

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



WINDSOR, ONTARIO

JUNE 7TH - JUNE 12TH, 1998

OFFICERS OF THE 124TH GENERAL ASSEMBLY

Moderator:	Dr. William J. Klempa
Principal Clerk:	Dr. Thomas Gemmell
Deputy Clerks:	Mrs. Barbara McLean, Rev. Dr. Tony Plomp
Deputy Clerk, pro tem:	Rev. Cedric C. Pettigrew

MODERATORS OF GENERAL ASSEMBLY**SINCE 1875**

1875 Montreal,	John Cook, D.D., Quebec
1876 Toronto,	Alexander Topp, D.D., Toronto, Ontario
1877 Halifax,	Hugh MacLeod, D.D., Sydney, Nova Scotia
1878 Hamilton,	John Jenkins, D.D., LL.D., Montreal, Quebec
1879 Ottawa	William Reid, D.D., Toronto, Ontario
1880 Montreal,	Donald MacRae, D.D., St. John, New Brunswick
1881 Kingston,	Principal MacVicar, D.D., LL.D., Montreal, Quebec
1882 Saint John,	William Cochrane, D.D., Brantford, Ontario
1883 London,	John M. King, D.D., Toronto, Ontario
1884 Toronto,	William MacLaren, D.D., Toronto, Ontario
1885 Montreal,	Principal MacKnight, D.D., Halifax, Nova Scotia
1886 Hamilton,	J.K. Smith, D.D., Galt, Ontario
1887 Winnipeg,	R.F. Burns, D.D., Halifax, Nova Scotia
1888 Halifax,	W.T. McMullen, D.D., Woodstock, Ontario
1889 Toronto,	Principal Grant, D.D., Kingston, Ontario
1890 Ottawa,	John Laing, D.D., Dundas, Ontario
1891 Kingston,	Thomas Wardrope, D.D., Guelph, Ontario
1892 Montreal,	Principal Caven, D.D., Toronto, Ontario
1893 Brantford,	Thomas Sedgwick, D.D., Tatamagouche, Nova Scotia
1894 Saint John	George L. Mackay, D.D., Formosa, China
1895 London,	James Robertson, D.D., Winnipeg, Manitoba
1896 Toronto,	D.M. Gordon, D.D., LL.D., Halifax, Nova Scotia
1897 Winnipeg,	William Moore, D.D., Ottawa, Ontario
1898 Montreal,	Robert Torrance, D.D., Guelph, Ontario
1899 Hamilton,	Robert Campbell, Sc.D., Renfrew, Ontario
1900 Halifax,	Allan Pollok, D.D., Halifax, Nova Scotia
1901 Ottawa,	R.H. Warden, D.D., Toronto, Ontario
1902 Toronto,	George Bryce, D.D., LL.D., Winnipeg, Manitoba
1903 Vancouver,	D.H. Fletcher, D.D., Hamilton, Ontario
1904 Saint John	G.M. Milligan, D.D., LL.D., Toronto, Ontario
1905 Kingston,	W.D. Armstrong, D.D., Ph.D., Ottawa, Ontario
1906 London,	Alexander Falconer, D.D., Pictou, Nova Scotia
1907 Montreal,	Robert Campbell, D.D., Montreal, Quebec
1908 Winnipeg,	Frederick B. DuVal, D.D., Winnipeg, Manitoba
1909 Hamilton,	Samuel Lyle, D.D., Hamilton, Ontario
1910 Halifax,	John Forrest, D.D., LL.D., Halifax, Nova Scotia
1911 Ottawa,	Robert Peter Mackay, D.D., Toronto, Ontario
1912 Edmonton,	D.G. McQueen, D.D., Edmonton, Alberta
1913 Toronto,	Murdoch Mackenzie, D.D., Honan, China
1914 Woodstock,	William T. Herridge, D.D., Ottawa, Ontario
1915 Kingston,	Malcolm Macgillivray, D.D., Kingston, Ontario
1916 Winnipeg,	Andrew Browning Baird, D.D., Winnipeg, Manitoba
1917 Montreal,	John Neil, D.D., Toronto, Ontario
1918 London,	Colin Fletcher, D.D., Exeter, Ontario
1919 Hamilton,	John Pringle, D.D., Sydney, Nova Scotia
1920 Ottawa,	James Ballantyne, D.D., Toronto, Ontario
1921 Toronto,	C.W. Gordon, D.D., LL.D., Winnipeg, Manitoba
1922 Winnipeg,	W.J. Clark, D.D., Westmount, Quebec
1923 Port Arthur,	Alfred Gandier, D.D., LL.D., Toronto, Ontario

- 1924 Owen Sound, Clarence Mackinnon, D.D., Halifax, Nova Scotia
 1925 Toronto, George C. Pidgeon, D.D., Toronto, Ontario
 1925 Toronto, E. Scott, D.D., Montreal, Quebec
 1926 Montreal, A.J. MacGillivray, D.D., Guelph, Ontario
 1927 Stratford, W. Leslie Clay, D.D., Victoria, British Columbia
 1928 Regina, John Buchanan, M.D., D.D., Amkhut, India.
 1929 Ottawa, David Perrie, D.D., Wingham, Ontario
 1930 Hamilton, Frank Baird, M.A., D.D., LL.D., Pictou, Nova Scotia
 1931 Toronto, W.G. Brown, M.A., B.D., Saskatoon, Saskatchewan
 1932 London, R. Johnston, M.A., D.D., Ottawa, Ontario
 1933 Peterborough, H.R. Grant, D.D., Fort William, Ontario
 1934 Toronto, J.S. Shortt, M.A., D.D., Barrie, Ontario
 1935 Montreal, D.T.L. McKerroll, D.D., Toronto, Ontario
 1936 Hamilton, Malcolm A. Campbell, D.D., Montreal, Quebec
 1937 Ottawa, Hugh Munroe, B.A., D.D., New Glasgow, Nova Scotia
 1938 Toronto, Donald MacOdrum, B.A., D.D., Brockville, Ontario
 1939 Midland, Stuart C. Parker, M.A., B.D., D.D., Toronto, Ontario
 1940 St. Catharines, William Barclay, M.A., B.D., D.D., Hamilton, Ontario
 1941 Toronto, J.B. Skene, B.A., D.D., Vancouver, British Columbia
 1942 Montreal, N.A. MacLeod, B.D., Ph.D., D.D., Brockville, Ontario
 1943 Hamilton, H.B. Ketchen, M.A., D.D., Hamilton, Ontario
 1944 Toronto, A.C. Stewart, M.A., D.D., Midland, Ontario
 1945 Toronto, J.M. MacGillivray, B.A., D.D., Sarnia, Ontario
 1946 Toronto, W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Manitoba
 1947 Calgary, Charles H. MacDonald, D.D., Lucknow, Ontario
 1948 Toronto, C. Ritchie Bell, B.A., B.D., D.D., Outremont, Quebec
 1949 Kitchener, C.L. Cowan, B.A., B.D., D.D., Hamilton, Ontario
 1950 Outremont, F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal, Quebec
 1951 Ottawa, Norman D. Kennedy, M.C., M.A., D.D., Regina, Saskatchewan
 1952 Toronto, J.A. MacInnes, B.A., B.D., D.D., Orillia, Ontario
 1953 Toronto, W.A. Cameron, B.A., D.D., LL.D., Toronto, Ontario
 1954 Toronto, J.L.W. McLean, C.D., M.A., D.D., Victoria, British Columbia
 1955 Toronto, W.T. McCree, M.A., D.D., Toronto, Ontario
 1956 Toronto, F.G. Stewart, D.D., Kitchener, Ontario
 1957 Vancouver, A.D. MacKinnon, B.A., D.D., LL.D., Little Narrows, Nova Scotia
 1958 Toronto, John McNab, M.A., S.T.M., D.D., Toronto, Ontario
 1959 Toronto, Alexander Nimmo, D.D., Wingham, Ontario
 1960 Guelph, Robert Lennox, M.A., Ph.D., D.D., Montreal, Quebec
 1961 Toronto, Robert L. Taylor, B.A., D.D., Medicine Hat, Alberta
 1962 Toronto, Ross K. Cameron, M.A., D.D., Toronto, Ontario
 1963 Toronto, Harry Lennox, C.D., B.A., D.D., Vancouver, British Columbia
 1964 Toronto, Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ontario
 1965 Toronto, J. Alan Munro, M.C., B.A., D.D., Toronto, Ontario
 1966 Toronto, G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ontario
 1967 Ottawa, J. Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ontario
 1968 Toronto, C.J. MacKay, B.A., D.D., Montreal, Quebec
 1969 Toronto, E.H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ontario
 1970 Halifax, D.T. Evans, B.A., B.D., D.D., Thornhill, Ontario
 1971 Toronto, Murdo Nicolson, M.A., D.D., Calgary, Alberta
 1972 Toronto, Maxwell V. Putnam, B.A., D.D., Kingston, Ontario
 1973 Toronto, Agnew H. Johnston, M.A., D.D., Thunder Bay, Ontario
 1974 Kitchener, Hugh F. Davidson, M.A., D.D., Don Mills, Ontario
 1975 Montreal, David W. Hay, M.A., D.D., Toronto, Ontario
 1976 Arnprior, A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ontario
 1977 Toronto, DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ontario
 1978 Hamilton, Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alberta
 1979 Sudbury, Kenneth G. McMillan, B.A., M.Div., D.D., Toronto, Ontario
 1980 Windsor, Alexander F. MacSween, B.A., D.D., Don Mills, Ontario

1981 Ottawa,	Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario
1982 Toronto,	Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario
1983 Kingston,	Donald C. MacDonald, B.A., D.D., Don Mills, Ontario
1984 Peterborough,	Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario
1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., North York, Ontario
1998 Windsor	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec

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. Gemmell, B.A., B.D., D.D.	July 1, 1992 - June 30, 1998
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Mrs. B.M. McLean, B.Ed.	July 1, 1992 -
Rev. Stephen Kendall, B.Eng., M.Div.	July 1, 1998 -

CHURCH OFFICES: AND ARCHIVES	50 Wynford Drive, North York, Ontario M3C 1J7 Phone (416) 441-1111; 1-800-619-7301 FAX (416) 441-2825
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) 288-8072
ST. ANDREW'S HALL:	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone (604) 822-9720; FAX (604) 822-9718
VANCOUVER SCHOOL OF THEOLOGY:	6000 Iona Drive, Vancouver, British Columbia, V6T 1L4 Phone (604) 822-9031; FAX (604) 822-9212
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

1998 REMITS which are sent down under the Barrier Act: (page references are to the Acts and Proceedings, 1998). 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, 1998: That the following new sections of the Book of Forms be adopted and sent to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. 5, p. [245](#), [25](#)):

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)

Remit B, 1998: That the following additional section to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. 10, p. [249](#), [25](#)):

Elders may resign the active exercise of the office at any time during their term of service.

Remit C, 1998: That the following addition to the Book of Forms section 343.1 be approved and remitted to the presbyteries under the Barrier Act (Life and Mission Agency, Rec. 19, p. [349](#), [26](#)):

Complainants under the Policy for Dealing with Sexual Abuse and Harassment are not liable to censure for a refusal to testify to their complaint in a Church court.

DECLARATORY ACT

That the following Declaratory Act be adopted in respect to section 260 of the Book of Forms (Clerks of Assembly, Rec. 9, p. [248](#)-49, [25](#)):

The decision by a synod to function through commissioners, as per section 260 of the Book of Forms, is dependent upon the agreement of 75 percent of the members of synod in attendance at the meeting at which this decision is made.

INTERIM ACTS

1. That the 124th General Assembly, by a more than two-thirds affirmative vote, adopted the Life and Mission Agency, Recommendation No. 20 (p. [350](#), [26](#)), thus making Remit C, 1998 (Life and Mission Agency, Rec. 19, p. [349](#)), an interim act.
2. That the 124th General Assembly, by a more than two-thirds affirmative vote, adopted the Clerks of Assembly Recommendation No. 10 (p. [249](#), [25](#)) and the Weir Additional Motion (p. [25](#)), thus making Remit B, 1998 an interim act.

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener	Rev. Dr. S.D. Walters
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Rev. J.M. Lewis
Principal Clerk of the General Assembly	Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk	Mrs. B.M. McLean
Treasurer of the Church	Mr. R.E. McKay
Chief Financial Officer	Mr. D.A. Taylor
Atlantic Missionary Society: President	Mrs. M. Sinnis
Executive Secretary	Mrs. S. Murdock
Business, Committee on, 1998 Assembly: Convener	Rev. Wm. J. Ball
Secretary	Rev. Dr. T. Gemmell
Church Doctrine, Committee on: Convener	Rev. Dr. P.A. Brown
Ecumenical Relations, Committee on: Convener	Rev. Dr. R.M. Syme
Fund For Ministerial Assistance: Convener	Rev. Dr. J.J.H. Morris
History, Committee on	Rev. Dr. J.A. Johnston
International Affairs Committee: Convener	Rev. C. Smith
Life and Mission Agency: Convener	Rev. Dr. M. Caveney
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	Mr. S. Allen
Ministry and Church Vocations	Rev. S. Shaffer
Resource Production and Communication	
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	Mr. W. Senior
Pension and Benefits Board: Convener	Mr. M. Worden
Office Administrator	Mrs. L. Garland
Presbyterian Church Building Corporation: Convener	Mr. T. Thompson
General Manager	Rev. Dr. F.R. Kendall
Presbyterian Record: Convener	Mr. R.W. Ford
Editor	Rev. J.D. Congram
Theological Education, Committee on: Convener	Ms. M. Rodgers
Knox College Senate: Convener and Principal	Rev. Dr. A. Van Seters
Presbyterian College Senate: Convener and Acting Principal	Dr. F. Wisse
St. Andrew's Hall, Vancouver, Senate: Convener	Mr. Wm. Walker
Dean	Rev. Dr. B.J. Fraser
Vancouver School of Theology: Principal	Rev. Dr. B. Phillips
Trustee Board: Convener	Mr. R.G. Hutchinson
Secretary	Mr. D.A. Taylor
Women's Missionary Society: President	Mrs. E. Powell
Executive Director	Rev. C. Brown

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OF
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**HELD AT
WINDSOR, ONTARIO**

JUNE 7-12, 1998

FIRST SEDERUNT

At the city of Windsor, Ontario, and within St. Andrew's Church there, on Sunday the seventh day of June in the year of our Lord nineteen hundred and ninety-eight, 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 Ottawa, Ontario, on the first day of June last year.

Public worship was conducted by the Rev. Jeffrey F. Loach, Minister of St. Andrew's Church, Windsor. He was assisted by the Rev. John D. Congram, Moderator of the 123rd General Assembly. Assisting as readers were the Rev. Rodger D. McEachern, Minister of Forest Glade Church, Windsor, and Moderator of the Presbytery of Essex-Kent; the Rev. Evelyn M.I. Carpenter, Minister of First Church, Chatham, and Moderator of the Synod of Southwestern Ontario; Ms. Christina Ball, Diaconal Minister of St. James Church, Chatham. The evening began with a sing-along, led by members of the staff of Camp Kintail. The service began with an introit by the choir of St. Andrew's, under the direction of Brian R. Sweetman, and the choir sang one anthem during the service. The Offertory was provided by the Joyful Noise Band, a group of young people from St. Andrew's Church, Dresden. The Brass Musicians, Gillian MacKay, Michael Seguin, Jehnbakhsh Jsavala and Corey Fitzpatrick added to the festive time of the occasion.

Mr. Congram preached a sermon "Why God is irritated with the Church" which concentrated on integrating children into the whole life of the Church. Mr. Loach and Mr. Congram administered the sacrament of the Lord's Supper. Elders from St. Andrew's Church and local churches distributed the elements.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, J.D. Congram, 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 sent their regrets marked with an asterisk:

Ministers

Elders

I. SYNOD OF THE ATLANTIC PROVINCES

1. Presbytery of Cape Breton (Nova Scotia)

Robert Lyle, Sydney
Lloyd A. Murdock, Baddeck

Victor J. Ravello, Marion Bridge
Barbara B. Tower, Baddeck

2. Presbytery of Newfoundland (Newfoundland)

N.E. (Ted) Thompson, St. John's

John P. Henderson, St. John's

3. Presbytery of Pictou (Nova Scotia)

John R. Cameron, Merigomish
Glen Matheson, New Glasgow
H. Kenneth Stright, Pictou

Karen E. MacKay, Brookland
Agnes S. Saunders, Westville
John A. Stewart, Barney's River

4. Presbytery of Halifax-Lunenburg (Nova Scotia)

Judithe A. Adam-Murphy, Halifax
Robert E. Baker, Greenwood

Grant C. MacDonald, Elmsdale
Donald A. Roy, Halifax

5. Presbytery of St. John (New Brunswick)

Catherine A. Anderson, Grand Bay (Diaconal)
George E.C. Anderson, Moncton
Kent E. Burdett, Hampton

Hollie V. Craig, Fredericton
Stanley W. Spavold, Grafton
L. Harold Wilson, Moncton

6. Presbytery of Miramichi (New Brunswick)

Murdo MacKay, Millerton

7. Presbytery of Prince Edward Island (Prince Edward Island)

Adam Lees, Montague
Gordon J. Matheson, Charlottetown

Banning H. Hardie, Coleman
Nancy L. Harvey, Summerside

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

Scott G. Emery, Quebec City

Robert B. Nicholson, Scotstown

9. Presbytery of Montreal (Quebec)

Andrew J.R. Johnston, Beaconsfield
Geoffrey D. Johnston, Montreal
William J. Klempa, Montreal
Paul D. Scott, Pointe Claire
Daniel J. Shute, Montreal
Glynis R. Williams, Montreal

Gregory A. Butt, Lachine
James E. Goring, Pointe Claire
Mary Lou Johnston, Outremont
Joycelyn H. Mackay, St. Laurent
Marion R. McLaren, Montreal
Ian L. Stones, Montreal

10. Presbytery of Seaway-Glengarry (Ontario)

John F. Crowdis, Cornwall
Bert deBruijn, Chesterville
James T. McVeigh, Dunvegan

James F. Gursby, Oxford Station
Shirley J. Folkard, Vankleek Hill
John S. MacDonald, Lansdowne

11. Presbytery of Ottawa (Ontario)

Tony Boonstra, Richmond
Floyd R. McPhee, Ottawa
Cedric C. Pettigrew, Ottawa
James H.W. Statham, Orleans

Marlene L. duCharme, Ottawa
Peter B. Finlay, Ottawa
C. Jean Phillips, Ottawa
Harm Rombeek, Kanata

12. Presbytery of Lanark & Renfrew (Ontario)

Roderick B. Lamb, Petawawa
Linda E. Robinson, McDonald's Corners

* James Armit, Renfrew
Wayne G. Senior, Kinburn

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

Craig A. Cribar, Belleville
Barry E. Van Dusen, Amherstview

Bert Hielema, Tweed
Hendrick W. Vos, Belleville

14. Presbytery of Lindsay-Peterborough (Ontario)

William J. Bynum, Lakefield
Stuart Macdonald, Baltimore
David J. Whitecross, Lindsay

Richard N. Leclerc, Peterborough
Cecilia A. Morris, Cobourg
Margaret L. Taylor, Hastings

15. Presbytery of Pickering (Ontario)

James F. Czeglédi, Whitby
H. Glen Davis, Agincourt
Stephen Kendall, Scarborough
Lynda Reid, Toronto (Diaconal)
Sheina B. Smith, Ashburn
Ronald E. Van Auken, Whitby

Marie Barylak, Whitby
Mark Davis, Scarborough
Margaret J. Kelly, Scarborough
Harold Longridge, Toronto
Gwen A.P. Lyons, Uxbridge
Ray I. Porter, Ashburn

16. Presbytery of East Toronto (Ontario)

James F. Biggs, North York
 John D. Congram, North York
 Terrie-Lee Hamilton, Toronto (Diaconal)
 Carol H. Loudon, Toronto
 George C. Vais, Toronto
 John A. Vissers, Toronto

Eshwar E. Deally, Thornhill
 Sandra R. Demson, Toronto
 Janice Hamalainen, Scarborough
 Hugh Lloyd, Toronto
 Maureen C. McQueen-Scott, Toronto
 Donna M. Wells, North York

17. Presbytery of West Toronto (Ontario)

Paulette M. Brown, Toronto
 Patricia Dutcher-Walls, Toronto
 Sarah Y.M. Kim, Mississauga
 Elias Morales, Toronto
 Pok Young (Paul) Ryu, Toronto
 Mark A. Tremblay, Hamilton, Bermuda

Robert E. Bethune, Mississauga
 Janet E. Brewer, Toronto
 George E.H. King, Etobicoke
 Marguerite W. Lucas, Toronto
 John Morris, Beeton
 Belinda Paul-MacDonald, Brampton

18. Presbytery of Brampton (Ontario)

Mary B. Campbell, Mississauga
 James W.A. Cooper, Port Credit
 John A. Giurin, Norval
 Helen L. Goggin, Oakville
 Douglas C. McQuaig, Mississauga

Ruth E. Alison, Terra Cotta
 Florence M. Mannard, Oakville
 Merle J. Middlebrook, Inglewood
 Fred J. Stewart, Mississauga
 Wilma Zinkweg, Mississauga

19. Presbytery of Oak Ridges (Ontario)

Gordon A. Beaton, Aurora
 Helen W. Hartai, Markham
 Issa A. Saliba, Maple
 Daniel D. Scott, Bradford

Maher Rizkalla, Thornhill
 Bruce W. Smith, Richmond Hill
 Toob Van Dalen, Aurora
 Ann Whitmore, Thornhill

20. Presbytery of Barrie (Ontario)

Allen J. Aicken, Barrie
 John A. Fraser, Barrie
 A.R. Neal Mathers, Nottawa
 James A. Sitler, Bracebridge

Arthur Evans, Port McNicoll
 Bradley O. McGrady, Hillsdale
 Carol Steele, Barrie
 J. Campbell Steele, Phelpton

21. Presbytery of Temiskaming (Ontario)

Cassandra H.J. Wessel, Kirkland Lake

* Eleanor W. Hurd, Kirkland Lake

22. Presbytery of Algoma & North Bay (Ontario)

James J. Gordon, Sault Ste. Marie
 Freda M. MacDonald, Burk's Falls

Marjorie E. Bates, Sundridge
 Gordon B. McDonald, Sault Ste. Marie

23. Presbytery of Waterloo-Wellington (Ontario)

Linda J. Ashfield, Waterloo
 Linda J. Bell, Elmira
 C.A. (Zander) Dunn, Guelph
 Herbert F. Gale, Guelph
 William T. Hennessy, Kitchener
 J. Kevin Livingston, Cambridge

Joyce D.I. Crane, Elmira
 Lenore Hislop, Fergus
 Janet E. MacDowell, Waterloo
 Elizabeth M. Pearse, Fergus
 Joan A. Riddell, Cambridge
 Mary Rogers, Eden Mills

45. Presbytery of Eastern Han-Ca

In Kee Kim, Mississauga
 Jong-Hwan (John) Kim, Mississauga
 Young-Key Min, Scarborough

Hyun Ho Kang, Longueuil (PQ)
 Myung Joon Kang, London
 Kun-Sil Park, Scarborough

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

Jeffrey P. Chalmers, Dundas
 Petrus H. Greyling, Hamilton
 Scott Sinclair, Hagersville
 Victoria Smit, Hamilton (Diaconal)
 Thomas G. Vais, Caledonia
 JoAnne M. Walter, Stoney Creek

D. Ruth Alexander, Hamilton
 Cliff Andrews, Ancaster
 Orla J. McMillan, Grimsby
 Joe R. Sempetery, Hamilton
 Joseph Tarka, Hamilton
 Jane E. Wiseman, Burlington

25. **Presbytery of Niagara (Ontario)**
Hugh C. Jones, Niagara Falls
L. Paul Shobridge, St. Catharines
Martin A. Wehrmann, St. Catharines
Marion E. Beaul, Fort Erie
Keith Clarke, Thorold
David G. Sorley, Niagara Falls
26. **Presbytery of Paris (Ontario)**
Mark B. Gaskin, Brantford
Jan E. McIntyre, Woodstock
Warren K. McKinnon, Woodstock
Elizabeth J. Kalmar, Brantford
Jean E. Powell, Brantford
Patricia A. White, Paris
27. **Presbytery of London (Ontario)**
Jennifer L. Cameron, Glencoe
Peter D. Coutts, London
Gloria L. Langlois, Belmont
Keith A. McKee, London
Dorothy J. Booth, London
Earl J. Morden, Rodney
Joseph H. Murray, Denfield
Erma I. Pritchard, London
28. **Presbytery of Essex-Kent (Ontario)**
William J. Ball, Chatham
Rodger D. McEachern, Windsor
Kathleen E. Pfeffer, Chatham
Joan A. Ashley, Tecumseh
Alex C. MacTavish, Dresden
Carolyn R. Reid, Leamington
29. **Presbytery of Sarnia (Ontario)**
Johan (Joop) A. Eenkhoorn, Point Edward
Douglas E.W. Lennox, Alvinston
Philip M. Wilson, Corunna
Philip A. Clements, Alvinston
James T. Gadsden, Thedford
Drena Harvey, Strathroy
30. **Presbytery of Huron-Perth (Ontario)**
Robbin D. Congram, Shakespeare
Cathrine E. Campbell, Brussels
H.D. Rick Horst, St. Marys
Daniel Roushorne, Exeter
Howard S. Mitchell, Listowel
Derek R. Nind, Listowel
Murray R. Park, Mitchell
31. **Presbytery of Grey-Bruce-Maitland (Ontario)**
Andrew Human, Walkerton
Pearl P.V. Vasarhelyi, Holstein
John P. Vaudry, Wingham
Ruth M. Bell, Lucknow
Delbert S. Fowler, Dundalk
Gordon F. Hedges, Markdale
- V. **SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
32. **Presbytery of Superior (Ontario)**
Joanne R. MacOdrum, Geraldton
Audrey J. Johnston, Geraldton
33. **Presbytery of Winnipeg (Manitoba)**
Charles S. Cook, Thompson
Henry L. Hildebrandt, Kenora (ON)
R. Ian Shaw, Winnipeg
Alan Lawhead, Thompson
Katherine A. MacLeod, Winnipeg
Jacqueline E. M. Phillips, Winnipeg
34. **Presbytery of Brandon (Manitoba)**
Dale S. Woods, Brandon
Deveryn D.A. Ross, Brandon
- VI. **SYNOD OF SASKATCHEWAN**
35. **Presbytery of Assiniboia (Saskatchewan)**
Deborah Lannon, Regina
Andrew Apack R. Song, Moose Jaw
Mary E. Findlay, Swift Current
B. Jo Morris, Regina
36. **Presbytery of Northern Saskatchewan (Saskatchewan)**
Stewart Folster, Saskatoon
M.E. (Betty) Marsh, North Battleford
Elma E. Horseman, Saskatoon
Harvey Pechawis, Mont Nebo
- VII. **SYNOD OF ALBERTA & THE NORTHWEST**
37. **Presbytery of Peace River**
D. Allan Young, Dixonville, AB
J. Douglas W. Sinclair, Fort St. John, BC
38. **Presbytery of Edmonton-Lakeland (Alberta)**

- 39. Presbytery of Central Alberta (Alberta)**
 Sandra C. Franklin-Law, Eckville
 Ron D. Tiessen, Rocky Mountain House
 Marion L. Alderson, Red Deer
 Donald S. MacLeod, Red Deer
- 40. Presbytery of Calgary-Macleod (Alberta)**
 Robert W. Cruickshank, Calgary
 J. Karl English, Calgary
 * D. Murdo Marple, Calgary
 M. Dianne Ollerenshaw, Calgary
 Marie Bondar, Calgary
 Robert W. Gregory, Calgary
 Evan Hertzprung, Calgary
 William G. Stephen, Calgary
- VIII. SYNOD OF BRITISH COLUMBIA**
- 41. Presbytery of Kootenay (British Columbia)**
 Murray L. Garvin, Slocan Park
 Colin M. MacDonald, Castlegar
- 42. Presbytery of Kamloops (British Columbia)**
 Rod A. Ferguson, Prince George
 Edward F. Millin, Vernon
 Brian M. Lawrence, Williams Lake
 Sepkje Lind, Kamloops
- 43. Presbytery of Westminster (British Columbia)**
 Brian J. Fraser, West Vancouver
 Robert C. Garvin, Mission
 Karen R. McAndless-Davis, Surrey
 Bobby J. Ogdon, Surrey
 Robin D. Ross, Mission
 Ian Victor, West Vancouver
 Garland Chow, Vancouver
 Samuel Greene, Mission
 Brian J.M. Mills, Vancouver
 Keith D. Perry, Burnaby
 Henry Romain, North Vancouver
 Gwen G. Stinson, West Vancouver
- 44. Presbytery of Vancouver Island (British Columbia)**
 Geoffrey B. Jay, Victoria
 David W. Stewart, Victoria
 Wayne H. Stretch, Victoria
 Daniel T. Bartie, Victoria
 Ivan F. Cronsberry, Victoria
 Vern K. Moore, Sooke
- 46. Presbytery of Western Han-Ca**
 Young Sun Lee, Winnipeg
 Nam-Joung Cho, Burnaby

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The names of Young Adult Representatives and Student Representatives to the 124th General Assembly were presented by the Principal Clerk in a printed list. The court agreed to list within these minutes the names of these representatives as follows:

Young Adult Representatives

- | | |
|--------------------------|---------------------------------------|
| 1. Cape Breton | Jonathan K. Webber, Marion Bridge, NS |
| 3. Pictou | Leigh-Ann N. Cameron, Westville, NS |
| 5. St. John | Ryan Clarkson, Stanley, NB |
| 7. Prince Edward Island | Maryanne Ramsay, O'Leary, PE |
| 9. Montreal | Stuart Turbyne, Greenfield Park, PQ |
| 11. Ottawa | Greg J. Davidson, Manotick, ON |
| 14. Lindsay-Peterborough | Jeff D. Dornan, Norwood, ON |
| 17. West Toronto | Eric Boateng, North York, ON |
| 20. Barrie | Susanne J. Sturgess, Thornton, ON |
| 24. Hamilton | Jason W. Stefan, Hamilton, ON |
| 26. Paris | B. Brent Cochrane, Paris, ON |
| 28. Essex-Kent | Joshua Palubiski, Windsor, ON |
| 30. Huron-Perth | Erin M. Walker, Listowel, ON |
| 32. Superior | Jennine S. Rawana, Thunder Bay, ON |
| 33. Winnipeg | Ben R. Bruinooge, Winnipeg, MB |
| 35. Assiniboia | Oralie A. Shasko, Regina, SK |
| 37. Peace River | Danielle M. Lok, Fort St. John, BC |
| 39. Central Alberta | Terri L. Tough, Red Deer, AB |
| 41. Kootenay | Tamara M. Booth, Nelson, BC |
| 43. Westminster | Rachel Ramsaroop, Surrey, BC |
| 46. Western Han-Ca | Han Sik Yu, Burnaby, BC |

Student Representatives

- | | |
|---------------------------------|---------------------|
| 1. Knox College | Vivian S. Carter |
| 2. Presbyterian College | Karla Wuebbenhorst |
| 3. Vancouver School of Theology | Catherine C. Victor |

ELECTION OF THE MODERATOR

J.D. Congram called upon the Assembly to choose a Moderator to preside over its deliberations.

G.C. Vais reported on behalf of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly, G.C. Vais moved, seconded by G.D. Johnston, that the name of Dr. William J. Klempa be placed in nomination as Moderator of the 124th General Assembly. There were no further nominations. On motion of G.C. Vais, duly seconded, nominations were closed. On motion of G.C. Vais and G.D. Johnston, it was agreed that Rev. Dr. William J. Klempa be elected Moderator. J.D. Congram declared W.J. Klempa elected as Moderator of the 124th General Assembly.

W.J. Klempa along with the mover and seconder of the motion to nominate him withdrew temporarily in order that the new Moderator might be suitably robed.

During this time, J.D. Congram spoke to the Assembly. He spoke warmly of his moderatorial year and especially about the emphasis on including children in all aspects of the Church's life and work. He provided light moments by listing various Moderator's awards.

INSTALLATION OF MODERATOR

W.J. Klempa was conducted to the chair by G.C. Vais and G.D. Johnston. J.D. Congram installed W.J. Klempa as Moderator of the 124th General Assembly. In thanking the Church for electing him Moderator, W.J. Klempa thanked his wife, Lois, for her loving support through forty years of marriage and asked her to stand and be recognized. He also thanked his two daughters and his son for their support.

MODERATOR ADDRESSES ASSEMBLY

W.J. Klempa noted that he was grateful for the presence of so many moderators of previous General Assemblies. He then spoke of the rare privilege of being appointed Principal of The Presbyterian College twenty years ago, with its opportunity of educating men and women in the ministry of the Christian gospel.

Another rare privilege noted by W.J. Klempa was that of being elected Moderator, giving him the opportunity of preaching and visiting in congregations across this vast land. He stated that the basic ministry of the Church is within its congregations and that the purpose of General Assembly, synods and presbyteries ought to be to aid the work of congregations. He hoped that at this General Assembly steps would be taken to revitalize congregations and that they would make an impact upon the communities in which they are set.

W.J. Klempa stated that recovery of the teaching ministry at all levels of the Church's life is the number one priority at the dawn of a new millennium. It is our responsibility as the Church to educate our children to equip them for the onslaughts of the world within which we live. This denomination has an important mission in this land. Where we differ, we need to make decisions with forebearance.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Assembly then called for the report of the Committee to Advise with the Moderator, which, as printed on page [200](#), was handed in by G.C. Vais, Convener.

On motion of G.C. Vais, duly seconded, the Assembly agreed to receive the report and to consider its recommendations seriatim.

Recommendation 1 (p. [200](#)) was adopted on motion of G.C. Vais, duly seconded.

On behalf of the General Assembly, the Moderator expressed sincere thanks for all that J.D. Congram has done during his moderatorial year. He expressed good wishes for him and his wife Liz in the years that lie ahead.

Recommendation 2 (p. [200](#)) was adopted on motion of G.C. Vais, duly seconded.

Recommendation 3 (p. [200](#)) was adopted on motion of G.C. Vais, duly seconded.

Report as a Whole

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

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 123rd 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 the minutes and records were available for examination.

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

REPORT OF THE COMMITTEE ON BUSINESS

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

Additional Motion

It was moved by W.J. Ball, duly seconded, that due to the illness of Deputy Clerk, T. Plomp, C.C. Pettigrew be appointed Deputy Clerk Pro Tem. Adopted.

Recommendations 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 Tuesday 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 WinClare A Hall, Vanier Hall, University of Windsor, Windsor. 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 for presentation to the Business Committee 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: Linda J. Ashfield

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

Elder: Gwen A.P. Lyons, William B. Stephen

Commissioners who are clerks of presbytery or synod: John R. Cameron, Robert Lyle, Cedric C. Pettigrew, Linda E. Robinson, Stephen Kendall, James A. Sitler, In Kee Kim, Peter D. Coutts, Joseph E. Riddell, J. Karl English

Student Representative: Catherine C. Victor

Committee on Business

Convener: William J. Ball

Minister/Diaconal: Lynda Reid

Elder: Robert E. Bethune

Young Adult Representatives: Danielle M. Lok, Stuart Turbyne

Committee on Roll and Leave to Withdraw

Convener: Helen L. Goggin

Minister/Diaconal: Robert C. Garvin

Elder: Agnes S. Saunders

Young Adult Representative: Han Sik Yu

Committee on Courtesies and Loyal Addresses

Convener: Robert E. Baker

Minister/Diaconal: Sarah Y.M. Kim

Elder: Jaqueline E.M. Phills

Young Adult Representative: Ben R. Bruinooge

Committee to Confer with the Moderator

Convener: John D. Congram

Members: John R. Cameron, Donna Wells, Ian Victor, Gloria L. Langlois, R. Ian Shaw

Committee on Remits

Convener: Ivan F. Cronsberry

Minister/Diaconal: Kent E. Burdett, Hugh C. Jones

Young Adult Representative: J. Greg Davidson

Committee to Nominate Standing Committees

(Membership named by synods)

Convener: Evelyn M.I. Carpenter

Secretary: Wayne G. Senior

Ministers: George E.C. Anderson, Geoffrey D. Johnston, David J. Whitecross, Gordon A. Beaton, Andrew Human, Daniel Roushorne, Charles S. Cook, D. Allan Young

Elders: Karen McKay, Ian L. Stones, Richard N. Leclerc, Ann Whitmore, Sam Woods, B. Jo Morris, Henry Romain

Committee to Examine the Records for the 123rd General Assembly

Supervisor: Hugh Lloyd

Minutes of the 123rd General Assembly:

Rod A. Ferguson, Sepkje Lind, Cathrine E. Campbell

Minutes of the Assembly Council:

James R. Weir, Sandra R. Demson, Geoffrey B. Jay

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Saskatchewan)

Mary F. Findlay, Andrew Apack R. Song, Stewart Folster

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of Alberta)

Lloyd W. Fournery, Robert W. Gregory, M. Dianne Ollerenshaw

Synod of Toronto and Kingston:

(examined by Commissioners from the Synod of British Columbia)

Karen R. McAndless-Davis, Brian J.M. Mills, Colin M. MacDonald

Synod of Southwestern Ontario:

(examined by Commissioners from the Synod of the Atlantic Provinces)

Judithe A. Adam-Murphy, Nancy L. Harvey, Gordon J. Matheson

Synod of Manitoba & North Western Ontario:

(examined by Commissioners from the Synod of Quebec and Eastern Ontario)

Floyd R. McPhee, Mary Lou Johnston, Bert deBruijn

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Toronto and Kingston)

Synod of Alberta:
(examined by Commissioners from the Synod of Southwestern Ontario)
Thomas G. Vais, Keith Clarke, Joan A. Ashley

Synod of British Columbia:
(examined by Commissioners from the Synod of Manitoba and North Western Ontario)
Joanne R. MacOdrum, Alan Lawhead, Dale S. Woods

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 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.

Recommendation No. 9

That the young adult representatives and student representative be permitted to participate in the debates of this General Assembly without vote. Adopted.

Notices of Motion

I give notice that, at a future sederunt, I will move or cause to be moved that the policy entitled "When the Church Speaks" be reconsidered. (Life and Mission Agency Recommendation No. 15, p. [339](#)).

I give notice that, at a future sederunt, I will move or cause to be moved that the Governance and the By-laws of Knox College be reconsidered (Committee on Theological Education Recommendation Nos. 2 and 3, p. [487](#), [499](#)).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Council of the Order of the Diaconal Ministries be reconsidered. (Life and Mission Agency Recommendation No. 60, p. [425](#)).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Women's Missionary Society be reconsidered. (Women's Missionary Society Recommendation No. 1, p. [517](#)).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension and Benefits Board be reconsidered. (Pension and Benefits Board Recommendation No. 4, p. [460](#)).

(cont'd on p. [17](#))

COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by E.M.I. Carpenter, Convener. On motion of E.M.I. Carpenter, 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, Evelyn Carpenter; the Secretary, Wayne Senior; or T. Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 9, 1998. The change must be in the form of a name replacing another name in the report. Adopted.

Recommendation No. 3

That, in the Committee of the Whole, 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. Adopted.

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in WinClare A Hall, University of Windsor, Ontario, on Tuesday, June ninth, nineteen hundred and ninety-eight at nine-thirty o'clock in the morning of which public intimation was given.

SECOND SEDERUNT

At WinClare A Hall, University of Windsor, Ontario, on Tuesday, June ninth, one thousand nine hundred and ninety-eight at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator told the Assembly that he would be emphasizing education and teaching in his devotional offerings at the beginning of each sederunt. His opening sentences were from Psalm 86:10-11. He then reflected on the words in Deuteronomy 6:4-9, "Hear O Israel" and noted that our obligation is to communicate the faith to the next generation.

The Moderator then constituted the Assembly with prayer.

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

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

Permission to Circulate

On behalf of the Committee on International Affairs, G.D Johnston moved, duly seconded, that permission be given to circulate a supplementary report. Adopted.

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

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 H.L. Goggin, Convener. She moved, duly seconded, that the report be received and considered.

H.L. Goggin noted that the following commissioners had sent regrets:
J. Armit, E.W. Hurd, D.M. Marple.

She then informed the court of the death of the Rev. Dr. Donald A. Campbell, former minister of Zion Presbyterian Church, Charlottetown, Prince Edward Island, and noted that the Committee had conferred with the present minister, G.J. Matheson, and with the Principal Clerk, regarding Mr. Matheson's request to return this morning to Charlottetown for the funeral.

H.L. Goggin moved, duly seconded, that the Assembly homologate the action of the Committee in giving permission to G.J. Matheson to withdraw from Assembly. Adopted.

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

YELLOW VOTING CARDS

The Moderator called attention to the yellow voting cards given to each commissioner and asked the Assembly if it wished to utilize them. The Assembly agreed.

TABLE GROUPS

The Moderator called on T. Hamilton to speak about the use of table groups.

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by L.J. Ashfield, Convener. She moved, duly seconded, that the report be received and considered. The motion was adopted.

Recommendation No. 1

That Overture Nos. 12, 13, 14 and 15 (p. [526](#)-27) be not received. Adopted.

Recommendation No. 2

That Overture No. 18 (p. [528](#)) re assessing congregations based upon dollar base for pension and medical plans be referred to the Assembly Council to consult the Pension and Benefits Board and report to the 125th General Assembly. Adopted.

Recommendation No. 3

That Overture No. 19 (p. [528](#)) re maintaining concept of equal pension benefits be referred to the Assembly Council to consult the Pension and Benefits Board and report to the 125th General Assembly. Adopted.

Recommendation No. 4

That Overture No. 20 (p. [528](#)) re suspending charging for obituaries in the Presbyterian Record while a special committee studies the matter be referred to the Presbyterian Record Committee to report to the 125th General Assembly. Adopted.

Recommendation No. 5

That Overture No. 21 (p. [529](#)) re clarification of the status of ministers called to serve at the national level in relation to the employing body and the presbytery of which they are members be referred to the Clerks of Assembly to consult the Committee on Church Doctrine and report to the 125th General Assembly. Adopted.

Recommendation No. 6

That Overture No. 22 (p. [529](#)) re ensuring that ongoing medical, psychological and theological discussions on homosexuality and related issues are before the Church be referred to the Committee on Church Doctrine to consult widely and report regularly to the General Assembly. See also Overture No. 34 (p. [536](#)).

Amendment

R.I. Shaw moved in amendment, duly seconded, that Overture No. 22 and Overture No. 34 be referred to a Committee of this Assembly and report to this Assembly.

He then agreed to withdraw the reference to Overture No. 34.

The amendment was defeated.

Amendment

G.E.C. Anderson moved in amendment, that the word “regularly” be deleted.

The amendment was defeated.

Recommendation No. 6 was adopted.

Recommendation No. 7

That Overture No. 23 (p. [530](#)) re amending Book of Forms section 13 to allow presbyteries and synods to elect moderators from those on the appendix to the roll be referred to the Clerks of Assembly to report to the 125th General Assembly. Adopted.

Recommendation No. 8

That Overture No. 24 (p. [530](#)) re worship at General Assembly be answered by the facts that worship has a high priority at General Assembly, through the Opening Service of Holy Communion, the daily morning worship which is 45 minutes in length, worship at the opening of each sederunt of approximately 10 minutes in length, and other opportunities for prayer and worship offered by other groups. Adopted.

Recommendation No. 9

That Overture No. 25 (p. [530](#)) re allowing vacant charges to be exempt from paying health and dental premiums be referred to the Assembly Council to consult the Pension and Benefits Board and report to the 125th General Assembly. Adopted.

Recommendation No. 10

That the prayer of Overture No. 26 (p. [531](#)) re practice of linking congregations' allocations for Presbyterians Sharing to specific mission projects be referred to the Life and Mission Agency (Associate Secretary for Mission Education and Stewardship) to report to the 125th General Assembly. Adopted.

Recommendation No. 11

That Overture No. 27 (p. [531](#)) re establishing educational and information opportunities on the business to be presented to each General Assembly be referred to the Clerks of Assembly to consult the Assembly Council and report to the 125th General Assembly. Adopted.

Recommendation No. 12

That Overture No. 28 (p. [532](#)) re affirming and assuring that the heterosexual basis of marriage is taught in the colleges of the Church be referred to the Committee on Theological Education to consult the Committee on Church Doctrine and report to the 125th General Assembly.

Amendment

G.E.C. Anderson moved in amendment, duly seconded, that Overture No. 28 be referred to a Special Committee to meet during this Assembly and report back before or at the same time as the Committee on Theological Education.

The amendment was defeated.

Recommendation No. 12 was adopted.

Recommendation No. 13

That Overture No. 29 (p. [532](#)) re reviewing the mandate and membership of the Committee on Education and Reception be referred to the Life and Mission Agency (Office of Ministry and Church Vocations) to consult with the Committee on Theological Education and report to the 125th General Assembly. Adopted.

Recommendation No. 14

That Overture No. 30 (p. [533](#)) re providing Canada Ministries funding annually for increase of stipends, ministry and living costs be referred to the Assembly Council to consult the Life and Mission Agency and report to the 125th General Assembly. Adopted.

Recommendation No. 15

That Overture No. 31 (p. [533](#)) re studying vocational plans and satisfaction of professional church workers be referred to the Life and Mission Agency (Office of Ministry and Church Vocations) to report to the 125th General Assembly. Adopted.

Recommendation No. 16

That Overture No. 32 (p. [534](#)) re clarification of the role and tasks of interim ministers be referred to the Life and Mission Agency (Office of Ministry and Church Vocations) to report to the 125th General Assembly. Adopted.

Recommendation No. 17

That Overture No. 33 (p. [535](#)) re a study on the freemasonry be referred to the Committee on Church Doctrine to report to a future General Assembly.

Amendment

M. MacKay moved in amendment that the Overture not be received.

The amendment was defeated.

Recommendation No. 17 was adopted.

Recommendation No. 19

That Overture No. 35 (p. [536](#)) re ceasing the use of table groups at General Assembly be referred to the Clerks of Assembly and the Assembly Council to report to the 125th General Assembly. Adopted.

Recommendation No. 20

That Overture No. 36 (p. [537](#)) re establishing a fund to assist graduates in reducing student costs be referred to the Assembly Council to consult the Committee on Theological Education and the Benevolence Committee to report to the 125th General Assembly. Adopted.

Recommendation No. 21

That Overture No. 37 (p. [537](#)) re elders who move away from the congregation be referred to the Committee on Church Doctrine to consult the Clerks of Assembly and report to a future Assembly. Adopted.

Recommendation No. 22

That Overture No. 38 (p. [539](#)) re Westminster Confession of Faith, section 35:6.145 be referred to the Committee on Church Doctrine with an instruction to begin by researching whether a previous Assembly has already made a statement on this matter, and to report to the 125th General Assembly. Adopted.

Recommendation No. 23

That Overture No. 39 (p. [539](#)) re Book of Forms section 10 be referred to the Clerks of Assembly to report to the 125th General Assembly. Adopted.

Recommendation No. 24

That Overture No. 40 (p. [539](#)) re reviving the office of deacon be referred to the Life and Mission Agency to report to the 125th General Assembly. Adopted.

Recommendation No. 25

That Overture No. 41 (p. [540](#)) re granting permission to lay missionaries to administer the sacraments be referred to the Committee on Church Doctrine to consult widely and report to the 125th General Assembly. Adopted.

Recommendation No. 26

That Overture No. 42 (p. [540](#)) re placing the name of the Rev. Jean Porret on the Constituent Roll of the Presbytery of Montreal be referred to a Committee of this Assembly, appointed by the Moderator, to report to a future sederunt of this Assembly. Adopted. (cont'd on p. [38](#))

Recommendation No. 27

That Appeal No. 1 (p. [541](#)) from the Elders and Members of the Korean Presbyterian Church, Montreal, against decisions of the Presbytery of Eastern Han-Ca be not received, on the grounds that it is out of order. Adopted.

Moderator Leaves Chair

The Moderator invited the immediate past Moderator, J.D. Congram, to occupy the chair.

Recommendation No. 28

That Appeal No. 2 (p. [541](#)) from Kenneth D. Bell, Montreal, against decisions of the Presbytery of Montreal, Appeal No. 3 (p. [541](#)) from William Manson, Montreal, against decisions of the Presbytery of Montreal, the Special Report re the Presbytery of Montreal and St. Andrew's Church, Lachine (p. [517](#)), and point 6 of Overture No. 34, 1998 (p. [536](#)), be referred to a Special Committee appointed by this Assembly, to recommend to a later sederunt of this Assembly the most appropriate way for the Assembly to bring this matter to a conclusion in accordance with the law and good order of the Church, noting that the actions of the Presbytery of Montreal are also of concern.

Amendment

A.J. Aicken moved in amendment, duly seconded, that after the word "Assembly" in the second last line, the words "the most appropriate way for the Assembly to arrive at a point of reconciliation" replace the rest of the sentence.

Amendment to the Amendment

D.A. Young moved, duly seconded, an amendment to the amendment in the following terms: that Overture No. 34 in its entirety be included rather than "point six of" and that "arrive at" be changed to "work towards".

The amendment to the amendment was defeated.

Amendment to the Amendment

B.J. Fraser, duly seconded, moved an amendment to the amendment in the following terms: that the words “and point six of Overture No. 34, 1998” be removed.

The amendment to the amendment was adopted.

The Aicken amendment to Recommendation No. 28 now read:

That Appeal No. 2 from Kenneth D. Bell, Montreal, against decisions of the Presbytery of Montreal, Appeal No. 3 from William Manson, Montreal, against decisions of the Presbytery of Montreal, the Special Report re the Presbytery of Montreal and St. Andrew’s Church Lachine (p. [517](#)), be referred to a Special Committee appointed by this Assembly, to recommend to a later sederunt of this Assembly, the most appropriate way for the Assembly to arrive at a point of reconciliation.

The amendment as worded above was defeated.

At the third sederunt (see p. [23](#)), it was agreed to insert the following paragraph:

Notwithstanding the procedural error in voting on Recommendation No. 28 of the Bills and Overtures Committee, it was the intention of this Assembly to remove point 6 of Overture No. 34 from the matters referred to the Special Committee, and therefore, the decision as announced by the Acting Moderator stands.

Re-worded Recommendation

The Moderator noted that the original recommendation as modified by the Fraser amendment to the amendment now read:

That Appeal No. 2 from Kenneth D. Bell, Montreal, against decisions of the Presbytery of Montreal, Appeal No. 3 from William Manson, Montreal, against decisions of the Presbytery of Montreal, the Special Report re the Presbytery of Montreal and St. Andrew’s Church Lachine (p. [517](#)), be referred to a Special Committee appointed by this Assembly, to recommend to a later sederunt of this Assembly, the most appropriate way for the Assembly to bring this matter to a conclusion in accordance with the law and good order of the Church, noting that the actions of the Presbytery of Montreal are also of concern.

When put to a vote, the recommendation as worded above was adopted.

(cont’d on p. [23](#))

MODERATOR RESUMES CHAIR AND DECLARES RECESS

The Moderator then resumed the chair. He declared a seven minute recess.

ECUMENICAL VISITOR

R.W. Fee introduced the Reverend Uma Agwu Onwunta, Principal Clerk of the Presbyterian Church of Nigeria. A native of Ohafia, Abia State, Mr. Onwunta was elected Principal Clerk of the General Assembly in 1996. He has represented the Presbyterian Church of Nigeria at the World Council of Reformed Churches and has played vital roles in the programs of the Bible Society of Nigeria and in the Christian Council of Nigeria, the body that includes the Roman Catholic Church and all spiritual churches in Nigeria.

