Yme Woensdregt, First, Regina, March 17, 1996

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Irwin Cunningham, September 10, 1996

Bruce Kemp, Secretary, Canadian Bible Society, September 16, 1996,

David C. Kettle, CFB Edmonton, November 12, 1996,

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Nancy Kerr, Counsellor, January 14, 1997

PRESBYTERY OF WESTMINSTER

Bruce McAndless-Davis, St. Adianas, New Westminister, July 1996

L.E. (Ted) Siverns, First, New Westminister, September 24, 1996

PRESBYTERY OF VANCOUVER ISLAND

Amy Campbell, Chaplain, (Navy), September 24, 1996

DESIGNATION TO ORDER OF DIACONAL MINISTRIES**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Shirley F. Murdock, N.S., April 16, 1996

Synod of Toronto and Kingston

PRESBYTERY OF WATERLOO-WELLINGTON

Lynne Harris, March 23, 1997

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES****Synod of Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Shirley F. Murdock, Executive Secretary, Atlantic Missionary Society, April 16, 1996

PRESBYTERY OF PICTOU

Debbie Laing, Presbytery Worker, Pictou, July 4, 1996

PRESBYTERY OF SAINT JOHN

Catherine Anderson, Director of Pastoral Care, St. John and St. Stephen, and Pastoral

Assistant, Church of St. John and St. Stephen, February 25, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Donna McIlveen, Presbytery Youth Worker, Ottawa, September 17, 1996

Synod of Toronto and Kingston

PRESBYTERY OF WATERLOO-WELLINGTON

Lynne Harris, Baden, March 23, 1997

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES****Synod of Atlantic Provinces**

PRESBYTERY OF SAINT JOHN

Catherine Anderson, February 7, 1996

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Brenda Holmes, January 1, 1997

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Linda N. Robinson, February 19, 1997

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Atlantic Provinces

PRESBYTERY OF SAINT JOHN

Debbie Laing, to Presbytery of Pictou, July 1, 1996
Catherine Anderson, to constituent roll, February 25, 1996

LEAVE OF ABSENCE

Synod of Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Gael I. Matheson, June 18, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Lynne Donovan, maternity leave, April 1, 1997 to September 30, 1997

PRESBYTERY OF OTTAWA

S. Bruce Cairnie, July 24, 1996 to February 25, 1997

Synod of Toronto and Kingston

PRESBYTERY OF WATERLOO-WELLINGTON

Wayne C. Allen, September 19 to December 19, 1996

TRANSLATIONS

Synod of Atlantic Provinces

PRESBYTERY OF SAINT JOHN

Robert J. Murray, to Presbytery of Winnipeg, September 1, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

Timothy F. Archibald, to Presbytery of Halifax-Lunenburg September 26, 1996

John R. Cameron, to Presbytery of Pictou, January 15, 1996

Adrien Auret, to Presbytery of Miramichi, September 30, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Morgan Wong, to Presbytery of Westminster, October 17, 1995

Nadar H. Awad, June 30, 1995

Scott McAndles, to Presbytery of Essex-Kent, December 31, 1996

PRESBYTERY OF QUEBEC

Ronald H. Baldson, to Presbytery of Vancouver Island, August 1, 1996

PRESBYTERY OF SEAWAY-GLENGARRY

Jonathan Dent, to Presbytery of Kootenay, April 7, 1996

Nicholas Vandermey, to Presbytery of Huron-Perth, July 31, 1996

Donna McIlveen, to Presbytery of Ottawa, September 17, 1996

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

George W. Beals, to Presbytery of Oak Ridges, April 15, 1996

PRESBYTERY OF LINDSAY-PETERBOROUGH

Mary I. Whitson, to Presbytery of Superior, September 17, 1996

PRESBYTERY OF PICKERING

J. David Jones, Presbytery of Seaway-Glengarry, April 30, 1997

PRESBYTERY OF BRAMPTON

John A. Deyarmond, to Presbytery of Waterloo-Wellington, September 30, 1996

John M. Murray, to Presbytery of Hamilton

PRESBYTERY OF OAK RIDGES

Jean S. Armstrong, to Presbytery of East Toronto, September 29, 1996

PRESBYTERY OF BARRIE

Richard R. Topping, to Presbytery of Montreal, December 31, 1996

PRESBYTERY OF ALGOMA-NORTH BAY

J. Edward Wiley, to Presbytery of Ottawa, November 19, 1996

Jack L. Archibald, to Presbytery of Barrie, January 1, 1997

PRESBYTRY OF WATERLOO-WELLINGTON

George R. Bell, to Presbytery of Sarnia, April 30, 1996

Susan Shaffer, to Presbytery of Pickering, February 15, 1997

Jeffery G. Inglis, to Presbytery of Barrie, April 6, 1997

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

David B. Vincent, to Presbytery of Calgary-Macleod, August 15, 1996

PRESBYTERY OF NIAGARA

Wayne J. Baswick, to Presbytery of Brampton, July 31, 1996

PRESBYTERY OF LONDON

Charlotte L. Brown, to Presbytery of East Toronto, October 21, 1996

Ken MacRae, to Presbytery of Lindsay-Peterborough, November 3, 1996

David Clements, to Presbytery of Huron-Perth, June 30, 1996

PRESBYTERY OF ESSEX-KENT

Thomas J. Kay, to Presbytery of East Toronto, May 31, 1996

Robert P. Fourney, to Presbytery of East Toronto, November 30, 1996

PRESBYTERY OF HURON-PERTH

Timothy R. Purvis, to Presbytery of Barrie, August 26, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF CENTRAL ALBERTA**

David M. Crawford, to Presbytery of Calgary-Macleod, December 31, 1996

Mark S. Richardson, to Presbytery of Waterloo-Wellington, September 31, 1996

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Yeon Wha Kim, to Presbytery of North Saskatchewan, July 1996

Kerry J. McIntyre, to Presbytery of Vancouver Island, August 1996

RESIGNATIONS**Synod of the Atlantic Provinces****PRESBYTERY OF PRINCE EDWARD ISLAND**

Susan M. Lawson, Associate Minister, Kirk of St. James, Charlottetown, May 31, 1996

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

Joseph Hsu, Taiwanese Presbyterian Church of Montreal, September 30, 1996

PRESBYTERY OF OTTAWA

S. Bruce Cairnie, Gloucester, Ottawa, February 25, 1997

Wendy McConney, St. Timothy's, Ottawa, March 1, 1996

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

S. Lindsay McIntyre, Amherst Island, June 30, 1996

Stanley D. Self, St. Andrew's, Trenton, August 31, 1996

William F. Duffy, St. Andrew's, Kingston, September 30, 1996

Bruce Cossar, St. Andrew's, Stirling and West Huntingdon, May 15, 1997

PRESBYTERY OF LINDSAY-PETERBOROUGH

Stuart Macdonald, St. Andrew's Colbourg, May 31, 1996

Donald A. Madole, Beaverton and Gamebridge, August 31, 1996

William W.H. Baird, Bobcaygeon, October 31, 1996

PRESBYTERY OF PICKERING

Susanna Siao, Clairlea Park, Scarborough, May 31, 1996

Jon Van Oostveen, Chaplain, April 1, 1997

David M. Howes, St. Andrew's, Uxbridge, June 7, 1996

PRESBYTERY OF EAST TORONTO

Rodger Hunter, Scott Mission, Toronto, May 7, 1996
 Michael Barnes, St. Andrew's, Toronto, June 30, 1996
 Hyung Soon Park, North York, July 31, 1996
 Brenda Holmes, Evangel Hall, Toronto, December 31, 1996

PRESBYTERY OF WEST TORONTO

John M. Allison, St. Andrew's, Islington, October 9, 1996
 Gardiner C. Dalzell, Runnymede, Toronto, January 1, 1997

PRESBYTERY OF OAK RIDGES

Andrw M. Duncan, Rexdale and Pine Ridge, January 1, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

George R. Bell, Harriston, April 30, 1996
 William M. Barber, Livingston and Baden, June 30, 1996
 Linda Brown-Ewing, Knox's Galt, Cambridge, July 31, 1996
 Gordon Griggs, St. Giles, Cambridge, March 1, 1997

Synod of Southwestern Ontario**PRESBYTERY OF LONDON**

Barbara McGale, Fingal/Port Stanley, June 15, 1997

PRESBYTERY OF SARNIA

Jeffery L. Smith, Laue/Lea-St. Matthew's, Sarnia, December 31, 1996

PRESBYTERY OF HURON-PERTH

David R. Nicholson, Knox, Goderich, September 30, 1996

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Robert F. Flindall, Bekevar, Kipling, July 14, 1996
 Ronald Benty, St. Paul's Prince Albert, December 31, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

Gordon R. Haynes, Strathcona, Edmonton, February 16, 1997
 Robert Kang, Edmonton Korean, December 31, 1996
 Bruce W. Kemp, Mill Woods, Edmonton, September 16, 1996
 Stephen J. Weaver, Knox, Lloydminster, July 14, 1996

PRESBYTERY OF CALGARY-MACLEOD

Lyla Wilkins, Presbytery Worker, June 30, 1996

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Yutaka Zama, West Point Grey, Vancouver, September 1996

RETIREMENTS**Synod of the Atlantic Provinces****PRESBYTERY OF MIRAMICHI**

Thomas E. Saulters, June 30, 1996

Synod of Quebec and Eastern Ontario**PRESBYTERY OF SEAWAY-GLENGARRY**

Allan M. Duncan, March 1, 1996
 J.J. Urquhart, June 30, 1996

PRESBYTERY OF OTTAWA

James Peter Jones, March 31, 1997

Synod of Southwestern Ontario**PRESBYTERY OF LONDON**

Harry S. Rodney, June 30, 1996

PRESBYTERY OF SARNIA

Deane G. Cassidy, December 31, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF CALGARY-MACLEOD**

Hector W. Rose, December 31, 1996

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

George N. Peters, August 31, 1996

PRESBYTERY OF WESTMINSTER

Jack W. Mills, January 1, 1997

PRESBYTERY OF VANCOUVER ISLAND

W. Campbell Smyth, December 31, 1996

R. Noel Kinnon, March 31, 1996

ADDED TO APPENDIX**Synod of the Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

James D. Skinner, August 9, 1996

David A. Stewart, May 22, 1996

PRESBYTERY OF HALIFAX-LUNENBURG

Allyson A. MacLeod, January 3, 1996

PRESBYTERY OF MIRAMICHI

Thomas E. Saulters, June 30, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

Susan M. Lawson, May 31, 1996

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

Murdo Mackay, February 26, 1997

PRESBYTERY OF SEAWAY-GLENGARRY

Samuel J. Livingston, February 21, 1995

Allan M. Duncan, March 1, 1996

Garry A. Van Bruchem, April 1, 1996

J.J. Urquhart, September 1, 1996

Malcolm A. Caldwell, February 18, 1997

PRESBYTERY OF OTTAWA

Wendy McConney, March 1, 1996

Kalman Gondocz, March 19, 1996

Dorothy Herbert, November 19, 1996

Edward Stevens, January 1, 1997

J. Bruce Cairnie, January 25, 1997

PRESBYTERY OF LANARK - RENFREW

Patricia Elford, May 12, 1996

Robert Elford, May 12, 1996

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Carol Wood, September 10, 1996

John M. Murray, February 11, 1997

Duncan A. Colquhoun, April 18, 1997

John Van Oostveen, April 8, 1997

Robert L. Adams, May 13, 1997

PRESBYTERY OF NIAGARA

Linda N. Robinson, February 19, 1997

PRESBYTERY OF SARNIA

Jeffery L. Smith, December 31, 1996

Deane G. Cassidy, December 31, 1996

PRESBYTERY OF GREY-BRUCE-MAITLAND

Donald C. Archibald, February 17, 1997

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

Mavis A. Currie, March 13, 1997

Gordon R. Haynes, February 16, 1997

Robert Kang, January 1, 1997 (in Korea)

PRESBYTERY OF CALGARY-MACLEOD

Donald C. Hill, December 31, 1996

Hector Rose, December 31, 1996

Stephen Weaver, July 14, 1996

Lyla Wilkins, June 30, 1996

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

George N. Peters, September 1, 1996

PRESBYTERY OF WESTMINSTER

Jack W. Mills, January 1997

Anna C.M. Bois, January 1997

Nancy Nagy, May 1997

PRESBYTERY OF VANCOUVER ISLAND

William D. Allen, March 26, 1996

Ian E. Gartshore, September 24, 1996

Arthur W. Currie, October 29, 1996

W. Campbell Smyth, January 1, 1997

Ronald Benty, January 28, 1997

R. Noel Kinnon, April 1, 1997

REMOVED FROM APPENDIX**Synod of Quebec & Eastern Ontario****PRESBYTERY OF OTTAWA**

W. James S. Farris, September 17, 1996

Arthur W. Currie, October 23, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

Anne McGrath, March 13, 1997

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Amy Campbell, September, 1996

Allan M. Old, October, 1996

Walter V. Tait, October, 1996

Robert Mulchey, May, 1997

CERTIFICATES GRANTED**Synod of the Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

David A. Stewart, May 22, 1996

PRESBYTERY OF PICTOU

Lloyd Murdock, to Presbytery of Cape Breton, November 21, 1995

JoAnne Vines, to Presbytery of Lindsay-Peterborough, November 21, 1995

PRESBYTERY OF HALIFAX-LUNENBURG

Allyson A. MacLeod, to Presbytery of Oak Ridges, January 3, 1996

PRESBYTERY OF SAINT JOHN

Debbie Laing, to the Presbytery of Pictou, July 1, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

William D. Penny, to Presbytery of Niagara, February 18, 1997

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Gordon L. Fish, to Presbytery of West Toronto, June 18, 1996

John J. Hibbs, to Presbytery of Waterloo-Wellington, March 11, 1997

PRESBYTERY OF SARNIA

John B. Duncan, to Presbytery of Lindsay-Peterborough, May 8, 1996

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Robert Flindall, to the Presbytery of Paris, July 14, 1996

Ronald Benty, to the Presbytery of Vancouver Island, December 31, 1996

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Gordon R. Haynes to the Presbytery of Pickering February 17, 1997

Stephen J. Weaver, to the Presbytery of Kingston, March 13, 1997

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

William D. Allen, to Presbytery of Vancouver Island, May 1996

PRESBYTERY OF WESTMINSTER

Amy Campbell, to Presbytery of Vancouver Island, September 1996

Allan M. Old, October 1996

Walter V. Tait, to Presbytery of St. John, October, 1996

Robert Mulchey, to Presbytery of Grey-Bruce-Maintland, May 1997

PRESBYTERY OF VANCOUVER ISLAND

Gavin L. Robertson, to Presbytery of Kootenay, July 31, 1996

Meridyth Robertson, to Presbytery of Kootenay, July 31, 1996

Irwin B. Cunningham, to Presbytery of Edmonton-Lakeland, July 31, 1996

LETTER OF STANDING GRANTED**Synod of Toronto and Kingston**

PRESBYTERY OF OAK RIDGES

Gregory Y.N. Yu, January 25, 1997

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Anne McGrath, March 13, 1997

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Yutaka Zama, September 1996

DISSOLUTION OF PASTORAL TIE**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

James D. Skinner, St. Paul's, Glace Bay, August 9, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Leslie L. Walker, St. Luke's, Knox, Finch, December 31, 1996

Marion Johnston, St. Andrew's, South Mountain, December 31, 1996

PRESBYTERY OF LANARK & RENFREW

Patricia Elford, First Pembroke, May 13, 1996

Robert J. Elford, First Pembroke, May 13, 1996

SUSPENSION FROM THE MINISTRY**Synod of Toronto and Kingston****PRESBYTERY OF WEST TORONTO**

Patrick G.D. Kerr, sine die, November 1996

DEPOSITION FROM THE MINISTRY**Synod of Toronto and Kingston****PRESBYTERY OF EAST TORONTO**

David J.C. Cooper, February 18, 1997

DEATHS IN THE MINISTRY**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Jack McBride, April 16, 1996

PRESBYTERY OF LANARK & RENFREW

Thomas A. Pollock, November 19, 1995

Max V. Putnum, November 21, 1995

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

S. Lindsay McIntrye, October 15, 1996

PRESBYTERY OF EAST TORONTO

Hector M. McRury, March 8, 1997

PRESBYTERY OF WEST TORONTO

Joseph E. Taylor, February 12, 1997

PRESBYTERY OF OAK RIDGES

Donald V. Wade, February 8, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

W. Stanford Reid, December 28, 1996

Thomas R. Maxwell, January 31, 1997

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Leslie R. Renault, August 14, 1996

PRESBYTERY OF LONDON

Charles Shaver, November 6, 1996

John W. McBride, December 7, 1996

Wallace Murray, December 13, 1996

PRESBYTERY OF GREY-BRUCE-MAITLAND

Donald C. Archibald, February 17, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

Merrill Reside, August 17, 1996

Dennis H. Mahood, October 30, 1996

CHANGE OF NAME OF CONGREGATION**Synod of Toronto and Kingston****PRESBYTERY OF EAST TORONTO**

Taiwanese Church in Faith and Love to Trinity Mandarin, March 4, 1997

PRESBYTERY OF WEST TORONTO

Living Stone to North York Living Stone, October 27, 1996

CHANGE OF STATUS OF CONGREGATION**Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Robert Campbell Memorial Church and Ephriam Scott Memorial Church, became a two point charge, June 18, 1996

PRESBYTERY OF SEAWAY-GLENGARRY

St. Andrew's, South Mountain became a single point charge, January 1, 1997

Synod of Toronto and Kingston**PRESBYTERY OF EAST TORONTO**

North York Living Stone transferred to Presbytery of West Toronto, October 1, 1996

PRESBYTERY OF OAK RIDGES

Emmanuel Schomberg became single point charge, July 1, 1996

Beeton & Tottenham became two point charge, July 1, 1996

PRESBYTERY OF BARRIE

St. Paul's, Victoria Harbour became single point charge, May 14, 1996

Coldwater & Moonstone became two point charge, May 14, 1996

Guthrie became single point charge, October 8, 1996

Oro and Oro Station became two point charge, October 8, 1996

PRESBYTERY OF ALGOMA-NORTH BAY

St. Andrew's, Parry Sound, transferred to Presbytery of Barrie, January 1, 1997

Synod of Southwestern Ontario**PRESBYTERY OF NIAGARA**

Scottlea-St. Andrew's, became single point charge, November 20, 1996

Merriton, became single point charge, November 20, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

Foothills Shared Ministry composed of St. Paul's (Tumbler Ridge), Chetwynd Shared Ministry (Chetwynd) and St. Peter's (Hudson's Hope), February 21, 1997

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Surrey Korean Presbyterian Church, self-supporting

DISSOLUTION OF CONGREGATION**Synod of British Columbia****PRESBYTERY OF WESTMINSTER**

Living Faith Community, October 1, 1996

CONSTITUTION OF NEW CONGREGATIONS**Synod of Quebec and Eastern Ontario****PRESBYTERY OF OTTAWA**

Greenview Presbyterian Church, Nepean, October 27, 1996

Synod of Toronto and Kingston**PRESBYTERY OF EAST TORONTO**

Celebration North, North York, March 16, 1997

PRESBYTERY OF BRAMPTON

Mississauga Chinese, February 9, 1997

PRESBYTERY OF OAK RIDGES

Agape Korean, Newmarket, May 26, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

Parkland First, Stoney Plain in association with Callingwood Road, Edmonton, April 2, 1997

DEDICATION OF CHURCH BUILDINGS**Synod of Quebec and Eastern Ontario****PRESBYTERY OF SEAWAY-GLENGARRY**

St. Andrew's South Mountain, November 3, 1996 re-dedicated the reconstructed building, April, 1995

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Knox, Waterdown, Christian Education Building, January 19, 1997

AMALGAMATION OF CONGREGATIONS**Synod of Quebec and Eastern Ontario****PRESBYTERY OF QUEBEC**

St. Paul's, Melbourne with St. Andrew's, Melbourne, April 21, 1996

PRESBYTERY OF OTTAWA

Cushman, Hull with St. Giles, Ottawa, June 1995

Synod of Toronto and Kingston**PRESBYTRY OF WEST TORONTO**

North York Presbyterian & Living Stone, October 27, 1996

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

Foothills Shared Ministry composed of St. Paul's (Tumbler Ridge), Chetwynd Shared Ministry (Chetwynd,) and St. Peter's (Hudson's Hope) February 21, 1997

MEMORIAL RECORDS**SYNOD OF TORONTO AND KINGSTON****THE REVEREND HOWARD THEODORE (TED) ELLIS**

The Rev. Ted Ellis died at his home in Scarborough, Ontario, on September 21, 1996, after a three year battle with cancer. He was born in Vancouver, British Columbia, on November 1, 1935, the fifth son of the Rev. Walter and Mrs. Alice Ellis. He grew up in Fairview Presbyterian Church, Vancouver, of which his father was the first minister.

Ted received his Bachelor of Arts from the University of British Columbia in 1957 and graduated from Knox College in 1960. During his studies both in British Columbia and in Toronto he was active in Inter-Varsity Christian Fellowship. Upon graduation from Knox College, he was appointed to Knox Church, Vernon, British Columbia, and then to St. Andrew's Church, Armstrong, British Columbia, in 1961. In 1962, using the Burgess Scholarship, he studied for a year at the London Bible College, London, England, and was invited to live in the rectory of All Soul's Langham Place with the Rev. John Stott.

Ted had already been accepted by the General Board of Missions to serve overseas, and upon his return to Canada in 1963 was appointed to serve the Presbyterian Church in Taiwan. After two years of Taiwanese language study, he was sent to the northern port city of Keelung to help pioneer student work and industrial evangelism. From that city, he went south to Tainan to serve as chaplain in the Chang Jung Middle School (1966-1974), then as chaplain in the Tainan Theological College and Seminary (1975-1981).

In 1970, while serving as chaplain in the Middle School (one of three belonging to the Presbyterian Church in Taiwan) Ted was married to Marilyn Bruce of Knox, Vernon and Fairfax, Vancouver. Their two children, Robert and Stephanie were born in Taiwan.

In 1983, after study at the Toronto School of Theology, he received the M.Th. degree from Knox College. Returning to Taiwan, Ted lectured in New Testament at Tainan Theological College. During his ministry in Taiwan, he served on several institutional boards, including the General Assembly Executive Committee.

In 1991, the family felt called to leave Taiwan and return to Canada. In March 1993, Ted accepted a call to Wexford Presbyterian Church, Scarborough, Ontario, and was minister there until his death. During these past five years in Canada, Ted served on several committees including the International Ministries Advisory Committee and Canada Asia Working Group. He was a faithful presbyter, participating actively in Presbytery meetings and activities.

Ted leaves his wife, Marilyn, son Robert and daughter Stephanie.

A memorial service was held on Sunday, September 29, 1996, in Wexford Presbyterian Church, conducted by Dr. Everett Briard with the Rev. Alan Ross, Moderator of the Presbytery of Pickering, and Dr. Ian Rennie participating. The church sanctuary was filled and many had to stand. Many tributes to Ted's life and ministry were given. Dr. I-To Loh, President of the Tainan Theological College sent a message of sympathy which read, in part,

His Christian commitment to the work which God had called him to do was always firm and unwavering. His sense of spirituality was unmistakable. No job was beneath his dignity, and his willingness to do it within the limits of his ability is something for which he will always be remembered. Ted's selfless devotion to both schools he served was incalculable.

Many remember Ted for his insight and sound judgment, his caring ministry and his evident love for his Lord, Jesus Christ. As John Stott wrote to his family: "and may we all follow his fine example of steadfast faithfulness."

THE REVEREND HECTOR MACDONALD MACRURY

Hector MacDonald MacRury came of Highland stock, his parents being both devout Free Church people. Thus it came as no surprise when Hector answered the call of Jesus Christ to enter the ministry. Having been raised in the Free Church of Scotland, it seemed fitting that he should study in the denominational theological college of that Church. On completing his studies, it seemed only right that Hector should begin his ministry in a Highland congregation. He answered a call to the Free Church of Gairloch where he as able to minister in Gaelic, a language he both loved and revered. Right from the very start he engaged in an expository ministry, a habit he pursued all his days. Hector MacDonald MacRury loved the Word and he loved to preach the Word. He also had a special gift in that most testing of all pulpit work, public prayer. His devout spirit enabled him not only to enter into the "secret place of the most High", it enabled him to bring in lesser souls with him. Hector was also a faithful pastor to his flock and he never left a home without offering a prayer for the whole family. His preaching gifts were put to good use not only in his own congregations, but in churches in the United States, Great Britain, Australia and New Zealand.

Hector's life and faith were of a piece: his life being grounded in his faith, and his faith reflected in his life and service to his Lord. It was this combination of faith and life that enabled him to speak boldly and tellingly from the pulpit and in the courts of the Church. Yet he never spoke with bitterness or resentment. For over forty years, inspired and influenced by his beloved wife Marie, he served in three congregations; in the Free Church in Gairloch, Scotland, in the Church of Cotes-des-Neiges in Montreal, and in Cooke's Church in Toronto.

It was a sad blow to Hector when Marie MacRury "the desire of my eyes" died in 1990. Perhaps it was a blessing that by that time Hector had retired from an active ministry, and ever from pulpit supply. God had blessed their marriage by giving them a daughter, Anne and a son Malcolm and a number of grandchildren who proved to be a source of blessing in Hector's declining years. Finally, in his goodness and mercy the Lord took his servant to be with himself. The funeral

service was held in Knox Church, Toronto; following that service, Hector was buried beside his wife in Mount Pleasant Cemetery. His was a life well lived for his Lord and a grave well earned. The words that come to mind regarding this faithful servant of Jesus Christ are those that used to be a part of a minister's ordination vows in the Presbyterian Church in Canada:

Are zeal for the glory of God, love to the Lord Jesus Christ, and the desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry?

Hector MacDonald MacRury could have said amen to that question all the days of his life and ministry. "Well done good and faithful servant" you have now entered into the joy of your Lord.

THE REVEREND S. LINDSAY MCINTYRE

The Presbytery of Kingston records with much regret the passing of the Rev. S. Lindsay McIntyre on October 15, 1996, at the age of 78.

Born in Dungannon, Northern Ireland, Lindsay McIntyre studied at Magee University College, Londonderry, Northern Ireland, and Trinity College, Dublin University, Dublin, for his B.A. degree. For his theological studies, he went to Magee University College, to New College, Edinburgh University, Scotland, and in his final year, to Presbyterian College, Belfast, Northern Ireland.

After his ordination in 1947, Lindsay served in the British Army as chaplain for four years. He was appointed assistant minister to St. Columba's (Church of Scotland) in London where he stayed for five years. At a memorial chapel of St. Columba's, he had occasion to meet the Queen Mother, Colonel-in-Chief of the London Scottish Regiment. In 1956, the McIntyres came to Canada. Lindsay served at Duntroon, Ontario, for two years and then as an assisting minister at Glenview, Toronto, for a year. The family then went west where Lindsay ministered in West Vancouver, British Columbia, for seven years. In 1966, Lindsay began a five point charge, based in Lakefield, Ontario and ministering also at Lakehurst, Ontario and surrounding communities in Warsaw, Buckhorn and Fowler's Corners. During this period he was also clerk of the Presbytery of Lindsay-Peterborough.

Lindsay's ministering touched Canada's other coast in Nova Scotia when he went to the Little Harbour Presbyterian Church and the Bethel Presbyterian Church, Pictou Landing in 1977.

Upon retirement in 1983, he took up a half-time appointment at St. Paul's Church, Amherst Island. Lindsay's second retirement occurred only last May after 49 years of ministry.

The funeral service in St. Paul's Church was conducted by the Rev. Stanley Walters. He spoke highly of the relevance of Lindsay's sermons and the depth of his pulpit prayers. All who knew Lindsay also appreciated his Irish humour.

Lindsay rested before the Lord under the verse, "Fear of the Lord is the beginning of wisdom". He is survived by his wife, Jean, and their children, Elise and David and their families.

THE REVEREND THOMAS A. POLLOCK

The Rev. Thomas Pollock, age 74, died on November 19, 1995, in Regina, Saskatchewan.

Thomas Pollock was a graduate of Presbyterian College, McGill University, Montreal. He served congregations in Mosse Creek, Manotick and Petawawa, Ontario; in Winnipeg, Manitoba; and in Fort Coulonge, Quebec. He is remembered as a man who "was not happy unless he was giving to others."

Thomas Pollock is survived by wife Victoria of 52 years; daughters Nora Shermerhorn (Carseland, Alta.), Coralie Schaay (Calgary), Grace O'Connor (Regina), Delma LeBlanc (Borden, Ont.); sons Tom (Warren, Man.), Ken (Quesnel, B.C.); several grandchildren, great-grandchildren, nieces and a nephew.

THE REVEREND MAX VALMOUR PUTNAM

The Rev. Max Valmour Putnam, age 75, died on November 21, 1995 in Renfrew, Ontario.

Max Putnam was raised in Easton's Corners, Ontario. Active in youth sports, he played Junior A hockey for the Perth Blue Wings. During the Second World War, he served overseas on chaplaincy staff. In England, he married Norah Heard, who served faithfully with him until her death in 1971. Following the war, he studied at the University of Waterloo, Ontario, and Knox College, Toronto and was ordained in 1951.

Putnam served in Ontario at St. Andrew's, Kitchener; Fenelon Falls and Glenarm; Knox, Listowel from 1952 to 1958; St. Andrew's, Kingston from 1958 to 1977. He served the national Church as Vice-Convenor of the Administrative Council, Evangelist-at-large, a member of the General Board of Missions, the Board of Evangelism and the Senate at Knox College. In 1970, he was honoured with a Doctor of Divinity degree and, in 1972, was elected Moderator of the 98th General Assembly and married Peggy Stewart (Byers). From 1976 to 1978, he served Scots Church, Melbourne, Australia. Returning to Canada in 1978, he ministered for three years at West Point Grey, Vancouver. From 1981 until retirement in 1985, he served at St. Andrew's, Gananoque, Ontario. In the following 10 years, he founded and served the Christian Retreat, Renfrew, Ontario.

Max Putnam is survived by wife Peggy, six children, five stepchildren and 14 grandchildren.

SYNOD OF SOUTHWESTERN ONTARIO

THE REVEREND DR. LESLIE R. RENAULT

The Rev. Dr. Leslie Renault died on August 14, 1996, in Hamilton, Ontario, at the age of 73. A memorial service was held at Central Presbyterian Church, Hamilton, Ontario, where Les served as Pastoral Assistant.

Les Renault was born and raised in Montreal, the seventh child in a large family, and the first to reach Grade 9. Leaving school at 15, he found work with Congoleum Canada Limited. With the outbreak of the Second World War, it was shortly before his 18th birthday that he enrolled in active service, first with the Royal Montreal regiment and later with the VIII Recce serving through Normandy, Belgium, Holland and Germany until War's end. He was one of the many Canadian veterans who returned to Holland in 1995, and were so warmly welcomed and thanked by the Dutch people for the freedom they had won for them.

Returning to Canada at the end of 1945 he resumed work at Congoleum. But changes lay ahead. Marriage to Janet Kerr in 1947, and growing involvement in the life of her home congregation, Robert Campbell Memorial Church, was followed by conversion a few months later. "In 1948 for the first time I listened to that voice of God and I was born into God's Kingdom very shortly afterward I accepted God's call to the ministry." For more than seven years Les studied part-time, until finally he gained high school qualifications, and then his B.A. from Sir George Williams College (now Concordia University). Entering Presbyterian College, he combined studies with a student charge at Tyndale House. He graduated in 1956, and was to graduate again 27 years later, when in 1983, his gifts and commitment were recognized when the College awarded him its Doctor of Divinity degree.

Ordained in Laurel Lea Presbyterian Church, Sarnia, in 1956, Les served there until 1962, when he was called to First Presbyterian Church, Brockville. Fifteen years later, he accepted a call to Chedoke Presbyterian Church, Hamilton, from which he "retired" in 1989. Typically a man of energy, vision and commitment he did not rest long. An interim ministry in St. Andrew's, Sarnia was followed by one in St. Andrew's, Corunna. And the fact that, between the two appointments, he had heart by-pass surgery did little to hold him back.

Throughout his ministries, Les Renault was renowned for his conviction that in Jesus Christ we experience an inexpressible love. And for his own wonderful, gracious spirit - helpful, caring, thoughtful. Whenever he ministered, even for a brief period, he made an indelible mark on those who came to know him.

From January 1995, until his death, he was Pastoral Assistant at Central Presbyterian Church, Hamilton. Although for the last several months of that time, Les was struggling with illness, he never let that daunt him. Unable to speak with his usual facility, his ministry continued as he wrote letter after letter of hope and encouragement, of support and sympathy, or of understanding and love to members of the congregation. And in a final message, his faith shone with its customary lustre:

I don't know about you - but through this "battle" with disease I'm on a "grand journey of victory" with my family and friends and I shall land in the arms of love - so, dear ones - cry a little but laugh a lot - just think of what has been prepared - rejoice - reunion time is at hand - I'm just going ahead of you. Farewell - see you one bright morning.

The memorial service in Central Presbyterian Church was conducted by the Rev. Dr. Alan McPherson, assisted by the Moderator of Hamilton Presbytery the Rev. Andrew Reid, the Rev. John Peter Smit of Chedoke Presbyterian Church, the Renault's district elder Juliette Benner, and long-time friend, the Rev. John M. Anderson. The sanctuary was crowded with people from every congregation Les Renault had served. They sang the confident hymns he himself had chosen, they heard read the scripture he had selected. And they thanked God for the life and gifts of his servant, Leslie Reginald Renault.

SYNOD OF BRITISH COLUMBIA

THE REVEREND DENIS H. MAHOOD

The Presbytery of Vancouver Island records its gratitude to God for the life and ministry of the Rev. Denis H. Mahood.

Mr. Mahood was born in 1923 in Northern Ireland where he received his early education. During the Second World War he served as a bomber pilot in the Royal Air Force. He emigrated to Canada in 1954. He received his B.A. from the University of Alberta in 1959 and his B.D. from The Presbyterian College, Montreal, in 1962.

Mr. Mahood was ordained by the Presbytery of Kamloops and inducted into the pastoral charge of Vernon-Armstrong on June 4, 1962.

He was called to St. Andrew's in Nanaimo and inducted on September 10, 1965. During his ministry St. Andrew's was relocated to the suburbs of Nanaimo and the congregation of St. Columba, Parksville was established.

Mr. Mahood served at Banff, Alberta, from 1974 to 1980, and at Creston British Columbia from 1980 until his retirement in 1986. He then returned to Parksville where he made his home until his death on October 30, 1996.

Mr. Mahood was a dedicated churchman, a talented musician and a faithful servant of Jesus Christ. He was predeceased by his wife Joy in 1989 and is survived by his brother John of Victoria.

The funeral service was held in St. Columba Church, Parksville on November 5, 1996, conducted by the Moderator of the Presbytery, the Rev. Elizabeth Forrester, assisted by the Minister of St. Columba, the Rev. Robert Kerr, and the Rev. David Robertson.

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, 676	Cape Breton	23	641, 697	Waterloo-Wellington
2	603, 676	Newfoundland	24	644, 698	Hamilton
3	603, 677	Pictou	25	647, 700	Niagara
4	606, 678	Halifax & Lunenburg	26	648, 701	Paris
5	607, 679	St. John	27	650, 702	London
6	609, 680	Miramichi	28	652, 703	Essex-Kent
7	610, 681	Prince Edward Island	29	654, 704	Sarnia
8	611, 682	Quebec	30	655, 705	Huron-Perth
9	612, 683	Montreal	31	657, 706	Grey-Bruce-Maitland
10	615, 684	Seaway-Glengarry	32	659, 707	Superior
11	617, 685	Ottawa	33	659, 707	Winnipeg
12	619, 686	Lanark & Renfrew	34	661, 708	Brandon
13	621, 687	Kingston	35	662, 709	Assiniboia
14	622, 688	Lindsay-Peterborough	36	663, 710	N. Saskatchewan
15	624, 689	Pickering	37	665, 710	Peace River
16	626, 690	East Toronto	38	665, 711	Edmonton-Lakeland
17	630, 691	West Toronto	39	667, 712	Central Alberta
18	633, 693	Brampton	40	668, 712	Calgary-Macleod
19	636, 694	Oak Ridges	41	669, 713	Kootenay
20	637, 695	Barrie	42	670, 713	Kamloops
21	640, 696	Temiskaming	43	671, 714	Westminster
22	640, 696	Algoma & North Bay	44	673, 715	Vancouver Island

Congregation	Presbytery	Congregation	Presbytery
A			
Abbotsford, Calvin	43	Ancaster:	
Acton (ON), Knox	18	Alberton	24
Acton (NS) (see Harvey Station)	5	St. Andrew's	24
Agincourt:		Carlisle, St. Paul's	24
Bridlewood	15	Binbrook, Knox	24
Knox	15	Angus, Zion	20
Ailsa, Craig	27	Appin	27
Ajax:		Melbourne, Guthrie	
St. Andrew's	15	Armstrong, St. Andrew's	42
St. Timothy's	15	Arnprior, St. Andrew's	12
Alberton (ON)	24	Armour Heights (Toronto)	16
Alberton (PEI)	7	Arthur, St. Andrew's	23
West Point		Gordonville, St. Andrew's	
Albion Gardens (Toronto)	17	Ashburn, Burns	15
Alderwood (Toronto)	17	Ashfield	
Aldershot (Burlington)	24	Ripley, Knox	
Allenford, St. Andrew's (see Tara)	31	Athelstan (see Huntingdon)	9
Alliston, Knox	20	Atikokan, St. Andrew's	32
Mansfield, St. Andrew's		Atwood	30
Alma, St. Andrew's (see Elora)	23	Aurora, St. Andrew's	19
Alma Street (see St. Thomas)	27	Avonmore St. Andrew's	10
Tempo, North Street		Gravel Hill, St. James	
Almonte	12	Monkland, St. Andrew's	
Kinburn, St. Andrew's		Avonton	30
Alvinston, Guthrie	29	Motherwell-Avonbank	
Euphemia, Cameron		Aylmer (QU), St. Andrew's	11
Napier, St. Andrew's		Ayton, Knox (see Hanover)	31
Amherst Island, St. Paul's	13	B	
Amherstburg, St. Andrew's	28	Baddeck, Knox	1
Amherstview, Trinity	13	St. Ann's, Ephriam Scott	
		Baden, Livingston	23

Ballyduff	14	Boston	18
Banff, St. Paul's	40	Omagh	
Barney's River-Marshy Hope	3	Boularderie, St. James & Knox	1
Barnesville (see Hampton, St. Paul's)	5	Bowmanville, St. Andrew's	14
Barrie:		Bracebridge, Knox	20
Essa Road	20	Bradford, St. John's	20
St. Andrew's	20	Bradner	43
Westminster	20	Braeside (see Lochwinnoch)	12
Bass River, St. Mark's	6	Bramalea, St. Paul's	18
Beersville, St. James		Bramalea, North	18
Clairville, St. Andrew's		Brampton:	
West Branch, Zion		St. Andrew's	18
Bassano, Knox	40	Heart Lake	18
Gem		Brandon:	
Bathurst, St. Luke's	6	First	34
Bayfield, Knox	30	St. Andrew's	34
Baxter (see Cookstown)	20	Southminster	34
Beaconsfield, Briarwood	9	Brantford:	
Beamsville, St. Andrew's	25	Alexandra	26
Smithville		Central	26
Beauharnois, St. Edward's	9	Greenbrier	26
Valleyfield		Knox	26
Beaverton	14	Mount Pleasant	
Gamebridge, Knox		Korean	26
Beechridge, St. Urbain (see Horwick)	9	Pleasant Ridge	26
Beechwood, St. Andrew's	29	Brentwood	43
Centre Road, Knox		Bridlewood, Agincourt	15
Kerwood, West Adelaide		Briercrest, Knox (see Moose Jaw)	35
Beersville, St. James (see Bass River)	6	Brigden (see Pt. Edward)	29
Beeton, St. Andrew's (see Tottenham)	19	Brighton, St. Andrew's (see Colborne)	14
Bekevar, (see Kipling)	35	Bristol (see Fort Coulonge)	12
Belfast, St. John's	7	Brockville, First	10
Wood Islands		Brookfield (see Hunter River)	7
Belgrave, Knox (see Brussels)	30	Brussels, Melville	30
Bellafield	34	Belgrave, Knox	
Belleville:		Buffalo Narrows	36
St. Andrew's	13	Dore Lake	
St. Columba	13	Burgoyne (see Port Elgin)	31
Belmont, Knox	27	Burks Falls, St. Andrew's	22
North Yarmouth,		Magnetawan, Knox	
Belmore, Knox (see Bluevale)	31	Sundridge, Knox	
Bermuda, Hamilton, St. Andrew's	17	Burlington:	
Bethel		Aldershot	24
Price's Corners (see Hillsburgh)	18	Brant Hills	24
Ilderton	27	Knox	24
Biggar, St. Andrew's	36	Pineland	24
Binbrook, Knox (see Carluke)	24	Strathcona	24
Birch Grove, Victoria	1	St. Paul's	24
Birdtail (see Oak Lake Reserve)	34	Burnaby:	
Black River Bridge, St. Paul's		Brentwood	43
(see Chatham)	6	Gordon	43
Blenheim	28	Korean Deung Dae	43
Blue Mountain, Knox	3	Burnbrae, St. Andrew's	
East River, St. Mary's, Zion		(see Campbellford)	14
Garden of Eden, Blair			
Blueberry Mountain, Munro			
(see Wanham)	37		
Bluevale, Knox	31		
Belmore, Knox			
Bobcaygeon, Knox	14		
Rosedale			
Bolsover, St. Andrew's	14		
Kirkfield, St. Andrew's			
Woodville, Knox			
Bolton, Caven	19		
Nashville			
Bookton (see Norwich)	26		

C

Caintown, St. Paul's	10
Lansdowne, Church of the Covenant	
Caledonia, Bethel (see East River)	3
Caledonia (PEI)	
(see Murray Harbour North)	7
Caledonia (ON)	24
Calgary:	
Calvin, Hungarian	40
Centennial	40
Chalmer's	40
Grace	40

I

Ilderton, Bethel.....	27
Ile Perrot, Pincourt	9
Indian Brook, Knox (see North River)	1
Indian Head, St. Andrew's	35
Grenfell, Trinity	
Qu'Appelle, St. Andrew's	
Ingersoll, St. Paul's	26
Ingleside, St. Matthew's	10
Innerekip	
Ratho	
Innisfail, St. Andrew's	39
Olds, St. Andrew's	
Inverness, St. Andrew's and Leeds	8
Iroquois, Knox	10
Cardinal, St. Andrew's & St. James	
Islington, St. Andrew's	17
Italian, Beckwith Memorial	9
Ivy (see Cookstown)	20

J

Jarrett, Willis, (see Uptergrove)	20
Jarvis, Knox	24
Walpole, Chalmers	
Jasper Korean/English Mission	38
Jersey, New (see Tabusintac)	6
Jumbo Valley, Knox (see Fort Mcleod)	40

K

K-W Korean	23
Kamloops, St. Andrew's	42
Kanata, Trinity	11
Kapusking, St. John's	21
Kars, St. Andrew's	11
Vernon, Osgoode	
Kelowna, St. David's	42
Kemptville, St. Paul's	10
Kenloch (see Middle River)	1
Kenora, First	33
Kensington	7
New London, St. John's	
Kerwood, West Adelaide (see Beechwood) .	29
Killam	38
Galahad, St. Paul's	
Kilmaurs, St. Andrew's	12
Kimberley, St. Andrew's	41
Kinburn, St. Andrew's (see Almonte)	12
Kincardine, Knox	31
King City, St. Andrew's	19
Kingston:	
St. Andrew's	13
Strathcona Park	13
Kinlough (see Teeswater)	31
Kinloss, South (see Lucknow)	31
Kintyre, Knox	27
New Glasgow, Knox	
Rodney, St. John's	
Kipling, Bekevar	35
Kirkfield (see Bolsover)	14
Kirk Hill, St. Columba's (see Dunvegan)	10
Kirkland, St. David's	5
Kirkland Lake, St. Andrew's	21
Kirkwall	24
Sheffield, Knox	
Kitchener:	
Calvin	23
Doon	23

Kitchener East	23
St. Andrew's	23
Kitimat	42
Knollwood Park (see London)	27
Knox, Sixteen	18
Komoka	27

 North Caradoc
 Mount Brydges, St. Andrew's

Korean:

26 Deung Dae	43
Surrey	43
Toronto, East	16
Toronto, North York	16
Toronto, West	17
London, Christian	27
Oshawa	15
Living Stone	17
Mahn Min	16
Calgary	40
Mississauga	18
Brantford	26
Metropolitan	17
Montreal	9
Niagara Falls	25
Vancouver	43
Waterloo, Kitchener Waterloo.....	23
Kouchibouguac, Knox (see Chatham)	6

L

Lac La Hache, Caribou	42
Lachine, St. Andrew's	9
Lachute, Margaret Rodger Memorial	9
Lake Ainslie (see Middle River)	1
Lake Dore	12
Lake Megantic, St. Andrew's (see Scotstown)	8
Lakefield, St. Andrew's	14
Lakehurst, Knox	
Lakehurst, (see Lakefield)	14
Lakeport, St. Paul's (see Colborne)	14
Lancaster, St. Andrew's	10
Martintown, St. Andrew's	
Langley	43
Lansdowne Church of the Covenant (see Caintown)	10
Largie, Duff (see Crinan)	27
Leaf Rapids, Cross of Faith	34
Leamington, Knox	28
Leaside, Toronto	16
Leaskdale, St. Paul's	15
Leggatt's Point	8
Lenore (see Virden)	34
Lethbridge:	
Bethlen	40
St. Andrew's	40
Limehouse (see Georgetown)	18
Lindsay, St. Andrew's	14
Listowel, Knox	30
Little Harbour	3
Pictou Landing, Bethel	
Little Narrows	1
Whycocomagh, St. Andrew's	
Lloydminster, Knox	38
Loch Lomond (see Grand River)	1
Lochwinnoch	12
London:	
Chalmers	27

DaySpring	27	St. Andrew's	8
Elmwood Avenue	27	Melfort, St. James	36
Knollwood Park	27	Tisdale, St. Andrew's	
Korean Christian	27	Melita (see Hartney)	34
New St. James	27	Melville (see Brussels)	30
Oakridge	27	Melville (see West Hill)	15
St. George's	27	Merigomish, St. Paul's	3
St. Lawrence	27	French River	
Trinity	27	Middle River, Farquharson	1
Westmount	27	Lake Ainslie	
Long Branch, St. James	17	Kenloch	
Lost River	9	Midland, Knox	20
Lot 14 (see Richmond Bay)	7	Milan, Bethany (see Scotstown)	8
Lower Caledonia, John Campbell (see East River Pastoral Charge)	3	Millbrook, Grace (see S. Monaghan)	14
Lower Sackville, First	4	Millerton, Grace	6
Lucknow	31	Mille Isles	9
South Kinloss		Milton:	
Lunenburg, St. Andrew's	4	Boston	18
Rose Bay, St. Andrew's		Omagh	
Lynn Lake, St. Simons	34	Knox	18
Mac/Mc			
MacLennan's Mountain, St. John's	3	Milverton, Burns	30
McClures Mills, St. Paul's (see Truro, St. James)	4	North Morningson	
McDonald's Corners, Knox	12	Mimico	17
Elphin		Mira and South	1
Snow Road		Miramichi:	
M			
Madoc, St. Peter's	13	Calvin	6
Magnetawan, Knox (see Burk's Falls)	22	Black River Bridge, St. Paul's	
Maisonneuve, St. Cuthbert's (see Montreal)	9	Kouchibouquac, Knox	
Malton, St. Mark's (Mississauga)	18	St. James	6
Malvern (see Scarborough)	15	Mississauga:	
Manotick, Knox	11	Chinese	18
Mansfield (see Alliston)	20	Clarkson Road	18
Maple, St. Andrew's	19	Dixie	18
Maple Ridge, Haney	43	Erindale	18
Maple Valley, St. Andrew's (see Creemore)	20	Glenbrook	18
Feversham, Burn's		St. Andrew's (Port Credit)	18
Marine Drive Kirk's Pastoral Charge	3	St. Andrew's (Streetsville)	18
Sherbrooke, St. James		St. Mark's (Malton)	18
Glenelg		West Korean	18
Marion Bridge, St. Columba	1	White Oak	18
Markdale Cooke's	31	Mission, St. Paul's	43
Markham:		Mistawasis	36
Chapel Place	19	Crutwell	
Chinese	19	Wahpeton	
St. Andrew's	19	Mitchell, Knox	30
Marshfield (see Sherwood)	7	Molesworth, St. Andrew's	30
Marshy Hope (see Barney's River)	3	Gorrie, Knox	
Martintown, St. Andrew's (see Lancaster) ..	10	Moncton, St. Andrew's	5
Massey, First	22	Monkland, St. Andrew's (see Avonmore) ...	10
Maxville, St. Andrew's	10	Monkton, Knox	30
St. Elmo, Gordon		Cranbrook, Knox	
Moose Creek, Knox		Montague, St. Andrew's	7
Meaford, Knox	31	Cardigan, St. Andrew's	
Meath Park (see Shipman)	36	Montreal:	
Medicine Hat:		Arabic	9
Riverside	40	Beckwith Memorial	9
St. John's	40	St. Michel	
Megantic, Lake, St. Andrew's (see Scotstown)	8	Chinese	9
Melbourne:		Cote des Neiges	9
Guthrie (see Appin)	27	Eglise St. Luc	9
		Ephriam Scott Memorial	9
		Hungarian	9
		Italian, Beckwith Memorial	9
		Knox, Crescent, Kensington & First	9
		Korean	9
		Livingstone	9
		Maisonneuve-St. Cuthbert's	9

Osprings, Knox (see Erin)	18	Port Cartier, The Church of the Good Shepherd	8
Ottawa:		Port Colborne, First	25
Calvin Hungarian	11	Port Credit, St. Andrew's (Mississauga)	18
Erskine	11	Port Dover, Knox (see Hagersville)	24
Gloucester	11	Port Elgin, Tolmie Memorial (ON)	31
Grace (Orleans)	11	Burgoyne, Knox	
Greenview (Nepean)	11	Port Elgin, St. James (NB) (see Sackville) ..	5
Knox	11	Port Hope, St. Paul's	14
Parkwood (Nepean)	11	Port McNicoll, Bonar (see Penetanguishene)	20
St. Andrew's	11	Port Perry, St. John's	15
St. David & St. Martin	11	Port Stanley, St. John's (see Fingal)	27
St. Giles	11	Portage la Prairie, First	34
St. Paul's	11	Portuguese Evangelical	17
St. Stephen's	11	Prescott, St. Andrew's	10
St. Timothy's	11	Spencerville, St. Andrew's	
Trinity (Kanata)	11	Price's Corners, Bethel (see Hillsburgh)	18
Westminster	11	Priceville, St. Andrew's (see Durham)	31
Owen Sound, St. Andrew's	31	Prince Albert, St. Paul's	36
Oxford, St. James (see Springhill)	3	Prince George, St. Giles	42
Oxford Mills, St. Andrew's	10	Prince Rupert, First	42
		Prince William, Riverside (see Hanwell)	5
P		Puce, St. Andrew's	28
Paisley, Westminster	31	Pugwash, St. John's (see Tatamagouche)	3
Glammiss, St. Paul's		Puslinch, Duff's	23
Palmerston, Knox	23	Crieff, Knox	
Drayton, Knox			
Paris	26	Q	
Parry Sound, St. Andrew's	22	Qu'Appelle, St. Andrew's (see Indian Head)	35
Parksville, St. Columba	44	Quebec, St. Andrew's	8
Pembroke, First	12		
Penetanguishene, First	20	R	
Port McNicoll, Bonar		Ratho (see Innerkip)	26
Pennfield, The Kirk (see St. Andrews)	5	Red Deer:	
Penhold, Chalmers (see St. Andrew's, Red Deer) 39		Knox	39
Penticton, St. Andrew's	42	St. Andrew's	39
Perth, St. Andrew's	12	Penhold, Chalmers	
Petawawa	12	Regina:	
Point Alexander		First	35
Peterborough:		Norman Kennedy	35
St. Giles	14	Renfrew	
St. Paul's	14	Rexdale	17
St. Stephen's	14	Pine Ridge	
Peter's Road (see Murray Harbour North) ..	7	Richmond, (BC)	43
Petrolia, St. Andrew's	29	Richmond, St. Andrew's (ON)	11
Dawn, Knox		Richmond Bay Pastoral Charge:	
Pickering, Amberlea	15	Freeland	7
Pictou, St. Andrew's	13	Tyne Valley	7
Deseronto, Church of the Redeemer		Victoria West	7
Pictou:		Lot 13	7
First	3	Richmond Hill	19
St. Andrew's	3	Ridgetown, Mount Zion	28
Pictou Landing, Bethel (see Little Harbour) ..	3	Ripley, Knox (see Ashfield)	31
Pictou Island, Sutherland	3	River Denys (see Orangedale)	1
Pierrefonds, Westminster	9	Riverfield (see Howick)	9
Pinawa, Pinawa Christian Fellowship	33	River John, St. George's	3
Pincourt, Ile Perrot	9	Toney River, St. David's	
Pine Ridge (see Rexdale)	17	Riverview:	
Pittsburgh, St. John's	13	St. Andrew's (see Springhill, NS)	3
Sandhill		Bethel (NB)	5
Point Alexandra (see Petawawa)	12	Rockburn (see Ormstown)	9
Point Edward	29	Rocklin, Middle River (see Hopewell)	3
Brigden		Rockway (see North Pelham)	25
Pointe Claire, St. Columba by the Lake	9	Rockwood	23
Port Alberni, Knox	44	Eden Mills	
Port Carling, Knox	20		
Torrance, Zion			

Rocky Mountain House, Memorial	39	Sauble Beach, Huron Feathers	31
Rodney, St. John's (see Kintyre)	27	Sault Ste. Marie:	
Rose Bay, St. Andrew's (see Lunenburg)	4	Westminster	22
Rosedale (see Bobcaygeon)	14	St. Paul's	22
Rosetown	36	Victoria	
Roslin, St. Andrew's	13	Scarborough:	
Ross, St. Andrew (see Cobden)	12	Bridlewood	15
Rosshurn	34	Clairlea Park	15
Rutherford (see Dresden)	28	Fallingbrook	15
		Grace (West Hill)	15
S		Guildwood Community	15
St. Aidan's (see New Westminster)	43	Malvern	15
St. Albert, Braeside	38	Melville (West Hill)	15
St. Andrew's East	9	Knox (Agincourt)	15
St. Andrew's, Greenock	5	St. Andrew's	15
Pennfield, The Kirk		St. David's	15
St. Ann's, Ephraim Scott (see Baddeck)	1	St. John's (Milliken)	15
St. Catharines:		St. Stephen's	15
Knox	25	Westminster	15
St. Andrew's	25	Wexford	15
St. Giles	25	Schomberg, Emmanuel	19
Scottlea	25	Scotsburn, Bethel	3
West St. Andrew's	25	Earlton, Knox	
St. David's, First	25	West Branch, Burns Memorial	
St. Elmo, Gordon (see Maxville)	10	Scotstown, St. Paul	8
St. George, The Kirk (see St. Stephen)	5	Scottlea	25
St. Foy, St. Marc	8	Seaforth, First	30
St. John's, Newfoundland:		Clinton, St. Andrew's	
St. Andrew's	2	Selkirk, Knox	33
St. David's	2	Shakespeare	30
St. John's, New London (see Kensington) ...	7	North Easthope, Knox	
St. Lambert, St. Andrew's	9	Sheffield, Knox (see Kirkwall)	24
St. Laurent	9	Sherbrooke:	
St. Lawrence (see London)	27	St. James (see Marine Drive Kirk)	3
St. Mary's, East River (see Blue Mountain)	3	St. Andrew's	8
St. Mary's	30	Sherwood, St. Mark's (Charlottetown)	7
St. Michel	9	Marshfield, St. Columba's	
St. Paul's (see East River)	3	Shipman	36
St. Stephen, St. Stephen's	5	Meath Park	
St. George, The Kirk		Sidney, Saanich Peninsula	44
St. Thomas:		Sillikers, Knox (see Sunny Corner)	6
Alma Street	27	Simcoe, St. Paul's	26
Tempo		Sixteen, Knox (see Oakville)	18
Knox	27	Slocan, St. Andrew's (see Castlegar)	41
St. Urbain, Beechridge	9	Slocan Park, Slocan Valley Community	
Sackville, St. Andrew's	5	(see Castlegar)	41
Port Elgin, St. James		Smiths Falls, Westminster	12
Saint John:		Smithville (see Beamsville)	25
St. Columba	5	Snow Road (see McDonald's Corners)	12
St. John and St. Stephen	5	Sooke, Knox	44
St. Matthew's	5	Southampton, St. Andrew's	31
Salmon Arm, St. Andrew's	42	South Granville (see North Tryon)	7
Salt Springs, St. Luke's (see West River)	3	South Kinloss (see Lucknow)	31
Sandhill (see Pittsburg)	13	South Monaghan, Centreville	14
Sandwith, St. Philip's (see North Battleford)		Millbrook Grace	
Sarnia:		South Mountain, St. Andrew's	10
Laurel-Lea-St. Matthew's	29	Southminster (see Brandon)	34
Paterson Memorial	29	South Nissouri (see Dorchester)	27
St. Andrew's	29	Spencerville, St. Andrew's (see Prescott)	10
St. Giles	29	Springhill, St. David's	3
Saskatoon:		Oxford, St. James	
Calvin Goforth	36	Riverview, St. Andrew's	
Circle West	36	Springville (see East River)	3
McKercher Drive	36	Stamford (see Niagara Falls)	25
Native Circle Ministry	36	Stanley, St. Peter's	5
Parkview	36	Williamsburg, St. Paul's	
St. Andrew's	36		

Stayner, Jubilee	20	Thorburn, Union	3
Sunnidale Corners, Zion		Sutherland's River	
Stellarton, First	3	Thornbury, St. Paul's	31
Stirling, St. Andrew's	13	Thornhill	19
West Huntingdon, St. Andrew's		Thornhill, Agape Korean	19
Stittsville, St. Andrew's	11	Thorold, St. Andrew's	25
Stokes Bay, Knox	31	Thunder Bay:	
Stonewall, Knox	33	Calvin	32
Stoney Creek		First	32
Cheyne	24	Lakeview	32
Heritage Green	24	St. Andrew's	32
Stouffville, St. James	19	Tillsonburg, St. Andrew's	26
Stratford:		Windham Centre, St. Andrew's	
Knox	30	Timmins, MacKay	21
St. Andrew's	30	Tisdale, St. Andrew's (see Melfort)	36
Strathcona Park, Kingston	13	Tiverton, Knox	31
Strathroy, St. Andrew's	29	Tomstown (see Englehart)	21
Streetsville, St. Andrew's		Toney River, St. David's (see River John) ..	3
(Mississauga)	18	Toronto, Metropolitan Area of:	
Stroud	20	Albion Gardens	17
Sudbury:		Alderwood	17
Calvin	22	All Peoples	16
Hillside	22	Armour Heights	16
Knox	22	Beaches	16
Summerland, Lakeside	42	Bonar-Parkdale	17
Summerside	7	Bridlewood - Agincourt	15
Sundridge, Knox (see Burk's Falls)	22	Calvin	16
Sunnidale, Zion (see Stayner)	20	Celebration North	16
Sunnybrae, Calvin (see East River)	3	Central Toronto Korean	16
Sunny Corner, St. Stephen's	6	Chinese (Toronto)	16
Warwick, St. Paul's		Choong Hyun	16
Surrey		Clairlea Park	15
Grace	43	Coldstream	17
Korean	43	East Toronto Korean	16
St. Andrew's, Newton	43	Evangel Hall	16
Whalley	43	Fairbank	17
Sussex, Chalmers (see Hampton, St. Paul's) ..	5	Faith Presbyterian Community	16
Sutherland's River (see Thorburn)	3	Fallingbrook	15
Sutton West, St. Andrew's	19	First Hungarian	15
Swift Current, St. Andrew's	35	Gateway Community	16
Swinton Park, St. Andrew's		Glebe	16
(see Dundalk)	31	Glenview	16
Sydney, Bethel	1	Grace (Etobicoke)	17
Sydney Mines, St. Andrew's	1	Grace (West Hill)	15
Sylvan Lake, Memorial	39	Guildwood Community	
Sylvania, Knox	36	Scarborough	15
		Hillview	17
T		Humber Heights, St. Andrew's	17
Tabusintac, St. John's	6	Hungarian First Church	17
New Jersey, Zion		Iona (Willowdale)	16
Oak Point, St. Matthew's		Islington, St. Andrew's	17
Tara, Knox	31	Knox (Toronto)	16
Allenford, St. Andrew's		Knox (Agincourt)	15
Tatamagouche, Sedgewick Memorial	3	Korean	
Pugwash, St. John's		All Peoples	16
The Falls, St. Andrew's		Central Toronto	16
Wallace, St. Matthew's		East Toronto	16
Teeswater, Knox	31	Hanmin-Logos	16
Kinlough		Mahn-Min	16
Tempo (see St. Thomas)	27	North York-Living Stone	17
Thamesville, St. James	28	West Toronto	17
Duart		Metropolitan	16
Thedford, Knox	29	Leaside	16
Watford, St. Andrew's		Long Branch, St. James	17
The Falls, St. Andrew's (see Tatamagouche) ..		Mahn-Min	16
Thompson, St. Andrew's	33	Malvern	15
		Melrose Park	16

Melville (West Hill)	15	Uxbridge, St. Andrew's-Chalmers	15
Metropolitan Korean	16		
Milliken	15	V	
Mimico	17	Valcartier, St. Andrew's	8
Morningside High Park	17	Charny	
North Park	17	Valetta (see Dover).....	28
North York-Living Stone	17	Valley Centre, St. Andrew's	39
Patterson	17	(see Willowdale)	
Pine Ridge (see Rexdale)	17	Valleyfield (see Beauharnois)	9
Portuguese Evangelical	17	Vancouver:	
Queen St. East	16	Calvin	43
Rexdale	17	Central	43
Pine Ridge		Chinese	43
Riverdale	16	Fairview	43
Rogers Memorial	16	Kerrisdale	43
Rosedale	16	Korean	43
Runnymede	17	North Vancouver,	
St. Andrew's (Humber Heights)	17	St. Andrews and St. Stephens	43
St. Andrew's (Toronto)	16	St. Columba	43
St. Andrew's (Islington)	17	Surrey Korean (see Surrey)	43
St. Andrew's (Scarborough)	15	Taiwanese	43
St. David's (Scarborough)	15	West Point Grey	43
St. Giles, Kingsway	17	West Vancouver	43
St. James (Long Branch)	17	Vankleek Hill, Knox	10
St. John's	16	Hawkesbury, St. Paul's	
St. Mark's (Don Mills)	16	Vankoughnet, St. David's	20
St. Paul's	17	Vaughan, St. Paul's	19
St. Stephen's (Scarborough)	15	Verdun, First	9
St. Stephen's (Weston)	16	Vernon, Osgoode (ON) (see Kars)	11
Toronto Central Taiwanese	16	Vernon, Knox (BC)	42
Toronto Formosan	16	Victoria West (see Richmond Bay)	7
Toronto Korean	16	Victoria:	
Trinity (York Mills)	16	Chinese	44
University	17	Knox	44
Victoria-Royce	17	St. Andrew's	44
West Toronto Korean	17	Trinity	44
Weston	17	Victoria (see Sault Ste. Marie)	22
Westminster	16	Victoria Harbour, St. Paul's	20
Westminster (Scarborough)	15	Virden, St. Andrew's	34
Westview	16	Lenore	
Wexford	15		
Willowdale	16	W	
Willowdale, Iona	16	Wahpeton (see Mistawasis)	36
Willowdale, Trinity, York Mills	16	Wainwright, St. Andrew's (see Chauvin)	38
Wychwood - Davenport	17	Walkerton, Knox	31
York Memorial (Toronto)	17	Wallace, St. Matthew's (see Tatamagouche)	
Torrance, Zion (see Port Carling)	20	Wallaceburg, Knox	28
Tottenham, Fraser	19	Wallacetown (see Dutton)	27
Beeton, St. Andrew's		Walpole, Chalmers (see Jarvis)	24
Town of Mount Royal	9	Wanham, Knox	37
Trail, First	41	Blueberry Mountain, Munro	
Trenton, St. Andrew's	13	Wardsville, St. John's (see Glencoe)	27
Truro, St. James'	4	Warkworth, St. Andrew's	14
McClure's Mills, St. Paul's		Hastings, St. Andrew's	
Tryon, North	7	Warwick, St. Paul's (see Sunny Corner)	6
South Granville		Waterdown, Knox	24
Tumbler Ridge, St. Paul's	37	Waterloo:	
Tweed, St. Andrew's	13	Kitchener-Waterloo Korean	23
Tyndale, St. George's	9	Knox	23
Tyne Valley (see Richmond Bay).....	7	Waterloo North	23
		Watford (see Thedford)	29
U		Waywayseecappo	34
Union (see Norval)	18	Welland:	
Unionville	19	Crowland	25
Uptergrove, Knox	20	Hungarian	25
East Oro, Essen		Knox	25
Jarratt Willis		St. Andrew's	25

West Branch, Zion (see Bass River)	6	St. John's	33
West Branch, Burn's Memorial (see Scotsburn)	3	Westwood	33
West Dublin, St. Matthew's (see New Dublin)	4	Winnipegosis, Knox	34
West Flamborough	24	Winterbourne, Chalmers	23
West Gwillimbury 2nd (see Bradford)	20	Woodbridge	19
West Hill:		Wood Islands (see Belfast)	7
Grace	15	Woodstock:	
Melville	15	Knox (ON)	26
West Huntingdon, St. Andrew's (see Stirling)	13	St. Paul's (NB)	5
West Lorne, Knox (see Dutton)	27	Woodville, Knox (see Bolsover)	14
West Point (see Alberton)	7	Wyoming, St. Andrew's	29
West River Pastoral Charge	3	Camlachie, Knox	
Durham, West River			
Green Hill, Salem			
Saltsprings, St. Lukes			
West River Station, Bethel	3		
Westminster, New:			
First	43		
Knox	43		
St. Aidan's	43		
Weston, St. Stephen's	17		
Westport, Knox	12		
Westville, St. Andrew's	3		
West Vancouver	43		
Wexford	15		
Weyburn, Knox	35		
Whalley, Surrey	43		
Whitby:			
Celebration!	15		
St. Andrew's	15		
Whitechurch, Chalmers	31		
White Rock, St. John's	43		
Whitewood, Knox (see Moosomin)	35		
Whycocomagh St. Andrew's (see Little Narrows)	1		
Warton, St. Paul's	31		
Wick (see Cannington)	14		
Williamsburg, St. Paul's (see Stanley)	5		
Willis Jarratt (see Uptergrove)	20		
Willowdale:			
Iona, Toronto	16		
Zion (AB)	39		
Winchester, St. Paul's	10		
Mountain, Knox			
Windham Centre, (see Tillsonburg)	26		
Windsor:			
Chinese	28		
First Hungarian	28		
Forest Glade	28		
Knox	28		
Paulin Memorial	28		
Riverside	28		
St. Andrew's	28		
St. John's (NB)	4		
Noel Road, St. James			
Wingham, St. Andrew's	31		
Winnipeg:			
Calvin	33		
First	33		
Kildonan	33		
Lockport Community	33		
Manitoba Korean	33		
St. Andrew's	33		
St. James	33		

Y

Yarmouth, North, St. James (see Belmont) .	27
York Mills, Trinity (Toronto)	16
Yorkton, Knox	35
Dunleath	

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

This list of addresses is copyrighted and is intended for exclusive use within The Presbyterian Church in Canada and by its members only. Use of the list, or any part thereof, for any other purpose is prohibited.

It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Office.

The following contains addresses as of July 1997 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

No.	Page	Presbytery	No.	Page	Presbytery
1	602	Cape Breton	23	641	Waterloo-Wellington
2	603	Newfoundland	24	644	Hamilton
3	603	Pictou	25	647	Niagara
4	606	Halifax & Lunenburg	26	648	Paris
5	607	St. John	27	650	London
6	609	Miramichi	28	652	Essex-Kent
7	610	Prince Edward Island	29	654	Sarnia
8	611	Quebec	30	655	Huron-Perth
9	612	Montreal	31	657	Grey-Bruce-Maitland
10	615	Seaway-Glengarry	32	659	Superior
11	617	Ottawa	33	659	Winnipeg
12	619	Lanark & Renfrew	34	661	Brandon
13	621	Kingston	35	662	Assiniboia
14	622	Lindsay-Peterborough	36	663	N. Saskatchewan
15	624	Pickering	37	665	Peace River
16	626	East Toronto	38	665	Edmonton-Lakeland
17	630	West Toronto	39	667	Central Alberta
18	633	Brampton	40	668	Calgary-Macleod
19	636	Oak Ridges	41	669	Kootenay
20	637	Barrie	42	670	Kamloops
21	640	Temiskaming	43	671	Westminster
22	640	Algoma & North Bay	44	673	Vancouver Island

A

- 4 **Adam-Murphy, Judith**, (B.N., M.Div.) 1537 Brunswick St., Halifax, NS, B3J 2B1
- A 15 **Adams, H.G.**, 149 Springdale Cres., Oshawa, ON, L1H 7B9
- A 24 **Adams, Robert L.**, (B.A., B.Ed., M.Div.) 518 Carluke Rd. W., R.R. #2, Ancaster, ON, L9G 3L1
- DA 17 **Adamson, Brenda**, (Dip.C.E.), 902 - 299 Mill Rd., Etobicoke, ON, M9C 4V9
- D 3 **Adamson, Ina**, (B.Sc., B.Ed., M.R.E.) R.R. 2, Scotsburn, NS, BOK 1R0
- A 17 **Adamson, Wm. J.**, (B.A., B.D., D.D.) 902-299 Mill Rd., Etobicoke, ON, M9C 4V9
- A 25 **Aday, Louis K.**, (B.C., Th.M., D.Th.) 146 Willson Rd., Welland, ON, L3C 2T6
- A 40 **Agar, Gordon K.**, (B.A.) 108 Trinity Lodge, 1111 Glenmore Trail SW, Calgary, AB, T2V 4C9
- A 43 **Ahn, Sang-Yub**, (B.A., B.D., S.T.M.) 4426 Imperial St., Burnaby, BC, V5J 1B3
- 20 **Aicken, Allen J.**, (B.A., B.D.) 47 Owen St., Barrie, ON, L4M 3G9
- 44 **Allan, John F.**, (B.A., B.D., D.D.) 680 Courtney St., Victoria, BC, V8W 1C1
- A 43 **Allan, John N.**, (B.A.) 941 - W. 20th Ave., Vancouver, BC, V5Z 1Y4
- A 23 **Allen, Wayne C.**, (B.A., M.Div., M.Th.) Box 389, Rockwood, ON, N0B 2K0
- A 44 **Allen, William D.**, (C.D., B.A., M.Div.) 1423 Maple Bay Rd., R.R. #5, Duncan, BC, V9L 4T6
- 15 **Allison, Andrew J.**, 13 Harrison Drive, Leaskdale, ON, L0C 1C0
- 5 **Allison, John M.**, (B.A., B.D., M.Th., D.Min.) Box 244, St. George, NB, E0G 2Y0
- A 43 **Allison, Robert L.**, (B.A., B.D.) 1179 Cloverly St., North Vancouver, BC, V7L 1N7
- 23 **Allum, Helen Ruth**, (Dip.C.E.) Box 159, Arthur, ON, N0G 1A0
- A 23 **Allum, Walter R.**, (B.A., M.Div., D.D.) Box 159, Arthur, ON, N0G 1A0
- 34 **Alston, Barbara J.**, (B.A., B.Th., M.Div.) Box 148, Hartney, MB, R0M 0X0
- A 19 **An, Sang Jin**, 2431 Finch Ave. W., Apt. 521, Weston, ON, M9M 2E4
- D 5 **Anderson, Catherine**, (B.Ed., Dip.C.E.) c/o 101 Cobourg St., Saint John, NB, E2L 3J8
- A 43 **Anderson, Douglas**, (B.A.) 46073 Clare Ave., Chilliwack, BC, V2P 6N9
- 5 **Anderson, George E.C.**, (B.Sc., B.Th.) 90 Park St., Moncton, NB, E1C 2B3
- A 18 **Anderson, J.M.**, (B.A.) 212 Front St., Oakville, ON, L6J 1A2

- A 29 **Anderson, John M.**, (B.A., B.D.) 2 Bayley St., Box 712, Forest, ON, N0N 1J0
 D 40 **Anderson, Kathie**, (Dip. C.E.) 1018 Lakeview Drive, Lethbridge, AB, T1K 3E8
 A 16 **Anderson, Priscilla M.**, (M.Div.) Box 170, Higashi Ku Post Office, Nagoya, Japan, 461-91
 A 16 **Anderson, Robert K.**, (B.A., B.D., M.Th., M.A., D.Min.) Box 170, Higashi Ku Post Office, Nagoya, Japan, 461-91
 28 **Appel, Hugh**, (M.Th.) 167 Mount Pleasant Cres., Wallaceburg, ON, N8A 5A3
 A 17 **Arbuthnott, James P.**, 8 Elmcrest Rd., Islington, ON, M9C 3R8
 24 **Archer, Ronald C.**, (B.A., M.Div., D.Min.) 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
 22 **Archibald, John L.**, (B.A., M.Div.) 4 Bayview Rd., Parry Sound, ON, P2A 1A8
 4 **Archibald, Timothy F.**, (B.A. (Hons.), M.A., M.Div.) 33 Cortland Crescent, Kentville, NS, B4N 4X4
 9 **Armour, James S.S.**, (B.A., B.D., S.T.M., D.D., M.A.) 26 Richelieu Pl., Montreal, PQ, H3G 1E8
 16 **Armstrong, Jean S.**, (M.A.) 662 Pape Ave., Toronto, ON, M4K 3S5
 A 24 **Armstrong, Robert H.**, (M.A., B.D., D.D.) 11 Woodman Dr., #403, Hamilton, ON, L8K 4E3
 23 **Ashfield, E. Brooke**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
 23 **Ashfield, Linda J.**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
 29 **Ashton, Jeremy**, (B.A., O.T.C., M.Div.) 572 London St., Box 585, Wyoming, ON, N0N 1T0
 9 **Athanasiadis, Harris**, (B.A., B.Th., M.Div.) 490 Lafleur St., Lachute, PQ, J8H 1R6
 9 **Athanasiadis, Nicholas**, (B.A., B.Th., M.Div.) 648 Main St., Lachute, PQ, J9H 1Z1
 26 **Atkinson, Lonnie S.**, (B.Com., M.Div., D.Min., D.D.) 56 Thames St. S., Ingersoll, ON, N5C 2S9
 6 **Auret, Adrian**, Box 375, Dalhousie, NB, E0K 1B0
 15 **Austen, Fred H.**, 118 Newlands Ave., Scarborough, ON, M1L 1S3