Mr. Onwunta comes from a traditional and strong Presbyterian family from a strong Presbyterian area of Eastern Nigeria. He has shown remarkable leadership in the spiritual awakening that is a bridge between generations, an inspiration to those seeking, and a sign of hope to those questioning.

As he brought greetings from the Presbyterian Church of Nigeria, Mr. Onwunta gave praise to the living God. He gave thanks for the forty-four year partnership between our denominations. He spoke of the turmoil and uncertainty in Nigeria following the death two days ago of the Nigerian head of state, a military officer. He urged the international community to give support to the people of Nigeria.

The Moderator thanked Rev. Onwunta for presence and declared our Christian solidarity with the Presbyterian Church of Nigeria. He presented gifts of stained glass, the new Book of Praise and a copy of *Counting the Women*.

ANNOUNCEMENTS

Announcements were made.

ADJOURNMENT

The Moderator adjourned the Assembly, to meet in WinClare A Hall, University of Windsor, on Wednesday, the tenth day of June, nineteen hundred and ninety-eight, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator in which he made special mention of the Presbyterian Church of Nigeria.

OPEN SPACE

The Principal Clerk introduced the process of Open Space, assisted by the General Secretary of the Life and Mission Agency. Commissioners announced topics about which they wished to initiate discussions and posted the times and places on the Market Place wall. During the afternoon and early evening, members of Assembly participated in Open Space discussion groups. Open Space was closed by T. Gemmell and I. Morrison, and W.J. Klempa led in worship.

THIRD SEDERUNT

At WinClare A Hall, University of Windsor, Ontario, on Wednesday, June tenth, one thousand nine hundred and ninety-eight at nine-thirty o'clock in the morning the Assembly met pursuant to adjournment. The Moderator's opening sentences were drawn from Psalm 90:1-2, 12. The Moderator then constituted the Assembly with prayer in the name of Jesus Christ, the King and Head of the Church.

COMMITTEE ON BUSINESS (cont'd from p. 17)

The Assembly called for the report of the Committee on Business, which was presented by W.J. Ball, Convener. W.J. Ball moved, duly seconded, that the agenda be approved with one change of order from the overheads. Adopted.

W.J. Ball moved, duly seconded, that Special Committees be granted leave to meet during the sederunts. Adopted.

(cont'd on p. 28)

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

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

H.L. Goggin moved, duly seconded that the name of D.M. Marple, Presbytery of Calgary-Macleod, be deleted from the roll of Assembly, due to urgent family matters. Adopted.

H.L. Goggin moved, duly seconded that the name of J. Armit, Presbytery of Lanark and Renfrew, be deleted from the roll of Assembly, due to illness. Adopted.

H.L. Goggin moved, duly seconded that the name of E.W. Hurd, Presbytery of Temiskaming, be deleted from the roll of Assembly, due to illness. Adopted.

The Convener informed the Assembly that P.V. Vasarhelyi, Presbytery of Grey-Bruce-Maitland, requested leave to withdraw from the third and fourth sederunts due to the death of the clerk of session in the congregation which she serves. The Committee considered the request and agreed to grant it. H.L. Goggin moved, duly seconded, that the action of the Committee on the Roll and Leave to Withdraw be homologated. Agreed.

H.L. Goggin reminded commissioners that they must seek permission from the Assembly if they wish to withdraw before the close of Assembly.

(cont'd on p. 28)

MODERATOR NAMES SPECIAL COMMITTEES

Committee re Montreal Appeals and Special Report re the Presbytery of Montreal and St. Andrew's, Lachine

J.A. Sittler, Convener, S.S. Manwaring, J.K. English, C.E. Campbell, G.C. MacDonald, K.S. Park

Committee on Overture No. 42, 1998 re to place Rev. Jean Porret on the Constituent Roll

P.D. Coutts, Convener, I.F. Cronsberry, C.A. Anderson, S.J. Sturgess

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

LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION

The Assembly called for the report of the Life and Mission Agency Committee on Education and Reception (p. [416-22](#)), which was handed in by T. Ingram, Convener. On motion of K.E. MacKay, duly seconded, it was agreed that the report be received and considered. He noted that the practice of the Church is to invite commissioners who have comments or concerns to speak to the Committee before recommendations are brought to the floor of Assembly. In particular, he referred to Recommendation Nos. 48-59 of the report of the Life and Mission Agency.

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

PROCEDURAL CORRECTION

The Moderator called upon the Principal Clerk to inform the Assembly of a procedural error which occurred in the second sederunt. The Principal Clerk informed the Assembly that the following correction was based on section 64 of the Book of Forms.

There is a legal principle that errors in procedure, made in good faith and not materially affecting the outcome of a case, should not be grounds for nullifying a particular action. During the Second Sederunt of this Assembly, a procedural error was made. Putting it as simply as possible, B.J. Fraser's amendment to D.A. Young's amendment fell when the amended amendment was defeated. In effect, this meant that point 6 of Overture No. 34 was not removed from the items referred to the Special Committee. Nevertheless, it is clear to the Clerks that the intention of the Assembly was to remove point 6 of Overture No. 34 from the referrals to the Special Committee. It would help if the Assembly could agree to insert a statement for clarification into the minutes of the Second Sederunt.

It was moved by C.C. Pettigrew, duly seconded, that notwithstanding the procedural error in voting on Recommendation No. 28 of the Bills and Overtures Committee, it was the intention of this Assembly to remove point 6 of Overture No. 34 from the matters referred to the Special Committee, and therefore, the decision as announced by the Acting Moderator stands. Adopted. (see p. [21](#))

MODERATOR LEAVES CHAIR

The Moderator invited the immediate past Moderator, J.D. Congram, to occupy the chair.

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. [21](#))

The Assembly called for the continuation of the report of the Committee on Bills and Overtures, which was handed in by L.J. Ashfield, Convener.

Recommendation No. 29

That Appeal No. 4 (p. [541](#)) from D. Clements, D. Thompson, A. McMillan, V. Tozer and C. Campbell, against a decision of the Presbytery of Huron-Perth be referred to a Special Commission to be named by the Moderator, and to report to the 125th General Assembly. Adopted.

Recommendation No. 30

That Complaint No. 1 (p. [541](#)) from Dr. Stewart Fyfe and Mr. Charles Pester et al against the Special Commission of the 123rd General Assembly re Appeal No. 7, 1997, not be received on the grounds that it is frivolous and vexatious. Adopted.

Recommendation No. 18

That Overture No. 34 (p. [535](#)) re appointing a special committee to investigate and explore the understanding of "sexual orientation" be referred as follows:

- refer points 1, 3, 4 and 5 to the Church Doctrine Committee to report to a future Assembly (see Overture No. 22, p. [529](#));
- refer point 2 to the Special Committee of the 123rd General Assembly re Overture No. 15, 1997;
- refer point 6 to the Special Committee of this Assembly to report to this Assembly. (see below re Appeals No. 2 and No. 3).

Amendment

S.R. Demson moved, duly seconded, that Recommendation No. 18 of the Report of the Committee on Bills and Overtures, 1998 be amended to delete:

- refer Points 1,3,4 and 5 to the Committee on Church Doctrine, to report to a future Assembly (see Overture No. 22, p. [529](#)),
- refer Point 2 to the Special Committee of the 123rd General Assembly re Overture No. 15, 1997,

and revise the remaining words of the recommendation to read:

that Overture No. 34 (p. [536](#)) be referred to the Special Committee of this Assembly to consult widely within this Assembly and report to this Assembly.

Amendment to the Amendment

R.I. Shaw moved, duly seconded, that Overture No. 34 be referred to the Committee on Church Doctrine. Defeated.

Amendment to the Amendment

I. Victor moved, duly seconded, that the prayer of Overture No. 34 be granted.

The amendment to the amendment was adopted.

Dissents

J.A. Vissers asked that his dissent be recorded, with reasons given in writing.

I wish to record my dissent from the action of the 124th General Assembly in adopting the amendment to the amendment of Recommendation No. 18 of the Committee on Bills and Overtures, granting the prayer of Overture No. 34, 1998 from the Session of Rosedale Church, Toronto, asking for the appointment of a Special Committee to investigate and explore the understanding of sexual orientation for the following reasons:

1. The third 'whereas' questions the report of the 1994 Committee on Church Doctrine concerning human sexuality without offering evidence.
2. The Overture seeks to set the terms of reference of the Special Committee for which it is asking.
3. Point 6 of the suggested terms of reference would have the effect of nullifying other matters presently before this court.
4. The Overture asks for a special committee to study a matter which has recently been addressed by the Report on Human Sexuality adopted by the 1994 General Assembly.

G.E.C. Anderson, C.S. Cook, J.P. Vaudry, A. Lees, S. MacDonald, H.C. Jones, J.K. Livingston and R.D. Ross asked that their dissents be recorded and attached to reasons given by J.A. Vissers.

R.I. Shaw asked that his dissent be recorded, with reasons given in writing, as follows:

I believe that the General Assembly was inconsistent in its actions by referring one Overture (No. 22) to the Committee on Church Doctrine and granting the prayer of a similar Overture (No. 34).

I believe the General Assembly set implicit limits on the Special Committee named to deal with Recommendation No. 28 of the Committee on Bills and Overtures, by granting point No. 6 in the prayer of Overture No. 34.

The body of the Overture upon which the prayer is based makes unsubstantiated and erroneous claims.

Amended amendment

The amended amendment was adopted.

Amended Motion

The motion as amended was adopted, i.e. that the prayer of Overture No. 34 be granted.

Additional Motion - Committee to Prepare Terms of Reference

L.J. Ashfield moved, duly seconded, that the Moderator name a committee to establish proposed terms of reference for all Special Committees and Commissions. Adopted.

Adoption of Report

L.J. Ashfield moved, duly seconded, the adoption of the report of the Committee on Bills and Overtures, as amended. Adopted.

MODERATOR RESUMES CHAIR

The Moderator resumed the chair.

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly (p. [240](#)-50), which was handed in by the Principal Clerk, T. Gemmell. C.C. Pettigrew moved, duly seconded, that report be received and considered. Adopted.

Recommendation No. 1 (p. [243](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 2 (p. [243](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Permission to Withdraw Response to Overture No. 12 and Recommendation No. 3

C.C. Pettigrew moved, duly seconded, that the Clerks be given permission to withdraw their answer to Overture No. 12 and its accompanying Recommendation No. 3 (p. [243](#)). Adopted.

Recommendation No. 4 (p. [244](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 5 (p. [245](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 6 (p. [246](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 7 (p. [246](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 8 (p. [247](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 9 (p. [249](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Recommendation No. 10 (p. [249](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Additional Motion

J.R. Weir moved, duly seconded, that an Interim Act be enacted to allow that an elder may resign active exercise at any time during their time of service.

The Moderator declared the motion carried by more than a two-thirds majority.

Interim Act

The Moderator declared the enactment of the Interim Act.

Recommendation No. 11 (p. [250](#)) was adopted on motion of C.C. Pettigrew, duly seconded.

Additional Motion

R.C. Garvin moved, duly seconded, that the Clerks produce annually an updated index of all applicable Declaratory Acts to be included with the annual Book of Forms changes. Adopted.

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

LIFE AND MISSION AGENCY

The Assembly called for the report of the Life and Mission Agency (p. [301](#)-455), which was handed in by T.D. Ingram, Convener. K.E. MacKay moved, duly seconded, that the report be received and considered. Adopted.

The Convener asked that the practice of staff being given permission to speak to areas of their responsibility be followed. The Assembly agreed.

Recommendation No. 1 (p. [302](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 2 (p. [311](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 3 (p. [311](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 4 (p. [314](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 5 (p. [316](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 6 (p. [317](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 7 (p. [317](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 8 (p. [318](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 9 (p. [320](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 10 (p. [321](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 11 (p. [322](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation Nos. 41-43 (p. [395-98](#)) were moved by K.E. MacKay, duly seconded.

The Assembly agreed that M.J. Ross, Associate Secretary for International Ministries, be invited to present overseas staff recognized in Recommendation Nos, 41-43.

The Moderator presented certificates to Herbert and Nan Budding (United Mission to Nepal) and to Doreen Morrison (India) and thanked them for their faithful service. The Assembly recognized the individuals by enthusiastic applause. The Moderator also spoke appreciatively of the work in Nigeria of the Rev. Donald MacKay who was not present.

Recommendation Nos. 41-43 (p. [395-98](#)) were declared adopted by the Moderator.

Recommendation No. 12 (p. [332](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 13 (p. [335](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 14 (p. [335](#)) was adopted on motion of K.E. MacKay, duly seconded.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt, W.J. Ball moved, duly seconded, that the policy entitled "When the Church Speaks" be reconsidered. Adopted.

Recommendation No. 15 (p. [339](#)) was moved by K.E. MacKay, duly seconded.

Amendment

R.I. Shaw moved, duly seconded, that the word "righteousness" be inserted in the preamble after "reign of" and "justice, freedom".

The amendment was adopted.

Recommendation No. 15 was adopted as amended.

Recommendation No. 16 (p. [340](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 17 (p. [341](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 18 (p. [348](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 19 (p. [349](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 20 (p. [350](#)) was adopted on motion of K.E. MacKay, duly seconded.

The Moderator declared this to be an Interim Act.

Recommendation No. 21 (p. [353](#)) was moved by K.E. MacKay, duly seconded.

L.E. Shaw asked that synods be included in the recommendation. This was agreed to by the Convener. The recommendation then read, "That the above statements of clarification be approved and that they be noted by synods, presbyteries, sessions and any others using the Policy for Dealing with Sexual Abuse and Harassment." The new wording was accepted by the court.

Recommendation No. 21 was adopted.

Recommendation No. 23 (p. [369](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 24 (p. [369](#)) was adopted on motion of K.E. MacKay, duly seconded.

Additional Motion

D.A. Young moved, duly seconded, that this and other policies be included in the Clerks' Handbook and updated regularly. Adopted.

Recommendation No. 25 (p. [372](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 29 (p. [385](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 30 (p. [386](#)) was adopted on motion of K.E. MacKay, duly seconded.

Permission to Speak

G.D. Johnston moved, duly seconded, that C. Smith, Convener of the Committee on International Affairs, be given permission to speak. Adopted.

Recommendation No. 31 (p. [386](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 32 (p. [386](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 33 (p. [394](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 34 (p. [394](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendations No. 35 through 39 (p. [394](#)) were adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 40 (p. [395](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 44 (p. [414](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 45 (p. [414](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 46 (p. [414](#)) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 47 (p. [414](#)) was adopted on motion of K.E. MacKay, duly seconded.

Additional Motion

L.E. Robinson moved, duly seconded, that congregations, presbyteries and synods be encouraged to participate in networking with and being involved in pro-active ecumenical church coalitions that will safeguard against further unjust policy changes to the health care system. Adopted.

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

ECUMENICAL VISITOR

P.M. Brown introduced Dr. Richard Schneider of the Orthodox Church in America. Dr. Schneider is Associate Professor in History and Religious Studies at York University, Toronto. He has wide experience of involvement in ecumenical relations, has served on the Governing Board of the Canadian Council of Churches, and has participated in the recent Jubilee Initiative discussions in Montreal.

Dr. Schneider thanked the Assembly for the invitation and noted the long history of common experiences between the Reformed and Orthodox traditions. He spoke about the new "Forum" format of the Canadian Council of Churches and noted that a Forum is a gathering of traditions. Representatives to Forums are to convey the mind of their denomination.

The Moderator thanked Dr. Schneider and presented him with stained glass, a copy of the new Book of Praise and a copy of *Counting the Women*.

FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of the Fund for Ministerial Assistance (p. [280](#)), which was handed in by J.J.H. Morris, Convener. On motion of G.C. Vais, duly seconded, it was agreed that the report be received and considered.

Recommendation No. 1 (p. [280](#)) was adopted on motion of G.C. Vais, duly seconded.

Report as a Whole

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History (p. [281-83](#)), which was handed in by J.A. Johnston, Convener. On motion of R.E. Alison, duly seconded, it was agreed that the report be received and considered.

Recommendations No. 1-4 (p. [281](#)) were adopted on motion of R.E. Alison, duly seconded.

Recommendation No. 5 (p. [282](#)) was adopted on motion of R.E. Alison, duly seconded.

Recommendation No. 6 (p. [283](#)) was adopted on motion of R.E. Alison, duly seconded.

Report as a Whole

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

PRESENTATION OF MINUTES

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

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

NOTICE OF MOTION

A. Lees gave notice that a future sederunt he would move or cause to be moved that

Whereas, the Claim of Right of 1925 together with its affirmation, is considered one of the most important documents of The Presbyterian Church in Canada (A&P 1925, p. [88-90](#), [92](#), continuous page reference 3316-3318, 3320) securing as it did the continuance of the Church, unaltered and without loss of heritage or identity.

Therefore, "That the Claim of Right of 1925 with its affirmation be inserted in a preamble of the Book of Forms in its proper context."

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

ADJOURNMENT

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

FOURTH SEDERUNT

At WinClare A Hall, University of Windsor, Ontario, on Wednesday, June tenth, one thousand nine hundred and ninety-eight at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator spoke on Mark 6:2-6, noting that Jesus' teaching contained wisdom that astonished those who heard him. His hearers also dismissed his teaching by deeming him the son of the carpenter. The Church has teaching as its task in the world as well as the other roles of ministry. The Moderator then constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented on an overhead by W.J. Ball, Convener. He moved, duly seconded, that the business for the fourth sederunt be so ordered. Adopted.

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

COMMITTEE ON THE 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 presented by H.L. Goggin, Convener. H.L. Goggin moved, duly seconded, that B.B. Tower of the Presbytery of Cape Breton be given permission to withdraw on Thursday afternoon due to difficulty with air transportation for a Saturday business commitment. Adopted.

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

THE CELEBRATION STEERING COMMITTEE

The Assembly called for the report of the Millennium - 125th - Jubilee Committee (p. 472-74) which was handed in by W.F. McLean, Convener, and newly titled "The Celebration Steering Committee".

Before inviting W.F. McLean to present his report, the Moderator drew attention to the purple clerical dickey he was wearing. The dickey, a gift to the Moderator from the McLean family, had belonged to W.F. McLean's father, the Rev. Dr. James Lewis Walter McLean, Moderator of the 80th General Assembly.

W.F. McLean spoke to his report, noting that the upcoming Celebration was an opportunity for this denomination to mark its own history, on the eve of the millennium, to bring "value added" to community celebrations and to mark the Jubilee with ecumenical partners around the world. He asked the question "What can our Church do that is symbolic to our faith and witness?"

The Committee is inviting every congregation to commit itself to mark this joint programme, and to return a sheet made available to each commissioner, suggesting the names of congregational leaders, one over thirty and one under thirty. Next year, the Celebration Committee hopes to introduce ninety-two presbytery leaders and two thousand congregational leaders to the 125th General Assembly. Each congregation is asked to commit at least one hundred and twenty-five dollars as seed money to begin a project for the good of the community.

The Convener drew the attention of the Assembly to a recent poll, which revealed that Canadian secular society is enthusiastic about the millennium. This is an opportunity to give substance and meaning and spiritual depth to the Celebration and to rehearse two thousand years of life and witness.

The Moderator thanked the Convener and Committee for the enthusiastic way in which they had begun their work.

Report as a Whole

On motion of H.K. Stright, duly seconded, the report as a whole was adopted.

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council (p. 201-31), which was handed in by J.M. Lewis, Convener. On motion of I.F. Cronsberry, duly seconded, it was agreed to receive and consider the report.

Permission to Speak

The Convener noted that financial advice from the Chief Financial Officer or the legal advice of the Principal Clerk might be required during the presentation of the report.

I.F. Cronsberry moved, duly seconded, that D.A. Taylor and T. Gemmill be given permission to speak if required. Adopted.

Recommendation No. 1 (p. 202) was moved by I.F. Cronsberry, duly seconded.

Point of Privilege

S. Kendall rose to request permission to withdraw during the discussion of Recommendation No. 1. The Moderator noted that this is common practice, and granted permission.

Permission to Speak

J. Hamalainen, moved, duly seconded, that L. Stark and J. Anderson, members of Fallingbrook Presbyterian Church, Toronto, be granted permission to speak to this recommendation. Agreed.

Recommendation No. 1 was adopted unanimously.

L. Stark, supported by J. Anderson, spoke of the gifts of S. Kendall, thanked him for his ministry at Fallingbrook Church, Scarborough, and wished him God's blessing.

Through the Moderator, the Assembly granted B. McLean, Deputy Clerk, permission to speak. She assured the Principal Clerk-elect of the support of the Deputy Clerks and wished him God's blessing.

The Moderator invited S. Kendall to speak to the Assembly. He thanked the Assembly for its confidence in him, and the member of his congregation who had spoken. He noted that he was looking forward to working with the Deputy Clerks and with the staff of the Assembly Office. He thanked T. Gemmell for his gracious offer to assist during the transition and asked the Church to support him in prayer.

Recommendation No. 2 (p. [203](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 3 (p. [203](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 4 (p. [204](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 5 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 6 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 7 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 8 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 9 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 10 (p. [207](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Additional Motion

I.F. Cronsberry moved, duly seconded, that J.M. Lewis and T. Gemmell appear before the Presbytery of Pickering in support of S. Kendall's release. Adopted.

Recommendation No. 11 (p. [209](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Additional Motion

P.D. Coutts moved, duly seconded, that the Assembly Council provide in its report to the General Assembly a statement of expenditure modelled after the statement found on page 224 of the 1997 Acts and Proceedings, showing expenditures for the previous two fiscal years. Adopted.

Recommendation No. 12 (p. [209](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 13 (p. [209](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 14 (p. [209](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 15 (p. [210](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 16 (p. [210](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 17 (p. [210](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 18 (p. [210](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 19 (p. [212](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 20 (p. [212](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 21 (p. [213](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 22 (p. [217](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 23 (p. [217](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 24 (p. [219](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 25 (p. [220](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 26 (p. [220](#)) was adopted on motion of I.F Cronsberry, duly seconded.

Recommendation No. 27 (p. [222](#)) was moved by I.F. Cronsberry, duly seconded.

The Minute of Appreciation for T. Gemmell was read by J.M. Lewis, Convener of the Assembly Council. The Assembly responded with enthusiastic applause after which the Moderator declared it adopted unanimously.

Permission to Speak

The Assembly granted permission to speak to B. McLean, Deputy Clerk. She told the Assembly and T. Gemmell that several close friends and colleagues had participated in the writing of the Minute of Appreciation. She expressed the view that his generosity of spirit and deep well of wisdom would stand him in good stead in the years ahead and thanked him for sharing these gifts.

T. Gemmell Invited to Address Assembly

The Moderator invited T. Gemmell to address the Assembly. He spoke of the joy of thirty years as a minister of Word and Sacraments, noting that he has always been supported by the words “Jesus loves me, this I know”, words also echoed by Karl Barth.

Appreciation

The Convener offered thanks to individuals who have served on Assembly Council and who are now retiring. (p. 217)

Questions

B.J. Fraser rose to inquire whether, in the light of the recent British Columbia court decision regarding liability of the United Church toward former residents of residential schools, enhanced processes were under way within Assembly Council and the Life and Mission Agency. The General Secretary responded by saying that there is a need to call together a larger group of people than the Residential Schools Working Group.

S. Sinclair rose to ask whether the financial statement from the Maclean Estate Committee was included in the Book of Reports. The Moderator invited D.A. Taylor to respond. D.A. Taylor replied that the omission was an oversight and that the statement is available upon request.

Report as a Whole

I.F. Cronsberry moved, duly seconded, that the report as a whole be adopted as amended. Adopted.

MODERATOR OF THE 123RD GENERAL ASSEMBLY

As he began his presentation, J.D. Congram told the Assembly that he found the previous tribute to the Principal Clerk an emotional moment for him.

J.D. Congram then spoke about the leadership and involvement in mission of The Presbyterian Church in Canada and of the denomination’s articulate orthodox and Reformed voice. He continued by noting a number of anniversaries. One hundred years ago, a Canadian Presbyterian took the gospel to a remote village in northern Korea. Thirty-one years ago, a group of Korean-speaking Christians began meeting in Knox Church, Spadina. J.D. Congram expressed his hope and prayer that the Han-Ca Presbyteries will be a temporary measure and that multi-cultural diversity will continue to bless our denomination.

He noted that the millenium initiative is in a position to recognize the richness of multi-culture diversity in our denomination. Throughout the millenium celebrations, he encouraged congregations to develop relationships with other congregations which are not English-speaking and to encourage them to share their many gifts. J.D. Congram then recognized the one hundredth anniversary of work on the Bhil field in India.

The Moderator of the 123rd General Assembly noted that 1998 is the 90th anniversary of the Order of Diaconal Ministries, which provides the Church an opportunity to remember and recognize the contribution of women. He paid tribute to the Women’s Missionary Society and said that over the years, the Society and the Atlantic Mission Society has kept the mission of the Church alive. J.D. Congram noted that this is the final year of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society. He drew the attention of the Assembly to the fact that Dr. Linda Bell, who was elected Moderator during the Decade, has not been awarded an honorary degree.

J.D. Congram thanked G.C. Vais who represented him on a number of occasions, the staff of the Presbyterian Record and all those who supported him during his moderatorial year.

The Moderator thanked J.D. Congram for his service to the Church during the past year.

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following reports having no recommendations:

- Special Commission re Appeals No. 1 and 2, 1997 (p. [251-55](#))
- Special Commission re Appeal No. 7, 1997 (p. [255-63](#))
- Special Commission re Appeals No. 3 and 8, 1997, Overtures Nos. 9, 10, 19, 20, 21, 22, 23, 1997 and Memorial No. 2, 1997 (p. [263-72](#))
- Special Commission re Appeals No. 5 and 6, 1997 and Reference No. 1, 1997 (p. [272-75](#))
- Nominations 1997-1998 (p. [456-57](#))
- Presbyterian Record Committee (p. [466](#))
- Trustee Board (p. [514-15](#))
- Congregational Statistical and Financial Reports (p. [601](#))

On motion of H. Lloyd, duly seconded, the reports without recommendations were adopted.

COMMITTEE ON BUSINESS (cont'd from p. [28](#))

The Moderator recognized the Convener of the Committee on Business, W.J. Ball. He moved, duly seconded, that the order of business be changed to permit the Presbyterian Church Building Corporation to report in place of the Women's Missionary Society. The Society has graciously agreed to report at a future sederunt. Adopted.

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

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education (p. [475-514](#)) which was handed in by M. Rogers, Convener. She moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 2 (p. [487](#)) was moved by M. Rogers, duly seconded.

She asked that the principal of Knox College, Dr. Arthur Van Seters, be given permission to speak to the substance of the report, namely, the revisions to the governance of Knox College. The Assembly agreed. A. Van Seters spoke to the report.

Amendment

T. Hamilton moved, duly seconded, that the words "delegates to the Board of Governors the authority to select its convener" be replaced by "appoints the convener of the Board of Governors". Adopted.

Recommendation No. 2 was adopted as amended.

Recommendation No. 3 (p. [499](#)) was adopted on motion of M. Rogers, duly seconded.

Changes to the Governance Document

The Assembly agreed that the effective date (p. [499](#)) would be October 29, 1998. Wording about the convener in other sections of the document will need to be changed as a result of amended Recommendation No. 2.

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

ECUMENICAL VISITOR

P.M. Wilson introduced Janet Somerville, the General Secretary of the Canadian Council of Churches. In addition to highlighting the biographical sketch of Ms. Somerville found in the commissioners material, he noted that she is a remarkable woman who has had a profound effect on the ecumenical community.

Ms. Somerville addressed the Assembly, speaking about the present-day cutbacks of the member churches and of the Council which has put new challenges in front of her. She paid tribute to the ecumenical contributions of various Presbyterians, and in particular T. Gemmill as Convener of the Personnel Committee of the Canadian Council of Churches.

The Moderator noted that Ms. Somerville is the first woman and the first Roman Catholic to occupy the position of General Secretary of the Canadian Council of Churches. He thanked Ms. Somerville for her words. He presented Ms. Somerville with the gifts presented to other ecumenical visitors.

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation (p. [463-65](#)), which was handed in by R. Kendall, General Manager of the Corporation.

Recommendation No. 1 (p. [465](#)) was adopted on motion of R.D. Congram, duly seconded.

Recommendation No. 2 (p. [465](#)) was adopted on motion of R.D. Congram, duly seconded.

Recommendation No. 3 (p. [465](#)) was adopted on motion of R.D. Congram, duly seconded.

Recommendation No. 4 (p. [465](#)) was adopted on motion of R.D. Congram, duly seconded.

Recommendation No. 5 (p. [465](#)) was adopted on motion of R.D. Congram, duly seconded.

Report as a Whole

The report as a whole was moved by R.D. Congram, duly seconded. Adopted.

COMMITTEE ON INTERNATIONAL AFFAIRS

The Assembly called for the report of the Committee on International Affairs (p. [283-300](#)), which was handed in by C. Smith, Convener.

Recommendation No. 1 (p. [292](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 2 (p. [292](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 3 (p. [292](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 4 (p. [292](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 5 (p. [295](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 6 (p. [295](#)) was adopted on motion of G.D. Johnston, duly seconded.

Additional Motion

B.J.M. Mills moved, duly seconded, that the people of India be remembered in our prayers. Adopted.

Recommendation No. 7 (p. [296](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 8 (p. [296](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 9 (p. [296](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 10 (p. [296](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 11 (p. [300](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 12 (p. [300](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 13 (p. [300](#)) was adopted on motion of G.D. Johnston, duly seconded.

Recommendation No. 14 (p. [300](#)) was adopted on motion of G.D. Johnston, duly seconded.

Additional Motion

M.D. Ollerenshaw moved, duly seconded, that the 124th General Assembly of The Presbyterian Church in Canada call on the Government of Canada to work with other nations to initiate immediately and conclude by the year 2000, a convention which will set out a binding timetable for the abolition of all nuclear weapons in the world. Adopted.

Additional Motion

L.J. Ashfield moved, duly seconded, that the Moderator of the General Assembly write to the Government of Canada on behalf of The Presbyterian Church in Canada, calling upon the Government of Canada to protest the persecution of Christians in the south of Sudan, by providing support to strengthen civil society in Sudan, especially in non-government controlled areas, to apply political pressure on the Kartoum government to stop restricting food aid into non-government controlled areas (Southern Sudan) and to provide access into those areas for humanitarian purposes, and to instruct Canada's ambassador to the United Nations to protest against the Khartoum government's relentless crusade against the Christians and other non-Islamic

Report as a Whole

On motion of G.D. Johnston, duly seconded, the report as a whole, with its additional motions, was adopted as amended.

LIFE AND MISSION AGENCY (cont'd from p. 27)

T.D. Ingram, Convener, continued with the presentation of the report. He called upon K.R. Timbers, Convener of the Presbyterian World Service and Development Committee, to lead the Assembly through the following recommendations:

Recommendation Nos. 26 through 28 (p. 380) were moved by K.E. McKay, duly seconded.

The following commissioners rose to thank Presbyterian World Service and Development, and individual congregations:

G.D. Johnston, J.F. Crowdis, L.E. Robinson for support for ice storm victims.
R.I. Shaw for support for victims of the Manitoba floods.

Recommendations Nos. 26 to 28 were adopted.

K.R. Timbers paid tribute to those who made donations and to the staff of PWS&D.

**LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION
(cont'd from p. 23)**

T.D. Ingram, Convener of the Life and Mission Agency Committee, presented recommendations from the Life and Mission Agency Committee on Education and Reception.

The Convener sought permission from the Assembly to replace the words "be assigned" with the word "complete" in each of the following recommendations. The Assembly agreed.

Recommendation No. 48 (p. 420) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 49 (p. 420) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 50 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 51 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 52 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 53 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 54 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 55 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendations No. 56 and 57 (p. 421) were adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 58 (p. 421) was adopted on motion of K.E. MacKay, duly seconded.

Recommendation No. 59 (p. 422)

K.E. MacKay moved, duly seconded, that Recommendation No. 59 be reworded as follows:

That Gary Tonks be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to satisfactory completion of an additional nine one-semester courses taken at one of the colleges of this Church. These courses to include Reformation History and Theology and Reformation sacramental theology in addition to the work in Presbyterian Church History and Government already in process.

Adopted.

Notice of Motion

Pursuant to notice of motion given at the first sederunt, K.E. MacKay moved, duly seconded that the Constitution of the Order of Diaconal Ministries be reconsidered. Agreed.

Recommendation No. 60 (p. 425) was adopted on motion of K.E. MacKay, duly seconded.

Members of the Order of Diaconal Ministries

Report as a Whole

K.E. MacKay moved, duly seconded, the adoption of the report as a whole, as amended.

J.P. Morrison then paid tribute to the retiring members of the Life and Mission Agency Committee and in particular, to the work of T.D. Ingram.

The report as a whole, as amended, was adopted.

SPECIAL COMMITTEE RE OVERTURE NO. 15, 1997

The Moderator called for the Report of the Special Committee re Overture No. 15, 1997 which was handed in by W. Paterson (p. [474](#)). On motion of R.D. Congram, duly seconded, it was agreed to receive and consider the report.

Recommendation No. 1 (p. [474](#)) was moved by R.D. Congram, duly seconded.

Amendment

An amendment was duly moved and seconded that Recommendation No. 1 be referred to the Committee to Confer with the Moderator.

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

As time had run out, the Moderator called for notices of motion.

NOTICES OF MOTION

R.N. Leclerc gave notice that at a future sederunt he would move or cause to be moved, that General Assembly encourage presbyteries, congregations and sessions to foster and develop men's ministry.

G.E.C. Anderson gave notice that at a future sederunt he would move or cause to be moved, that "in light of the Flames initiative", General Assembly calls on all sessions and congregations to set aside the first Friday of the month for concerted personal and corporate intercessory prayer.

EXTEND TIME OF SEDERUNT

S.W. Spavold moved, duly seconded, that the time of the sederunt be extended for half an hour. The Moderator noted that this motion required unanimous consent. Unanimous consent was not given.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in WinClare A Hall, University of Windsor, on Thursday, the eleventh day of June, nineteen hundred and ninety-eight, 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 WinClare A Hall, University of Windsor, Ontario, on Thursday, June eleventh, one thousand nine hundred and ninety-eight at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator's opening sentences were drawn from Psalm 119:9-12. He read from Proverbs 22:4-6 and delivered a reflection which began with the high value Hebrew culture put on children. He emphasized parental responsibility and the responsibility of the Church to teach its children. The Moderator then constituted the Assembly with prayer, in which he asked for God's blessing on the young adult representatives and student representatives at this Assembly, as well as many young people who will attend the 1998 Youth Triennium next month.

COMMITTEE ON BUSINESS (CONT'D FROM P. [32](#))

The Assembly called for the report of the Committee on Business, which was presented on an overhead by W.J. Ball, Convener. He moved, duly seconded, that the business for the fifth sederunt be so ordered. Adopted.

(cont'd on p. [38](#))

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 28)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was presented by H.L. Goggin, Convener.

The Committee received a request from J.R. Sentpetery, Presbytery of Hamilton, for leave to withdraw due to serious illness in his family. The Committee agreed to this. H.L. Goggin then moved, duly seconded, that the action of the Committee in allowing J.R. Sentpetery to withdraw be homologated. Adopted.

(cont'd on p. 40)

COMMITTEE ON ECUMENICAL RELATIONS

The Assembly called for the report of the Committee on Ecumenical Relations, which as printed on p. 275-79, was handed in by P.M. Wilson. He moved, duly seconded, that the report be received and considered. Adopted.

Recommendation 1 (p. 276) was moved by P.M. Wilson, duly seconded.

P.M. Wilson sought permission on behalf of the Committee to delete the words "and that a special Jubilee Fund offering be made at that service". The Assembly gave its permission.

Recommendation No. 1 as re-worded was adopted.

Report as a Whole

P.M. Wilson moved, duly seconded, that the report as amended be adopted. Adopted.

WOMEN'S MISSIONARY SOCIETY

The Assembly called for the report of the Women's Missionary Society, which as printed on p. 515-17, was handed in by E. Powell, President. M.E. Findlay moved, duly seconded, agreed that the report be received and considered.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt, W.J. Ball moved, duly seconded, that the Constitution of the Women's Missionary Society be reconsidered. Adopted.

Recommendation No. 1 (p. 517) was adopted on motion of M.E. Findlay, duly seconded.

Report as a Whole

M.E. Findlay moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL VISITOR

E. Boateng, a young adult representative, introduced the Right Reverend Anthony Antwi Beeko, Moderator of the Presbyterian Church of Ghana. The Rev. Beeko is a man of many talents. He is a trained school teacher, a music specialist and served Ghana as the Assistant Commissioner of Police. He studied theology at the University College of Ghana and continued his studies in the United States.

The Rev. Beeko thanked the Assembly for the invitation to attend the 124th General Assembly. He spoke of the foundation laid for The Presbyterian Church of Ghana by missionaries of the Basel Mission and of the Mission of the United Free Church of Scotland. Over the years, these people transformed stumbling blocks into stepping stones, aiding in the establishment of schools, hospitals and a university.

The Presbyterian Church of Ghana is proud of its overseas partnerships and now receives fraternal workers from a number of denominations.

The Rev. Beeko referred to the increasing emphasis on evangelism in Ghana and on music in the African idiom. He urged our denomination to include music from other traditions in our hymn book. He also noted that his denomination has placed a high priority on teaching its members about stewardship through workshops and exhibitions. His understanding of stewardship is that it is a practical response to the love of Jesus Christ.

Finally, The Rev. Beeko invited the Moderator of the 124th General Assembly to attend the Synod meeting in Ghana during 1999. He presented a ceramic wall plaque to the General Assembly.

The Moderator thanked The Rev. Beeko for his visit, remarked on his rich experience and career and sent return best wishes during their year of renewal. Dr. Klempa presented him with stained glass, a copy of the new Book of Praise and a copy of *Counting the Women*.

CLERKS OF ASSEMBLY (cont'd from p. 25)

Discussion resumed on the motion to adopt the report of the Clerks of Assembly.

Report as a Whole

C.C. Pettigrew moved, duly seconded, that the report as a whole be adopted. The Moderator recognized I.K. Kim, who had been at the microphone when time ran out at the third sederunt.

Amendment

I.K. Kim moved, duly seconded that the section on Legislation re Han-Ca Presbyteries (p. 247) be deleted.

Amendment to the Amendment

H.G. Davis moved, duly seconded, an amendment to the amendment:

That the opinion of the Clerks on the legislation re Han-Ca Presbyteries be noted and this Assembly also note with appreciation the strong statement of intention on the part of Han-Ca Presbyteries to increase integration and promote the unity of the Church.

The amendment to the amendment was adopted.

The Business Committee indicated to the Moderator that time had expired.

(cont'd on p. 52)

MODERATOR DECLARES RECESS

The Moderator declared a short recess.

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society, which as printed on p. 232-33, was handed in by M.D. Sinnis, President. On motion of H.K. Stright, duly seconded, the Assembly agreed that the report be received and considered.

M.D. Sinnis noted that the Atlantic Mission Society has fifteen hundred members, who work closely with the Women's Missionary Society and use its materials. The Society supports several mission projects in countries with which The Presbyterian Church in Canada has partnerships. She expressed appreciation to D. Henderson, who has assisted with study materials.

Additional Motion

H.K. Stright moved, duly seconded, that the minute of appreciation for Genny Frith (p. 233) be adopted. Adopted.

Report as a Whole

H.K. Stright moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine, which as printed on p. 233-40, was handed in by P.A. Brown, Convener. J.A. Vissers moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 (p. 240) was adopted on motion of J.A. Vissers, duly seconded.

Recommendation No. 2 (p. 240) was adopted on motion of J.A. Vissers, duly seconded.

Report as a Whole

J.A. Vissers, duly seconded, moved the adoption of the report as a whole.

Additional Motion

A.J. Aicken moved, duly seconded, that the section of this report that deals with “exclusion” (four paragraphs on p. [234](#)) be referred back to the Committee on Church Doctrine in order that our doctrine of inclusion/exclusion may better incorporate the nuances of this Assembly’s Open Space discoveries.

The Moderator called for a count and then declared the additional motion defeated. A commissioner asked for the vote count which the Moderator announced as 152 to 97.

Additional Motion

J.A. Giurin moved, duly seconded, that the statement made by the Committee on Church Doctrine Committee re clarifying the roles of homosexual and lesbian people within the Church be adopted as an interim position of the Church until such time as a lasting statement can be drafted. Defeated.

Motion to adopt the report was adopted.

Dissent

B.J. Fraser asked that his dissent be recorded, with reasons given.

The text of the Committee’s submission to the Special Committee dealing with Overture No. 15, 1997 does not fully reflect the Report on Human Sexuality adopted in 1994, especially its encouragement to engage in further discussion and to explore more fully the pastoral implications of the positions adopted.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee, which as printed on p. [455-56](#) was handed in by D. Huggins, Convener. J.K. Livingston, duly seconded, moved that the report be received and considered. Adopted.

Recommendation No. 1 (p. [456](#)) was adopted on motion of J.K. Livingston, duly seconded.

Report as a Whole

J.K. Livingston, duly seconded, moved the adoption of the report as a whole. Adopted.

REPORTS OF SPECIAL COMMITTEE OF THE 124TH GENERAL ASSEMBLY**Report of the Committee re Overture No. 42, 1998** (p. [540](#))

The Assembly called for the report of the Committee on Overture No. 42, 1998, (Bills and Overtures Recommendation No. 28, p. [20](#)). The report was handed in by P.D. Coutts, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1

P.D. Coutts moved, duly seconded, that the prayer of Overture No. 42, 1998 from the Presbytery of Montreal be granted. Adopted.

Report as a Whole

P.D. Coutts moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON BUSINESS (cont’d from p. [35](#))

W.J. Ball moved, duly seconded, that the report of the Committee on Remits be placed on the agenda of this sederunt. Adopted.

(cont’d on p. [40](#))

COMMITTEE ON REMITS

The Assembly called for the report of the Committee on Remits (p. [471](#)), which was handed in by I.F. Cronsberry, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

C.H.J. Wessel rose to note that the Presbytery of Temiskaming had not approved Remit A. T. Hamilton rose to inform the Assembly that written confirmation of disapproval has not yet been received from the Presbytery.

Recommendation No. 1 (p. [471](#)) was moved by I.F. Cronsberry, duly seconded.

Amendment

D.I. Victor moved, duly seconded, that the 124th General Assembly instruct the Committee on Church Doctrine, in consultation with the Clerks of Assembly and the Education for Discipleship of the Life and Mission Agency, to prepare a study for sessions and presbyteries on the nature and function of a subordinate standard in the life of the courts and congregations of the Church, and on the documents Living Faith and Foi Vivante in the light of the nature and functions of subordinate standards, in order to give presbyteries and sessions adequate time and support to assess the value and appropriateness of declaring Living Faith and Foi Vivante subordinate standards.

The amendment was defeated.

In response to a query from a commissioner, the Moderator declared that the discussion on this report would be postponed until copies of the report could be printed for all commissioners.

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

MODERATOR NAMES SPECIAL COMMITTEES (cont'd from p. [23](#))**Commission on Appeal No. 4, 1998 against a Decision of the Presbytery of Huron-Perth**

W.K. McKinnon, Convener, L. Hislop, V. Smit and a Clerk of Assembly as Consultant.

Committee to Prepare Terms of Reference for all Special Committees and Commissions

G.C. Vais, L.J. Bell, J.E.M. Phillips, J.E. Riddell, K. Wubbenhorst with the Clerks of Assembly as Consultants.

Committee to Respond to the Issues Raised in Overture No. 34, 1998

W. Paterson, Convener, A.E. Wilson, P.E. Chiang, A.F.H. Foster, A. Halliday, D.G.A. Muir, G. Cordes, M.D. Ollerenshaw, J.K. Livingston, P.J. Lee.

NOTICES OF MOTION(cont'd from p. [28](#))

Pursuant to the notice of motion given at the third sederunt, A. Lees moved, duly seconded, that

Whereas, the Claim of Right of 1925 together with its affirmation, is considered one of the most important documents of The Presbyterian Church in Canada (A&P 1925, p. [88-90](#), [92](#), continuous page reference 3316-3318, 3320) securing as it did the continuance of the Church, unaltered and without loss of heritage or identity.

Therefore, "That the Claim of Right of 1925 with its affirmation be inserted in a preamble of the Book of Forms in its proper context."

The Moderator called on the Principal Clerk to clarify whether this was a proper motion. The Principal Clerk noted that business should originate through overtures. The Moderator ruled the motion out of order and suggested that A. Lees raise that matter by way of overture.

A. Lees gave notice that at a future sederunt he would move or cause to be moved that the General Assembly resort to its former practice of recording the Assembly moderators including the pre-1925 moderators in its records. (cont'd on p. [57](#))

COMMITTEE TO EXAMINE RECORDS (cont'd from p. [14](#))

The Assembly called for the report of the Committee to Examine Records, which was handed in by H. Lloyd, Convener. He moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1

That the minutes of the General Assembly, the Assembly Council, the Synods of the Atlantic Provinces, Quebec and Eastern Ontario, Toronto and Kingston, Southwestern Ontario, Manitoba and North Western Ontario, Saskatchewan be approved as neatly and correctly kept. Adopted.

Recommendation 2

That the minutes of the Synod of Alberta and the Northwest and the Synod of British Columbia be approved cum nota. Adopted.

Report as a Whole

H. Lloyd moved, duly seconded, that the report as a whole be adopted. Adopted.

ADJOURNMENT

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

SIXTH SEDERUNT

At WinClare A Hall, University of Windsor, Ontario, on Thursday, June eleventh, one thousand nine hundred and ninety-eight at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator's opening sentences were from Psalm 109, "Your Word is a lamp unto my feet and a lamp unto my path". He read from John 16:12-15 and spoke on "conversion to teachableness". He noted that conversion is sometimes seen as an end rather than a beginning and urged his hearers to be alert to moments of teachableness. The Moderator then constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 38)

The Assembly called for the report of the Committee on Business, which was presented on an overhead by W.J. Ball, Convener. He moved, duly seconded, that the business for the sixth sederunt be so ordered. Adopted.

(cont'd on p. 43)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (CONT'D FROM P. 36)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was presented by H.L. Goggin, Convener. On motion of H.L. Goggin, Convener, it was agreed that the report be received and considered.

H.L. Goggin moved, duly seconded, that S.S. Manwaring, Presbytery of Edmonton-Lakeland, be given leave to withdraw after the sixth sederunt due to a family wedding on Saturday. Adopted.

H.L. Goggin moved, duly seconded, that G.E.H. King, Presbytery of East Toronto, be given leave to withdraw at the beginning of the sixth sederunt due to illness. Adopted.

Report as a Whole

H.L. Goggin moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL VISITOR

P. Ryu, Director of Korean Ministries, introduced the Rev. Dr. Byung Uk Min, D.Min, Moderator of the Presbyterian Church of Korea and the Rev. Dr. Sang Hak Kim, D.L.H., General Secretary of the Presbyterian Church of Korea.

Dr. Min told the Assembly that the Presbyterian Church of Korea has 6,000 congregations and over 2 million members. He noted that The Presbyterian Church in Canada spread the gospel to Korea one hundred years ago and that the Presbyterian Church of Korea continues to grow rapidly and is an evangelistic church.

He spoke of the economic difficulties Korea has been experiencing since the recent intervention of the International Monetary Fund. Turning to the matter of the suffering of the people of North Korea, Dr. Min thanked The Presbyterian Church in Canada for supporting them with food aid and noted that the people of South Korea have generously provided food aid to North Korea. He asked Canadian Presbyterians to pray for the people of that country.

The Moderator thanked the visitors, noting the long association with the Presbyterian Church of Korea and the presence in our midst of so many Korean congregations. He presented the visitors with the gifts presented to other ecumenical visitors.

MODERATOR LEAVES CHAIR

The Moderator left the chair and invited J.D. Congram, the Moderator of the 123rd Assembly, to assume the chair.

COMMITTEE ON THEOLOGICAL EDUCATION (cont'd from p. 32)

Discussion resumed on the report of the Committee on Theological Education, which began with M. Rogers, Convener, asking permission to read an explanatory statement on the search process, following comments in all five briefing groups.

The Convener called upon C.M. Stuart, Vice-Convener of the Senate of Knox College, to narrate the steps which led the Search Committee (p. 501) to bring forward the name of the Rev. Dr. Dorcas Gordon as Principal of Knox College.

Recommendation No. 12 (p. 501) was withdrawn with the permission of the court.

Recommendation No. 13 (p. 503) was moved by C.A. Dunn, duly seconded.

C.M. Stuart addressed the Assembly, outlining the search process and its findings.

Motion to Move In Camera

R.I. Shaw moved, duly seconded, that the Assembly move in camera and that the Clerks of Assembly remain in the court. Defeated.

Amendment

M. MacKay moved an amendment which the Moderator pro tem declared out of order and advised M. MacKay of his right to speak against the motion.

Discussion began on Recommendation 13.

Motion to Limit Debate

J.W.A. Cooper moved, duly seconded, that future speakers be limited to two minutes. Adopted.

Discussion resumed and a number of commissioners spoke.

Immediate Vote

S. Woods moved, duly seconded, that an immediate vote be taken. Adopted.

Vote by Ballot

J.J. Gordon moved, duly seconded, that the vote be taken by ballot. Defeated.

Recommendation 13 was adopted.

(cont'd on p. 52)

MODERATOR RESUMES CHAIR

The Moderator resumed the chair and declared a short recess.

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board (p. 458), which was handed in by M. Worden, Convener. W.G. Stephen moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 459) was adopted on motion of W.G. Stephen, duly seconded.

Additional Motion

M.A. Tremblay moved, duly seconded, that the Pension and Benefits Board propose a formula to the 125th General Assembly to provide for equal contributions to the pension plan between the church (congregation) and employee (contributor). Defeated.

Recommendation No. 2 (p. 459) was adopted on motion of W.G. Stephen, duly seconded.

Recommendation No. 3 (p. 460) was adopted on motion of W.G. Stephen, duly seconded.

Principal Clerk

T. Gemmell reminded the Assembly that during the first year of the medical-dental plan, ministers did not receive an increase so that the plan could be instituted.

Additional Motion

D.I. Victor moved, duly seconded, that the minutes remind the Church that, in effect, the full cost of medical and dental benefits is paid by the minister/employee; increases in minimum stipend were given up in compensation for the cost of the plan in the year of its creation. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt, W.J. Ball moved, duly seconded, that the Constitution of the Pension Board be reconsidered. Adopted.

Recommendation No. 4 (p. [460](#)) was adopted on motion of W.G. Stephen, duly seconded.

Recommendation No. 5 (p. [461](#)) was adopted on motion of W.G. Stephen, duly seconded.

Additional Motion

B.J. Ogdon moved, duly seconded, that Pension Plan members whose age plus years of service equals ninety shall be entitled to commence benefits without actuarial reduction.

Due to financial implications, the motion was automatically referred to the Assembly Council, as per Book of Forms section 296.6.

Recommendation No. 6 (p. [461](#)) was adopted on motion of W.G. Stephen, duly seconded.

Recommendation No. 7 (p. [462](#)) was adopted on motion of W.G. Stephen, duly seconded.

Report as a Whole

W.G. Stephen, duly seconded, moved the adoption of the report as a whole. Adopted.