B

- 16 **Bach, Karen S.** (B.A., M.Div.) 328 Millwood Rd., Toronto, ON, M4S 1K1
 A 26 **Bailey, Albert E.**, (B.A., M.A., Th.D.) 17 Mill Pond Ct., Unit 103, Simcoe, ON, N3Y 5H9
 43 **Bailey, Harry F.**, (B.A., M.Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2
 24 **Bailey, T. Melville**, (D.D.) 81 Cloverhill Rd., Hamilton, ON, L9C 3L8
 A 14 **Baird, William W.H.**, (M.Div.) 1007 Lang Rd., R.R. #3, Keene, ON, K0L 2G0
 4 **Baker, Robert E.**, (C.D., B.A., M.Div.) The Wing, Chaplain's Office (P), 14 Wing, Greenwood, NS, B0P 1N0
 24 **Baksa, Csaba A.**, (B.A., B.D., M.Div.) 121 Birch Ave., Hamilton, ON, L8L 6H8
 D 28 **Ball, Christina**, (B.A., Dip.C.E.) c/o 310 McNaughton Ave. W., Chatham, ON, N7L 2G9
 DA 43 **Ball, Kathy**, (Dip.) 11722 94 Avenue, Delta, BC, V4C 3R7
 44 **Ball, R. Glenn**, (B.A., M.Div.) 4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
 28 **Ball, William J.**, (B.A., B.Th., M.Div.) c/o 310 McNaughton Ave. W., Chatham, ON, N7L 2G9
 30 **Ballagh-Steeper, Kathleen S.**, (B.A., M.Div.) c/o 25 St. Andrew St., Stratford, ON, N5A 1A2
 DA 19 **Ballard, Marion**, 54 Captain Rolph Blvd., Markham, ON, L3P 2P8
 A 16 **Balmer, Derek**, (B.Th.) #1808 - 400 Wallmer Rd., Toronto, ON, M5P 2X7
 A 19 **Baldson, J.N.**, (B.A., M.Div.) 356 Dennis Ave., Newmarket, ON, L2Y 4M7
 44 **Baldson, Ronald H.**, (B.M.E., M.A.E., M.Div., Ph.D.) 2110 Church Rd., Box 54, Sooke, BC, V0S 1N0
 A 9 **Bannerman, Gordon**, (B.Sc.) Box 394, Huntingdon, PQ, J0S 1H0
 27 **Bannerman, John R.**, (B.A., B.Th.) 342 Pond Mills Rd., London, ON, N5Z 3X5
 A 23 **Barber, Wm. M.**, R.R. #1, Box 42, Bayfield, ON, N0M 1G0
 A 44 **Barclay, Leslie T.**, (C.D., B.A.) 5763 Siasong Rd., R.R. #1, Sooke, BC, V0S 1N0
 40 **Barclay, Marion R.**, (B.A., M.Div., M.A., Dip.C.E.) 703 Heritage Dr. SW, Calgary, AB, T2V 2W4
 31 **Barker, Kenneth S.**, (B.A., B.D., M.Th.) c/o 865 2nd Avenue West, Owen Sound, ON, N4K 4M6
 20 **Barnes, Michael**, (M.Div.) 45 McMurray St., Bracebridge, ON, P1L 2A1
 31 **Barr, Alan**, General Delivery, Bluevale, ON, N0G 1G0
 A 25 **Barron, S. Murray**, (B.A., B.D., B.D., Th.D.) 32 Harvest Oak Blvd., Welland, ON, L3C 6Z1
 18 **Barrow, Peter**, (B.D., B.D.) 38 Edith St., Georgetown, Halton Hills, ON, L7G 3B1
 28 **Bassous, Aziz**, 405 Victoria Ave., Windsor, ON, N9A 4N1
 18 **Baswick, Wayne J.**, (B.A., M.Div.) 723 Balmoral Dr., Brampton, ON, L6T 1X5
 39 **Beach, Diane V.**, (Reg. N., M. Div.) c/o St. Andrew's Pres. Church, 3628 57 Ave., Red Deer, AB, T4N 4R5
 19 **Beals, George W.**, (B.Tech. M.Div.) 10058 Yonge St., Richmond Hill, ON, L4C 1T8
 23 **Beaton, Alan M.**, (B.A.) 132 Argyle St. N., Cambridge, ON, N3H 1P6
 15 **Beaton, David A. (Sandy)**, (B.A., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9
 19 **Beaton, Gordon A.**, (B.A., B.D.) 32 Mosley St., Aurora, ON, L4G 1G9
 A 29 **Beattie, Robert**, (M.A.) 852 Driftwood Rd., London, ON, N6H 4J1
 A 24 **Beattie, Robert H.**, (M.A., B.S.W.) 4907 8th St. SW, Unit 3, Calgary, AB, T2S 1G3
 A 20 **Beggs, Eric A.**, (B.A., M.A., B.D., D.Min., D.D.) Box 246, Orillia, ON, L3V 6J6
 29 **Bell, George R.**, (B.A.) 261 N. Christina St., Sarnia, ON, N7T 5V4
 23 **Bell, Linda J.**, (B.A., M.Div., D.Min.) 6 Grey Owl Dr., Elmira, ON, N3B 1S5
 A 43 **Bell, Wm. R.**, (B.A., M.A., B.D., D.D.) 8437-10th Ave., Burnaby, BC, V3N 2S7
 42 **Bell-Wyminga, Shannon K.**, (B.A., M.Div.) 1365 11th Ave. N., Williams Lake, BC, V2G 2N1
 9 **Benty, Ronald**, (B.A., M.Div.) 242 - 5th Ave., Pincoart, PQ, J7V 5L3
 7 **Berdan, Linda R.**, (B.A., B.Th., M.Div.) 17 Centennial Dr., Kensington, PE, C0B 1M0
 24 **Bernhardt, Robert J.**, (B.A., M.Div., D.Min.) 200 Mountain Park Ave., Hamilton, ON, L8V 1A2

- A 18 **Bethune, Arnold A.**, (B.A., B.D., D.Min.) 120 Baldwin Court, Milton, ON, L9T 2Y7
- A 16 **Bettridge, Robert S.**, (B.A., M.Div.) #47 - 3120 Sheppard Ave. E., Scarborough, ON, M1T 3J9
- 20 **Bigelow, J. Cameron**, (B.A., B.D., M.Th.) 3 Lindsay Cres., Orillia, ON, L3V 7G3
- A 23 **Bigelow, Jesse E.**, (B.A., B.D., S.T.M., D.D.) 175 Queen St. N., #705, Kitchener, ON, N2H 2H9
- DA 20 **Bigelow, Linda**, (Dip.C.E.) 3 Lindsay Crescent, Orillia, ON, L3V 7G3
- 16 **Biggs, James F.**, (B.A., M.Div.) 1080 Finch Ave. E., Willowdale, ON, M2J 2X2
- DA 24 **Bissett, Mary Jane**, (Dip.C.E.) 45 Main St., Dundas, ON, L9H 2P7
- A 33 **Bishop, J. Harvey**, (B.A., B.D.) 904 - 2080 Pembina Highway, Winnipeg, MB, R3P 2G9
- A 26 **Black, Douglas**, 16 Skylark Rd., Brantford, ON, N3R 6W2
- 5 **Blackwell, Gordon L.**, (B.A.) 1022 Mollins Dr., Saint John, NB, E2M 4L8
- 5 **Blaikie, Douglas E.**, (B.A., M.Div.) 512 Charlotte St., Fredericton, NB, E3B 1M2
- D 11 **Blane, L. Ann**, (C.E.Dip., B.A.) 1719 Edge Hill Place, Apt. 1, Ottawa, ON, K1V 7W5
- 10 **Blatch, Gregory W.**, (B.A., M.Div.) Box 1042, Morrisburg, ON, K0C 1X0
- A 1 **Blaxland, Daphne A.**, (B.A., B.Th., M.Div.) R.R. #1, Montague, PE, C0A 1R0
- 21 **Blue, John D.**, (B.A., M.Div., C.D.) Box 283, Timmins, ON, P4N 7E2
- 43 **Bodkin, John A.**, (B.A., B.D.) 849 Habgood St., White Rock, BC, V4A 4W4
- A 19 **Boggs, R.J.**, (B.A.) Apt. #1011, 80 Inverlochy Blvd., Thornhill, ON, L3T 4P2
- A 43 **Bois, Anna C.M.**, (B.A., M.Div.) 3529 196A St., Langley, BC, V3A 1A4
- 11 **Boonstra, Anthony**, (B.Ed., B.Th., M.Div.) c/o St. Andrew's, Box 910, Richmond, ON, K0A 2Z0
- 16 **Borden, W. Kendrick**, (B.Sc., M.Div.) c/o 26 Delisle Ave., Toronto, ON, M4V 1S5
- 14 **Bowes, Mary E.**, (R.N., B.G.S., M.Div.) R.R. #1, Bailieboro, ON, K0L 1B0
- 24 **Boyce, Douglas C.**, (B.Comm., B.A., M.A., M.Div., C.A.) 12 Mountain St., Grimsby, ON, L3M 3J6
- A 28 **Boyd, C.F.**, c/o Pickering College, Box 206, Newmarket, ON, L3Y 4X2
- DA 11 **Boyd, Margaret**, 1695 Playfair Dr., Apt. 1223, Ottawa, ON, K1H 8J6
- 32 **Boyer, Keith E.**, (B.A., B.D.) 327 Harvard St., Thunder Bay, ON, P7E 1X1
- A 23 **Boyne, John C.**, (B.A., B.D.) 206 Union St. E., Listowel, ON, N4W 2G9
- 24 **Bradley, Harry**, (B.A., M.Div.) 1540 Main St. E., Hamilton, ON, L8K 1E6
- A 42 **Bragg, Edward**, (D.D.) Imperial Manor, 832 Fairview Rd., #403, Penticton, BC, V2A 5Y9
- 30 **Brand, Virginia P.**, (B.A., M.Ed., M.Div.) Box 159, Atwood, ON, N0G 1B0
- 40 **Breich, Frank D.**, (B.A., B.D., Th.M., D.Min.) 1125 - 7A St. NW, Calgary, AB, T2M 3J5
- A 33 **Brennan, Jay**, 17 Bedford Park Ave., Toronto, ON, M5M 1H8
- 15 **Brett, G. Cameron**, (B.A., B.D.) 75 Simcoe St., Toronto, ON, M5J 1W9
- A 22 **Brett, Gordon W.C.**, (B.A., M.Div., B.D.) 100 Hirshhorn Avenue, Elliot Lake, ON, P5A 1P4
- A 15 **Briard, Everett J.**, (B.A., D.Min.) 255 Wright Cres., Ajax, ON, L1S 5S5
- 25 **Brice, Lawrence J.**, (B.A., B.D., M.Th., B.Ed., D.Min.) R.R. #3, Port Rowan, ON, N0E 1M0
- DA 7 **Brown, Mrs. Angus**, R.R. #1, Wood Islands, PE, C0A 2J0
- 23 **Brown, Calvin B.**, (B.A., M.Div.) 3819 Bloor St. W., Etobicoke, ON, M9B 1K7
- 16 **Brown, Charlotte L.**, (Dip.C.E.) c/o 50 Wynford Drive, North York, ON, M3C 1J7
- 14 **Brown, Douglas G.**, (B.A., M.A., M.T.S., D.Ed.) Box 276, Warkworth, ON, K0K 3K0
- 30 **Brown, Gwen D.T.**, (B.A., M.Div.) Box 2418, Exeter, ON, N0M 1S7
- 3 **Brown, Paul A.**, (A.B., M.Div., D.Min.) 95 MacDonald Dr., R.R. #1, Trenton, NS, B0K 1X0
- 17 **Brown, Paulette M.**, (B.A., M.Div.) 1830 Finch Ave. W., North York, ON, M3N 1M8
- M 11 **Brown, Pauline**, Jobat Christian Hospital, Jobat, M.P. 457-990, India
- 20 **Brown, Raye A.**, (B.A., M.Div.) 1 High St., Huntsville, ON, P1H 1P2
- 24 **Brown, Richard A.**, (B.A., M.Div.) 937 LaSalle Park Rd., Burlington, ON, L7T 1M8
- 18 **Brownlee, Kathy J.**, (B.A., M.Div., Th.M., M.Ed.) 7366 Darcel Ave., Malton, ON, L4T 3W6
- 36 **Brownlee, Thomas C.**, (B.A., B.Th., M.Div.) 143 Wedge Rd., Saskatoon, SK, S7L 6P9
- A 18 **Brush, John C.**, (B.A., B.Th.) 423 Victoria St., Shelburne, ON, L0N 1S0
- A 16 **Bryan, John C.**, (B.A., B.D., S.T.M., D.Min.) #323 - 615 Mount Pleasant Rd., Toronto, ON, M4S 3C5
- 13 **Bryant, Lincoln G.**, (B.A., M.Div.) 10 Adley Place, Kingston, ON, K7K 6G8
- 34 **Bryden, Jean E.**, (B.A., B.Th., Dip.C.E., M.Div.) 808-9th St. NW, Portage la Prairie, MB, R1N 3L3
- M 11 **Budding, Hubert & Nan**, The United Mission to Nepal, Post Box 126, Kathmandu, Nepal
- 7 **Buell, Mark W.**, (B.B.A., B.Th., M.Div.) R.R. #2, North Wiltshire, PE, C0A 1Y0
- 5 **Burdett, Kent E.**, (B.A., M.Div.) 33 Dutch Point Rd., R.R. #2, Hampton, NB, E0G 1Z0
- 7 **Burke, M. Wayne**, (B.R.E., M.A.T.S., Dip. in Min.) R.R. #2, Cornwall, PE, C0A 1H0
- 28 **Burkhart, John W.**, (B.A.) 63 Laird Ave. S., Amherstburg, ON, N9V 1X6
- 39 **Burnand, Andrew S.**, (B.A., M.Div.) 4718 Ross St., Red Deer, AB, T4N 1X2
- 30 **Bush, Peter G.**, (B.A., M.A., M.T.S., M.Div.) Box 235, Mitchell, ON, N0K 1N0
- A 16 **Butcher, Wilfred F.**, (B.A., D.D.) 32 Willowbank Blvd., Toronto, ON, M4R 1B6
- 15 **Bylaard, Gerard J.V.**, (B.A., M.Div., S.T.M., D.Min.) 3817 Lawrence Ave. E., Scarborough, ON, M1G 1R2
- 15 **Bynum, William**, Box 1316, Lakefield, ON, K0L 2H0
- 9 **Byron, Grace**, 79 St. George, Beauharnois, PQ, J6N 1Y9

C

- A 11 **Cairnie, S. Bruce**, (B.Sc., M.Div.) R.R. #6, Renfrew, ON, K7V 3Z9
- 43 **Calder, Robert J.**, (B.A., M.Div.) 403E Columbia St., New Westminster, BC, V3L 3Y2

- 1 Caldwell, Georgine G., (B.A., B.Sc., M.A., Ed.D., D.D.) Galilee Prayer Centre, #83-1 San-pu Village
Yuh-Jing, 71409, Tainan, Taiwan
- A 10 Caldwell, Malcolm A., (B.A., M.Div., D.D.) 118 Charlotte St., Box 147, Merrickville, ON, K0G 1N0
- A 27 Caldwell, Sabrina E., (B.A., M.Div.) 86 Cottonwood Cres., London, ON, N6G 2Y8
- 30 Calkin, Catherine, (B.A., M.A., M.Div.) Avonton Pres. Church, R.R. 2, St. Paul's, ON, N0K 1V0
- DA 7 Cameron, Anne, R.R. #1, Merigomish, NS, B0K 1G0
- 15 Cameron, C. Duncan, (B.Sc., M.Div.) 115 St. Andrew's Rd., Scarborough, ON, M1P 4N2
- 27 Cameron, Jennifer L., 24497 Dundonald Rd., R.R. #2, Glencoe, ON, N0L 1M0
- 3 Cameron, John R., (B.A., B.D., D.D.) R.R. #1, Merigomish, NS, B0K 1G0
- 44 Campbell, Amy, (B.A., B.Ed., Dip.C.E., M.Div.) 907 Mary St., Victoria, BC, V9A 3W7
- 30 Campbell, Cathrine, Box 239, Brussels, ON, N0G 1H0
- A 7 Campbell, Donald A., (B.A., D.D.) 24 Darrach St., Charlottetown, PE, C1C 1E3
- A 27 Campbell, D. St. Clair, (B.A., B.D.) 931 Wonderland Rd., Apt. #209, London, ON, N6K 2X6
- DA 11 Campbell, Elizabeth, 2204 - 1785 Riverside Dr., Ottawa, ON, K1G 3T7
- 14 Campbell, J. Morrison, Box 1713, Campbellford, ON, K0L 1L0
- DA 11 Campbell, Mary, 1711 - 1171 Ambleside Dr., Ottawa, ON, K2B 8E1
- 18 Campbell, Mary B., (B.A., M.Div.) 1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
- A 19 Campbell, Ronald F.G., (M.A., B.D., Ph.D.) 7250 Yonge St., #502, Thornhill, ON, L4J 1V8
- A 5 Campbell, William, R.R. #6, Woodstock, NB, E0J 2B0
- A 19 Campbell, William I., (B.S.A., M.Div.) 8111 Yonge St., #1210, Thornhill, ON, L3P 4V9
- 28 Carpenter, Evelyn M.L., (B.A., B.Ed., B.D., Th.M.) 60 Fifth St., Chatham, ON, N7M 4V7
- 38 Carr, John C., (B.A., B.D., Th.M., Ph.D.) 9668 - 77 St., Edmonton, AB, T6C 2M7
- 27 Carrothers, Dennis I., (B.A., M.Div.) 977 Oxford St. E., London, ON, N5Y 3K5
- A 43 Carson, Donald G., (B.Th.) 36-32718 Garibaldi Dr., Abbotsford, BC, V2S 4N3
- A 32 Carson, John R., Box 652, Kenora, ON, P9N 3X5
- A 20 Carter, Charles H., (B.A., M.Div.) Gen. Del., 49 Robert St. E., Penetanguishene, ON, L0K 1P0
- 17 Carter, Christopher, 588 Renforth Dr., Etobicoke, ON, M9C 2N5
- 33 Carter, L. Blake, (B.A., M.Div., M.A.) 708 - 5th St. S., Kenora, ON, P9N 1L8
- A 15 Carter, Robert P., (B.A., B.D., M.R.E., D.D.) 55 Austin Dr., Suite 704, Unionville, ON, L3R 8H5
- A 29 Cassidy, Deane G., (B.A., B.D.) 8 Brenan Dr., Strathroy, ON, N7G 3S3
- A 40 Castillo, Gloria G., (B.Th.) 730 Balmoral St. SE, Medicine Hat, AB, T1A 0W4
- 7 Caveney, Michael F., (B.A., S.T.M., D.Min.) 35 Fitzroy St., Charlottetown, PE, C1A 1R2
- A 15 Chalin, Catherine, 62 Amelia St., Toronto, ON, M4X 1E1
- 24 Chalmers, Jeffrey P., (B.Th., B.A., M.Div.) 44 Linington Trail, Dundas, ON, L9H 7A3
- A 43 Chambers, Calvin H., (B.A., M.Div., D.Min.) c/o 35087 North Sward Rd., Mission, BC, V2V 4J1
- 31 Chambers, Paul E.M., (B.A., M.Ed., M.Div.) P.O. Box 208, Ripley, ON, N0G 2R0
- 9 Chan, Cirric, c/o 5560 Hutchison, Montreal, PQ, H2V 4B6
- A 28 Chan, David, (S.T.M., B.D., Ph.D.) #4, 401 Wellington Ave., Windsor, ON, N9A 5J3
- A 18 Chang, Sidney, (B.A., B.D., S.T.M.) 1755 Sunnyvale Ave., Walnut Creek, California, USA 94596
- A 4 Channon, Owen, (B.A., B.D., M.Sc.) 37 Russell St., Dartmouth, NS, B3A 3M7
- A 16 Chen, Stephen Y., (B.Th., M.Div.) 7 Hillbeck Cres., Scarborough, ON, M1B 2M8
- 4 Chenard, Cynthia J., (B.A., B.Ed., B.Th., M.Div.) Box 2554, Dartmouth, NS, B2W 4B7
- 16 Chiang, Philip E., (M.Div., S.T.M.) 31 Eastwood Rd., Toronto, ON, M4L 2C4
- 16 Cho, Daniel, c/o 100 Ranleigh Ave., Toronto, ON, M4N 1W9
- 5 Cho, Steven C.H., (B.D., M.Div., M.Th., D.D.) Box 579, St. Andrew's, NB, E0G 2X0
- 43 Cho, Young-Taik, (M.A.) c/o 1155 Thurlow St., Vancouver, BC, V6E 1X2
- 23 Choi, Nak Gyoo, 490 Westvale Dr., Waterloo, ON, N2T 1T2
- A 19 Chung, Peter, 115 Main St. S., Unit 41, Newmarket, ON, L3Y 8J3
- A 17 Cieli, Giovanna, (B.Sc., M.Div.) 7 Bishop Ave., #1416, North York, ON, M2M 4J4
- A 9 Clark, Roberta, (B.A., M.Div., S.T.M.) 3041 Broadway, #511, New York, NY, USA, 10027
- A 15 Clark, Catherine, c/o Pastoral Institute, Box 387, Kikuyu, Kenya
- 15 Clark, Ian A., (M.A., B.D., M.Th., D.Min.) 841 Birchmount Rd., Scarborough, ON, M1K 1K8
- A 44 Clarke, James S., (B.A., M.A., D.D.) 300 Rose Villa, 13505 SE River Rd., Portland, Oregon, USA 97222
- D 10 Clarke, Susan, (B.A., Dip.C.E.) 138 McLean St., Maitland, ON, K0E 1P0
- A 43 Cleland, Sylvia D.P., (B.Ed., Dip.C.S., M.Div.) 2990 Plymouth Dr., North Vancouver, BC, V7H 1C7
- 30 Clements, David D., 9 Victoria St. N., Goderich, ON, N7A 2R4
- 33 Clendening, Bruce J., (B.A., M.Div.) 709 St. Mary's Rd., Winnipeg, MB, R2M 3M8
- A 29 Clifton, E. Lloyd, (Phm.B) R.R. #3, Kerwood, ON, N0M 2B0
- 12 Clifton, Lloyd M., (B.A., M.Div., M.Th., C.D.) CFB, Petawawa, ON
- A 23 Cochrane, Charles C., (B.A., B.D., D.D.) 695 Blockline Rd., Kitchener, ON, N2E 3K1
- A 30 Cochrane, Robert B., (B.A., M.Div.) 77 Earl St., Stratford, ON, N5A 6G4
- 43 Cocks, Nancy L., (B.A., M.Div., Th.D.) c/o VST, 6000 Iona Dr., Vancouver, BC, V6T 1L4
- A 16 Coles, Stuart B., (B.A.) 2 Burncrest Dr., Toronto, ON, M5M 2Z3
- A 11 Collier, Donald F., (B.A., M.A., B.D., D.D.) 1041 Buckham's Bay West Dr., R.R. #3, Woodlawn,
ON, K0A 3M0
- A 24 Colquhoun, Duncan A., (B.A., M.Div.) 15 Gary Ave., Hamilton, ON, L8S 1Y2
- DA 15 Coltman, Marie, (B.A., Dip.C.E., M.Div.) 48A Forest Creek Pathway, Scarborough, ON, M1B 5K8
- 28 Congram, Charles N., (B.R.E., B.A., M.Div.) 540 Tecumseh Rd., R.R. #1, Belle River, ON, N0R 1A0

- 16 **Congram, John D.**, (B.A., B.D.) 36 Wallingford, North York, ON, M3A 2T9
- 30 **Congram, Robbin D.**, (B.A., M.Div.) c/o Shakespeare Presby. Church, Shakespeare, ON, N0B 2P0
- A 15 **Conkey, Frank**, (B.A., M.A.) 46 Windsor Dr., Ajax, ON, L1T 2Z6
- 31 **Cook, Albert**, 378 South Delhi St., Lucknow, ON, N0G 2W0
- 33 **Cook, Charles S.**, (B.A., M.Div.) 44 Nickel Rd., Thompson, MB, R8N 0W4
- 18 **Cook, Dennis J.**, (B.S.W., M.Div.) 7136 Baywood Ct., Mississauga, ON, L5N 5N6
- DA 19 **Cook, Jean**, 32 Hedgwood Dr., ON, L3P 2P8
- 24 **Cook, W. Craig**, (B.A., M.Ed., M.A., M.Div.) 59 Amberwood St., Stoney Creek, ON, L8J 1J1
- 3 **Cooper, Glenn A.**, (B.A., M.Div.) Box 1840, Picton, NS, B0K 1H0
- 18 **Cooper, James W.A.**, (C.A.M., B.Th., M.Div., D.Min.) 1841 Pattinson Cr., Mississauga, ON, L5J 1H6
- A 20 **Cooper, John C.**, (B.A., B.D., D.D.) 87 Stone St., Box 2, Elmvalle, ON, L0L 1P0
- A 43 **Cooper, Thomas J.**, (B.A., M.Div., D.Min.) 105 - 1155 W. Pender St., Vancouver, BC, V6E 2P4
- D 16 **Corbett, Tamiko**, (B.A., Dig.C.E.) 3863 West 18th Ave., Vancouver, BC, V6S 1B4
- A 13 **Cossar, Bruce**, (B.A., B.L.S., M.L.S., M.Div.) 162 Mowat Ave., Kingston, ON, K7M 1K7
- 17 **Costerus, Christian M.**, (B.A., B.D., M.Th.) 54 Deeside Cres., Bramalea, ON, L6T 3L7
- 30 **Coughlin, Olwyn M.**, R.R. #1, Listowel, ON, N4W 3G6
- A 23 **Courtenay, A.R.**, (B.A., B.D.) 98 Division St., Guelph, ON, N1L 1R8
- A 19 **Cousens, W.D.**, (B.A., M.Div.) 62 Normandale Rd., Unionville, ON, L3R 4K3
- 27 **Coutts, Peter D.**, (B.Sc., M.Div.) 862 Freele St., London, ON, N6H 3P3
- A 24 **Cowper, Larry J.**, (B.Th.) 33 Beston Dr., Hamilton, ON, L8T 4W5
- 26 **Cox, J. Stanley**, 164 Grand River St. N., Paris, ON, N3L 2M6
- A 34 **Craig, Douglas W.**, (B.A., M.Div.) Box 145, Glenboro, MB, R0K 0X0
- A 40 **Crawford, David J.**, (C.D., B.A., B.D., M.Th., D.D.) 6343 Dalbeattie Hill NW, Calgary, AB, T3A 1M4
- A 40 **Crawford, David M.**, (B.A., M.Div.) Box 1264, Banff, AB, T0L 0C0
- A 17 **Crawford, Harry A.**, (M.A., B.D.) c/o Catherine Crawford, 67 Pettibone Square, Scarborough, ON, M1W 2J1
- A 27 **Creaser, Hugh M.**, (B.A.) 1211-924 Wonderland Rd., London, ON, N6K 2V9
- 31 **Creen, Edward J.**, (B.A., M.Div. D.Min.) 510-26th St. W., Owen Sound, ON, N4K 4J5
- 13 **Cribar, Craig A.**, (B.A., M.A.) 67 Victoria Ave., Belleville, ON, K8N 2A1
- 20 **Crocker, H. Douglas L.**, (B.A., M.Div.) 7 Charles Court, Barrie, ON, L4N 6S8
- 18 **Croll, Shawn D.**, (B.A., M.Div.) 373 Wilson Dr., Milton, ON, L9T 3E9
- A 23 **Cromey, Frederick H.**, (B.A.) 23 Woodlawn Rd. E., Apt. 611, Guelph, ON, N1H 7G6
- A 44 **Crosby, Brian J.**, 305-385 Ginger Dr., New Westminster, BC, V3L 5L6
- 10 **Crowdis, John**, c/o 28 Second St. E., Cornwall, ON, K6H 1Y3
- 6 **Crowell, Philip D.**, (B.A. (Hons.), M.A., M.Div., Ph.D.) 37 King St., Chatham, NB, E1N 2N4
- 26 **Cruikshank, John W.**, (B.Sc., B.D.) 100 Robinson St., B-2, Simcoe, ON, N3Y 1W8
- 40 **Cruikshank, Robert W.**, (B.A., B.D.) 400 Midpark Blvd., S.E., Calgary, AB, T2X 2K4
- 18 **Cunningham, Cecil A.**, 2517 Dundas West, R.R. #2, Oakville, ON, L6J 4Z3
- A 20 **Cunningham, George B.**, (B.A.) 49 Lankin Blvd., Box 68, Orillia, ON, L3V 6T1
- A 39 **Cunningham, Gordon A.**, (B.A.) 3821 - 59th Ave. Cres., Red Deer, AB, T4N 4V9
- 38 **Cunningham, Irwin**, 255 Cornwall Dr., Fort McMurray, AB, T9K 1G7
- A 44 **Cunningham, R.F.**, (B.Th.) 567 Carnation Place, Victoria, BC, V8Z 6G6
- DA 3 **Cunningham, Sarah**, R.R. #5, New Glasgow, NS, B2H 5C8
- 20 **Cunningham, Thomas**, (B.A., M.Div.) 59 Essa Rd., Barrie, ON, L4N 3K4
- A 44 **Currie, Arthur W.**, (B.A., M.A., B.D., M.Th., D.D.) c/o 5280 Parker Ave., Victoria, BC, V8Y 2M9
- 35 **Currie, Harry**, (B.Sc., B.Ed., M.Div.) 97 Stewart Cr., Yorkton, SK, S3N 3J4
- A 38 **Currie, Mavis A.**, (B.A. (Hons.), M.Div.) 5509 49th St., Drayton Valley, AB, T7A 1A4
- A 12 **Currie, Roy D.**, 405 - 2871 Richmond Rd., Ottawa, ON, K2B 8M5
- A 31 **Currie, R.D.A.**, (B.A.) 145 - 5th Ave. W., Owen Sound, ON, N4K 5Y5
- 17 **Cuthbertson, James B.**, (B.A., M.Div.) 250 Dunn Avenue, Toronto, ON, M6K 2R9
- 15 **Czegledi, James F.** (B.A., M.Div., D.Min.) 209 Cochrane St., Whitby, ON, L1N 5H9

D

- A 17 **Dalzell, Gardiner C.**, (B.A., B.D., S.T.M., D.D.) 39 Richview Rd., #1206, Etobicoke, ON, M9A 4M7
- 21 **Dambrowitz, Ivan**, (B.A., M.Th., M.Div.) Box 908, New Liskeard, ON, P0J 1P0
- 23 **Darch, Peter J.**, (B.A., M.Div.) 153 Norfolk St., Guelph, ON, N1H 4J7
- A 17 **Dass, Basil P.**, (B.A., M.A., M.Div.) 41 Kendleton Dr., Rexdale, ON, M9V 1T9
- 8 **Davidson, J. Ross H.**, (B.A., B.D.) 277, rue Marelle, Thetford Sud, PQ, G6G 7C7
- 15 **Davis, H. Glen**, (B.A., B.D., M.Th.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4
- 15 **Davis, Joyce I.**, (B.A., M.Ed., Dip.C.E.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4
- 24 **Dawson, Robert**, (M.Div.) 2138 Brant St., Burlington, ON, L7P 3W5
- A 18 **Dean, Noble B.H.**, (B.Sc., M.Div., M.S.W.) 380 Satok, Milton, ON, L9T 3P5
- 10 **deBruijn, Bert**, (B.Th., M.Div., B.Ed., B.Th.) 34 Mill St., Chesterville, ON, K0C 1H0
- 41 **Dent, Jonathan**, (B.A., Dip.C.S., M.T.S., S.T.M., Cert.Min. Ph.D.) 602 Kootenay St., Nelson, BC, V1L 1L0
- A 40 **Denton, Mona F.**, (B.A., M.Div.) 2125 10A Ave. S., Lethbridge, AB, T1K 0G2
- A 40 **Denton, Peter**, 2125 10A Ave. S., Lethbridge, AB, T1K 0G2

- 19 **Denyer, J. Wesley**, (B.A., M.Div.) 73 Fred Varley Dr., Unionville, ON, L3R 1S6
 20 **Deogratisias, Charles**, 61 Queen St. E., Box 492, Elmvalle, ON, L0L 1P0
 25 **DeVries, Frank M.**, 4511 Ivy Gardens, Beamsville, ON, L0R 1B5
 28 **DeWolfe, D. Laurence**, (B.A., M.Div.) Box 636, Petrolia, ON, NON 1R0
 A 29 **DeWolfe, Janet A.**, (B.A., M.Div.) Box 636, Petrolia, ON, NON 1R0
 5 **Dewar, David A.**, (C.D., B.Th.) Harvey Station, NB, E0H 1H0
 23 **Deyarmond, John A.**, (B.A., M.Div.) 130 Victoria Ave., Cambridge, ON, N1S 1Y2
 A 38 **Dezse, Gabor**, (B.Ed.) 12937 - 86 St., Edmonton, AB, T5E 3A9
 A 44 **Dick, Derrick J.**, (B.A., M.Div.) 2487 Seine Rd., Duncan, BC, V9L 3B3
 30 **Dickey, James Ross**, (B.A., B.D.) 46 Church St., Stratford, ON, N5A 2R1
 A 16 **Dickson, Irene J.**, (B.A., B.Ed., A.M.M., B.D., M.Th., D.D.) 10 McNairn Ave., #F2, Toronto, ON, M5M 2H5
 A 9 **Dienes, L.**, (B.A., B.D.) C.P. 5, R.R. #2, Montfort Lac, Notre Dame, PQ, J0T 1V0
 A 16 **DiGangi, Mariano**, (B.A., B.Th., B.D., D.D., M.Div.) 28 Red Maple Ct., Willowdale, ON, M2K 2T3
 A 42 **Dobie, George E.**, (B.A., B.D., M.Th., D.D., M.Div.) 7-1225 Brookside Ave, Kelowna, BC, V1Y 5T5
 25 **Docherty, Robert R.**, 6 Burns Place, Fort Erie, ON, L2A 3W1
 A 43 **Doka, K. Calvin**, (B.A., D.D.) 14757 - 16th Ave., White Rock, BC, V4A 1R5
 24 **Donaghey, Donald A.**, (B.A., M.Div., D.Min.) 23 Melville St., Dundas, ON, L9H 1Z7
 A 5 **Donahue, Lee S.**, (B.Th.) St. Martin's, NB, E0G 2Z0
 14 **Donnelly, T. Hugh**, 47 Temperance St., Bowmanville, ON, L1C 3A7
 9 **Donovan, Lynne**, (B.A., B.Th., M.Div.) 99 Theberge St., Chateauguay, PQ, J6J 3K4
 36 **Donovan, Walter A.**, (B.A.) 2119 Louise Ave., Saskatoon, SK, S7J 3K2
 A 28 **Doran, Gerald E.**, (B.A., B.Sc., B.D.) 266 St. Louis, Windsor, ON, N8S 2K3
 28 **Doran, Rosemary**, (B.A., M.A., HBA, Dip.Min.) 266 St. Louis, Windsor, ON, N8S 2K3
 35 **Dorcas, Catherine M.**, (B.A., M.Div.) P.O. Box 665, Whitewood, SK, S0G 5C0
 A 28 **Douglas, H. Lane**, (B.A., B.D.) 2601 - 150 Park St., Windsor, ON, N9A 7A2
 A 33 **Doosma, Frederick**, (B.A., M.Div.) 102 Tanya Cres., Winnipeg, MB, R2G 2Z8
 18 **Dowdles, Edward S.**, (B.A., M.Div.) Heart Lake Church, 25 Ruth Ave., Brampton, ON, L6Z 3X3
 38 **Dowds, John F.K.**, (B.A., M.Div.) 11445 40th Ave., Edmonton, AB, T6J 0R3
 14 **Draffin, Ruth Y.**, (B.Theo., M.Div.) Box 328, Colborne, ON, K0K 1S0
 A 16 **DuCharme, Douglas**, 1706 Gerrard St. E., Toronto, ON, M4L 2B2
 11 **Duff, John C.**, (B.A., B.D., Th.M.) 108 - 1 Rosamond St. E., Box 2181, Almonte, ON, K0A 1A0
 A 13 **Duffy, William F.**, (M.P.S., B.A.Sc., B.D.) 924 Percy Cres., Kingston, ON, K7M 4P5
 A 24 **Duke, J. Raymond**, (B.A.) 215-500 Green Rd., Stoney Creek, ON, L8E 3M6
 A 20 **Duke, Thomas A.A.**, (B.A.) General Delivery, Port Carling, ON, P0B 1J0
 A 3 **Dunbar, Fraser J.**, (B.A.) Havenbrook Manor, Apt. 16, R.R. #1, Stellarton, NS, B0K 1S0
 A 10 **Duncan, Allan M.**, (B.A., B.D., D.D.) Box 257, 6 McLean Blvd., Maitland, ON, K0E 1P0
 A 16 **Duncan, Andrew M.**, (M.A., B.D., B.Ed.) 50 Graydon Hall Dr., #1509, North York, ON, M3A 3A5
 18 **Duncan, Graeme E.**, (B.Comm., B.D., D.D.) 44 Church St. E., Brampton, ON, L6V 1G3
 A 14 **Duncan, John B.**, (B.D., B.Sc., C.S.W.) R.R. #1, Norland, ON, K0M 2L0
 A 23 **Duncanson, Robert T.**, (B.A., B.D.) 131 Pinehurst Cr., Kitchener, ON, N2M 1E3
 13 **Dunkin, Stephen**, (B.Com., M.Div.) 160 Indian Rd., Kingston, ON, K7M 1T4
 23 **Dunn, C.A. (Zander)**, (B.A., M.A., B.D., M.Th. D.D.) 20 Quebec St., Guelph, ON, N1H 2T4
 19 **Dunnett, Blaine W.**, (B.A., M.Div.) 4 Cross, Box 535, Nobleton, ON, L0G 1N0
 A 18 **Dutcher, E.F.**, (B.A.) 1393 Clarkson Rd. N., Mississauga, ON, L5J 2W6
 17 **Dutcher-Walls, Patricia**, c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6