COMMITTEE ON REMITS (cont'd from p. [39](#))

The Assembly resumed discussion on the the report of the Committee on Remits.

Recommendation No. 1 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 2 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Dissent

D.I. Victor asked that his dissent be recorded, with reasons to be given in writing.

Doxology

The Moderator invited the Assembly to rise and sing the Doxology in response to the adoption of Living Faith and Foi Vivante as subordinate standards of the Church.

Additional Motion

J.A. Vissers moved, duly seconded, that the Committee on Church Doctrine be instructed to prepare a study for sessions and presbyteries on the nature and function of a subordinate standard in the life of the courts and congregations of the Church, and on the documents Living Faith and Foi Vivante, in light of the nature and function of subordinate standards within The Presbyterian Church in Canada. Adopted.

Recommendation No. 3 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 4 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Dissent

D.I. Victor asked that his dissent be recorded, with reasons to be given in writing.

Recommendation No. 5 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 6 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 7 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 8 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Recommendation No. 9 (p. [471](#)) was adopted on motion of I.F. Cronsberry, duly seconded.

Report as a Whole

On motion of I.F. Cronsberry, duly seconded, the report as a whole was adopted.

PRESENTATION OF MINUTES

The Principal Clerk presented the minutes of the third sederunt.

COMMITTEE ON BUSINESS (cont'd from p. 40)

W.J. Ball moved, duly seconded, that the Anderson Notice of Motion, given at the fourth sederunt, be added to the agenda. Adopted.

(cont'd on p. 43)

Additional Motion

G.E.C. Anderson moved, duly seconded, that in light of the Flames initiative, General Assembly calls on all sessions and congregations to set aside the first Friday of the month for concerted personal and corporate intercessory prayer. Adopted.

NOTICE OF MOTION

D.A. Young gave notice that at a future sederunt he would move or cause to be moved that at future Assemblies, a room be set aside for prayer.

ADJOURNMENT

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

SEVENTH SEDERUNT

At WinClare A Hall, University of Windsor, Ontario, on Thursday, June eleventh, one thousand nine hundred and ninety-eight at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator's opening sentences were taken from Psalm 143:9-10. He then constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 43)

The Assembly called for the report of the Committee on Business, which was presented on an overhead by W.J. Ball, Convener. He moved, duly seconded, that the business for the seventh sederunt be so ordered. Adopted.

(cont'd on p. 52)

ECUMENICAL VISITOR

The Moderator called upon M. Ross to introduce Dr. Vidya Sagar Lall, General Secretary of the Church of North India. She told the Assembly that Dr. Lall is a lay person, a son of the manse and has served his church at the local and Diocesan levels and worked as General Secretary of the New Delhi YMCA. He has been a missionary in Tonga from 1975 to 1980 and Agricultural Advisor to the Government of Laos from 1969 to 1973. A graduate in horticulture, an M.Sc. in extension education and a Ph.D. in agriculture, he was appointed General Secretary in 1993.

Dr. Lall informed the Assembly that the Church of North has twenty-four Dioceses. It has defined self-reliance as one of its principles. No external funds are used for the operation of the Church of North India. The Church plans to enter the next century ensuring that each congregation has a Sunday school, a youth group and women's fellowship program. It has become a church which reaches out in a pluralistic society and has defined a need to be mission doers and mission providers. The Church is also convinced that its mission is to rural areas.

Dr. Lall spoke of the difficulties experienced by Christians in India, but also asked commissioners to pray for Christians in Pakistan, who are being persecuted due to that country's blasphemy laws.

He then brought greetings from the Moderator and members of the Church of North India and presented W.J. Klempa with a brass plate with a sketch of a peacock as well as a shawl from the Church of North India. The Moderator greeted Dr. Lall in the name of Jesus Christ and sent greetings to the Church of North India, assuring him that The Presbyterian Church in Canada will uphold the people of India in its prayers. The Moderator presented Dr. Lall with gifts similar to those given to other ecumenical visitors.

COMMITTEE TO NOMINATE (cont'd from p. 17)

Discussion resumed on the report of the Committee to Nominate. E.M.I. Carpenter presented its second report.

GENERAL ASSEMBLY STANDING COMMITTEES - 1998-99

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

The Assembly Council

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

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

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

Three Years - Mrs. Annabel McLauchlan, Lachine, PQ (98); Mrs. Maureen Kelly, Brampton, ON (98); Mr. Gordon Ritchie, Calgary, AB (98).

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

Two Years - St. John - Rev. James T. Hurd, Woodstock, NB (97); Temiskaming - Rev. John D. Blue (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).

Three Years - Vancouver Island - Ms. Adriana Van Duyvendyk, Duncan, BC (98); Waterloo-Wellington - Mr. Lewis Ford, Kitchener, ON (98); West Toronto - Rev. Dr. Brian R. Ross, Etobicoke, ON (98); Westminster - Mr. David Jennings, Vancouver, BC (98); Winnipeg - Rev. L. Blake Carter, Kenora, ON (98); Eastern Han-Ca - Rev. Alan Goh, Toronto, ON (98).

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

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

Two Years - Southwestern Ontario - Rev. Catherine Calkin, St. Paul's, ON (97); Manitoba and Northwestern Ontario - Mr. David Brough, Winnipeg, MB (97); Saskatchewan - Rev. Dr. Yme Woensdregt, Regina, SK (97).

Three Years - British Columbia - Rev. L.E. (Ted) Siverns, New Westminster, BC (98); Alberta and the Northwest - Mrs. Gayle Ewin, Grande Prairie, AB (98).

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, 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.

Church Doctrine, Committee on

One Year - Rev. Dr. Paul A. Brown, Trenton, NS (Convener) (93); Rev. Everett J. Briard, Ajax, ON (94); Dr. Margaret Ogilvie, Ottawa, ON (96); Rev. Daniel H. Forget, Richmond, PQ (96); Rev. Barbara A. Young, Ailsa Craig, ON (98).

By correspondence - Rev. Dr. Joseph Pungur, Calgary, AB (96)
Rev. Dr. William J. Klempa, Montreal, PQ (98)

Two 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)

Three Years - Rev. Dr. Philip J. Lee, Saint John, NB (98); Rev. Dr. John A. Vissers, Toronto, ON (98); Ms. Laura Alary, Bowmanville, ON (98); Rev. R. Ian Shaw, Winnipeg, MB (98); Rev. Dr. Charles J. Fensham, Hamilton, ON (98).

By correspondence - Rev. Patricia Dutcher-Walls, Toronto, ON (98)
Mr. Harold Wilson, Moncton, NB (98)

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

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

Three Years - Ms. Adele Halliday, Mississauga, ON (98); Rev. Donald W. MacKay, New Glasgow, NS (98).

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

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

Three Years - Mr. R. Mac Sprowl, Acton, ON (98); Rev. A. Donald MacLeod, Trenton, ON (98).

By correspondence - Rev. D. Lawrence Mawhinney, Lunenburg, NS (98); 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 - Mrs. Gina Farnell, Quebec City, PQ (97); Rev. Edward R. Wiley, North Bay, ON (96).

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

Three Years - Rev. Carol Smith, Cookstown, ON (Convener) (98); Rev. Alfred Heung Soo Lee, Burnaby, BC (98).

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

Life and Mission Agency

One Year - Rev. 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 (Convener) (96).

Two Years - Ms. Margaret MacLeod, Dundas, ON (94); Mr. Ken Jensen, Welland, ON (92); Mrs. Anita Mack, St. Lambert, PQ (98); Mr. Dick Paul, North Vancouver, BC (97).

Three Years - Rev. Dr. Caroline R. Lockerbie, Burlington, ON (95); Mrs. Linda Shaw, Winnipeg, MB (98); Rev. James R. Dickey, Hamilton, ON (98); Rev. D'Arcy Wm. Lade, Courtenay, BC (98).

Assembly Council appointments - Ms. Ruth MacDonald, Toronto, ON (96); Mrs. Linda Johnston, Pictou, NS (96); Mr. Edwin Leitch, Sarnia, ON (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 - Mr. Bob Mauchan, Toronto, ON (94); Ms. Marilyn Repchuck, Ancaster, ON (98); Mr. Robert McClelland, Welland, ON (96); Rev. J. Kevin Livingston, Cambridge, ON (96).

Two Years - Mr. David Huggins, Cambridge, ON (Convener) (94); Mrs. Lynne Geddes, Hamilton, ON (95); Mr. David Smart, Burlington, ON (95), Mrs. Lynn Becker, Kitchener, ON (98).

Three Years - Rev. Helen R. Allum, Arthur, ON (98); Rev. Dr. Donald A. Donaghey, Dundas, ON (98); Ms. Anna Jackson, Puslinch, ON (98), Mr. Rick Russell, Dundas, ON (98).

Nominate, Committee to, for the 1998 General Assembly

Convener, Dr. Wayne Senior, Kinburn, ON (97); Secretary, Rev. Gordon A. Beaton, Aurora, ON (98); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension and Benefits Board

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

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

Three Years - Mr. Ralph Aikin, Peterborough, ON (98); Rev. Elizabeth A.M. Forrester, Campbell River, BC (98); Mr. Bob Simpson, London, ON (98).

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

By correspondence - Synod Conveners

Presbyterian Record, Committee on The

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

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

Three Years - Ms. Stevie Cameron, Toronto, ON (98); Mrs. Peggy Humby, Moncton, NB (98); Ms. Mary Wilson, Scarborough, ON (98).

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

1998 - Mr. Bert Hielema, Tweed, ON (98); Rev. Ernest Herron, Sarnia, ON (98).

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

Theological Education, Committee on

One Year - Rev. Clayton Kuhn, Port Alberni, BC (93); Rev. Herbert E. Hilder, Chilliwack, BC (96); Miss Christine Shaw, Winnipeg, MB (96); Rev. Marion R. Barclay, Calgary, AB (96).

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

Three Years - Ms. Mary Rogers, Eden Mills, ON (Convener) (98); Rev. Timothy F. Archibald, Kentville, NS (98); Dr. Peter Ross, Aurora, ON (98); Rev. Cathrine E. Campbell, Brussels, ON (98).

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, Vancouver School of Theology; Dean: St. Andrew's Hall; three student representatives; two representatives of the Life and Mission Agency, namely, the Associate Secretary for Ministry and Church Vocations and one of the Associate Secretaries from the Education for Discipleship Team.

Governing Board of Knox College

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

One Year - Ms. Carol Westcott, Toronto, ON (93); Mr. David Wishart, Toronto, ON (95); Rev. Carolyn B. McAvoyn, Brantford, ON (95); Rev. John A. Giurin, Norval, ON (96); Mr. Jerrold D. Whelan, Willowdale, ON (96).

Two Years - Rev. Charlotte M. Stuart, Toronto, ON (Convener) (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).

Three Years - Mrs. Stephanie Ling, Toronto, ON (98); Rev. In Kee Kim, Mississauga, ON (98); Mr. Donald Elliott, Toronto, ON (98); Mr. Brian Westlake, North York, ON (98); Rev. Elizabeth Long, Guelph, ON (98).

Ex-officio - Principal or Acting Principal; Director of Basic Degree Program, two members of Knox-Ewart Graduate Association, two students, two faculty, one staff, one member of the Committee on Theological Education.

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 - Rev. Glenn S. MacDonald, Thorburn, NS (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, Quebec City, PQ (96).

Two 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. Nicholas Athanasiadis, Lachute, PQ (97); Mrs. Donna McIlveen, Prescott, ON (97); Rev. Dr. John Wu, Montreal, PQ (97).

Three Years - Dr. Barbara Trigger, Montreal, PQ (98); Dr. Tucker Carrington, Montreal, PQ (98); Dr. Michael Pettem, Montreal, PQ (98); Mr. Ian MacDonald, Pointe Claire, PQ (98); Mr. Bob Jensen, Terrasse-Vandreuil, PQ (98); Dr. Herre de Groot, Town of Mount Royal, PQ (98).

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

Senate of St. Andrew’s Hall

One Year - Ms. Jean Lawrence, West Vancouver, BC (96); Mr. Jeremy Sanderson, Vancouver, BC (98); Rev. Dr. J.H. (Hans) Kouwenberg, Abbotsford, BC (96); Mr. Neil MacKenzie, Vancouver, BC (96).

Two Years - Dr. Norah Lewis, Richmond, BC (97); Mr. Alan Keats, White Rock, BC (97); Rev. Katharine J. Michie, Chilliwack, BC (98); Mr. William Walker, Vancouver, BC (Convener) (97).

Three Years - Rev. David B. Vincent, Calgary, AB (98); Rev. Meridith Robertson, Trail, BC (97); Rev. Brian Oh, Vancouver, BC (98); Mr. Phil Boname, Vancouver, BC (98).

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).

W.G. Senior moved, duly seconded, that this be the report of the Committee to Nominate and that it be adopted.

Amendment

A.J.R. Johnston moved, duly seconded, that the name of N. Athanasiadis replace the name of K. Wubbenhorst on the Committee on Church Doctrine. Defeated.

The report of the Committee was adopted.

OVERTURE NO. 15, 1997 (cont’d from p. [35](#))

The Moderator noted that W. Paterson has been named Convener of the Special Committee to Respond to the Issues Raised in Overture No. 34, 1998 and thus the recommendation of the Special Committee on Overture No. 15, 1997 (p. [474](#)) is unnecessary.

Report as a Whole

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

MODERATOR LEAVES CHAIR

The Moderator invited the immediate past Moderator, J.D. Congram, to assume the chair.

SPECIAL COMMITTEE RE RECOMMENDATION 28 OF THE COMMITTEE ON BILLS AND OVERTURES IN REGARD TO THE PRESBYTERY OF MONTREAL AND ST. ANDREW'S LACHINE

The Assembly called for the report of the Special Committee of the 124th General Assembly re Recommendation No. 28 of the Committee on Bills and Overtures in regards to the Presbytery of Montreal and St. Andrew's, Lachine, which was handed in by J.A. Sitler, Convener, as follows:

Recommendation 28 reads as follows:

That Appeal No. 2 from Kenneth D. Bell, Montreal, against decisions of the Presbytery of Montreal, Appeal No. 3 from William Manson, Montreal, against decisions of the Presbytery of Montreal, the Special Report re the Presbytery of Montreal and St. Andrew's Church, Lachine (p. 517) be referred to a Special Committee appointed by this Assembly, to recommend to a later sederunt of this Assembly the most appropriate way for the Assembly to bring this matter to a conclusion in accordance with the law and good order of the Church, noting that the actions of the Presbytery of Montreal are also of concern.

The Special Committee as named by the Moderator of the 124th General Assembly consists of the following: James Sitler (Convener), Cathrine Campbell, Karl English, Grant MacDonald, Sally Manwaring and Kun-Sil Park.

The mandate of the Special Committee is:

to recommend to a later sederunt of this Assembly the most appropriate way for the Assembly to bring this matter to a conclusion in accordance with the law and good order of the Church, noting that the actions of the Presbytery of Montreal are also of concern.

In summary, Appeal Nos. 2 and 3, 1998 against decisions of the Presbytery of Montreal deal with:

- the Presbytery's adoption of a motion requesting the appointment of a mediator from the national Church to meet with all concerned parties;
- the defeat of a motion that the Presbytery of Montreal "take possession of the St. Andrew's Church buildings ... Lachine and prevent any further use of them by the dissenting parties until ... the said parties may be reconciled to the sentence of the Commission."

Also, in summary, the Special Report of the Clerks of Assembly (p. 517) indicates that the issue is beyond the possibility of resolution by mediation, a process that requires negotiation. The violation of ordination vows by disobeying the order of a higher court is not negotiable. The Special Report also indicates that the Presbytery of Montreal's duty in this issue is to act in this matter and to order the Session of St. Andrew's, Lachine to cease and desist from its contumacious [unyielding, intractable, obstinate] behaviour. According to the Special Report, the Presbytery of Montreal believes taking any further action could cause even greater division within the Presbytery.

Our mandate limits the Special Committee to matters pertinent to Church law. The Presbyterian Church in Canada is bound to uphold the decisions of its courts through the direction of the accepted rules and regulations as outlined in the Book of Forms. To do otherwise would negate the very authority of the courts of the Church (Book of Forms section 3). The desired goal in this situation continues to be one of peace and reconciliation.

This Assembly of The Presbyterian Church in Canada is called upon to make decisions that have far reaching implications for individuals, congregations and the whole Church. As our denomination strives to discern the Holy Spirit's leading, the Church needs to be aware that ongoing studies and education may indicate future changes in the directions of doctrine and Church law. However, as this ongoing discovery takes place, there is need for an adherence to the established rules and regulations that govern the Church.

In its deliberations the Special Committee reviewed Appeals No. 2 and No. 3 against decisions of the Presbytery of Montreal; the Special Report of the Clerks re the Presbytery of Montreal and St. Andrew's Church, Lachine (p. [517](#)-18); as well as the Findings and Directives of the Special Commission appointed by the 123rd General Assembly (p. [263](#)-72).

Having looked at this matter in regard to the Presbytery of Montreal and the congregation of St. Andrew's, Lachine, with a view toward reconciliation and compassion, the Committee acknowledges certain facts:

- evidence that the Session and congregation of St. Andrew's, Lachine are in defiance of the findings of 123rd General Assembly's Special Commission;
- The Presbytery of Montreal appears to have ceased action in implementing the Findings and Directives of the Special Commission of the 123rd General Assembly;
- the Presbytery is seriously divided.

At this time, the Presbytery of Montreal must work together for the good of its congregations, as well as peace and unity within the Church. To that end belongs the responsibility to take action. As the Clerks state in their Special Report (p. [518](#)) "... it is the duty of the Presbytery to act in this matter and to order the Session of St. Andrew's, Lachine to cease and desist from its contumacious behaviour."

The Book of Forms states:

200 To the presbytery belongs the care and good order of the churches within the bounds;

198 It pertains to the presbytery to take heed that the Word of God is purely preached within its bounds, the sacraments rightly administered, the discipline rightly maintained;

198.1 It belongs to the presbytery to regulate matters concerning the performance of public worship and the administration of the sacraments, within its bounds. It must take cognizance of practices inconsistent with the laws and settled usages of the Church. It should enjoin the discontinuance of novel practices calculated to cause division or strife in any congregation.

The Special Committee therefore recommends as follows:

Recommendation No. 1

That the 124th General Assembly direct the Presbytery of Montreal to take immediate steps to bring matters relating to St. Andrew's, Lachine, to a conclusion; these steps must include:

1. the naming of an Interim Moderator;
2. ordering the Session of St. Andrew's, Lachine, to cease and desist from its contumacious behaviour;
3. the implementation of Directive 3 of the Special Commission of the 123rd General Assembly in regard to the appointment of an experienced Interim Minister;
4. the implementation of Directive 4 of the Special Commission of the 123rd General Assembly in regard to engaging in a program of conflict management and resolution within six months.

Recommendation No. 2

That the actions ordered in Recommendation No. 1 be the General Assembly's answer to Appeal No. 2 (p. [541](#)) from Kenneth D. Bell, Montreal, against decisions of the Presbytery of Montreal and Appeal No. 3 (p. [541](#)) from William Manson, Montreal against decisions of the Presbytery of Montreal.

Recommendation No. 1 was moved by J. Sitler, duly seconded.

Table Groups

The Moderator asked the commissioners whether they wished to have some time in table groups and asked for a show of hands. He then declared that the table groups would be given ten minutes.

Discussion Resumed Amendment

P.M. Wilson moved, duly seconded, that the Presbytery of Montreal be directed to offer the congregation of St. Andrew's, Lachine, the option of remaining within The Presbyterian Church in Canada in accordance with its present polity; if they choose to stay, then items 1 through 4 following be implemented; if they choose to leave, we wish them Godspeed, and offer to rent the building to the congregation on terms to be worked out by the Presbytery of Montreal.

Amendment to the Amendment

M. MacKay moved, duly seconded, that the Assembly direct the Synod of Quebec and Eastern Ontario to ensure compliance with the will of the Assembly. Defeated.

The amendment was adopted.

Recommendation No. 1 was adopted as amended.

Recommendation No. 2 was adopted on motion of J.A. Sitler, duly seconded.

Additional Motion

M.D. Ollerenshaw moved, duly seconded, that all ruling and teaching elders of the Presbytery of Montreal be required to re-affirm their ordination vows and that the Clerks of Assembly arrange for a specific process in order for a specific process in order to facilitate the healing of presbyters. Defeated.

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

MODERATOR RESUMED CHAIR

The time allotted to the report of the Special Committee having expired, the Moderator resumed the chair.

REPORT OF THE YOUNG ADULT REPRESENTATIVES

In word and song, the young adult representatives made their report. They began with a skit depicting the General Assembly in the year 2018. A number of individuals in the group spoke, emphasizing youth ministry as a priority and expressing the need for more youth pastors. (see p. [518-20](#)) Evangelism was named as a priority. The group expressed heartfelt thanks to their advisors, Erin Crisfield and Spencer Edwards. They then presented a song and invited commissioners to join in. To conclude, one of the young adult representatives led in prayer.

Report as a Whole

G.B. Jay moved, duly seconded, that the report of the young adult representatives be adopted.

Additional Motion

R.D. Ross moved, duly seconded, that the serious comments of the young adult representatives be copied and made available to commissioners. Adopted. (see p. [518-20](#))

The Moderator thanked the young adult representatives for their insights and for their presentation.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in WinClare A Hall, University of Windsor, on Friday, the twelfth day of June, nineteen hundred and ninety-eight 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 WinClare A Hall, University of Windsor, Ontario, on Friday, June twelfth, one thousand nine hundred and ninety-eight at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator's opening sentences were from Psalm 25:8, 9, "Good and Upright is the Lord ...". He then read from II Timothy 1:5, 13 and reflected on the teaching and passing along of the faith from one generation to another. The Moderator then constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. [43](#))

The Assembly called for the report of the Committee on Business, which was presented on an overhead by W.J. Ball, Convener. He moved, duly seconded, that the business for the eighth sederunt be so ordered. Adopted.

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

REPORT OF THE STUDENT REPRESENTATIVES

The Moderator called upon the student representatives to present their report. V.S. Carter (Knox College), C.C. Victor (Vancouver School of Theology) and K. Wubbenhorst (Presbyterian College) spoke to the Assembly.

The Moderator thanked the student representatives for their reflections and acknowledged their contributions to the Assembly.

CLERKS OF ASSEMBLY (CONT'D FROM P. [37](#))

Discussion resumed on the amended motion to adopt the report of the Clerks of Assembly.

Statement by the Clerks

The Clerks of Assembly understand that we have accepted responsibility both for our procedures within the courts of the Church, and to participate in the legislative process. Until a legislative process has been completed, we need to have a voice and a means of relieving our consciences whenever we believe the Church is embarking on a problematic course. We do this both with respect for our past and with concern for our future as a Church. We accept Glen Davis' amendment as a helpful way forward, with regard to the Clerks' comments on the Han-Ca legislation. After conversation with In Kee Kim, we offer to withdraw the last two paragraphs of that comment, not wishing to be the cause of hurt to the Korean community, and accepting the declared intention of the Han-Ca Presbyteries to uphold the unity of the Church and to work toward integration.

C.C. Pettigrew, duly seconded, moved that Assembly give permission to the Clerks to remove the last two paragraphs of the section on Legislation re Han-Ca Presbyteries in their report. Adopted

Report as a Whole

The report as amended was adopted.

COMMITTEE ON THEOLOGICAL EDUCATION (CONT'D FROM P. [41](#))

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

Recommendation No. 1 (p. [477](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 4 (p. [500](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 5 (p. [500](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 6 (p. [500](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 7 (p. [500](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 8 (p. [501](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 9 (p. [501](#)) was moved by M. Rogers, duly seconded.

The Moderator asked that H.L. Goggin stand and be recognized as she will be retiring from this position next year. The Assembly responded by applause. Adopted.

Recommendation No. 10 (p. [501](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 11 (p. [501](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 14 (p. [504](#)) was adopted on motion of M. Rogers, duly seconded.

Recommendation No. 15 (p. [504](#)) was adopted on motion of M. Rogers, duly seconded.

Report as a Whole

M. Rogers moved, duly seconded, that the report as a whole be adopted.

Additional Motion

D. Lannon moved, duly seconded, that the Clerks of Assembly be asked to clarify the role of the Committee on Theological Education in regard to the appointments of principals and faculty to the colleges and report to the 125th General Assembly. Adopted.

K.A. McKee rose to ask that commissioners pray for the Search Committee at Presbyterian College.

Thanks to W.J. Klempa, Principal of The Presbyterian College

The Principal Clerk rose to express appreciation to W.J. Klempa for the work which he has done as Principal of The Presbyterian College and the service he has rendered.

The report as a whole was adopted.

MODERATOR LEAVES CHAIR

The Moderator asked the immediate past Moderator, J.D. Congram, to assume the chair.

SPECIAL COMMITTEE OF THE 124TH ASSEMBLY RE RECOMMENDATION 28 OF THE COMMITTEE ON BILLS AND OVERTURES IN REGARD TO THE PRESBYTERY OF MONTREAL AND ST. ANDREW'S LACHINE (cont'd from p. 51)

Additional Motion

L. Reid moved, duly seconded, that item No. 4 of the Special Committee of the 124th General Assembly re Recommendation No. 28 of the Bills and Overtures Committee, be carried out, regardless of the decision of St. Andrew's, Lachine. Adopted.

Report as a Whole

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

Dissent

G.A. Butt asked that his dissent be recorded, on the basis of Appendix E section 6, Book of Forms.

J.R. Weir asked that his dissent be recorded as follows:

I dissent from the adoption of the report of the Special Committee re Recommendation No. 28 (St. Andrew's, Lachine); Recommendation No. 2 as further time might allow a satisfactory solution and depriving a congregation of their name and property is a step that should not be taken at this time.

To suggest the formation of an independent congregation for persons who have been loyal Presbyterian members for decades is a grievous hurt.

I believe that due process has not been followed in that a formal charge has not been made in the removal of Mr. D. Macdonald's certificate for ordination which has resulted in the action of the St. Andrew's, Lachine congregation.

The Moderator pro tem thanked the Committee for its hard work during the past several days.

MODERATOR RESUMES CHAIR

The Moderator resumed the chair.

PERMISSION TO WITHDRAW DISSENT MADE AT PREVIOUS SEDERUNT

A.J. Aicken asked the Assembly to allow him to withdraw his dissent to Recommendation No. 1 of the Special Committee re Recommendation No. 28 of the Committee on Bills and Overtures made at the last sederunt. The Assembly agreed.

COMMITTEE ON TERMS OF REFERENCE

The Assembly called for the report of the Committee on Terms of Reference, which was handed in by G.C. Vais, Convener.

Recommendation No. 1

That the Terms of Reference for the Special Commission re Appeal No. 4 (p. [541](#)) from D. Clements, D. Thompson, A. McMillan, V. Tozer and C. Campbell against the decision of the Presbytery of Huron-Perth regarding term service for elders, named by the Moderator 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 with due regard for 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 125th General Assembly and be encouraged to use the following framework:

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

Recommendation No. 2

That the Terms of Reference for the Special Committee named by the Moderator re Overture No. 34, 1998 (p. [536](#)) from the Rosedale session, be as follows:

1. To investigate and explore the biblical, theological, pastoral, scientific and medical understanding of the phenomenon commonly called “sexual orientation”.
2. That the Special Committee report annually to General Assembly, providing information, reporting progress and inviting discussion and feedback.
3. That the Special Committee consult with persons with relevant expertise and competence.
4. That the Special Committee also be in regular dialogue with the Committee on Church Doctrine, Ministry and Church Vocation and the Clerks of Assembly.
5. In order that the Special Committee be funded appropriately it is asked to present a budget to the Assembly Council for its consideration.

Recommendation Nos. 1 and 2 were adopted on motion of G.C. Vais, duly seconded.

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 R.E. Baker, Convener. He moved, duly seconded, that the report be received and considered. Adopted.

We, the Commissioners of the 124th General Assembly wish to express thanks and appreciation to all those who worked so diligently, efficiently and obligingly to make our experience a meaningful and enjoyable one.

In particular, we thank the Presbytery of Essex-Kent for their invitation to hold the General Assembly within their bounds. Especially, we would express appreciation to the Local Arrangements Committee under the leadership of Mr. Terry Henry and all the congregations within the bounds for their gracious spirit and generous hospitality. They have simply thought of everything that would facilitate and enhance the meeting of the General Assembly. From coffee breaks, to administrative support, to transportation, to a wonderful Assembly barbeque, to the Monday evening tour and Wednesday evening activities we experienced the results of careful, thoughtful and creative planning.

We thank those who planned and executed the worship opportunities of the General Assembly. The Opening Service in St. Andrew's Presbyterian Church, Windsor, was a fine beginning. In particular, mention must be made of the sermon delivered by the Rev. John D. Congram, Moderator of the 123rd General Assembly, and the leadership in the praise of the congregation given by various groups which was truly inspirational and uplifting. The General Assembly continued to be well-served by those who preached on each occasion, the Rev. Wendy Paterson, the Rev. Hugh Appel, the Rev. Jeffrey Loach, the Rev. Jack Neil and the Rev. Scott McAndless.

We acknowledge with appreciation the kind and efficient service of the staff of the University of Windsor.

Our life together as a General Assembly has been enriched by our Ecumenical Visitors:

The Rev. Uma Agwu Onwunta, Nigeria
 The Rev. Anthony Antwi Beeko, Ghana
 Dr. Richard Schneider, Orthodox Church of America
 Ms. Janet Somerville, Canadian Council of Churches
 The Rev. Byoung Wouk Min and the Rev. Sang Hak Kim, Korea
 Dr. Vidya Sagar Lall, India

We thank them for their challenging messages.

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

There are others who make the General Assembly work and who make it an opportunity for us to experience the resources available to us: the staff of the Assembly Office, the One Stop Shopping and those who prepared the many displays. We thank them for their committed service.

We would also like to thank the Rev. Dr. Thomas Gemmill, Principal Clerk, as well as the Deputy Clerks, Ms. Barbara McLean and the Rev. Cedric Pettigrew who filled in for the Rev. Dr. Tony Plomp at the last minute, for their diligence and wisdom on various matters throughout the Assembly. As well, Ms. Terrie-Lee Hamilton of the Assembly Office and the Rev. William J. Ball, Convener of the Business Committee, are thanked for all their hard work.

Finally, but in no way least, we express thanks and appreciation to the Rev. Dr. William J. Klempa, Moderator of the 124th General Assembly. His gracious, unpretentious, gentle spirit and his sense of humour, especially shown in his efforts to be "Mr. Dress-up", coupled with a profound concern for the teaching aspect of the Church as well as for the welfare of the Church as a whole have served him well as he guided the work of the Assembly. We pray that God will continue with him as he fulfills the several duties that will come his way during the coming year. May God grant him joy, wisdom, patience, strength, health and protective care.

Additional Motion

J.E. Brewer moved, duly seconded, that a note of thanks be sent directly to each congregation which has been involved directly in all the various activities of this Assembly. Adopted.

To Her Majesty Queen Elizabeth II

May it please your Majesty:

We, the Commissioners, of the 124th General Assembly of The Presbyterian Church in Canada now meeting in Windsor, Ontario, in the year of our Lord one thousand nine hundred and ninety-eight, respectfully renew our expression of loyalty and prayerful support for your Gracious Majesty.

Our prayers and support are with you as, under the unrelenting pressures from the media, and being true to your ancestors, you are adjusting your Monarchy, to remain a viable example of leadership within a democratic society, into the new millennium. We thank you for your personal example, your counsel and public statements, including your annual Christmas Broadcast. You have upheld the ideals of home and family, the dignity of wholesome labour, the enduring responsibility of the privileged toward the dispossessed and the hungry, and the equality of all people before God.

You are in our prayers along with Prince Philip, Prince Charles, and especially Prince William and Prince Harry with the tragic death of their mother, Diana, Princess of Wales. Our prayers continue for all the Royal Household and all who you have placed in positions of authority as we move in the Lord's name and will towards the new millennium.

God save the Queen.

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

May it please your Excellency:

The 124th meeting of the General Assembly of The Presbyterian Church in Canada, meeting in the University of Windsor, Ontario, sends respectful greetings to you and your family.

It is our prayerful wish that God will continue to guide and uphold you as you carry out the responsibilities of your office and that you will be especially blessed with God's grace and wisdom in these time as we strive to achieve unity through diversity.

We respectfully request that you forward to Her Majesty our Address of Loyalty.

To the Right Honourable Jean Chretien, Prime Minister of Canada

Right Honourable Sir:

We, the Commissioners of the 124th General Assembly of The Presbyterian Church in Canada now gathered in Windsor, Ontario, in the year of our Lord, nineteen hundred and ninety-eight, respectfully send greetings to you, to your Ministers and to all members of the House of Commons and the Senate.

We wish to record deep appreciation, Honourable Sir, that you and your government are seeking to address social and political issues by being mindful of the inherited values and the Christian roots which have made this country great.

We express thanksgiving that Canada has taken a leading role in the international eradication of land-mines. We are thankful that Canada's overall objective in Cuba is to "encourage peaceful evolution to a society with full respect for human rights, genuinely representative institutions and an open economy". We are grateful for Canada's endorsement of the UN Declaration of Human Rights and would express our concerns that these be used as a standard by which to view what is happening in Nigeria, India and the Sudan. We thank the government for its support of food aid to North Korea. We continue to uphold the outworking of all of these issues in prayer. We further pray that Canada support negotiations towards a UN Nuclear Convention.

As you continue to provide leadership in this time of national concern for health, social issues and the environment, we pray that you would have wisdom and willingness to provide and maintain the five underlying principles of the Health Care System; to work towards a national home care system; to develop meaningful ways of addressing unemployment and child poverty

and to fulfil the nation's commitment to protection of the environment. We would commend to you such Scriptural reminders as, "What does the Lord require of us, but to do justice, to love mercy and to walk humbly with our God." (Micah 6:8)

For our part, we pledge a renewed effort to encourage our membership to support you and all members of Parliament in terms of the apostolic mandate that, "... prayers, intercessions and thanksgivings be made for ... all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way" (1 Timothy 2:1,2).

May you be upheld in your high calling, and may the blessing of God rest on you and your family.

Report as a Whole

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

ADDITIONAL MOTIONS

Additional Motion

B.J. Fraser moved, duly seconded, that the 124th General Assembly convey its congratulations to the Rev. Dr. Lois Wilson on her appointment to the Senate and assure her of our prayers as she seeks to represent the churches' concerns in this body of our Federal Government. Adopted.

Additional Motion (cont'd from p. 39)

Pursuant to notice of motion given at the fifth sederunt, A. Lees moved, duly seconded, that the General Assembly resort to its former practice of recording all Assembly moderators including the pre-1925 moderators in its records. Adopted.

Additional Motion

G.B. Jay moved, duly seconded, that at future Assemblies, a room be set aside specifically for prayer. Adopted.

COMMISSION ON MATTERS LEFT UNCARED FOR OR OMITTED

W.J. Ball moved, duly seconded, that the Commission on Matters Left Uncared for or Omitted be established for 1997-1998. Adopted.

PRESENTATION OF MINUTES

The Principal Clerk informed the Assembly that commissioners have the right to record dissents at the time the motion to adopt the minutes is made. L.E. Robinson moved, duly seconded, that the minutes of the first five sederunts be adopted subject to correction, and that the minutes of the sixth, seventh and eighth sederunts be referred to the Commission re Matters left uncared for or omitted.

Dissents

L.E. Robinson asked that her dissent be recorded as follows:

I dissent from the approval of the report of the Church Doctrine Committee which provides information on the role of gay and lesbian people within The Presbyterian Church in Canada as I believe the information does not reflect a thorough, well-researched and balanced perspective on the subject.

M.D. Ollerenshaw asked that her dissent to the motions to adopt Remits A, B, D and E be recorded, with reasons as follows:

Remits A and B

1. Living Faith was originally commended to the Church for use in worship and instruction (A&P 1984, p. 24, 241). This document was not a precise doctrinal statement but rather a worthy devotional and narrative work. In 1984, a motion was adopted that encouraged the text of Living Faith be used in the proposed service book as a resource for worship.

The Scriptural References and Notes were added to the document as an appendix (A&P 1984, p. 47, 241) and regretfully are not found within the body of Living

Faith. This would suggest that it was not the intent of this document to be a doctrinal resource. Nevertheless, Living Faith has served the Church well by fulfilling its purpose as a liturgical and educational tool and continues to meet the needs of the Church.

2. By making Living Faith a subordinate standard of our Church, we have raised its status to mean it is in a lower position of authority to the Bible. This change in status has occurred without making any changes or amendments since its adoption in 1984. Living Faith was prepared as a contemporary statement of faith which could easily be adapted and changed by the Church as deemed necessary. Now as a subordinate standard of The Presbyterian Church in Canada, it will be more difficult to amend. Although a statement of faith and subordinate standard are complimentary, they function differently in upholding and nourishing the spirituality of Presbyterians.
3. I believe that the Church should have been more involved in the process of consultation with its constituency with respect to discerning the worthiness of this document as a subordinate standard of the Church. In 1997, only 10 sessions, 9 presbyteries and one synod responded to the Church Doctrine Committee regarding Living Faith as a subordinate standard. In the Church Doctrine Committee report, it was stated that “there have always been differences of opinion within the Committee about the wisdom of doing this” (A&P 1997, p. 231). It is unfortunate that more time and study was not given to this decision. It is ironic that upon adopting Living Faith as a subordinate standard of our Church at the 124th General Assembly, the Church Doctrine Committee will now provide educational materials to study the nature and function of Living Faith as a subordinate standard of The Presbyterian Church in Canada.
4. Many statements of faith were written between 1530 and 1650 and remain part of our Reformed Church heritage. I think The Presbyterian Church in Canada could have accepted the challenge of creating a new document, a contemporary doctrinal statement, with the hope of it becoming a subordinate standard of the Church. As a Reformed Church open to the guidance of the Holy Spirit, this process could have richly benefited our Church as we strive to articulate the faith in an age of great change and transition.

Remits D and E

1. I believe that presbyteries are defined by geographical boundaries and ought not be defined by such secondary boundaries as ethnicity, language and culture. I appreciate the struggle that some congregations have dealing with bilingualism; but this is not just a Korean issue. Other models or forums could have been created to help address the issues that bilingual congregations face across Canada. If we as a Church invest time, energy, commitment, prayer and resources into finding solutions to deal with bilingual issues, the whole Church would be strengthened.
2. I believe that presbyteries will be weakened by not rising to the challenge of being present to bilingual congregations within their bounds and that bilingual congregations will be weakened by not receiving the gifts and presence of the various congregations within presbyteries. Presbyterians need to be in partnership with each other, otherwise isolation and segregation will result. (I Corinthians 12:4-14 and Ephesians 2:11-22)

The motion was adopted.

MODERATOR NAMES COMMITTEE

Committee to Advise with the Moderator

S.D. Walters (Convener), P.E. Chiang, S.C. Farris, A.M. McPherson, J. Morden, M.H. Smith, T. Hamilton (Secretary), S. Kendall (Clerk).

By Correspondence: W.H. Hong, C.E. McPherson, D.I. Victor.

COMMITTEE ON BUSINESS (cont'd from p. 52)**Report as a Whole**

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

Flowers from Children

J.F. Biggs rose to thank commissioners for taking the many flowers made by children from congregations across the country.

ADJOURNMENT

The business being finished and announcements having been made, 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 Kitchener, Ontario, and within St. Andrew’s Church there, on the first Sunday in June, in the year of our Lord, one thousand nine hundred and ninety-nine, at seven thirty o’clock in the evening, local time.

The Moderator then closed the Assembly with a Benediction.

APPENDICES

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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 124th General Assembly:

John Congram, Moderator of the 123rd General Assembly met with the Committee to Advise with the Moderator twice to establish his itinerary for the year. There were four members-by-correspondence on the Committee who participated in the meetings by teleconferencing through which their involvement was welcomed and beneficial.

At the beginning of the year, Mr. Congram indicated that as he visited congregations and groups, he was interested in affirming the ethnic and cultural diversity of the Church, wished to participate in events with children and youth, and hoped to persuade the Church to take more seriously the role of evangelism and outreach. Many of the congregations took his interests seriously by organizing events which involved multi-ethnic participation and the active presence of children and youth. Through preaching, visiting and writing his monthly column in the Record, Mr. Congram challenged people to take their baptism more seriously as they lived out their faith.

This year, Mr. Congram travelled mainly in southern Ontario and eastern Quebec as family circumstances and commitments required him to stay closer to home. Many throughout the Church have been very supportive and caring to John, Liz and the family during this moderatorial year. This compassion was described by Mr. Congram as “experiencing the church as family in a more intense and wonderful way”. He was able to preach and visit congregations on most weekends, where there were also opportunities for fellowship events and gatherings with small groups of people. Special events such as Rise Up '97, PYPS weekend and youth events, a service at the Ghanaian Church in Toronto to welcome their new minister, a special service following the ice storm in eastern Ontario and Quebec, morning breakfasts, dinner fund-raising event for North Korean famine, attending the WMS Council meeting, meeting with other church leaders and attending ecumenical gatherings provided opportunities for the Moderator to meet, talk with and listen to people. The year concluded with a three week visit to southern Alberta and British Columbia.

Mr. Congram was unable to make an international visit this year. In November, the Rev. George Vais represented him at the centennial celebrations in India. International Ministries is hoping that Mr. Congram will be able to represent the Church next year by visiting one of our partner churches.

Nomination for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates the Reverend Dr. William J. Klempa as Moderator of the 124th General Assembly.

Recommendation No. 1 (adopted, p. [13](#))

That the sincere appreciation of the Assembly be extended to the Rev. John Congram for his ministry which was both challenging and encouraging as he visited congregations, participating in ecumenical and denominational meetings, and met with individuals.

Recommendation No. 2 (adopted, p. [14](#))

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods and organizations which received Mr. and Mrs. Congram with graciousness and kindness.

Recommendation No. 3 (adopted, p. [14](#))

That the thanks of the Assembly be extended to the Committee and especially to the staff of the Record who assumed more of the daily responsibilities of producing the magazine which enabled Mr. Congram to execute his duties as Moderator.

George C. Vais
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 124th General Assembly:

The Assembly Council continues to work obediently, faithfully and joyfully in carrying out the will of the General Assembly, and listening for the voice of Presbyterians all across Canada. 1997 has been a year of significant transition for the Assembly Council. We have spent a number of years gathering opinions and seeking input on the priorities of The Presbyterian Church in Canada. 1997 has been a year in which we have made the transition from seeking input to taking action based upon that input. A common phrase that we have used in 1997 is "Let's get the rubber on the road."

In faithfulness to our history and tradition, we have studied many historical documents in seeking priorities for the future. We have considered the "P.S. Ross Report", the "Lamp Report" of 1969, the Administrative Council report on planning, "Changing Times, Changing Choices", "Catching the Vision" of 1988, "From Vision to Reality: A Guide to Strategic Planning in Congregations" of 1989, "The Vision Statement" of 1989, "The Mission Statement" of 1995, and the documentation of the Think-tank of 1996. We have listened and now we are prepared to act on what we have heard.

Extensive study of all of the above documents resulted in the presentation of the six priorities adopted by the 123rd General Assembly to be the focus for the work of the whole Church over the next 5 to 10 years (A&P 1997, p. [29](#), [204](#)). Later in this report, the Assembly Council will outline a plan to implement the priorities under the title of the "Flames" Initiative.

In keeping with the format of the 123rd General Assembly, the Council used an Open Space event in its joint meeting with the Life and Mission Agency in November 1997. It is our belief that the Open Space format allows for the Holy Spirit to enter into our planning process. It is only by the power of the Holy Spirit that our Church will have hope entering the twenty-first century.

In accordance with Recommendation No. 31 (A&P 1997, p. [218](#), [36](#)), the Assembly Council has heard reports with respect to the 125th Anniversary of our denomination and the celebration of the millennium. It is our hope that we will find appropriate means by which to celebrate both of these events. The 125th Anniversary is an opportunity for us to look to God to carry us into a new world and a bright future.

Our prayer for The Presbyterian Church in Canada is that God will be with us and will guide us into the new millennium so that we will be like a great river of healing water in a world that is broken, hurt and thirsty for the love and mercy of Jesus Christ.

Mark Lewis, Convener

ASSEMBLY COUNCIL MATTERS

MR. LYMAN F.D. PURNELL, Q.C.

Word was received from the Presbytery of St. John of the death of Mr. Lyman F.D. Purnell, who was Chair of the Administrative Council from 1976 to 1978. Mr. Purnell died on February 9, 1998; he was 75. He was recognized at last year's Assembly by the Moderator because he had attended his first Assembly fifty years ago. A letter of condolence was sent to the Presbytery of St. John.

MEMBERSHIP

The Rev. Douglas Rollwage resigned from Council because of personal scheduling problems. He represented the Presbytery of Pickering. The Rev. Andrew Allison, also a minister in the Presbytery of Pickering, has been appointed to fill the vacancy.

The Rev. Charles N. (Chuck) Congram resigned from Council. He represented the Synod of Southwestern Ontario, which has nominated the Rev. Catherine Calkin to serve in his stead.

STRUCTURE AND STAFFING

NOMINATION OF PRINCIPAL CLERK AND SECRETARY OF ASSEMBLY COUNCIL

Following the 123rd General Assembly, Council sent a call for nominations to the presbyteries. A Search Committee was appointed with the Rev. J. Karl English as Convener, the other members being Robert H. Kerr, J. Mark Lewis, Cedric C. Pettigrew, Marilyn Repchuck, Joan Sampson, Davida Stewart and Ruth Whitehead.

Twenty-four presbyteries nominated 18 candidates (see p. 457). A short list of three candidates to be interviewed was developed. The Search Committee placed the name of the Rev. Stephen Kendall before the Council for its consideration. The Council adopted the recommendation of the Search Committee.

Biographical Information - The Rev. Stephen Kendall

The Rev. Stephen Kendall, B.Eng., M.Div., graduated from Knox College in 1987. He served as minister of Trinity Presbyterian Church, Calgary from 1987 to 1991. For the last seven years, Stephen has been minister of Fallingbrook Presbyterian Church in Toronto.

For over five years, Stephen Kendall has been Clerk of the Presbytery of Pickering. This task has involved him in helping the court to successfully work through a number of sensitive and critical congregational situations by assembling the required resources and counsel, as well as providing sound advice. With his knowledge of computer and internet technology, Stephen has been able to simplify and expedite the work of the Court.

Mr. Kendall is a supervisor of field education and full-time intern students at Knox College, as well as being a co-lecturer in Church Polity courses there. He demonstrates a good knowledge of the Book of Forms and a desire to follow our Church polity and act in ways that are, and appear to be, fair and just.

Stephen Kendall believes that the skills of mediation and the practice of reconciliation are important tools to be used in the midst of conflict. To this end, he has undertaken mediation skills training as well as courses in conflict in the church, skills for mediation and resolution, etc..

Mr. Kendall gives evidence of a strong commitment to our Church, a knowledge of its courts and structure, along with a desire to serve the denomination. His experience within congregations, as a Presbytery Clerk, his training in conflict mediation, along with his sense of call to the position, make him the candidate of choice for the position of Principal Clerk of General Assembly and Secretary of the Assembly Council.

Stephen Kendall says, "I have always had an intense loyalty to The Presbyterian Church in Canada, rooted in my faith in Jesus Christ. I appreciate and embrace our thoughtful and solid theology, our ecumenical connections, and our unity of spirit even in the presence of diverse elements. I am optimistic about our Church, but not blind to the reality of change that it will continue to face in the coming years. We have a strength based on many committed Christians across the country who love their Church and want it to thrive. I am glad to count myself as one of these people."

Stephen is married to Alison and they have three children: James 11, Diana 10 and Charlotte 7.

Recommendation No. 1 (adopted, p. 29)

That the Rev. Stephen Kendall, be appointed to the position of Principal Clerk of the General Assembly and Secretary of the Assembly Council effective July 1, 1998.

DEPUTY CLERK OF ASSEMBLY, THE REV. DR. TONY PLOMP

The term of appointment for Dr. Plomp as Deputy Clerk is expiring, and for the sake of continuity, the Council is recommending that he be appointed for an additional term.

Recommendation No. 2 (adopted, p. 30)

That the Rev. Dr. Tony Plomp, be appointed to the position of Deputy Clerk of General Assembly for a five year term effective immediately.

RESIGNATION OF ASSOCIATE SECRETARY FOR RESOURCE PRODUCTION AND COMMUNICATION

The Life and Mission Agency received and considered a letter of resignation from the Rev. Glenn Cooper at its March 1998 meeting. The Agency accepted his resignation effective August 31, 1998. The Council has given permission to the Life and Mission Agency to fill the position of Associate Secretary for Resource Production and Communication.

REVIEW OF STAFFING AND STRUCTURE

The Council reported to the 123rd General Assembly the appointment of a Task Force for this purpose with James Doherty as Convener. The Task Force has reported to Council, with a consensus that the environment at Church Offices "has evolved to be more positive, productive and team-oriented during the past two years ... progress has been made to build inter-agency working relationships, improve communications and information sharing by working co-operatively on projects, using fine line meetings and sharing staff resources." It also recognized a number of challenges still to be addressed and brought a series of recommendations to deal with them. Recommendations from previous reviews have been revisited and responsibility for follow-up assigned. There will be a review of the mandates for each member of the executive staff and for each standing committee of Council. It is desirable that this happen at the Assembly level as well.

Recommendation No. 3 (adopted, p. 30)

That each standing committee of General Assembly be instructed to review its present mandate and recommend to Assembly any changes that need to be made.

It is noted that the Council has appointed a Personnel Policy Committee which will work on staff training issues, inter and intra departmental communication, and on the policy and authority for all appointments made within the Church Office structure.

The Council also adopted recommendations related to staffing levels. The practice of contracting certain positions will be reviewed. With the review of mandates and objectives for each portfolio, a review of support and executive staff levels will occur, as well as decisions on whether positions should be full-time or part-time. Before staffing changes are made, there will be an analysis of the financial viability to sustain any increase, an analysis of how each position supports the six priorities of the Church, and an analysis of any projected impact on Presbyterians Sharing. Work is to continue on developing an integrated data base, along with the development of an integrated information system. The Personnel Policy Committee and Finance Committee will undertake an evaluation of the compensation level for executive staff.

The next review has been scheduled for report to the Assembly Council and the General Assembly in 2003.

PERSONNEL POLICY COMMITTEE

After a slow start, the Personnel Policy Committee, convened by Lorraine Irvine, has come together and developed an ambitious agenda. It plans to report to Council in November 1998 on: Compensation Policy, an Appeal Process, Separation Policy, Employee Assistance Plan, Performance Review and Management, Staff Training, Staff Communication, Hiring Procedures and Holiday Policy. The Council has also asked this Committee to review executive staff remuneration and other issues related to management skills and human resources.

APPOINTMENT OF ASSOCIATE SECRETARIES

In response to a letter from the Life and Mission Agency asking for a policy on the calling and dismissing of Associate Secretaries, the Council requested a response from the Clerks of Assembly. The following response has been received, considered and adopted by the Council.

The General Assembly of 1988 adopted a statement prepared by the Administrative Council which deals with executive staff positions (A&P 1988, p. [218-22](#), [20](#)). That statement attempted to review and state past practice and brought forward the following principles:

1. All executive positions are established by and/or in the name of the General Assembly.
2. The position of General Secretary is established by Assembly. This is the senior executive position in an agency and created by an act of Assembly after consideration by the Administrative Council. General Secretaries are appointed by Assembly.
3. The position of Associate Secretary is created by Assembly after consideration by the Administrative Council. It may be either the senior or sub-ordinate position within an agency.

In multi-staffed agencies, accountability is to the agency but usually through the General Secretary who will exercise a supervising/monitoring function. The Associate Secretary will be selected by and serve at the will of the agency.

4. Persons appointed by the Assembly are accountable to the Assembly. Persons appointed by an agency of Assembly are accountable to that agency. They are servants of the agency and must bow to the agency's opinion or resign their position.

In 1992, in response to Overture No. 43, 1989, the Assembly adopted a procedure whereby, when a minister or member of the Order of Diaconal Ministries in a pastoral charge is appointed to a position by General Assembly, the appointment will be treated as a call to accept an appointment and dealt with in a manner similar to that followed in a call from a congregation (A&P 1992, p. [203-204](#), [23](#)).

In 1991, the General Assembly authorized the newly created Assembly Council to meet and appoint persons to 12 Associate Secretary positions. The Assembly Council met and ultimately made nine appointments. It should be noted that the Council declined to appoint the Associate Secretary in the General Assembly Office because the person would also be a Deputy Clerk of Assembly, which is an appointment for the General Assembly to make. The Clerks assume that the Assembly Council made the initial appointments of Associate Secretaries because the Life and Mission Agency Committee and the Service Agency Committee had not yet been appointed and, therefore, the staff for the agencies had to be appointed by another entity. We do not understand this development to negate the principles of the 1988 report, but as an expedient move to ensure that staffing for the agencies was in place for July 1, 1992.

In 1994, a Special Committee was appointed to deal with a controversy in the Service Agency concerning the Job Description of the Associate Secretary for Resource Production and Communication. This Special Committee asked the Assembly:

1. To affirm that Job Descriptions of General Secretaries and Associate Secretaries can be altered only by the General Assembly.
2. To affirm that appointments of General Secretaries and Associate Secretaries are normally made by General Assembly on the advice of Assembly Council and can be changed only by the General Assembly.

The Assembly voted to make those affirmations (A&P 1994, p. [64-66](#)).

The Clerks would contend that to "affirm" means to uphold practices which have been followed in the past - "to declare to be true". In fact, the Assembly affirmed what is not true. It seems clear to us that the practice of the Church has been for the Assembly to appoint General Secretaries, and for particular agencies to appoint Associate Secretaries. It has not been the practice for Assembly to approve or amend job descriptions for Associate Secretaries, nor for General Secretaries. A policy was adopted in 1974 which clearly kept the appointment process within the then Administrative Council, except in unusual circumstances (see Book of Forms Appendix B, p. 93 and 94).

Recommendation No. 4 (adopted, p. [30](#))

That the appointment procedures for Associate Secretaries as described in Book of Forms Appendix B-1 and in the action of the 114th General Assembly be affirmed (A&P 1988, p. [218-22](#)).

The Statement of 1988 (A&P 1988, p. [219-21](#))

Not all of the statement of 1988 is reproduced here as it dealt with issues no longer relevant. The significant sections are:

The terms “General Secretary” and “Associate Secretary” refer to the only two executive categories within the Church Offices. While the position title may be quite different, all executive positions must be within one or other of these major categories. They are quite separate and distinct and historically there has not been any promotion from one to the other.

All executive positions are established by and/or in the name of the General Assembly.

Accountability and Responsibility

In the structure of executive positions, there are only two levels, General Secretary and Associate Secretary. There are accordingly two levels of compensation and these are tied to the position without reference to considerations of authority, responsibility or accountability.

General Secretary:

The senior executive position in an agency and created by an act of Assembly after consideration by the Administrative Council.

General Assembly will establish the position, usually at the time of/or in conjunction with the establishment of the agency. A position at this level must reflect the judgement of the Assembly concerning the major authority/accountability that is necessary.

1. Criteria:
 - 1) A permanent or a long term appointment.
 - 2) Major authority for the overall direction of an agency.
 - 3) Accountability to Assembly and an agency.
 - 4) Significant visibility (high profile) within the Church and/or beyond.
2. Authority and Accountability:
 - 1) Appointed by and serves at the will of the Assembly.
 - 2) Incumbent is accountable to the Assembly in the fulfillment of the duties and obligations and conduct of the position. While Assembly may delegate the exercise of its authority in this regard to a board or committee or the Administrative Council, the incumbent has the right of appeal and review by Assembly itself.
 - 3) The incumbent will have direct responsibility and may be held accountable to Assembly for:
 - (1) the policies and directions of Assembly, assigned or directed to the incumbent by name or position.
 - (2) the carrying out of all aspects of the position and the fulfillment and obligations as an officer and agent of the Assembly and the Church in a manner of personal and private conduct that upholds and preserves the image and reputation of the Church.
 - (3) In a shared accountability with the agency, for the fulfillment of all directions and/or commitments made to or given by Assembly to the agency.

Associate Secretary:

The position may be either the senior or subordinate within an agency.

The position is created by the Assembly, after consideration by the Administrative Council.

Authority and Accountability:

1. The position will typically be for a specific task or responsibility with specific and limited authority.

2. The accountability will typically be to an agency but in multi-staffed agencies the reporting relationship will usually be through a general secretary who will exercise a supervising/monitoring function.
3. The associate secretary will be selected by and will serve at the will of the agency. The incumbent is accountable to the appointing agency in the fulfillment of the duties, obligations and conduct of the position.

Relationship to Courts of the Church

It is not always clear as to the relationship and accountability to the various courts of the Church of ordained ministers appointed by the General Assembly or one of its agencies as executive staff, professors, associate professors, etc.. The following is presented in an attempt to clarify.

Boards, committees, etc. (agencies) are accountable to the General Assembly as they are appointed by the Assembly. It would follow, that the executive staff of these agencies are accountable to the General Assembly or through their agency to the Assembly.

Traditionally this has been understood to mean that a person appointed by the Assembly is accountable to Assembly while someone appointed by an agency of Assembly is accountable to that agency. This does not mean that the Assembly appointee is not accountable to the agency with whom he/she works. It simply means that should need arise the person can step aside from the agency and present something directly to Assembly.

An example of this might be that when the Assembly appointee is of the opinion that a proposed action of his/her agency is not in the best interest of the Church, after having shared this view with the agency and no resolution of the differences can be found, the Assembly appointee has the privilege of presenting his/her opinions to the Assembly. At that point, he/she is not a servant of the agency but of the Assembly.

In the case of a person appointed by an agency of Assembly, they are servants of the agency and must bow to the agency's opinion or resign their position.

The above assumes that the appointee in either case is not a commissioner to the General Assembly which will deal with the recommendation from the agency. Should the staff person be a commissioner then he/she is free to exercise all the rights and privileges of a commissioner, but not as a staff person.

This relationship to Assembly for those appointed by Assembly or by an agency of Assembly is confined to the person's work responsibilities. In all other matters such persons who are ordained ministers are under the care of the presbytery.

When there is a difference of opinion, related to work assignment, between an executive staff member and his/her agency, and such difference cannot be resolved by the two parties, the procedure for appeal is to the Administrative Council through its Executive Personnel Committee, and if need be, from Council to Assembly. Should at any time a presbytery wish to comment on matters relating to the work assignment of one of its members, it may do so directly to the agency concerned.

There is an understanding in the Church that when the General Assembly makes an appointment there is an automatic request to the presbytery concerned to conduct a service of induction for that appointee. It is also understood that when an agency of the Assembly makes an appointment the presbytery is to conduct a service of recognition.

PLANNING AND OBJECTIVES

The 123rd General Assembly adopted six priority directions for the ongoing life of the Church. They are: Education for Clergy and Laity; Mission inclusive of International, National and Justice Ministries; Evangelism; Spirituality; Empowering Laity; and Children, Teen and Young Adult Ministry. In November 1997, the Assembly Council and Life and Mission Agency Committee jointly held an Open Space event at which we explored ways to implement these priority directions. The reports from the Open Space groups were referred to the Long Range Planning Committee of Council, which has reported.

LONG RANGE PLANNING

Recommendation No. 5 (adopted, p. [30](#))

That the long range plan for The Presbyterian Church in Canada over the next seven years be the implementation of the six priorities adopted by the 123rd General Assembly.

Recommendation No. 6 (adopted, p. [30](#))

That, with respect to the implementation of the six priorities, the Assembly Council, through its Long Range Planning Committee, take on the role of co-ordinating and integrating the efforts of all the agencies and courts of the Church.

When the above recommendations are adopted, the Council plans immediately after Assembly to write to all agencies and courts of the Church asking for an outline of how each will implement the six priorities, requesting a response by December 31, 1998. The Long Range Planning Committee will continue to liaise with the courts and agencies, collate and communicate stories, and assist as appropriate.

Recommendation No. 7 (adopted, p. [30](#))

That all six priorities be emphasized in all seven years of the plan from 1998-2005 and that one priority will be highlighted in each year as follows:

1998-1999	Education and Promotion of the "FLAMES" initiative
1999-2000	Missions: International, National, Justice
2000-2001	Focus on Children, Teens, Young Adults
2001-2002	Equipping Laity
2002-2003	Active Evangelism
2003-2004	Spirituality
2004-2005	Education of Laity and Clergy

Recommendation No. 8 (adopted, p. [30](#))

That the General Assembly, in planning for Assemblies from 1999 to 2004, encourage the use of the above themes for the appropriate years.

Recommendation No. 9 (adopted, p. [30](#))

That the Moderator of General Assembly write to every session of the Church encouraging the development of creative ways to introduce and implement the six priorities.

The Council discussed the use of an acronym for the priorities. The acronym "FLAMES" offers the following benefits:

1. It allows the Church to reclaim and celebrate anew the burning bush as the symbol of our denomination.
2. It shows that the priorities are not new, but rather an affirmation of our historic faith as revealed in ongoing discussions with the grass roots.
3. It provides an image which is vivid, powerful, and easily remembered in an age when people are bombarded with an excess of wordy information which is quickly forgotten. Modern advertisers know that if a campaign is to be successful it must use images which are sharply focused, evocative of emotion and easily identified.
4. The burning bush reminds us that God is calling us, that God will equip us, and that God's strength alone will carry us into the twenty-first century.

Recommendation No. 10 (adopted, p. [30](#))

That minor changes be made to the naming of the six priorities in order to make use of the acronym "FLAMES" in dealing with the priorities as they will become easily recognized and remembered in the following format:

F	ocus on Children, Teens and Young Adults
L	aity Equipping
A	ctive Evangelism
M	ission, International, National and Justice
E	ducation For Laity and Clergy
S	pirituality

DATA BASE PROJECT

The 123rd General Assembly called for the establishment of a resource data base which would be accessible to all (A&P 1997, p. 203, 30). The staff at Church Offices has been working on developing an integrated data base of all existing data banks, and progress is being made. The next step, once this has been achieved, will be to expand the data base in consultation with volunteers. Council continues to monitor progress on this project.

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 1997, stood at \$209,680. 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 Street East, Cornwall, Ontario, K6H 1Y3 or presbytery clerks.

Since its inception, there have been 115 projects reviewed by the Directors, 52 of these have been approved to date and almost \$80,000 in grants given. In some cases, grants were conditional upon additional local funding being in place.

In 1997, grants were made to support an outreach ministry to battered women; to assist an experimental venture to bring the gospel to a shopping mall; and to initiate an exterior wall mural project, to list but a few. The number of applications received in 1997 was less than in previous years, and the Directors took steps to increase awareness of the Fund across the Church by requesting a photo story in the Presbyterian Record. This resulted in a record number of applications received by the Directors for consideration in 1998. Their story will be told in next year's report.

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. At the donor's request, the Directors in 1997 studied at some length suggested changes to the Constitution of the Fund. These were approved and subsequently ratified by the Assembly Council.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the Minister of St. John's Presbyterian Church, Cornwall. Members appointed by the Assembly Council and presently serving are Mrs. Noreen Marshall (1998), the Rev. Linda Ashfield (1999) and Mr. Glen Crockford who was re-appointed by the Assembly Council for a second three year term, ending in 2000. Appointed Directors may serve no more than two three year terms.

The Directors of the Fund continue to be very appreciative of the beneficence of the donor, who each year continues to augment the capital base.

LENDING SERVICES

Lending Services manages funds available to congregations for the building of new churches and manses and renovation of existing ones.

During 1997, 15 congregations received new loans from the various funds. Nine congregations completed repayment of their debts so that, by the end of the year, 116 loans were outstanding, totalling \$3,743,906. 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 Fund 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 5, 1998 and March 11, 1999.

LIVE THE VISION

During the past year, the Council Executive reviewed and approved several requests from the Life and Mission Agency for expenditure of Live the Vision funds. Approval was given to substitute an HIV Aids Program within The Presbyterian Church of East Africa in Kenya at \$20,000, replacing a project to provide medical equipment for the Kikuyu Hospital in Kenya. A grant of \$20,000 was approved for the Emergency Relief and Reconstruction Program of the Middle East Council of Churches. At December 31, 1997, there remained \$4,970,298 available for distribution. Expenditures for International Ministries have been \$650,299 and for Canada Ministries \$995,000.

FINANCIAL REPORT 1997

The financial statements for 1997 indicate that the Church had a very good year both through Presbyterians Sharing and in our investment portfolio. We are grateful for the generosity of God's people, and we thank everyone who helped make this happen.

We had a real increase in Presbyterians Sharing of \$59,000, and the Life and Mission Agency was underspent producing an excess of revenues over expenditures of \$330,425. Thus, the deficit from previous years has been eliminated leaving an operating surplus of \$289,829. The Finance Committee and Council have a policy of retaining a minimum surplus of \$200,000 for contingencies.

Recommendation No. 11 (adopted, p. [30](#))

That the audited financial statements for The Presbyterian Church in Canada and the J.B. Maclean Bequest Fund for 1997 be received for information.

BUDGET 1998 AND FORECASTS 2000-2002

The 1999 Budget has been prepared both on the basis of existing programs and with a view to ensuring that it takes into consideration the six priorities. Presbyterians Sharing revenues have been reviewed and set based on past performance. Other revenues are shrinking gradually as the investment returns continue on a downward trend. We are able to maintain a slowly growing level of income because of the good fortune of people remembering the Church in their wills.

Recommendation No. 12 (adopted, p. [30](#))

That the budget for 1999 as set out on page [231](#) be approved.

Recommendation No. 13 (adopted, p. [30](#))

That the revenue and expenditure forecast for the years 2000 to 2002 be received as set out on page [231](#).

APPOINTMENT OF AUDITORS 1998

Recommendation No. 14 (adopted, p. [30](#))

That the firm of Coopers and Lybrand be the auditors for the Church accounts for the year 1998, and the Assembly Council be authorized to set the fees.

FINANCING THE HAN-CA PRESBYTERIES

As authorized by the 123rd General Assembly, the two Han-Ca Presbyteries held their inaugural meeting on October 19, 1997 in Toronto. This incurred considerable costs of \$14,900. They also had to acquire office equipment and translation equipment. The Presbyteries will be self-sufficient in 1998. In response to a request, the Council has agreed to provide a grant of \$15,000 and a loan of \$10,000 repayable over five years at 7 percent interest. The grant has been charged against the contingency account.

OVERTURE NO. 8, 1998 (p. [523](#))**Re: Financial Assistance to Presbyteries Affected by the Creation of the Han-Ca Presbyteries**

Overture No. 8, 1998 asks for financial assistance to presbyteries affected by the creation of the Han-Ca Presbyteries. The Council is concerned about the stewardship dimension of this situation, especially with respect to the number of persons appointed to represent each affected presbytery and the mode of the annual consultation.

Recommendation No. 15 (adopted, p. [30](#))

That the prayer of Overture No. 8, 1998, be answered by providing up to \$20,000 in 1998 for travel and consultation purposes to the presbyteries affected by the creation of the Han-Ca Presbyteries, and that the Finance Committee of Council be instructed to negotiate the level of such support for subsequent years.

STIPEND AND ALLOWANCES 1999

Since no adjustment to minimum stipends was made in 1998, and any recent increases have not matched inflation, the Council is recommending an increase for 1999.

Recommendation No. 16 (adopted, p. [30](#))

That for 1999, the minimum stipend should be increased by \$837 (3 percent of 4th Level Minimum Stipend) and that the same increase be applied to executive and support staff of the General Assembly, and to the professorial staff of our colleges.

FUTURE ASSEMBLIES

The Council has had a Task Force working on the shape of future Assemblies since 1994. It has made its final report to Council and has been discharged. Among the decisions taken by Council is that this 124th General Assembly should have one day of Briefing Groups (Monday) and one day of Open Space (Tuesday). This comes after last year's two days of Open Space. The arrangements for this Assembly will be evaluated and a recommendation will be brought to the 125th General Assembly as to what the ongoing arrangement should be. We are also continuing the use of table groups at this Assembly.

The work of the Task Force involved detailed recommendations on procedures for briefing groups, open space, table groups, sederunts and physical arrangements. These have been referred to the appropriate groups for implementation, such as, the Clerks, the Moderator, the Business Committee, the Local Arrangements Committee.

Recommendation No. 17 (adopted, p. [30](#))

That a definite theme be established for each Assembly by the Assembly Council and that this be done two to three years in advance.

The Task Force and the Council support the policy of annual General Assemblies, and the selection of different locations for each. In response to evaluations from commissioners, the Council wishes to investigate the feasibility of holding Assemblies in convention centre like venues.

Recommendation No. 18 (adopted, p. [30](#))

That the Assembly Council be authorized to investigate the feasibility of holding Assemblies in convention centre like venues, and report to the 125th General Assembly.

The Council has also requested the Life and Mission Agency to consider the number, place and role of young adult representatives at General Assembly.

DRYDEN ADDITIONAL MOTION (A&P 1997, p. [57](#))

The Council requested the Clerks of Assembly to study and report to Council on the Dryden Additional Motion. The Council received, considered and adopted the Clerks' response as follows:

The motion reads: "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.”

Referred to the Assembly Council. The Council asked the Clerks of Assembly to consider this matter.

The Clerks wish to point out several concerns which might affect the response to W.F. Dryden’s additional motion:

1. Appeals are not printed in the Book of Reports nor the Acts and Proceedings of General Assembly, and this is done to protect individuals and groups involved in such appeals. The facts of the case need to be investigated and judgments rendered. Once this is done, a report is made to General Assembly, in which the degrees of responsibility of individuals or groups are revealed.

At the moment, no provision is made for any investigation to begin before the appeal is brought before the Assembly, for example, a Judicial Commission. There is not time at General Assembly to call for all relevant documents, study them, cite and interview witnesses, deliberate, render judgment and write a report. Commissions of Assembly often meet four or more times to accomplish the required investigation with care and concern for all parties. Each case requires upwards of 40 hours of work. There is not enough time at General Assembly to deal carefully with one appeal, let alone multiple appeals as sometimes happens.

2. Overtures presented to the General Assembly usually have implications for one or more of the Assembly’s committees. Each such committee needs time to consider the implications of granting the prayer of an overture. This kind of consideration is best done with adequate time taken, and not under the pressure of time constraints imposed by a three day General Assembly. When an overture refers to an action of a presbytery, the presbytery needs time to consider its response, and the Assembly may deem it necessary to either cite the presbytery or send visitors, none of which can be accomplished in the time frame of a General Assembly.

It should be noted that usually a future General Assembly eventually makes the decision on how an overture will be answered, having received and considered a recommendation from a body named to consider the overture.

3. Petitions addressed to General Assembly must be dealt with in three steps. First it is read. Secondly, it must be decided whether to receive or not receive this petition. Finally, the court decides what action to take with respect to the petition. Since a petitioner is a party at the bar, she/he must be cited. The party at the bar is entitled to 10 days notice by way of citation. Other persons or groups implicated in the petition may also be cited. It is very difficult to imagine how a petition, once received, can be dealt with in the time available to the General Assembly receiving the petition (Book of Forms section 72).

If a petition is sent to General Assembly with the petitioner’s complaint to have been obstructed in his/her proper remedy of appeal or complaint, the lower court must be cited and heard in defence of its action. Only after this has been completed can the petition be received and dealt with (Book of Forms sections 70, 70.1).

For these reasons, it seems generally impossible to ensure that a petition can be fully dealt with during the Assembly to which it is addressed.

Again, the Clerks of Assembly would point out that many of these time constraints could be overcome if the General Assembly were to appoint a Judicial Commission with authority to deal with petitions and appeals before Assembly meets. It would have to be a Commission rather than a Committee if it is to have authority to decide to receive petitions and appeals, and to cite parties to the bar of Assembly, and to call for relevant records. Even so, it is clear that when there are multiple cases for one Assembly, it would be difficult to accomplish the request of this Additional Motion. The Clerks also wish to report that responses from the presbyteries to a proposal to appoint a Standing Judicial Commission of Assembly are unanimously negative.

Recommendation No. 19 (adopted, p. [30](#))

That the Assembly accept the above response to the Dryden Additional Motion, 1997.

ASSEMBLIES 1999 AND 2000

For information, commissioners are reminded that the 125th General Assembly will be held in Kitchener-Waterloo (1999) and the 126th General Assembly will be held in Hamilton, Ontario (2000).

REFERRALS**OVERTURE NO. 14, 1997** (A&P 1997, p. [502, 19](#))**Re: Allocating 50 Percent of Hungarian Congregations' Contributions to Presbyterians Sharing for 5 Years for Re-Establishing Schools of the Hungarian Reformed Church**

Council has referred Overture No. 14, 1997 to the Life and Mission Agency which will report on this matter to this Assembly. (see p. [331](#))

OVERTURE NO. 16, 1997 (A&P 1997, p. [503, 19](#))**Re: Including Non-Clergy Employees of Congregations in the Medical-Dental Plan**

Council expects to report on Overture No. 16, 1997 in a supplementary report to this Assembly. (see p. [219](#))

OVERTURE NO. 17, 1997 (A&P 1997, p. [503, 19](#))**Re: To Increase Payment for Maternity and Paternity Leave to 95 Percent of Stipend**

Council expects to report on Overture No. 17, 1997 in a supplementary report to this Assembly. (see p. [219](#))

PATTERSON ADDITIONAL MOTION (A&P 1997, p. [37](#))

This is a request for clarification of the role of staff advisory committees. Council referred this matter to its Task Force on Staffing and Structure. It has recommended and Council agreed that all committees have a statement of objectives with time frames, and an established term of service. This directive applies to staff advisory committees, which are to report during the coming year.

PATTERSON ADDITIONAL MOTION (A&P 1997, p. [54](#))

This is a request for the development of a personnel policy for national staff related to staff employment and termination. Council would report that this subject is on the agenda of its Personnel Policy Committee, and a report will be available for the 125th General Assembly. In the meantime, Council refers the Church to the section of this year's report entitled "Appointment of Associate Secretaries" which deals with the appointment and termination of General and Associate Secretaries. (see p. [203-04](#)) In addition, the Life and Mission Agency will be reporting on a termination policy, and this will inform the work of the Personnel Policy Committee.

Recommendation No. 20 (adopted, p. [30](#))

That the above statement be accepted as the Council's response to the Patterson Additional Motion.

VANBODEGOM ADDITIONAL MOTION (A&P 1997, p. [37](#))

This is a request that the Chief Financial Officer issue certificates of expected pension plan payouts to each member prior to the 124th General Assembly. D.A. Taylor has reported that the Pension Board has invested in appropriate software which will enable fulfillment of this request in April 1998, and regularly each year thereafter.

OVERTURE NO. 3, 1998 (p. [521](#))**Re: Creating Travel Pools for Events**

Overture No. 3, 1998 is a request that Church-sponsored conferences such as Congress and Rise Up make provision for a travel pool to assist in offsetting travel costs for members in

rural, remote or isolated communities. Council has decided to recommend that the request be granted by referring the matter to the Assembly Office, Life and Mission Agency and the Clerks of Assembly to advise conference planners of this request. It is noted that the Clerks of Assembly employ a travel pool for the bi-annual consultation with synod and presbytery clerks.

Recommendation No. 21 (adopted, p. [30](#))

That Overture No. 3, 1998 be answered in terms of the report above.

OVERTURE NO. 4, 1998 (p. [522](#))

Re: Making Funding for Regional Staffing a High Priority

Overture No. 4, 1998 is a request that the funding for regional staffing be made a high priority by the Life and Mission Agency for the Synod of Manitoba and Northwestern Ontario through to December 31, 2003. The Council has requested the Life and Mission Agency to report on this request to this Assembly.

OVERTURE NO. 10, 1996 (A&P 1996, p. [479, 18](#))

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, A&P 1995, p. [64](#), be Withdrawn for 1996

The Council sought advice on the two requests outlined in Overture No. 10, 1996 and Memorial No. 1, 1996 which generally have to do with stipend. Council recently received a reply from the Committee on Church Doctrine and will be developing a response for the 125th General Assembly.

ARCHIVES AND RECORDS MANAGEMENT

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, the Women's Missionary Society, individuals and the colleges. The work of catalogued records keeping and making information available is necessary to the Church because the records are frequently accessed, often because of their legal value.

In March, the Archives relocated to Wynford Drive in a new facility which offers climate controlled, fire protected quarters and compact storage units to serve the Church better and protect the record collections. The Archivist/Records Administrator, Kim Arnold, can be reached by calling 416-441-1111. She is assisted by four volunteers: Margaret Waterman, Betty and Roy Arnold and Marjorie Durnan. Requests for information are taken in person or over the phone, fax or e-mail. Public reading room hours are Monday to Friday, 1:30-4:30 by appointment. Extended hours of research can be arranged. Although a certain amount of information can be received gratis, requests for extensive research undertaken by this department have a search fee of \$25 per hour attached. The cost of photocopying is 15 cents per page off the regular photocopier and 25 cents per page off the microfilm reader-printer. In 1997, over \$6,000 was received for responding to these requests.

This department is responsible for cataloguing and accessioning records on the database, conserving documents, answering requests (10 to 15 requests per day) working towards records management, visiting congregations to advise on care of records, co-ordinating the microfilming program for the Church, supervising contract and volunteer staff, networking with other archives, heritage associations and records offices, and preparing government grant applications for assistance in funding staff for this office. The Archives has a six year backlog of archival records awaiting cataloguing. The completion of records management would offer the Church greater protection for the fiscal, legal, administrative and research properties present in their organizational records.

Our success with grant applications allowed us to hire contract archivists to catalogue collections of records, as well as seek guidance from a professional conservator in planning the new facility. In 1997, we arranged more of the photograph collection as well as completed the cataloguing of financial records received to date. The main cataloguing project this year will be dedicated to ministers and missionaries papers for which a grant of \$8,000 from the

federal government was approved. We have applied for a summer student in 1998 through an additional government grant request of \$6,115.20 to continue work on the photograph collection. We are grateful for the funding support granted through the Canadian Council of Archives (Department of Heritage). It is important to note that their approval is reflective of the significance of the Presbyterian Church record collection as an institutional resource but also as a national/international resource. The Administrator is a member of a number of professional archives and records associations: Association of Archivists of Ontario, Canadian Council of Archives, Association of Canadian Archivists, and the Association of Records Managers and Administrators.

With the rapid movement of technology, this office is involved in long term planning for appropriate formatting and storage of the records for the Church Office. We are also assisting with the new CD-ROM course being developed by Drs. Brian Fraser, Michael Farris and Stuart MacDonald on the subject of Canadian Church History. Up to 500 images and select documents will be provided by the Archives and Records Office as the graphic component of the course content. The CD-ROM will ultimately be available for purchase.

It is requested that congregations, presbyteries and synods arrange to have their records microfilmed through this office. Microfilm is the best means of storing and protecting information long-term. Under optimum conditions, microfilm has a life span of 500 years. It is inexpensive insurance for records at a cost of 7.5 cents per page, or approximately \$100 for filming 1,000 pages.

Additional information on the care of church documentation, records and photographs is provided in the newsletter "Step Into Your Archives". It is available through the PCPak or the Archives. We encourage visits and calls seeking information on aspects of records keeping or accessing our research facility.

A Service of Dedication for the new facility was held on Sunday, April 26, 1998, and was conducted by the Rev. John D. Congram, Moderator of the 123rd General Assembly.

ARCHIVES OFFICE

Early in 1997, the decision was taken to move the Archives Office from 11 Soho Street to the Church Office. The former location was due for demolition and management perceived the need to ensure a secure space for the historical collection of papers as well as the emerging need for good record keeping for future needs. A budget of \$430,000 was approved and the firm of Black and Moffat, Architects was employed to design the facilities in the garage level of the 50 Wynford Drive building. The floor was lowered and the area waterproofed and built to provide 3,000 square feet of useable space complete with special air handling equipment to ensure the safe holding of the collection. Mobile shelving was installed and the move completed in April 1998. The space should be sufficient to provide for the next 15 years receipt of materials. Beyond that, at an appropriate time, plans will need to be made for alternate forms of archiving of materials.

To date, \$317,400 has been directed from the bequests received to offset the cost of the project and the balance of \$112,600 will be financed through internal borrowing to be repaid from future bequests received and/or the earnings of the Presbyterian Church Offices fund, which was established to defray major expenses in connection with the building.

We now have a well designed facility for our archived papers which will meet our needs for years to come.

RESIDENTIAL SCHOOLS WORKING GROUP

JOURNEY TO WHOLENESS

As reported to the Assembly Council Executive, the Healing Fund Committee has been established. The Committee is hard at work developing a plan with two foci: Education and Fundraising. It has chosen "Journey to Wholeness" as the name for the campaign. The Committee is in the process of producing a video that will be the main educational tool. The Committee is based in Winnipeg with members being drawn from the presbyteries in the area of our residential school involvement. Kelly-Lee Shapiro is the Co-ordinator on a half-time

basis and Brenda Patterson, from Thunder Bay, is the Convener. The dates of the campaign have been set in the 2 year time frame of April 1, 1998, to March 31, 2000.

SHOAL LAKE

Since the visit of Eli Mandamin, the then Chief of Iskatewizaagegan No. 39 First Nation, to the General Assembly in 1994, we have been working with the Chief and Council in trying to get the Federal Government to be at the table to consider the future steps to be taken to further healing initiatives relating to our involvement in the Cecilia Jeffery Residential School.

Through the intercession of a joint group of staff from the Roman Catholic, United, Anglican and Presbyterian churches, we were finally able to get the Government to agree to such a meeting which took place in Kenora on February 3, 1998. Kelly-Lee Shapiro and Ray Hodgson, from Winnipeg, joined Gordon Haynes and Ian Morrison, from this Committee. At the meeting, there were also representatives from Department of Indian Affairs and Northern Development and Health Canada as well as Chief Fraser Green and members of the Council from Iskatewizaagegan No. 39 First Nation.

The meeting was for the purpose of hearing a proposal from Chief Fraser Green on what Iskatewizaagegan No. 39 First Nation was considering as next steps in the healing process. He presented as a conceptual way to proceed the following:

1. Canada and The Presbyterian Church in Canada will adequately resource a First Nation controlled Healing Trust established by Iskatewizaagegan No. 39 First Nation and Shoal Lake Band No. 40.
2. The trust will create an income stream which will be used to support healing initiatives judged to be worthwhile by the First Nations and the Trustees.
3. The Presbyterian Church in Canada will turn over the School Point property to the use and benefit of Iskatewizaagegan No. 39 First Nation and Shoal Lake Band No. 40.
4. The Presbyterian Church in Canada will turn over the successor property to the "Indian House", for example, the Kenora Fellowship Centre to the use and benefit of the Treaty No. 3 First Nations.
5. Canada will turn over the "C.J." Round Lake property to the use and benefit of the Treaty No. 3 First Nations.

The Chief also presented a further caveat requesting "that both Canada and the Churches, as an indication of good faith and as a signal of our new relationship will agree to abandon any argument of laches and limitations should our attempts to work out our partnership require the clarity of the courts." (Our lawyer indicates that to adopt such a position would increase the Church's exposure to liability claims in civil court.)

The School Point property is held by the Board of Trustees of The Presbyterian Church in Canada on behalf of the Presbytery of Winnipeg. The Board of Trustees also holds the Kenora Fellowship Centre property on behalf of Canada Ministries.

The Residential School Working Group has approached these developments in the light of recommendations adopted by the 1992 General Assembly (A&P 1992, p. [565](#)):

- That the Church commit itself to listen to the issues as they are named and described by Aboriginal peoples and to listen to what Aboriginal peoples decide is useful and appropriate in response.
- That the Church support healing processes that arise from Aboriginal peoples themselves.
- That the Church commit itself to seeking ways to work with Aboriginal peoples in calling the Government of Canada to acknowledge that its policies were harmful to Aboriginal peoples.

The Council has agreed that the Working Group be authorized to add to its membership with representatives from Canada Ministries and the Presbytery of Winnipeg. It has also authorized the Working Group to proceed with negotiations in the Shoal Lake situation while exercising caution vis à vis the statute of limitations and other contentious issues.

MILLENNIUM-125TH-JUBILEE CELEBRATIONS

The 123rd General Assembly agreed to establish a committee to plan for the 125th Anniversary of The Presbyterian Church in Canada to be celebrated in the year 2000. The Assembly, however, neglected to name the Committee, and this has since been done by the Assembly's Commission on Matters Left Uncarried For or Omitted (see Clerks of Assembly Report, p. [249-50](#)). The Committee was instructed by the Assembly to produce terms of reference, a budget and tentative plans for submission to the Assembly Council.

Meanwhile, the Life and Mission Agency requested the Council to arrange for co-operation and co-ordination of events for the year 2000. This request was in light of plans for a national youth event, Canada 2000, and the ecumenical plans to observe the Biblical concept of Jubilee in conjunction with observances/celebrations related to the Millennium. The Council agreed to encourage such co-ordination and referred the matter to the Committee to plan for the 125th Anniversary.

In March 1998, the Rev. Dr. Walter McLean, Convener of the Steering Committee, called the first meeting. Council received and considered a report from the Steering Committee at its spring meeting. A decision was taken to endorse in principle that a major emphasis for the year 2000 be the millennium/jubilee initiative, with a lesser emphasis on the 125th Anniversary. A tentative budget and program was reviewed by Council, which referred the budget and staffing issues to the Finance Committee and Executive. It is expected that additional information will be provided in Council's supplementary report.

SUPPORT SERVICES

Support Services under the direction of the Chief Financial Officer, Donald A. Taylor, is responsible for the following areas of work:

Financial Services - co-ordinated by Alan Hitchon, receives all funds directed to The Presbyterian Church in Canada and pays all accounts on behalf of the organizations of the Church, keeps records and produce financial statements for each of the organizations. 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 for all 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 - Wendy Penwarden and Gerry Waugh are both 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 or at 416-441-1111 for those calling from the 416 area code.

Building Operations - Printing Department and the Distribution Centre are managed by Donald Taylor 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.

OTHER MATTERS

ST. PAUL'S, GLACE BAY CAMPAIGN

The Synod of the Atlantic Provinces has reported on the encouraging results of the "Friend in Need" Campaign in support of St. Paul's, Glace Bay, Nova Scotia. The Campaign to October 1997 had raised \$385,000, enabling a reduction in the mortgage to \$438,000. Further contributions are expected. The Synod and the Council expresses gratitude to the people of the Church for their wonderful response to the Campaign.

OVERTURE NO. 1, 1997 (A&P 1997, p. [495](#), [218](#))**Re: Establishing Communication to the Church Office Without Direct Cost to Congregations**

In response to the request for direct communication to Church Offices without direct costs to congregations, Council is pleased to report that a 1-800 number has been established and has been in operation since the fall of 1997. The number is 1-800-619-7301.

Recommendation No. 22 (adopted, p. [30](#))

That Overture No. 1, 1997 be answered in the above terms.

THIRD PARTY CONTRACTS

The Council had the responsibility to arrange for a termination allowance for a minister of The Presbyterian Church in Canada who had been employed in cognate work, the contract for which was administered by The Presbyterian Church in Canada. When the contract was terminated by the employer, it turned out that the Church was liable for a termination allowance. Council is concerned about the implications of third party contracts involving the Church, and wishes to alert presbyteries and synods to the potential liabilities implied in such contracts. Council has agreed that The Presbyterian Church in Canada will not enter into any more third party contracts, and encourages synods and presbyteries to adopt a similar policy.

Recommendation No. 23 (adopted, p. [30](#))

That synods and presbyteries be encouraged to not engage in third party employment contracts.

1998 ASSEMBLY OF THE CHURCH OF SCOTLAND

In response to an invitation, the Convener of Council, the Rev. J. Mark Lewis, has been appointed to represent The Presbyterian Church in Canada at the General Assembly of The Church of Scotland, May 16-22, 1998, in Edinburgh.

APPRECIATION

The Assembly Council continues to be grateful to God for the giftedness of God's people. We are reminded of God's goodness by the commitment, energy, prayer and thoughtfulness of those who serve this Church on its committees, agencies and councils. The Council takes this opportunity to thank and salute those members whose terms expire with this General Assembly: William Campbell, John Congram, Ivan Cronsberry, Bob Cruickshank, Gayle Ewin, Harold Flett, Terry Ingram, Drew Jacques, Biff Jarvis, Angus McGillivray, Annabel McLauchlan, Linda Paquette, Joan Sampson and Marlene Sinnis.

SUPPLEMENTARY REPORT**CHIEF FINANCIAL OFFICER'S REPORT****1997 In Review**

1997 continued to experience the favourable financial results reported for the previous year with the operating fund producing a surplus of \$330,000 turning the prior accumulated deficit into a surplus.

Presbyterians Sharing amount of \$8,494,000 was received and was \$59,000 greater than the prior year for which we are most grateful to everyone across the country who helped make this possible. Other revenue totalled \$799,000 which was considerably less than budget. This occurred because of lower investment returns and a lower level of sales of materials.

Operating costs in the aggregate were managed within budget with the Life and Mission Agency underspent because of timing differences in the start of some of its programs.

Personnel separation costs were incurred totalling \$112,000. In 1996, we reversed \$90,000 of funds set aside for this purpose believing that they would not be required and, in fact, were needed in 1997.

The balance sheet of the Church was strengthened further in 1997 in that fund balances grew by \$3,600,000 with the addition of some new funds as well as favourable investment performance. The change in market value is accounted for as an unrealized gain or loss.

While we have a very strong balance sheet, cash management within the operating funds is a challenge and is dependent upon temporary borrowing from fund balances with interest. The cash requirement peaks in September because operating expenditures flow relatively equally month by month and the receipt of moneys from Presbyterians Sharing increases towards the end of the year.

1998 And Beyond

The 1998 budget was approved by last year's General Assembly and expects very modest increases in revenues with expenditures to be controlled in order to continue to produce a surplus of \$200,000. The Assembly Council a year ago, on the recommendation of the Finance Committee, approved keeping a modest surplus in order to have some contingency for emerging expenditure requirements.

The 1999 budget is concurrently being presented to the Assembly. It continues the careful fiscal controls which have been in place for several years and is expected to provide a balance with the small surplus being retained.

A forecast of revenue and expenditure for the years 2000 to 2002 has been developed to provide a broad framework for detailed annual budgets. The revenue from Presbyterians Sharing has been reduced to the amount that is required to meet our needs from our prior practice of setting a goal and then having an offset on the expenditure side.

ARCHIVES

The Archives were housed at Knox College for many years. In 1994, it had a severe mould problem and the collection had to be treated to stop the spread of the mould and was subsequently housed in temporary quarters courtesy of a member of the Church. These premises were slated for destruction so the decision was made by the Executive of the Assembly Council in June 1997 to move the Archives to the Church Office location.

Funding for the project budgeted at \$430,000 has been accumulated from a share of the Deferred Bequests and the balance will be financed as a loan from internal funds.

A meeting was held with Walter Moffat and Marie Black of the firm, Black and Moffat Architects to discuss the concept of a new Archives to use the space occupied as a garage for staff parking. They had supervised the renovation of the Church Office building in 1995 and we were sufficiently appreciative of the conceptual work to offer them the commission to design and supervise the work to be done.

Over the summer the drawings were completed, the permits obtained and the contractor, Kembic Construction, employed. Construction began in October and was completed on March 5, 1998. Every attempt has been made to ensure that the facilities will remain protected from the elements outside as well as the elements inside. The Archives are protected by a dry sprinkler system as well as a sophisticated atmospheric control system.

We believe the facilities should ultimately be able to accommodate all of the existing records and up to the next 15 years of accession of items of historic significance and important papers in a safe, secure and climatically controlled manner.

ONE STOP SHOPPING

A plan has been developed by the Women's Missionary Society and the Assembly Council Executive to integrate the operations of their Book Room (WMS) and our Resource Sales Operation (RDC) so that to a person seeking materials or information they will speak to one person, receive one package and one bill. The operation will be known as "The Bookroom" and will be in effect for the General Assembly and fully operational by September 1, 1998.

All personnel from the existing operations will be combined to form the new staff under the direction of Trish Heidebrecht who will report to a joint committee of WMS and the Presbyterian Church appointed representatives.

The telephone system in this area will be improved to allow for queuing of calls to ensure a quick response and the computer systems will be integrated to allow tracking of all merchandise, single billing and follow-up for back ordered items.

Each group will continue to be responsible for management of their own staff and materials. Sales will be distributed back to each organization. In this way the anomalies within each group can continue to be handled as in the past, such as the WMS do consignment shipping and the Resource Distribution Centre ships bulletins.

Pricing will be adjusted on all resources so that there will no longer be a handling charge applied to each invoice.

We believe that this is a good solution which will be helpful to the members and which can be implemented from a practical point of view. It allows flexibility and opportunity for each organization to pursue its own goals and retain ownership of its inventory. Each organization will continue to budget for its present staff complement and inventory into the project and will work together to meet future opportunities. It has been agreed that at the end of one year's operation a full review will be undertaken by the joint committee to determine its success.

OVERTURE NO. 16, 1997 (A&P 1997, p. [503](#))

Re: Including Non-Clergy Employees of Congregations in the Medical-Dental Plan.

Overture No. 16, 1997 from the Session of Oakridge Church, London, expresses the opinion that it is not equitable or just to exclude the participation of full-time or part-time (20 hours or more) support staff, who are not clergy, from the Health and Dental Plan.

It should be noted that the plan is totally underwritten by premiums paid by congregations or the Church Office or other included organizations, such as the colleges.

Background

The Medical and Dental plan has been in place for many years, initially for full-time clergy, diaconal ministers, Church Office staff or staff in other included organizations. In the past, several other groups have become eligible for participation in the plan, including retired members.

The plan is insured through Sun Life Assurance Company of Canada and the premiums are paid for by congregations or the Church Office, or other organizations, on behalf of their employees.

There is no legal reason why coverage could not be extended to non-clergy staff, provided that premiums are paid. In addition, each congregation which decided to participate must enroll all staff members who fall into this category. This is in keeping with general practices regarding plan participation.

Recommendation No. 24 (adopted, p. [30](#))

That the Medical and Dental Plan be amended to allow for the participation of non-clergy full-time and part-time (20 hours or more) staff, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums.

OVERTURE NO. 17, 1997 (A&P 1997, p. [503](#), [504](#))

Re: To Increase Payment for Maternity and Paternity Leave to 95 Percent of Stipend

Overture No. 17, 1997 from the Presbytery of Montreal expresses the opinion that clergy on maternity or parental leave should be provided with 95 percent of their stipend in order to ease their financial burden.

It should be noted that local congregations are required to provide housing during maternity/parental leaves.

Also, that there is no policy or general practice of the Church to encourage congregations to consider topping up their minister's salary during these 17 plus 10 weeks of maternity/parental leaves.

Also, noted, should be that top up for maternity/parental leave is not considered part of the stipend obligations of congregations.

Background

Clergy are eligible for a maternity leave of up to 17 weeks and/or a parental leave of up to 10 weeks. During this time, the Federal Government, through the Employment Insurance system, provides 53 percent of salary up to a pre-determined maximum. This benefit is provided following a two week waiting period.

Within the private and public sectors, it is quite common for employers to provide a top up to the amount provided by Employment Insurance, usually to the level of 90 or 95 percent of salary. In addition, most employers provide 95 percent of salary for the two week waiting period.

During the time that the clergy is away on maternity/parental leave, the congregation must provide housing and any pastoral services, but are not required to pay the absent minister's salary. For most congregations, at least pulpit supply is required. A requirement for a congregation to pay a top up directly may put undue strain on their finances.

However, if all congregations participated in the plan, an additional amount could be added to the benefits premiums already paid by the congregation for clergy participation in the Health and Dental Plan. These additional premiums could then be used to finance the top up provision for affected staff.

Congregations will top up Employment Insurance benefits to 95 percent of salary during the leave and will be reimbursed from the Health and Dental Plan.

Since payment is coming from the Health and Dental Plan, this benefit should be provided to all members of the plan.

This response should be sent to all presbyteries for study and response to Assembly Council by January 31, 1999.

Recommendation No. 25 (adopted, p. [30](#))

That Overture No. 17, 1997 be answered in terms of the following proposed policy, which is to be sent to presbyteries for study and response to the Assembly Council by January 31, 1999:

That congregations be required to augment Employment Insurance benefits for maternity and parental leave to 95 percent of salary, that congregations be reimbursed for their costs from the Health and Dental Plan, and that these additional costs be financed by an additional premium to the Health and Dental Plan.

OVERTURE NO. 13, 1997 (A&P 1997, p. [502](#))

Re: Including Telephone, Fax and E-mail Information in the Acts and Proceedings

The Assembly Office staff has worked at the best way of achieving the desired goal of providing telephone, fax and e-mail addresses of all professional church workers. On a comparative basis, it has been determined that it is more economical to provide this information in the Acts and Proceedings of General Assembly rather than in a separate Directory. This will be done in the 1999 Edition of the Acts and Proceedings. For 1998, a Directory will be made available to clerks of presbyteries and synods and on the internet.

Recommendation No. 26 (adopted, p. [30](#))

That Overture No. 13, 1997 be answered in the above terms.

BENEVOLENCE COMMITTEE

This Committee of Council oversees 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 \$2,484,350. From the income of these funds, 33 persons received monthly support totalling \$123,445. Other emergency grants were made totalling \$18,200. There are 23 Bursary Funds with a total capital of \$820,000, from the income of which \$47,900 was awarded to 55 candidates for the ministries of the Church.

The income from investments continues to decrease. The Committee invites your prayers, concern and gifts for 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 COMMITTEE

The Council has been kept informed of the Life and Mission Agency's review of all executive staff positions, and is aware that the Agency is moving toward restoring three positions to full-time status. Council wishes to report to the General Assembly that it concurs with the restoration of positions to full-time and assures the Assembly that appropriate funding is provided for in the years 1999 to 2002. (see p. [385-86](#))

125TH ANNIVERSARY

The 123rd General Assembly decided to appoint a Committee to plan for the celebration of the 125th Anniversary of The Presbyterian Church in Canada in the year 2000. Council was authorized by Assembly to receive, review and approve terms of reference, a budget and tentative plans for the Committee. The Council has done this work and has approved a budget of \$212,250 to cover the work of the Committee over a three year period, 1998-2000. It is anticipated that these extraordinary expenditures will be funded from deferred bequests.

During the course of this past year, it became evident that the year 2000 is momentous for a variety of reasons. It is the year of the beginning of a new century and millennium. Ecumenically, a number of churches are working together to call for an observance of the Biblical concept of jubilee. There is also an important youth event to be held, known as Canada 2000. The Life and Mission Agency has asked the Council that there be co-ordination and co-operation around these events. The Council has asked the 125th Anniversary Committee to take responsibility for this co-ordination, and thus it is now referred to as the Celebration Steering Committee. It will be reporting separately to this General Assembly. (see p. [29](#))

COMMITTEE ON HISTORY

Council notes the plan of the History Committee to publish volume four of Called to Witness, a book of biographies of Presbyterian women, and is considering exposure tours and exchanges as part of the Church's 125th Anniversary observance. (see p. [281](#)) The Council, in fulfillment of its responsibility to comment on plans which have financial implications, considers that each of these endeavours will be self-supporting. If interim financing is required for the publication of the two intended volumes, a business plan must be presented to the Assembly Council along with any request for financial assistance.

MINUTE OF APPRECIATION

The Rev. Dr. Thomas Gemmell

Tom Gemmell is truly a man with a pastor's heart. This has been universally recognized within The Presbyterian Church in Canada. He brought that attitude to his work as Principal Clerk of the General Assembly and as Secretary of the Assembly Council, but never compromised the law of the Church as he understood it. Throughout his years of ministry, Tom has always been concerned that the law be applied with the justice of compassion. His understanding of the purpose of ecclesiastical law is that it reflects the only true law of the church - the law of Christ, the law of love.

His fellow Clerks and others who worked with him were not only impressed with his quick grasp of his new duties when he was appointed to them in 1992, but also with his willingness to listen to and to consider all points of view. He made his final decisions in collegial fashion and with respect for the Church and its polity.

As Principal Clerk of the General Assembly, Tom sought to interpret the laws and regulations of The Presbyterian Church in Canada with faithfulness to the Presbyterian tradition, with integrity based on fairness and due process and with openness to the call of the Holy Spirit to the Church to keep on growing. He knows our denomination from coast to coast, is thoroughly familiar with both the spirit and the letter of the Book of Forms and has always acted out of compassion for people while helping the Church in its several courts, agencies and committees to face its calling in Christ.

The business of preparing recommendations for the General Assembly or of interpreting Presbyterian polity can get complicated. A phone call to Tom was most helpful in two ways: he assisted in clarifying what needed to be said and he made callers take responsibility for their own decisions.

As Secretary of the Assembly Council, Tom has been the holder of crucial corporate memory. His prior service as a congregational minister, as Director of Field Education at The Presbyterian College and as General Secretary of the Board of Ministry meant that he could add history, background and meaning to decision-making. This knowledge and experience allowed him to encourage the Council, in these initial years of its existence, to know our denomination's past while at the same time to be challenged to find new ways of thinking, acting and reflecting on the issues it faced. Tom's knowledge and wisdom was also applied to the deliberations of the Management Team at Church Offices; he encouraged his colleagues to take time to explore complex issues so that wise decisions could be made.

Prior to his appointment as Principal Clerk, Tom participated in the ongoing process of prayerful strategic planning and in the development of the nine-point Vision. In the past two years, he encouraged wider participation in decision-making through the use of Open Space groups at both the 1997 General Assembly and Assembly Council. A dedicated supporter of ecumenism, Tom made a significant contribution to the work of the Canadian Council of Churches, especially as the Council looked at plans for the future. In looking to the future, he has been a strong supporter of the Call to Jubilee and of the opportunities presented by the new Millennium.

In 1996, Tom Gemmell was awarded an honorary Doctor of Divinity by Knox College, Toronto. The citation referred to the ministry of administration within our denomination and noted that Tom was an outstanding representative of the group which may be called the civil service of the Church. The citation also noted the increasing number of problems facing the people of God in this age of transition. Tom has had to apply all of his experience and his deep well of wisdom to the situations for which his advice was sought. He has had an abiding interest in theological education which showed in his role as secretary of the Committee on Theological Education for the past eight years as well as in his teaching of polity courses at Knox College and at St. Andrew's Hall.

Tom Gemmell will be sorely missed by his colleagues in the Assembly Office because he was not only a respected colleague but also a dear friend. During his fifteen years at the Church Offices, his door was always open to the entire staff. The clown which hung in his office was a reminder of his own skills in clowning, the pleasure which it gave him and his delightful sense of humour. He has the gift of generosity of spirit, a gift given to few. The whole Church prays for God's grace and peace to be with Tom and his family in the years ahead.

Recommendation No. 27 (adopted, p. [30](#))

That the above minute of appreciation for the Rev. Dr. Thomas Gemmell be adopted.