E

- A 12 **Edmiston, J.J.**, (B.A., B.D., S.T.M., Th.D.) 6 - 246 John St. N., Amprior, ON, K7S 2P4
 29 **Eenkhorn, Johan (Joop)**, (Ph.D., B.Th.) 311 Michigan Ave., Point Edward, ON, N7V 1G1
 17 **Elder, Joyce E.C.**, (B.A., M.Ed., M.Div.) Weston Church, 11 Cross St., Weston, ON, M9N 2B8
 A 12 **Elford, Patricia**, (B.A., M.Div.) R.R. #6, Airport Rd., Pembroke, ON, K8A 6W7
 A 12 **Elford, Robert J.**, (B.A., Mus.G.Paed., A.Mus., M.Div.) R.R. #6, Airport Rd., Pembroke, ON, K8A 6W7
 A 18 **Elliott, Scott A.**, (B.A., M.Div.) 87 Westcroft Dr., Scarborough, ON, M1E 3A4
 M 20 **Elliott, William A.** (B.A., M.Div.) & **Marie Rempel**, c/o Robert & Catherine Elliott, R.R. #3, Bracebridge, ON, P1L 1X1
 A 27 **Embree, Alan B.**, (B.A.) 1536 Western Rd., London, ON, N6G 1H4
 A 43 **Embree, Bernard L.M.**, (B.A., B.D., M.A., Th.M., Th.D., D.D.) 205-530 Cottonwood Ave., Coquitlam, BC, V3J 2R6
 A 8 **Emery, Scott G.**, (B.A., B.J., D.P.A., B.Th., M.Div.) Box 1657, 191 rue Principale Sud, #3, Richmond, PQ, J0B 2H0
 16 **Eng, Thomas W.**, (B.Sc., S.T.M., M.Div., D.Min.) 119 Woodhall Rd., Markham, ON, L3S 1A1
 40 **English, J. Karl**, (B.A., B.D.) 703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
 17 **Ervine, W.J. Clyde**, (M.Theol, Ph.D.) 15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
 A 25 **Esler, J.R.**, (B.A.) 207 - 269 Elm St., Port Colborne, ON, L3K 5W5
 A 14 **Evans, Dillwyn T.**, (B.A., B.D., D.D.) 140 William St. N., Lindsay, ON, K9V 5R4
 A 30 **Evans, James W.**, (B.A., B.Ed., D.D.), 140 Bedford Dr., Stratford, ON, N5A 5J5

- A 33 Ewing, Christine, (B.A., B.Th., M.Div.) Box 179, Roland, MB, R0G 1T0
 A 23 Ewing, Linda Brown, (B.A., M.Div., D.Min.) 575 Champlain Blvd., Cambridge, ON, N1R 7V1
 A 19 Ewing, Robert, (B.A., B.Th., M.Div.) 157 Altamira Rd., Richmond Hill, ON, L4C 4C6

F

- 11 Fair, John C., 1073 Bordsenside Rd., Ottawa, ON, K2C 3P3
 A 14 Fairley, Wm., Cameron, ON, K0M 1G0
 16 Faris, Robert N., (B.A., M.Div., M.Th.) 11 Madison Avenue, Toronto, ON, M5R 2S2
 A 5 Farnery, Mary, (B.A., M.Div.) 822 Coverdale Rd., #507, Riverview, NB, E1B 4V5
 33 Farris, Michael H., (B.A., D.Min., Ph.D.) 209 Yale Ave., Winnipeg, MB R3M 0L2
 15 Farris, Stephen C., (B.A., D.Min., Th.M., Ph.D.) c/o 59 St. George St., Toronto, ON, M5S 2E6
 A 15 Farris, W. James S., (B.A., M.A., Ph.D.) 79 Merkle Square, Scarborough, ON, M1G 2Y5
 6 Fawcett, Melvin, (B.A., B.Th., Dip.Th.) 395 Murray Ave., Bathurst, NB, E2A 1T4
 16 Fee, Richard W., (B.A., M.Div.) c/o 50 Wynford Dr., North York, ON, M3C 1J7
 24 Fensham, Charles J., (B.Th.(Hon.), M.Th., M.Th., Th.D., Th.D.) 720 Ninth Ave., Hamilton, ON, L8T 2A3
 A 18 Fenton, E. Robert, (B.A.) 375 Christina Dr., Oakville, ON, L6K 1H5
 A 30 Ferguson, James, (B.A., B.D., D.D.) 367 Mornington St., Stratford, ON, N5A 5G7
 42 Ferguson, Rod A., (B.F.A., B.Th., M.Div.) 1500 Edmonton St., Prince George, BC, V2M 1X4
 32 Ferrier, James D., (B.A., B.Th., M.Div.) 278 Camelot St., Thunder Bay, ON, P7A 4B4
 35 Ferrier, John C., (B.A., M.Div.) 718 Elm Cr. N.E., Weyburn, SK, S4H 0S7
 A 17 Fesenko, Michael, (Th.B., M.Div.) 26 Robina Ave., Toronto, ON, M6C 3Y6
 A 26 Files, James W., (B.A.) 3 Grove Cres., Brantford, ON, N3R 4X8
 27 Files, Leslie R., (B.A., B.D., Th.M., Ph.D.) 280 Oxford St. E., London, ON, N6A 1V4
 A 44 Findlay, James S., (M.A., B.Th., M.Div.) 750 Trunk Rd., Apt. 202, Duncan, BC, V9L 2R6
 28 Fink, Sheila, (B.A., M.Div.) 59 Anne St., Thamesville, ON, N0P 2K0
 A 20 Firth, Daniel J., (B.A.) 12 Cherrywood Place, Shelburne, ON, L0N 1S5
 A 40 Firth, Gordon, (B.A.) 89-2300 Oakmoor Dr. S.W., Calgary, AB, T2N 4N7
 A 17 Fish, Gordon L., c/o 15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
 A 26 Flindall, Robert F., (B.A.(Hon.), M.Div.) 9 Fairview Cres., Woodstock, ON, N4S 6L6
 27 Fluit, Ralph, (B.A., M.Div.) c/o R.R. #1, Dutton, ON, N0L 1J0
 36 Folster, Stewart, 530 Sherry Place, Saskatoon, SK, S7M 5S3
 25 Ford, Gordon, (B.A. M.Div.) Box 441, Niagara-on-the-Lake, ON, L0S 1J0
 A 43 Ford, Iris M., (B.A., M.Div.) 14404 Chartwell Dr., Surrey, BC, V3S 5E2
 8 Forget, Daniel H., (I.B.B., M.Th.) 1169 Route 243, R.R. 2, BP 10, Canton de Melbourne, PQ, J0B 2B0
 44 Forrester, Elizabeth A.M., (B.Sc., M.A., M.Div.) Box 495, Campbell River, BC, V9W 5C1
 A 13 Forsyth, J. Barry, (B.A., B.Ed., B.D.) 635 Portsmouth Ave., Kingston, ON, K7M 1W2
 A 7 Fortier, D. John, (B.A.) 242 Beaton Ave., Summerside, PE, C1N 2N8
 41 Foubister, D. Ron, (B.Sc., M.Div., Ph.D.) 2100 3rd St. South, Cranbrook, BC, V1C 1G2
 A 43 Foulis, Robert J.P., (B.Sc., B.D., M.S.W.) 20-323 Governors Crt., New Westminster, BC, V3L 5S6
 38 Fournay, Lloyd W., (B.A., B.D., M.Div.) First Church, 10025-105 St., Edmonton, AB, T5J 1C8
 16 Fournay, Robert P., (B.A., M.Div.) 1 Glenview Ave., Toronto, ON, M4R 1P5
 39 Franklin-Law, Sandra, (B.A., B.R.E., M.Div.) Box 248, Eckville, AB, T0M 0X0
 43 Fraser, Brian J., (M.A., M.Div., Ph.D.) 6040 Iona Dr., Vancouver, BC, V6T 2E8
 9 Fraser, Ian D., (B.A., B.Th., M.Div.) c/o St. Columba by the Lake Church, 11 Rodney Ave., Pointe Claire, PQ, H9R 4L8
 20 Fraser, John A., (B.A., B.Th.) 50 Penton Dr., Barrie, ON, L4N 7A2
 32 Fraser, Milton A., (B.A., M.Div.) 350 Surrey St., Thunder Bay, ON, P7A 1K1
 A 19 Freeman, Donald A., (B.A., M.A., B.D., M.Th.) 375 Stegman's Mill Rd., Box 150, Kleinburg, ON, L0J 1C0
 A 14 Freeman, G. Dennis, (B.A., M.Div.) R.R. #3, Woodville, ON, K0M 2T0
 DA 38 Freeman, M., Box 57, Devon, AB, T0C 1E0
 17 French, W. George, (B.Sc., M.Div.) c/o 190 Medland St., Toronto, ON, M6P 2N7
 12 Fresque, Gordon H., (B.A., B.Th., M.Div.) Box 1114, Fort Coulonge, PQ, J0X 1V0
 9 Frioud, Jacqueline, (B.A., B.Th., M.Div.) 1282 rue Clemenceau, Verdun, PQ, H4H 2P8
 18 Fryfogel, S. Duncan, (B.A., M.Div.) 297 Montego Rd., Mississauga, ON, L5B 1C6
 25 Fuleki, A.B., (B.A., M.Sc., B.D.) 925 Mahoning Ave., Youngstown, Ohio U.S.A. 44502
 9 Fullerton, J. Andrew, (B.A., M.Div., Ph.D.) R.R. #2, Codrington, ON, K0K 1R0

G

- DA 24 Gadsby, Ruth, (B.A., Dip.C.E., B.Ed.) Langton, ON, N0E 1G0
 23 Gale, Herbert F., (A.B., M.Th., D.Min.) 206 Victoria Rd. N., Guelph, ON, N1E 5H8
 23 Gale, Shirley, (B.Th., Dip.Min., D.Min.) 206 Victoria Rd. N., Guelph, ON, N1E 5H8
 A 42 Gamble, Ivan S., (B.A., M.Div.) 203-3283 Casorso Rd., Kelowna, BC, V1W 3L6
 A 35 Garner, Douglas, (B.A., M.Div.) Box 171, Grenfell, SK, S0G 2B0
 L 23 Garrison, Penny, 73 Queen St. E., Cambridge, ON, N3C 2H5
 A 44 Gartshore, Ian E., (B.A., Dip.C.E., M.Div., M.Th.) UNKNOWN
 41 Garvin, Murray L., (B.A., M.Div.) Box 93, Slocan Park, BC, VOG 2E0

- 43 **Garvin, Robert C.**, (B.A., M.Div.) 11858 - 216 St., Maple Ridge, BC, V2X 5H8
 26 **Gaskin, Mark B.**, (B.A., M.Div.) 97 Wellington St., Brantford, ON, N3T 2M1
 A 18 **Gaver, Cheryl**, 1521 Ealing Ct., Oakville, ON, L6H 2X9
 27 **Gedcke, Mark W.**, (B.A., M.Div.) 450 Regal Dr., London, ON, N5Y 1J9
 M 23 **Geddes, John & Betty**, 7, Alley 16, Lane 315, Shih Pai Rd. Sec. 2, Peitou, Taipei, Taiwan 11217, R.O.C.
 24 **Geddes, Robert S.**, (M.Sc., M.Div.) c/o South Gate Pres. Church, 120 Clarendon Ave., Hamilton, ON, L9A 3A5
 40 **Gellatly, M. Roy**, (B.A., B.D., M.Th., D.Min.) 1306 13th Ave. S., Lethbridge, AB, T1K 0R5
 15 **Gemmell, Thomas**, (B.A., B.D., D.D.) 1 Falcon Court, Whithy, ON, L1N 6V5
 A 16 **Gibson, A. Ross**, (B.A., B.D.) 83 Kent Rd., Toronto, ON, M4L 2X5
 A 16 **Gilbert, Peter F.**, (B.A., M.A., B.D., M.Ph.) 209-5765 Yonge St., North York, ON, M2M 4H9
 A 15 **Gilchrist, James S.**, (B.A.) 23 Central Park Blvd., Oshawa, ON, L1G 5Y3
 M 1 **Gillan, D. Stewart**, (B.Sc., M.Div.) Box 66013, Broadway 2022, Transvaal, Republic of South Africa
 24 **Gillanders-Adams, Colleen J.**, (B.A., M.Div.) 518 Carluke Rd. W., R.R. #2, Ancaster, ON, L9G 3L1
 A 33 **Gillanders, Richard J.**, (B.A.) 167 Bourkevale Dr., Winnipeg, MB, R3J 1P3
 A 25 **Gillespie, W. Frank**, (B.A., M.A.) 6767 Thorold Stone Rd., Unit 33, Niagara Falls, ON, L2J 3W9
 A 7 **Gillis, Raymond L.**, (B.A., B.Sc.) 15 Woodbine St., Charlottetown, PE, C1A 2X8
 18 **Giurin, John**, (M.Div.) 403 Draper St., Norval, ON, L0P 1K0
 A 7 **Glass, Ian C.**, (B.A., B.D.) 15 Messer Dr., Charlottetown, PE, C1A 6N5
 38 **Glen, Raymond E.**, (B.A., M.Div.) 10950 - 138 St., Edmonton, AB, T5M 1P2
 27 **Glofrey, Thomas**, (B.A., M.Div.) 231 Margaret St., Dutton, ON, N0L 1J0
 18 **Goggin, Helen L.**, (B.A., B.D., M.A., Ed.D.) 2185 Marine Dr., #301, Oakville, ON, L6L 5L6
 17 **Goh, Alan**, (B.A., M.Div.) 1183 Davenport Rd., Toronto, ON, M6H 2G7
 A 25 **Goldsmith, James A.**, (B.A., B.D.) 162 Bridlewood Dr., Welland, ON, L3C 6L2
 A 11 **Gondocz, Kalman**, (Drs.) 44 Spruce Meadows Dr., Kanata, ON, K2M 2K4
 14 **Gordon, J. Dorcas**, (B.A., M.Div., M.Th., D.Th.) 607 Mill St. S., Newcastle, ON, L1B 1L9
 A 5 **Gordon, J. Douglas**, (B.A.) 150 Shaw Lane, Fredericton, NB, E3C 1J1
 21 **Gordon, James J.**, (B.A., B.D., Dip.Th., D.D.) 17A Ash St., Kapuskasing, ON, P5N 3H1
 15 **Gordon, Noel C.**, (B.A., B.D.) 607 Mill St. S., Newcastle, ON, L1B 1L9
 17 **Gorham, Nora A.**, (B.Sc., M.Div., D.D.) 69 Rowanwood Ave., Toronto, ON, M4W 1Y8
 A 36 **Gourlay, Bruce W.**, (B.A., M.Div.) 981 22 St. East, Prince Albert, SK, S6V 1N9
 A 13 **Goody, David**, (C.D., B.A., B.D., Th.D.) 312-710 Sir John A. Macdonald Blvd., Kingston, ON, K7M 7B9
 9 **Grace, Byron**, 79 St. George, Beauharnois, PQ, J6N 1Y9
 9 **Graham, Elizabeth**, (M.Div.) 3405 Beaconsfield, #1, Montreal, PQ, H4A 2H2
 A 3 **Graham, Murray J.**, (B.A., B.D., B.Th.) 56 Ellerdale Ave., Moncton, NB, E1A 3M7
 20 **Graham, Gordon**, (B.Th., S.T.M., M.Div.) 148 King St. S., Alliston, ON, L9R 1B9
 A 38 **Graham, Wm. J.**, (C.D., B.A.) 1812 Rosedale House, 9825 - 103 St., Edmonton, AB, T5K 2M3
 A 26 **Grant, James M.**, (B.A., B.D.) 395 Springbank Ave., Unit 5, Woodstock, ON, N4T 1P8
 11 **Gray, Ian A.**, (B.A., M.Div.) 444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
 42 **Green, John**, (B.A., M.Div.) 233 4th Ave. E., Prince Rupert, BC, V8J 1N4
 24 **Green, Judith Archer**, (B.Math., M.Div.) 1471 Old Highway 99, Ancaster, ON, L9H 5E3
 27 **Greig, Margaret A.**, (Dip. C.E.) c/o 50 Wynford Dr., North York, ON, M3C 1J7
 24 **Greyling, Petrus H.**, (B.A., B.D., D.Th.) 39 Karen Crescent, Hamilton, ON, L9C 5M5
 14 **Griffiths, Dawn**, c/o Knox Presby. Church, Cameron St. E., Cannington, ON, L0E 1E0
 A 23 **Griggs, Gordon**, (B.A., B.D.) 120 Highman Ave., Cambridge, ON, N1R 3L7

H

- A 19 **Hall, Russell T.**, (B.A., B.D., D.D.) 8111 Yonge St., #903, Thornhill, ON, L3T 4V9
 D 16 **Hamilton, Terrie-Lee**, (B.A., Dip.C.E.) 418-10 Edgecliffe Golfway, North York, ON, M3C 3A3
 L 18 **Hamilton, Tom**, 1562 Lovelady Crescent, Mississauga, ON, L4W 2Z1
 16 **Han, Peter S.**, (B.A., M.Div.) 40 Yarmouth Rd., Toronto, ON, M6G 1W8
 A 16 **Han, Theresa**, (B.A., M.Div.) 26 Caronport Crescent, North York, ON, M3A 1H1
 18 **Hancock, Wayne R.**, (B.A., M.Div.) 3535 South Common Court, Mississauga, ON, L5L 2B3
 A 28 **Hanley, Donald B.**, (B.A.) 1260 Belle Isle View Blvd., Windsor, ON, N8S 3G7
 A 16 **Hanna, J. Patricia**, (B.A., M.A., M.Div.) 49 Thorncliffe Park Dr., #421, Toronto, ON, M4H 1J6
 D 23 **Harris, Lynn**, c/o Calvin Presby. Church, 248 Westmount Rd., Kitchener, ON, N2M 4Z1
 19 **Hartai, Helen W.**, (R.N., M.Div.) 143 Main St. North, Markham, ON, L3P 1Y2
 A 27 **Hastings, C. Sheldon**, (B.A., B.D.) 91 Wendy Cres., London, ON, N5X 3J8
 15 **Hastings, Gordon G.**, (C.D., B.A.) 40B Toronto St. S., Uxbridge, ON, L9P 1G9
 27 **Hastings, Terry V.**, (B.A., M.Div.) 27 Midale Rd., London, ON, N5X 2H1
 38 **Haughland, Stephen P.**, (B.A., M.Div.) c/o Killam Pres. Church, Box 663, Killam, AB, T0B 2L0
 A 16 **Hay, J. Charles**, (M.A., B.D., Ph.D., D.D.) 1610-65 Spring Garden Ave., Willowdale, ON, M2N 6H9
 A 12 **Hay, Thomas A. (Ian)**, (B.A., B.D., S.T.M., Ph.D.) c/o N. Scheuneman, R.R. #3, Pembroke, ON, K8A 6W4
 11 **Hayes, Stephen A.**, (B.A., B.D., S.T.M., D.D.) c/o 120 Lisgar St., Ottawa, ON, K2P 0C2
 15 **Haynes, Gordon R.**, (B.A., M.Div.) c/o 50 Wynford Dr., North York, ON, M3C 1J7
 A 5 **Hayward, David R.**, (B.A., B.C., M.A.T.S., Dip.Min.) UNKNOWN
 16 **Hearn, Walter M.**, (M.Div.) 38 Ellerslie Ave., Willowdale, ON, M2N 1X8

- A 25 **Heath, David S.**, (B.A., M.Div.) UNKNOWN
A 3 **Hein, Richard J.**, (B.A., M.Div.) 1409 North Main St., Westville, NS, B0K 2A0
A 25 **Henderson, Charles D.**, (B.A.) 13 Wiley St., St. Catharines, ON, L2R 4E4
M 15 **Henderson, Clara E.**, c/o CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa
D 23 **Henderson, Dorothy.** (B.A., A.R.C.T., Dip.C.E., M.A.) 93 McCarron Crescent, Waterloo, ON, N2L 5M9
23 **Henderson, John C.**, (B.A., B.D., M.Th.) 127 Frederick St., Kitchener, ON, N2H 2L8
A 18 **Henderson, John B.**, (B.Sc., M.Div., M.Th.) 354 Stanfield Dr., Oakville, ON, L6L 3P6
A 14 **Henderson, Mabel.** (B.A., B.Th., M.Div.) 672 Park St. N., Peterborough, ON, K9H 4S3
A 31 **Henderson, Wm. A.**, (B.A.) Box 459, Lucknow, ON, N0G 2H0
23 **Hennessy, William**, 8 Chalmers St., Kitchener, ON, N2P 1N4
A 12 **Henry, Douglas N.**, R.R. #2, Westport, ON, K0G 1X0
DA 11 **Herbert, Dorothy**, c/o Gracefield Camp, Box 420, Gracefield, PQ, J0X 1W0
A 24 **Herbison, Donald J.**, 801 - 1966 Main St. West, Hamilton, ON, L8S 1J6
27 **Herman, John.** (B.Th.) 590 Gainsborough Rd., London, ON, N6G 3S1
A 20 **Heron, Kenneth A.**, (B.A., B.D., M.S.W.) Box 1866, Bracebridge, ON, P0B 1C0
A 24 **Herrod, R. Bruce.** (B.A., B.D.) 22-1349 Lakeshore Rd., Burlington, ON, L7S 1B1
A 16 **Herron Douglas G.M.**, (B.A., Th.M., D.D.) 31 Edgcombe Ave., Toronto, ON, M5N 2X1
A 29 **Herron, Ernest**, 707 - 1275 Sandy Lane, Sarnia, ON, N7V 4H5
A 14 **Heustin, W. Harold.** (B.A.) 6003 - 300 Hedonics Rd., Peterborough, ON, K9J 7T1
43 **Hibbert, Terrence P.**, (B.A., B.Th., M.Min.) 884 Stanton Ave., Coquitlam, BC, V3J 4V2
A 23 **Hibbs, John J.**, (B.A., B.D., M.Th., M.Ed.) 29 Oak Ave., Dundas, ON, L9H 4Z1
23 **Hibbs, M. Anne Yee.** (B.Th.) 29 Oak Avenue, Dundas, ON, L9H 4Z1
33 **Hicks, Edward C.**, (B.A., M.Div.) 2373 Main St., Winnipeg, MB, R2V 4T6
33 **Hildebrandt, Henry L.**, (B.A., B.Th.) Box 447, Kenora, ON, P9N 3X4
5 **Hilder, Herbert E.**, (B.A., M.A., M.Div.) 7 West Avenue, Box 1898, Sackville, NB, E0A 3C0
A 24 **Hill, Derwyn J.**, 30-921 Concession St., Hamilton, ON, L8V 1E9
A 40 **Hill, Donald C.**, (B.Sc., M.Div., M.Th.) 295 Hawkwood Blvd., Calgary, AB, T3G 2Y3
A 12 **Hill, Robert**, General Delivery, Combermerce, ON, K0J 1L0
42 **Hillian, Lorna G.**, (B.A., M.Div., D.Min.) 805 Young Rd., Kelowna, BC, V1W 2K7
16 **Hincke, Karen A.**, (B.A., S.T.M.) 63 Fenelon Dr., North York, ON, M3A 3K4
DA 39 **Hislop, Agnes.** (B.A.) #106 - 3039 49th Ave., Red Deer, AB, T4N 3V8
27 **Hislop, Rosanne V.**, (B.A., M.Div.) 370 Highview Dr., St. Thomas, ON, N5R 5Z6
DA 33 **Hodgson, C. Joyce.** (B.A., Dip.C.E., M.Ed., M.Div.) 1516 - 160 Hargrave, Winnipeg, MB, R3C 3H3
33 **Hodgson, Raymond.** (B.A., M.A., M.Div., Ph.D.) 1516 - 160 Hargrave, Winnipeg, MB, R3C 3H3
31 **Hogerwaard, John.** (B.A., M.Div.) General Delivery, Dundalk, ON, N0C 1B0
DA 19 **Holohan, June**, 26 Hughson Dr., R.R. #1, Unionville, ON, L3R 2T6
A 17 **Honeyman, John.** (B.A., B.D., M.Th.) 236 Dixon Rd., PH 3, Etobicoke, ON, M9P 2M3
43 **Hong, Sung Deuk.** (M.Div.) 15714 - 84th Avenue, Surrey, BC, V3S 2N6
A 16 **Hong, Soon Kwang.** (B.A., B.Th., M.A.R.) 688 Field Stone Rd., Mississauga, ON, L5B 2L4
11 **Hong, Wally (Won-Hong).** (B.Sc., B.Th., S.T.M., M.Div.) 84 Grenadier Way, Nepean, ON, K2J 4L5
20 **Hoogsteen, Mark.** Box 283, Port Carling, ON, P0B 1J0
A 17 **Hopton, George I.** (B.A., Ph.D.) 1012-10 Tobermory Dr., Downsview, ON, M3N 2Y5
30 **Horst, H.D. Rick.** (B.A., M.Div., D.Min.) 161 Widder St. E., Box 247, St. Mary's, ON, N4X 1B1
A 17 **Horvath, Lorand**, 24 Dorlen Ave., Etobicoke, ON, M9B 5B1
A 37 **Hoskin, Annetta**, Box 1855, Grimshaw, AB, T0H 1W0
DA 43 **Howard, Ivy H.**, (Dip.) 6649 Granville St., Vancouver, BC, V6P 4X1
6 **Howard, Geoffrey P.**, (B.A., B.Th., M.Div.) Pres. Manse, R.R. 1, Harcourt, NB, E0A 1T0
16 **Howard, John Desmond.** (B.A.) 1 Highhill Dr., Scarborough, ON, M1T 1N5
DA 16 **Howe, Leone**, 3 Southill Dr., North York, ON, M3C 2H6
20 **Howes, David M.**, (B.A., M.Div.) Box 3, Victoria Harbour, ON, L0K 2A0
A 18 **Howick, A. Fred.** (B.A., D.Th., B.D.) R.R. #2, Foxhill, Hillsburgh, ON, N0B 1Z0
A 14 **Howson, J.D.L.**, 548 Aylmer St. N., Peterborough, ON, K9H 3W7
12 **Hughes, Leo E.**, (B.A., D.Min.) 82 Daniel St. N., Arnprior, ON, K7S 2K8
31 **Human, Andrew.** (B.A., M.Div.) Box 1632, Walkerton, ON, N0G 2V0
38 **Humphrey, Keith P.**, (B.A., M.Div.) 8715 - 118 Avenue, Edmonton, AB, T5B 0T2
17 **Humphries, Raymond A.**, (B.A., B.D., M.Th., Ph.D.) 59 St. George St., Toronto, ON, M5S 2E6
A 17 **Hunter, E.H.**, (M.A.) 2314 Islington Ave., #603, Rexdale, ON, M9W 5W9
22 **Hunter, George.** (B.A., L.Th.) 73 Third Ave., Sudbury, ON, P3B 3P7
16 **Hunter, Rodger**, 502 Spadina Avenue, Toronto, ON, M5S 2H1
5 **Hurd, James T.**, (B.A., M.Div.) Box 878, Woodstock, NB, E0J 2B0
13 **Hutchison, James W.**, (B.A., B.D.) c/o 520 Bridge St. E., Belleville, ON, K8N 1R6
5 **Hutchinson, Andrew.** (B.Sc., M.C.S., Dip.Min.) Bethel Pres. Church, 600 Coverdale Rd., Riverview, NB, E1B 3K6

I

- A 9 **Iarrera, Alice E.**, (B.A., B.Th., M.Div.) 7881 de la Seine Ave., Anjou, PQ, H1K 1T8
9 **Iarrera, Arthur.** (B.A., B.D., B.A.) 7881 de la Seine Ave., Anjou, Montreal, PQ, H1K 1T8

- A 43 **Inglis, Glenn E.** (B.A., M.A., M.Div.) c/o CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa
 20 **Inglis, Jeff E.**, 1230 Flos Rd., R.R. #2, Phelpsston, ON, L0L 2K0
 9 **Inglis, R.L.**, (B.A.) 438 Hudon St., Fabreville, PQ, H7P 2L1
 27 **Ingram, Terrence D.**, (B.A., B.Th., Dip.Min., D.Min., M.A.) 862 Freele St., London, ON, N6H 3P3
 17 **Ingram, William**, (M.Div.) 4 Morningside Ave., Toronto, ON, M6S 1C2
 33 **Innes, Kenneth A.**, (B.A.) 23 Parkview Place, St. Andrew's, MB, R1A 3B7
 L 35 **Irving, Dennis**, Box 1054, Indian Head, SK, S0G 2K0
 A 4 **Isaac, William J.O.**, (D.D., C.D.) 309 Salmon River Rd., R.R. #3, Truro, NS, B2N 5B2

J

- 22 **Jack, David T.**, (B.A., M.Div.) 243 Birchwood Dr., Sault Ste. Marie., ON, P6A 6K1
 33 **Jack, Elizabeth**, (B.A., B.Ed., M.Div.) 709 St. Mary's Rd., Winnipeg, MB, R2M 3M8
 12 **Jack, Hugh N.**, (B.A., M.Div.) Box 384, Carleton Place, ON, K7C 2V2
 A 16 **Jack, James D.C.**, (B.A.) 260 Seneca Hill Dr., #1203, Willowdale, ON, M2J 4S6
 A 43 **Jackson, I. Larry**, (B.A., M.Div.) 318, 8860 No. 1 Rd., Richmond, BC, V7C 4C2
 A 23 **Jackson, Robert A.**, (M.A.) 380 Champlain Blvd., #401, Cambridge, ON, N1R 7J6
 9 **Jackson-Bissonnette, Coralie**, (B.A., B.Th., M.Div.) 5545 Snowdon Ave., Montreal, PQ, H3X 1Y8
 43 **Jacobs, Neville F.**, (B.A., L.Th., M.Div., M.Th.) 4397 W. 12th Ave., Vancouver, BC, V6R 2P9
 21 **Jacques, Drew D.**, (B.A.A., M.Div.) Box 737, Englehart, ON, P0J 1H0
 15 **Jannaway, Anne-Louise**, (Dip.C.E.) 72-400 Woodsworth Rd., Willowdale, ON, M2L 2T9
 A 37 **Janssen, Wm. P.**, (B.S.F., M.Div., D.Min.) 2013 89th Ave., Dawson Creek, BC, V1G 4S2
 DA 7 **Jardine, Marion**, R.R. #3, Charlottetown, PE, C1A 7J7
 A 26 **Jarvis, W. Douglas (Biff)**, (B.A., M.Div.) 69 Allen St., Tillsonburg, ON, N4G 4V8
 44 **Jay, Geoffrey B.**, (B.A., M.Div.) 680 Courtney St., Victoria, BC, V8W 1C1
 A 31 **Jeffery, Shirley M.**, (B.A., B.D.) General Delivery, 376 Lambton St., Durham, ON, N0G 1R0
 L 15 **Jeffrey, Duncan**, 1301 Neilson Rd., Scarborough, ON, M1B 3C2
 A 44 **Jennings, John J.**, (B.A., M.A.) 1304 Salt Spring Place, Craig Bay Estates, Parksville, BC, V9P 2T5
 A 27 **Jensen, Andrew**, (B.A., M.Div.) 117 Lengarth St. E., London, ON, N6C 1Z3
 A 27 **Jensen, Lori**, (B.A., B.Ed., M.Div.) 117 Lengarth St. E., London, ON, N6C 1Z3
 A 14 **Jess, Marshall S.**, (B.A., M.Div.) R.R. #1, Cobocok, ON, K0M 1K0
 41 **Jones, Douglas R.**, (B.A., M.Div.) Box 255, Creston, BC, V0B 1G0
 23 **Johnson, F. James**, (B.A., M.Div.) 21 Dales Dr., Drayton, ON, N0G 1P0
 A 4 **Johnson, Jane**, (B.Sc., B.Th., M.Div.) Box 111, Sherbrooke, NS, B0J 3C0
 A 16 **Johnson, Lois C.**, (B.Th.) Head Injury Assoc., Community Re-Entry Program, 125 Welland Ave., St. Catharines, ON, L2R 2N5
 9 **Johnston, Andrew J.R.**, (B.A., B.Th., M.Div.) 146 Regent St., Beaconsfield, PQ, H9W 5A7
 9 **Johnston, Geoffrey D.**, (B.A., B.D., M.Th., D.Th.) 3495 University St., Montreal, PQ, H3A 2A8
 A 38 **Johnston, George A.**, (B.A., B.D., M.Div.) 5703 - 52 Ave., Beaumont, AB, T4X 1B5
 A 25 **Johnston, Ian K.**, (Dip.Th., B.Th., C.D.) c/o United Presbyterian Church, 25 Church St., Cortland, NY, USA 13045
 A 24 **Johnston, John A.**, (B.A., M.A., B.D., Th.M., Ph.D., D.D.) 183 Chedoke Ave., Hamilton, ON, L8P 4P2
 10 **Johnston, Marion**, (B.A., M.Div.) 24 Church St., Iroquois, ON, K0E 1K0
 DA 38 **Johnston, Mickey**, 5703 - 52 Avenue, Beaumont, AB, T4X 1B5
 A 16 **Johnston R. Stuart**, (B.A., M.A., B.Ed., B.D., Ph.D., C.D.) 33 Rosedale Heights Dr., Toronto, ON, M4T 1C2
 18 **Johnston, W. Grant**, (B.A., B.Ed., B.Th.) c/o North Bramalea Pres. Church, 925 North Park Dr., Brampton, ON, L6S 5R8
 A 3 **Johnston, William G.**, (B.A., B.Ed., B.Th.) 84 Main St., Wolfville, NS,
 38 **Jones, Ariane**, (B.A., M.A., M.Div.) Box 356, Chauvin, AB, T0B 0V0
 A 27 **Jones, E.H.**, (B.A., L.Th., C.D.) 50 - 597 Cranbrook Rd., London, ON, N4K 2Y4
 10 **Jones, Heather L.**, (B.A., B.Ed., M.Div.) c/o Box 879, Winchester, ON, K0C 2K0
 25 **Jones, Hugh C.**, (B.A., M.A., M.Div.) 5567 Woodland Blvd., Niagara Falls, ON, L2G 5K6
 10 **Jones, J. David**, (B.A. (Hons.), B.Th., M.Div.) Box 885, Brockville, ON, K6V 5W1
 A 11 **Jones, James Peter**, (B.A., B.D.) 60 Centrepark Dr., Gloucester, ON, K1B 3C1
 13 **Jones, Robert C.**, (B.A., B.D.) Box 1132, 51 Bowery St., Picton, ON, K0K 2T0
 A 16 **Jong, Joshua Ho-Yeong**, 35 Charles St. W., Toronto, ON, M4Y 1R6
Jordan, Katherine, (B.A., B.Th., M.Div.) 33 Prince St., Box 775, Huntingdon, PQ, J0S 1H0
 A 8 **Jossinet, Armand**, 1901 St. Michel, Sillery, Quebec, PQ, G1S 1J7
 24 **Joubert, Willem H.**, (M.A., B.D., Ph.D.) Box 28, R.R. #1, Dundas, ON, L9H 5E1

K

- A 38 **Kang, Robert**, (B.Sc., M.Div.) 717 Johns Rd., Edmonton, AB, T6L 6P3
 26 **Kantor, Paul**, (B.A., B.D., M.Div.) 185 Marshall Avenue, Delhi, ON, N4B 1M1
 27 **Kay, Gale A.**, (B.A., M.Div.) 55 Woodward Ave., London, ON, N6H 2G6
 A 18 **Kay, J. Beverley**, 59 Wellington St. W., Brampton, ON, L6Y 1K8
 16 **Kay, Thomas J.**, (B.A., B.D.) 2737 Bayview Ave., Willowdale, ON, M2L 1C5
 A 7 **Keizer, Wm. Stirling**, (B.A., M.A., B.Th., M.Div.) 134 N. River Rd., Charlottetown, PE, C1A 3L1

- 38 **Kemp, Bruce W.**, (B.A., S.T.M.) 6104 - 148th St., Edmonton, AB, T6H 4Z5
 13 **Kendall, Douglas R.**, (B.A., M.Div.) 295 Stone St. S., Gananoque, ON, K7G 2A3
 15 **Kendall, F. Ralph**, (B.A., B.D., D.D.) 9 Sari Cres., West Hill, ON, M1E 4W3
 15 **Kendall, Stephen**, (B.Eng., M.Div.) 31 Wood Glen Rd., Scarborough, ON, M1N 2V8
 DA 15 **Kenn, Elizabeth**, (Dip.C.E.) 70 Peace Dr., Scarborough, ON, M1G 2V4
 11 **Kennedy, Duncan S.**, (B.A., B.Th., M.Div.) 174 First Ave., Ottawa, ON, K1S 2G4
 A 11 **Kennedy, Hamish M.**, (M.A., B.D.) 25 Westfield Cres., Nepean, ON, K2G 0T6
 25 **Kennedy, R.J. Graham**, (B.A., B.D., M.Th.) 53 Church St., St. Catharines, ON, L2R 3C3
 A 10 **Kennedy, S.J.**, (B.A., M.A.) Box 1413, 12 Ferguson, Kemptville, ON, K0G 1J0
 A 22 **Kennedy, Shelley C.**, (B.A., M.Div.) 1126 McAllister Ave., Sudbury, ON, P3A 2Y8
 L 23 **Ker, Becky**, Central Presby. Church, Queen's Square, Cambridge, ON, N1S 1H4
 42 **Kerr, Nancy**, #7 - 842 Union St., Prince George, BC V2L 3S5
 44 **Kerr, Robert H.**, (B.D.) 921 Wembley Rd., Parksville, BC, V9P 2E6
 17 **Keshwah, Kendrick**, c/o 109 Harvie St., Toronto, ON, M6E 4K4
 38 **Kettle, David C.**, (B.A., M.Div.) 10107 138 Ave. NW, Edmonton, AB, T5E 2B2
 25 **Kidnew, Elizabeth**, 1344 Haist St., Fonthill, ON, L0S 1E0
 M **Kim, Choong Mok**, P.O. Box 35 - 7, Taipei 10733, Taiwan, R.O.C.
 A 16 **Kim, Gyeong-Jin**, (M.Div.) 7 Concord Place, #1107, North York, ON, M3C 3N4
 A 25 **Kim, In Hwan (Daniel)**, UNKNOWN
 17 **Kim, In Kee**, (B.A., M.Div.) 3625 Haven Glen, Mississauga, ON, L4X 1X7
 25 **Kim, Jong-Hwan (John)**, 298 Rudar Rd., Mississauga, ON, L5A 1S3
 17 **Kim, Myung Chun M.**, (B.A., M.Div.) 3740 Don Mills Rd., #125, Willowdale, ON, M2H 3J2
 A 17 **Kim, Myung-Gi**, 1700 Royal York Rd., Fort Erie, ON, L2A 5M4
 A 16 **Kim, Nak-Joong**, (B.A., B.Th., Th.M.) 78 Hillcrest Ave., Willowdale, ON, M2N 3N7
 16 **Kim, Robert H.Y.**, (B.A., M.T.S., M.Div.) 40 Yarmouth Rd., Toronto, ON, M6G 1W8
 A 15 **Kim, S.H.**, c/o Abbott Mem. Church, Highland & Bank St., Baltimore, Maryland, U.S.A. 21224
 27 **Kim, Sang Hwan**, 530 Topping Lane, London, ON, N6J 3M7
 17 **Kim, Sarah Yong Mi**, 80 Thistle Down Blvd., Rexdale, ON, M9V 1J2
 40 **Kim, Seung-Rhyon**, 5548 Dalhousie Dr. NW, Calgary, AB, T3A 1P9
 40 **Kim, Victor (Sung Jae)**, (B.A., M.Div.) 1009 - 15 Avenue S.W., Calgary, AB, T2R 0S5
 36 **Kim, Yeon Wha**, (B.A., M.Div.) Box 621, Biggar, SK, S0K 0M0
 A 38 **Kim, Yon Jae**, (B.Th., M.Th., D.D.) 474 Hwajung, 4 Dong, Kwangju, Seoul, South Korea, 502-240
 A 17 **Kim, Yong-Jin**, (B.A., M.Div., M.R.E.) 506-2433 Finch Ave. W., Weston, ON, M9M 2E6
 A 16 **Kim, Young-Ky**, UNKNOWN
 A 18 **King, Kingsley E.**, (B.A., D.D.) 292 Bousfield, Milton, ON, L9T 3G7
 A 44 **Kinnon, R. Noel**, #1 - 2146 Malaview Ave., Sidney, BC, V8L 2E4
 31 **Kinsman, Mary Margaret**, (B.Sc.N., M.Div.) General Delivery, Lucknow, ON, N0G 2H0
 44 **Kirk, Cecil J.**, (B.A., M.A., B.D., D.Min.) 2964 Richmond Rd., Victoria, BC, V8R 4V1
 A 25 **Kirkland, Margaret L.**, (B.S., M.Ed., M.Div.) 3058 Poplar Ave., Ridgeway, ON, L0S 1N0
 20 **Kitson, James R.**, (B.A., M.Div.) 28 Main St., Apt. 222, Penetanguishene, ON, L0K 1P0
 23 **Klassen, Harry J.**, (B.A., B.D., M.Th.) 248 Westmount Rd., Kitchener, ON, N2M 4Z1
 9 **Klempa, William J.**, (B.A., M.A., B.D., Ph.D., D.D.) Pres. College, 3495 University St., Montreal, PQ, H3A 2A8
 DA 11 **Knight, Joyce**, 11 Tarywood Ct., Munster, ON, K0A 3P0
 A 30 **Knight, Kenneth G.**, 347 Oak St., Goderich, ON, N7A 3R5
 43 **Kouwenberg, Gordon A.**, (B.A., M.Div.) 2641 Chesterfield Ave., North Vancouver, BC, V7N 3M3
 43 **Kouwenberg, J.H. (Hans)**, (B.A., M.Div., M.A., D.Min.) 2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
 12 **Kouwenberg, Harold H.A.**, (B.A., M.Div., M.A.) 11 Church St. W., Smith Falls, ON, K7A 1P6
 30 **Kravalis, Gunar J.**, (B.A., M.Div., Th.M.) 66 Main St. North, Milverton, ON, N0K 1M0
 12 **Kreplin, J. Martin R.**, (B.A., M.Div., D.Min.) 460 Raglan St. S., Renfrew, ON, K7V 1R8
 A 42 **Krepps, Rex G.**, (B.A., B.Sc., B.Ed., M.Div.) Site 41, Comp. 73, R.R. #2, Oliver, BC, V0H 1T0
 44 **Kuhn, Clayton**, (B.S.Ed., M.Div., M.B.A.) 4850 Regina Ave., Port Alberni, BC, V9Y 7T3
 43 **Kuntel, Murat**, (Dip.C.S., B.A., M.B.A., M.Div.) 7708 164A St., Surrey, BC, V3S 7S2
 A 9 **Kuntz, Harry**, (B.A., B.D., S.T.M.) 92 Rockwyn Ave., Pointe Claire, PQ, H9R 1W2
 A 33 **Kunzelman, Richard C.**, (B.A., B.Th., M.Div.) 12 - 375 Wellington Cres., Winnipeg, MB, R3M 0A1
 A 9 **Kurdyla, Thomas**, (B.Th., S.T.M.) Box 26, Station Duvernay, Laval, PQ, H7E 4P4
 23 **Kurtz, John E.**, (B.A., B.D., M.A.) 54 Queen St. N., Kitchener, ON, N2H 2H2

L

- 44 **Lade, D'Arcy Wm.**, (B.A., M.Div.) 463 - 5th St., Courtenay, BC, V9N 1J7
 D 3 **Laiing, Debbie**, (Dip.C.E.) 3 Townsend Ave., Unit 6, New Glasgow, NS, B2H 4A7
 12 **Lamb, Roderick B.**, (B.A., M.Div.) 73 Selkirk St., Petawawa, ON, K8H 1P3
 23 **Lamont, Wm. G.**, (B.A., M.Div.) c/o 54 Queen St. North, Kitchener, ON, N2H 2H2
 27 **Langlois, Gloria**, (B.Sc., B.Th., M.Div.) 225 College St., Belmont, ON, N0L 1B0
 35 **Lannon, Deborah**, (B.A., M.Div.) 2170 Albert St., Regina, SK, S4P 2T9
 18 **Lau, Hugo**, 2116 Truscott Dr., Mississauga, ON, L5J 2A6

- 23 **Laurenson, J. Murray**, (B.A., B.D.) 360 Tower St. N., Fergus, ON, N1M 2N7
- A 7 **Lawson, Susan M.**, (B.A., Dip.Soc.Sci.) York Bay Place, #9, Brackley Beach, PE, C1E 1Z3
- 43 **Lee, Alfred Heung Soo**, (B.A., M.Div.) 7457 Edmonds St., Burnaby, BC, V3N 1B3
- 16 **Lee, Andrew S.K.**, (B.A., M.Div.) 328 Spring Garden Ave., Willowdale, ON, M2N 3H5
- 15 **Lee, Jang Woo**, 333 Rossland Rd. W., Oshawa, ON, L1J 3G6
- 38 **Lee, Kang Hwi**, 9920 - 67 St., Edmonton, AB, T6A 2R2
- 5 **Lee, Philip J.**, (B.Sc., S.T.B., D.D., LL.D.) 101 Cobourg St., Saint John, NB, E2L 3J8
- A 28 **Lee, Stephen Yau Wing**, (B.A., Th.B.) UNKNOWN
- A 36 **Lee, Sui-Man**, (B.D.) 21 Lynedock Cres., North York, ON, M3A 2A7
- 15 **Lee, Sung Ho**, 27 Fairlin Dr., Islington, ON, M9B 4J1
- A 43 **Lee, Sung Jae**, (B.A., Thg.B.) 77 First Avenue, Westwood, NJ 07675, U.S.A.
- 19 **Lee, Vincent**, (B.Sc.Ph.m., M.Div.) 2250 Denison St., Markham, ON, L3S 1E9
- 33 **Lee, Young-Sun**, (M.Div., B.A., M.A.) 141 Langside St., Winnipeg, MB, R3C 1Z5
- 7 **Lees, Adam**, (B.Th., M.Div.) Box 28, Montague, PE, C0A 1R0
- 9 **Lefneski, David**, (M.A.) c/o 5790 17e Avenue, Montreal, PQ, H1X 2R8
- 28 **Leggatt, David**, 3970 Myrtle Ave., Windsor, ON, N9C 4A3
- A 11 **Lemen, Ellen T.**, (B.A., M.A., D.Min.) 62 Donald St., # 406A, Ottawa, ON, K1K 1N2
- A 11 **Lemen, Wiloughby H.**, (B.A., M.A., B.D., Th.M., D.Min.) 62 Donald St., # 406A, Ottawa, ON, K1K 1N2
- 29 **Lennox, Douglas E.W.**, (B.A.) Box 314, 3219 Church St., Alvinston, ON, N0N 1A0
- 27 **Lewis, Calvin**, (B.A., M.Div.) c/o Glencoe Presbyterian Church, R.R. #4, Glencoe, ON, N0L 1M0
- A 23 **Lewis, Chester M.**, (B.A., M.A., Th.M.) 235 Lincoln, Waterloo, ON, N2J 2P4
- 24 **Lewis, J. Mark**, (B.A., M.Div.) 116 MacNab St. S., Hamilton, ON, L8P 3C3
- A 18 **Lewis, Trevor J.**, 3403 Ash Row Cres., Mississauga, ON, L5L 1K3
- 18 **Lewis, W. Rod**, (B.A., B.D.) c/o 170 Main St. East, Milton, ON, L9T 2X9
- 43 **Lin, Larry K.**, (B.A., M.Div., M.A.) 4263 Hazelwood Cr., Burnaby, BC, V5G 2R3
- 43 **Lin, Rinson T.K.**, (B.Sc., L.Th.) 475 East 57th Ave., Vancouver, BC, V5X 1S8
- 42 **Lindsay, Donald K.**, (B.A., M.Div.) R. R. 1, C-13 Wright St., Armstrong, BC, VOE 1B0
- 24 **Lindsay, Stephen R.**, (B.A., M.Div., Dip.Th.) 7 King St. W., Stoney Creek, ON, L8G 1G7
- A 16 **Ling, Edward**, (B.D.) 28 Rosemary Lane, Toronto, ON, M5P 3E7
- 26 **Little, Christopher**, (B.A., B.D., M.Div.) Village of Innerkip, ON, N0J 1M0
- A 20 **Little, Robert**, (M.A., B.D.) Comp. 10, Site 2, R.R. #3, Parry Sound, ON, P2A 2W9
- 20 **Little, Wallace I.**, (B.A., B.D., Th.M.) 212 Pine St., Collingwood, ON, L9Y 2P2
- 23 **Livingston, J. Kevin**, (B.A., M.Div., Ph.D.) 73 Queen St. E., Cambridge, ON, N3C 2A9
- 10 **Livingstone, Samuel J.**, (B.A., B.D., Dip.Ed., B.Ed.) 10825 Dillabough Rd., Mountain, ON, K0E 1S0
- 31 **Loach, Jeffrey F.**, (B.A., M.Div.) 150 Maria St. N., Box 151, Tara, ON, N0H 2N0
- 24 **Lockerbie, Caroline R.**, (B.A., M.Div., D.Min.) 264 Walker's Line, Burlington, ON, L7N 2C5
- 23 **Long, Elizabeth**, 20 Quebec St., Guelph, ON, N1H 2T4
- M 9 **Loom, George**, c/o Tumu Tumu Hospital, Post Office, Karatina, Kenya, East Africa
- 16 **Loudon, Carol H.**, (B.A., M.Div.) 12 Ridley Blvd., Toronto, ON, M5M 3K9
- A 16 **Lowe, George A.**, (B.A.) 523 Castlefield Ave., Toronto, ON, M5N 1L7
- 5 **Lowery, Basil C.**, (B.A., B.D., D.D.) 50 Colwell Dr., Unit 18, Fredericton, NB, E3A 6R3
- 17 **Lowther, Jeremy**, 106 Ravencrest Dr., Etobicoke, ON, M9B 5N3
- 24 **Luxon, Barry**, (B.A., M.Div.) 19 Tisdale St. N., Hamilton, ON, L8L 8A7
- 1 **Lyle, Robert**, (B.A., M.Div.) 9 Bookland St., Sydney, NS, B1P 5B1
- 17 **Lyons, Lois J.**, (M.Div.) c/o 2 - 26th St., Etobicoke, ON, M8V 3R1

Mac

- A 24 **MacCalman, Alastair D.**, (M.A.) 442 Stinson Ave., Burlington, ON, L7R 2W9
- 3 **MacDonald, Alexander**, (B.A., M.Div.) 225 MacLean St., New Glasgow, NS, B2H 4M8
- A 16 **MacDonald, Alex S.**, (B.A., B.D., S.T.M., D.Min.) 11 - 217 St. George St., Toronto, ON, M5R 3S7
- A 26 **MacDonald, Chas. A.**, (B.A.) 148 Baldwin Ave., Brantford, ON, N3S 1H7
- A 10 **MacDonald, D. Ross**, (B.A.) 1157 Cuthbertson Ave., Brockville, ON, K6V 7A7
- 22 **MacDonald, Freda M.**, (Dip.) 107 Yonge St., Burk's Falls, ON, P0A 1C0
- 3 **MacDonald, Glenn S.**, (B.A., B.Th., M.Div.) Box 101, Thorburn, NS, BOK 1W0
- 23 **MacDonald Grant R.**, (B.A., B.D., D.D.) 54 Queen St. N., Kitchener, ON, N2H 2H2
- A 17 **MacDonald, Hugh**, (M.A.) 289 The Kingsway, #1502, Etobicoke, ON, M9A 3T9
- 4 **Macdonald, L. George**, (B.A., B.Th.) 6357 London St., Halifax, NS, B3L 1X2
- A 31 **MacDonald, R. Douglas**, (B.A., D.D., C.D.) 112 Bruce Beach, R.R. 6, Kincardine, ON, N2Z 2X4
- A 26 **MacDonald, Ross N.**, (B.A., M.Div.) 12 Burdock Blvd., Brantford, ON, N3R 6B6
- 14 **Macdonald, Stuart**, (B.A., M.A., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6
- 22 **MacDonald, Wm. Graham**, (B.A., B.Ed., M.Ed.) 107 Yonge St., Burk's Falls, ON, P0A 1C0
- A 16 **MacDougall, A. Goodwill**, (B.A., M.A., B.D., S.T.M., Ph.D.) 81 Blackpool Old Rd., Poulton-le-Fylde, Lancs, FY6 7RG, England
- A 6 **MacDougall, Daniel W.**, (B.Sc., M.Div., Th.M., Ph.D.) 210 Wendy Trail, Lookout Mountain, Georgia, USA, 30750
- DA 23 **MacInnes, Janice**, (Dip.C.E.) 120 Cooper St., Cambridge, ON, N3C 2N7
- A 19 **MacInnes, P. Gordon**, (B.A.) 40 Fullerton Cres., Markham, ON, L3R 3G5

- A 6 **MacInnis, Calvin C.**, (Dip.Min.) 239 Delano Ave., Newcastle, NB, E1V 2Y2
- A 3 **MacKay, Donald W.**, (B.A., B.D., S.T.M.) c/o Trinity College, Box 97, Umuahia, Imo State, Nigeria
- A 9 **MacKay, A. Ross**, (C.D., B.A., M.A., M.Div.) 1575 Beaudet St., St. Laurent, PQ, H4L 2K1
- 6 **MacKay, Murdo**, 5027 Rte. 108 Highway, Millerton, NB, E1V 5B8
- 7 **MacKenzie, Barbara Wright**, Box 340, Alberton, PE, C0B 1B0
- A 6 **MacKenzie, Ralph E.**, (B.A., B.D.) Box 1865, Dalhousie, NB, E0K 1B0
- A 3 **MacKenzie, R. Sheldon**, (B.A., B.D., Ph.D., D.D.) 525 Carmichael St., New Glasgow, NS, B2H 5T1
- A 1 **MacKinnon, Angus**, (M.A.) 916 Glace-Bay-Catalone Rd., Louisbourg, NS, B0A 1M0
- 15 **MacKinnon, Daniel**, (B.A., M.Div., D.Min.) 2501 Warden Ave., Agincourt, ON, M1W 2L6
- A 10 **MacKinnon, Wallace**, (B.A., D.D.) Maxville, ON, K0C 1T0
- 4 **MacLean, Allison O.**, (C.D., B.A., D.D.) 2761 Robert Murphy Dr., Halifax, NS, B3L 3T3
- 10 **MacLean, C. Ian**, (B.A., B.Th., M.Div.) Box 94, Prescott, ON, K0E 1T0
- A 43 **MacLean, Charles H.**, (C.D., B.A., D.D.) 7051 Moffatt Rd., Apt. 217, Richmond, BC, V6Y 3W2
- 3 **MacLean, E.M. Iona**, (B.A., M.Div., A.R.C.T.) Box 1840, Pictou, NS, B0K 1H0
- A 3 **MacLean, Robert A.B.**, (C.D., B.A., B.D., M.R.E.) 17 Windrock Dr., Bedford, NS, B4A 3E6
- A 4 **MacLean, R.D.**, (B.A., B.D., M.Th.) Box 149, R.R. #1, Bras d'Or, NS, B0C 1B0
- A 27 **MacLean, Ruth**, (B.A., M.Div.) c/o 590 Soudan Ave., Toronto, ON, M4S 1X5
- 11 **MacLellan, W.C.**, (B.Sc., B.D.) 1538 Meadowfield Place, Ottawa, ON, K1C 5V9
- 13 **MacLeod, A. Donald**, 16 Marmora St., Trenton, ON, K8V 2H5
- 19 **MacLeod, Allyson**, (B.A., M.Div.) Box 312, 20858 Dalton Rd., Sutton West, ON, L0E 1R0
- 1 **MacLeod, Donald E.**, (B.Th.) R.R. 1, River Denys, N.S., B0E 2Y0
- 4 **MacLeod, G. Clair**, (B.A., M.A.) St. James Pres. Church, 142 Queen St., Truro, NS, B2N 2B5
- 1 **MacLeod, Ian G.**, (B.A., B.D.) 3 Queen St., Sydney Mines, NS, B1V 1K4
- 3 **MacLeod, J. Kenneth**, (B.A., B.D., D.Min.) Box 185, New Glasgow, NS, B2H 5E2
- 19 **MacLeod, Kirk D.**, (B.A., M.Div.) Box 312, 20858 Dalton Rd., Sutton West, ON, L0E 1R0
- 1 **MacLeod, Lorne A.**, (B.Sc., M.Div.) General Delivery, Whycocomagh, NS, B0E 3M0
- DA 24 **MacLeod, Margaret**, (Dip.C.E., R.N.) 92 Robinhood Dr., Dundas, ON, L9H 4G4
- A 10 **MacMillan, Donald N.**, (B.A., M.A., B.D., Ph.D., D.D.) R.R. #2, Finch, ON, K0C 1K0
- 10 **MacMillan, Ian C.**, (B.A., M.Div.) Box 524, Church St. S., Lancaster, ON, K0C 1N0
- A 24 **MacMillan, Robert G.**, (D.D.) #401 - 2055 Upper Middle Rd., Burlington, ON, L7P 3P4
- A 16 **MacNaughton, E. Margaret**, (B.A., M.R.E., M.Div., D.D.) 1606-20 Edgecliffe Golfway, North York, ON, M3C 3A4
- A 3 **MacNaughton, Lee M.**, (B.A.) R.R. #1, Scotsburn, NS, B0K 1R0
- A 30 **MacNeill, Henry F.**, Lot 4, General Delivery, Bayfield, ON, N0M 1G0
- A 15 **MacNeill, Wendell W.**, (C.D., B.A., M.Div.) 45 Livingston Rd., PH 3, West Hill, ON, M1C 1K8
- 32 **MacOdrum, Joanne R.**, (B.A., M.Div.) Box 427, Geraldton, ON, P0J 1M0
- 7 **MacPhsee, Roger W.**, (B.A., B.R.E., M.Div.) Belfast Post Office, Belfast, PE, C0A 1A0
- 18 **MacPherson, W. Ian**, (B.A., M.Div.) 1388 Monaghan Circle, Mississauga, ON, L5C 1R8
- 14 **MacRae, Kenneth**, (B.A., M.Div.) 785 Park St. S., Peterborough, ON, K9J 3T6
- 1 **MacRae, Murdock J.**, (B.A., B.D.) 8 Armstrong Dr., North Sydney, NS, B2A 3R9
- A 16 **MacRury, Hector M.**, (M.A., B.D.) 2599 St. Clair Ave. E., Toronto, ON, M4B 1M2
- A 44 **MacSween, Alex F.**, (B.A., D.D.) 7700 Grieve Cres., Box 14, R.R. #2, Saanichton, BC, V0S 1M0
- A 39 **MacSween, Ian P.**, (B.A.) 61 Dixon Crescent, Red Deer, AB, T4R 2H4
- A 27 **MacWillie, Gordon J.**, (Ph.D.) Box 231, Church Point, NS, B0W 1M0
- 28 **McAndless, Scott W.**, (B.A., B.Th., M.Div.) 58 Erie St. S., Leamington, ON, N8H 3B1
- 43 **McAndless-Davis, Bruce**, (B.A., M.Div.) 1320 - 7th Ave., New Westminster, BC, V3M 2K1
- 43 **McAndless-Davis, Karen**, (B.A., M.Div.) 7147 - 124th St., Surrey, BC, V3W 3W9
- A 15 **McAvoy, Carolyn B.**, (B.A., M.Div.) c/o 183 Viscount Rd., Brantford, ON, N3P 1Y6
- 14 **McBride, David J.**, (B.A., M.Div.) St. Paul's Pres. Church, Box 311, Port Hope, ON, L1A 3W4
- A 23 **McBride, Deborah**, 3-5 rue Ducis, Versailles 78000, France
- A 27 **McBride, John W.**, (M.Div.) 170 Cherryhill Circle, #611, London, ON, N6H 2M1
- 23 **McCallum, Donald P.J.**, (B.A., M.Div., M.A.) c/o 795 Scottsdale Dr., Guelph, ON, N1G 3R8
- A 15 **McClure, W. James S.**, (B.A.) 34-229 Jeffrey St., Whitby, ON, L1N 6E4
- A 31 **McCombie, Alex M.**, (B.A., B.D., D.Min.) R.R. #3, Chesley, ON, N0G 1L0
- A 20 **McCombie, D. Neil**, (B.A.) R.R. #2, Huntsville, ON, P0A 1K0
- DA 23 **McCombie, Dorothy**, 320 Argyle St., Fergus, ON, N1M 2Y3
- 11 **McConaghy, J. Desmond**, (B.A., B.D.) 971 Woodroffe Ave., Ottawa, ON, K2A 3G9
- A 11 **McConney, Wendy L.**, (B.A., B.Th., M.Div.) 3717 Woodbridge St., Plan, Texas, USA, 75074
- DA 11 **McCuaig, Elizabeth**, 1497 Edgecliffe Ave., Ottawa, ON, K1Z 8G2
- 33 **McCutcheon, M. Beth**, (B.Sc., B.Ed., M.Div., Th.M.) 1476 Portage Ave., Winnipeg, MB, R3J 2E4
- 4 **McDonald, P.A. (Sandy)**, (B.A., B.D., D.D.) 4 Pine Hill Rd., Dartmouth, NS, B3A 2E6
- 4 **McDonald, W.G. Sydney**, (B.A.) c/o 3311 Ashburn Avenue, Halifax, NS, B3L 4G3
- 28 **McEachern, Rodger D.**, (B.Sc., M.Div.) c/o 3149 Forest Glade Rd., Windsor, ON, N8R 1W6
- 25 **McElwain, William I.**, (B.A., M.A., Th.M., D.D.) 95 Glen Park Dr., St. Catharines, ON, L2N 3G2
- A 15 **McEntyre, Stuart O.**, (B.A., B.D.) 395 Cochrane Court, Port Perry, ON, L0B 1N0
- A 40 **McFarlane, Cathy J.**, (A.O.C.A., B.A., M.Div.) 4005 - 15 St. SW, Calgary, AB, T2T 4A8
- A 27 **McGale, Barbara**, (B.A., M.Div.) Box 100, Fingal, ON, N0L 1K0
- 28 **McGale, J. Bernard**, Box 100, Fingal, ON, N0L 1K0

- 19 **McGillivray, Angus D.**, (B.A., B.D.) 765 Sutherland Ave., Newmarket, ON, L3Y 1E9
A 20 **McGown, J.K.L.**, (B.A.) 437 Main St., SS #4, Stroud, ON, L0L 2M0
A 18 **McGurrin, John**, 59 Gatesgill St., Brampton, ON, L6X 3S9
D 11 **McIlveen, Donna**, (Dip.C.E.) R.R. #3, Prescott, ON, K0E 1T0
24 **McInnis, David L.**, (B.A., M.A., M.Div.) 179 Cornwallis Rd., Ancaster, ON, L9G 4H2
27 **McInnis, Donald G.I.**, (B.A., M.Div.) 280 Oxford St. E., London, ON, N6A 1V4
A 27 **McInnis, J. Daniel**, (B.A., M.Div.) 55-1318 Highbury Ave., London, ON, N5Y 5E5
A 25 **McIntosh, Alvin**, (B.A., B.D.) 773 Dalkeith Ave., London, ON, N5X 1R7
A 23 **McIntosh, John H.** (B.A., B.D., D.D.) & **Beth**, 1-6-7 Shiragane, Kita-ku, Kokura, Kitakyushu Shi, Japan 802
26 **McIntyre, Jan E.**, (B.A., M.Div.) 59 Riddell St., Woodstock, ON, N4S 6M2
44 **McIntyre, Kerry J.**, (B.Th., B.A., M.Div.) 531 Herbert St., Duncan, BC, V9L 1T2
A 38 **McKague, Peter D.**, (B.A., B.D.) 401-9505-77th Ave., Edmonton, AB, T6C 0M3
36 **McKay, James A.**, (B.A., M.Div.) 305 Copeland Cres., Saskatoon, SK, S7H 2Z4
A 42 **McKay-Deacon, Laurie K.**, (B.A., M.Div.) 3722 Westsyde Rd., Kamloops, BC, V2B 7H6
27 **Munkee, Keith A.**, (B.A., M.Div.) 1475 Dundas St., London, ON, N5W 3B8
A 20 **McKillican, Donald R.**, (C.D., B.A., M.Th., M.Div., D.Min.) 3 Brookdale Dr., Barrie, ON, L4N 1N5
A 15 **McKinlay, Edward**, (B.A., Ph.D.) 43 Broadridge Dr., Scarborough, ON, M1C 3K5
26 **McKinnon, Warren K.**, (B.A., B.D., D.Min.) 619 Northdale Dr., Woodstock, ON, N4S 5K7
A 43 **McLagan, Elizabeth**, (B.Th., M.Div.) 214 - 22015 48th Avenue, Langley, BC, V3A 8L3
A 9 **McLauchlan, Sam A.**, (B.Sc., M.Div.) 130 Arrowhead Cr., Pointe Claire, PQ, H9K 3V5
A 44 **McLellan, J. Lewis W.**, (C.D., M.A., D.D.) 63 Linden Ave., Victoria, BC, V8V 4C9
A 33 **McLean, Malcolm S.**, (C.D., B.A.) 43 Tulane Bay, Winnipeg, MB, R3T 2T8
A 1 **McLean, Neil J.**, (B.A., B.D.) 49 Atlantic St., Sydney, NS, B1P 3P9
A 17 **McLean, Paul D.**, (B.Math., M.Div., M.Th.) 6-27 Brentcliffe Rd., Toronto, ON, M4G 3Y4
A 23 **McLean, Walter F.**, (B.A., M.Div.) 122 Avondale Ave. S., Waterloo, ON, N2L 2C3
A 17 **McLean, William J.M.**, (B.A., B.D., M.Ed.) 101 Subway Cres., Apt. 1710, Etobicoke, ON, M9B 6K4
A 9 **McLelland, Joseph C.**, (B.A., M.A., B.D., Ph.D., D.D.) 121 Alston Rd., Pointe Claire, PQ, H9R 3E2
3 **McLennan, Mark R.**, (B.A., B.Th., M.Div.) R.R. #2, Scotsburn, NS, B0K 1R0
A 23 **McLeod, Wilfred A.**, (B.A., M.Div.) 70 Hungerford Rd., Cambridge, ON, N3C 2P6
A 43 **McMichen, George**, (B.D., M.A.) c/o 4751 Sussex St., Burnaby, BC, V5J 5C2
19 **McMillan, Kenneth G.**, (C.M., B.A., M.Div., D.D.) 604-80 Inverlochly Bld., Thornhill, ON, L3T 4P3
14 **McMillan, Reg J.**, (B.Sc., M.Div.) 1285 Arcadia Ct., Peterborough, ON, K9H 6P6
M 15 **McMullen, Clarence & Kathy**, Christian Institute of Sikh Studies, Baring Union Christian College,
Batala 143505, Punjab, India
A 42 **McNabb, Maurice D.**, (B.A.) 1401 40th Avenue, Vernon, BC, V1T 4M3
42 **McNeil, Charles R.**, (B.A., M.Div.) Box 532, Kamloops, BC, V2C 5L2
A 14 **McNeil, Wm. Campbell**, (B.A.) 558 Hillside Dr., Peterborough, ON, K9H 5N6
A 38 **McNeill, Robert C.**, (B.A., M.A., M.Th.) 5215 109 St., Edmonton, AB, T6H 3A3
9 **McPhadden, John**, (B.A., B.Th., M.Div.) Box 1160, Ormstown, PQ, J0S 1K0
A 43 **McPhee, E.I.**, (B.A., B.Ed.) 1578 W. 11th #108, Vancouver, BC, V6J 2B6
11 **McPhee, Floyd R.**, (B.A., M.P.S., M.A., M.Div., D.Min.) 10 Chesterton Dr., Ottawa, ON, K2E 5S9
24 **McPhee, Ian**, (B.A., M.A., B.Th., Ph.D.) 348 Aberdeen Avenue, Hamilton, ON, L8P 2R5
24 **McPherson, Alan M.**, (M.A., B.D., Th.M., D.D.) 165 Charlton Ave. W., Hamilton, ON, L8P 2C8
3 **McPherson, Charles E.**, (B.Sc., B.Th., M.Div.) Box 132, Stellarton, NS, B0K 1S0
18 **McQuaig, Douglas C.**, (B.A., M.Div., D.Min.) 67 Bow River Cr., Streetsville, ON, L5N 1J1
10 **McVeigh, James T.**, (B.A. (Hon.), M.A., M.Div.) Box 44, Dunvegan, ON, K0C 1J0
24 **McWhinnie, Ian B.**, (B.A., M.Th., M.Div.) 44 Main St. N., Box 9, Jarvis, ON, N0A 1J0
18 **McWilliams, Harry**, (B.A., M.Div.) 89 Dunn St., Oakville, ON, L6J 3C8

M

- 16 **Ma, Peter T.**, (B.A., M.Div.) 14 Bellbrook Rd., Scarborough, ON, M1S 1J9
A 39 **Mabb, Warren H.**, 3721 - 44 Ave., Red Deer, AB, T4N 3H4
9 **Mack, D. Barry**, (B.A., M.A., M.Div.) 496 Birch Avenue, St. Lambert, PQ, J4P 2M8
18 **Maddock, Robert Wayne**, 24 Mill St., Hillsburgh, ON, N0B 1Z0
A 14 **Madole, Donald A.**, 105 McKenzie St., Gravenhurst, ON, P1P 1A4
44 **Mak, Wing Hei**, 306 - 649 Bay St., Victoria, BC, V8T 5H8
A 15 **Makari, E.**, c/o Mrs. P. Shokry, 26 Chapeltown Cres., Agincourt, ON, M1W 3A7
A 9 **Malcolm, George A.**, (B.A., B.D., M.Th., D.D.) 858 Sanok Dr., Pickering, ON, L1W 2R4
37 **Malcolm, George S.**, (B.A., M.Div.) 10015 - 88th Avenue, Grande Prairie, AB, T8V 0C5
L 33 **Manson, Denise**, 287 Laura Avenue, Winnipeg, MB, R3A 1C4
9 **Manson, Wm.**, (B.A., B.D.) 4066 Northcliffe Ave., Montreal, PQ, H4A 3L3
A 43 **Manthorpe, M.H. Ross**, 1855 Walnut Cres., Coquitlam, BC, V3J 7S9
A 22 **Mark, Malcolm A.**, (B.A.) Box 1474, North Bay, ON, P1B 8K6
A 33 **Marnoch, James D.**, (B.A., D.D.) 635 Hartford Ave., Winnipeg, MB, R2V 0X7
40 **Marple, D. Murdo**, (B.Sc., B.D.) 3704-37 St. S.W., Calgary, AB, T3E 3C3
A 44 **Marsh, H. Glen**, (B.A.) 507 Government St., Victoria, BC, V8V 2L6
36 **Marsh, M.E. (Betty)**, (B.S.W., M.Div.) 1401 - 98 St., North Battleford, SK, S9A 0M3

- 20 **Martin, Brice L.**, (B.A., M.Div., Th.M., Ph.D.) 78 Longford Cres., Agincourt, ON, M1W 1P4
 16 **Martin, Linda J.M.**, (B.A., M.Div.) 947 Queen St. E., Toronto, ON, M4M 1J9
 10 **Martin, Robert**, (M.A.) Box 41, Vankleek Hill, ON, K0B 1R0
 20 **Mathers, A.R. Neal**, (B.A., B.D., D.Min.) R.R. #1, Nottawa, ON, L0M 1P0
 A 7 **Matheson, Gael I.**, (B.Th., M.A., M.Div.) c/o 41 Belvedere Ave., #11, Charlottetown, PE, C1A 6A9
 3 **Matheson, Glen**, (B.A., M.Div.) 208 MacLean St., New Glasgow, NS, B2H 4M9
 7 **Matheson, Gordon J.**, (B.Th., B.R.E., D.D.) Box 103, Charlottetown, PE, C1A 7K2
 31 **Matic, Kathleen**, (M.Div.) Box 248, Markdale, ON, N0C 1H0
 4 **Mawhinney, D. Lawrence**, (B.A., B.D.) Box 218, Lunenburg, NS, B0J 2C0
 9 **Maxham, Patrick A.**, (B.A., M.L.S., M.Div.) 56 Westland Dr., Montreal West, PQ, H4X 1M2
 35 **Maxwell, Douglas W.**, (B.A., M.Div.) 58 Woodward Ave., Regina, SK, S4R 3H1
 A 27 **Mellegers, Peter D.**, (B.A., M.Div.) 28 Sinclair Ave., St. Thomas, ON, N5R 3A8
 9 **Menard, Wayne L.**, 581 Charon St., Montreal, PQ, H3K 2P4
 A 43 **Meszaros, Sandor K.**, (B.A., B.C.) #52-31313 Livingstone Ave., Abbotsford, BC, V2T 4T1
 A 43 **Metzger, Frederick W.**, (D.D.) #70 - 3180 E. 58th Avenue, Vancouver, BC, V5S 3S8
 A 5 **Michie, Katharine J.**, (B.A., B.Ed., M.Div.) 7 West Avenue, Box 1898, Sackville, NB, E0A 3C0
 16 **Middleton, William J.**, (M.A., B.D.) 46 Glengarry Avenue, Toronto, ON, M5M 1C9
 33 **Miles, Bruce A.**, (B.A., D.D., D.D.) Box 4009, Stonewall, MB, R0C 2Z0
 29 **Miles, Douglas W.**, (B.A., B.Ed.) 9 Parkview Dr., Strathroy, ON, N7G 4A1
 14 **Millar, Roger S.J.**, (B.A., M.Div.) 15 Flora St., Norwood, ON, K0L 2J0
 A 31 **Miller, Fred A.**, (B.A., B.D., D.D.) R.R. #2, Owen Sound, ON, N4K 5N4
 42 **Millin, Edward F.**, (B.A., M.Div., D.Min.) 3701 - 32nd Ave., Vernon, BC, V1T 2N2
 A 44 **Mills, David J.**, (B.A.) 7269 Bell McKinnon Rd., R.R. #4, Duncan, BC, V9L 3W8
 A 43 **Mills, Jack W.**, (B.A.) 6341 Hollypark Dr., Delta, BC, V4K 4T2
 A 41 **Mills, Steven**, (B.A., M.Div.) Site 11, Comp. 12, R.R. #1, Winlaw, BC, V0G 2J0
 A 40 **Milne, J. Brown**, (B.A.) 10 Varmoor Pl. N.W., Calgary, AB, T3A 0A1
 A 19 **Milne, J. William**, (B.A., M.Div., M.A., M.Th.) 250 Davis Dr., Ste. 307, Newmarket, ON, N3Y 7T7
 A 19 **Milne, Lucie A.**, (B.Sc.R.N., M.R.E.) 250 Davis Dr., Suite 307, Newmarket, ON, N3Y 7T7
 16 **Min, Young-Key**, (B.A., B.Th., M.Div.) 21 Swanwick Ave., Toronto, ON, M4E 1Z2
 31 **Mitchell, Alex M.**, (B.Sc., M.Div.) Box 35, Tiverton, ON, N0G 2T9
 15 **Mitchell, C. Morley**, (B.A., M.Div., D.Min.) 1923 Shadybrook Dr., Pickering, ON, L1V 3H5
 42 **Moffat, Richard**, (B.A.) 271 Glenmore Rd., Kelowna, BC, V1V 1V6
 A 16 **Mok, Joseph**, (B.A., M.Div.) 48-25 Pebble Byway, Willowdale, ON, M2H 3J6
 22 **Molengraaf, Marty J.**, (B.A., M.Div.) c/o Calvin Presby. Church, First & Commercial Streets, North Bay, ON, P1B 4E6
 22 **Moncrieff, Wilfred M.**, (B.A., B.D.) 174 Pentagon Blvd., Sault Ste. Marie, ON, P6B 5J3
 26 **Moore, Donald S.**, (Dip. Ed., B.A., B.Ed., M.Div., M.Th.) 460 Ojibway St., Woodstock, ON, N4T 1C5
 A 14 **Moore, Richard**, (B.A., B.Comm., M.Div.) 68 Terraview Heights Dr., Peterborough, ON, K9L 1M5
 A 17 **Moorehead, W.J.**, (B.A., B.D.) 312 Pacific Ave., Toronto, ON, M6P 2P9
 17 **Morales, Elias**, 82 Donmount Court, Toronto, ON, M4M 2C3
 A 16 **Morris, J.J. Harrold**, (B.A., B.Ed., B.D., Th.M., D.D.) 144 Eastbourne Ave., Toronto, ON, M5P 2G6
 40 **Morris, M. Jean**, (B.A., M.Div.) 4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
 A 10 **Morrison, Alex J.**, (B.A., B.D.) 978 Woodland Dr., Box 2207, Prescott, ON, K0E 1T0
 M 24 **Morrison, Doreen**, c/o Jobat Christian Hospital, Jobat, M.P. 457-990, India
 15 **Morrison, J.P. (Ian)**, (B.A., B.D.) 17 Earswick Dr., Scarborough, ON, M1E 1C7
 A 17 **Morrow, Richey**, (B.A., M.Div.) 227 Briarhill Ave., Toronto, ON, M4R 1J1
 A 13 **Morrow, Wm.**, (B.A., M.Div., Ph.D.) 52 Ellerbeck St., Kingston, ON, K7L 4H7
 11 **Morton, D. Garry**, (B.A.) c/o St. Timothy's Church, 2400 Alta Vista Dr., Ottawa, ON, K1H 7N1
 A 22 **Muir, A.C. Grant**, (B.A., B.D.) Box 384, Burk's Falls, ON, POA 1C0
 19 **Muir, Donald G.A.**, (B.A., M.Div.) 110 Maytree Avenue, Stouffville, ON, L4A 1G2
 A 31 **Mulchey, Ronald D.**, (B.A., M.Div.) 216 Summerhill Rd., Southampton, ON, N0H 2L0
 34 **Mullin, Margaret**, (B.A.(Hon.), M.C.S., N.Dip., B.Sc.N., M.Div.) 361 Russell St., Brandon, MB, R7A 5H6
 A 18 **Murcar, Robert C.**, (B.A., B.D., S.T.M.) 1612 Stancombe Cres., Mississauga, ON, L5N 4R1
 DA 24 **Murdoch, Evelyn G.**, #1708 - 1964 Main St. W., Hamilton, ON, L8S 1J5
 1 **Murdock, Lloyd J.**, (B.A., M.Div.) Box 184, Baddeck, NS, B0E 1B0
 D 1 **Murdock, Shirley**, (Dip.C.E.) Box 184, Baddeck, NS, B0E 1B0
 A 15 **Murphy, David A.**, (B.A., B.D., M.Th.) 45 Cumberland Lane, Suite 315, Ajax, ON, L1S 7K3
 A 24 **Murray, John M.**, 1000 - 20 Northshore Blvd., Burlington, ON, L7T 1A1
 33 **Murray, Robert J.**, (M.Div., B.A., A.O.C.A.) Box 582, Pinawa, MB, R0E 1L0
 A 15 **Murray, Victoria**, #1708 - 140 Erskine Ave., Toronto, ON, M4P 1Z2
 A 13 **Muth, Malcolm E.**, (B.A.) Box 853, Port Dover, ON, N0A 1N0
 43 **Myers, Paul**, 1155 Thurlow St., Vancouver, BC, V6E 1X2