Thomas Gemmell
Secretary

J. Mark Lewis
Convener

THE PRESBYTERIAN CHURCH IN CANADA
1999 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
provided they exceed those set by the 124th General Assembly.

Categories: (See Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 1998	25,572	23,807	22,047
Increase 1999:	837	837	837
Basic Stipend 1999: (See Notes 2 & 3)	26,409	24,644	22,884

Increment: (See Note 4)	580	535	485
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MINIMUM STIPEND

Starting Stipend 1999	26,409	24,644	22,884
After 1st increment	26,989	25,179	23,369
After 2nd increment	27,569	25,714	23,854
After 3rd increment	28,149	26,249	24,339
After 4th increment	28,729	26,784	24,824
After 5th increment	29,309	27,319	25,309
After 6th increment	29,889	27,854	25,794
After 7th increment	30,469	28,389	26,279
After 8th increment	31,049	28,924	26,764

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) \$19,543 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.

1999 Maximum Pensionable Earnings: (See Note 8) **\$ 48,000/annum**

Effective January 1, 1998 the members contribution level became 4½ percent of their pensionable earnings to the annual maximum. 1999 maximum Pensionable Earnings will be advised by letter in the fall of 1998.

(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 (1998) 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, 1997**

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, Toronto, 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 following information has been extracted from the audited financial statements for each entity but has not been audited.

**The Presbyterian Church in Canada
Funds Balance Sheets
As at December 31, 1997**

	Operating Funds <u>Unallocated</u>	Operating Funds <u>Allocated</u>	Lending Funds	Endowment & Restricted Funds	<u>1997 Totals</u>	<u>1996 Totals</u>
Assets						
Cash	289,829	3,933,192	1,365,841	5,402,002	10,990,864	8,606,975
Accounts receivable		1,122,221			1,122,221	1,753,954
Loans receivable		207,433	2,722,546	953,254	3,883,233	4,213,485
Intra fund receivable						407,596
Accrued interest				367,056	367,056	436,116
Prepays & deposits		753			753	83,219
Hymnbook development costs						551,584
Other		285,264		335,000	620,264	76,886
Marketable securities				28,341,244	28,341,244	25,718,925
Executive staff mortgages				887,820	887,820	1,082,686
Real estate properties		8,172,948		985,751	9,158,699	9,180,501
Total Assets	289,829	13,721,811	4,088,387	37,272,127	55,372,154	52,111,927
Liabilities and Fund Balances						
Accounts payable & accrued liabilities		1,522,020		57,487	1,579,507	771,509
Intra fund payable		335,000			335,000	407,596
Bequests/gifts to be distributed		1,307,958			1,307,958	1,236,475
Unearned revenue		243,495			243,495	1,036,547
Mortgages & loans payable on manses		1,098,663			1,098,663	1,444,544
Fund Balances	289,829	9,214,675	4,088,387	37,214,640	50,807,531	47,215,256
Total Liabilities & Fund Balances	289,829	13,721,811	4,088,387	37,272,127	55,372,154	52,111,927

The Presbyterian Church in Canada - Operating Fund Unallocated
Statement of Revenue, Expense and Fund Balance
For the year ended December 31, 1997

Revenue	<u>1997</u>	<u>1996</u>
Contributions from Congregations	8,493,747	8,434,503
Income from		
-Investments	239,765	301,076
- Estates	19,169	50,337
Contributions received from:		
Women's Missionary Society (W.D.)	150,000	150,000
Atlantic Mission Society	60,000	60,000
Income from other sources	142,186	297,036
Bequests received for current use	178,606	256,072
Gifts received for current use	9,830	30,969
Total Revenue	<u>9,293,303</u>	<u>9,579,993</u>
Expense		
General Assembly and its Council		
General Assembly	331,539	356,022
Assembly Council & its committees	51,330	36,281
Secretary's Office	340,785	336,453
Archives	11,613	7,562
	<u>735,267</u>	<u>736,318</u>
Life and Mission Agency		
Administration	1,338,025	1,308,802
Ministry & Church Vocations	27,669	33,321
EFD - Team	19,775	40,065
EFD - Mission Education	67,659	44,337
EFD - Church Education	23,497	495
EFD - Youth Ministries	14,310	12,398
EFD - Stewardship	47,161	55,133
EFD - Worship	2,008	7,459
EFD - Evangelism	(101)	12,553
Justice Ministries	18,321	21,450
Canada Ministries	1,943,357	2,060,399
International Ministries	1,285,686	1,277,994
Stewardship of Accumulated Resources	80,375	204,123
Resource Production/Communications	23,741	1,990
	<u>4,891,483</u>	<u>5,080,519</u>
Support Services		
Administration	723,435	708,545
Human Resources	8,227	4,633
Building Maintenance	242,431	244,324
Missionary Residence	13,633	17,019
Financial Services	96,785	108,078
RPC - Sales	17,190	15,666
RPC - Resource Distribution	(32,782)	10,906
RPC - Printing	62,600	59,145
	<u>1,131,519</u>	<u>1,168,316</u>
Other		
Personnel separation costs	128,783	(90,000)
Church share of pension & group life costs	1,225,823	1,357,093
Grants to Colleges	850,003	850,000
Total Expense	<u>8,962,878</u>	<u>9,102,246</u>
Excess of Revenue over Expense for the Year	330,425	477,747
Fund Deficit - Beginning of Year	(40,596)	(518,343)
Fund Surplus (Deficit) - End of Year	<u>289,829</u>	<u>(40,596)</u>

The Presbyterian Church in Canada
Funds Statement of Revenue, Expense and Fund Balances
For the year ended December 31, 1997

	Operating Funds <u>Allocated</u>	Lending Funds	Endowment & Restricted Funds	<u>1997 Totals</u>	<u>1996 Totals</u>
Revenue					
Investment Income			1,430,027	1,430,027	1,585,916
Bequests, Donations, Other	649,499	95,567	2,038,637	2,783,703	2,972,619
Intra Fund transfers					551,733
Gain on Disposal of Properties					
Net change in Market Value of Securities		53,715	2,898,725	2,952,440	2,341,034
Total Revenue	649,499	149,282	6,367,389	7,166,170	7,451,302
Expense					
For Designated Purposes	496,472	30,457	3,377,391	3,904,320	3,660,571
Intra Funds transfers	(159,016)		159,016	0	551,733
Total Expense	337,456	30,457	3,536,407	3,904,320	4,212,304
	312,043	118,825	2,830,982	3,261,850	3,238,998
Excess of Revenue over Expense for the year					
Fund Balance - Beginning of year	8,902,63	3,969,56	34,383,658	47,255,852	44,016,854
	2	2			
Fund Balance - End of year	9,214,67	4,088,38	37,214,640	50,517,702	47,255,852
	5	7			

The Presbyterian Church in Canada - J. B. MacLean Bequest Fund
Balance Sheet as at December 31, 1997

	<u>1997</u>	<u>1996</u>
Assets		
Cash and term deposits - operating	37,676	18,872
Cash and term deposits - building fund	2,829	1,907
Cash and term deposits - McTavish fund	25,336	35,137
Accounts receivable - other	4,575	28,974
Prepaid expenses		
Share of consolidated portfolio of The Presbyterian Church in Canada, at market value	1,237,090	1,130,400
Capital assets	973,750	1,012,359
Total Assets	2,281,256	2,227,649
Liabilities		
Accounts payable and accrued liabilities	45,521	22,648
Loan payable	64,800	69,000
Deferred revenue	29,659	29,389
Total Liabilities	139,980	121,037
Capital, Accumulated Deficit and Undistributed Income		
Capital	1,517,989	1,411,299
Accumulated deficit - operating fund	(370,253)	(307,106)
Undistributed income - building fund	968,204	967,282
- McTavish fund	25,336	35,137
Total Capital, Accumulated Deficit and Undistributed Income	2,141,276	2,106,612
Total Liabilities & Capital, Accumulated Deficit and Building Fund	2,281,256	2,227,649

The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 1997

	<u>1997</u>	<u>1996</u>
Assets		
Investments, at market value		
Bonds and convertible debentures	43,890,115	34,836,344
Stocks	52,575,795	51,262,429
Mortgages		411,152
Short-term notes, at cost which approximate market value	6,414,368	3,653,428
Specialty Growth section of the Pooled Pension Investment Fund		2,731,282
	<u>102,880,278</u>	<u>92,894,635</u>
Contributions receivable	915,000	886,457
Accrued interest and dividends receivable	646,122	628,009
Cash	1,830,452	308,674
	<u>106,271,852</u>	<u>94,717,775</u>
Liabilities		
Accounts payable and accrued liabilities	(481,536)	(269,217)
Net Assets Available for Plan Benefits	<u>105,790,316</u>	<u>94,448,558</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31, 1997

	<u>1997</u>	<u>1996</u>
Income and Receipts		
Interest and dividends	4,258,073	3,316,975
Net realized gain on investments	17,987,687	1,960,957
Mortgage interest		25,934
	<u>22,245,760</u>	<u>5,303,866</u>
Contributions		
Plan members	1,452,101	1,445,394
Congregations, boards, colleges and for cognate work	1,914,051	1,837,137
The Presbyterian Church in Canada	1,019,986	1,145,952
	<u>4,386,138</u>	<u>4,428,483</u>
Other Receipts		
Bequests	559,638	132,150
Estate Income	10,990	6,113
Gifts	4,755	3,500
	<u>575,383</u>	<u>141,763</u>
Total Income and Receipts	<u>27,207,281</u>	<u>9,874,112</u>
Costs and Disbursements Benefits		
Annuities purchased		6,682,579
Supplement to pensioners and widows	95,200	111,304
Withdrawals from plan	3,829,472	170,301
	<u>3,924,672</u>	<u>6,964,184</u>
Administrative Expenses		
Managers Administrative charges	140,156	147,183
Salaries	115,882	119,952
Other	54,245	33,421
Actuarial	21,405	38,324
Audit	6,787	6,936
	<u>338,475</u>	<u>345,816</u>
Total Costs and Disbursements	<u>4,263,147</u>	<u>7,310,000</u>
Excess of Income and Receipts Over Costs and Disbursements for the Year	22,944,134	2,564,112
Change in Market Value	(11,602,376)	11,113,747
Net Assets Available for Plan Benefits - Beginning of year	94,448,558	80,770,699
Net Assets Available for Plan Benefits - End of year	<u>105,790,316</u>	<u>94,448,558</u>

The Presbyterian Church Building Corporation
Balance Sheet
As at December 31, 1997

	<u>1997</u>	<u>1996</u>
Assets		
Cash	105,850	125,990
Cash held for deferred maintenance account	25,000	25,000
Accrued interest	62,513	68,756
Accounts receivable	3,084	7,895
Notes receivable	172,326	187,047
Mortgages receivable	452,677	419,140
Guaranteed investment certificates, due 1997 to 2008 at cost:		
Unappropriated	1,005,963	1,143,451
Reserve Fund	1,035,205	1,172,142
Investment in pooled funds	350,000	
Land and buildings	994,940	976,439
	<u>4,207,558</u>	<u>4,125,860</u>
Liabilities and Equity		
Liabilities		
Accrued liabilities	14,178	13,895
Promissory notes payable	1,231,019	1,175,019
	<u>1,245,197</u>	<u>1,188,914</u>
Equity		
Operating Fund:		
Contributed capital	878,149	878,149
Charles Brine Estate Fund	40,000	40,000
Max Bell Foundation Fund	185,958	183,088
G. Kelly Fund	34,985	30,085
Accumulated excess of revenue over expenditure	446,534	454,369
Housing Fund		
Contributed Capital	670,814	670,814
Deferred maintenance account	25,000	25,000
Accumulated excess of revenue over expenditure	680,921	655,441
	<u>2,962,361</u>	<u>2,936,946</u>
	<u>4,207,558</u>	<u>4,125,860</u>
Contingent Liabilities:		
Guarantees of bank loans to congregations	10,352,052	11,721,422
	<u>10,352,052</u>	<u>11,721,422</u>

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31, 1997

	<u>1997</u>	<u>1996</u>
Revenue		
Rental income	70,320	70,320
Interest	184,992	215,951
Donations	808	
	256,120	286,271
Expenditure		
Salaries and benefits	73,835	74,328
Housing expenses and rent subsidies	62,640	73,068
Interest on promissory notes	65,162	72,357
Legal fees	3,033	2,546
Travelling expenses		
Directors	4,478	4,519
General Manager	3,476	7,463
Directors' liability insurance	2,645	2,101
Audit fees	9,384	9,396
Miscellaneous expenses	185	175
Office expenses	5,828	4,367
Telephone	296	96
Pension	3,509	1,800
Annual meeting	1,204	955
	235,675	253,171
Excess of revenue over expenditure	20,445	33,100
Attributable to the undernoted Funds		
Operating Fund:		
Max Bell Foundation Fund	2,400	3,247
G. Kelly Fund	400	451
Accumulated excess of revenue over expenditures	(7,835)	7,555
Housing Fund		
Accumulated excess of revenues over expenditures	25,480	21,847
	20,445	33,100

Colleges

Knox, Ewart, Presbyterian and St Andrew's Hall
As at December 31, 1997

	Knox <u>College</u>	Ewart <u>College</u>	Presbyterian <u>College</u>	St. Andrew's <u>Hall</u>	1997 Totals	1996 Totals
Assets						
Current Assets	582,585	133,247	414,125		1,129,957	1,206,984
Investments	8,108,417	1,414,024	1,855,239		11,377,680	10,348,081
Capital			384,188		384,188	7,256,484
Total Assets	8,691,002	1,547,271	2,653,552		12,891,825	18,811,549
Liabilities and Funds/Surplus Balances				Not Available at time of printing		
Current Liabilities	674,560	30,584	46,663		751,807	7,344,562
Funds/Surplus Balances	8,016,442	1,516,687	2,606,889		12,140,018	11,466,987
Total Liabilities and Fund/Surplus Balances	8,691,002	1,547,271	2,653,552		12,891,825	18,811,549
Note:						
Excess of Revenue over Expenses for the year	1,588,095	114,160	(32,962)		1,669,293	1,163,605

The Presbyterian Church in Canada Financial Information For The Years As Indicated

ATLANTIC MISSION SOCIETY

To the Venerable, the 124th 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 presbyteries with 135 auxiliaries, about 1,500 members and 750 homehelpers.

ACTIVITIES

Members reported being involved in many projects at home and abroad. Locally, they continue to provide leadership to children and youth in week day groups, Church Schools, Vacation Bible Schools and support efforts to serve seniors, food banks, etc., as well as visitations in hospitals and homes. Through the Anna B. MacDonald Memorial Fund, we continue to support children in Guyana. Monies have been sent for scholarships for medical training in India, Helen MacDonald School in Jhansi, India, to name a few.

STAFF

Mrs. Shirley Murdock, Executive Secretary, continues to work part-time. Mrs. Genny Frith retired as of December 31, 1997, as the Hospital Visitor.

CHILDREN AND YOUTH

The groups continue to participate and use the materials in the Learning/Sharing project, "The Rainbow of God's People" with the offering going to Tyndale-St. George's, Montreal, and the Jobat Community Health Centre, Jobat, India. Church Schools, Vacation Bible Schools and camps also gave to this project. Many youth attended "Rise Up '97" with financial support from the Atlantic Mission Society.

PRESBYTERIAN MESSAGE

The Message, published ten times a year, continues to keep our readers informed of current mission news and overseas projects. The issues include meditations, prayer and praise reminders, missionary letters, youth, CGIT and Synod news. The editor, Janice Carter was one of the recipients of the E.H. Johnson Exchange for 1997. She visited Cuba on October 12-16, 1997. Janice has been editor over ten years.

BURSARIES

Bursaries were awarded to persons certified by their respective presbyteries. Paula Ryan, Anne Swell Martignietti, Derek MacLeod and Ian MacDonald each received \$300.

EDUCATION

Discovery Day's 97 was held at The Nova Scotia Agriculture College in Truro. The theme was "Living our Faith". The Rev. Ian Morrison, General Secretary of the Life and Mission Agency, was one of the workshop leaders and also guest speaker. The Rev. Joe Reed, Jillian Brown, Bob and Linda King, on missionary deputation, visited in many areas of the Atlantic.

Workshops were held by the Executive Secretary, Shirley Murdock, in the four provinces.

ANNUAL MEETING

The 121st Annual Meeting was held in St. John and St. Stephen Presbyterian Church, Saint John, New Brunswick, from September 17-19, 1997. The theme was "Love in Action". Guest speakers were Barbara McLean, General Assembly Clerk, Annemarie Klassen, Stewardship and Mission Education of The Presbyterian Church in Canada, Bob and Linda

King, who were volunteers in India, the Rev. Kenneth Stright, Moderator of Synod, and the Rev. Dr. Philip Lee, minister of St. John and St. Stephen Church in Saint John.

FINANCES

The following is a summary of receipts and disbursements. Our fiscal year is from July 1, 1996 to June 30, 1997.

Receipts:	Members	99,543.58
	Learning/Sharing Project	3,793.79
	Designated Specials	2,357.86
	Interest & Dividends	1,622.98
	Donations/Manitoba Flood	500.00
	Miscellaneous	3,669.96
		<hr/>
		\$111,488.17
Disbursements:	Presbyterians Sharing	60,000.00
	Learning/Sharing Projects	3,793.79
	Designated Specials	2,357.86
	Bursaries	1,200.00
	Camps	1,400.00
	Stipends/Benefits	24,050.11
	A Friend in Need Glace Bay	5,000.00
	Rise Up'97 Youth	2,500.00
	Administration Expenses	17,254.32
	Special Grants	9,650.00
	Miscellaneous	3,949.93
		<hr/>
		\$131,156.01

MINUTE OF APPRECIATION

Mrs. Genny Frith has served as the Synod Hospital Visitor for 11 years in the five Halifax hospitals mainly for out of town patients and their families. As of May 1993 to April 1995, she was employed jointly by the Synod and the Atlantic Mission Society and as of April 1995 to December 31, 1997, Genny worked part-time for the Atlantic Mission Society.

Many families, over the years, very much appreciated what Genny did for them. For some, it meant there were Christmas gifts to open, for others her company and support when things weren't going well.

We thank her and wish her God's blessing in her retirement.

Marlene Sinnis
President

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 124th General Assembly:

The Committee on Church Doctrine met twice since the last Assembly and has the following matters to draw to the present Assembly's attention.

OVERTURE NO. 15, 1997 (A&P 1997 p. [503, 19](#))

Re: Clarifying the Roles of Homosexual and Lesbian People within the Church

The 123rd General Assembly referred Overture No. 15, 1997 to a Special Committee which was to consult with Church Doctrine, Ministry and Church Vocations, and the Clerks of Assembly.

The Church Doctrine Committee gave much thought to this matter in recent months and forwarded the following statement to the Special Committee for its consideration. Because the issues involved are of great importance to the Church and because they are closely related to the 1994 Statement on Human Sexuality, the members of the Committee present at its March 6, 1998 meeting unanimously directed that the text of the Church Doctrine Committee's submission to the Special Committee be included in this report for information.

TO THE SPECIAL COMMITTEE DEALING WITH OVERTURE 15, 1997

(Note: Scripture citations in the following are from the NRSV unless otherwise stated.)

The Matter of “Exclusion” Raised in Overture No. 15, 1997

When Overture No. 15, 1997 intimates that Christ did not exclude potential followers it is correct. Jesus’ inclusive call is clearly expressed in statements such as Matthew 11:28-30 and John 6:37. However, there clearly were times when Jesus was compelled by the circumstances to make excluding statements. His expectation was that those coming to him would be willing to meet the rigorous demands of discipleship, including self denial, as outlined in Mark 8:34-37 and John 14:15. When potential followers were unwilling to pay the price of following, he indicated that they were excluding themselves from full participation in his reign.

An example of Jesus making an “exclusive” statement in this sense is found in his dialogue with the so called “rich young ruler” in Mark 10:17-22. Jesus began speaking with him in terms of the ethical demands of the decalogue. We are told that this person “went away sorrowful,” thereby excluding himself. In Jesus’ comments regarding would be followers in Luke 9:57-62 we find the same kinds of things being said to potential disciples.

Before the gracious words of invitation: “Come unto me all who labour and are heavy laden, and I will give you rest,” Matthew places Jesus’ rather less than inclusive pronouncement of judgment upon certain Galilean cities (see Matthew 11:20-30). In Matthew 7:22, Jesus tells us: “Not everyone who says to me, ‘Lord, Lord’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.” In Matthew 5:21-48, Jesus lays down ethical standards that go beyond the letter of the Old Testament laws, using the formula, “you have heard it said ... but I say unto you.” Jesus may have had an inclusive desire for people to follow his lead, but he made it clear that those who failed to recognize God’s standards and to repent for falling short of them, were excluding themselves from many of God’s blessings. (See also Matthew 7:13-14, Luke 5:32, and 13:1-5).

Jesus was concerned with announcing and enhancing the Reign of God rather than organizing structures for the future church. Yet, within the gospels are words attributed to Jesus, which deal with disputes and discipline within the community of faith. The process outlined in Matthew 18:15-22 could end in discipline and exclusion, although forgiveness, reconciliation and restoration were the goals of the process.

Qualifications for Church Leadership

As the church further developed, it became necessary to establish qualifications for its leadership. Writing in I Corinthians 5:1-8, the apostle Paul is outraged that the Corinthians would tolerate an incestuous relationship on the part of one who may well have held a leadership position. In the rest of chapter 5 and in chapter 6, Paul urges all of the Corinthians to follow God’s standards of morality in all areas of life, including their sexual conduct. In I Timothy 4:12 church leaders are reminded to set good examples for others “in speech and conduct”. Criteria for those who would teach and rule and, thus, serve as role models, are listed in I Timothy 3:1-13.

Our Church’s Subordinate Standards and Assembly Actions

Following the Biblical precedent our Church and all others have certain standards of belief and conduct required for persons set apart to leadership roles. These standards are clearly stated in the ordination vows given to teaching elders, ruling elders, diaconal ministers, etc.. An unwillingness to live within the framework established by these vows could lead to a person being denied office, or being suspended or removed from office, or having a pastoral tie dissolved if a situation is serious enough to warrant such actions.

Based upon our Church’s understanding of scripture, as outlined in its subordinate standard the Westminster Confession of Faith (chapter 24) at least five statements concerning homosexual and lesbian acts were made by General Assemblies between 1969 and 1994, culminating in the 1994 Assembly’s “Statement on Human Sexuality”. The 122nd General Assembly in 1996, following these precedents granted an appeal against a decision to call and ordain a declared practicing homosexual to the teaching eldership. That same General

Assembly, by an overwhelming majority, declared such an action by the presbytery involved, to be: “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.” (A&P 1997, p. [444](#), [30](#)). Furthermore, the same Assembly, by an equally wide margin, declared that the law of our Church on this matter should not be changed without recourse to the Barrier Act procedure, (see A&P 1996, p. [444](#), [445](#), [34](#)).

Over-Reaction to Sexual Sins

Doubtless, over the centuries, the church as frequently over-reacted to sexual conduct deemed inappropriate, including homosexual and lesbian behaviour. The Church has often treated such persons with what can only be described as cruelty, placing itself far “beyond the pale” Biblically speaking and far beyond what Christ would say and do. Granted this, is it then possible that the action of the 122nd General Assembly, and the statements preceding it, have amounted to an unBiblical and unwarranted exclusion of homosexuals and lesbians from the life and work of our Church? We would say “no” for a number of reasons, many of which have already been stated in detail in section 6 of the 1994 General Assembly’s “Statement on Human Sexuality,” (A&P 1994, p. [262](#)-67) and in the 1996 Assembly’s actions re Appeal No. 2, 1995 (see A&P 1996, p. [442](#)-45). There is a helpful new book by Richard B. Hays, formerly of Yale Divinity School and now at Duke University, entitled *The Moral Vision of the New Testament: Community, Cross, New Creation; A Contemporary Introduction*, Harper, San Francisco, 1996. Extensive use is made of this book in the rest of what is said here, and the Committee commends it to anyone who wishes to explore this matter further, drawing special attention to chapter 6.

Our Church’s Interpretation of Scripture

First, let us say that the Committee has found no compelling exegetical evidence suggesting a need to change our Church’s interpretation of the relevant passages of scripture; and it is by “the Holy Spirit speaking in scripture” that both belief and practice must be determined, regardless of the pressures of current culture around us. As the Statement on Human Sexuality stated in 1994: “Experience and rational reflection may act as spurs which drive us back to scripture to look again at neglected or misunderstood aspects of Biblical revelation.” (A&P 1994, p. [252](#), section 2.1.2). Such sources, however, are not the basis of our decision making. Sadly, most of the voices calling for a change in policy make their appeal, not upon scripture, but upon a call to subordinate scripture to the (currently disputed) findings of science or social science and to the demands of media distorted mass culture. This we cannot do without, in the words of Paul, as paraphrased by J.B. Phillips, “letting the world around (us) squeeze (us) into its own mold” (Romans 12:2). So, then, let us very quickly revisit the more important Biblical texts.

If homosexuality or lesbianism were never specifically mentioned in the Bible there would be sufficient warrant for our Church’s position in the “creation ordinances” of Genesis 1:26-28 and 2:24, particularly in light of the way Genesis 2:24 is quoted by Jesus and the gospel writers twice: Mark 10:6-9 and Matthew 19:5-6. It is also quoted by Paul in Ephesians 5:31. These texts have established monogamous heterosexual union as the proper sphere for human sexuality!

While the 1994 Statement on Human Sexuality agrees that the lurid Sodom story of Genesis 19 (like a similar story in Judges 19) primarily denounces rape, brutality, and even inhospitality, rather than commenting directly upon homosexual behaviour per se, there remains the fact (overlooked in that statement) that the author of Jude probably did see the story as a more general commentary upon homosexual behaviour. In Jude, verse 7, the author states that the inhabitants of Sodom and Gomorah and nearby cities “indulged in sexual immorality and pursued *unnatural lust*”. The italicized words are *sarkos heteras*, literally “other flesh” or “different flesh”. Since a principle of Biblical interpretation is that “scripture should be interpreted by scripture” this comment in Jude should be noted.

There are, of course, the two references to homosexual acts contained in the “Holiness Code” of Leviticus 18:22 and 20:13. These admittedly stark passages have been rather lightly

dismissed by many as legal passages not binding upon Christians today. It is pointed out that there no longer is any concern about intercourse, during menstruation, another “Holiness Code” prohibition, etc.. This is true, but the same section of scripture deals with incest, and Christians today would see this as an unacceptable form of sexual conduct. At the same time, the uniqueness of the word *arsenokoitai*, which seems to have been “coined” by New Testament authors from the Greek Septuagint translation of these verses, indicates to Richard B. Hays, and other scholars, that Paul had these references in mind when he wrote both Romans 1:18-32 and I Corinthians 6:9. (See Hays, p. 302-303). When an Old Testament ethical prohibition is reaffirmed, at least in part, in the New Testament, it cannot simply be ignored!

New Testament Passages

In the New Testament, homosexual acts appear briefly in two short lists of unacceptable behaviour: I Corinthians 6:9 and I Timothy 1:10. Again, the Committee would underscore the probability that, through the use of the word *arsenokoitai*, literally “male bedder”, a connection is to be made between these verses and the two statements in Leviticus.

The strongest text in scripture concerning homosexual and lesbian acts is found in Romans 1:18-32. This is the only text where lesbian conduct is mentioned. This passage carries more weight precisely because it occurs in the midst of careful and reasoned theological reflection on the part of the apostolic author. Those who seek to set aside its implications often argue that Paul, here, is not really speaking about persons who constitutionally are homosexual or lesbian. Instead, they argue, he is speaking about heterosexual persons who engage in homosexual acts, contrary to their own heterosexual natures. This point of view is best answered by Richard Hays: “... neither Paul nor anyone else in antiquity had a concept of “sexual orientation”. To introduce this concept into the passage (by suggesting that Paul disapproves of only those who act contrary to their individual sexual orientations) is to lapse into an anachronism. The fact is that Paul treats all homosexual activity as prima facie evidence of humanity’s tragic confusion and alienation from God the Creator.” (Hays, p. 388-89). The expression *para physin* (“contrary to nature”) used here by Paul, is frequently used in ancient literature in referring to homoerotic acts in general, according to Hays. (See Hays, p. 387).

The Issue of the Cultural Conditioning of Scripture

Given, then, that the relevant Biblical data strongly supports the present position of The Presbyterian Church in Canada, those who would like to change this position argue that the data is so culturally conditioned that it can be set aside. They point to the way in which we have changed our thinking in recent decades on the subordination of women in general and their exclusion from ordained offices in particular. In a similar vein they point to texts condoning slavery and condemning divorce followed by remarriage. Our Church, and much of the rest of the church, has accommodated to remarriage in spite of those texts, and no one accepts slavery anymore. Why, they argue, should homosexual and lesbian acts be seen differently?

In actual fact there are reasons for seeing homosexual and lesbian conduct quite differently. As far as the position of women in Church and society is concerned, on this subject the Bible, in the words of Hays, “contains internal tensions and counterposed witnesses. The Biblical witness against homosexual practices is unequivocal”. (p. 389) When all of the evidence is carefully weighed, our Church sees Biblical support for the equality of women and their inclusion in all church offices. The same holds true for the former issue of slavery. The many New Testament calls to see slaves as one’s sisters and brothers, and the declaration in Galatians 3:28 that “there is no longer slave or free”, made the continuance of slavery intolerable. Nor is there necessarily a total Biblical ban on remarriage after divorce. Whether reflecting Jesus’ original words with total precision or not, the Holy Spirit saw fit to have Matthew open the door, within the canon of scripture, to a seeming exception. Matthew 5:32 and 19:9 include the words, “except for unchastity”, which are missing in Mark 10:11-12. In I Corinthians 7:1-16, especially in verse 15, Paul could be seen as opening the door to remarriage after a marriage has foundered on the basis of spiritual incompatibility.

In all the examples given in order to show that the cultural context of the Bible, being too rigid, needs correction, it turns out that the Bible itself contains the seeds of this correction. This is not the case, however, with homosexual and lesbian conduct: all relevant scripture clearly witnesses to the unacceptability of such conduct in the eyes of God!

Conduct Excludes from Church Leadership

But, precisely because it is homosexual and lesbian conduct which is shown to be unacceptable in scripture, homosexuals and lesbians are not excluded from any of the church's offices, unless they are practicing homosexual or lesbian behaviour. The report accepted by the 122nd General Assembly in 1996 states quite clearly that, "Neither scripture nor Church prohibits ordination on the basis of the direction of one's sexual attraction to others, whether homosexual or heterosexual ... To live in accordance with the Church's understanding of scripture in relation to sexual practice ... is a difficult demand, but it is no more demanding than our understanding that unmarried church leaders who are heterosexually attracted must also remain sexually abstinent" (A&P 1996, p. [444](#)).

Furthermore, the action of the 122nd Assembly, which the Overture finds as too exclusive, only prohibits the ordination of those whose homosexual or lesbian conduct is "self avowed". Far from being an approach intended to encourage hypocrisy, as some have charged, it is designed instead to encourage self examination in the spirit of I Corinthians 11:31. Just as the "inclusive" Christ accepted that those who would not accept the cost of discipleship would thereby "exclude" themselves; so our Church as wisely decided to leave it largely to the individuals applying for ordination to determine whether or not they can take their vows in honesty. This is not a departure from the "inclusive" spirit of Christ!

One wonders if those drafting the Overture would really expect Church courts to ordain or designate persons to office who, by their own admission, claimed the right to practice some of the other forms of behaviour listed in two of the New Testament texts which comment upon homosexual acts. Should candidates be allowed to declare exemptions for such things as premarital affairs, adultery, theft, substance abuse, taking advantage of others in business dealings; or for the right to gossip and reveal confidences, or for lying habitually, etc? (see I Corinthians 6:9-10 and I Timothy 1:9-10). Clearly most of us have been guilty of some of the practices listed here; and homosexual acts should not be seen as more sinful than the lesser of these misdemeanors. All of us, guilty as we are of many of these things, participate in the Church and are accepted with the Church. All of us who are ordained or designated struggle with these or other temptations; but it is quite a different thing to claim the right to practice such things with impunity!

Role of Worship, Witness and Service

What, then, are the roles left to persons who are self avowed in their practice of homosexuality or lesbianism and who see no reason to struggle against such practices? The same roles in the Church of worship, witness and service are left to them as are left to their fellow Christians, who are all guilty of equal departures from God's design.

All statements on this subject adopted by our Church have tried to reach out pastorally to homosexuals and lesbians regardless of whether they accept our Church's teaching or not. Section 6.22 of the 1994 Statement on Human Sexuality (A&P 1994, p. [267](#)), states: "Is 'No' the only word that the Church has for those who struggle with homosexuality? To be merely negative is lacking in pastoral sensitivity. The Church must listen to and share the very real pain of homosexuals and their families. While we cannot ignore the direction of scripture, at the same time we cannot minimize either the human pain or the human potential of homosexual men and women, nor can we ignore our scriptural calling to witness to God's love of all God's people and the power of grace." Recommendation No. 6 of the report adopted by the 1996 Assembly was an effort to reach out pastorally to the individual involved in this tragic situation.

Richard Hays reminds us that no Christian is in a position to adopt a judgmental attitude towards homosexual brothers and lesbian sisters, and the text he cites is none other than Romans one and following: "... Romans 1:18-32 sets up a homiletical sting operation. The passage builds a crescendo of condemnation, declaring God's wrath upon human

unrighteousness, using rhetoric characteristic of Jewish polemic against Gentile immorality. It whips the reader into a frenzy of indignation against others ... But, then, in Romans 2:1, the sting strikes. "Therefore you have no excuse, whoever you are, when you judge others, for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.'" (p. [389](#)). We all stand without excuse under God's judgment. Self-righteous judgment of homosexuality is just as sinful as the homosexual behaviour itself.

Jesus' Example

In fact the New Testament attitude to sexual sin of any kind is a relatively mild one. The tone is set by Jesus in the incident recorded at the beginning of John 8. (This is a later addition to the text, but it probably reflects an authentic incident from the life of Jesus). After inviting the would be executioners to cast the first stone if they are sinless, Jesus tells the woman involved: "Neither do I condemn you. Go your way, and from now on, do not sin again." (John 8:11) Jesus' attitude, the New Testament attitude, and the attitude we must cultivate is "don't condone, but don't condemn"!

Homosexual brothers and lesbian sisters need to be welcomed, loved, and accepted in the Church. Where possible, their gifts must be recognized and used, whether they fully accept the Church's teaching about their sexuality or not. At the same time we need to encourage those who will listen "to live in accordance with the Church's understanding of scripture in relation to sexual practice" (A&P 1996, p. [444](#)); because as the "Statement on Human Sexuality" states: "The Church is concerned with what we are by nature and what we are called to become by grace ... the grace offered by the Lord Jesus Christ is neither cheap, allowing us acceptance without repentance, nor is it powerless. The gospel contains within it not only the demand for transformation but the power to achieve it." (A&P 1994, p. [266-67](#))

CHURCH DOCTRINE, RECOMMENDATION NO. 4, 1997 (A&P 1997, p. [232](#), [31](#))

Re: A New Catechism

The following recommendation was adopted by the 1997 General Assembly:

That the Committee on Church Doctrine undertake the task of formulating a short catechism to be used in preparing all 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.

A Task Force has been given the assignment of producing an initial catechism as part of a larger task, in consultation with the Church Doctrine Committee. Dr. William Klempa is Convener and the members are Dr. Stephen Hayes, the Rev. Roberta Clare, the Rev. Richard Topping, and Ms. Karla Wuebbenhorst. Prof. Joseph C. McLelland and Prof. Sheldon MacKenzie are acting as advisors for the project.

The Task Force was not able to meet until March because of a lack of funding. Providentially, a generous donor has contributed \$10,000 for this project.

The first meeting of the Task Force took place in Montreal in connection with a Continuing Theological Education seminar led by Prof. Richard Osmer, the Convener of the Presbyterian Church (USA)'s Special Committee to Write New Presbyterian Catechism. He provided our task force with an overview of their work and with copies of their *First Catechism* and *Study Catechism*, which will be presented to the forthcoming General Assembly for approval and adoption. We are grateful to Prof. Osmer and his committee for their excellent work and for their help and co-operation.

A second meeting of the Task Force took place in May. Those involved report progress with this important project.

THE CHRISTIAN GOSPEL AND THE MARKET ECONOMY (A&P 1997, p. [235-54](#), [38](#))

This discussion paper, which may lead to a statement or series of statements by future Assemblies, was referred to the courts, committees and agencies of the Church for study and comment to the Church Doctrine Committee by April 30, 1998. As of the drafting of this

report five presbyteries and three sessions had forwarded their comments. So far most comments have been favourable, although a number of constructive criticisms and recommendations have been included. We look forward to more feedback in the coming months.

MEMORIAL NO. 1, 1997 (A&P 1997, p. [509-510](#), [19](#))

Re: Doctrine of Ministry Pertaining to Those Allowed to Preach the Gospel

The prayer of Memorial No. 1, 1997 (in summary) asks that the Church Doctrine Committee “submit a clear statement on doctrine of ministry, ‘ordination and licensing’ of ministers.” Behind the Memorial is a concern to see some clarification of the role of lay preachers within the denomination in light of our beliefs about ordination.

The Committee has decided to present the following relatively brief response in point form to the Memorial in light of the fact that the Muskoka Task Force, reporting to General Assembly through Ministry and Church Vocations of the Life and Mission Agency, has been preparing detailed statements on ordained and designated offices within the Church. They have been doing this in consultation with the Church Doctrine Committee and other groups.

1. The Presbyterian Church in Canada affirms the importance of a trained, learned clergy.
2. The office of the ministry of Word and Sacraments is not to be taken lightly, nor is ordination to said office to be given out hastily, without due course. (For further study of the doctrine of ordination, please consult A&P 1978, p. [225](#); [318-332](#); A&P 1963, p. [301-303](#)).
3. The parameters and details of what constitutes a well-rounded training for ministry is thoroughly provided for through the General Assembly minutes, the colleges of the Church, and the Committee on Education and Reception (Book of Forms section 248).
4. Certifying an individual for ordination is the affirmation of the calling of that individual by the Church to proceed toward a gospel call to ministry within a congregation. (Book of Forms sections 213-232). This process is a rewording of what formerly was called licensing (Book of Forms sections 205-212). Such licensing was not and is not intended to exclude permanently all others from temporary pulpit ministry.
5. The ongoing ministry of preaching the Word of God in the congregations within The Presbyterian Church in Canada is in the hands of a minister of Word and Sacraments, who is in turn under the oversight of the presbytery and higher courts (Book of Forms sections 111, 198).
6. Accountability and the checks and balances within the Presbyterian system of government hinges on the minister, the executive of presbytery in the session, called, installed and continuing in the rightful function of the ministry of the Word (Book of Forms section 111). For further study of the doctrine of ministry within the context of the ministry of Word and Sacraments, please consult A&P 1979, p. [220-222](#); A&P 1978, p. [223-228](#); A&P 1973, p. [345-346](#); A&P 1972, p. [331-336](#); A&P 1971, p. [281-282](#); A&P 1961, p. [278-281](#). Also, the Muskoka Task Force is preparing a substantial study paper on the ministry of Word and Sacraments, in a series begun by their paper on the ruling elder.
7. Occasionally, the pulpit ministry and the preaching of the word are given to missionaries, ruling elders, ministers from other Christian denominations and other Christian leaders. Great care is to be taken by ministers of Word and Sacraments in giving out of the responsibility of preaching the Word of God. Presbyteries are enjoined to monitor pulpit ministry and worship in general within the bounds (Book of Forms section 111; A&P 1984, p. [241-243](#)).
8. The practice of those preaching other than ministers of Word and Sacraments is considered a temporary measure in the absence of, or with the explicit approval of the called minister.
9. In the case of a vacancy, an interim moderator, who is a minister of Word and Sacraments, is appointed by the presbytery to fulfill properly the executive function in the session and accountability to presbytery (Book of Forms section 213; A&P 1996, p. [246-247](#)).

10. Stated pulpit supply by those other than ministers of Word and Sacraments within our denomination is discouraged, due to the centrality and high calling of the office of Word and Sacraments. However, in those exceptional cases when other clergy, ruling elders and laity are given this position, interim moderators and presbyteries are enjoined to ongoing accountability and oversight of these ministries.
11. Lay pulpit supply on an ongoing basis, for financial and other reasons, is also discouraged. However, when stated supply, as well as the positions of lay missionary and catechist are given to the laity, presbytery is enjoined to careful, ongoing oversight of such leadership through the interim moderator and the appropriate committee(s) of presbytery.
12. The presbytery is to be careful to ensure a minister of Word and Sacraments is settled as soon as possible in a congregation or charge. (“... the Presbytery of ____ hereby intimates and declares the charge to be vacant, and calls upon all parties concerned to proceed, with all convenient speed, and according to the laws and practice of the Church, to the obtaining of a minister to fill the vacancy.” - Book of Forms appendix A-33, the form which is read at every vacancy).

Recommendation No. 1 (adopted, p. [37](#))

That the Clerks of Assembly draw the attention of presbyteries to the above statement.

Recommendation No. 2 (adopted, p. [37](#))

That this statement be the response to Memorial No. 1, 1997.

CHURCH DOCTRINE, REC. NO. 8, 1997 (A&P 1997, p. [234](#), [37](#))

The 123rd General Assembly adopted this recommendation which reads:

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.

This matter is in the hands of a small sub-committee of the Committee and the members who have legal expertise. The plan is to invite the Clerks of Assembly to attend the fall 1998 meeting of the Church Doctrine Committee to discuss this project in detail.

APPRECIATION TO RETIRING MEMBERS

We wish to express our gratitude to all who are retiring from the Committee this year. A special word of appreciation is due The Rev. Roberta Clare, who has completed 6 years of service and Dr. Jonathan Dent; who, before his current term was a corresponding member attending all meetings entirely at his own expense. Both of these long term members have helped to complete many demanding projects for the Committee.

Paul A. Brown
Convener

Everett J. Briard
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 124th General Assembly:

The Clerks of Assembly are pleased to report on the results of our autumn and spring meetings, which are augmented from time to time by teleconferences. While the Clerks are most visible during the sederunts of Assembly, we are challenged by referrals from General Assembly, even from the Assembly Council. We serve as consultants to Special Commissions and Special Committees of the Assembly (seven in 1997-1998), and frequently consult the Church’s legal firm on matters relevant to the agencies of Assembly and to presbyteries. We are able to communicate with congregations, presbyteries and synods by fax and e-mail, thus making our contacts more immediately helpful.

We wish to repeat a statement made to the 123rd General Assembly on our role as consultants.

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.

Finally, we wish to record our sense of privilege at being able to serve the Church in this capacity. We look forward, with anticipation, to welcoming the Assembly's appointee as Principal Clerk and will co-operate in making it a smooth transition.

LINKING THE COURTS OF THE CHURCH

One of the important aspects of the mandate set for the General Secretary and Associate Secretary in the Assembly Office is "interacting pro-actively with presbyteries and synods to help them function better in their pastoral role with ministers and congregations and as agents of a two-way communication between national agencies and the congregations" (A&P 1991, p. 403). The Assembly Office is not an agency, but a secretariat at the service of the courts and the Assembly Council.

As the mandate includes support to all courts of the Church, attention has been given to sessions as well as to presbyteries and synods. Encouragement is being given to presbyteries to provide training opportunities and fellowship among clerks of session. Support to sessions includes the provision and development of materials for ruling elders.

CLERKS' CONSULTATION

Every second year, the Associate Secretary/Deputy Clerk plans and organizes a consultation for all clerks of presbytery and synod. These consultations provide an opportunity to strengthen the network of clerks across the country, who seek advice from one another as well as from the Clerks of Assembly.

In April 1998, a four-day Clerks' Consultation featured a two-day workshop led by Speed Leas, Senior Associate of the Alban Institute. This workshop, entitled "Moving Your Church Through Conflict", helped clerks to understand their conflict management style and to understand levels of conflict and the dynamics behind them. Speed Leas assisted the participants in understanding the family dynamics at work in congregations. Susan Shaffer, Associate Secretary for Ministry and Church Vocations, and Peter Ruddell, Clerk of the Presbytery of Brampton, were part of the design team organized by the Associate Secretary.

The clerks also engaged in discussions on the six priorities established as a result of the Think Tank, of Open Space Technology work done by the Assembly Council and the Life and Mission Agency Committee, and the work of the Long Range Planning Committee of the Assembly Council. They were updated on the plans for the Millennium-125th-Jubilee project, and held several informal workshops on topics which clerks identified. In particular, the preparation of judicial records was discussed. The updated Clerks' Handbook was showcased and distributed, and a workshop for new clerks took place. Worship and fun activities were organized by volunteers from among the clerks.

WORKSHOPS FOR ELDERS, CLERKS OF SESSION AND REPRESENTATIVE ELDERS

Several workshops were designed and facilitated by the Associate Secretary during the year. These were well received and feedback/outcome reports were provided at the end of the process. This technique provides a lasting record for the participants and each contains a number of items identified for follow-up and future workshops. An informal network of ruling elders and ministers interested in elder development provides advice.

PCPAK - "FOR ELDERS"

Since May 1997, the resource "For Elders" has been provided in the quarterly mailing, PCPak. It is written and compiled by Barbara McLean, Associate Secretary in the Assembly Office and Deputy Clerk, and by Dorothy Henderson, Associate Secretary of the Education for Discipleship.

"For Elders" has been well received. Each issue concentrates on one aspect of the responsibility of elders and includes general material as well. After the initial issue in May 1997, subsequent issues have stressed the following: the spiritual gifts of elders; visitation and pastoral care; stewardship; evangelism. A series on the Confessions and Creeds of the Church has also been initiated. The pieces of "For Elders" will form the basis of an elders' reference book. In the fall of 1998, sections will be named, an introduction written, pages numbered and an index prepared.

DEVELOPMENT OF ELDERS' RESOURCES

At one of its meetings within the past two years, the Life and Mission Agency Committee noted that the development of a tool box of resources for elders should be encouraged. Since the mandate of the Clerks includes assistance to sessions, a co-operative approach has been utilized with the Education for Discipleship staff.

The collection of workshop resources continues to be a slow process, but several individuals have sent useful materials and outlines which they have developed. There is a growing interest in materials which can be used at session meetings. Regional staff workers from the Synods of Quebec and Eastern Ontario, and of British Columbia, have provided copies of workshop outlines and materials. Collaboration with regional field staff and sharing of resources is becoming more common, to the advantage of all.

CLERKS' UPDATE

The periodic newsletter for clerks, produced by the Associate Secretary in the Assembly Office, includes updates on a variety of topics. It also provides an opportunity for executive staff outside of the Assembly Office to communicate with presbyteries, displaying the co-operative, collaborative spirit which the Church expects.

WEB SITES

Discussions often take place on the Presbycan web site. Suggestions and needs are noted and often incorporated into materials requested by sessions. The Church Offices home page is being used to post the quarterly "For Elders" resource.

RESPONSES TO OVERTURES

OVERTURE NO. 1, 1998 (p. [521](#))

Re: Book of Forms Section 149 Concerning Congregational Trustees

The Clerks have consulted the minister of St. John's Church, Cornwall, concerning the practical issues which have prompted Overture No. 1, 1998. We have also consulted Mr. Donald A. Guthrie, Q.C., on the matter.

The Overture seems to arise out of a proposal that congregational trustees be constituted as a Board of Trustees, that the role of congregational trustees be expressed in permissive rather than the restrictive terms of the Declaratory Act of 1991 (A&P 1991, p. [249-50](#)), and asks for reference to the civil law in the Book of Forms.

The Declaratory Act of 1991 is based on a report to the 92nd General Assembly "Relationship of Trustees and Boards of Managers" (A&P 1966, p. [605-608](#)). This report defines the role of congregational trustees as "bare trustees", that is, they are appointed for holding the real estate of the congregation only. "They ... have no power to transfer or mortgage the real estate except at the direction of the congregation, which in turn must obtain the consent of Presbytery ...". All other congregational assets are to be treated as congregational property without the intervention of trustees, and, therefore, under the care of the Board of Managers. We find much wisdom in the 1966 report and would commend it to congregations.

The Clerks are concerned that to constitute congregational trustees as a Board of Trustees could be the source of friction and conflict between a Board of Trustees and a Board of Managers. The Board of Managers has responsibility for the financial affairs of the congregation including any investments held by the congregation. On the other hand, trustees take direction from the congregation with regard to its real estate. To create a Board of Trustees in congregations would be at odds with Chapter 4 of the Book of Forms, which would then have to be changed considerably.

Finally, it seems unnecessary and unwise to introduce into the Book of Forms references to the law of the land which have general application. Wisdom would dictate that trustees and/or Boards of Managers would consult a lawyer whenever a congregation is taking action with respect to its property. Also, the laws of the land are subject to change as is happening just now to the Trustee Act of Ontario, for example.

For the above reasons, the Clerks of Assembly would advise the General Assembly to not implement the prayer of Overture No. 1, 1998.

Recommendation No. 1 (adopted, p. [25](#))

That the prayer of Overture No. 1, 1998 be not granted for the reasons given above.

OVERTURE NO. 10, 1998 (p. [524](#))

Re: Petition and Appeals to Synods and General Assembly be Accompanied by a Financial Bond

The Clerks have agreed that Overture No. 10, 1998, referred also to the Life and Mission Agency (Ministry and Church Vocations), needs to be given more careful consideration which is not possible in the time available this year. We are asking permission, therefore, to report on this Overture at the 125th General Assembly.

OVERTURE NO. 16, 1998 (p. [527](#))

Re: Clarifying Book of Forms Section 214

The Clerks received Overture No. 16, 1998 too late for careful consideration and request permission to report to the 125th General Assembly.

OVERTURE NO. 17, 1998 (p. [527](#))

Re: Amending Book of Forms Sections 125.3 and 125.5

The Clerks received Overture No. 17, 1998 too late to give it consideration in time for this Assembly. We are asking permission also to report on this Overture at the 125th General Assembly.

Recommendation No. 2 (adopted, p. [25](#))

That the Clerks of Assembly be permitted to report on Overture No. 10, 1998, Overture No. 16, 1998 and Overture No. 17, 1998 to the 125th General Assembly.

OVERTURE NO. 12, 1998 (p. [526](#))

Re: To Prepare Study Materials on Meaning of Subordinate Standards, and on Living Faith/Foi Vivante

The Clerks receive Overture No. 12, 1998 as a useful suggestion on how to proceed with the proposal that Living Faith/Foi Vivante become subordinate standards of the Church. We share the concern that there has not been widespread discussion as to the value and appropriateness of the proposal. We note the proper and usual practice in the Church is to consult presbyteries and congregations before major changes to our doctrine, polity or worship are presented under the Barrier Act.

Recommendation No. 3 (withdrawn, p. [25](#))

That the prayer of Overture No. 12, 1998 be granted.

OVERTURE NO. 1, 1996 (A&P 1996, p. [476](#), [249](#))**Re: Establishing a Permanent Judicial Commission****RECOMMENDATION NO. 1, CLERKS OF ASSEMBLY, 1997** (A&P 1997, p. [257](#), [24](#))

In the 1997 report of the Clerks of Assembly, a history on the matter of a Permanent Judicial Commission was presented (A&P 1997, p. [255](#)-257). The Clerks pointed out that an extensive debate on this subject took place between 1987 and 1989. Recommendation No. 1, 1997 of the Clerks' report asked sessions, presbyteries and synods to consider the question "Do you favour moving toward the creation of a Standing Judicial Commission?", to study the report of the Clerks and to respond by January 31, 1998. It should be pointed out that while Overture No. 1, 1996 called for a Commission, the Clerks noted that a Committee might be more acceptable. During discussions held following the Assembly, the Clerks recognized that only a Commission of Assembly has the power to receive appeals and to cite witnesses.