N

- 43 **Nagy, Nancy**, (B.A.Mus., M.Div.) 701 - 2668 Ash St., Vancouver, BC, V5Z 4K4
 9 **Neil, Donovan G.**, (B.A., B.D., Th.M., D.D.) 4442 King Edward Ave., Montreal, PQ, H4B 2H5
 28 **Neil, John St. C.**, (B.A., M.Div., D.Min.) Ridgetown, ON, N0P 2C0

- 27 Neill, Frederick A., (B.A., M.A.) 227 Ambleside Dr., London, ON, N6G 4P4
 A 11 Neilson, John A., (C.D.) 16 Turnberry Estates, R.R. #3, Wingham, ON, N0G 2W0
 DA 11 Nekrassoff, Dorothy, 608 - 1218 Meadowlands Dr. E., Ottawa, ON, K2E 6K1
 16 Nelson, Dwight, (B.A., M.Div.) 250 Fairlawn Ave., Toronto, ON, M5M 1T7
 31 Nelson, Edwin G., 451 Green St., Box 1239, Port Elgin, ON, N0H 2C0
 A 11 Nesbitt, William J., (B.A., B.L.S., Dip.Th.) 3 Jansen Rd., Nepean, ON, K2H 5W6
 A 24 Nevin, Byron A., (B.A.) 40 Hostein Dr., Ancaster, ON, L9G 2S5
 17 Newman, Winston A., (B.A., B.Th., B.D.) York Mem. Pres. Church, 1695 Keele St., Toronto, ON, M6M 3W7
 A 43 Ng, Andrew M.L., (L.Th.) 6080 Manitoba St., Vancouver, BC, V5Y 3T4
 30 Nichol, Lynn, Box 190, Monkton, ON, N0K 1P0
 11 Nichols, Jo-Anne E., (B.A., B.Th., M.Div., B.R.E.) St. Andrew's Pres. Church, R.R. 1, Kars, ON, KOA 2E0
 A 7 Nicholson, Donald, R.R. #2, Cornwall, PE, C0A 1H0
 31 Nicholson, David R., (B.A., B.Th., B.D., M.Th.) 376 Lambton St., Box 256, Durham, ON, N0G 1R0
 18 Nicol, Iain G., (M.A., B.D., Ph.D.) Knox College, 59 St. George St., Toronto, ON, M5S 2E6
 20 Nieuwhof, Carey, (M.Div.) R.R. #1, Comp. 126, Hawkstone, ON, L0L 1T0
 A 20 Noland, Grant D.M., (B.Sc., B.D., S.T.M.) 1 Blake St., Apt. 106, Barrie, ON, L4M 4Y7
 A 26 Nugent, Hugh L., (B.A., B.D.) 14 Gilkison St., Brantford, ON, N3T 1Z5
 A 43 Nugent, W. Oliver, (B.A., D.D., C.D.) 2550 Tulip Cres., Abbotsford, BC, V2T 1R6
 D 16 Nutt, May, 5 Shady Golfway, #216, North York, ON, M3C 3A5
 A 38 Nyarady, Thomas, (M.S.L.S., Abbol. Theo.) 1701 - 10615 47th Ave., Edmonton, AB, T6H 0B2

O

- 40 Oakes, Kenneth, (Dip.Th., R.T.(R), (N.M.)) 103 Pinetown Place NE, Calgary, AB, T1Y 5J1
 43 Ogdon, Bobby J., (B.A., B.D., D.Min.) 13062 - 104th Ave., Surrey, BC, V3T 1T7
 43 Oh, Brian Eung-Kee, (B.A., B.Th., M.Div.) 205 W. 10th Ave., Vancouver, BC, V5Y 1R9
 A 9 Ohm, Young Huem, (B.Sc., M.Div.) Korea
 40 Ollerenshaw, M. Dianne, (B.Sc., M.Div.) 344 Coachridge Rise S.W., Calgary, AB, T3H 1G1
 A 19 Olson, Theodore W., (A.B., B.D., Ph.D.) 244 Harrygan Cres., Richmond Hill, ON, L4C 4J1
 A 14 O'Neill, Edward (Ted), (B.A.) Box 89, Manila, ON, K0M 2J0
 D/M 11 Onuoha, Arlene, (B.A.) 27 Brentcliffe Rd., Apt. 10, Toronto, ON, M4G 3Y4
 DA 39 Oostenbrink, Anja R., (B.A., Dip.C.E.) 406 - 6040 Iona Dr., Vancouver, BC, V6T 2E8
 29 O'Reilly, H. Christine, (B.A., M.Div.) c/o Knox Pres. Church, Thedford, ON, N0M 2N0
 A 18 Owen J. Glyn, (B.A., B.D., D.D.) 1240 Marlborough Crt., Apt. 910, Oakville, ON, L6H 3K7

P

- 4 Pace, John, (B.A., B.D., D.D.) 1881 Brunswick St., #701, Halifax, NS, B3J 3L8
 31 Paisley, J. Allan, (B.D.) 345 Durham St., Kincardine, ON, N2Z 1Y6
 33 Palmer, Florence C., (B.Th.) 67 Morningside Dr., Winnipeg, MB, R3T 4A2
 A 33 Palmer, Wm. K., (M.A., M.Div.) 67 Morningside Dr., Winnipeg, MB, R3T 4A2
 A 26 Pandy-Szekeres, Laszlo, (L.L.D., L.L.B., D.J., Ph.D.) 181 Church St. W., Delhi, ON, N4B 1W2
 24 Pankratz, Robert, (B.A., M.Div.) R.R. #1, Cambridge, ON, N1R 5S2
 25 Papp, Maria, 142 Second St., Welland, ON, L3B 4T9
 17 Park, Cheol Soon, (B.A., M.Div.) 1183 Davenport Rd., Toronto, ON, M6H 2G7
 A 16 Park, Hyung Soon, (B.A., M.Div.) c/o 1085 Steeles Ave., W., #1104, Willowdale, ON, M2R 2T1
 A 28 Parsons, Frank J., (B.A., B.Ed., M.Div., M.Th.) 29 Cloverhill Park, Belfast, Northern Ireland, BT4 2JW
 17 Pater, Calvin A., (A.B., B.D. M.A., Th.M, Ph.D.) 59 St. George St., Toronto, ON, M5S 2E6
 40 Paterson, David W., (B.A., M.Div.) 258 First St. S.E., Medicine Hat, AB, T1A 0A4
 28 Paterson, Wendy, (B.A., M.Div.) 3170 Massey Court, Windsor, ON, N9E 2Z5
 A 28 Paton, Anthony, (B.A., M.Div.) 1175 Lincoln, Windsor, ON, N8Y 2H6
 32 Patterson, James M., (B.A., B.Th., M.Div.) 633 Grey St., Thunder Bay, ON, P7E 2E4
 A 3 Patterson, Marion, (B.S., M.A., M.Div.) R.R. #1, Pictou, NS, B0K 1H0
 A 11 Pattison, A.M., (B.Sc.) 75 Downsview Cr., Ottawa, ON, K2G 0A4
 M 43 Paul, Dick & Jane, c/o Mission Aviation Fellowship, Nyankunde, Zaire, Box 21285, Nairobi, Kenya
 12 Paul, Larry R., (B.A., B.D., S.T.M., M.A.) 24 North St., Perth, ON, K7H 2S5
 A 35 Penny, Brian P., (B.A., B.D.) Briercreech Biblical Seminary, Box 189, Caronport, SK, S0H 0S0
 A 25 Penny, Wm. D., (B.A., M.Div.) 5 Prince Paul Court, St. Catharines, ON, L2N 3A8
 A 20 Perrie, D.K., (B.A., D.D.) 30 Stanton Dr., Orillia, ON, L3V 2K1
 A 31 Perrie, G. James, (B.A.) 27787 Kerwood Rd., General Delivery, Kerwood, ON, N0M 2B0
 A 42 Perry, William, (B.A., B.D.) 166 Aspen Place, Penticton, BC, V2A 6N2
 A 42 Peters, George N., 526 Garden Terrace, Kamloops, BC, V2C 1J4
 11 Pettigrew, Cedric C., (B.A., B.D., M.A.) 343 Bronson Avenue, Ottawa, ON, K1R 6J2
 28 Pfeffer, Kathleen, (B.A., M.Div.) 89 Riverview Dr., Apt. 502, Chatham, ON, N7M 6A4
 A 33 Phills, Neville W.B., (B.A., M.Div., Th.M.) 21 Valleyview Dr., Winnipeg, MB, R2Y 0R5
 A 11 Philpott, James E., (C.A.) 1385 Main St. N., #207, Stittsville, ON, K0A 3G0
 43 Plomp, Tony, (B.A., B.D., D.D.) 4020 Lancelot Dr., Richmond, BC, V7C 4S3

- A 22 **Poff, J. Garth**, 267 Barber Ave., North Bay, ON, P1A 3G3
 16 **Pollock, Donald**, (B.A., M.Div.) 124 Belsize Dr., Toronto, ON, M4S 1L8
 A 27 **Pollock, J. Murdo**, (B.A.) 212-665 Windermere Rd., London, ON, N5X 2Y6
 A 43 **Pollock, Robert M.**, (B.A.) #204-1010 Burnaby St., Vancouver, BC, V6E 4L8
 9 **Porret, Jean Frederic**, (M.A., D.E.C., L.I.C.) 2302 Goyer St., Montreal, PQ, H3S 1G9
 A 24 **Pottinger, Willard K.**, (B.A., M.A., M.Div.) 82 Sherman Ave. S., Hamilton, ON, L8M 2P7
 A 18 **Powell, Donald H.**, (B.A., M.A., M.Div., M.Th.) R.R. #1, Caledon, ON, L0N 1C0
 DA 23 **Powrie, Lois**, Birmingham Lodge, Birmingham St., Room 69, Mount Forest, ON, N0G 2L0
 19 **Priestley, Samuel M.**, (B.A., M.Div., Th.M.) 143 Main St. N., Markham, ON, L3P 1Y2
 40 **Pungur, Joseph**, (M.Th., Ph.D., D.Mus.) c/o 101 - 14 Avenue S.W., Calgary, AB, T2R 0L8
 20 **Purvis, Timothy R.**, (B.A., M.Div.) Box 26, 234 Main St. E., Stayner, ON, L0M 1S0

R

- A 31 **Raeburn-Gibson Ian A.**, (B.A.) 107 Bridge St., Meaford, ON, N4L 1B8
 31 **Rahn, Robert O.**, (B.A., M.Div.) R.R. #1, Elmwood, ON, N0G 1S0
 A 7 **Ramsay, Allison J.**, 106 Newson Ct., Summerside, PE, C1N 5H8
 M 14 **Randall, Joy**, Changhua Christian Hosp., 135 Nan Siau Street, Chianghua, Taiwan, 500, R.O.C.
 A 16 **Rayner, DeCourcy H.**, (C.D., B.A., D.D.) 4 Teddington Park Ave., Toronto, ON, M4N 2C3
 A 24 **Read, G. Walter**, (B.A., M.Div.) 2301 Cavendish Dr., Unit 117, Burlington, ON, L7P 3M3
 DA 24 **Read, Margaret**, (Dip.C.E.) 2301 Cavendish Dr., Unit 117, Burlington, ON, L7P 3M3
 A 15 **Reed, Fred J.**, 10 Carabob Crt., #212, Scarborough, ON, M1T 3N5
 9 **Reed, Joseph W.**, (B.A., M.Div.) Apartado 2752, Correo Jorge Navarro, Managua, Nicaragua
 18 **Reeve, Ferne**, (M.Div.) 169 River Oaks Blvd. E., Oakville, ON, L6H 5N5
 24 **Reid, Andrew D.M.**, (M.A., B.D.) 5270 New St., Burlington, ON, L7L 1V5
 A 24 **Reid, C. Gordon D.**, (B.Sc., M.Div., B.Ed.) 37 Aberdeen Ave., Hamilton, ON, L8P 2N6
 DA 20 **Reid, Diane**, (Dip.C.E.) c/o Glen Mhor Camp, R.R. #1, Baysville, ON, P0B 1A0
 D 15 **Reid, Lynda**, (Dip.C.E.) 480 Mayfair Ave., Th. 140, Oshawa, ON, L1G 2Y2
 M **Reid, Margaret (Peggy)**, c/o General Delivery, Waldersee, MB, R0J 2G0
 A 3 **Reid, Wm.**, (B.A.) 159 Abercrombie Rd., New Glasgow, NS., B2H 1K5
 10 **Rennie, Fred H.**, (B.D., B.A., M.Th.) 28 Second St. E., Cornwall, ON, K6H 1Y3
 A 18 **Rennie, Gerald**, (B.A.) 67 Churchill Rd. N., Acton, ON, L7J 2H8
 A 16 **Rennie, Ian S.**, (B.A., M.A., Ph.D.) 207 - 2161 West 12th Ave., Vancouver, BC, V6K 4S7
 A 17 **Rescorl, Susanne M.**, (B.A., M.Div.) 99 Coe Hill Dr., #120, Toronto, ON, M6S 3E4
 17 **Resende, Lincoln**, (B.Th., M.S.Sc. & Rel.) 632 Indian Rd., Toronto, ON, M6P 2C6
 38 **Rhoad, John C.**, (B.A., B.D.) 31-51514 Range Road 262, Spruce Grove, AB, T7Y 1C2
 23 **Richardson, Mark S.**, (B.A., M.Div.) 10 Zeller Dr., Kitchener, ON, N2A 4A8
 38 **Riddell, Joseph E.**, (B.A.) 55 Gladstone Cres., St. Albert, AB, T8N 0W6
 DA 38 **Riddell, Pat**, 27 Hawthorne Cres., St. Albert, AB, T8N 6N5
 A 26 **Rienks, Gabe**, (B.L., B.Th., M.Th.) 32 Tutela Heights Rd., Brantford, ON, N3T 1A1
 23 **Riesborough, Donna J.**, (B.A., M.Div.) c/o St. Andrew's Church, Mount Forest, ON, N0G 2L0
 18 **Ritchie, Fairlie**, (B.A., M.Div., M.A., M.L.S.) 9 George St., Hillsburgh, ON, N0B 1Z0
 A 39 **Ritchie, R.J.**, (B.A.) Box 1401, Olds, AB, T0M 1P0
 A 16 **Roberts, Earle F.**, (B.A., D.D.) 66 Cottonwood Dr., North York, ON, M3C 2B4
 A 44 **Robertson, David C.**, 150 Promenade Dr., Suite 314, Nanaimo, BC, V9R 6M6
 41 **Robertson, Gavin L.**, (B.Sc., M.Div.) 1791 Riverside Ave., Trail, BC, V1R 3Z3
 A 24 **Robertson, George**, (B.A., M.Div., Dip.C.S.) 71 Pine Dr., Stoney Creek, ON, L8G 4A6
 A 17 **Robertson, John A.**, (M.A., B.D.) 2911 Bayview Ave., Apt. 210A, North York, ON, M2K 1E8
 A 4 **Robertson, J. Bruce**, (B.A., B.Comm., B.D., S.T.M., D.D.) 1211 Shaunslieve Dr., Halifax, NS, B3M 3N3
 41 **Robertson, Meridyth**, (B.A., Dip.C.E., M.Div.) 1791 Riverside Ave., Trail, BC, V1R 3Z3
 21 **Robillard, Philip, J.**, Margaret St., Box 356, Angus, ON, L0M 1B0
 25 **Robinson, Douglas**, (B.A., M.Div., Th.M.) 24 Claremont St., Thorold, ON, L2V 1R3
 18 **Robinson, Gary R.R.**, (B.A., M.Div.) 155 Main St., Box 696, Erin, ON, N0B 1T0
 12 **Robinson, Linda E.**, (C.S.W., B.Th.) Box 28, McDonald's Corners, ON, K0G 1M0
 DA 25 **Robinson, Linda N.**, (Dip.C.E.) 24 Claremont St., Thorold, ON, L2V 1R3
 1 **Robinson, R. Ritchie**, (B.A., B.Th., M.Div.) Site 12, Box 4, R.R. #1, Bras d'Or, NS, B0C 1B0
 27 **Robinson, Robert R.**, (B.A., M.Div., Th.M., D.Min.) 521 Village Green Ave., London, ON, N6K 1G3
 A 14 **Robson, John C.**, (M.A., B.D., D.D.) 596 Weller St., Peterborough, ON, K9H 2N6
 29 **Rodger, Thomas A.**, (B.A., M.Div.) 1445 Lee Court, Sarnia, ON, N7S 3L5
 A 27 **Rodney, Harry S.**, (B.A., B.D., D.D.) 100 Hincks St., St. Thomas, ON, N5R 3P2
 15 **Rollwage, Douglas H.**, (B.Th., M.T.S., M.Div.) 140 Guildwood Pkwy., Scarborough, ON, M1E 1P4
 A 20 **Rooney, Kenneth J.**, (B.A.) 188 Albert St. S., Box 1188, Durham, ON, N0G 1R0
 A 40 **Rose, Hector W.**, (B.Ed.) Box 221, Bassano, AB, T0J 0B0
 4 **Rose, Patricia A.**, (B.N.Sc., M.Div.) c/o St. John's Presby. Church, King St., Windsor, NS, B0N 2T0
 15 **Ross, A. Alan**, (B.A.) 410 Goldhawk Trail, Scarborough, ON, M1V 4E7
 17 **Ross, Brian R.**, (B.A., B.D., M.Th., Th.D.) 1579 Royal York Rd., Etobicoke, ON, M9P 3C5
 M 43 **Ross, Dawn M.**, WCC/CWME - URM, Box 2100, 150 route de Ferney, 1211 Geneva 2, Switzerland
 16 **Ross, Geoffrey M.**, 26 Delisle Ave., Toronto, ON, M4V 1S5

- A 43 **Ross, John A.**, (B.A., M.A., Ph.D., B.D.) 8995 Hazel St. S., Chilliwack, BC, V2P 7A1
 43 **Ross, Robin D.**, (B.A., B.D.) 8469 Cedar St., Mission, BC, V4S 1A1
 30 **Roushorne, Daniel**, (B.A., M.Div.) 172 Orchard St., Exeter, ON, N0M 1S0
 15 **Rowland, Kenneth J.**, (B.A.) 35 Church St. N., Ajax, ON, L1T 2W4
 18 **Ruddell, Peter D.**, (B.A., M.A., B.D.) 156 Third Line, Oakville, ON, L6L 3Z8
 A 24 **Ruiter, Hank**, (B.A., M.Div.) 151 Robinson St., Hamilton, ON, L8P 1Z6
 DA 23 **Runhart, Marnie**, 28 Pondview Cres., Guelph, ON, N0E 3K1
 A 17 **Russell, Henry**, (B.Th.) Granite Gates, 1800 The Collegeway, Ste. 1401, Mississauga, ON, L5L 2S4
 A 3 **Russell, Robert G.**, (B.A., M.A., B.Ed.) Thornburn, NS, B0K 1W0
 17 **Ryu, Pok Young (Paul)**, (B.A., M.A., B.L.S., M.Div.) 216 Humberstone Ave., Toronto, ON, M6P 1K8

S

- A 19 **Said, Nagi M.T.**, (Th.B.) c/o 8 Chapel Place, Markham, ON, L3R 9C4
 A 43 **St. Denis, F.G.**, (B.A., B.D., D.D.) #604 - 168 Chadwick Crt., North Vancouver, BC, V7M 3L4
 30 **St. Louis, Nan**, (B.P.H.E., M.Div.) 9 Victoria St. N., Goderich, ON, N7A 2R4
 19 **Saliba, Issa A.**, (B.A., M.A., M.Div., M.Th.) 9860 Keele St., Maple, ON, L6A 1R6
 A 12 **Sams, P. Lyle**, (B.A.) 361 St. George St., Almonte, ON, K0A 1A0
 29 **Samuel, Terrance G.**, (Mus.Bac., M.Div.) 770 Lakeshore Rd., Sarnia, ON, N7V 2J5
 43 **Sand, Richard E.**, (B.A., M.Div.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
 A 11 **Sandford, Robert D.**, 104 - 2090 Neepawa Ave., Ottawa, ON, K2A 3M1
 11 **Sarcen, Gerald E.**, (B.A., B.D.) Box 609, Manotick, ON, K0A 2N0
 A 11 **Sauer, James B.**, (B.A., M.Div., D.Min., M.A.) 7115 Forest Brook, San Antonio, Texas, USA, 28240
 A 6 **Saulters, Thomas E.**, (Dip.Min.) 114 Wayne Ave., Scarborough, ON, M1R 1Y7
 31 **Savill, Frances A.E.**, (C.P.H.I.(C), B.A., M.Div.) c/o 42 Duncan St., Thornbury, ON, N0H 2P0
 A 11 **Sayers, Willis E.**, (B.A., M.A., M.P.S.) 165 Nourgeau St., Aylmer, PQ, J9H 4L9
 A 10 **Schissler, J. Philip**, Bayfield Manor, Bag 3000, Kemptonville, ON, K0G 1J0
 20 **Schonberg, Douglas U.**, (B.A., M.Div.) 200 Maple St., Collingwood, ON, L9Y 2R2
 36 **Schroeder, Ronald N.**, (B.A., M.Div.) c/o 925 Mc Kercher Dr., Saskatoon, SK, S7H 4T9
 7 **Schulze, Christine**, (B.Ed., M.Div.) Box 78, Tyne Valley, PE, C0B 2C0
 5 **Scobie, Charles H.H.**, (M.A., B.D., S.T.M., Ph.D.) Box 621, Sackville, NB, E0A 3C0
 43 **Scott, Charles A.**, (B.A., B.D., M.Th.) 10636 Santa Monica Dr., Delta, BC, V4C 1P7
 19 **Scott, Dan**, (B.A., M.C.S., M.Div., D.Min.) Box 286, Bradford, ON, L3Z 2A8
 11 **Scott, John F.**, (M.D., M.Div.) 617 Westminster Ave., Ottawa, ON, K2A 2V4
 9 **Scott, Paul D.**, (B.A., B.D., D.D.) 11 Rodney Ave., Pointe Claire, PQ, J9H 4L8
 A 7 **Scott, William**, (B.A., B.Th.) 535 North River Rd., Charlottetown, PE, C1E 1J6
 11 **Seaman, W.L. Shaun**, (B.A., B.P.E., M.A., M.Div.) 110 McCurdy Dr., Kanata, ON, K2L 2Z6
 A 16 **Sedra, Magdy**, 1208 - 1202 York Mills Rd., North York, ON, M3A 1Y2
 18 **Self, Harvey A.**, (B.A., M.Div.) 6 John St., Box 276, Orangeville, ON, L9W 2Z7
 A 16 **Self, Russell**, (B.A., M.A., B.D., M.Th.) 907 Willowdale Ave., Willowdale, ON, M2N 3C2
 A 13 **Self, Stan D.**, (C.D., B.A., Dip., M.Div., D.Min.) 47 Barbara St., Trenton, ON, K8V 1Z6
 A 17 **Seress, Edmund**, 3950 Sarospatak, Csecsi J.U.6, Hungary
 A 18 **Shaffer, Frederick W.**, (B.Sc., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6
 15 **Shaffer, Susan**, (M.Div., B.Sc., M.R.E., M.Div.) c/o 50 Wynford Dr., North York, ON, M3C 1J7
 A 17 **Shantz, Howard L.**, (M.A., D.Min., B.A.) Lakeshore Pk. Estates, 3845 Lakeshore Blvd. W., #411, Etobicoke, ON, M8W 4Y3
 27 **Sharp, Ron**, Box 527, Mount Bridges, ON, N0L 1W0
 10 **Sharpe, Alison**, (B.A., S.T.M.) Box 624, 5 Mary St., Kemptonville, ON, K0G 1J0
 10 **Sharpe, Brian**, (B.A. (Hon.), B.Th., M.Div.) Box 624, 5 Mary St., Kemptonville, ON, K0G 1J0
 A 27 **Shaver, K. Patricia**, (B.A., B.D., M.A., M.A.) 797 Grenfell Dr., London, ON, N5X 2C4
 DA 33 **Shaw, Christine**, (Dip.C.E.) 126 Tait Ave., Winnipeg, MB, R2V 0J9
 33 **Shaw, R. Ian**, (B.Sc., M.Div.) 197 Browning Blvd., Winnipeg, MB, R3K 0L1
 26 **Shaw, Robert M.**, (B.A., M.Div.) 46 Brock St. W., Tillsonburg, ON, N4G 2A5
 3 **Shephard, Don**, R.R. #2, New Glasgow, NS, B2H 5C5
 19 **Sherbino, David E.**, (B.A., B.Th., M.P.S., S.T.M., D.Min.) 7971 Kipling Ave., Woodbridge, ON, L4L 1Z8
 11 **Shields, R. MacArthur**, (B.A., M.A.) 470 Roosevelt Ave., Ottawa, ON, K2A 1Z6
 16 **Shin, Jung Hyun**, (B.Mus., M.Div.) 1 Greenland Rd., North York, ON, M3C 1N1
 A 27 **Shin, Yong Kyoo**, (B.A., M.Div.) 1250 South Euclid St., B 396, Anaheim, CA 92802 U.S.A.
 25 **Shobridge, Paul**, 42 Pelham Rd., St. Catharines, ON, L2S 1R4
 9 **Shute, Daniel J.**, (B.A., M.Div., L.M.S., Ph.D.) c/o Presbyterian College, 3495 University St., Montreal, PQ, H3A 2A8
 A 15 **Siao, Susanna**, (B.Sc., M.Ed., M.Div., Th.M.) 118 Newlands Avenue, Scarborough, ON, M1L 1S3
 A 9 **Simms, John A.**, (B.A., B.D., D.D.) 457 Brock Ave. N., Montreal West, PQ, H4X 2G6
 24 **Sim, Robert B.**, (B.A., B.Th., M.Div.) 1025 King St. East, Hamilton, ON, L8M 1C9
 A 27 **Simpson, Alex J.**, (B.S.A., B.D., M.Div.) R.R. #1, Morpeth, ON, N0P 1X0
 24 **Simpson, Clive W.**, (B.A., M.Div.) 3346 Bristol Dr., Burlington, ON, L7M 1W4
 A 23 **Sinclair, Donald R.**, (B.A.) 130 Dublin St. N., Guelph, ON, N1H 4N4
 DA 23 **Sinclair, Helen**, 130 Dublin St., Guelph, ON, N1H 4N4

- 24 **Sinclair, Scott**, (B.Sc., B.Ed., M.Div.) 48 Main St., Hagersville, ON, N0A 1H0
- M 20 **Sitler, Dennis**, c/o Presbyfarms Ltd., Box 2, Itu, Akwa Ibom State, Nigeria
- A 1 **Sittler, James A.**, (B.A., M.Div., M.Th., D.Min.) R.R. #3, Bracebridge, ON, P1L 1X1
- 43 **Siverns, L.E. (Ted)**, (B.A., B.D., M.Th., Ph.D.) 335 - 7th St., New Westminster, BC, V3M 3K9
- A 25 **Skelly, Wm.**, (M.A.) 84 Glenridge Ave., St. Catharines, ON, L2R 4X3
- A 1 **Skinner, James D.**, (B.A., M.Div.) 1008 - 500 Proudfoot Lane, London, ON, N6H 5G7
- A 16 **Slavik, Frank**, (B.A., B.D., M.Th.) #901 - 65 Harbour Square, Toronto, ON, M5J 2L4
- 29 **Sloan, James**, (B.A., M.Div.) 158 Wilkinson Place, Korunna, ON, N0N 1G0
- 34 **Slote, Joanne N.**, (B.A., M.Div.) Box 429, Carberry, MB, R0K 0H0
- 24 **Smit, John-Peter**, (B.A., M.Div.) 865 Mohawk Rd. West, Hamilton, ON, L9C 7B9
- D 24 **Smit, Tori**, (Dip.C.E.) 865 Mohawk Rd. West, Hamilton, ON, L9C 7B9
- A 3 **Smith, A. Gordon**, (B.A., M.Div.) 26 Beverley Terrace, Cullercoats, Tyne & Wear, Newcastle, UK, NE30 4NT
- A 20 **Smith, Carol**, 19 Walcheres Loop, CFB Borden, ON, L0M 1C0
- D 18 **Smith, Colleen L.**, (Reg.N., B.A., Dip.C.E.) 170 Main St. East, Milton, ON, L9T 1N8
- A 44 **Smith, David A.**, (B.A.) 2042 Northbrook Dr., Sidney, BC, V8L 4J5
- A 18 **Smith, Donald C.**, (B.A., B.D., Ph.D.) 14 Garnett Dr., Georgetown, ON, L7G 1K6
- A 10 **Smith, Earl F., R.R. #1**, Brockville, ON, K6V 5T1
- A 14 **Smith, Edward G.**, (B.A., M.Div., M.Th.) 199 Short St., Lindsay, ON, K9V 1J7
- A 44 **Smith, Gilbert D.**, (M.A.) 4704 Sunnymead Way, Victoria, BC, V8Y 2Z9
- A 10 **Smith, Howard D.**, (B.A., B.Th.) Box 1409, 16 Lakeshore Dr., Morrisburg, ON, K0C 1X0
- 5 **Smith, J. Gillis**, (B.A. (Hons.), M.Div.) Box 189, Stanley, NB, E0H 1T0
- 43 **Smith, James George**, (B.A., M.Div.) #7 - 45915 Lewis Ave., Chilliwack, BC, V2P 3C3
- 10 **Smith, Jeffrey E.**, (M.Div.) Box 104, Avonmore, ON, K0C 1C0
- A 29 **Smith, Jeffrey L.**, (B.A., M.A., M.Div.) Box 386, Thedford, ON, N0M 2N0
- A 11 **Smith, Leslie G.**, 723 Morin St., Ottawa, ON, K1K 3G8
- 10 **Smith, Lloyd R.**, (B.A., M.Div.) Box 134, Ingleside, ON, K0C 1M0
- 19 **Smith, M. Helen**, (B.A., M.Div.) Box 309, Postal Station "B", Toronto, ON, M5T 2W2
- A 38 **Smith, Richard C.**, (B.A., B.D., M.A., Ph.D.) 3323 - 108th St., Edmonton, AB, T6J 3C9
- 19 **Smith, Robert H.**, (B.Sc., M.Div., Th.M.) 94 Calvin Chambers Rd., Thornhill, ON, L4J 1E7
- 15 **Smith, Sheina B.**, (B.Th., M.Div.) 765 Myrtle Rd., Ashburn, ON, L0B 1A0
- A 18 **Smith, Steven K.**, UNKNOWN
- 20 **Smith, Wayne G.**, (B.A., S.T.M., M.Phil., M.Div.) 19 Walcheres Loop, CFB Borden, ON, L0M 1C0
- A 44 **Smyth, Wm. Campbell**, (B.Th.) 775 Matheson Ave., Victoria, BC, V9A 6E4
- A 22 **Snyder, Phyllis**, (B.A., M.A., M.Div.) 879 Westmount Ave., Sudbury, ON, P3A 1C3
- 18 **Soderholm, Glen C.**, (B.A., M.Div.) Box 235, Campbellville, ON, L0P 1B0
- 35 **Song, Apack R.**, (B.A., M.Div.) Box 1295, Moose Jaw, SK, S6H 4P9
- 33 **Sparks, Robert H.**, (B.Sc., M.Sc., M.Div.) Kapyong Barracks, 1984 Grant Ave., Winnipeg, MB, R3N 1V9
- A 42 **Speckeen, Frederick J.**, (B.A., B.D., Ph.D.) 1156 Sunset Dr., Kelowna, BC, V1Y 9R7
- 23 **Spencer, Robert C.**, (B.A., B.D.) R.R. #2, Puslinch, ON, N0B 2J0
- 11 **Statham, James H.W.**, (B.A., M.Div.) 1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
- 30 **Steepier, Kevin**, (B.A., M.Div.) 90 Shakespeare St., Stratford, ON, N5A 3W4
- A 11 **Stevens, Edward**, (B.A., M.A., Dip.in Th.) 16 Hobart Crescent, Nepean, ON, K2H 5S4
- 3 **Stewart, David A.**, c/o Sedgewick Memorial Presby. Church, Main St., Tatamagouche, NS, B0K 1V0
- A 44 **Stewart David W.**, (B.A., B.D.) c/o The Upper Room Society, 919 Pandora Ave., Victoria, BC, V8V 3P4
- A 27 **Stewart, David**, (B.A., M.A.) R.R. #1, Port Stanley, ON, N0L 2A0
- 16 **Stewart, H. Alan**, 95 Lombard St., Apt. 802, Toronto, ON, M5C 2V3
- A 15 **Stewart, H. Douglas**, (B.A., D.D.) R.R. #2, Tiverton, ON, N0G 2T0
- 40 **Stewart, Samuel J.**, (B.A., M.A., M.Div.) 5860 Dalford Hill N.W., Calgary, AB, T3A 1L6
- 24 **Stewart-Kroeker, Catherine**, (B.A., M.Div.) 34 Paisley Ave. S., Hamilton, ON, L8S 1V1
- A 38 **Stiel, Daniel Thomas**, (B.A., B.D., Drs., M.Th.) B604-15411 - 87 Ave., Edmonton, AB, T5R 4L3
- A 37 **Stinson, Fraser J.**, #428, 9814-77th Ave., Peace River, AB, T8S 1B7
- 40 **Stol, Michael J.**, (B.A., M.Div.) 143 3rd St. N.W., Medicine Hat, AB, T1A 6K5
- 15 **Stone, Calvin D.**, (B.A., B.R.E., M.R.E., M.Div.) 97 Burcher Rd., Ajax, ON, L1S 2R3
- 27 **Strachan, Kathryn A.**, (M.Div.) c/o Appin Presby. Church, Appin, ON, N0L 1A0
- A 44 **Strain, Gordon**, (B.A., M.Div.) 1206 Tall Tree Place, Victoria, BC, V8Z 7A9
- 44 **Stretch, Wayne H.**, (B.A., M.Div.) 3459 Richmond Rd., Victoria, BC, V8P 4P6
- A 16 **Strickland, Diane J.**, (B.A., M.A., M.Div.) 3 Elmer Avenue, Toronto, ON, M4L 3R6
- 16 **Strickland, Drew D.**, (B.Sc., B.Ed., M.Div.) 65 Glen Manor Dr., Toronto, ON, M4E 3V3
- 3 **Stright, H. Kenneth**, (B.A., M.Div.) Coleraine St., Pictou, NS, B0K 1H0
- A 19 **Strung, D. Patricia**, (B.Sc., M.Div., Reg.N.) 27 Sumner Heights, Willowdale, ON, M2K 1Y2
- 16 **Stuart, Charlotte M.**, 191 Browning Ave., Toronto, ON, M4K 1W9
- 31 **Sullivan, Howard T.**, (B.A., B.Th., M.Div.) 198 Union St., Meaford, ON, N4L 1E7
- 40 **Summers, Kirk T.**, (B.A., M.Div.) 290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
- DA 20 **Summers, Dorothyann**, (B.A.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6
- A 20 **Summers, Malcolm D.**, (B.A., M.S.W.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6
- A 28 **Surman, Stephen T.**, (B.A., M.Div., Dip.Min.) 534 St. Clair, # 6, Chatham, ON, N7L 5C1
- A 20 **Sutherland, A. Laurie**, (B.A.) 63 McDougall Dr., Barrie, ON, L4N 7H6