Responses were received from 4 sessions, 14 presbyteries and 2 synods for a total of 20. Seven were in favour, five were opposed and the remainder were ambivalent. Fewer responses were received than in 1988 (40) and 1989 (51). This was somewhat surprising, since appeals and judicial cases appear to be on the increase. Several replies were quite detailed and numerous suggestions were made which the Clerks will keep on file. It should be noted that several responses urged the establishment of Standing Judicial Commissions at the synod level.

The responses echoed many of the objections conveyed to the Clerks of Assembly in the late 1980s, foremost of which was the fear of the concentration of power in the hands of a few, even though no terms of reference for a judicial body was included in the referral.

The Clerks note that the Church is faced with two problems in terms of appeals transmitted to the General Assembly. The first is the lack of time available to the Committee on Bills and Overtures to review appeals and make recommendations for disposition. The second is the fact that most appeals are not accompanied by a judicial record and thus the Committee on Bills and Overtures has little information on which to formulate its recommendations. This inevitably leads to the creation of costly General Assembly Commissions, no matter what the circumstances or the merits of the appeal.

It should be recognized that in the past, the General Assembly met for ten days and time pressure did not seem to be as great. Changes could be made to rectify identified problems. The Committee on Bills and Overtures could meet during the weekend preceding the opening of the Assembly. Clerks of synod and presbytery could be instructed to provide a properly attested full judicial record when they transmit appeals and memorials to the Principal Clerk. Training on the preparation of a judicial record was part of the agenda at the Clerks' Consultation in April 1998.

We also note the concern that Commissions do not begin their work immediately after the Assembly rises. While the Clerks understand the anxiety of parties at the bar, we also point out that Commissions consist of unpaid volunteers, most of whom are not available to work during the summer holiday period.

Recommendation No. 4 (adopted, p. [25](#))

That Overture No. 1, 1996 be answered in terms of the above preamble.

OVERTURE NO. 2, 1996 (A&P 1996, p. [476](#))**Re: Clarifying the Status of Ministers Removed From the Appendix to the Roll and the Procedure to Re-instate Them****OVERTURE NO. 12, 1996** (A&P 1996, p. [480](#))**Re: The Meaning of Being On or Removed from the Appendix to the Roll of Presbytery****RECOMMENDATION NO. 2, CLERKS OF ASSEMBLY, 1997** (A&P 1997, p. [257](#), [24](#))

The Clerks responded to Overture No. 2, and No. 12, 1996 in their report to the 1997 Assembly (A&P 1997, p. [257](#)-58) by proposing new sections of the Book of Forms and a Historical Certificate to be placed in Appendix A. When the recommendation came up on the floor of the Assembly, the Clerks requested permission to reword Recommendation No. 2 to permit the proposed new sections with accompanying text to be sent to the presbyteries for study and report to the Clerks of Assembly by January 31, 1998 (A&P 1997, p. [24](#)). This permission was granted.

Presbyteries have had an opportunity to discuss the matters contained in the overtures and to respond. The Clerks of Assembly are of the mind that it is time to send the legislation down under the Barrier Act.

Recommendation No. 5 (adopted, p. [25](#))

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 (A&P 1996, p. [480](#))

Re: Clarifying the Qualifications of Members of Board of Managers

In their 1997 report to the Assembly, the Clerks stated their opinion that lower courts are capable of ensuring that all church leaders are of sound judgment and upright character. They noted that the Book of Forms is not a manual to cover every eventuality. They concluded that legislation should not be prepared on this matter (A&P 1997, p. [259-60](#)). On the floor of

Assembly, an amendment including wording of a new section to the Book of Forms was adopted and the Assembly agreed to send the matter to the presbyteries for study and report.

Responses were received from seven presbyteries, all of which stated that legislation should not be prepared. The Clerks concur.

Recommendation No. 6 (adopted, p. [25](#))

That legislation defining qualifications for members of boards of management not be prepared, and this be the answer to Overture No. 11, 1996.

OVERTURE NO. 28 , 1994 (A&P 1994, p. [589](#), [55](#)-56)

Re: Creating the Presbytery of Saskatchewan

OVERTURE NO. 9, 1996 (A&P 1996, p. [479](#), [18](#), [25](#), [53](#))

Re: Request to Delay Amalgamation of Assiniboia and Northern Saskatchewan Presbyteries

The 120th General Assembly (1994) set up a Special Committee to consider Overture No. 28, 1994. The report of the Special Committee, which included a number of instructions to the Synod of Saskatchewan, was adopted. One of these instructions was that the Synod of Saskatchewan should report by petition to the 121st Assembly, indicating to which (existing) synod the new presbytery would prefer to belong. A response to this instruction has not been received by the Clerks of Assembly. No petition has been received.

The 1996 Assembly, upon recommendation of a special committee of Assembly to deal with Overture No. 9, 1996 granted the prayer of the Overture, which was to delay implementation of the creation of the Presbytery of Saskatchewan. The report of the Special Committee of the 1996 Assembly also instructed the Synod of Saskatchewan to follow the recommendations adopted by the 120th Assembly and to report to the 123rd Assembly (1997). Since no report was received, the 1997 Assembly gave the Clerks permission to report on these overtures in 1998.

The Presbytery of Northern Saskatchewan and the Presbytery of Assiniboia have jointly reported to the Clerks of Assembly on the matter of their continuing to meet jointly. The two Presbyteries desire to continue to meet jointly, although either may hold pro re nata meetings to address pastoral situations, for example, calls. The arrangement appears to be working satisfactorily and the two Presbyteries continue to support the Synod of Saskatchewan and its work. There appears to be significant reductions in the number of meetings, in financial costs, and in work loads. The gains are in the increased number of persons available for particular committees or projects, in supporting each other, and in more time for the Educational Consultant to provide service to the congregations. We have also been assured that the Session of Calvin-Goforth Church in Saskatoon supports the concept of joint meetings.

Among legal issues concerning this situation relate to nominations for Moderator of General Assembly (does the nomination of the joint meeting of the presbyteries constitute one nomination or two?), and to replies to remits from General Assembly under the Barrier Act (does the reply of the joint meeting count as that of one presbytery or two?). Another legal issue has to do with appeals against decisions of the Presbyteries meeting jointly. It would be impossible for the Synod to receive and consider any such appeals, since the membership of Synod is essentially the same as the membership of the Presbyteries meeting jointly. We also suspect that some administrative confusion may arise from time to time, but such matters can eventually be sorted out. There also will be times when the two Presbyteries will separately be entitled to two more commissioners to General Assembly than if they were amalgamated.

Nevertheless, the Clerks are inclined to advise the Assembly to continue the current arrangements for a further three year period, with an evaluation to be provided by the Synod of Saskatchewan and the Clerks of Assembly to the General Assembly of 2000.

Recommendation No. 7 (adopted, p. [25](#))

That the Presbytery of Northern Saskatchewan and the Presbytery of Assiniboia continue to meet jointly as authorized by the 120th General Assembly (A&P 1994, p. [55](#)-56) for a further three year period with an evaluation to be submitted to the 126th General Assembly by the Synod of Saskatchewan and the Clerks of Assembly, and that this be the Assembly's answer to Overture No. 28, 1994 and Overture No. 9, 1996.

PETITION NO. 2, 1997 (A&P 1997, p. [512](#))**Re: Book of Forms Section 48, Revisions to Allow Mover and Seconder to Speak Before the Vote**

Section 48 of the Book of Forms reads that “A motion to take an immediate vote is put without debate.”

It is the request of the petitioner that this section be changed to allow the mover and seconder of the motion under debate to speak after a motion “to take an immediate vote” has been passed and before the matter under debate is put to a vote. The petitioner believes it is not fair to cut off debate (closure) without the mover and seconder having a final opportunity to state their positions on the matter.

It is the view of the Clerks that section 48 is intended, as are any such parliamentary devices (Robert’s Rules of Order lists some 25 cases where motions are non-debatable!), to help the court move on to other business when it has become clear that all points of view have been thoroughly aired and members of the court are simply repeating the same arguments over and over again. Section 48 may be seen as a necessary instrument in the arsenal of parliamentary devices enabling members of the court to bring endless and increasingly futile debate to a conclusion. Section 48 is, without doubt, a potent device and should be used sparingly and only when necessity dictates.

The motion “to take an immediate vote” must, in the view of the Clerks, remain a separate motion which truly closes off all debate without exception. It may seem fair to the petitioner, but it is not, when, after having passed a motion “to take an immediate vote” a mover and seconder of the original motion under debate are given a final say. It negates the intent of section 48 by allowing debate to continue on one side when the court has already decided it wants the debate to end!

The Clerks, as indicated above, hold that section 48 should be used sparingly and believe that this can be done by the Moderator helping the court to avoid using section 48 (which is, in effect “closure”). After the Moderator feels that there has been sufficient debate on the motion on the floor, he/she should ask, “Are you ready for the question?” Hearing members of the court reply with the cry, “Question! Question!”, she/he will then be empowered to move toward putting the matter to the vote but not before the mover and seconder have a final opportunity to speak. It is only after this process has been completed and the debate seems to continue endlessly and the Moderator does not deal with the matter that it is appropriate for a member of the court to invoke section 48.

On the basis of the above reflections, the Clerks of Assembly do not believe there is a need to change section 48 of the Book of Forms.

Recommendation No. 8 (adopted, p. [25](#))

That Petition No. 2, 1997 be answered in the above terms.

OTHER MATTERS**LEGISLATION RE HAN-CA PRESBYTERIES**

The Assembly will be asked to vote on the legislation creating the Han-Ca Presbyteries which have been created by an Interim Act of 1997.

The Clerks continue to be deeply concerned about the principle involved in creating the Han-Ca Presbyteries. We reported our concerns to the 123rd General Assembly (A&P 1997, p. [261-62](#), [55](#)). We are convinced that we are enshrining in the constitution of the Church a definition of presbytery which is contrary to the definition used for over 400 years of our history. To define presbyteries in terms of ethnicity, culture and language breaks the visible unity of the Church at the level of governance. This constitutes a profound theological and ecclesiological issue which seems to be at odds with the gospel in which Jesus Christ is the source of unity in the church overcoming all barriers of race, gender or status.

We are concerned that if the proposed legislation is adopted, then other ethnic or language or cultural groups will be justified in requesting their own presbyteries. It is also possible that

the Han-Ca Presbyteries will continue their existence well beyond the initial five year period. This appears to work against the avowed purpose of the Han-Ca Presbyteries as a temporary step toward the integration of Korean Presbyterians into the mainstream life of The Presbyterian Church in Canada.

Within the Presbyterian and Reformed churches, presbyteries have been solely defined by geographical boundaries. It means that all the congregations within a certain geographical area, no matter their ethnic or cultural roots, are part of the same governing body. According to James T. Cox, "Practice and Procedure in the Church of Scotland", presbyteries were a later, geographically based development to the governance of the Church of Scotland. "The Presbytery arose partly out of the 'Weekly Exercises', a meeting appointed for bringing the ministers and people of a district together to read and interpret the Scriptures, and partly out of the need for Synods to delegate some of their duties." (p. 140). Up to this point, within our denomination all congregations, no matter their roots, have been part of a certain presbytery wherein the congregation has been located. They have shared with all others both the joys and burdens of governance.

We believe that we celebrate our diversity within the Church whenever we support the organization of ethnic-rooted congregations where new immigrants find a bridge between the immigrant and host cultures. It is important to do this at the congregational level. We are opposed to the proposal to enshrine within the fundamental constitution of The Presbyterian Church in Canada a provision to organize presbyteries on the basis of "ethnicity, culture and language". To provide for the organization of presbyteries on any basis other than that of geography is contrary to the gospel mandate that we seek in all ways to find our visible and spiritual unity in Christ. It opens the possibility in the future for The Presbyterian Church in Canada to be divided on the basis of ethnicity, culture and language. Constitution-making in the Church has as wide-ranging consequences as those in the nation. It should be theologically sound.

BOOK OF FORMS SECTION 260

Synod by Commissioners

It has come to the attention of the Clerks of Assembly that there is some confusion within the Church regarding section 260 of the Book of Forms. This section reads as follows:

However, at its own initiative, the synod may decide to function through commissioners appointed by its several presbyteries. The ratio for determining the number of commissioners is to be decided by the synod as circumstances and numbers may dictate provided that 75 percent of the members of synod agree.

The question that has arisen is this: Does the 75 percent relate to the synod's initial decision to function through commissioners, so that a 55 percent vote in favour of such a venture would be insufficient to pass the motion? Or is a 75 percent majority required to determine the ratio of commissioners, the 75 percent thus applying only to the second sentence in section 260

The Clerks of Assembly, when drafting this legislation, were reminded by at least one synod that in its case one presbytery had such an overwhelming voice in that synod's proceedings that a safeguard should be put in place to prevent any large presbytery from possibly overriding the desires and needs of the much smaller presbyteries on such an important matter. The Clerks believed this concern had merit, hence the requirement that 75 percent of the members of synod attending agree to a motion "to function through commissioners."

The Clerks agree that the wording in section 260 may be somewhat awkward. Nevertheless, its intent is not that 75 percent of the members of synod need to agree on the ratio of commissioners, but on the initial decision to function through commissioners. It also is understood that such a decision needs to be made by the members of synod attending the meeting at which such a proposal is made.

The section could, of course, be rewritten for greater clarity and placed once more before the presbyteries under the Barrier Act. The Clerks would prefer the Assembly to adopt a Declaratory Act to state the intent of this relatively new legislation.

Recommendation No. 9 (adopted, p. [25](#))

That the following Declaratory Act be adopted in respect to section 260 of the Book of Forms:

The decision by a synod to function through commissioners, as per section 260 of the Book of Forms, is dependent upon the agreement of 75 percent of the members of synod in attendance at the meeting at which this decision is made.

CHANGES TO THE BOOK OF FORMS**SECTION 108.3**

In 1994, the Clerks prepared legislation in connection with term service for elders. At the bottom of page 277 (A&P 1994), an additional section was proposed, which should have been numbered 108.3. "Elders may resign the active exercise of the office at any time during their term of service. They may be deposed or suspended only in the process of discipline."

The matter was referred back to the Clerks and in 1995, the Clerks revised section 108 again and presented the proposed legislation through their report. The section above was inadvertently omitted. There was no consensus on the matter and a motion to refer the matter back to the clerks was adopted by the Assembly. The Assembly then gave permission for the Clerks to withdraw their recommendations in connection with the proposed legislation. Once again the proposed legislation was revised, the wording adopted by the 1996 Assembly and sent down to presbyteries under the Barrier Act.

The Clerks had intended to include the section on resignation outlined above as additional section 108.3. Between 1994 and 1996, the omission was not noticed. The matter of resignation has prompted numerous inquiries to the Clerks. Thus the Clerks feel that an additional section on the subject should be sent to the presbyteries under the Barrier Act.

Recommendation No. 10 (adopted, p. [25](#); see also Additional Motion, p. [25](#))

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

Elders may resign the active exercise of the office at any time during their term of service.

APPENDIX I: MINISTER IN ASSOCIATION

During the past year, the Clerks have been made aware of errors and omissions in the Book of Forms, Appendix I and wish to point them out. Corrections will be made following the Assembly.

Item 2. Substitute "roll" for "role".

Item 4. After the words, "terms of its approval", add the words "be submitted to the presbytery".

REPORTS OF COMMISSIONS

The Clerks are concerned that a practice may be developing whereby dissents of members of Special Commissions are included with reasons within the body of the Commission's report. We are concerned that this would be a practice leading to confusion and misunderstanding and that it is also a practice which is contrary to the sections of the Book of Forms dealing with dissents (sections 91, 92, 295, 156.1). It appears clear to us that dissents not accompanied by an appeal or complaint are simply recorded in the minutes of the court. The Clerks are of the opinion that this practice should also apply to dissents offered by members of Special Commissions.

REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The Commission met on three occasions since the 123rd General Assembly rose.

The Minutes of the Synod of Manitoba and Northwestern Ontario 1996 were examined, and following correspondence with the Clerk of Synod, they were attested cum nota and returned to the Synod with instructions.

The Minutes of the 123rd General Assembly were reviewed. Three corrections to the minutes were noted and these will form an errata sheet to be inserted in the front of the official copy of the Acts and Proceedings of the 123rd General Assembly. The minutes were approved as corrected.

The Commission noted the omission of the 123rd Assembly in not appointing the membership of a Committee to plan for the 125th Anniversary of the Church. This matter has been the subject of all three meetings. This Committee has evolved as a Steering Committee to co-ordinate events for the year 2000 (Millennium, 125th Anniversary, Jubilee) and the members appointed are: Walter McLean, Convener, Helen Pigott, Barry Mack, Daniel Forget, Sheila Kirkland, Matthew Brough, Mary Ingram, Kenneth Stright, Jo Morris, Bob Geddes, Rodger Talbot, Ian Morrison and Tom Gemmell.

The 123rd Assembly named a Special Committee to study and report on Overture No. 15, 1997. The Convener subsequently has been unable to act, and the Commission has accepted his verbal resignation and appointed the Rev. Wendy Paterson to be the Convener. It was also agreed to inform the Special Committee that owing to the special circumstances, it need not report to the 124th General Assembly, and may request this Assembly to augment its membership.

SUPPLEMENTARY REPORT

BOOK OF FORMS, APPENDIX K

In their report to the 121st General Assembly in 1995, the Clerks of Assembly proposed Recommendation No. 16 as follows, (A&P 1995, p. [235](#), [77](#)):

That a new appendix (Appendix K) be added to the Book of Forms in which the full text of all Declaratory Acts of the General Assembly, which are still applicable, will be recorded.

The recommendation was adopted.

In their 1996 report, the Clerks noted that the project was underway and that more time was required to make the Appendix as comprehensive and accurate as possible.

In their 1997 report, they acknowledged the detailed paper on Declaratory Acts completed by Dr. Earle Roberts, former Principal Clerk. They reported that the work done by the Clerks and Dr. Roberts had been incorporated into a draft of Appendix K and given to all presbytery clerks in April 1996, at the time of the Consultation for clerks of presbytery and synod. Comments and suggestions were to be incorporated into the draft and the format adjusted at the meeting of the Clerks of Assembly in the fall of 1997.

The Clerks of Assembly have had second thoughts about including all the Declaratory Acts since 1925 which are still applicable into an appendix to be included in the Book of Forms. The draft of "Appendix K" would apparently run to thirty pages in the size format of the Book of Forms. As well, Declaratory Acts are often superceded by new legislation. Revisions of these thirty pages, eliminating Acts no longer relevant and adding new ones, would have to be done frequently, resulting in significant costs. The Clerks believe that the Church would be better served by using the current document as a resource document, to be updated as appropriate and sent to all clerks of presbytery and synod.

Recommendation No. 11 (adopted, p. [25](#))

That all Declaratory Acts since 1925 which are still applicable be made available as a resource document maintained by the Clerks' Office rather than in the form of an appendix to the Book of Forms.

Thomas Gemmell, Barbara McLean, Tony Plomp
Clerks of Assembly

COMMISSION, SPECIAL, RE APPEAL NOS. 1 AND NO. 2, 1997

To the Venerable, the 124th General Assembly:

The 123rd General Assembly established the Special Commission to consider Appeal No. 1 from the Rev. Ron Schroeder against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan and Appeal No. 2 from the Session of McKercher Drive Presbyterian Church, Saskatoon against an action of the Joint Meeting of the Presbyteries of Assiniboia and Northern Saskatchewan.

The Commission begs leave to report diligence in deliberating and judging the matter presented in the Appeals and advises all parties that it is unanimous in its decision and judgment.

TERMS OF REFERENCE

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, Findings, Analysis, Decision and Judgment, Pastoral Comment.

MEMBERSHIP

The members of the Special Commission, hereafter referred to as the Commission, as appointed by the 123rd General Assembly were R.E. Sand (Convener), P.G. Hemmons, M.H. Kuntel, D.J. McKay, R.G. Moffat, T. Plomp, Deputy Clerk of Assembly as Consultant.

PROCEDURES

The Commission held its first meeting on July 11, 1997, within Kerrisdale Presbyterian Church, Vancouver. P.G. Hemmons was unable to be present. At this meeting R.G. Moffat agreed to be Secretary. The Commission reviewed the Terms of Reference to clarify the scope and authority of the Commission. Various issues were raised with the Consultant, and the exhibits from the Judicial Record were examined. The Commission agreed to meet next within Calvin-Goforth Presbyterian Church, Saskatoon, Saskatchewan, on Friday, September 19, 1997, and to cite the Appellants, the Joint Presbyteries and the congregation of McKercher Drive Presbyterian Church to appear on Saturday, September 20, 1997, beginning at 9:15 am.

The second meeting of the Commission took place within Calvin-Goforth Presbyterian Church, Saskatoon on Friday afternoon, September 19, 1997 at 4:00 pm. All members of the Commission were present. The Judicial Record was reviewed again. The Convener apprised the Commission of concern expressed by the Appellant the Rev. Ron Schroeder about the possibility the process being used by the Commission may have been tainted.

At 9:15 am on Saturday, September 20, and within Calvin-Goforth Presbyterian Church the Commission met as per the information provided to those cited to attend. The format for the hearings was as follows:

- 9:15 am Opening Worship, and welcome, Introductions, Explanation of Procedures to be followed, including the request that all people speaking address the Commission and that people speak for themselves, expressing what they know to be true or believe to be true, but not to speak on behalf of those not in attendance.
- 9:40 am The Commission heard first from the Session of McKercher Drive Presbyterian Church and asked questions concerning their appeal. The names of certain members of the Presbytery and the congregation were given during this presentation and the Commission indicated that time would be taken to examine those named.
- 10: 45 am Next the Commission heard from the Rev. Ron Schroeder and asked questions for clarification. Names of members of the Presbytery and the congregation were given during this presentation and again the Commission indicated that time would be taken to examine those named.
- 1:15 pm Following the lunch break the Commission heard from the commissioners of the Joint Presbyteries. At this time the Commission held a Session in camera to deal with certain allegations made against a member of the Joint Presbyteries and these were cleared up to the satisfaction of all parties. This was reported to the participants as pastoral comment.
- 2:30 pm The Commission then heard the representatives of the congregation who had been appointed according to the citation. A number of written submissions were received during these presentations. Time was given for presentations from the petitioners whose request of Presbytery led to the action under appeal.
- 4:00 pm After another break, time was given for all parties to offer rebuttal arguments. At this time the Convener was asked to allow a member of the Joint Presbyteries to speak on behalf of another member of the Court whose name had been used in the earlier presentation by the Session. He indicated at first he would allow this, but on being reminded of the ground rules, that people giving testimony were to speak for themselves, the Convener refused the member of the Joint Presbyteries permission to speak.
- 5:15 pm Following a recess to consult, the Commission indicated that it would render its judgment as soon as possible and the hearings were adjourned with prayer and the Benediction.

On Sunday, September 21, 1997, at 2:15 pm the Commission met in St. Andrew's Presbyterian Church, Saskatoon, Saskatchewan. The appeal documents were again reviewed thoroughly and the Commission reached a unanimous decision on the judgment. The Commission began the process of preparing its report. A first draft of the report was circulated to the members of the Commission who consulted via a conference call. The report was revised further, and reviewed a second time. Two members of the Commission were appointed to present the judgment. It was agreed to cite the parties at the bar to attend a meeting in Calvin-Goforth Presbyterian Church, Saskatoon, on Saturday, November 8, 1997, at 1:00 pm to hear the judgment of the Commission.

FINDINGS AND ANALYSIS

Appeal No. 1

The Commission finds in the following terms.

The Commission regards the actions of the Joint Presbyteries in dealing with the pastoral issues in the congregation which led the Appeal, as being the best course of action under the circumstances. The appointment of a sub-committee of the Ministry Committee given the task of investigating the matters raised by the petitioners is a common practice. The Commission is convinced that by holding a pro re nata meeting to which all parties were invited to make presentations, the Joint Presbyteries gave a full and fair hearing to all matters of concern raised by the report of the sub-committee.

The Commission finds no evidence of presumption of guilt or malicious intent on the part of the Joint Presbyteries, whose actions were in accordance with the Book of Forms sections 199.3 and 377. The matter of the theological stance of the Session does not appear to have been an issue on the part of the Joint Presbyteries. While the appeal refers to Biblical standards for dealing with conflict, the interpretation of these standards appears to the Commission to be quite one-sided. The petitioners are depicted as being in the wrong and the Minister and Session in the right. The Commission finds evidence of a “them versus us” mentality in the Appeal’s references to the “attending congregation” to describe the members and adherents of McKercher Drive Presbyterian Church currently participating in the congregation’s life and work. This has made and will make it difficult for the parties in this congregation to be reconciled.

Appeal No. 2

The Commission finds in the following terms.

The appeal alleges improper actions on the part of the original petitioners and members of the Joint Presbyteries that were not substantiated to the satisfaction of the Commission. The Presbytery followed the procedures outlined in the Book of Forms in dealing with the original petition and seeking a means to bring an end to conflict within McKercher Drive Presbyterian Church. Furthermore, the Commission finds the efforts of the Joint Presbyteries were directed toward the best interests of all parties. The appellant’s allegations that were not substantiated will, in the Commission’s view, make reconciliation difficult. There may have been some misunderstandings between the Session and the original visitation committee appointed to deal with the petition received by the Presbytery. In no case is the Commission able to see that these misunderstandings reflect any intention on the part of the Joint Presbyteries to do harm to the Rev. Ron Schroeder, the Session or congregation.

Although it is not their usual practice, the Joint Presbyteries would have been wise to move in camera when the report of the Ministry Committee was first presented. However, the Commission is convinced that the Joint Presbyteries acted in what it considered was the best interest of both the Rev. Ron Schroeder and the congregation. The decision of the Joint Presbyteries to hold a pro re nata meeting to address the issues raised in the informal process initiated by the Ministry Committee seems to the Commission to have given the Rev. Ron Schroeder, the Session and the congregation every opportunity to be heard in this matter.

This appeal too makes use of the expression “attending congregation” to describe those presently worshipping at McKercher Drive Presbyterian Church. The use of the term may be explained by the desire of the Session to support the Rev. Ron Schroeder, but its effect is to reinforce divisions in the congregation.

In the view of the Commission, the Session’s suggestion that alleged irregularities in the process followed by the Joint Presbyteries “have been numerous enough to disrupt the confidence in the Presbytery by elders and congregation” is not a correct assessment.

JUDGMENT

It is the unanimous judgment of the Commission that Appeal No. 1 be not granted for the reasons given above. The Meeting of the Joint Presbyteries must proceed as soon as practicable to implement its original action to sever the pastoral tie between the Rev. Ron Schroeder and McKercher Drive Presbyterian Church. The Joint Presbyteries must ensure that all financial matters are in order on the date of the dissolution of the pastoral tie.

It is the unanimous judgment of the Commission that Appeal No. 2 be not granted for the reasons given above. The Meeting of the Joint Presbyteries must act with all due haste to put in place the means to assist the session and congregation to engage in a process leading to reconciliation.

PASTORAL COMMENT

The situation that brought about this appeal seems to the members of the Commission to be a great tragedy. The heart of the matter is the issue of “fit”, not whether a person is fit to minister but how well or how poorly a minister may be suited to the particular tasks of

ministry presented by a congregation. It is clear from the comments made by many that the Rev. Ron Schroeder is perceived to be a gifted teacher and for many is a gifted preacher as well. The particular need within McKercher Drive Presbyterian Church at the time of his appointment to a limited, part-time ministry required additional skills in relationship building and in assisting with healing of divisions within the congregation resulting from recent past experience. In light of the evidence presented to the Commission, the Rev. Ron Schroeder does not appear to have the gifts for the ministry needed in the situation in McKercher Drive Presbyterian Church.

In the view of the Commission, the Rev. Ron Schroeder has taken a particular side and indeed acted in ways that exacerbated the divisions within McKercher Drive Presbyterian Church. Of particular concern is the insistence of the teaching and ruling elders to use the term “attending congregation” to describe those presently worshipping in the congregation and to whom pastoral care and concern are offered. No such term exists in The Presbyterian Church in Canada. The reiteration of the term in the appeals and in the verbal presentation to the Commission is a problem. It suggests to the Commission that although the ruling elders claim to desire reconciliation with the many members of the congregation disaffected with the ministry of the Rev. Ron Schroeder, their self-designation highlights the divisions and will make reconciliation extremely difficult.

The use of labels to identify any party, seems to the Commission to indicate a “them versus us” mentality. The allegations of improper action made against the original petitioners, former member of Session and certain members of the Joint Presbyteries is a further source of difficulty in bringing about reconciliation in this situation. The Rev. Ron Schroeder by his own actions and on the evidence he provided the Commission shows no sign of recognizing this as a problem.

The support offered to the Rev. Ron Schroeder by the Session, and the Session’s willingness to take the blame for what the Commission perceives to be a failure on the part of the minister to provide pastoral leadership in the midst of conflict suggests that the Session too, have taken a defensive position in which those within the congregation asking help from the Presbytery are perceived as the enemy. The willingness of the Session to make allegations that proved to be groundless against various members of the congregation and Joint Presbyteries is also a barrier to reconciliation.

The Presbytery might have done more to deal with the legacy of conflict in this congregation. The Presbytery is encouraged to take greater care in making appointments, particularly in situations where the fit between minister and congregation may be problematic due to the past history of the congregation. It is not clear to the Commission that the divisions in this congregation, which have been allowed to fester further during the Appeal process, can be overcome now. The most diligent efforts at reconciliation will be required. There is much good in the ministry the Rev. Ron Schroeder has been able to provide to McKercher Drive Presbyterian Church. On the evidence presented, it is the opinion of the Commission that the Rev. Ron Schroeder does not have the gifts for ministry that would assist the congregation to re-unite as a community of faith.

The Commission offers the following instruction to the Joint Presbyteries as they implement their original action to sever the pastoral tie between the Rev. Ron Schroeder and McKercher Drive Presbyterian Church.

1. That the Joint Presbyteries direct the Rev. Ron Schroeder to participate in and satisfactorily complete a personality and professional assessment at a counseling centre acceptable to the Joint Presbyteries, to fulfill all requirements laid down as a result of this assessment, and to hold his Presbyterial Certificate in retentis until this is done. The cost of this assessment is to be shared, with The Presbyterian Church in Canada contributing up to \$500.00.
2. That the Joint Presbyteries seek the appointment to McKercher Drive Presbyterian Church, for at least half-time, of a qualified person, preferably trained in interim ministry. Such an appointment should be made as soon as possible, the appointment to be for one year or longer if necessary.

3. That the Joint Presbyteries arrange as soon as possible for the provision of counseling and mediation within McKercher Drive Presbyterian Church to encourage all those in the congregation, including disaffected members, to move forward in their common life.
4. That the Joint Presbyteries appoint one or more assessor elders who are mature in their faith and experienced in the work of Session to provide guidance to the Session of McKercher Drive Presbyterian Church.
5. That the Joint Presbyteries establish procedures for the on-going over-sight of McKercher Drive Presbyterian Church paying close attention to the congregation's financial situation during the next two years or longer if necessary.
6. That the Joint Presbyteries arrange for the provision of pastoral counseling for the Schroeder family if they wish it.
7. That the Joint Presbyteries review their Standing Orders to include protocols for holding portions of their meetings in camera when dealing with issues that could be perceived as affecting the reputation of members of the Court.
8. That the Joint Presbyteries arrange for a skilled leader or leaders to conduct a workshop in conflict management for all members of the Court.

CONCLUSION

If reconciliation is to occur in this situation, it will require all parties to show good will toward one another. Effective leadership from the Joint Presbyteries will be required to bring the parties together, facilitate their conversations and support the congregation as it moves ahead in its mission and ministry.

R.E. Sand
Convener

R. G. Moffat
Secretary

COMMISSION, SPECIAL RE APPEAL NO. 7, 1997

PREAMBLE

To the Venerable, the 124th General Assembly:

The Special Commission re Appeal No. 7, 1997, was established by the 123rd General Assembly to consider the appeal of members of St. Andrew's Church, Kingston, against the ruling of a Special Commission of the Synod of Toronto-Kingston.

TERMS OF REFERENCE

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.

MEMBERSHIP

The members of the Special Commission named by the 123rd General Assembly are the Rev. Lieutenant Commander G. L. Zimmerman, Convener, the Rev. R. Martin, and Mrs. M. E. Easterbrook with Mrs. B. McLean, Deputy Clerk of Assembly, consultant.

Ms. Laura Jahn recorded the proceedings for the General Assembly Commission at the hearing on the 28th February 1998.

PROCEDURES

The General Assembly Commission had its initial meeting on August 8, 1997, to consider procedure, time table and division of responsibilities within the membership of the Commission. A tentative time line was drawn up. A list of those documents required in addition to the Judicial Record to aid the understanding of the commissioners was created under the authority of section 4 of the Terms of Reference. Most of these documents were eventually produced but some were missing or lost.

The General Assembly Commission met a total of 12 times in Ottawa and Vankleek Hill. The Judicial Record from the Synod Commission together with other documents from the Kirk Session, appellants and Presbytery were numbered according to the sources from which they were received. Details of creator, recipient and contents of each document were compiled into a data base.

Between meetings, members of the General Assembly Commission consulted with each other and with Mrs. Barbara McLean by e-mail and occasionally by telephone. On November 7, 1997, the Special Commission agreed on the final form of the Judicial Record. It was closed, photocopied and read independently by the members of the General Assembly Commission. Copies were sent to the appellants and to the Synod of Toronto-Kingston. The final record comprised the 47 page appeal received by the General Assembly and 255 pages of additional documents.

A hearing was held in First Presbyterian Church, Brockville on February 28, 1998. It was opened with scripture reading and prayer. Attendance of all present was recorded. Two witnesses could not be present because of conflicting engagements.

The Convener made an opening statement narrating the procedures followed by the General Assembly Commission. He emphasised the amount of work required to gather, collate and prepare the Judicial Record. It was clearly stated that the intent of the hearing was to further the greater good of the Church and promote the cause of reconciliation.

The Convener introduced the agenda for the hearing:

The Appellants Submission - 30 minutes

A 15 minute recess

Questions and rebuttal by the Synod Commission

Questions from the General Assembly Commission

Synod's Submission - 30 minutes

A 15 minute recess

Questions and rebuttal by Appellants

Questions from General Assembly Commission

General Assembly Commission Witness: the Rev. B. Cossar

A 10 minutes recess

Questions and rebuttal by Appellants and then by Synod

A 30 minute recess

Closing arguments - 10 minutes allowed for Appellants and for Synod

Closing remarks from General Assembly Commission

Closing Prayer and Benediction

The parties at the bar could use their allotted time as they wished. The oath from section 364 Book of Forms was administered to Dr. Fyfe and Mr. Pester (Appellants), Dr. E. Roberts and the Rev. W. J. Middleton (Respondents) and Ms. Maureen Coleman, Dr G. C. Vais, Ms. Joan Smith and the Rev. R. Talbot (potential witnesses for the Synod) and the Rev. B. Cossar (witness for the General Assembly Commission).

After the hearing, the General Assembly Commission met to discuss the issues and complete the findings. The report was written over ten hours, and edited by all members of the Commission consulting with the Clerks of Assembly. The final report was read to the parties on April 22, 1998.

The costs of the General Assembly Commission were calculated by labour and money. The appeal cost the Church approximately 240 person hours volunteered by the commissioners. Actual expenses billed to the General Assembly approached \$2,500.00.

FINDINGS

1. No appeal and dissent was recorded after the vote was announced at the congregational meeting of June 16, 1996.
2. Dissent but no appeal regarding the call was submitted to the Kirk Session during its meeting in August 1996.
3. The congregation was not informed of the proper procedures of dissent and appeal.
4. There was significant suspicion that the call was not free from unfair influence.
5. There was an imbalance of power based on knowledge of Church law.
6. Kirk Session was hampered by lack of objective guidance and leadership.
7. Objectivity of Kirk Session was compromised by dual relationships.
8. Kirk Session made every attempt to conform to Church practice.
9. There was a prolonged public congregational debate regarding the most desirable search procedure.
10. Objectivity of Presbytery was compromised by dual relationships.
11. The Interim Moderator tried to maintain harmonious relationships during the vacancy.
12. The General Assembly Commission was hampered by documentation problems.
13. The use and intent of section 340 of the Book of Forms is ambiguous.
14. There is ambiguity regarding the call process where there are two called ministers.
15. There is unresolved conflict within the St. Andrew's congregation.

ANALYSIS

The General Assembly Commission was grateful to the appellants because their appeal revealed several issues important to the broader Church. These issues included the professional principles of informed consent, imbalance of power, dual relationships, freedom from unfair influence, and documentation.

The General Assembly Commission found that the appellants were motivated out of a genuine concern for the well being of the congregation. They clearly valued procedural fairness in Church courts. Their experiences led them to invest considerable time and effort addressing perceived unfair practices in the call process at St. Andrew's Church, Kingston. They repeatedly complained about the procedures leading to the Rev L. Bryant's call. They requested that the Synod of Toronto-Kingston, on the basis of a cumulation of procedural errors, overturn the Presbytery's decision to sustain the call as a genuine gospel call. The Synod reviewed their appeal and ruled it out of order citing the authority of sections 156 and 156.1 of the Book of Forms. The appellants exercised their right to appeal that decision to the General Assembly.

The appellant's core issue remained the legitimacy of the Rev. Bryant's call to the senior minister position at St. Andrew's Church, Kingston. However, the General Assembly Commission could not question the legitimacy of the Rev. Bryant's call until one of two conditions were met. The General Assembly Commission had to be satisfied that the Synod Commission had erred in ruling the original appeal out of order. Alternatively, the appellants needed to give sufficient justification so that sections 156 and 156.1 of the Book of Forms could be set aside.

The appellants had two opportunities to dissent and appeal against the call to the Rev. L. Bryant. The first opportunity was presented at the congregational meeting of June 16, 1996, chaired by the Rev. Cossar, Interim Moderator. Given that the minutes of that meeting were lost, the General Assembly Commission had to rely on secondary documentation and the sworn testimony at the hearing held February 28, 1998. The testimony of Mr. Pester and the Rev. Cossar, both being present at the congregational meeting, showed that no voice of dissent was raised at the meeting after the vote was announced. The Rev. Cossar left the meeting without knowing that those voting against the call as presented were dissenting to the result. No one publicly made their intention to appeal known at that meeting.

The second opportunity of dissent and appeal occurred at the Kirk Session meeting called July 1996. The Kirk Session passed the motion "that the Kirk Session receive the correspondence of the dissenting members, proceed with the call, and present all documents from all interested parties to Presbytery for due consideration." One elder asked that his dissent be recorded, but he chose not to give reasons in writing nor did he seek to appeal the Session's decision to Presbytery within the allotted time. The General Assembly Commission could only conclude he did not wish to appeal that motion. The General Assembly Commission came to the decision that the Synod Commission correctly applied sections 156 and 156.1 of the Book of Forms, ruling that the appeal they received was out of order.

The General Assembly Commission, however found evidence that the congregation made their decision to call the Rev. Bryant without complete information regarding voting procedures. If the appellants had been properly educated regarding their rights as voters at the congregational level, they would have dissented and appealed the congregational decision to call the Rev. Bryant in accordance with Church law. The appellants missed the legal opportunities to dissent because they were either misinformed or not informed. The General Assembly Commission concluded that the congregation gave consent to call the Rev. Bryant without being informed of the procedures of dissent and appeal. Given the significant objections to the call, the General Assembly Commission was surprised to discover that no one had informed members about their fundamental voting rights.

The appellants genuinely believed that their route of appeal was through the Presbytery. They appear to have confused their right to speak against the call at Presbytery with a right to appeal decisions of Presbytery. Their helplessness in the face of Church law showed an unfair balance of power favouring clergy's superior experience in Church law. The appellants also pointed out that the Book of Forms was difficult to comprehend and was not useful in minimizing the power imbalance.

In spite of these compelling arguments, the General Assembly Commission remained loathe to overturn the tested principles of sections 156 and 156.1 of the Book of Forms. The General Assembly Commission preferred to emphasize that teaching elders, by reason of their training, have a greater responsibility than others to ensure voters understand their rights and obligations. Had the people in position of authority been more diligent in detailing voters' rights, the appellants would have been more empowered. This conclusion led the General Assembly Commission to directives number 16 and 17.

The appeal raised the issues of undue influence and dual relationships. The congregation and the Kirk Session decided to insert the name of the Rev. L. Bryant in the call. The Presbytery debated and concluded that the call to the Rev. Bryant should be sustained as a regular gospel call. However, these conclusions were reached in the context of a number of dual relationships. This resulted in doubts about voters being free from undue influence. The General Assembly Commission recognized that dual relationships may be unavoidable in a small church; however it recommended that all church officers become aware of the hazards of dual relationships, before consenting to enter into one. Where possible, dual relationships should be avoided. Directives 18 and 19 apply. In this case, at least four cases of dual relationships contributed to the apprehension of bias claimed by the appellants.

The senior minister announced to Kirk Session his intent to retire four years in advance. Then the elders began a search procedure while the incumbent remained in office. Thus the senior minister was both a minister retiring from his pulpit and in a position of influence over the search process. He also remained a voting member of Presbytery and a member of the

Presbytery committee that supervised the call procedures in the church. Not only could this hamper the objectivity of Presbytery, but it also deprived the congregation of St. Andrew's the objective leadership an Interim Moderator from Presbytery would have provided.

The associate minister moderated the Kirk Session frequently from 1992 to early 1996. He remained in a position of leadership/influence as a minister of St. Andrew's. At the same time he became a declared candidate for the vacancy created by the Rev. Duffy's retirement from St. Andrew's. Attempts to minimize this clear problem of dual relationship were made by excusing this man during debates of his candidacy. Nevertheless, the appellants were seriously distressed by this dual relationship throughout the process of the call and beyond. The dual relationship suggested that the voting outcome was influenced in his favour. This doubt will likely remain problematic in the life of this congregation.

The Clerk of the Presbytery, responsible for ensuring due process had been followed, was at the same time appointed the Interim Moderator processing a controversial call. This dual relationship interfered with Clerk's ability to consider objectively the issues raised by the appellants because he was also supporting the wish of the congregational majority. To his credit, he appeared to recognize this and referred the matter to the Presbytery Ministry and Personnel Committee. This Committee, however, was similarly hampered by a dual relationship.

The Convener of the Presbytery's Ministry and Personnel Committee was responsible for ensuring that the call process at the Kirk Session and congregational level met the criteria for sustaining the call as a regular gospel call. It was believed that the Convener was a good friend of the applicant/associate minister. In addition, the Convener's son was an employee hired by the applicant/associate minister at St. Andrew's Church. This multiple relationship compromised the perception that the Convener could objectively examine of the issues of irregularity raised by the appellants. Documented consultation or involvement from elders from another Presbytery in this case would have been a reasonable action and may have reduced the appearance of an unfair call procedure.

One artifact of the senior minister's 1992 Kirk Session announcement regarding retirement was the creation of a public debate about the most effective way to find a successor. This debate, by starting prematurely, was not guided by the objectivity of an Interim Moderator until February 1996, when one was appointed by Presbytery. For example, the motion to explore the associate minister's potential as sole candidate had been publicly debated and passed at the congregational Annual General Meeting of 1995 before the Presbytery had the opportunity to explain the normal vacancy processes. A second example of this complication was the associate minister's written interest in September 1995, to be a candidate for the upcoming vacancy, six months before the Presbytery could appoint an Interim Moderator. The Church's guidelines for congregations facing a vacancy were developed carefully and have stood the test of time. The congregation by beginning the search process two to four years before an Interim Moderator was appointed inadvertently did not follow the proven guidelines of the Church.

The appellants expressed concerns regarding the work of the Synod Commission, the Interim Moderator, and the Kirk Session of St. Andrew's Church.

In considering the work of the Synod Commission, the General Assembly Commission concluded that the process was fair. Benefit of the doubt was given to the appellants and they were permitted to submit a second document of appeal after submitting an unsigned version. The Synod Commission attempted to resolve the matter pastorally. Dr. Farris' self-disqualification was another attempt at maintaining the perception of impartiality. The Synod Commission made effort to understand the nature of the appellants' concerns even though the document submitted to them was not clear. The Synod Commission took the time and expense to meet, to read the appellants' appeal document with its supporting documents, to hold a hearing, to consider the options, to write a report and to present that report.

The General Assembly Commission agreed with the Synod Commission's comment on the appeal to General Assembly regarding the conduct of Rev. Cossar as Interim Moderator. He attempted to maintain harmonious relationships in a situation where there was growing

division. The Presbytery passed a motion to sustain his work as Interim Moderator and the General Assembly Commission saw no reason why that should not have happened.

The General Assembly Commission also considered the work of the Kirk Session. The minutes of the Kirk Session and the relevant subcommittees showed that the elders were working toward the best interests of the congregation. They displayed foresight and attempted to reduce the problems facing them during this call process. They were well aware of the potential split the congregation was facing and tried to reduce its impact. They showed a willingness to submit to the authority of Presbytery. When instructed by Presbytery that the Search Committee of Session was not in order, they responded appropriately. They asked Presbytery for guidance regarding their particular situation. They received little help because few guidelines exist to assist congregations with the issues of multiple tenured ministers during a vacancy. The General Assembly Commission's directives 14 and 15 apply. Finally, as already indicated, the Kirk Session was hampered by a lack of objective leadership from 1992 until February 1996. The Kirk Session, to its credit, tried to address this problem by asking for a Presbytery advisor. The Presbytery responded with an appointment November 1995.

The evidence also shows that the Kirk Session was responsive to the will of the congregation. In January 1995, it was the will of the congregational Annual General Meeting that before an open competition for the pulpit be advertised, the Search Committee should determine the Rev. Bryant's suitability as a sole candidate. There were several opportunities to ask questions and to express their wishes in work groups, congregational surveys, congregational meetings and to their elders. The General Assembly Commission believed the congregation was aware that they could have filled the vacancy through an open competition.

The elders, once committed to placing the Rev. Bryant's name in the call by congregational vote, were obliged to collect signatures supporting the call. At this point, with the exception of the elder who had dissented to that motion, they were under no obligation to remain neutral. They were obliged to collect signatures as best they could. Upon hearing indications of pressure for signatures, the Rev. Cossar issued clear instructions against this practice and the elders appear to have complied.

Documentation became another issue the General Assembly Commission had to face. The collection, completion, processing, preservation, and indexing of relevant documents by the lower courts, St. Andrew's congregation, and various subcommittees delayed the work of the General Assembly Commission. The Synod Commission, Presbytery, and Kirk Session appeared confused about the use and intent of section 340 of the Book of Forms.

In reading the appeal and the documents presented by the Synod Commission as the Judicial Record, the General Assembly Commission became aware that the appeal was not comprehensible without the context within which it formed. The mandate of the Assembly to its Commission included the right to secure such documents considered relevant to the issues. However, section 340 of the Book of Forms allows that the Judicial Record comprise only documents considered by the lower court. It was the considered opinion of the General Assembly Commission that section 340 was directly applicable only when the Judicial Record was complete. It is not reasonable that section 340 be used to prevent the course of a fair hearing by denying a higher court access to documents the lower courts knew were in existence and chose not to consider. Thus, the General Assembly Commission called for particular minutes of the relevant lower courts, the relevant congregational minutes and all the committees of these organizations.

The documents added to those referred by the lower courts largely comprise documents that the lower courts knew were in existence and could have considered if they so wished. The General Assembly Commission called for all documents from the lower courts and have received, to the best of its knowledge, all that was relevant. It was assumed that documents not received were lost or never existed.

As the General Assembly Commission worked through the documents it became clear how important the written record was to the issues. The work of future Commissions could be

expedited if lower courts take great care in the completion, indexing and processing of all relevant documents. Directive 20 applies.

The General Assembly Commission from the outset tried to work in the best interests of the Church as a whole. It tried, with the guidance of the Holy Spirit, to be creative in the face of the conflict presented. This appeal did not put any one person on trial, rather it put the call processes on trial. Several Church wide faults having been revealed can now be addressed. At the same time, the General Assembly Commission is aware that regardless of its judgement, there remains unresolved differences within St. Andrew's Church, Kingston. Monitoring and assisting the congregation remains the responsibility of the Presbytery of Kingston (Book of Forms section 200). Internal conflict of congregations, however, cannot be resolved by outside agencies. Responsibility to find solutions to the differences within St. Andrew's ultimately belongs to the differing parties of the congregation.

DECISION AND JUDGEMENT

The following orders were sought by the appellants (paragraphs are numbered in accordance with the appeal received by General Assembly):

182. If the General Assembly makes a finding that the Commission erred in its refusal to accept the appellant's written submissions, then a new hearing should be ordered.

183. If the General Assembly makes a finding that the Commission erred in its decision to excuse Dr. Farris, then a new hearing should be ordered.

184. If the General Assembly makes a finding that the Commission erred in its limiting the parties to only presenting summations of their submissions, then a new hearing should be ordered.

185. If the General Assembly makes a finding that the Commission made a patently unreasonable decision based on the reliance of new material not on the judicial record, then the decision must be quashed and a new hearing of the appeal ordered.

186. If the General Assembly makes a finding that the Commission erred in its reading of the Book of Forms sections 156 and 156.1, then a new hearing of the appeal must be ordered.

187. If the General Assembly makes a finding that the Commission erred in its jurisdiction with respect to paragraphs 10 and 11 of their report, then the directives must be ordered to be disregarded.

188. If the General Assembly makes a finding in any of the above grounds, then they must go on to examine the appeal in and of itself.

189. If the General Assembly makes a finding of a reasonable apprehension of bias on the part of the Respondents, the Appellants urge the Commission to rule in favour of the appellants.

190. If the Commission makes a finding of a reasonable apprehension of bias on the part of the presbytery, the Appellants urge the Commission to find that the Call is not sustained.

191. If the Commission makes a finding that there is a Breach of Duty on the part of the Interim Moderator, the entire call must be nullified.

192. If the Commission makes a finding that the Search Committee is in Breach of Fiduciary Duty, the entire process of the call must be nullified.

193. If the Commission makes a finding of Legitimate Expectation on the part of the congregation, the decisions of the Interim Moderator must be nullified.

194. If the Commission makes a finding of Procedural Unfairness on the part of the respondents, then the entire call must be nullified.

195. It is within the power granted to the Commission to give remedy to the Appellants by ordering the presbytery to refuse the call.

196. Further, it is within the powers of the Commission to order the presbytery to conduct a "fresh" search for a candidate for the Ministry at St. Andrew's.

197. It is within the powers of the Commission to return the parties to their original position. That being, at the time of the announcement of the Rev. Duffy's retirement in 1994.

198. It is within the powers of the General Assembly to make recommendations with respect to amendments to the Book of Forms or the development of less formal guidelines to assist in such processes.

199. It is within the powers of the General Assembly to amend the Book of Forms to include a mechanism by which to tender new material for evidential purposes.

In response, the General Assembly Commission made the following judgements and directions. The first three deny the prayer of the appellants to overturn the Synod Commission's ruling and directions. Numbers four to thirteen address the other prayers of the appellants. It is the prayer of the General Assembly Commission that directives fourteen to twenty may help the broader Church reduce the problems illustrated by this appeal.

1. The prayer of paragraph 186 is denied. The Commission upholds the Synod Commission's ruling that the appeal they received was out of order.
2. The Commission determined that paragraphs 188, 195, 196, and 197 are now moot.
3. The prayer of paragraph 187 is denied. The Commission upholds the Synod Commission's directives to the Rev. L. Bryant and to the Presbytery of Kingston. Further to paragraph 187, the Commission encourages all members of St. Andrew's Church, Kingston, to work toward conflict resolution.
4. Addressing paragraphs 191 and 193, the Commission determined that systemic flaws, poor communication, and a reluctance to be perceived as inviting dissent precluded the Interim Moderator from ensuring that all voting members were aware of procedures of dissent and appeal. The General Assembly Commission agreed, however, that this omission did not give the General Assembly sufficient justification to set aside sections 156 and 156.1 of the Book of Forms. Thus the General Assembly Commission had no right to question the legitimacy of the Rev. Bryant's call.
5. Further to paragraph 191, the Commission supports the Synod Commission's comments on the appeal that the Rev. Cossar acted in accordance with his office as Interim Moderator, St. Andrew's Church. The General Assembly Commission did recognize that the Rev. Cossar accepted potentially conflicting roles as Interim Moderator and Clerk of Presbytery, thereby compounding the fears expressed by the appellants. The Rev. Cossar's lack of experience with complex calls may also have been a factor. The General Assembly Commission agreed, in the absence of an appeal properly before the Synod's Commission, this loss of objectivity and lack of experience did not give the General Assembly the right to question the legitimacy of the Rev. Bryant's call.
6. Further to paragraph 193, the Commission found that the congregation from 1994 onwards were advised about the potential solutions to an upcoming pulpit vacancy. This prayer was denied.
7. Addressing paragraph 190, the Commission upholds the Synod Commission's ruling that the Presbytery, although it lost demonstrable objectivity due to dual relationships, acted in accordance with the law of the Church. The General Assembly Commission agreed, in the absence of an appeal properly before the Synod's Commission, this loss of objectivity did not give the General Assembly the right to question the legitimacy of the Rev. Bryant's call.
8. The prayers of paragraphs 184, 189 and 194 are denied. The Commission determined that the Synod Commission made reasonable efforts to be fair and impartial.
9. Addressing paragraphs 182 and 184, the Commission determined that the Synod, in believing that all the material presented April 21, 1997, was new, acted appropriately by not accepting the submission. The General Assembly Commission, however, included some of that material in the Judicial Record as relevant, noting that it was available to the lower courts had they so wished to consider it.
10. The prayers of paragraphs 183 and 185 are denied. The Commission determined that this was a serendipitous finding and is not an issue because all parties agreed to Dr. Farris' self-disqualification.
11. Addressing paragraph 192, the Commission determined that the Session Search Committee, although formed in good faith, was premature and misguided. The General Assembly Commission agreed, in the absence of an appeal properly before the Synod's Commission, the premature formation of this Session Search Committee did not give the General Assembly the right to question the legitimacy of the Rev. Bryant's call.

12. The prayer of paragraph 198 is granted. Directives 14 to 20 are aimed to reduce the problems exposed in the appellant's document.
13. Addressing paragraph 199 of the appeal received by the General Assembly, the General Assembly Commission determined that such an order is outside its terms of reference. Changes to the Book of Forms may be addressed through overtures to the General Assembly.
14. Ministry and Church Vocations is directed to develop and insert a section regarding the call procedures in the vacancy guidelines where there exists two ministers and the senior incumbent vacates the position.
15. Ministry and Church Vocations is directed, in consultation with the Clerks of Assembly, to study and recommend policy regarding the eligibility of a junior minister to apply for the senior position should it become vacant.
16. The Clerks of Assembly are directed to develop a guide to the Book of Forms to increase its accessibility to Church members.
17. The Clerks of Assembly are directed to develop a handout to aid ordinary Church members and elders understand their rights and responsibilities regarding Church membership, voting procedures, requirements of attendance/regrets at congregational meetings, and procedures of appeal/dissent.
18. The Clerks of Assembly are directed to study ways to educate Church officers about the hazards of dual relationships.
19. The Clerks of Assembly are directed, in consultation with Ministry and Church Vocations, to prepare guidelines helping Church courts avoid dual relationships where possible.
20. The Clerks of Assembly are directed to prepare a guideline outlining the documents that should be routinely included in Judicial Records along with a standardized indexing system.

PASTORAL COMMENT

Throughout its work, the General Assembly Commission, prayed regularly for the congregation and ministry of St. Andrew's Church, Kingston. The Church, under the will of God, is primarily the life and work of its congregations. Where that life is hampered by internal conflict and division, the whole Church suffers. The General Assembly Commission has been impressed by the faith commitment, and love of the Church displayed by the appellants, congregational members, the Kirk-Session, and involved members of Presbytery and Synod. We hope that this devotion to the Church may facilitate any needed healing. The internal conflict of St. Andrew's Church cannot be resolved by the courts of the Church. This conflict is theirs to resolve using the resources within and without the Church. The General Assembly Commission hopes that the Presbytery and Kirk-Session can take advantage of these resources to further the process of healing that all parties seek.

George L. Zimmerman
Convener

COMMISSION, SPECIAL, RE APPEAL NOS. 3, & 8, 1997, OVERTURES NOS. 9, 10, 19, 20, 21, 22, 23, MEMORIAL NO 2, 1997

To the Venerable, the 124th General Assembly:

The Special Commission was established by the 123rd General Assembly to consider the appeal of Mr. Darryl Macdonald against certain actions of the Presbytery of Montreal, the appeals of W. Manson et al, against certain actions of the Presbytery of Montreal, and to render a decision and judgement on matters within those appeals, and on any related matters including seven overtures and one memorial.

TERMS OF REFERENCE

The 123rd General Assembly set the following terms of reference for the Special Commission (A&P 1997, p. [46](#)):

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 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 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 overtures, memorials 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 Judgement, Pastoral Comment.

MEMBERSHIP

Members of this Commission were K. Wild (Convener), R. Geddes, C. Calkin, J. Hutchison, D. Petrie, K. Fraser, R.L. Moffat, with T. Gemmell, Principal Clerk of Assembly, as consultant.

PROCEDURES

The Commission held its first meeting at South Gate Presbyterian Church, Hamilton, Ontario, on Thursday, July 31, 1997. During that meeting:

1. C. Calkin was appointed as secretary;
2. the Appeals, Overtures and Memorial were examined;
3. the Commission established other documentation it would request, from D. Macdonald and the Presbytery of Montreal, as part of the judicial record;
4. the Commission set aside three days, October 31, November 1 and 2, 1997 as hearing days in Montreal.

The Commission held its second meeting at South Gate Presbyterian Church, Hamilton, Ontario, on Wednesday, September 17, 1997. During that meeting:

1. The Convener advised that the Commission would hold its hearings while in Montreal at Montreal West Presbyterian Church.
2. Reviewed documentation which it had requested and other correspondence.
3. The Commission decided to cite all those whose names appeared on an appeal, the Presbytery of Montreal, representatives from sessions who forwarded overtures, and those who signed the memorial.
4. The Commission denied the appeal of R. Barr as he did not request leave to appeal at the time he recorded his dissent.
5. The Commission reviewed Overture No. 23, 1997 from the session of St. Stephen's Church, Weston, and decided that this Overture constitutes interference in the business of another presbytery, and consequently did not cite representatives to appear on behalf of St. Stephen's Church.
6. The Commission decided to hear the appeal of Mr. Darryl Macdonald first, and to set aside Friday, October 31, from 10:00 am to 5:00 pm for the hearing. Appeal No. 8 would be heard on Saturday, November 1 from 10:00 am to 5:30 pm. Those cited to speak to the overtures and memorial would be heard on Sunday, November 2, from 2:00 pm to 4:00 pm.

Appeal No. 3

The Commission met in Montreal West Presbyterian Church, Montreal, Quebec, on Friday, October 31, 1997, at 10:00 am, to hear the appeal of Mr. Darryl Macdonald against the Presbytery of Montreal in revoking his standing as a licentiate of the Church.

The Convener welcomed those in attendance and introduced the members of the Commission. R. Geddes led in a time of devotion. The Convener read a prepared statement reminding everyone of the Commission's terms of reference and the standards by which the business of the Commission would be conducted.

Mr. Macdonald and his adviser, J. Patterson were present. Mr. Patterson presented Mr. Macdonald's argument as follows:

The Appeal was against removing D. Macdonald's "certification for ordination". The argument stated that, in coming to its decision the Presbytery had not followed proper procedure as outlined in many sections in the Book of Forms regarding Church Discipline (Book of Forms, sections 313-405). The action of the Presbytery was not preceded nor followed by the normal process as laid out in the Book of Forms. No written charges were proffered, no witnesses called, and there was no consultation with Mr. Macdonald. The minutes of the meetings of September 17, 1996, and April 15, 1997, did not indicate any discernable process to be followed.

Representatives of the Presbytery of Montreal and then members of the Commission put their questions to Mr. Macdonald.

The Commission adjourned to 2:00 pm to hear the response of the Presbytery of Montreal.

The Commission reconvened at 2:00 pm to hear the Presbytery's response. The Convener opened the meeting with prayer, welcomed those in attendance, and introduced the members of the Commission.

W. Manson, P. Szabo, W. Klempa, and J. McLelland represented the Presbytery of Montreal.

The Presbytery argued as follows:

It revoked Mr. Macdonald's license because of decisions made at the 122nd General Assembly (A&P 1996 p. [435](#) ff.). The Presbytery did not believe that Mr. Macdonald needed to be re-interviewed, because of the decisions and directives of the 122nd General Assembly. The Presbytery of Montreal had appointed a Committee to determine what actions needed to be taken and report to the Court. This Committee reviewed Mr. Macdonald's change in situation, that he was living in a homosexual relationship, and believed that this review complied with the instruction of the 122nd General Assembly to review Mr. Macdonald's status. The Presbytery contended that adequate hearings had been held because the case had been heard at a previous Assembly (1996).

Mr. Macdonald was then given the opportunity to question the Presbytery, and the Commission put its questions to the Presbytery. Mr. Macdonald was then given time to present a final summation.

Appeal No. 8

The Commission met in Montreal West Presbyterian Church, Montreal, Quebec, on Saturday, November 1, 1997, at 10:00 am, to hear the appeals of a number of members of the Presbytery of Montreal against the Presbytery of Montreal in not terminating the appointment of Mr. Darryl Macdonald to St. Andrew's Presbyterian Church, Lachine.

The Convener welcomed those in attendance and introduced the members of the Commission. C. Calkin led in a time of devotion. The Convener read a prepared statement reminding everyone of the Commission's terms of reference and the standards by which the business of the Commission would be conducted.

The appellants who spoke to the appeal were W. Klempa, W. Manson, P. Szabo, J. Chuno, and K. Farquharson. D. G. Neil indicated he had nothing to add to his written appeal.

Mr. Manson argued that once Mr. Macdonald's license was revoked then he is not eligible to occupy a pulpit or to receive a call, and that this was the action to be taken which was envisaged by the 122nd General Assembly. Mr. Manson further asserted that there was a moral inconsistency in not removing Mr. Macdonald in that according to the Book of Forms section 316 there is only one moral standard, not one for ministers and one for laity.

Dr. Klempa argued that members of the Court had been deprived of voting on the matter of whether or not Mr. Macdonald would be appointed Lay Missionary to St. Andrew's, Lachine. He further argued that since Mr. Macdonald was debarred from being ordained and from being a licentiate, then it followed that Mr. Macdonald was disqualified from being a lay missionary or interim supply.

Following the questions of representatives from the Presbytery of Montreal there was a fifteen minute recess after which the Commission put its questions to the appellants. The Commission then adjourned for lunch.

The Commission reconvened at 1:00 pm to hear the Presbytery's response. J. Hutchison opened the meeting with prayer, and the Convener welcomed those in attendance, and introduced the members of the Commission.

The Presbytery of Montreal was invited to present its response. Those representing the Presbytery were I. Fraser, K. Jordan, P. Scott, K. Field, D. Lefneski and G. Williams.

The Presbytery argued that in its decisions the 122nd General Assembly left it to the Presbytery of Montreal to re-examine Mr. Macdonald. The General Assembly could have ordered the Presbytery to revoke Mr. Macdonald's license, but it did not. Once the decision to revoke Mr. Macdonald's license was adopted, the Presbytery believed it had carried out the re-examination of Mr. Macdonald.

The Presbytery further argued that it is the responsibility of presbyteries to exercise primary oversight of congregations, candidates for ministry and ministers within its bounds. Acting in accordance with its responsibility to exercise pastoral oversight of congregations, the Presbytery deemed it best to leave Mr. Macdonald in place at St. Andrew's, Lachine. The Presbytery maintained this is not inconsistent with its decision to revoke Mr. Macdonald's license to preach.

Further, the Presbytery argued that once Mr. Macdonald's license was revoked he fell back into the category of "lay person" and thus under the primary jurisdiction of a session. As such, the Presbytery felt Mr. Macdonald should be allowed to remain as interim supply, and that this does not contravene the judgements of the 122nd General Assembly.

Following the appellants' questions to the Presbytery, the Commission took a ten minute recess after which it put its questions to the Presbytery. The appellants then made their final summation.

Overture Nos. 9, 10, 19, 20, 21, 22, 1997 and Memorial No. 2, 1997

The Commission met in Montreal West Presbyterian Church, Montreal, Quebec, on Sunday, November 2, 1997, at 2:00 pm, to hear from those members of the Presbytery of Montreal who had forwarded overtures and a memorial against actions of the Presbytery of Montreal in not terminating the appointment of Mr. Darryl Macdonald to St. Andrew's Presbyterian Church, Lachine.

The Convener welcomed those in attendance and introduced the members of the Commission. The Convener opened the meeting with prayer and read a prepared statement reminding everyone of the Commission's terms of reference and the standards by which the business of the Commission would be conducted.

There is no requirement to hear testimony, or receive further correspondence or documentation concerning overtures and memorials. However, the Commission decided that, out of pastoral concern, it wanted to hear from those who had forwarded the Overtures and Memorial listed above. These hearings were held on a separate day, with a maximum of two

hours in total for presentations and questions. The Overtures and Memorial presented many of the same arguments as were heard during the hearings.

Following adjournment of the meeting, the Commission held a short meeting to adopt minutes of a previous meeting and set a date on which to meet to consider its report.

The Commission met again on Wednesday, December 10, 1997, and Thursday, January 29, 1998, in South Gate Presbyterian Church, Hamilton, Ontario and on Tuesday, February 24, 1998, within 50 Wynford Drive to complete its report and issue its decisions and judgements.

COMMISSION'S NOTE

The Commission was presented with a peculiar situation in hearing the appeals before it. There was a "double majority" within the Presbytery. The Commission heard from representatives of the Presbytery who had voted in the majority to remove Mr. Macdonald's license, and these same people became appellants at a later hearing. The reverse was also true. Those who voted in the minority in the Presbytery concerning the removal of Mr. Macdonald's license would act as representatives of the Presbytery for the hearing of Appeal No. 8.

APPEAL NO. 3

Findings and Analysis

Mr. Macdonald's primary argument is that the Presbytery of Montreal did not follow proper procedure in removing his license. The appellant argued that the Presbytery had the duty to go through all of the steps required when church discipline is to be administered. In response to the Commission's questions, Mr. Patterson argued that a charge, or the information required to lay a charge, had never been properly brought before the Presbytery of Montreal. Further Mr. Patterson argued that the directive from the General Assembly (A&P 1996, p. 4, Rec. No. 5) did not supersede the Presbytery's duty to follow proper procedure as outlined in the Book of Forms to establish a fama.

The Presbytery argued that Mr. Macdonald had received an adequate hearing through previous Assemblies, and that the General Assembly directive (A&P 1996, p. 4, Rec. No. 5) did not require a re-interview of Mr. Macdonald but simply a re-evaluation of his status and this was done at the April 15, 1997 meeting of the Court.

The Commission found many aspects of the Presbytery of Montreal's process to be troubling and confusing. What process that did exist, during the period of time after the 122nd General Assembly handed down its rulings and the April 15, 1997 meeting of the Presbytery, concerned itself entirely with discussions and information meetings surrounding the arguments for and against the ordination of homosexual persons. It appears to the Commission that the "procedural wrangling" referred to by the 1995 Special Committee (A&P 1996, p. 443) continues to plague the Presbytery of Montreal.

The Commission, in the majority, finds that fair and proper procedure was adhered to in the Presbytery of Montreal coming to its decision to revoke Mr. Macdonald's license. The 122nd General Assembly after hearing the evidence and argument presented to it, declared that the actions of the Presbytery were null and void in sustaining the call from St. Andrew's, Lachine to Mr. Macdonald (A&P 1996, p. 443, Rec. No. 1), and, that, the call to Mr. Macdonald, processed by the Presbytery of Montreal, was ultra vires (A&P 1996, p. 444, Rec. No. 3). The consequence of the adoption of the above recommendations is to make Mr. Macdonald no longer eligible to be a licentiate, or certified for ordination. The 122nd General Assembly was cognizant of the fact that it is presbyteries which have the primary responsibility for candidates for ministry, and worded Recommendation No. 5 (A&P 1996, p. 444) in such a way to be sensitive to this. Nevertheless, once the actions of the Presbytery of Montreal had been declared null and void and ultra vires, the lower court could make no other decision than to revoke Mr. Macdonald's license.

Decision and Judgement

The Commission rules that the Appeal of Mr. Darryl Macdonald to the 123rd General Assembly is denied.

Directive No. 1

That the Presbytery of Montreal notify all the presbyteries of the Church as per Book of Forms A-50 of its actions in revoking Mr. Darryl Macdonald's standing as a Licentiate of The Presbyterian Church in Canada.

Dissenting Opinion

We, R.L. Moffat and J.W. Hutchison, dissent from the decision of the majority of the Special Commission, re the appeal of Mr. Darryl Macdonald, that the said appeal should fail.

We believe that the appeal should have been sustained, due to the failure of the Presbytery of Montreal to follow due process as set out in the Book of Forms. Such failure appears to be the result of less than clear guidelines, and/or interpretation of the recommendations of the Special Committee re Appeal No. 2, 1995.

We refer specifically to Recommendation No. 5: "That the Presbytery of Montreal be directed re-examine the status of Darryl Macdonald as a licentiate of the Church."

It is our opinion that this places the onus clearly on the Presbytery of Montreal to conduct a thorough and proper examination within its own bounds, and not to rely on what may or may not have transpired in other courts of the Church. This does not appear to have happened. The minutes of the April 15, 1997 meeting of the Presbytery of Montreal (p. [105](#)) contain such statements as follows:

It is understood that as the Presbytery of Montreal, we will abide by the decision of the 122nd General Assembly not to ordain Mr. Darryl Macdonald.

We understand that it was General Assembly's intention that Mr. Macdonald's status as a licentiate be withdrawn.

The committee felt that it was implied by the General Assembly that Mr. Macdonald would not be continuing as interim supply at St. Andrew's.

Statements such as these would appear to indicate a strong bias in favour of conclusions not based on true re-examination.

Statements of this kind lead us to believe that some members of the Presbytery of Montreal interpreted Recommendation No. 5 as a specific instruction to deprive Mr. Macdonald of his status as a licentiate of the Church, without the necessity of formal process.

The minutes of the April 15, 1997 meeting of the Presbytery of Montreal (p. [106](#)) also appears to indicate that the Clerk's of Assembly contributed to the belief that "re-examine" meant "revoke". We cite the following:

"it was their opinion that it was the unstated expectation of the Court that we would remove Mr. Macdonald's status as a Licentiate." They did, however, state, "that it is the Presbytery's right to make that decision."

It is our opinion that for the Presbytery of Montreal to make this decision, it was necessary for specific charges against Mr. Macdonald to be reduced to writing as required by Book of Forms section 329. Such charges to be accompanied by lists of witnesses, and any other evidence related to the charges. In this manner Mr. Macdonald would be seen clearly as a Party at the Bar and entitled to all the rights and privileges ascribed there to, which may not apply to one sitting and corresponding. All allegations against Mr. Macdonald, and all statements and acts by him, regardless of where and when they may have occurred, could then be examined and be recorded in the Presbytery of Montreal, as the court of jurisdiction.

The deprivation of certification as a candidate for ordination (Book of Forms appendix A-50) is a severe step, and one that must be taken with scrupulous concern for procedure to ensure that a fair and just result is achieved.

It is our opinion, also, that the Presbytery of Montreal erred in allowing Mr. Macdonald to continue as Interim Supply at St. Andrew's, Lachine in view of its decision to deprive him of his license. The specimen minute cited in appendix A-50 is a very clear impediment to access to the pulpit.

APPEAL NO. 8

Findings and Analysis

The appellants argued that once Mr. Macdonald's license was revoked he was no longer eligible to occupy a pulpit or receive a call. The appellants argued, as well, that the Presbytery had been inconsistent in its action in that it revoked Mr. Macdonald's license, but did not remove Mr. Macdonald as interim supply.

The Presbytery argued that it had not been inconsistent in its actions. The Presbytery saw no reason why Mr. Macdonald should be removed from St. Andrew's, Lachine. It argued that the 122nd General Assembly decisions left the determination of Mr. Macdonald's status in the hands of the Presbytery. The Presbytery, in exercising its primary responsibility in the oversight of congregations, defeated the motion to terminate the appointment of Mr. Macdonald as interim supply at St. Andrew's, Lachine (Presbytery's Minutes, April 15, 1997, p. 108). In its written submission the Presbytery argued as well, that, "... If the Commission rules against his appeal, then Mr. Macdonald, as a lay person, falls under the jurisdiction, not directly of presbytery but of the session of the congregation of which he is a member (Book of Forms section 319)."

The appellants and the Presbytery of Montreal both agree that the 122nd General Assembly expected that the Presbytery would both revoke Mr. Macdonald's license and remove him from St. Andrew's, Lachine. But, the Presbytery argued Recommendation No. 5 (A&P 1995, p. 444) left the ultimate decision of Mr. Macdonald's status to the determination of the Presbytery, which has primary care for candidates for ministry. Furthermore, the Presbytery believed that once Mr. Macdonald's license was revoked his status became that of a "lay person" and fell under the primary jurisdiction of the local session (St. Andrew's, Lachine). The Commission was distressed with this argument.

The Commission sees a parallel between the 122nd General Assembly's declaring the actions of the Presbytery of Montreal's null and void and ultra vires and the deposition of a minister. When a minister is deposed, that person is prohibited from discharging or exercising any part of the office of minister "in all time coming" (Book of Forms appendix A-47). Appendix A-50 prescribes the same action for a candidate for ministry. Once the 122nd General Assembly had declared the actions of the Presbytery of Montreal ultra vires Mr. Macdonald was ineligible to be a minister of Word and Sacraments. The censure of the Church becomes complete. Mr. Macdonald is ineligible to occupy a pulpit for any reason, within the bounds of The Presbyterian Church in Canada. This ineligibility cannot be overridden by a presbytery, interim-moderator, or session of The Presbyterian Church in Canada.

Decision and Judgement

The Commission rules that Appeal No. 8 to the 123rd General Assembly is sustained.

Directive No. 2

That the Presbytery of Montreal immediately remove Mr. Darryl Macdonald as Interim Supply at St. Andrew's, Lachine.

OVERTURE NO. 9, 1997

Session of Arabic Presbyterian Church of Montreal

This Overture was similar in nature to all of the other overtures referred to the Commission with one exception. The prayer of the Overture craves permission to withdraw from The Presbyterian Church in Canada if the decisions of the 122nd General Assembly are not enforced, as the session understands the previous rulings.

The Commission understands the deep feelings harboured within the session and congregation of the Arabic Church of Montreal. However, this Commission views the ultimatum contained in the prayer as coming close to contempt of the Assembly.

In no way can this Commission condone or grant permission for a congregation of The Presbyterian Church in Canada to withdraw. Any such decision must be made unilaterally by the congregation concerned, with an understanding of the resultant consequences.

Judgement

Overture No. 9, 1997 is answered in terms of the above and the judgements pertaining to Appeal No. 8, 1997.

OVERTURE NOS. 10, 19, 21, 22, 1997

Sessions of Cotes Des Neiges Church, Ile Perrot Church, Hungarian Church, Montreal, Livingstone Church, Montreal.

The wording of all the above Overtures is virtually the same, and their prayers ask that a judicial commission be appointed to exercise church discipline. Further, these Overtures ask that the Commission 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.

From the outset, this Special Commission has understood its mandate to be that of rendering decisions and judgements on specific appeals referred to it by the 123rd General Assembly. The appeals were quite specific in nature. In Appeal No. 3, Mr. Macdonald appealed the actions of the Presbytery of Montreal in revoking his license. Appeal No. 8 concerned itself with the Presbytery of Montreal allowing Mr. Macdonald to remain at St. Andrew's Church, Lachine.

To suggest that a Commission of seven should enact legislation affecting the whole Church is something that this Commission categorically rejects. It is up to the General Assembly meeting as a whole, and after consultation with the membership of the whole communion, to enact such legislation and policies craved in the prayers of the above Overtures.

Judgement

Overture Nos. 10, 19, 21, 22, 1997 are answered in the appointment of this Special Commission and in terms of the above.

OVERTURE NO. 20, 1997

Session of Town of Mount Royal

This Overture asks that a judicial commission be set up.

Judgement

Overture 20, 1997 is answered by the appointment of this Special Commission.

OVERTURE NO. 23, 1997

Session of St. Stephen's Church, Weston

The Commission considers this Overture to be out of order. Interference of one presbytery in the operation of another is a serious matter but, when the interference comes from a congregation of another presbytery, it is even more so. The Commission cautions the session of St. Stephen's Church, Weston, that such conduct cannot be permitted.

Judgement

Overture No. 23, 1997 is answered in terms of the above.

MEMORIAL NO. 2, 1997

The prayer of the Memorial asks for the appointment of a judicial commission, to remove a cause of offence, and to restore discipline to The Presbyterian Church in Canada.

Judgement

Memorial No. 2, 1997 is answered by the appointment of this Special Commission and its report.

PASTORAL COMMENT

Darryl Macdonald

The Commission acknowledges and affirms Mr. Macdonald's gifts, abilities and sincere Christian commitment. Recognizing the dislocation that his removal from St. Andrew's, Lachine, presents to him, the Commission recommends that the Presbytery of Montreal offer Mr. Macdonald vocational and career counselling, with the expense being shared between the Presbytery of Montreal and Ministry and Church Vocations.

St. Andrew's, Lachine

The Commission recognizes how deeply the removal of Mr. Macdonald from St. Andrew's, Lachine, will affect the congregation. There needs to be some time for the congregation to deal with what has occurred and to plan for its future ministry in the community. It should be understood by all concerned that the following directive does not, in any way, constitute a criticism of St. Andrew's, Lachine, but comes out of a desire to help the congregation through what will be a difficult time.

Directive No. 3

That the Presbytery of Montreal, in consultation with the congregation, seek out and appoint an experienced interim minister to St. Andrew's, Lachine for a period of at least 12 months.

Presbytery of Montreal

During the review of the written documentation sent to the Commission and at the time of the hearings it became evident to the Commission that there are a number of splits within the Presbytery of Montreal. The "double majority" syndrome is a major contributing factor. There are two factions competing for the support of the majority of presbyters in the middle on any issue. Much of what the Commission saw in its time in Montreal is a presbytery which is completely exhausted and running on its emotional energy. There are a number of presbyters who have become consumed by their part in the process of presenting appeals and overtures and their responses to them. Many congregations within the Presbytery have been affected by the issues raised in the appeals and overtures directed to this Commission.

Another contributing factor to these fractures is the way the Presbytery conducts its business. During the Commission's hearings it became apparent that the Presbytery operates within a framework of untested assumptions. This Commission is concerned for the health and stability of the Presbytery, which needs to find a way for all members to work together in the years ahead.

The Commission has rendered its judgements after a careful hearing and extensive consideration of the evidence and testimony presented to it. But these judgements should not be understood to endorse all of the language or arguments presented by appellants, those who responded to appeals, or those who forwarded overtures. There were times during its visit when the Commission found it difficult to believe what it was hearing. In particular, inflammatory language and allusions were invoked from all sides in an attempt to sway the Commission.

Directive No. 4

That the Presbytery of Montreal engage, within six months, in a program of conflict management and resolution with an external facilitator, and that the Presbytery should consult with Ministry and Church Vocations to find a recognized and suitable facilitator.

The Synod of Quebec and Eastern Ontario

The Commission commends the Synod of Quebec and Eastern Ontario and its representatives in their efforts to be of assistance to the Presbytery of Montreal during a long and troublesome time for all concerned.

Clerks of Assembly

In its deliberations, the Commission identified possible ambiguity in the wording of the Book of Forms sections 323 and 379.

Directive No. 5

That the Clerks of Assembly review sections 323 and 379 of the Book of Forms with intent to clarify.

CONCLUSION

From the outset many within The Presbyterian Church in Canada have believed that this Commission would “settle” the issue of the ordination of practicing homosexuals and/or the role of homosexuals within the Church. This was not the mandate of this Commission. The Commission notes that the Special Committee re Overture No. 15, 1997 will be reporting to a future Assembly on this issue. The appeals presented to this Commission concerned themselves only with specific actions taken by the Presbytery of Montreal. This Commission believed that to try to extend that mandate would be a disservice to The Presbyterian Church in Canada, and a denial of how the Church initiates enacting or amending legislation and policy. The route of overture to the General Assembly is always open to those who sincerely want to change the law or polity of the Church.

Ken Wild
Convener

COMMISSION, SPECIAL, RE APPEAL NOS. 5 AND 6, 1997 AND REFERENCE NO. 1, 1997

To the Venerable, the 124th General Assembly:

PREAMBLE

The Special Commission was established by the 123rd General Assembly to consider two appeals lodged by the Rev. Gael Matheson (the Appellant) and a reference from the Special Commission of the Synod of the Atlantic Provinces (the Respondents).

The matters related to these appeals carry a history which has occupied previous Commissions. A Special Commission appointed by the 122nd General Assembly in June 1996, considered two appeals lodged by Ms. Matheson. Those appeals were heard in October 1996, and the Special Commission rendered its judgment on November 22, 1996 (A&P 1997, p. [276-86](#)).

While those appeals were being considered, Ms. Matheson lodged two more appeals with the Synod of the Atlantic Provinces. In addition to these, the Synod was asked to consider a series of six charges against individual members of the Presbytery of Prince Edward Island. In October 1996, the Synod remitted all these causes to a Special Commission.

Of the appeals considered by this Special Commission of the 123rd General Assembly, the first, Appeal No. 5, was against a judgment rendered by the Special Commission of the Atlantic Provinces. The second, Appeal No. 6, was against that Commission’s decision to send a reference to the 123rd General Assembly regarding the six charges lodged by the appellant against individual members of the Presbytery of Prince Edward Island.

TERMS OF REFERENCE

The 123rd General Assembly set the following terms of reference for the 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 its terms of reference.
2. That the appellant 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.

MEMBERSHIP

The members of the Special Commission as appointed by the 123rd General Assembly were the Rev. Dr. Brian Ross (Convener), the Rev. William Manson, the Rev. Marion Johnston, Ms. Ann Blane, Mr. William Keith; with the Rev. Dr. Thomas Gemmell, Principal Clerk, as consultant.

PROCEDURES

The Commission met on July 29, 1997, to examine the appeals and to review the judicial record supplied by the Special Commission of the Atlantic Provinces. It met within the Kirk of St. James, Charlottetown, Prince Edward Island, on September 2, 1997, to prepare for the hearings on the appeals, scheduled for September 3 (Appeal No. 5) and September 4 (Appeal No. 6), 1997.

On September 3, 1997, the Commission convened with prayer at 10:00 am and outlined its terms of reference. Ms. Matheson was invited to present her case with respect to Appeal No. 5 (1997). She chose, instead, to question the Commission's terms of reference, especially those terms by which the Commission was appointed (No. 6) "to conclude this matter before October 20, 1997" and (No. 8) "to conclude the matter once and for all". She contended that these terms introduced a "summary time frame" and "invoked judicial closure on due process".

Ms. Matheson took exception, as well, to the term of reference by which the Commission was reminded (No. 9) "that the work of the Commission of the 122nd Assembly is final". She contended that this term of reference placed too severe a restriction on this Commission's jurisdiction. She insisted that the work of the Special Commission of the 122nd General Assembly ought to be subject to "subsequent judicial process". In a related contention the Appellant objected to a decision taken by the Clerks of Assembly, that the Principal Clerk would serve as consultant to the Commission.

The Commission answered that it had no power to negotiate the terms of reference established by the 123rd General Assembly in whose name and by whose authority it was convened. The Appellant indicated that under the existing terms of reference she would choose not to proceed. She acknowledged that her concerns with respect to Appeal No. 5 applied equally to the hearing proposed for the next day with respect to Appeal No. 6. Following a brief recess, during which Ms. Matheson was encouraged to reconsider her position, she was invited a second time to present the case for Appeal No. 5 (1997). The Commission adjourned at 11:30 am, to meet again at 1:00 pm.

The Commission opened the afternoon sederunt outlining three options by which it might continue: (a) to hear the parties according to the schedule originally proposed in the citations; (b) to consider the appeals on the basis of written submissions, accepting the text of the appeals and the judicial record as summary of the two cases; or (c) to rule on the basis of the Book of Forms section 97 that the appeals are fallen from. Having outlined these options, the Commission invited the Appellant a third time to present her case. She declined and confirmed that she would not appear as cited on September 4, 1997. The hearing was adjourned at 1:45 pm.

The Commission met on September 4-5, 1997, to deliberate and again on September 25-26, 1997, to finalize its judgment. The judgment was rendered in Charlottetown, Prince Edward Island, on September 30, 1997. Although cited to appear before the Commission on that date, Ms. Matheson was not present. On October 21-22, 1997, the Commission met to complete its work.

FINDINGS AND ANALYSIS

The Commission finds that it has no power to receive Ms. Matheson's objections concerning its terms of reference. Nothing in the law of the Church gives an appellant ground from which to challenge the terms of reference belonging to a special commission of the General Assembly.

The Book of Forms section 98 provides certain cases in which an appellant may be excused from appearing in person to bring his/her cause. These include sickness, unavoidable detention or other "good causes". The Commission finds that in this case none of these "good causes" applies.

Within the spirit of the Book of Forms section 97 the appellant is obliged, having been called to proceed, to bring his/her cause so the higher court may fulfill its mandate (No. 3) "to bring all persons to harmonious agreement". The Commission finds that in this case the Appellant has failed to assign sufficient reason for her decision not to present her case.

The Book of Forms section 97 further provides that, when an appellant fails to bring his/her cause before the higher court, "protestation is to that effect taken by the opposite party". The Commission finds that the Respondents have lodged such protestation in proper form and in full conformity with the law of the Church.

Finally, the Commission finds that Ms. Matheson has refused consistently to honour the appellate procedure this Commission was established to uphold. She has challenged the Commission's terms of reference both in writing (correspondence addressed to the Commission, August 19, 1997) and in person. When called to the bar on September 3, 1997, on three separate occasions she was invited to bring her cause. She failed on each occasion to answer that invitation, choosing instead to withdraw from the process. In correspondence addressed to the Commission on September 8, 1997, and again on September 30, 1997, Ms. Matheson confirmed that withdrawal.

DECISION AND JUDGMENT

The Commission holds that Ms. Matheson was repeatedly given opportunity to bring her cause with respect to Appeal No. 5, 1997. She was advised that failure to proceed might prompt the Commission to apply Book of Forms section 97. The Commission is satisfied the Appellant understood the possible consequences of her decision not to proceed. In consequence of Ms. Matheson's decision not to present her case, the Commission rules that Appeal No. 5, 1997 is fallen from.

The Commission holds that the same terms apply to Appeal No. 6, 1997. In consequence of the Appellant's failure to appear before the Commission as cited on September 4, 1997, and in consequence of the fact that proper protestation had been received from the Respondents, the Commission rules that Appeal No. 6, 1997 is fallen from.

The decision regarding Appeal No. 6, 1997 brought before the Commission Reference No. 1, 1997 from the Special Commission of the Synod of the Atlantic Provinces. The Reference, concerning six charges and appeals lodged by Ms. Matheson with the Presbytery of Prince Edward Island against individual members of that court, was sustained. The Commission

ruled that the Reference did not represent an evasion of responsibility. It was a representation asking for judgment on the whole case.

In its judgment on September 30, 1997, the Commission declared its willingness and availability to proceed with those aspects of the six charges it deemed to be relevant. In correspondence addressed to the Appellant on that date, the Commission put what it considered to be the crucial question: "Do you intend to proceed with the six charges presently before this Commission?" Ms. Matheson was notified that "failure to send a reply to this question within ten days will be interpreted by the Commission as a negative response". No reply was received.

Ms. Matheson repeatedly appealed for a course of justice that was progressive and full. And yet when presented with every opportunity to bring her cause before the Church's highest court, the Appellant persistently refused. In fact, she formally withdrew from the judicial process, confirmed that withdrawal in correspondence addressed to the Special Commission, and further confirmed it by not honouring the Commission's citations.

In consequence of the Appellant's action the Commission rules that the six charges are fallen from and dismissed. It further rules that those charged are to be regarded by the Church as entirely exonerated.

PASTORAL COMMENT

One of the themes for pastoral comment is lodged in the Commission's terms of reference. The eighth term, directing the Commission "to conclude the matter once and for all", strikes a note of relevant pastoral wisdom. In its larger frame "the matter" dates back to the opening weeks of 1996. It is time now to let the matter rest and move on with other work in the will of the Lord.

The pursuit of justice can be a noble pursuit. But an unyielding preoccupation with justice can be unfruitful and even harmful, unless it is tempered with a corresponding occupation with mercy. So it is that Micah expresses an essential pastoral wisdom when he calls us to "do justly, to love mercy and to walk humbly with our God" (6:8). So must we all walk, seeking "the unity of the Spirit through the bond of peace" (Ephesians 4:3).

Brian R. Ross
Convener

William Manson
Secretary

ECUMENICAL RELATIONS, COMMITTEE ON

To the Venerable, the 124th General Assembly:

The Ecumenical Relations Committee provides a focus for co-ordination, information and education regarding national and international involvements with the ecumenical councils with which our Church relates. We maintain grants to the World Alliance of Reformed Churches through its Caribbean and North American Area Council, to the World Council of Churches, the Canadian Council of Churches and the National Committee on the Ecumenical Decade of Churches in Solidarity with Women in Church and Society.

CONSULTATION ON ECUMENICAL INVOLVEMENTS

On September 30, 1997, 27 people gathered for a full-day consultation on the ecumenical involvements and interests of The Presbyterian Church in Canada, with the object of getting to know more about what we do with other churches, who is involved, how these people relate with the structures of our Church and how the ecumenical effort of the churches can be supported and publicized.

Out of that day, a booklet is being developed which will provide a thumbnail sketch of our work and a channel of communication for anyone who wants to know more. As our Church's ecumenical involvements spill over to virtually every agency in the Church, the effort to improve communication and co-ordination will be an ongoing priority for the Committee.

Expectations of Representatives to Ecumenical Councils and Assemblies

The following set of expectations was developed as part of our support and utilization of the representatives our Church sends to ecumenical assemblies and councils:

1. Delegates are to learn as much as possible about what will be on the agenda of the meeting. When several people have been appointed to represent the Church, it is often useful for the delegation to meet prior to departure or to caucus during the meeting.
2. Delegates are to inform themselves of the Church's position by reading any pertinent recent statements of the General Assembly relating to the event they are attending.
3. Delegates are to be diligent in attendance. If a representative is unable to attend a whole meeting, the appointing committee should be informed so that an alternate can be appointed.
4. Delegates represent The Presbyterian Church in Canada. Unlike commissioners to the General Assembly who vote as individuals, delegates to ecumenical councils and assemblies vote as representatives of the Church, and should be aware of Church policies and the authority limitations of the vote in the specific areas. Delegates are to help ecumenical bodies realize what they as delegates can commit the Church to do.
5. Delegates are to report to the body to which they are accountable within the month after the meeting or event. When there is a delegation, one member might be appointed to make that report.
6. Where possible, delegates are to make themselves available as a resource person to the Church, especially in their congregation, presbytery and synod.

WORLD COUNCIL OF CHURCHES

The World Council of Churches includes over 330 member churches world-wide. The World Council of Churches remains a "fellowship 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 the one God: Father, Son and Holy Spirit".

Jubilee

The World Council of Churches is 50 years old. Member churches are invited to set aside September 20, 1998, as an opportunity to celebrate the ecumenical achievements of Christianity world-wide and to renew their commitment to the vision which seeks to respond to Christ's prayers that all his followers be one "so that the world may believe". On September 20th, the Council of Churches in the Netherlands will host an event to mark the beginning of 3 months of celebrations for the 50 years of the World Council of Churches. On December 13th, at the Eighth Assembly in Harare, Zimbabwe, a worship service will bring together the commitments made by churches around the world.

Recommendation No. 1 (reworded and adopted, p. [36](#))

That Sunday September 20, 1998, be designated as a day of ecumenical celebration and recommitment and that a special Jubilee Fund offering be made at that service for the work of the World Council of Churches.

Towards a Common Understanding and Vision

In 1989, a process of reflection on the role of the World Council of Churches in the next millennium was initiated by the Central Committee. The first draft of policy document entitled "Towards a Common Understanding and Vision of the World Council of Churches" was sent to member churches for study and comment. More than 150 replies, including one from our denomination, have been incorporated into the final document which will be approved at the Eighth Assembly in Harare, Zimbabwe. Copies of this document are available through the United Church Book Room.

Other Issues

The WCC is working on other issues such as:

1. An interim statement on the issue of disabilities is before member churches as a starting point for theological and practical reflection. It points out that congregations need the

presence of people with disabilities: “the parts of the body which seem to be weaker are indispensable” (1 Corinthians 12:22).

2. “A Call to Adopt Responsible Relationships in Mission and to Renounce Proselytism” is recommended to the churches for study and action. This document points out that proselytism is a major factor dividing churches and a threat to the ecumenical movement itself.
3. The World Council of Churches’ International Affairs Committee adopted recommendations concerning Nigeria, the Sudan, Sierra Leone and Iraq, urging just solutions to the economic, social and political problems facing those countries. In particular, it calls upon member churches to monitor the situation in Nigeria, both as related to the actions of Shell International and the plight of the Ogoni people and the restoration of civilian rule and democratic freedoms to the country.
4. “The Ecumenical Year of Churches in Solidarity with Uprooted People”.
5. “The Program to Overcome Violence”.
6. “Advocacy work for the Rights of Children Around the World”.
7. An ecumenical plan is being developed to support the cancellation of foreign debt in the poorest countries by the year 2000.

Eighth Assembly

The Eighth Assembly of the World Council of Churches will be in Harare, Zimbabwe from December 3-14, 1998, under the theme of “Turn to God, Rejoice in Hope”. The Committee has appointed Adele Halliday and Ken Stright as delegates to this Assembly.

The Ecumenical Decade of Churches in Solidarity with Women will celebrate its ten years with a Festival, “Visions Beyond 1998”, prior to the Eighth Assembly. There will be 50 Canadian delegates and the following Canadian Presbyterians attending are: Karen Hincke, Margaret Robertson and Ken Stright.

The Festival aims are:

- to provide an opportunity for women to celebrate their gifts to the churches and society,
- to reflect on the past ten years and evaluate how far the churches have come in their solidarity with women, and
- to challenge the churches and the World Council of Churches to act in solidarity with women in the years beyond 1998 by providing a clear and practical program of action.

WORLD ALLIANCE OF REFORMED CHURCHES

The 23rd General Council of the World Alliance of Reformed Churches was held in Debrecen, Hungary, in August 1997, and our Church was represented by Michael Caveney, Dorcas Gordon, Anna McCoskey, John McFarlane and Zoltan Vass. There were many highlights reported by these delegates which transpired under the theme of “Break the Chains of Injustice”. The following are two of the many decisions taken by the Council which the Committee brings to the attention of the General Assembly.

Justice of all Creation

The report of Justice for all Creation addressed three areas of concern: Reformed faith and economic justice, justice for all creation and national and ethnic identity. It developed a “processus confessionis” in relation to the first issue. This was a call to all member churches to educate their membership about economic life including faith; economics and a challenge to develop a lifestyle which rejects the materialism and consumerism of our day; and to facilitate the necessary programs, resources and practical steps to initiate and nurture the “processus confessionis” at all levels as a matter of priority. There was also a call for greater co-operation with other world communions, the World Council of Churches, other faiths, organizations and movements relevant in this context for the purpose of realizing this “processus confessionis”.

The Declaration of Debrechen

The Declaration of Debrechen encapsulated the events of the 23rd Council. It was written in a convenantal form and was read in the Square of the Reformers at the final worship. The declaration is based upon the words of John Calvin who repeats over and over in the *Institutes* these words, “we are not our own”.

We belong - body and soul, in life and in death - not to ourselves but to our faithful Saviour Jesus Christ. We confess our theological and moral failures, our complicity in adding to the world’s burdens, our inadequate witness to God’s purposes. We ask forgiveness from God and from each other for these transgressions, and also for the injuries we have done to one another. Claiming the new life which forgiveness makes possible, and relying on God’s promises that the chains of injustice can be broken, we declare:

We are not our own. We belong to the living God who made all things and declared them to be very good. We will not exploit and destroy that creation. We will be stewards of creation for God.

We are not our own. We believe in Jesus Christ, who died for us and was raised for our salvation. We confess that no human ideology or agenda holds the secret to the ultimate direction of history. We are in all things dependent on our Redeemer.

We are not our own. We know that in Jesus Christ we were bought with a price. We will not patronize, exclude, or ignore the gifts of any person, male or female, young or old. We declare our solidarity with the poor, and with all who are suffering, oppressed, or excluded.

We are not our own. We believe in the Holy Spirit who will guide us into all truth. We refuse the false assumption that everything, including human beings and their labour, is a commodity and has a price.

We are not our own. We are called to be built into a new community in the Spirit of God. We pledge ourselves to a simple lifestyle which bears witness to God’s ordering of the household of life.

We are not our own. We do not despair, for God reigns. We will continue to struggle against injustice in this world. We look forward to the Holy City in which God will dwell with human beings and be their God.

We are not our own. With Christians of the Reformed faith through the centuries, and with the whole people of God, we join our voices to proclaim,

SOLI DEO GLORIA!

CARIBBEAN AND NORTH AMERICAN AREA COUNCIL

Caribbean and North American Area Council, at its recent gathering, accepted the following “Statement of Purpose, Goals and Objectives” that will serve the Council for the next 7 years:

- An affirmation of the nine-point purpose as set out in its by-laws.
- Five goals and accompanying objectives, using the goals adopted by World Alliance of Reformed Churches at its 1997 General Council in Hungary as a guideline, the Council will:
 - seek to strengthen the unity and common witness of Reformed churches within our region and World Alliance of Reformed Churches;
 - continue to interpret and re-interpret the Reformed tradition;
 - promote the partnership of women, men, young and old, and a fully inclusive community;
 - work for human rights, economic justice, peace and integrity of creation; and
 - promote dialogue with other Christian communions and other religions.

Caribbean and North American Area Council is planning a conference for late 1999 to formulate strategies to deal with the issue of debt in Caribbean nations, and develop an action plan to implement these strategies. It will address the roles of various bodies in responding to the debt crisis including individuals, denominations, the Council, World Alliance of Reformed Churches, NGO's and government bodies. Terry Hastings and Helen Smith are part of the planning team for this event.

Our Church has two members on the Administration Committee: Terry Hastings who is also the Convener of the Civil and Religious Liberties Committee, and Paulette Brown who also serves on the Committee on Co-operating and Witness.

One of the great values of our denomination's involvement in Caribbean and North American Area Council comes from the opportunities for dialogue among delegates from throughout the region. It is our ability to connect with, and listen to, our sisters and brothers throughout the region that enables us to respond with support, love and action to their needs and concerns. Dialogue enables us to understand that many of our issues and concerns are shared by Christian communions throughout the world, and together, we are better able to work toward meaningful and faithful solutions. Dialogue protects us from isolation and encourages us to realize that God's activity is evident in many ways and in many places.

THE CANADIAN COUNCIL OF CHURCHES

The Triennial Assembly of the Canadian Council of Churches was held in June 1997, on the theme "One Gospel, Many Cultures". Speakers included Douglas Hall of McGill University, David MacDonald of Concordia University, and a multi-cultural panel composed of Tamiko Corbett, Robert Castanguay, Odessa Armstrong, Ikor Kutush and Carolyn Sharp. In addition to lectures and discussion, the Triennium included Bible study, worship and business meetings at which Janet Somerville was named the new General Secretary of the Canadian Council of Churches. She is a Roman Catholic lay woman who has edited The Catholic Register, produced the Ideas series on CBC radio, was on the staff of Catholic New Times, was a frequent contributor to The United Church Observer, Compass, Catalyst, and inter-church publications such as Ten Days for World Development study kits.

As a result, the agreement in 1996 on the Council as Forum, two churches which, for many years held observer status, have been received as full members of the Canadian Council of Churches. The Christian Reformed Church in Canada and the Canadian Council of Catholic Bishops were welcomed into membership at a Sunday evening worship service at the Triennial Assembly.

Archbishop Barry Curtis replaces Dr. Alexandra Johnston as President of the Canadian Council of Churches for the next three years. The Rev. Dr. Dorcas Gordon is a Vice-President of the Council.

ECUMENICAL DECADE

The Ecumenical Decade Co-ordinating Group for Churches in Solidarity with Women continued to monitor activities of interest to the decade and to invite involvement and response from congregations. Margaret Robertson represents The Presbyterian Church in Canada on the National Committee which is working hard on the celebration in August 1998 called, "Daring Hope".

THANKS TO RETIRING MEMBERS

Robert Spencer and Leslie Walker have completed their years of service on the Committee and will be retiring with our thanks. We have appreciated their diligent attendance and participation during a period of change and re-definition of the Committee's mandate.

Ruth Syme
Convener

Joe Williams
Secretary

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable, the 124th General Assembly:

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. An additional Christmas gift of \$300 was given to each eligible minister and each eligible child. For the period April 1, 1997, through March 31, 1998, a total of 61 ministers and 118 children were eligible to receive gifts for a total of approximately \$110,000.

Also, a Christmas gift was sent to ten ministers on the long term disability list for a total of \$2,850. A total of \$12,250 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 were received from recipients of gifts indicate rising levels of hardship among ministers and their families who are on minimum stipend. During the calendar year 1997, gifts exceeded income earned on investments by over \$22,000. We prefer not to decrease the amount of the gifts provided, nor do we wish to continue 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 and their children who are most in need may continue to receive help.

Clerks of presbytery are annually supplied with application forms to be put into the hands of married ordained and 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 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. Gordon R. Haynes, who as Associate Secretary, Canada Ministries, serves as the Secretary of the Appointors, and to Donald A. Taylor, Chief Financial Officer, whose regular financial advice and counsel are greatly appreciated.

Finally, the Appointors are grateful for the privilege of helping the ministers 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 for Ministerial Assistance 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.