- 23 **Sutherland, Angus J.**, (B.A., M.Div.) Queen's Square, Cambridge, ON, N1S 1H4
 4 **Sutherland, David W.K.**, (B.Comm., M.Div., M.Th.) Box 273, Lower Sackville, NS, B4C 2S9
 A 14 **Sutherland, James E.**, (B.A., M.Div., D.D.) 109 Arthur Avenue, Peterborough, ON, K9J 5X7
 42 **Swanson, Douglas G.**, (B.A., M.Div.) 921 - 20th St. NE, Salmon Arm, BC, V1E 2L2
 L 35 **Swanson, Marie**, 930 Third St., Estevan, SK, S4A 0R3
 16 **Syme, Robert A.**, (B.Th., Dip.Min.) 19 Queensbury Ave., Toronto, ON, M1N 2X8
 12 **Syme, Ruth M.**, (B.A., B. Ed., M.A., Dip.Min., Ph.D.) 103 Frontenac St., Box 1147, Deep River, ON, K0J 1P0
 9 **Szabo, Peter M.**, (B.A., B.D.) 1969 Charles Gill St., St. Laurent, PQ, H3M 1V2
 43 **Szamoszkozi, Laszlo**, 7789 15 Ave., Burnaby, BC, V3N 1W6

T

- 36 **Tai, Michael**, (B.D., M.C.S., M.A., Ph.D.) 530 David Knight Way, Saskatoon, SK, S7K 5M4
 A 16 **Talbot, C. Rodger**, (B.A.) 69 Fenelon Dr., North York, ON, M3A 3K4
 25 **Tattrie, George A.**, (B.A., B.Ed., B.D., Th.M., Ph.D.) 52 Lisgar St., St. Catharines, ON, L2S 1P7
 3 **Taylor, Charles E.**, (B.A., M.Div.) Box 2039, Springhill, NS, B0M 1X0
 M 39 **Taylor, Craig & Maxine**, c/o The United Mission to Nepal, Box 126, Kathmandu, Nepal
 A 15 **Taylor, John B.**, (B.A., B.Th., M.Div.) 26 Bryant Rd., Ajax, ON, L1S 2Y6
 17 **Taylor, R. Campbell**, (B.A., B.D.) 119 Mimico Ave., Toronto, ON, M8V 1R6
 A 14 **Taylor, Roy A.**, (B.Th., C.D.) 406 - 252 King St. E., Bowmanville, ON, L1C 1R1
 A 40 **Telcs, George**, (B.A., B.D., M.Th.) 1120 Stafford Dr., Lethbridge, AB, T1H 2C1
 25 **Theijsmeijer, Tijs**, (B.A., M.Div.) 205 Linwell Rd., St. Catharines, ON, L2N 1S1
 30 **Thompson, David S.**, (B.A., M.Div., Ph.D.) 142 Ontario St., Stratford, ON, N5A 3H2
 A 3 **Thompson, Gerald E.**, (B.A., B.Ed., M.Div.) 1698 Porter's Lane, Westville, NS, B0K 2A0
 A 11 **Thompson, J.M.**, (B.A., M.A.) Philosophy Dep., U. of Carleton, 1233 Colonel By Dr., Ottawa, ON, K1S 5B6
 25 **Thompson, Lorna J.M.**, R.R. #3, 606 Metler Rd., Fenwick, ON, L0S 1C0
 2 **Thompson, N.E. (Ted)**, (B.A., B.Th., M.Div.) 98 Elizabeth Ave., St. John's, NF, A1B 1R8
 A 12 **Thompson, S. Reid**, (B.A.) 97 Noik Dr., Pembroke, ON, K8A 7Z4
 A 13 **Thoms, Rosemary E.**, (B.A., M.Div.) 541 College St., Apt. 42, Kingston, ON, K7C 4N1
 A 20 **Thomson, James A.**, (B.A., B.D., M.Th., D.D.) 47 Wilshire Blvd., Bracebridge, ON, P1L 1L2
 A 25 **Thomson, J.K. Ross**, (B.A., D.D.) 190 King St., C-308, St. Catharines, ON, L2R 3J7
 39 **Tiessen, Ron**, (M.Div.) Box 1027, Rocky Mountain House, AB, T0M 1T0
 A 27 **Timbers, Gordon E.**, (M.Div., B.A., Th.M.) 71 Metcalfe, St. Thomas, ON, N5R 3K6
 27 **Timbers, Karen R.**, (B.A., M.R.E., M.Div.) 42 Oldwood Cres., St. Thomas, ON, N5R 6B2
 A 43 **Tong, (Paul) Chiun-Chia**, (B.D.) 1479 West 57th Avenue, Vancouver, BC, V6P 1T1
 9 **Topping, Richard R.**, (B.A., M.A.) 3415 Redpath St., Montreal, PQ, H3G 2G2
 A 15 **Townsley, Charles**, (B.A.) 114 Wayne Ave., Scarborough ON, M1R 1Y7
 30 **Tozer, Vernon W.**, (B.A., M.Div.) 415 Wallace Ave. N., Listowel, ON, N4W 1L5
 17 **Tremblay, Mark A.**, (B.A., M.Div.) Box HM193, Hamilton, Bermuda. HMAX
 A 3 **Trites, Terrance R.**, (B.A., M.Div.) R.R. #4, New Glasgow, NS, B2H 5C7
 27 **Tubby, Mervyn E.**, R. R. #3, Thorndale, ON, N0M 2P0
 A 29 **Tully, Milton D.**, (B.A., M.Div.) Box 314, Alvinston, ON, N0N 1A0
 26 **Turnbull, Andrew J.**, (M.Div.) Box 353, Embro, ON, N0J 1J0
 14 **Turner, George A.**, (M.A., B.D., M.Th.) 120 Murray St., Peterborough, ON, K9H 2S5
 13 **Turner, Lawrence V.**, (B.A., M.Div.) Box 435, Tweed, ON, K0K 3J0
 A 17 **Turner, Mark**, (B.A., M.Div.) UNKNOWN
 A 17 **Turner, Victor H.**, 14 Grassington Crt., Bramalea, ON, L6S 1Z4

U

- L 14 **Ufkes, John**, Box 38, Kirkfield, ON, K0M 2B0
 A 10 **Ujj, Leslie**, (M.Div., Dr.P.L.Sc.) 803 Mill St., Kalamazoo, Michigan, USA, 49001
 A 10 **Urquhart, J.J.**, (B.A., B.D.) 945 Maple St., Cardinal, ON, K0E 1E0

V

- 24 **Vais, Chris J.**, (B.A., M.Div.) Box 221, 81 Hamilton St. N., Waterdown, ON, L0R 2H0
 16 **Vais, George C.**, (B.A., B.D., D.D.) c/o 670 Eglinton Ave. E., Toronto, ON, M4G 2K4
 26 **Vais, Heather J.**, (B.A., M.Div.) 5 Hackney Ridge, Brantford, ON, N3P 1S7
 24 **Vais, Thomas G.**, (B.A., M.Div.) 117 Argyle St. N., Caledonia, ON, N3W 1B8
 15 **Van Auken, Ronald E.**, (B.A., M.Div.) Box 24100, 601 Dundas St., Whitby, ON, L1N 8X8
 A 10 **Van Bruchem, Garry A.**, (B.A., S.T.M., Dip.Min., M.A.) Box 411, Lancaster, ON, K0C 1N0
 13 **Van Dusen, Barry E.**, (B.A., M.Div.) Trinity Presby. Church, Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
 D 44 **Van Duyvendyk, Adriana**, (Dip.C.E.) 531 Herbert St., Duncan, BC, V9L 1T2
 12 **Van Gelder, Patricia L.**, (B.A., S.T.M.) Box 258, Cobden, ON, K0J 1K0
 12 **Van Gelder, William D.**, (B.A., M.Div., M.A.) Box 258, Cobden, ON, K0J 1K0

- 18 **Van Harten, Pieter**, (B.A., M.Div.) 44 Main St. N., Acton, ON, L7J 2M4
A 24 **Van Oostveen, Jon**, (B.A., M.Div., C.P.E.) 2058 Trillium Court, Burlington, ON, L7M 2S6
16 **Van Seters, Art**, (B.A., B.D., Th.M., Th.D.) 59 St. George St., Toronto, ON, M5S 2E6
29 **Vanbodegom, Cornelis**, c/o Box 219, Forest, ON, N0N 1J0
7 **Vancook, Hilbertus (Bert)**, (B.A., M.Div.) c/o Box 1614, Summerside, PE, C1N 2V5
23 **Vandermeij, Kees**, Box 638, Elora, ON, N0B 1S0
30 **Vandermeij, Nicholas**, (B.A., B.D., M.Th.) 59 Goderich St. W., Seaforth, ON, N0K 1W0
25 **Vanderstelt, William W.T.**, (B.A., M.Div.) 3121 St. Paul Avenue, Niagara Falls, ON, L2J 2L8
D 25 **Vanderzweerde, Margaret**, (Dip.C.E.) 7414 Westfield Dr., Niagara Falls, ON, L2J 3V8
A 10 **van der Wal, Jacob**, Sandringham Rd., Moose Creek, ON, K0C 1W0
39 **van Zoeren, Fennegina**, (B.A., M.Div.) 5038 49th St., Olds, AB, T4H 1H3
31 **Vasarhelyi, Pearl**, General Delivery, Holstein, ON, N0G 2A0
18 **Vass, Zoltan**, 132 Baywood Court, Thornhill, ON, L3T 5W3
31 **Vaudry, John P.**, (B.A., S.T.M.) 289 Centre St., Box 466, Wingham, ON, N0G 2W0
43 **Victor, D. Ian**, (B.A., B.Th., M.Div.) 2893 Marine Dr., Vancouver, BC, V7V 1M1
9 **Vidal, Marc Henri**, 5790 17e Avenue, Montreal, PQ, H1X 2R8
A 43 **Vieira, D. Paul**, (B.A., M.Div.) #130-8500 Ackroyd Rd., Richmond, BC, V6X 3H8
A 44 **Victorisz, Louis**, (B.A.) 538 Langvista Dr., Victoria, BC, V9B 5N3
40 **Vincent, David B.**, (B.A., M.A., M.Div., D.Min.) 1102 - 23 Ave. NW, Calgary, AB, T2M 1T7
14 **Vines, Joanne**, (B.A., Dip.C.E.) Box 37, Fenelon Falls, ON, K0M 1N0
16 **Vissers, John A.**, (B.A., M.Div., Th.M., Th.D.) 630 Spadina Ave., Toronto, ON, M5S 2H4
A 17 **Vlasblom, Lawrence**, (M.Div.) 11 Deancrest Rd., Etobicoke, ON, M9B 5W3
A 16 **Voelkel, John W.**, (B.A., M.A., M.Div.) Seminario Biblico de Colombia, Apartado Aereo 1141, Medellin, Columbia, S. America

W

- 15 **Waite, Harry E.**, (B.A., B.D.) c/o 662 Pape Avenue, Toronto, ON, M4K 3S5
8 **Walker, Blake W.**, (M.A., B.D.) 1855 Rochefoucauld, Sherbrooke, PQ, J1J 1E3
10 **Walker, Leslie L.**, (B.A., M.Div.) Box 220, Finch, ON, K0C 1K0
36 **Wallace, Annabelle**, (B.A., M.Div.) 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
16 **Wallace, Gerald A.**, 152 Floyd Avenue, Toronto, ON, M4K 2B7
14 **Wallace, Ronald**, (M.A., M.Div., M.Th., B.A.) 40 William St. N., Lindsay, ON, K9V 4A1
24 **Walter, JoAnne**, 28 Muscot Dr., Stoney Creek, ON, L8J 1X2
A 16 **Walter, Maureen**, (B.A., M.Div.) 402 Willard Avenue, Toronto, ON, M5S 3R5
16 **Walters, Stanley D.**, (B.A., B.D., Th.M., Ph.D.) 129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
47 **Wang, Chin-Chai (Peter)**, (M.Div., M.S.T., D.Min.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
33 **Wang, Tak**, (B.F.A., M.Div.) Box 37, Wanham, AB, T0H 3P0
13 **Ward, Mark A.**, (B.A., B.D., M.Th.) 2368 Middle Rd., Kingston, ON, K7L 5H6
17 **Wardell, Wayne**, 3194 Weston Rd., Weston, ON, M9M 2T6
A 15 **Warne, Donald M.**, (B.A., Ph.D.) 400 Fairview Dr., Whitby, ON, L1N 3A8
A 13 **Weaver, Stephen J.**, (B.A., Grad.Dip., M.B.A., B.Th., M.Div.) R.R. #2, Carrying Place, ON, K0K 1L0
11 **Webb, Steven W.**, (B.A., M.Div.) 20 Church St., Stittsville, ON, K2S 1A6
42 **Webber, David**, (M.Div.) R.R. #1, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
36 **Wehrmann, Martin A.**, (B.A., M.Div.) Box 656, Tisdale, SK, S0E 1T0
24 **Weir, James R.**, (B.A., M.Div.) 2047 James St., Burlington, ON, L7R 1H4
A 44 **Weisser, Lance L.D.**, (B.F.A., M.Div.) 710-950 Drake St., Vancouver, BC, V6Z 2B9
6 **Welch, Larry A.**, (B.Th.) 1784 Highway 425, Sunny Corners, NB, E9E 1J3
21 **Wessel, Cassandra H.J.**, (B.A., M.Div.) Box 1093, Kirkland Lake, ON, P2N 3L1
A 16 **Wevers, John W.**, (B.A., B.D., Ph.D., Th.D., D.D.) 116 Briar Hill Dr., Toronto, ON, M4R 1H9
38 **Wheaton, Kenneth M.L.**, (B.A., M.Div.) 9920 - 67 St., Edmonton, AB, T6A 2R2
14 **Whitcross, David J.**, (B.Sc., M.Div.) 40 William St. North, Lindsay, ON, K9V 4A1
20 **Whitehead, David A.**, (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2
A 20 **Whitehead, Linda L.**, (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2
A 23 **Whitehead, Robert R.**, (B.A.Sc.) Box 151, South River, ON, P0A 1X0
32 **Whitson, Mary I.**, (M.Div., A.L.C.M.) 324 Victoria Ave., Fort Frances, ON, P9A 2C2
D 33 **Whittaker, Warren**, (B.A., Dip.C.E.) 151 Gilia Dr., Winnipeg, MB, R2V 2V4
17 **Whitwell, Lois E.**, (B.A., M.Div.) 79 Ambleside Avenue, Etobicoke, ON, M8Z 2H9
15 **Whyte, Wallace E.**, (B.A., B.D., D.Min.) 471 Manse Rd., West Hill, ON, M1E 4V7
37 **Wiest, Harold M.**, (B.S., M.Div.) 1501-108th Ave., Box 843, Dawson Creek, BC, V1G 4H8
A 40 **Wilcox, Keith E.W.**, (B.A., B.D.) 129 - 2945 26th Ave. S.E., Calgary, AB, T2B 2N5
31 **Wild, Kenneth C.**, (B.A., B.Th., M.Div.) Box 404, Southampton, ON, N0H 2L0
11 **Wiley, Edward R.**, (B.Sc., M.Div.) 12 Deniverville Dr., Gloucester, ON, K1V 7N8
DA 40 **Wilkins, Lyla**, (Dip.C.E., B.P.E.) 404-1235 17th Ave. SW, Calgary, AB, T2T 0C2
7 **Wilkinson, Donald G.**, (L.Th.) 19 Tamarac Avenue, Sherwood, PE, C1A 6T2
A 16 **Will, Bruce V.**, (B.A., B.D.) 12 Pine Cres., Toronto, ON, M4E 1L2
9 **Williams, Glynis R.**, (B.Sc.N., B.Th., M.Div.) 1410 Guy St., #25, Montreal, PQ, H3H 2L7
A 11 **Williams, Gordon E.**, (B.A., B.D.) 6598 Windsong Ave., Orleans, ON, K1C 6M9

- A 17 **Williams, Joseph E.**, (M.Div.) c/o 190 Medland St., Toronto, ON, M6P 2N7
 DA 11 **Williams, Margaret**, 215 - 220 Viewmount Dr., Nepean, ON, K2E 7M5
 31 **Wilson, Alice E.**, (B.A., M.Div.) #304, 536 - 11th Ave., Hanover, ON, N4N 2S3
 11 **Wilson, Charlene E.**, (B.A., B.Th., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1
 34 **Wilson, David S.**, (B.A., B.Ed., B.D.) Box 445, Neepawa, MB, R0J 1H0
 DA 24 **Wilson, Donna**, 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4
 17 **Wilson, Garth B.**, (B.A., B.D., Th.D.) 127 Riverhead Dr., Rexdale, ON, M9W 4H1
 A 15 **Wilson, George E.**, (B.A.) 118 Newlands Ave., Scarborough, ON, MIL 1S3
 12 **Wilson, G. Grant**, (B.A., M.Div.) Almonte Pres. Church, Ann St., Box 652, Almonte, ON, K0A 1A0
 11 **Wilson, John R.**, (B.A., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1
 A 24 **Wilson, Kenneth J.**, (B.A., B.D.) 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4
 29 **Wilson, Philip**, (B.A., M.Div.) 437 Colborne St., Box 1381, Corunna, ON, N0N 1G0
 39 **Wilson, Robert D.**, (B.Comm., B.D., M.Div.) 5020 48th St., Sylvan Lake, AB, T4S 1C6
 A 28 **Wilson, Robert**, Ridgetown, ON, N0P 2C0
 A 18 **Wilton, Lillian J.**, (R.N., B.A., M.Div.) 48 Church St. East, Brampton, ON, L6V 1G3
 A 38 **Winiawsky, W.**, (Degree) 4634 - 116 Ave., Edmonton, AB, T5W 0X4
 2 **Wishart, Ian S.**, (C.D., B.A., B.D., M.Th.) Box 6206, St. John's, NF, A1C 6J9
 A 36 **Witt, Ronald G.**, Box 18, Site 6, R.R. 1, Amherst, NS, B0N 1M0
 35 **Woensdregt, Yme**, (B.Mus., M.Div., D.Min.) 2170 Albert St., Regina, SK, S4P 2T9
 43 **Wong, Morgan T.S.** (B.A., B.Th., M. Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2
 A 9 **Woo, Wm.**, (B.Th.) 46 Copperwood Square, Scarborough, ON, M1V 2C1
 24 **Wood, Carol**, 116 Sterling St., Hamilton, ON, L8S 4J5
 DA 16 **Woodruff, Barbara**, (Dip.C.E.) 607-23 Thorncliffe Park Dr., Toronto, ON, M4H 1H7
 34 **Woods, Dale S.**, (B.A., M.Div., M.C.S.) 339 - 12th St., Brandon, MB, R7A 4M3
 A 15 **Wotherspoon, David C.**, (B.A., M.A., B.D.) 20 Rogate Place, Scarborough, ON, M1M 3C3
 A 11 **Wotherspoon, Peter C.**, (B.A., Ph.D., M.P.S.) 1099 Chelsea Dr., Ottawa, ON, K1K 0M7
 9 **Wu, John**, 2225 Regent Ave., Montreal, PQ, H4A 2R2
 A 33 **Wyber, J. Robert**, (B.A., B.D.) 1284 Valley Dr., Kenora, ON, P9N 2W9
 A 23 **Wyllie, James J.**, (B.A., M.Div.) 119 Oakhurst Cres., Kitchener, ON, N2B 3K0
 42 **Wyninga, John P.**, (B.A., M.Div.) 1365 11th Ave. N., Williams Lake, BC, V2G 2N1

Y

- DA 19 **Yando, Beth Anne**, 13190 Keele St., King City, ON, L7B 1J2
 19 **Yando, George B.**, (B.A., M.Div.) 13190 Keele St., King City, ON, L7B 1J2
 A 17 **Yoo, John**, (B.A., M.Div., B.Sc.) 30/32 Longdon Place, Colombo, Sri Lanka
 A 16 **Yoo, Young Sik**, 900 Dundas St. W., Unit 21, Mississauga, ON, L5C 3B3
 9 **Yoon, Tae Gon**, (B.Sc., M.Div.) 6225 Godfrey Ave., Montreal, PQ, H4B 1K3
 39 **Yoos, John D.**, (B.A.) 5023 47A Avenue, Sylvan Lake, AB, T4S 1G8
 27 **Young, Barbara A.**, (M.Div.) 192 Main St., Box 2, Ailsa Craig, ON, N0M 1A0
 37 **Young, D. Allan**, 9704 - 99th Ave., Fort St. John, BC, V1J 1T8
 26 **Young, Donald N.**, (B.A., M.Div.) 11 Whiteoaks Ave., Brantford, ON, N3R 5N8
 A 23 **Young, F. Norman**, (B.A.) 394 - 224 Janefield Ave., Guelph, ON, N1G 2L6
 20 **Young, James A.**, (M.Div.) 435 Jamieson Dr., Orillia, ON, L3V 4Y6
 23 **Young, John P.**, (B.A., M.Div.) 685 Highpoint Avenue, Waterloo, ON, N2V 1G7
 A 23 **Young, Willis A.**, (B.A.) 22 Marilyn Dr., Suite 402, Guelph, ON, N1H 7T1
 A 24 **Young, Wilbert L.**, (B.A., B.D.) 322 Green Cedar Dr., Hamilton, ON, L9C 7K6

Z

- A 23 **Zegerius, Hans W.**, (B.Th., M.A., M.Div.) 125 Mountford Dr., Guelph, ON, N1E 4G2
 DA 23 **Zimmer, Denise**, 469 Whitelaw Rd., Guelph, ON, N1K 1L4
 11 **Zimmerman, George L.**, (B.Sc., M.Div., C.D.) 1188 Highcroft Ave., Box 297, Manotick, ON, K4M 1A3
 DA 38 **Ziniewicz, Jill**, Box 139, Myrnam, AB, T0B 3K0
 30 **Zondag, John M.**, (B.Sc., M.Div.) 12 - 441 Elizabeth St. E., Listowel, ON, N4W 2P7
 42 **Zook, Elizabeth M.**, (B.A., B.R.E., M.A., M.Div.) 6364 Cornell Pl., Prince George, BC, V2N 2N7
 A 11 **Zugor, E.J.**, (B.A., B.Th.) 1539 Prestwick Dr., Orleans, ON, K1E 1S4

INDEX

Aboriginal Peoples, ministry with	321
Aboriginal Rights Coalition (ARC)	347
Acts and Proceedings, information in re telephone, fax and e-mail, Overture No. 13, 1997	502,19
Additional Motions, 1996:	
Dowds re mediation guidelines	263
Ingram re review of polity of Church	262-63
Young re Web Page	210
Additional Motions, 1997:	
Blane re colleges consult with synod staff re teen and young adult ministries	45
Corbett re congregations and presbyteries re financial resources and mission statements	36
Eastwood re Clerks reporting in 1998 on Overtures 28, 1994 and 9, 1996	25
Eastwood re matters to be sent to presbyteries for study and report	25
Johnston re PWS&D development projects for Native Canadians	33
Pater re Han-Ca Presbyteries re access to communication organs of Church	55
Pater re meetings of Han-Ca Presbyteries to be conducted according to Book of Forms	55
Patterson re staff hiring and termination policies for Church Offices	37,54
Patterson re staff advisory committees, clarification of	37
Ross re teen and young adult ministries at the colleges	45
Vanbodegom re issuing certificates re pension plan	37
Wishart re Foi Vivante as subordinate standard	30
Addresses:	
Church Archives	2
Clerks of presbyteries	602-75
Clerks of sessions (use congregational address)	602-75
Congregations, listed by presbytery	602-75
Knox College	2
Crieff Hills Community (Maclean Estate)	2
Presbyterian College	2
Professional Church Workers	755-76
St. Andrew's Hall	2
The Presbyterian Church in Canada Office	2
Vancouver School of Theology	2
Advise with the Moderator, Committee to	200,13
Nomination, election and installation of J.D. Congram	12
1996-1997 Committee, report of	200,13
Africa, Inter Church Coalition on	349
Agencies and Committees, Standing:	
Advise with the Moderator, Committee to	200,13
Assembly Council	200-29,29-30,35-37,54,48-49
Business, Committee on	13-15,16,17,22,27,29,34,41,53,57,61,49
Church Doctrine, Committee on	231-54,30-31,37-38,50
Ecumenical Relations, Committee on	291-97,35,50
History, Committee on	298-301,18,50-51
International Affairs, Committee on	301-16,31,51
Life and Mission Agency	316-430,25-27,32-33,44-45,51
Maclean Estate (Crieff Hills Community)	430-32,28,51
Nominate, Committee to	15-16,48-53,51
Pension Board	433-64,23-24,34,37,51
Presbyterian Record Committee	466-67,17,52
Theological Education, Committee on	477-92,33-34,45-46,52-53
Trustee Board	492,17,52
Allocations through assessments, Special Committee re Overture No. 16, 1996	473-77,28
Alphabetical List:	
Congregations	742-54
Professional Church Workers	755-76
Anniversary, 125th	299,18,218,36
Appeals, 1997:	
No. 1, R.N. Schroeder vs. Presbyteries of Assiniboia and Northern Saskatchewan	513,20,41,46-47
No. 2, Session of Mc Kercher Drive vs. Presbyteries of Assiniboia & Northern Sask.	513,20,41,46-47
No. 3, D. MacDonald vs. Presbytery of Montreal	513,21,41,46,58
No. 4, Session of Durham Presbyterian Church vs. Presbytery of Grey-Bruce-Maitland	513,20
No. 5, G.I. Matheson vs. Special Commission of Synod of Atlantic Provinces	513,21,38,47,58
No. 6, G.I. Matheson vs. Action of Special Commission of Synod of Atlantic Provinces ..	513,21,38,47,58
No. 7, Som members of St. Andrew's Church, Kingston, ON vs. Special Commission of Synod of Toronto-Kingston	513,21,41,48
No. 8, W. Manson et al vs. Presbytery of Montreal	513,21,41,46,58

Appeals, 1996:

No. 1, re M.R. Reddick vs. Synod of Quebec and Eastern Ontario	264-67,17
No. 3, re S.M. Jeffery vs. Presbytery of Grey-Bruce-Maitland	268-71,17
No. 4, re G.A. Van Bruchem vs. Presbytery of Seaway-Glengarry	271-76,17
No. 5, G.I. Matheson vs. Presbytery of Prince Edward Island Executive Committee .	276-86,20,34,41,58
No. 6, G.I. Matheson vs. Moderator of Presbytery of Prince Edward Island	276-86,20,34,41,58
Appendix G, amendments to Book of Forms	299
Appendix K	263
Appendix to the roll, Overture No. 2 and Overture No. 12, 1996	257-59
Appointing faculty at the colleges, Overture No. 3, 1997	495-97,480,45
Appreciation, expression of:	
Commissioners to the 123rd General Assembly	60
Ecumenical Visitors	59
Church Offices Staff	59
Local Arrangements Committee	59
Moderator of the 123rd General Assembly	59
Ottawa Area Churches	59
Staff of Carleton University	59
Table Group Facilitators	59
Worship Leaders	59
Appreciation, Minute of	(see Minute of Appreciation)
Archives and Records Management, Standing Committee on	202
Archives, and Records Management	202,211-12
Armstrong, Rev. J.S.	318,25
Assemblies, future years	215-16
Assembly, Clerks of	(see Clerks of Assembly)
Assembly Council:	
Report of	200-29,29-30,35-37,54
Archives and Records Management	202,211-12
Auditors for 1997	208,36
Benevolence Committee	218-19
Briefing Groups	215
East/West General Assemblies	215-16,36
Experimental Fund	206
Financial Matters:	
Budget 1998	208,35-36
Financial Information, 1995-2001	229
Financial Report 1996	207,35
Financial Statements, condensed	223-28
Forecasts 1999-2001	208,35-36
Future Assemblies, Task Force on	214-15
General Assembly, 2000	216,36
Gracefield Conference Centre	207
Lending Services	217
Liability Insurance	207
Life and Mission Agency	201,219
Live the Vision	207
Live the Vision expenditures	218
Long Range Planning	202-03
Memorial No. 1, 1995, referred to	210-11,36
Memorial No. 1, 1996, referred to	208,36
Minute of Appreciation for J.A. Doherty	217,36
125th Anniversary	218,36
Overtures, 1995:	
No. 11 re strengthening national connectionalism	216,36
No. 29 re excluding congregations from making financial appeals	210-11,36
No. 33 re restricting briefing sessions at General Assembly	216,36
Overtures, 1996:	
No. 10 re an open discussion on the meaning of stipend	208,36
No. 14 re provide annual cost of living to minimum stipend	217-18,36
No. 15 re participation of national staff in General Assembly	208-09,36
Overtures, 1997:	
No. 1 re communication to Church Offices without direct costs to congregation	495,218
Pension Board, review of benefits	219
Personnel Policy Committee	202
Principal Clerk and Secretary of Council, resignation of	201-02,29
Presbyterian Museum	206
Records of	13,43

Refugee Sponsorship	213-14,321
Residential Schools Working Group	212-13
Retiring Members	217
Review Structure and Staffing	201,219
Secretary, resignation of	201-02,29
Stipends and Allowances for 1998	208,36,221-22
Structure and Staffing, Church Offices	201-02,29
Support Services	216-17
Table Groups	214
Think-tank	203-06,29-30
Treasurer's Report	219-20
Young Additional Motion 1996 re Web Page	210
Assembly, General, 1997	(see General Assembly, 1997)
Association, Law, Presbyterian Church	234
Atlantic Mission Society:	
Report of	230-31,33
Auditors, appointment of, 1997	208,36

B

Barrier Act, sent down by the 1997 Assembly:	
Remit A, Living Faith as a subordinate standard	3,232,30
Remit B, Foi Vivante (second edition) as a subordinate standard	3,30
Remit C, Questions to be put to Deacons	3-4,234,31
Remit D, Han-Ca Presbyteries	4,473,43,54,55
Remit E, Han-Ca Presbyteries	4,473,55
Remit F, Complaints re Policy re Sexual Abuse/Harassment	4,360,26
Remit G, Members of Order of Diaconal Ministries	4,373,32
Remit H, Admitting Persons to Order of Diaconal Ministries	4-5,373,32
Remit I, Designate candidates for Order of Diaconal Ministries	5,374,32
Bills and Overtures, Committee on	18-21,38-41,42
Blackburn, Richard	255
Book of Forms:	
Appendix G	299
Review of	234,37
Revisions to re institutional chaplains or pastoral counsellors, Overture No. 24, 1997	508,19
Section 27.10, Remit A, 1996	467-68
Section 30, Remit D, 1996	468-69
Section 80.2, Remit B, 1996	468
Section 99.1, Remit E, 1996	469
Section 108, Remit F, 1996	469-70
Section 108.1, Remit F, 1996	469-70
Section 108.2, Remit F, 1996	469-70
Section 133.2, Remit F, 1996	469-70
Section 134, Remit F, 1996	469-70
Section 158 to 273	260,24,25
Section 174.1, Remit G, 1997	4,373,32
Section 174.5, Remit H, 1997	4,373,32
Section 174.6, Remit I, 1997	5,374,32
Section 176.5.2	258,24
Section 176.5.3	258,24
Section 176.5.4	259,24
Section 176.5.5	359,24
Section 177.1, Remit D, 1997	4,473,43,54,55
Section 201.3, Remit C, 1996	468
Section 215.2, Remit C, 1996	468
Section 259.1, Remit D, 1997	4,473,43,54,55
Section 322.3, Remit F, 1997 and Interim Act 1997	4,360,26
Section 413, Remit C, 1997	3-4,233-34,31
Book of Praise, Task Force on the revision of the	326-28
Bread of Life, food security	301-316,31
Briefing Groups	215
Budget allocations through assessments, Overture No. 16, 1996	473-77,28
Budgets:	
Budget 1998	208,35-36
Forecasts 1999-2001	208,229,35-36

Business, Committee on:

Report of	13-15,16,17,22,27,29,34,41,53,57,61
Membership 1997-1998	49

C

Canada Asia Working Group (CAWG)	347
Canada China Program	347-48
Canada Ministries, report of	318-21,406-17
Aboriginal Peoples, ministry with	321
1996-1997 in review	318-19
Chaplaincies	320-21
Field Reports	406-17
Grants	318-19
Live the Vision Grants	392-93
Loans	321
Minute of Appreciation, Jean Armstrong	318,25
New Church Development	319
Refugee Ministries	321
Regional Field Staff	320
Town, rural and remote ministries	319-20
Urban ministries	320
Canadian Bible Society	12
Canadian Conference of Catholic Bishops	35
Canadian Council of Churches	294-96
Canadian Food Grains Bank	378
Canadian Museum of Presbyterian History	300
Candidates for ministry, required internships for, Overture No. 8, 1997	499,18
Caribbean and North American Area Council of WARC (CANAAC)	296
Catechism, Shorter	232
Chaplain to Moderator	16
Chaplaincies	320-21,374,32
Child Prostitution, End (Coalition)	349
Christian Gospel and Market Economy	235-54,38
Church Courts vs. Civil or Criminal Courts	262-63
Church Development, New	319
Church Doctrine, Committee on:	
Report of	231-54,30-31,37-38
Appreciation to retiring members	254
Board of Congregational Life Rec. No. 9, 1991 re language of ordinations, etc.	233-34,31
Christian Gospel and Market Economy	235-54,38
Church Discipline and Book of Forms	234,37
Deacons re questions before ordination	233-34,31
Faith and Economics	235
Overtures, 1996:	
No. 4 re preparing a new confession re subordinate standards	232-33,31
No. 18 re Living Faith as a subordinate standard	231,30
No. 20, 21, 22 re revised Book of Praise	234-35
Review of the Book of Forms	234,37
Churches in Solidarity with Women	297
Civil or Criminal Courts vs. Church Courts	262-63
Clarify roles of homosexual and lesbian people within the Church, Overture No. 15, 1997	503,19,58
Clarify roll status of ministers removed, Overture No. 2, 1996	257-59,24
Clerks and conveners of presbytery and synod standing committees, 1997-1998	514-15
Clerks' Consultation	255
Clerks of Assembly:	
Report of	254-63,24-25
Additional Motions, 1996:	
Ingram re review of polity on Church Courts vs. Civil or Criminal Courts	262-63
Dowds re mediation guidelines	263
Appendix K	263
Clerks' Consultation	255
Clerks' Update	255
Elders' Workshop materials	255
Clerks of Session	255
Han-Ca Presbyteries, legislation re	261-62,24
Historic list since 1925	2
Linking the Courts of the Church	255

Matters Left Uncared for or Omitted:	
Report of 1996-1997 Commission	263
1997-1998 Commission	60
Memorial 1, 1996 re Reformed doctrine of ministry	260,24
Overtures, 1994:	
No. 21 re harmonizing sexual abuse policy with Book of Forms	260
No. 28 re creating the Presbytery of Saskatchewan	24-25
Overture 28, 1995 re YAR participation in General Assembly	260-61,24
Overtures, 1996:	
No. 1 re establishing a permanent judicial commission	255-57,24
No. 2 re clarifying roll status of ministers removed	257-59,24
No. 9 re request to delay amalgamation of presbyteries	24-25
No. 11 re clarification of qualifications re Board of Managers	259-60,24,25
No. 12 re meaning of inclusion or removal from appendix to the roll	257-59,24
Clerks of session and congregational mailing address	602-75
Clerks of presbyteries, names of	602-75
Clerks of session workshops	255
Clerks of synods, names of	514-15
Clerks Update, newsletter	255
Close of Assembly	61
Coalition Caucus	350,26
Coalitions, Ecumenical Social Justice	347-50
Coalitions, participation in	350,26
Colleges, appointing faculty at, Overture No. 3, 1997	495-97,480,45
Commission re Matters Left, Uncared For or Omitted	60
Commissions named by 1997 Assembly:	
Appeal No. 1, R. Schroeder vs. Presbyteries of Assiniboia and Northern Saskatchewan	513,20,41,46-47
Appeal No. 2, Session of McKercher Drive vs. Presbyteries of Assiniboia and Northern Saskatchewan	513,20,41,46-47
Appeal No. 3, D. MacDonald vs. Presbytery of Montreal	513,21,41,46,58
Appeal No. 4, Session of Durham Presbyterian Church vs. Presbytery of Grey-Bruce-Maitland	513,20
Appeal No. 5, G. Matheson vs. Special Commission of Synod of Atlantic Provinces	513,21,38,47,58
Appeal No. 6, G. Matheson vs. Special Commission of Synod of Atlantic Provinces	513,21,38,47,58
Appeal No. 7, Some Members of St. Andrew's Church, Kingston, ON vs. Special Commission of Synod of Toronto-Kingston	513,21,41,48
Appeal No. 8, W. Manson et al vs. Presbytery of Montreal	513,21,41,46,58
Memorial No. 2, C. Chan et al re: Presbytery of Montreal	510-11,21,41,46,58
Overture Nos. 9, 10, 19, 20, 21, 22, 23 re decisions of 122nd General Assembly re Presbytery of Montreal	499-501,504-07,21,41,46,58
Terms of Reference	27,46-48
Commissions, named by 1996 Assembly:	
Appeal No. 1, re M.R. Reddick vs. Synod of Quebec and Eastern Ontario	264-67,17
Appeal No. 3, re S.M. Jeffery vs. Presbytery of Grey-Bruce-Maitland	268-71,17
Appeal No. 4, re G.A. Van Bruchem vs. Presbytery of Seaway-Glengarry	271-76,17
Appeal No. 5, re G.I. Matheson vs. Executive Ctte., Presbytery of Prince Edward Island	276-86,58
Appeal No. 6, re G.I. Matheson vs. Moderator, Presbytery of Prince Edward Island	276-86,58
Petition No. 2 re personal loss incurred in service of the Church	286-89,31
Response to Dissents re Special Committee on Appeal No. 2, 1995	290,17
Commissioners to this Assembly, roll of	7-11
Committee on Business	(see Business, Committee on)
Committee on Church Doctrine	(see Church Doctrine, Committee on)
Committee on Ecumenical Relations	(see Ecumenical Relations, Committee on)
Committee on Education and Reception (see Education and Reception, Life and Mission Agency, Committee on)	
Committee on History	(see History, Committee on)
Committee on International Affairs	(see International Affairs, Committee on)
Committee on Presbyterian Record	(see Presbyterian Record, Committee on)
Committee on Theological Education	(see Theological Education, Committee on)
Knox College, report of	(see Knox College)
Presbyterian College, report of	(see Presbyterian College)
Vancouver School of Theology, report of	(see Vancouver School of Theology)
St. Andrew's Hall, report of	(see St. Andrew's Hall)
Committee to Advise with the Moderator, 1996-1997	(see Advise with the Moderator, Committee to)
Committee to Nominate	(see Nominate Standing Committees, Committee to)
Committees of 1997 Assembly, membership of:	
Bills and Overtures	14
Business	14
Confer with the Moderator	14
Courtesies and Loyal Addresses	14

Examine Records	14-15
Nominate Standing Committees	14
Roll and Leave to Withdraw	14
Committees, Special, named by 1996 Assembly:	
Han-Ca Presbytery	470-73,43,54-56
Overture No. 16 re meeting Presbyterians Sharing budgets through assessments	473-77,28
Committees, Special, named by 1997 Assembly:	
Overture No. 15, 1997 re changing role of homosexuals in the Church	503,19,58
Committees, Standing, of the General Assembly, 1997-1998 membership	48-53
Communication to Church Offices without cost to congregations, Overture No. 1, 1997	495,218
Complaint No. 1, 1997 re G. Matheson vs. Spec. Comm. 122nd General Assembly re Appeals 5 & 6, 1996	513,20
Conflict Mediation Guidelines, Dowds Additional Motion, 1996	263
Congram, J.D.	12,23,59
Congregational Statistical and Financial Reports	676-720
Congregations:	
Changes affecting	721-37
Statistical and financial information	676-720
Constructive ways of dealing with broken down pastoral relationships, Overture No. 5, 1997	498,18
Consultation, Clerks'	255
Consultation re Ecumenical Involvements	292
Conveners and clerks of presbytery and synod standing committees, 1997-1998	514-15
Coopers Lybrand, Auditors	208,36
Copyright material , policy re use of by congregations, Overture No. 11, 1997	501,19
Corbett, T.	12,16-17
Corporate Responsibility Churches and (TCCR)	350
Councils of Churches:	
Canadian Council of Churches	294-96
Caribbean and North American Area Council of WARC (CANAAC)	296,50
World Alliance of Reformed Churches	291,50
World Council of Churches	291,50
Courtesies and Loyal Addresses, Committee on	58-60
Courts of the Church, linking the	255
Crieff Hills Community (Maclean Estate):	
Report of	430-32,28
Membership 1997-1998	51
Administration	431
Carver Model of Board Governance	431
Co-Directors	432
Programs	430
Staff	431
Volunteers	431
Crosby, B.	342-43,26
Crosby, E.	342-43,26
Cuba, Presbyterian Reformed Church of	332

D

Deacon, office of	352-59
Deacons, questions to	233-34,31
Degrees and their sources, supplementary list of	516
Development, New Church	319
Development, Relief and Justice, Coalition	350
Diaconal Ministries, Order of:	
Address list of Diaconal Ministers	755-76
Changes to the Roll Affecting Diaconal Ministers	721-37
List of by presbyteries	602-75
Report of	372-74,32
Dissents, Special Commission re	290
Doctrine, Church, Committee on	(see Church Doctrine, Committee on)

E

East/West General Assemblies	215-16,36
Ebacher, Archbishop Roger	35
Economy, Market and Christian Gospel	235-54,38
Ecumenical Coalition, Economic Justice (ECEJ)	348
Ecumenical conferences and assemblies	292-94
Ecumenical Decade, Churches in Solidarity with Women and Society	297

Ecumenical Relations Committee:	
Report of	291-97,35
Membership 1997-1998	50
CANAAC	296
Canadian Council of Churches	294-96
Conferences and Assemblies	292-94
Ecumenism, definition of	291-92
Ecumenical Decade	297
Ecumenical Involvements, consultation re	292
Euthanasia and Assisted Suicide	296
Retiring members	294
Ecumenical Visitors:	
Ebacher, Archbishop Roger	35
Edelyi, Bishop Ceza	35
Fife, Rev. Dr. John	23
Jorge, Dr. Isaac	56
Kang, Rev. Young II	32
Kansilanga, Rt. Rev. Misanjo	45
Lee, Rev. Dae Kyung	32
Lee, Rev. Pu-Yi	58
Park, Rev. Dr. Chong Soon	27
Van Eek, Rev. Arie	54
Ecumenism, definition of	291-92
Education and Reception, Life and Mission Agency, Committee on:	
Report of	397-405,17,33,44
Applicants for special courses	398-400
Cases, action completed	400-401
Cases in progress	401-402
Cases to be dropped	402
Current Guidelines	398
Guidelines, Order of Diaconal Ministries	400
Integration of ministers received from other denominations	405,33,34
New applications	402-405
Ruling re ministers from other denominations	398
Education for Discipleship, report of	321-31,25,26-27,396-97,33
Education for Mission:	
Study Themes	324,25
Youth in Mission Council	324
Education in the Faith:	
Priorities	322
Celebration of Ministry of Children and Youth	323,27,396-97,33
Evangelism and Church Growth	325
Ministry with Children and Youth	331,26,396-97,33
Stewardship:	
Accumulated Resources	330-31
Presbyterians Sharing	328-30,26
Presbyterians Sharing Sunday	330,26
Task Force re Book of Praise	326-28
Worship	326-27,25
Overture No. 13, 1996 re including extended family members re baptism	326,25
E.H. Johnson Memorial Trust Fund	343-44
Elders resource packet	255
Elders workshop materials	255
Election of Moderator	12
E-Mail	383
Employees, non-clergy, included in Medical-Dental Plan, Overture No. 16, 1997	503,19
End Child Prostitution in Asia, Coalition	349
Erdelyi, Bishop Ceza	35
Establishing a chair for youth ministries, Overture No. 22, 1995	479,45
Establishing mandatory internships in congregations Overture No. 18, 1997	504,19
Establishing schools of Hungarian Reformed Church, Overture No. 14, 1997	502-03,19
Euthanasia and assisted suicide	296
Evaluate the use of guidance conferences, Overture No. 4, 1997	497,360
Ewart Endowment for Theological Education	478
Examine Records, Committee to	13,14-15,43
Executive Staff of General Assembly	6
Experimental Fund	206

F

Faculty at the colleges, appointment of, Overture No. 3, 1997	480,45
Faith and Economics	235
Field Reports, Canada Ministries	406-17
Field Reports, International Ministries	417-30
Field Staff, Regional	318,320
Fife, Rev. Dr. John	23
Fifth Sederunt	34-41
Financial Appeals, exclusion of congregations, Overture No. 29, 1995	210-11,36
Financial Matters, Assembly Council	206-08,35-36
Financial Report 1996	207,35
Financial Statements Condensed	223-28
First Sederunt	7-16
Floods, Manitoba	42
Foi Vivante as Subordinate Standard	30
Folster, S.	32
Food Security	301-16,31
Fourth Sederunt	29-34
Friend in Need Campaign	56
Fund for Ministerial Assistance, report of the Norman M. Paterson	297-98,27
Future Assemblies, location of	215-16
Future Assemblies, Task Force on	214-15

G

Gemmell, T., resignation of	201-02,29
General Assembly, 1996:	
Minutes, examined	43
General Assembly, 1997:	
Committee on Bills and Overtures	18-21,38,42
Committee on Business	13-15,16,17,22,27,29,34,41,53,57,61
Committee on Courtesies and Loyal addresses	14,58-60
Committee on Remits	14,42-43
Committee on Roll and Leave to Withdraw	14,16,22,29,34,54
Committee on Terms of Reference	21,27,46-48
Committee to Examine Records of Assembly, Synods, Council	13,14-15,43
Committee to Nominate Standing Committees	14,15-16,48-53
Committees named by Moderator	41,58
Constituted	7
Minutes of	7-61
presentation of	27,41
sustained	60
Moderator, election and installation of	12
Officers of	1
Presbytery nominations for moderator	432
Report from retiring Moderator re moderatorial year	16-17
Reports without recommendations	17
Roll of	7-11
Standing Committees of	6
Student Representatives	12
Young Adult Representatives	11-12
General Assembly 1998, time and place for	61
General Assembly 2000	216,36
Glace Bay, St. Paul's	56
Gracefield Conference Centre	207
Grants, Canada Ministries	318-19
Green, Judith Archer, appointment of	201
Guidance Conferences	359-60
Guidance Conferences, evaluate, Overture No. 4, 1997	497,360

H

Han-Ca Presbyteries, legislation re	261-62,24
Han-Ca Presbytery, Special Committee 1996	470-73,55
Handbook for Canadian Presbyterians	299
Harmonizing Sexual Abuse Policy with Book of Forms, Overture No. 21, 1994	260
Haynes, G.R., appointment of	201
Henderson, D., appointment of	201

History, Committee on:

Report of	298-301,18
Membership 1997-1998	52
Archives	301
Book of Forms, Appendix G	299
Celebrations in 1997	300
Church index	300
Prizes	299
Handbook for Presbyterians	299
Microfilming of minutes	301
National Presbyterian Museum	300
Society of Presbyterian History	300
Human Rights in Latin America (Coalition)	349-50
Homosexual and Lesbian people, clarify roles within the Church, Overture No. 15, 1997	503,19
Hungarian Reformed Church, establishing schools of, Overture No. 14, 1997	502-03,19
Hymn Book, Task Force on the Revision of the Book of Praise	326-28

I

Implementing decisions of 122nd General Assembly re D. MacDonald, Overture No. 9, 1997	499,21,41
Increase payment for maternity and paternity leave to 95 percent of stipend, Overture No. 17, 1997 ...	503-04,19
Information in Acts and Proceedings re telephone, fax and e-mail, Overture No. 13, 1997	502,19
Installation of Moderator	12
Insurance, liability, for presbyteries and synods	207
Inter-Church Coalitions:	
Aboriginal Rights (ARC)	347
Canada Asia Working Group (CAWG)	341,347
Canada Caribbean Working Group	341
Canada China Program (CCP)	342,347
Church of North India Working Group	342
Co-operation Canada Mozambique (COCAMO)	380
Ecumenical Coalition on Economic Justice (ECEJ)	348
End Child Prostitution in Asian Tourism (ECPAT)	349
Inter-Church Coalition on Africa (ICCAF)	342,349,380
Inter-Church Coalition on Human Rights in Latin America (ICCHRLA)	349,50
Inter-Church Committee for Refugees (ICCR)	349
Inter-Church Action for Development, Relief and Justice	350,380
Middle East Working Group	341
PLURA	350
Project Ploughshares	350
Task Force on Churches and Corporate Responsibility (TCCR)	350
Ten Days for Global Justice	349,380
Interim Act, Han-Ca Presbyteries	55
Interim Act, Sexual Abuse/Harassment Policy	360,26
International Affairs Committee:	
Report of	301-16,31
Membership 1997-1998	51
Bread of Life, food security	301-16
World Food Summit	302,313-16
International Ministries Appointees contributing to pension plan, Overture No. 39, 1995	335-36,26
International Ministries personnel, and Church courts, Petition No. 1, 1996	337-38,26
International Ministries, report of	332-44,26,417-30
Coalitions, participation in	341-42
E.H. Johnson Memorial Trust Fund	343-44
Field Reports	417-30
Korean Christian Church in Japan	332
Live the Vision Grants	392-95
Minutes of Appreciation:	
Crosby, B.	342-43,26
Crosby, E.	342-43,26
Wadsworth, D.	342,26
Nigeria, Presbyterian Church of, Sesquicentennial	332
Overseas Partners and Staff:	
Advisory Committees	342
Leadership Development Program	341
New Appointments	341
Summer Intern appointments	341,45
Visits between partners	341

Policy changes re stipends for couples	338-39
Policy statement re Associate Missionary Category	339-40
Presbyterian Reformed Church in Cuba	332
Overtures, 1995:	
No. 38 re review stipend policy re overseas staff	333-35,26
No. 39 re International Ministries appointees contributing to pension plan	335-36,26
Overture No. 2 1997 re requesting partner churches to address the issue of HIV/AIDS	495,336-37,26
Petition No. 1 1996 re International Ministries personnel, and courts of the Church	337-38,26
Short-Term volunteers	332-33
Staffing	333
Upcoming appointments	44-45
Visitors to Canada	341
Visits to Overseas Partners	341
Internet Oversight Committee	384-92
Internships required for all candidates for ministry, Overture No. 8, 1997	499,18
Introductions to Reports	17

J

Johnson, E.H., Memorial Trust Fund	343-44
Johnston, Dr. A.	35
Jorge, Dr. I.	56
Judicial Commission, Permanent forming a, Overtures 1, 1996 and 6, 1997	255-57,24,498,18
Justice Ministries, report of	344-50,26
Coalition Caucus	350
Ecumenical Social Justice Coalitions	(see Inter-Church Coalitions)
Johnston, J.A., thanks to	348
When the Church Speaks	344-46,26

K

Kang, Rev. Young Il	32
Kasilanga, Rev. M.	45
Klassen, A., appointment of	317
Klempa, W.J., retirement of	477,486,33
Knox College:	
Report of	480-84
Membership of Senate	480,52
Faculty matters	482-83
Presbytery nominations previous searches	483
Search Committee for new principal, permission for	481
Scholar in Residence	482
Strategic Plan	481
Wade, D.V., death of	482
Korean Christian Church in Japan	332

L

Language, more inclusive and readable	233
Latin America Human Rights Coalition	349-50
Law, Association Presbyterian Church	234,37
Lee, Dae Kyung	32
Lee, Pu-Yi	58
Legislation re Han-Ca Presbyteries	261-62,24
Lending Services	217
Liability Insurance, presbyteries and synods	207
Life and Mission Agency:	
Report of	316-430,25-27,32-33,44-45
Membership 1997-1998	51
Canada Ministries	318-21,406-17
Education for Discipleship	321-31,25,26,27,396-97
International Ministries	332-44,26,417-30
Justice Ministries	344-50,26
Live the Vision Projects	392-95
Ministry and Church Vocations	351-75,26,32,397-405,33,44
Minute of Appreciation for J.S. Armstrong	318,25
Presbyterian World Service and Development	375-81,32,44,405-06,32
Resource Production and Communication	381-92
Staffing	317-18,396

Linking the courts of the Church	255
Live the Vision	207,218,379,392-95
Living Faith, subordinate standard, Overture No. 18, 1996	231-32,30
Local Arrangements Committee, thanks to	59
Locations of future Assemblies	215-16,36
Long Range Planning	202-03
Loyal Addresses, Committee on Courtesies and	58-60

M

Maclean Estate Committee (Crieff Hills Community)	(see Crieff Hills Community)
McKenna-duCharme, L.	44
McKercher Drive Church, Session of	513,20
Manitoba Floods	42
Market Economy and Christian Gospel	235-54,32,38
Master Agreement, Refugee Sponsorship	213-14
Matheson, Gael I.	38
Matters Uncared, for, Commission re:	
1996-1997	263
1997-1998	60
Mediation Guidelines	263,469,42
Membership of Standing Committees, 1997-1998	48-53
Memorials:	
No. 1, 1995 re definition of agencies of the Church	210-11,36
No. 1, 1996 re Reformed doctrine of ministry	208,36
No. 1, 1997 re doctrine of ministry, those allowed to preach	509-10,19
No. 2, 1997 re actions of Presbytery of Montreal	510-11,21,41
Memorial Records	738-41
Mennonite Peace Centre	255
Microfilming of minutes	301
Ministerial Assistance, report of the Norman M. Paterson Fund for	297-98
Ministers:	
Alphabetical list of, with addresses	755-76
Changes to the roll affecting	721-37
List of, by presbyteries	602-75
Ministries, policy for termination of, Overture No. 13, 1993	371
Ministry and Church Vocations, report of	351-75,26,32,397-405,33,34
Chaplaincies	374,32
Education and Reception, report of	397-405,33,34
From a Woman's Perspective	371
Goals and Tasks	351
Order of Diaconal Ministries	372-74
Overture No. 13 1993 re policy for termination of ministries	371
Overtures, 1996:	
No. 5 re creating congregational support committees outside bounds	370-71,32
No. 26 re placing recognized interim ministers on constituent roll	371
Overture, No. 4, 1997 re evaluating the use of guidance conferences	360
Petition No. 3, 1996 re a concise and clear policy on sexual abuse and harassment	368-70,26
Preparation for Ministry, guidance conferences	359-60
Sexual Abuse/Harassment by Church Leaders, Policy re:	
Changes to Policy requiring Book of Forms amendments	360-61,26
Clarifications to Policy	361-66,26
Education and Training	360
Restoration Policy	366-68
Support for Professional Church Workers:	
Continuing Education	370
Personnel Services	370
Theology and Practice of Ministry re office of deacon	351-59,26
Women in Ministry Committee	372
Minute of Appreciation:	
Armstrong, J.S.	318,25,32
Crosby, B.	342-43,26
Crosby, E.	342-43,26
Doherty, J.A.	217,36
Ruddell, D.	494,17
Wadsworth, D.	342,26
Minutes, Microfilming of	301,18

Minutes:	
Examination of, the 1996 Assembly, Synods and Council	13,14-15,43
1997 Assembly distributed	27,41,60
1997 Assembly sustained	60
Mission, Education for	323-24,25
Mission Society, Atlantic	
Report of	230-31,33
Mission Study themes	323-24,25
Missionaries, Overseas, addresses for:	
Active missionaries in alphabetical list of church workers	755-76
Retired missionaries found in presbytery listings	602-75
Missionary, Associate Category	339-40
Missionary Society, Women's (WD)	493-94,15,17-18
Moderator, Committee to Advise with:	
Report of	200,13
Nomination of J.D. Congram	12
Moderator names Special Committees and Special Commissions	27,41,58
Moderator of Assembly:	
Historic list since 1925	1-2
1996-1997:	
Report re moderatorial year	16-17
Report of the Committee to Advise with the Moderator	200,13
1997-1998:	
Election and installation of	12
Presbytery nominations for	432
Thanks to	59,60
Morrin College, Board of Governors	53
Museum, Presbyterian	300

N

National connectionalism, Overture No. 11, 1995	216,36
Natural justice and procedural fairness in Church court proceedings, Overture No. 12, 1997	501-02,19
New Church Development	319
New Confession, preparation of, Overture No. 4, 1996	232-33,31
New ways of dealing with broken pastoral relationships Overture No. 5, 1997	498,18
Nigeria, Presbyterian Church of, Sesquicentennial	332
Nominate Standing Committees, Committee to:	
List of Nominations 1997-1998	48-53
Membership for 1997-1998	51
Report of	15-16,48-53
Nominations, 1996-1997:	
Moderator of 123rd General Assembly	432
Associate Secretary, Canada Ministries	433
Associate Secretary, Ministry and Church Vocations	433
Chaplain, St. Andrew's Hall	433
Non-clergy employees of congregations, include in medical-dental plan, Overture No. 16, 1997	503,19
Norman M. Paterson Fund for Ministerial Assistance, report of	297-98,27
Notices of Motion:	
Brown re Bills and Overtures Recommendation No. 21	34,41
Brownlee re Canada Ministries priorities	34,56,57
Corbett re Assembly Council Standing Committee on Personnel Policy	56,57
Dryden re Clerks ensuring matters decided within time duration of Assembly	56,57
Keith re membership of Life and Mission Agency	15,17
Sand re Pension Board Recommendation Nos. 1 to 3	34
Swatridge re Pension Board Recommendation Nos. 4 to 6	34,37
Van Seters re Life and Mission Agency to prepare a statement on Health Care	28,44

O

Officers of the 123rd General Assembly	1
Open Space Technology	21,22
Opening of Assembly	7
Order of Diaconal Ministries	(see Diaconal Ministers)
Ottawa, St. Andrew's Church	7
Overseas Missionaries:	
Active missionaries in alphabetical list of church workers	755-76
Retired missionaries found in presbytery listings	602-75

Overtures, 1993:	
No. 13 re policy for termination of ministries	<u>371</u>
Overtures, 1994:	
No. 21 re harmonizing Sexual Abuse/Harassment Policy with Book of Forms	<u>260</u>
No. 28 re creating the Presbytery of Saskatchewan	<u>24-25</u>
Overtures, 1995:	
No. 11 re strengthening national connectionalism	<u>216,36</u>
No. 22 re establishing a chair for youth ministries	<u>479,45</u>
No. 28 re full participation of young adult representatives	<u>260-61,24</u>
No. 29 re excluding congregations from making financial appeals	<u>210-11,36</u>
No. 33 re restricting briefing sessions at General Assembly	<u>216,36</u>
No. 38 re review stipend and allowance policy for International Ministries	<u>333-35,26</u>
No. 39 re International Ministries appointees contributing to pension plan	<u>335-36,26</u>
Overtures, 1996:	
No. 1 re establishing a permanent judicial commission	<u>255-57,24</u>
No. 2 re clarifying roll status of ministers removed	<u>257-59,24</u>
No. 4 re preparing a new confession re subordinate standards	<u>232-33,31</u>
No. 5 re creating congregational support committees outside bounds	<u>370-71,32</u>
No. 9 re request to delay amalgamation of Assiniboia and Northern Saskatchewan Presbyteries	<u>24-25</u>
No. 10 re open discussion on meaning of stipend	<u>208,36</u>
No. 11 re clarification of qualifications re Board of Managers	<u>259-60,24,25</u>
No. 12 re meaning of inclusion or removal from appendix	<u>257-59,24</u>
No. 13 re including of extended family members re baptism	<u>326,25</u>
No. 14 re provide annual cost of living to minimum stipends	<u>217-18,36</u>
No. 15 re participation of national staff in General Assembly	<u>208-09,36</u>
No. 16 re meeting Presbyterian Sharing budgets through assessments	<u>473-77,28</u>
No. 18 re declaring Living Faith as subordinate standard	<u>231-32,30</u>
No. 20 re deletion of certain Sampler selections	<u>234-35</u>
No. 21 re avoiding inclusive language in proposed Book of Praise	<u>234-35</u>
No. 22 re extending deadline of printing of new hymn book	<u>234-35</u>
No. 26 re placing recognized interim ministers on constituent roll	<u>371</u>
Overtures 1997:	
No. 1 re establishing communication to Church Office without cost to congregations	<u>495,218</u>
No. 2 re requesting partner churches to address the issue of HIV/AIDS	<u>495,336-37,26</u>
No. 3 re appointing faculty at the colleges	<u>495-97,480,45</u>
No. 4 re evaluate the use of guidance conferences	<u>497,360</u>
No. 5 re new ways of dealing with broken down pastoral relationships	<u>498,18</u>
No. 6 re forming a permanent judicial commission	<u>498,18</u>
No. 7 re voluntary retirement without penalty at 60 years of age	<u>499,18</u>
No. 8 re required internships for all candidates for ministry	<u>499,18</u>
No. 9 re implementing decisions of 122nd General Assembly concerning D. MacDonald	<u>499,21,41,58</u>
No. 10 re judicial commission re Presbytery of Montreal	<u>500,21,41,58</u>
No. 11 re policy re use of copyright material by congregations	<u>501,19</u>
No. 12 re natural justice and procedural fairness in church court proceedings	<u>501-02,19</u>
No. 13 re telephone, fax and e-mail information in Acts and Proceedings	<u>502,19</u>
No. 14 re establishing schools of Hungarian Reformed Church	<u>502-03,19</u>
No. 15 re clarify roles of homosexual and lesbian people within the Church	<u>503,19</u>
No. 16 re include non-clergy employees in medical-dental plan	<u>503,19</u>
No. 17 re increase payment for maternity/paternity leave to 95 percent of stipend	<u>503-04,19</u>
No. 18 re establishing mandatory internships in congregations	<u>504,19</u>
No. 19 re Pres. of Montreal implementing decisions of 122nd General Assembly	<u>504-05,21,41,58</u>
No. 20 re decision of 122nd General Assembly re Presbytery of Montreal	<u>505-06,21,41,58</u>
No. 21 re decision of 122nd General Assembly re Presbytery of Montreal	<u>506,21,41,58</u>
No. 22 re decisions of 122nd General Assembly re Presbytery of Montreal	<u>506-07,21,41,58</u>
No. 23 re appointment of judicial commission re Presbytery of Montreal	<u>507,21,41,58</u>
No. 24 re revisions to Book of Forms re Institutional Chaplains or Pastoral Counsellors	<u>508,19</u>
No. 25 re retain Ian Wishart on constituent roll	<u>508,19</u>

P

Pastoral Relationships, broken, Overture No. 5, 1997	<u>498,18</u>
Paterson, Norman M., Fund for Ministerial Assistance	<u>297-98,27</u>
Park, Chong Soon	<u>27</u>
Partner Churches to address the issue of HIV/AIDS, Overture No. 2, 1997	<u>495,336-37,26</u>
Pension Board:	
Report of	<u>433-64,23-24,34</u>
Administration	<u>434-42</u>
Annuitants Deceased	<u>443</u>

Applications to receive benefits	443
Benefit Review	435-42,23,24,37
Eckler Partners (Actuaries), letter from	452-53
Investment Manager Review	461-62
Investment Objectives and Policies, statement of	454-61
Martineau Provencher, abridged report of	444-52
Members Deceased	444
Commencement of benefits, age 69	442
Office Administrative staffing and services	442
Mandate and renaming	442,24
Post Pension Service	442
Thanks	442-43
Principles of Financial Support	462-63
Statement of Investment Objectives and Policies	454-61
Summary of changes in benefit plans	463-64
Pension Plan, International Ministries Staff contributing to	335-36,26
Permanent Judicial Commission, forming a, Overture No. 1, 1996, Overture No. 6, 1997	498,18,255-57,24
Personnel Policy, Standing Committee on (Assembly Council)	202
Petitions, 1996:	
No. 1, re International Ministries personnel and Church courts	337-38,26
No. 2, re Personal loss incurred in service of the Church	286-89,31
No. 3, re concise and clear Policy on Sexual Abuse and/or Harassment	368-70,26
Petitions, 1997:	
No. 1 re level of support for francophone ministry.....	511-12,19
No. 2 re Book of Forms section 48, revision to.....	512,20
No. 3 re applicants seeking ordination as chaplains.....	512-13,20
Pictou, Presbytery of, re Petition No. 2, 1996.....	286-89,31
Planning, Long Range	202-03
Ploughshares, Project	350
PLURA	350
Policy, Associate Missionary	339-40
Policy Changes, International Ministries Couples' Stipend	338-40
Policy for termination of ministries, Overture No. 13, 1993	371
Policy re use of copyright material by congregations, Overture No. 11, 1997	501,19
Powell, E.	18
Presbyterian Church Building Corporation:	
Report of	464-66,31-32
Directors	465-66
Presbyterian Church Law Association	234,37
Presbyterian College:	
Report of	484-87
Membership of Senate	53
Appointment of new Dean, Faculty of Religious Studies	485-86
Continuing Education	485
Retirement of W.J. Klempa, principal	447,486,33
Scholar in Residence	486
Presbyterian History Museum	300,18
Presbyterian Message, The	230
Presbyterian Record, Committee on the:	
Report of	466-67,17
Membership 1997-1998	52
Presbyterian Reformed Church in Cuba	332
Presbyterian World Service and Development, report of	
CIDA, PWS&D Overseas program	375-81
CIDA, PWS&D Overseas program	376-77
Canadian Foodgrains Bank (CFGB)	378
Committee Membership	379
Congregational Initiatives Program	377-78
Congregational Support	380
Development Education Program	379,32,44
Ecumenical Coalitions:	
Co-operation Canada Mozambique	380
Inter-Church Action for Development, Relief and Justice	380
Inter-Church Fund for International Development	380
Emergency Relief:	
North Korea	376
Rwanda	376
Saguenay, Quebec	376
Financial Report	381

Live the Vision	379
Live the Vision Grants	394-95
Manitoba Flood	405-06,32
Other organizations	380
Overseas Exposure Grant Program	379
Presbyterians Sharing	328-30,26
Presbytery of Montreal, re decision of 122nd General Assembly, Ov. Nos. 10, 19, 20, 21, 22, 23, 1997	504-07,41,58
Presbytery, synod clerks and conveners of standing committees	514-15
Presentation of minutes of Assembly	27,41,60
Principal Clerk, resignation of	201-02,29
Professional church workers, address list	755-76
Project Ploughshares	350
Public Worship, 1997 Assembly	7
Purnell, L.F.D.	23

Q

Questions to Deacons	233-34,31
----------------------------	-----------

R

Record, Presbyterian, Committee on the	(see Presbyterian Record, Committee on)
Records of Assembly, Synods and Council, Committee to examine the	13,14-15,43
Records Management	211-12,301,18
Refugee Ministries	321
Refugees, Inter Church Coalition on (ICCR)	349
Refugees, Sponsorship of	213-14,321
Regional Field Staff Ministries	320
Remits, Committee on	467-70,14,42-43
Remits 1996, sent down under the Barrier Act:	
A - Book of Forms section 27.10, Clerks' Rec. No. 1, 1996	467-68,42
B - Book of Forms section 80.2, Clerks' Rec. No. 6, 1996	468,42
C - Book of Forms new sections 201.3 and 215.2, Clerks' Rec. Nos. 9 & 11, 1996	468,42
D - Book of Forms section 30, Clerks' Rec. No. 12, 1996	468-69,42
E - Book of Forms new section 99.1, Clerks' Rec. No. 13, 1996	469,42
F - Book of Forms revised sections 108,133.2, 134, new sections 108.1,108.2, Clerks' Rec. No. 14, 1996	469-70,42
G - Possible enabling legislation required re YAR participation in debates	470,42
H - Legislation in preparation re Han-Ca Presbytery	470,42
Remits 1997, sent down under the Barrier Act:	
A - Living Faith as a subordinate standard	3,232,30
B - Foi Vivante (second edition) as a subordinate standard	3,30
C - Book of Forms section 413	3-4,234,31
D - Book of Forms new sections 177.1 and 259.1	4,473,43,54-55
E - Interim Act of Assembly, (Book of Forms sections 293.2 and 293.3)	4,473,55
F - Book of Forms new section 322.3 (Interim Act)	4,360,26
G - Book of Forms revised section 174.1	4,373,32
H - Book of Forms revised section 174.5	4-5,373,32
I - Book of Forms revised section 174.6	5,374,32
Remote ministries	319-20
Reports, introduction to	17
Reports without recommendations received and adopted	17
Required internships for all candidates for ministry, Overture No. 8, 1997	499,18
Residential Schools Working Group	212-13
Resignation of Principal Clerk	201-02,29
Resource Data Base Project Team	205,30
Resource Packet for Elders	255
Resource Production and Communication, report of	381-92
E-mail and the Internet	383
Internet Oversight Committee:	
Report of	384-92
Membership	384
Access to Information/Copyright	389
Committee Action	385
Committee Consensus	385-92
Electronic meetings and costs	390-92
Internet Strategy for Church Offices	388
Internet Strategy for our denomination	389
Web Sites	388

Media coverage	383
Presbyterian Internet Strategy	383-84
Yearly work plan	382
Restrict briefing sessions, Overture No. 33, 1995	216,36
Retirement, voluntary without penalty at 60 years of age, Overture No. 7, 1997	499,18
Retiring members of Assembly Council	217
Review of Book of Forms	234,37
Review stipend policy for International Ministries, Overture No. 38, 1995	333-35,26
Review of Structure and Staffing	201,219
Revisions to Book of Forms re institutional chaplains or pastoral counsellors, Overture No. 24, 1997	508,19
Roll and Leave to Withdraw, Committee on the	14,16,22,29,34,54
Roll, Appendix to the	257-59,24
Roll of Assembly	7-11
Ruddell, D.	494,17,18
Rural Ministries	319-20

S

St. Andrew's Church, Ottawa	7
St. Andrew's Hall:	
Report of	490-92
Membership of	53
Appointment of Chaplain	490
Appreciation, Burns, C.	492
Elders Institute	491
Schroeder, R.N.	513,20
Second Sederunt	16-21
Secretary of Assembly Council, resignation of	201-02,29
Sederunts:	
First, Sunday evening	7-16
Second, Monday morning	16-21
Third, Wednesday morning	22-29
Fourth, Wednesday afternoon	29-34
Fifth, Thursday morning	34-41
Sixth, Thursday afternoon	41-53
Seventh, Thursday evening	53-56
Eighth, Friday morning	57-61
Seventh Sederunt	53-56
Sexual Abuse Policy, harmonizing with Book of Forms, Overture No. 21, 1994	260
Sexual Abuse and Harassment Policy, changes and updates	360-66,26
Shaffer, S., appointment of	25
Sixth Sederunt	41-53
Smith, C.	324,25
Special Commission re Dissents	290
Special Commissions named by the 1996 Assembly	(see Commissions named by 1996 Assembly)
Special Commissions named by the 1997 Assembly	(see Commissions named by 1997 Assembly)
Special Committees named by the 1996 Assembly:	
Han-Ca Presbytery	470-73,43,54-56
Overture No. 16, 1996 re meeting Presbyterians Sharing budgets through assessments	473-77,28
Staffing and Structure, Review of	201,219
Standing Committees, conveners and clerks of presbyteries and synods	514-15
Standing Committees, of General Assembly	6
Statistical and financial reports from congregations, 1996	676-720
Stewardship	328-31,26
Stipends and Allowances, 1998	208,36,221-22
Strengthening National Connectionalism, Overture No. 11, 1995	216,36
Structure and Staffing, Committee to review	201,219
Student Representatives:	
List of	12
Report of	56
Study Themes, Mission 1998-99	323-24,25
Support Services	217-18
Synods, examination of the minutes of	13,14-15,43
Synod and presbytery clerks and conveners of standing committees	514-15

T

Table Groups	214,23,43
Task Force, Churches Corporate Responsibility (TCCR)	350

Task Force on Book of Praise	326-28
Task Force on Future Assemblies	214-16,36
Ten Days for Global Justice	349
Terms of Reference, Committee on	21,27,41,46-48
Theological Colleges:	
Knox College	478,480-84,33,52
Presbyterian College	477,33,484-87,53
Vancouver School of Theology	488-89
St. Andrew's Hall	490-92,53
Theological Education, Committee on:	
Report of	477-92,33-34,45-46
Membership 1997-1998	52
Cameron Doctoral Bursary Fund	480
Ewart Endowment for Theological Education	478
Funding for theological education	478-9
Overtures:	
No. 22, 1995 re establishing a chair for youth ministry	479,33-34,45
No. 3, 1997 re faculty appointments	495-97,480,45
Reports of the Colleges:	
Knox College	480-84
Presbyterian College	484-87
Vancouver School of Theology	488-89
St. Andrew's Hall	490-92
Sexual Abuse and Harassment, Workshops and Training re	480
Think-tank Responses	203-06
Implications and Recommendations	204-06,29-30,36
Introductory Reflections	203
Priorities	203-04
Summary of Replies	203-04
Think-tank Ideas Data Base	205,30
Third Sederunt	22-29
Town, Rural and Remote Ministries	319-20
Treasurer's Report	219,20
Trustee Board:	
Report of	492
Membership	492,52
U	
Urban Ministries	320
V	
Van Eek, Rev. Arie	54
Vancouver School of Theology:	
Report of	488-89
Faculty news	489
Strategic Planning	489
Visitors, Ecumenical	(see Ecumenical Visitors)
Voluntary retirement without penalty at 60 years of age, Overture No. 7, 1997	499,18
W	
Wade, D.V., death of	482
Wadsworth, D.	342,26
Walters, S.D., chaplain to Moderator	16
Web Sites	388
When the Church Speaks	344-46,26
Winnipeg, Presbytery of	286-89,31
Wishart, Ian, retain on constituent roll, Overture No. 25, 1997	508,19
Women, Ecumenical Decade of Churches in Solidarity with	297
Women in Ministry Committee	372
Women's Missionary Society (WD):	
Report of	493-94,15,17-18
Finances	494
Minute of Appreciation for Ruddell, D.	494,17,18
Partnership with Agencies of The Presbyterian Church in Canada	493-94
Retirements:	
Corbett, T.	493

LeFeuvre, M.	493
Woodruff, B.	493
Representation on Life and Mission Agency	494,15,17
Workshops, Clerks of Session	255
Workshop materials, elders	255
World Alliance of Reformed Churches, Area Council (CANAAC)	291,296,50
World Alliance of Reformed Churches (WARC)	291,50
World Council of Churches (WCC)	291,50
World Food Summit	313-15,31
World Wide Web, Home Page, re Young Additional Motion, 1996	210
Worship, Public, 1997 Assembly	7

Y

Young Adult Representatives:

Report of	58
Full participation of, Overture No. 28, 1995	260-61,24
List of	11-12
Thanks to	58
Youth in Mission	324
Youth Ministries, chair for, Overture No. 22, 1995	479,33-34,45