J. J. Harrold Morris
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 124th General Assembly:

100TH & 125TH ANNIVERSARIES, THE PRESBYTERIAN CHURCH IN CANADA

As our denomination approaches its 125th anniversary as The Presbyterian Church in Canada, the theme of the 100th anniversary, “1875-1975-2075 Remembrance, Response and Renewal” is equally valid today. We recall the many initiatives of historical worth which were successfully undertaken as part of our centennial theme: dedication of Archives at 59 St. George Street, Toronto; printing of historical books such as “Called to Witness”, “Enduring Witness”, “Short History of The Presbyterian Church in Canada” and “Covenant in Canada”; 60,000 metal communion tokens used in sacramental services across Canada; distribution of 700 outdoor metal church signs; audio visuals; postage stamps; lapel pins; the organization of the Canadian Society of Presbyterian History; travelling display of historic tokens; centennial scrolls and the hosting of the American Society of Church Historians.

Now a quarter-century later, the Committee on History rejoices in the opening of the new Archives and Records Management facility at 50 Wynford Drive, Toronto. It now proposes that the dedication of the National Presbyterian Museum become a major focal point in the millennial year. It is also recommended that the Assembly authorize the publication of volume four of “Called to Witness”. The production of a bibliography of Canadian Presbyterianism and a collection of biographies of Presbyterian church women is brought forward for the consideration of the Church. Other jubilee publications could include a Book of Days, congregational study materials. Special lectures and presentations at Church courts and area gatherings would be encouraged. Tours and exchanges with partner churches, emphasizing historical and current relationships would be a valuable component of the celebrations. A travelling exhibition of communion tokens is again recommended as many Presbyterians, for geographical reasons, have not been able to admire what has been advertised as the largest collection of tokens extant. The Committee is anxious that the rich history of our denomination be emphasized in all the jubilee celebrations.

Recommendation No. 1 (adopted, p. [28](#))

That the publication of volume four of “Called to Witness”, as a 125th anniversary project of the Church be authorized.

Recommendation No. 2 (adopted, p. [28](#))

That the 125th Anniversary Committee give consideration to the preparation of a bibliography of Canadian Presbyterianism and a book of biographies of Presbyterian women.

Recommendation No. 3 (adopted, p. [28](#))

That exposure tours and exchanges with partner churches as part of the 125th celebrations be considered.

Recommendation No. 4 (adopted, p. [28](#))

That representation by the Archivist and Committee on History be considered for inclusion in the membership of the Millennium-125th-Jubilee Committee.

NATIONAL PRESBYTERIAN MUSEUM

Appreciation is extended to all the individuals and congregations across Canada who have contributed artifacts and finances to the National Presbyterian Museum campaign. With the approval of the Assembly Council, ministers and clerks of sessions have been contacted, soliciting such support.

Many one-of-a-kind and museum quality gifts are constantly being received. An outstanding example would be the minister and congregation of Victoria-Royce, Toronto, who have offered the Museum an original hand-painted memorial scroll executed by one of the “Group of Seven”, an antique oak cabinet containing hundreds of turn-of-the-century glass lantern slides and a large oil painting entitled “Ecumenicity” painted by the founder of the folk mass movement in North America. The museum is designed to display its collection of communion

tokens, purported to be one of the largest in the world and presently stored at the Church Office. Display cases have been procured and shelving from the former Archives site have been made available to the Museum. Temporary storage, now being utilized to capacity, has been provided gratis by Erskine Church, Hamilton. The Committee on History is working toward the 125th anniversary of the denomination as the date for the dedication of the National Presbyterian Museum.

Financial support is gratefully acknowledged, including \$5,000 from the Charles Johnson Trust. Cheques for \$1,000 or more have been sent by individuals and congregations. Over 20,000 brochures have been distributed. Upwards of 200 persons, many of whom are on the appendix to the roll or are recipients of the Ministers and Orphans Fund, have made contributions. However, less than ten percent of congregations have forwarded money to date and sessions are exhorted to bring the claims of the Museum before their people this year.

Recommendation No. 5 (adopted, p. 28)

That the Church courts be encouraged to publicize and support the National Presbyterian Museum Campaign in 1998 through gifts of money and artifacts.

HISTORY PRIZES

Each year, two juried prizes are awarded for volumes dealing with Canadian Presbyterian history. The number of books submitted for competition in 1997 was an all-time record. First prize for the best congregational history was awarded to St. Andrew's, New Liskeard, "A Pioneer Ministry, 1895-1995". Honourable mention was accorded to "Tolmie Memorial Presbyterian Church, Port Elgin, Ontario, 1861-1996". Winner in the academic category went to Professor Eldon Hay for his book, "The Chignecto Covenanters, 1827-1903". Submissions should be directed to the Convener or may be forwarded via the Archives or Church Offices.

GEORGE LESLIE MACKAY JUBILEE

The year 1997 marked the 125th anniversary of the arrival of the first Canadian missionary to Formosa. A George Leslie Mackay symposium was held at Victoria University, April 4-6, drawing participants from as far away as Taiwan and the United States. Highlights were a massed public service in Knox Church, Toronto, and an examination of some of the 800 artifacts placed in the Royal Ontario Museum by Dr. Mackay; and a re-dedication of the Mackay monument was held in Embro on October 18, 1997. Bronze plaques are to be erected through the initiative of the Rev. Andrew Turnbull and the support of interested Taiwanese and various church courts. In November, the Presbytery of Hamilton presented a tableau in 23 acts, depicting the life and times of this pioneer missionary.

PRESBYTERIAN ARCHIVES

The Committee, having advocated the relocation of the Archives to 50 Wynford Drive for years, is ecstatic in the realization of this dream and its dedication arranged for April 26, 1998. Presbyterians may be justly proud of this state-of-the-art facility. Congratulations to all who have made this possible. Visitors, as well as researchers are, of course, always welcomed to the depository. Long-term conservation planning and adequate full-time staffing are now planned in order to meet the recognized needs of the denomination. Volunteers, Margaret Waterman, Marjorie Durnan and Ron and Betty Arnold, continue to assist weekly and are to be commended for their dedicated service. A half-time person has been approved by the Finance Committee of the Assembly Council. The Task Force on Staffing and Structure are examining full-time possibilities. Following the recommendation of the Committee on History to the 123rd General Assembly, the minutes of the General Assembly up to 1981 are now microfilmed and placed in the Archives.

Considerable correspondence has taken place over the past four years regarding the disposition of minutes of the Presbytery of Quebec, much of which was related to congregations within the bounds that are now closed. Most were placed in the Eastern Townships Research Centre with the understanding that it would provide microfilm copies to the Archives, gratis, as per section G-2.1.1 of the Book of Forms. This has not taken place, notwithstanding written adherence to Church policy, and the matter is now in the hands of the Clerks of Assembly and the Presbytery of Quebec.

PRESBYTERIAN HISTORY

Two issues of The Presbyterian History were distributed to subscribers and through PCPak during the year. The Editor, the Rev. Peter Bush, is to be commended for arranging for the articles on Archibald E. McLaren by Muriel M. Roberts and “The Presbyterian Church in Taiwan Comes of Age” by Dr. James Sutherland. The former issue resulted in a donation of \$200 from a grateful reader. Please contact the Editor for information about the submission of articles.

INITIATIVES

Additional current activities of the Committee include the development of “History Capsules” for use in congregational bulletins; pamphlet on the Archives and Museum; booklet on writing a congregational history; the solicitation of artifacts for the museum such as a roll top antique desk and horse hair chair for the minister’s study, antique lamp, pump organ, artifacts depicting mission fields and partner churches, antique pulpit and sanctuary artifacts; continuing research for the Presbyterian Church index; producing the history web page and promotion Dr. John Moir’s recently published “Handbook for Canadian Presbyterians”.

RECORDS FOR MICROFILMING

Recommendation No. 6 (adopted, p. 28)

That all Church organizations, congregations, presbyteries and synods be urged to send their inactive minute books, rolls and vital statistics to the Presbyterian Church Archives for microfilming.

John A. Johnston
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 124th General Assembly:

PREAMBLE

Since human beings first began living in groups of two or more, they have struggled with their relationships with each other and with the rest of creation. The desire to be respected and to be treated justly is a human trait that spans the boundaries of religions, cultures and time.

By loving, respecting, caring for others, people have believed that they can build relationships that protect the rights of others, and by doing so, protect their own rights. The “Golden Rule”, basic to the world’s major religions, illustrates this. For example, this is how it is expressed in four different religions:

Christianity: “Love your neighbour as you love yourself.” The Gospel according to Matthew.

Judaism: “What is hateful to you, do not to another.” Talmud

Islam: “No one of you is a believer until he desires for his brother that which he desires for himself”. Sunnah

Buddhism: “Hurt not others in ways that you yourself would find hurtful.” Udana Varga

Nevertheless, the modern notion of human rights originated, not in any gracious act of God, but in the struggle to limit royal authority, first by the aristocracy and then by the bourgeoisie. In medieval England contracts between the king and his chief subjects outlined codes of behaviour. In 1215, the English aristocracy forced King John to put his name to the Magna Carta, a document intended first and foremost to protect the rights of the nobility. But it was open to extension and the medieval electorate, however limited by our standards, did include the relatively humble people known as the forty shilling freeholders. Medieval parliaments sought to limit royal authority, a process that continued, with many ups and downs until the Glorious Revolution of 1689, when a popular uprising dethroned the house of Stuart and invited William of Orange to take the throne.

The Glorious Revolution received a kind of justification after the fact in the *Second Treatise on Civil Government*, by John Locke, one of the seminal writers of the modern era. In this little book Locke laid out the foundations of modern democratic government. But the doctrine of human rights did not receive its classic formulation until the end of the eighteenth century.

The American Revolution produced the Declaration of Independence in 1776 which has had a great influence on human rights in the Western world. Its opening words are well-known:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these rights are life, liberty and the pursuit of happiness.

It should be noted that the men created equal in the Thirteen Colonies were all free; not until 1863 and the Emancipation Proclamation was the abolishment of slavery in America accomplished; not until 1864 and the Geneva Convention did the beginnings of an international human rights law emerge; and not until the twentieth century were women's rights recognized.

The inhumane use of power in World War II and the Holocaust convinced the Western world of the need to protect human rights. In 1948, the Universal Declaration of Human Rights, a statement of universal goals concerning human rights and freedoms, was adopted by the United Nations General Assembly.

The Declaration is not a treaty, but a "common standard of achievement for all peoples and all nations". The framers did their work well. The Declaration quickly became and, despite severe criticism, still remains a widely recognized standard of morally acceptable behaviour. On the occasion of the fiftieth anniversary of the Declaration, the International Affairs Committee has chosen human rights as the focus of its report.

BIBLICAL AND THEOLOGICAL REFLECTION

The Bible does not use the words "rights" or "responsibilities" with respect to human relations. However, it is full of stories about the struggles of people in relationships, not just with one another but also with God. From the story of creation in Genesis to the visions of "a new heaven and a new earth" in Revelations, scripture provides a focus on how to live God's way. This is a focus not on living individually, but on living in community, not on individual rights but on individuals' "right relationship" with God and with others.

In the Old Testament we learn over and over again of God's promise always to love and care for all humankind and God's desire that we respond by living lives that extend this love and care to others. This covenant relationship is first described following the flood (Genesis 9:9) and again in the stories with Abraham and Sarah (Genesis 15:18) and Moses (Exodus 2:24). Of course prophets like Isaiah despaired that the people had "broken the everlasting covenant" (Isaiah 24:5) as they turned away from God and came into conflict with one another. In Micah 6:8 we are reminded of our responsibility in the covenant agreement: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God."

In his ministry, Jesus restated, elaborated and demonstrated in a very personal way the meaning of God's covenant for our individual lives and relationships. Again there is no mention of human rights or responsibilities in the New Testament, but simply a confirmation that God loves and cares for every individual regardless of differences, and that God asks all individuals to bring about God's realm by serving others with the same kind of love and care and justice. Jesus consistently treated everyone as equal and valuable, regardless of gender, nationality, economic class, age, or disability.

The Ten Commandments and the Universal Declaration: A Comparison

The first five books of the Old Testament, the Torah or the Law, go to some length to outline the rules of conduct at that time. The Ten Commandments in Exodus clearly state how humans are to live in relationship to one another and to God.

The key to understanding the Ten Commandments lies in the preamble:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

The law was given to a saved people. The Ten Commandments are the ground rules of the community of faith. This is how God's people behave. These rules were not intended for everybody, but for the community of believers.

The starting point of the Universal Declaration on Human Rights is quite different:

All human beings are born free and equal in dignity and rights. (Article 1)

To what extent can the church endorse a Declaration that in its very nature is universal, secular, the culmination of generations of political struggle? Our answer is that, with a cautious attention to its limitations, the church can and ought to do so.

The prophets and Jesus acted in defence of the weak. Insofar as the doctrine of human rights defends the weak against the strong, Christians may approve. Strong people are not more sinful than the rest of us, only more dangerous. In today's world, where power is exercised not so much by individuals as by enormous institutions, whether governments or corporations, limitations on the liberty of the powerful are more important than ever.

We may reasonably assume that God will not object to others adopting the life style expected of God's people. Amos' charges against Israel's neighbours certainly assume that everybody is expected to meet certain norms of morally acceptable behaviour. More than once Jesus commended people outside the covenant who acted as if they were in it (Matthew 5:8, Luke 17:18). The Biblical tradition then, can be used as a standard against which to measure the wisdom of the world, in this case the Universal Declaration of Human Rights.

1. Israel's Relation to God

You shall have no other gods before me.

You shall not worship images.

Two things are implied here. The first and most obvious is an unconditional loyalty to God. The second, less obvious, but almost as important is a commitment to a certain world view. The ancient world was full of gods; people changed gods when they changed countries, because they all had the same function, the ensuring of fertility for people, animals and crops. It made sense to worship the deities who were in charge of your own particular neighbourhood. But Yahweh was not one of these. As Deuteronomy says,

The Most High assigned the nations their lands;

He determined where each people should live.

He assigned each nation a heavenly being,

But Jacob he kept for himself.

(Deuteronomy 32:8-9)

Yahweh was clearly a different kind of deity. His sway covered the entire earth, not just the piece he had kept for himself. To worship Yahweh was to accept an understanding of the world which saw him as a universal creator. His salvation of Jacob from the house of bondage was a demonstration of his power. Not only did the covenant require loyalty, it also required a different understanding of the way the world worked.

There is, of course, no parallel to these commandments in the Declaration. But the concept of human rights as applicable to every person without exception is consistent with God's self-revelation as a universal Creator and with our understanding of God's activity in a sinful world.

2. Israel's relation to work

Remember the sabbath day to keep it holy.

Six days shall you labour and do all your work.

Like the fourth commandment the Declaration provides for both rest and work:

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. (Article 24)

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (Article 23.1)

In this age we need both the right to work and the right not to work. We need the right to work because this era of globalized and technologically sophisticated capitalism seems to prefer machines to workers. Machines are much more malleable; they can be programmed at will, work all the time and never strike. But we also need a right not to work because our present way of living is unsustainable. We cannot go on forever exploiting resources and people as if there were no tomorrow. Both the earth and its inhabitants need time to rest and recover.

Unlike the scriptures, the Declaration does not include the concept that creation itself is entitled to rest. This is, after all, a declaration of human rights, and in any case the environmental crisis was smaller than a man's hand in 1948. Ecological concerns did not receive the same level of attention until the Rio Summit of 1992.

We have discarded the Biblical provisions about the sabbath as part of the old law, no longer binding on Christians. But the sabbath has come back to haunt us, as part not of the ceremonial but of the moral law, a reminder that we all depend on grain, and that the earth cannot continue to supply unending quantities of wheat. The provisions of the Jubilee, which are a kind of expansion of the sabbath commandment, require that the land be left fallow every seventh year. Leviticus 25 has a kind of eerie prescience. Written for one society, it has become powerfully relevant in another.

3. The centrality of the family

Honour your father and your mother.
Do not commit adultery.

Those of us who learned the Ten Commandments as children are inclined to think of the fifth commandment in terms of doing what we were told and avoiding anything of which our parents would not approve. But we may assume that the Law was written for adults, and that the parents in question are senior citizens, people who are no longer economically active, and thus not contributing to the family purse. They are entitled to be honoured because they too are people of the covenant, and are not to be despised because they are also a couple of extra mouths to feed. Besides, when the active adults were children, the parents gave them life and support. The same gifts are not to be withheld when the relationship of dependence is reversed.

The seventh commandment needs to be understood in the light of the key text on marriage (Genesis 2:24):

Therefore a man shall leave his father and his mother, and cleave unto his wife and the two shall become one flesh.

This is the text to which both Jesus and Paul refer when they are discussing marriage. Sex is central to marriage. Therefore to engage in a sexual relationship with someone other than one's partner is to undermine the marriage, or marriages, if both people are married. Marriages are too important to be trifled with; marriages mean families, the primordial communities in which we learn first to be human and second people of the covenant. Families are central to the life of the community of faith.

The Declaration's position on marriage is, by and large, consistent with that of the Christian faith:

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (Article 16.1)

Marriage shall be entered into only with the free and full consent of the intending spouses. (Article 16.2)

The family is the natural and fundamental group unit of society and is entitled to protection by society and the state. (Article 16.3)

The article does not insist on monogamy, and it accepts the legitimacy of divorce. Nor does it speak of the implications of marriage for children and parents. But in its emphases on the centrality of marriage to society, and the freedom and equality of the partners, it is consistent with Christian thinking.

4. The importance of life

You shall not kill.

The prohibition is not absolute. The rest of the Law makes clear that Israel accepted the death penalty, and for a much wider range of offences than we would accept today. Similarly wars are not prohibited. Palestine was conquered by divine command, and the Jews undertook numerous other wars, down to the revolt of the Maccabees, on the clear understanding that they were acting on God's behalf. What is forbidden here is murder as a means of settling disputes; the people of the covenant do not take another life except in very limited circumstances.

The agonizing debates which we have over just wars, euthanasia, abortion and capital punishment were unthought of when this prohibition was formulated. We have learned in this century, to our sorrow, how easy it is for human sinfulness to excuse authorized murder in all its forms, on the battlefield, in a hospital, or in prison. But the stark uncompromising language of the Ten Commandments calls us to account, as does its echo in the Declaration:

Everyone has the right to life, liberty and the security of person. (Article 3)

5. The Necessity of Integrity

You shall not bear false witness against your neighbour.

You shall not use lightly the name of the Lord.

Ephesians exhorts us to tell the truth in love. The injunction in the ninth commandment may have referred primarily to the courts, to the dispensing of justice by the elders, sitting on great hewn stones in a public place, adjudicating disputes between neighbours. The prophets referred to this process again and again, calling on the elders to "judge" the cause of the widows and orphans. "Judge" in this context is not neutral word. The prophets were calling upon the elders to give the poor a fair shake. Poor people, especially widows, had no call upon the elders. They were probably not related, and in any case could not return favours or give bribes. But they were entitled to justice, to fair dealing, to have their cause judged on the basis of truthful witness, not the word of suborned hirelings, as in the case of Naboth, or because of coin or promises offered between friends.

Similarly people were not to use the name of God for false purposes, either under oath, or by means of a curse. In ancient times the power of words was taken much more seriously than it is today. We may say, as we learned as children, that "sticks and stones may break my bones but names will never hurt me". But the wisdom of the ancients is greater than ours. A word had power. "Let there be light", said God, and there was light. In particular the name of God had power. Therefore it was not to be used lightly, and especially not for false purposes.

False witness does not have to be given in court; it can be given in private, and with almost as much damage. Every day people accept and pass on information which may be at best half true, at worst utterly untrue and probably devastating to another's reputation. Love, as Paul reminds us, does not rejoice in injustice, but in the truth. In the face of rumour, love holds its peace.

Disputes are inevitable in any community. The Ten Commandments call for open and honest arbitration.

In the same way the Declaration insists on equality before the law:

All are equal before the law and are entitled without any discrimination to equal protection before the law. (Article 7)

The Declaration goes on for four more articles, spelling out the details of the rule of law; freedom from arbitrary arrest and detention, the presumption of innocence, the right to a fair and public hearing. Its provisions are wise and good, as far as they go. But they are

exclusively juridical, as they have to be. A document like the Declaration cannot be expected to deal with trial by rumour.

6. The Relevance of Property

You shall not steal.

You shall not covet.

Both provisions teach that everyone has a right to a measure of this world's goods. Most people in the Old Testament had barely enough to survive, and for one to take by guile or force that which another needed was clearly wrong. In a modern society this world's goods are normally gained by work. Thus the Declaration rightly insists:

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and protection against unemployment. (Article. 23.1)

Everyone who works has the right to just and favourable remuneration ensuring for himself and his family (sic) an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (Article 23.3)

The assumption of the scriptures, and the clear statement of the Declaration, is that people are entitled to this world's goods not for their own sake but to support an "existence worthy of human dignity". Such considerations tend to disappear in a neo-liberal age. In such a time property becomes an end in itself.

Consider the way we deal with public debt. In Canada our governments have dedicated themselves to bringing the deficit under control. In developing countries the problem is foreign debt, whether held by the banks or by the International Financial Institutions. The starting point in both cases is the same. The debt must be paid. Contracts with the money lenders must be honoured before all others, whether legal contracts to government employees, or moral contracts to ordinary people. Governments all around the world accepted the responsibilities of the Declaration, and then, under pressure from their creditors made it difficult or impossible for people to ensure for themselves an existence worthy of human dignity. By choosing to honour obligations to the money lenders before any other obligations, governments have forgotten the purpose for which property exists.

Behind such a choice lie the omnipresent and invisible assumptions of Roman law. In Roman law ownership is absolute and exclusive. What is mine is not yours, and I can do whatever I like with what is mine. Roman law does not ask why property exists; it is just there. We have lived with these ideas so long we no longer notice them as part of our intellectual furniture. Yet they have blinded us to the purpose of property. Property is there to support life, not to make the rich richer.

In the Declaration this concept is given voice in these words:

Everyone has the right to a standard of living adequate for the health and well-being of himself and his family (sic), including food, clothing, housing and medical care and necessary social services and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his (sic) control. (Article. 25.1)

Subsequent articles insist on the right to education, to the full development of the human person and to participation in the cultural life of the community.

The Declaration, however, is essentially a document to which governments can be held accountable. It stands in the tradition of opposition to royal authority, and within that tradition it works reasonably well. Insofar as the Declaration defends the weak against the depredations of tyrants, it is consistent with the Christian tradition. But if justice is ultimately about right relationships within a community and between people and God, it cannot be squeezed into the narrow confines of the struggle against royal or state authority. Both the church and the world need another standard against which to measure the health of society and critique the abuses of power and violations of human rights. The Mosaic Law is one such standard. The life and ministry of Jesus and the practice of the early church provide another measure.

An abuse of human rights is about the misuse of power by one person or group over another. Jesus' ministry carried a clear message about power in human relationships. According to his ministry, our God-given human power is to be used to nurture, strengthen, "empower" others. It is by loving service to others that we raise others up and bring about God's realm. Jesus repeatedly reached out to the outcasts in his society - those devalued, or without human rights: lepers, tax collectors, women, poor people - demonstrating that this sort of loving service to others is to be mutual. And through his own life he demonstrated the power of this love. In his footsteps followed Stephen and other apostles. There have been many others over the centuries. In our generation the unswerving love and commitment, like that which Jesus showed to those whose rights were abused, have been seen in the actions and words of people like Gandhi, Martin Luther King Jr., Oscar Romero, Rigoberta Menchu, Aung San Suu Kyi and Bishop Belo.

Jesus understood that people's attitudes toward the world's resources affected the balance of power in relationships between people and between people and God. From the moment Jesus asked the fishermen to drop everything and follow him, his ministry clearly emphasized relationships more than ownership of resources. He urged others to relinquish all material goods (Matthew 6:19,24,25,26-30, Luke 14:33); and praised such actions (Matthew 26:10; Mark 12:42-44). Equally, he condemned those who turned the law into an instrument of oppression, especially for personal gain. (Mark 2:27,28; Luke 11:46; Matthew 15:3-5). In Acts 2:44-47 and 4:32-35 we read of the efforts of early Christians to follow Jesus' example, sharing all they had and living in harmony. The story of Ananias and Sapphira in Acts 5 emphasized the sin of greed for ownership.

In all he said and did, Jesus called his followers beyond a consideration of rights and obligations to a focus on each other as children of one Creator and on the need to nurture relationships of harmony with each other individually and collectively. With this example in mind, we now turn our attention to three nations, following their efforts and failures to establish recognition of and respect for human rights.

CUBA, AN UNCERTAIN TRANSITION

The Presbyterian Church in Cuba

The Presbyterian presence in Cuba was started by two lay persons, Evaristo and Magdalena Collazo who were supported by missionaries from the southern United States. A presbytery was formed in 1904 and ten years later, another one was established in the interior. In 1917 the Congregational Church and the Disciples of Christ discontinued their work in Cuba leaving their members and church buildings in the care of the Presbyterians.

The 1940s and 1950s were difficult years for Cubans as they struggled to survive under nominally democratic, but brutal regimes. The revolution in 1959 was widely supported. The Presbyterian Church joined in the general euphoria. However, when the government declared itself Marxist-Leninist, relations between the government and the church deteriorated. Many ministers left the country. Those who stayed made great sacrifices. In an agreement with the Presbyterian Church (USA), the Presbyterian Reformed Church in Cuba became independent in 1967. Thirty years later, there were three presbyteries and forty congregations.

The Covenant of Partnership between The Presbyterian Church in Canada and the Presbyterian Reformed Church in Cuba was signed on February 24, 1997. The relationship is growing and there have been several exchanges. In the fall of 1997, June L. Stevenson (editor of Glad Tidings), Janice Carter (editor of the Presbyterian Messenger), Dorcas Gordon and Joe Reed visited the church in Cuba through the support of the E.H. Johnson Trust Fund. A youth delegation will attend a summer camp in Cuba in the summer of 1998. Next fall, several Cubans will journey to Canada. Relations are also developing between congregations. With the assistance of Presbyterian World Service and Development, Westminster Church in Calgary is raising funds to assist a congregation in Varadero renovate a medical hostel.

Cuba and the United States

American government and military involvement in Cuba is long-standing. In 1898, the United States intervened in the Cuban war of independence from Spain and placed American troops in Cuba in 1904. American hostility to the 1959 revolution quickly developed when a

communist state was established. US-Cuba relations continued to deteriorate through the Bay of Pigs invasion, followed by the discovery of Soviet missiles in Cuba, which brought the world to the brink of nuclear war. The continuing existence of a communist state on the United States doorstep continues to torment American policy-makers, even after the demise of the Soviet Union and the end of the Cold War.

The presence in Florida of a large and politically active Cuban community dedicated to the overthrow of the Castro government is a major factor in maintaining the American embargo trade with Cuba. There are Cuban-Americans who advocate a less belligerent approach to the Cuban government, but so far, they have little influence.

The 1990s are proving to be a difficult decade for Cuba. The collapse of the Soviet Union brought an end to major economic subsidies. In 1992, the United States Congress passed the Cuban Democracy Act tightening the existing embargo. These two factors contributed to an economic crisis in Cuba. Production declined by 40 percent between 1989 and the mid-1990s. There are serious food shortages; nonetheless public health indicators such as long life expectancy and low infant mortality continue to be good and are among the highest in Latin America. Based on current projections, Cuban living standards won't return to the 1989 level until 2004. The costs of the American embargo have been estimated at US \$500 million a year.

In February 1996, two planes flown by a Cuban exile group, Brothers to the Rescue, were shot down by Cuban fighter jets. This led to the passing of the Helms-Burton Act which penalizes companies from other countries that do business in Cuba. This Act has been strongly opposed by Canada and many European countries.

A Decidedly Mixed Record

To its credit, the Cuban government has positive achievements in health and education. These stand in marked contrast to its poor record in civil and political rights.

In its 1996 Country Report, Amnesty International declared that the Cuban government has systematically violated rights to freedom of expression, association, assembly, privacy and due process of law. The Cuban Constitution as revised in 1972, established that Cuba is a socialist state and that the Communist Party (the only party permitted) is the leading force in society and the state. Amnesty International continues to report on cases where Cuban political prisoners received additional sentences for having manifested a "rebellious attitude" while in prison.

Freedom of speech, freedom of the press, and rights of demonstration, assembly and association, are mentioned in the Cuban constitution but they are limited by Article 61 which states: "None of the freedoms which are recognized for citizens can be exercised contrary to the existence and objectives of the socialist state, or contrary to the decision of the Cuban people to build communism."

Carl-Johan Groth, the UN Commission on Human Rights Special Rapporteur on Cuba, continues to report serious violations of civil and political rights. Groth notes that "it could not be otherwise since political pluralism and freedom, information, movement and assembly and the freedom to demonstrate peacefully continue to be infringed". The Cuban Government does not co-operate with the UN Commission on Human Rights Special Rapporteur on Cuba.

According to the Draft Canadian Government Statement for the UN Human Rights Commission, 1998 Session, there are 600 people imprisoned for acts of a political nature. The report also states that systematic violations of the integrity of the person (torture, forced disappearance, summary executions) have not existed since the early 1960s.

Some tangible improvements have recently occurred including the release of some political prisoners prior to the expiration of their sentences, a decline in the number of political prosecutions, consent to a limited degree of human rights monitoring by some non-governmental human rights organizations, and ratification of the UN Convention Against Torture.

To this record on civil and political rights, it is worth noting that laws against child exploitation are vigorously enforced. The rights of persons with disabilities are protected with access to special health services, schools and work places.

Cuba is also moving to liberalize its economy. There is growing recognition in the Communist Party and society that Soviet aid, trade and technology rendered Cuba highly dependent and generated serious internal barriers to development. Co-operative ownership of state farms is now permitted. There is greater scope for small business activity. In 1993, the extraordinary step was taken of authorizing the US dollar as legal currency. A thriving dollar economy is emerging. Rules governing foreign investment have been relaxed. Still, the transition to a mixed economy will not happen overnight.

Church and State in Cuba

It is estimated that half of Cuba's 11.2 million people are Christians, many of whom are Roman Catholic. The proclamation of Cuba as a Marxist-Leninist state created tension between the churches and the government. Following the abortive US supported invasion of Cuba in 1961, the government closed private (church) schools and the Catholic University. Religious processions were banned and religious activities were restricted to inside church buildings. Christians were forced to choose between their faith and membership in the Communist Party which was the basic requirement for advancement in education and the professions. However, in the past few years, dialogue between church and state has grown. There is a greater tolerance of the role of religion in Cuban society. In 1992, the Cuban constitution was amended changing the state from Marxist to secular. The easing of restrictions has permitted ordinary Cubans to return to the churches in large numbers where they find comfort and reassurance to sustain them through the hardships of daily life.

Civil Society, Dialogue and Bridge Building

Civil society is weak and viewed with suspicion by the government. Within limited space however, churches and secular groups which are growing in number carry on their work.

One such group, Concilio Cubano, consists of 140 peaceful opposition groups formed in October 1995. Members of Concilio Cubano agree on the following points: non-violent stance, amnesty for all political prisoners, orderly transition to democracy, a juridical system that guarantees human rights and the rights of all Cubans worldwide to participate in the transition. Ironically, after successfully petitioning the state to hold a plenary meeting on February 24, 1996, Concilio Cubano saw that meeting cancelled, 120 members detained and three hundred people arrested, when on that fateful day the Brothers to the Rescue planes were shot down. The coalition is now trying to regroup and hopes to hold a national meeting in October 1998, to discuss human rights and the economy. (Globe and Mail, March 18, 1998, p. A11)

In 1993, Cuban organizations were successful in obtaining government agreement to receive direct foreign funding. One of the organizations to benefit from this new ruling was the Cuban Ecumenical Council through which churches in other countries can support the programs of Cuban churches.

Canada's Role

The Canadian Government's overall objective in Cuba is to "encourage peaceful evolution to a society with full respect for human rights, genuinely representative institutions and an open economy. Canada has sought to do this through engagement and dialogue, rather than isolation."

Since mid 1994, the Canadian International Development Agency (CIDA) has disbursed about \$12.5 million to Cuba through bilateral projects in Cuba. The program is facilitating dialogue on human rights and good governance, supporting Cuba's economic reforms and assisting in the maintenance of Cuba's health and education systems. Canada also provides funding through multilateral institutions like UNICEF.

On February 11, 1998, the Canadian and Cuban Governments signed a Memorandum of Understanding on a co-operation program in the areas of legal and judicial systems, parliamentary exchanges, human rights, citizen complaints commission and non-governmental

organizations. The Canadian government is the only government in the world to have such an agreement with the Cuban government.

CIDA (Canadian International Development Agency) also supports the work of Canadian churches and development agencies in Cuba. It provides matching funds for two programs being supported by the Anglican and United churches and by PWS&D. These are small scale agricultural programs initiated by the Cuban Ecumenical Council and the Centre for Reflection and Dialogue in Cardena which had its origins in the Presbyterian Reformed Church in Cuba.

Conclusion: An Uncertain Future

Many hope that Pope John Paul's historic pastoral visit in January 1998, will contribute to increased respect for human rights in Cuba as well as continuing improvement in church-state relations. 300 political prisoners were released during his visit, as he challenged the Cuban government to expand civil and political rights and, at the same time, condemned the United States' embargo. The Pope stressed the spiritual dimension of the human experience and brought comfort to many Cubans.

Our prayer must be that, in the post Cold-War era, all Cubans will have the space and international support to chart a Cuban course that is peaceful and preserves the tangible social gains of the revolution, but expands civil and political rights and democratizes the country's institutions.

Recommendation No. 1 (adopted, p. 33)

That contact and exchanges between members of The Presbyterian Church in Canada and the Presbyterian Reformed Church in Cuba be welcomed and encouraged.

Recommendation No. 2 (adopted, p. 33)

That a letter of support be sent to the Moderator of the Presbyterian Reformed Church in Cuba.

Recommendation No. 3 (adopted, p. 33)

That the Cuban people be remembered in our prayers.

Recommendation No. 4 (adopted, p. 33)

That attention be drawn to the 1999 Friendship Press mission study on Cuba and congregations be encouraged to use it.

INDIA - THE WEIGHT OF TRADITION

Relationship of Our Church

The Presbyterian Church in Canada's official relationship in India is through the Church of North India, which was formed in 1970 through the union of six churches.

One of these churches had grown out of the activity of Canadian Presbyterian missionaries in central India in the late nineteenth and early twentieth centuries. The Presbyterian Church in Canada, one year after its formation, sent its first official missionary to India in 1876. The area chosen as a mission field was one of the independent Indian states around the city of Indore, now in the state of Madhya Pradesh where there had been little or no missionary activity. In 1897 Dr. James Buchanan and his wife, Dr. Mary Buchanan, established an extension of this mission to the Bhils, a tribal (aboriginal) people living in hilly forested country west of Indore. The Indore mission grew rapidly; by 1925 there were 76 Canadian Presbyterian missionaries in the Indore area, working in evangelism, schools and hospitals.

At the time of church union in Canada, the mission field was divided; all the Indore missionaries voted to go with the new United Church of Canada. The Buchanans in the Bhil area stayed with The Presbyterian Church in Canada. The "Bhil field" was a major overseas mission endeavour of both the General Board of Missions and the Women's Missionary Society. The Bhil area and the Indore area were re-united in a church union movement in India, and subsequently became the Bhopal Diocese of the Church of North India.

In November 1997, thirteen Canadian Presbyterians travelled to India to take part in the celebration of the Centennial of the mission to the Bhil people.

Prior to World War I, another Canadian Presbyterian mission was started in Jhansi, south of Delhi in the Uttar Pradesh State. Here evangelistic work and education was the focus. The Helen MacDonald Memorial School offers secondary school education in Hindi for girls. A Live the Vision grant enabled the building of a science laboratory. Recently, a primary school teaching in English has been built and named after its founder, Margaret Leask, a Canadian Presbyterian missionary.

Since 1976, Dr. Clarence McMullen has been working in Baring Union Christian College in Batala, Punjab. He is a teacher of sociology, and has pioneered work in dialogue between the Christian and Sikh communities. He has provided strong leadership in the emerging movement of Christian dalits and is a major contributor to this section of the report.

The Presbyterian Church in Canada played a supportive role through the formation of the Church of North India. Many Canadian Presbyterians continue to support the life and work of the Indian church both financially and with their prayers.

Presbyterian World Service and Development supports the following programs in India:

- Community Health Programs operating in Jobat and Mendha in the Bhil area.
- The Institute for Development Education, working with slum self help groups in Madras.
- Roofs for the Roofless, working with rural villages near Madras.
- Non-formal Education Centre, working with women in Madurai.

India and Human Rights

India, the world's largest democracy, celebrated half a century of independence in 1997. A general election, held in February 1998, showed that democracy has a firm hold in Indian society. Regrettably, age-old socio-economic divisions continue to be powerful barriers preventing huge sectors of India's people from achieving the rights offered to them by the country's constitution.

India's recent move to liberalize its economy and develop new industries and infrastructure has created a prosperous urban middle class linked to its counterparts around the world with computers and cell phones. In contrast, millions of rural families lead lives of grinding poverty, only slightly changed from those of their grandparents. The same contrast can be seen in the churches in which India's Christian population worships. (4 percent are Christian; 83 percent are Hindu; 13 percent are Muslim.) Many city churches are equipped with fans and good quality public address systems; many village churches are in a sad state of disrepair.

The observation of human rights in India suffers from the same disparity between classes. The essence of human rights is to recognize all men and women as human beings, who should be accorded the dignity due to children of God. But India's culture and society have been shaped by the caste system, whose essence is the inherent inequality between people born in different castes.

The dalits (which is the name the outcasts and untouchables have taken for themselves), the tribals, children, women and the poor have the same legal and constitutional rights as any other person in India. However, they are not perceived as equal in the value system of society, and so suffer systematic discrimination.

Human dignity is denied to all these groups, leading to child labour, exploitation of women, oppression of the dalits, tribals, minorities and the poor in general. This is a violation of their economic and social rights. For example, the exploitation of children in the carpet industry, in hotel and restaurant business, and in other areas is so widespread that it is considered normal. Hundreds of children are forced to beg; often their bodies are mutilated to draw sympathy from people. Female infanticide and abortion of female fetuses are not uncommon. In the capital of India alone, according to government records, two hundred women annually are burned by their husbands to extort dowry from their families.

The same inequality exists in the treatment of Indian citizens by the legal system and the police. Every year hundreds of people die in police custody or are mutilated while undergoing police questioning; these people are invariably poor, tribal or low caste. Street children in Bombay are rounded up by the police; reports indicate they are tortured while in police hands.

In the prevailing value system, these people are not regarded as persons and so have no human rights.

India has several separatist groups and politically volatile regions. Special legislation gives the armed forces broadly defined powers to shoot to kill. Deaths resulting from “encounters” between the army and suspected militants were very common during the days of terrorism in Punjab, and continue today in Kashmir and the north-eastern states.

Large-scale development projects such as dams for hydro-electric power are essential for India's modernization, but they displace large numbers of people from their land. Environmental groups allied with organizations of the affected people have demonstrated against these developments. Frequently opposition is crushed with excessive force. One of these controversial projects, the Narbuda River Dam, affects people living along the river banks in Bhopal Diocese. Our Christians friends there are in direct contact with them.

India's constitution proclaims that it is a pluralist society. Yet the Hindu majority has rights which are not extended to people of other faiths. For example, Christians and Muslims in India cannot legally adopt children. The constitution, in a laudable effort to enhance the opportunities of low caste and out caste (dalit) persons instituted a policy of scholarships and affirmative action to give them employment. Yet Christians in this category are denied these privileges.

It must be acknowledged that India has made significant steps towards improving this situation. Some seats in both state and national legislatures are reserved for people of dalit background. The present President of India comes from a dalit background. India was one of the first countries to have a woman prime minister. Yet these are exceptions which do not obscure the fact that human rights and basic dignity are still denied to the mass of the population.

The power which the present system has in Indian society stems from the fact that both the oppressors and the oppressed accept it. Both sides believe that their birth determines the rights and privileges they will have or not have throughout their lives. A radical change in beliefs and self perception, especially on the part of the oppressed, is essential if all Indians are to gain their rights as human beings.

The Christian community in Batala, Punjab, with which we have a close relationship through Clarence and Cathy McMullen is the centre of the Christian dalit movement. Mass rallies have called for an end to the constitutionally based discriminations against Christian dalits.

Christian leaders of this movement say that they were led by the Holy Spirit to a new understanding of their worth as God's children who should proclaim their equality with their neighbours. Early converts embraced Christianity for its promise of happiness in the life to come. Increasingly, Indian Christians are finding in their faith the courage required to work for justice in this present life.

Canada's Involvement With Human Rights in India

India and Canada have a long-standing relationship within the Commonwealth. In January 1997, a Canada-India Joint Ministerial Committee was formed to assist dialogue on political, economic and commercial issues. At the same time three CIDA agreements provide aid in developing energy sources, private sector development and tax reform.

The Canadian government regularly protests human rights abuses in India, and has suggested that a dialogue between Amnesty International and the Indian government might help to resolve some human rights problems. Amnesty International was in fact granted access to India in 1997, and prepared a report which outlined many of the abuses outlined above.

The National Human Rights Commission of India, founded in 1993 is gaining in strength to deal with complaints brought to its attention. CIDA has provided it with assistance; Canadian aid has also gone to a fund providing aid to organizations working to improve women's status.

Recommendation No. 5 (adopted, p. 33)

That a letter be forwarded to the Department of Foreign Affairs and International Trade, on the Fiftieth Anniversary of the Declaration of Human Rights, asking that Canada continue to raise concerns about human rights abuses in India.

Recommendation No. 6 (adopted, p. 33)

That ways be sought to express its support for the struggle of dalit Christians to end the discrimination they suffer on the basis of their religion.

NIGERIA - A QUAGMIRE OF CORRUPTION

The partnership between the Presbyterian Church of Nigeria and The Presbyterian Church in Canada commenced in 1954, our first partnership in Africa. Throughout this 44 year history the two churches have walked together through major political and historical changes, a journey of days of joy and days of sorrow. Nigeria gained independence from the United Kingdom in 1960. However, since then Nigeria has not known many years of political stability. For over one third of its post-independence history, including the last 16 years, Nigeria has been ruled by successive military governments.

As of January 1998, Canadian Presbyterian personnel with the Presbyterian Church of Nigeria is represented solely by the Reverend Arlene (Randall) Onuoha, living there with her husband, David and three children. International Ministries offers a small annual leadership development grant, occasional grants for theological education, and in 1997 grants for water projects and a vehicle for an institution. Presbyterian World Service and Development, through Live the Vision funds is also supporting the construction of a nursery school in the northern city of Kaduna and infrastructure development at the Presbyterian Seminary (secondary school) in Ohafia in the south-east.

Working ecumenically our Church has focused energy and attention on the painfully slow democratic development in the country. The Presbyterian Church in Canada has been active within Inter-Church Action, the Canadian agency administering a Community Development Program in Nigeria made possible by the Canadian International Development Agency. This program supports the local initiatives of community grassroots organizations which are attempting to foster commitment to democratic principles and improve community awareness, infrastructure and capacity. The director of this program refers to such groups as "pockets of integrity" in a society beset by greed, corruption and a struggle for simple survival.

It is with sadness that we agree with our partner that Nigeria has sunk to unenviable levels in the eyes of the international community in many spheres. Reports from visitors and the local and international press portray a country in turmoil and economic distress. We note with regret that the economic, civil and societal situation of the majority of Nigerians continues to deteriorate. Many companies, churches and organizations have been forced to issue fraud warnings regarding any transactions involving Nigerians. "Scams", which prey upon people's greed, are regularly reported in Canadian newspapers. Corruption is an endemic political tradition. The state has become an object of plunder. Ordinary public services are not maintained. Connected to this national dilemma is a gross disparity based on ethnicity among the various sections of the country.

This sadness is heightened when the enormous potential of the nation is explained in human and economic terms. Nigeria's oil economy has enjoyed dramatic growth since 1958, but this has not improved the standard of living of the vast majority of Nigerians. In the 1970s and early 1980s annual per capita income rose to \$1,200, but between 1983 and 1994 it has actually decreased to under \$250. The phenomenal revenues have gone towards maintenance of strong military regimes but have not been used for the overall development of the country's roads, health or education. Oil, and the amazing fortunes that are realized from that commodity, has produced an elite at one end of an economic spectrum, and at the other, a massive, well-educated but powerless and impoverished citizenry.

Once again Canada and Nigeria are brought face to face in a historical axial moment. Canada and Nigeria have ceased formal diplomatic relations. Working with the Commonwealth, Canada continues to hold before Nigeria the ideals of democracy and human rights and insists on observable progress towards democratic rule.

The Church once again has a key role in being able to hold a mirror up for the benefit of Nigerians to see themselves on the world's stage. We must also listen attentively to the members of our partner church who daily live with the reality of their native land. How can we be of service to our Nigerian brothers and sisters? What message are they giving us?

Our relationship with Nigeria and the church there raises many questions for us. The reality of living under a military dictatorship is far removed from the experience of Canadians. To what degree should one work within a military dictatorship to bring about transformation? Should Christians already serving in armed forces, who find themselves suddenly within a military dictatorship, resign or flee? Should civilians work within the structures established by a military regime in the hopes of bringing about change and a return to democracy? Or should they withdraw from all forms of involvement with the regime? How does a church, and the ministers of that church, responsibly proclaim the Gospel in a country that teeters on a precarious Muslim-Christian balance? How does a church hold a military regime accountable for unequal distribution of resources?

Any discussion of Nigeria, democracy, and the will and rights of the Nigerian people must take into account the factor of money. Oil revenues, which account for 95 percent of hard currency earnings and more than 80 percent of government revenue, are what fuel the running of the military regime. Money in the hands of the government, plays the major role in determining people's loyalty. The lack of income also plays a deciding factor in how people devise ways of surviving under such a system.

The General Assembly of the Presbyterian Church of Nigeria has consistently called upon the Federal Military Government to, as stated in the General Assembly Communique of September 3, 1997, held in Port Harcourt, "... release all political detainees as their continued incarceration does not augur well with the spirit of national reconciliation". The overarching concern for the nation centres on the economic well-being of its people when the Assembly stated, "We call on the Government to draw up radical policies that will prevent the imminent collapse of the Nigerian economy. The recent experience where the wheel of industry came to an abrupt and painful halt for lack of petroleum products which Nigeria is a world major producer, forebodes disaster." The communique continued, "We also call on the government to stop paying lip service to the problem of social imbalance where the gap between the rich and poor has so widened that what is traditionally called the 'middle class' has virtually disappeared. Political leaders should see their mandate as from God and to be exercised for the good of the people; it is an abuse of office, it is iniquity, for such political officers to milk and marginalize the people merely to serve their avarice and fiery acquisitive tendencies."

Recommendation No. 7 (adopted, p. [33](#))

That Recommendation Nos. 7 through 9 of the International Affairs report of 1996 (A&P 1996, p. [289-90](#); [48](#)) be re-affirmed and the role of the Canadian government and churches in Canada in urging Nigeria's return to democratic government be noted with pleasure.

Recommendation No. 8 (adopted, p. [33](#))

That the Life and Mission Agency be directed to work with our ecumenical partners to protest the deaths of political prisoners held by the Nigerian government and to call on that government to grant reprieves to others slated for execution granting them due process of law in civilian courts.

Recommendation No. 9 (adopted, p. [33](#))

That congregations and individuals offer prayers for individual Nigerians caught in the dilemma of nationhood and for our partner church which is faced with the challenge of presenting the Gospel in this very tough situation.

Recommendation No. 10 (adopted, p. [33](#))

That through our overseas bodies, ways be found to show solidarity with our partner church, the Presbyterian Church of Nigeria, and its members as they live under this military regime. Specifically, existing activities be supported, development projects that enhance community democratic participation be encouraged; visitors be welcomed from Nigeria to educate us on their reality, and finally, we actively seek to honour requests for mission personnel to our partner.

CONCLUSION

For 50 years, the Universal Declaration, although not legally binding, has served as a moral guide by which a state's conduct toward its people's rights is measured. Our case studies show that implementation of human rights is a complicated process requiring both the assent of the state and the acceptance and support of the people.

In Cuba the state ideology is supportive of basic economic and social rights and not surprisingly, Cuba has done reasonably well with the rights found in Articles 23 to 26 of the Declaration. By and large Cubans can enjoy "an existence worthy of human dignity" in material terms, along with social welfare and an above average system of education and medical care. Cuban progress in these areas is certainly to be welcomed. But that same ideology is less supportive of personal freedoms such as freedom of religion, speech and assembly as guaranteed in Articles 18, 19 and 20 of the Declaration. In regard to these rights, the Cuban constitution states: "None of the freedoms which are recognized for citizens can be exercised ... contrary to the existence and objectives of the socialist state". The equation of dissent with enmity has led to harsh treatment of dissenters in consistent violation of Article 5; "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment".

India has, throughout her fifty years of independence held reasonably open elections, and changed governments by peaceful means. Her constitution guarantees a secular state supporting the kinds of rights that the Declaration calls for. Civil society in India is robust and sophisticated with many groups actively working for the poor, the disabled, the protection of the environment and other causes. But India is also an ancient civilization in which caste is a major feature. The modern constitution might not recognize caste, but the society does. Hence, as our report describes, many people do not enjoy "an existence worthy of human dignity", not because of government action, but because "they are not perceived as equal in the value system of society". The newly-elected government's clear support of traditional culture raises concerns about the possible erosion of the secular state and the will to extend human rights to all equally.

In Nigeria, the present military government has abrogated the normal rights of freedom of expression and assembly specified in the Declaration, as well as most civil and political rights. Corruption has become not just endemic, but flamboyant. The governing elite plunder the public purse to the point where ordinary public services cannot be maintained. Thus the Nigerian government can be charged not only with abuse of human rights as normally understood, but also systematic theft and neglect of the basic functions of government. Yet the blemished records of past civilian governments have also left Nigerians wary of the political leadership. Work at the grass-roots to develop the most basic understanding and support of human rights is essential to any long-term improvement in that country. In the meantime life in Nigeria can be a series of difficult, even wrenching decisions. Few of our partners are in more need of our prayers than the Presbyterian Church of Nigeria.

In each of these countries, the Universal Declaration provides citizens with a standard against which to measure the performance of their government and call the state to account. And in each of these countries churches and courageous men and women are working under difficult conditions to uphold respect for human rights in principle and in practice.

But the scriptural vision is broader and more profound, encompassing all social relationships and the relationships of the human community to the Creator and the creation as well. Central to that vision is the notion of justice, not simply as equality before the law, but as right relationships. Justice is an essential component of that profound biblical idea, shalom, wholeness, completeness, in the fullest sense of the word, peace. As a first step toward this vision, Christians should indeed support the Universal Declaration of Human Rights and encourage greater awareness of its provisions. But, we should also offer to our troubled world the more wholistic vision of a just and peaceful society under God which is revealed in the scriptures.

SUGGESTIONS FOR CONGREGATIONAL AND INDIVIDUAL ACTIONS

Promote Greater Awareness of the Universal Declaration of Human Rights

Hold a "human rights evening" and invite speakers or show a film on human rights.

Encourage children and youth to become aware of human rights:

- Amnesty International has an animated video on the Universal Declaration for Human Rights
- The Department of Canadian Heritage is sponsoring a contest for youth called CREDO - I Believe in Human Rights.

On Human Rights Day, December 10, 1998, or the nearest Sunday, light a candle for human rights. Or choose another appropriate occasion to highlight a concern for human rights, such as World Communion Sunday (first Sunday in October), United Nations Day on October 24, 1998, or Epiphany Sunday especially for those suffering religious persecution.

Create a quilt of cloth or coloured paper illustrating each Article of the Universal Declaration with words and images.

Print the Universal Declaration of Human Rights in the congregational newsletter or as a bulletin insert. During 1998, the 50th anniversary of the Declaration, publish an 'article of the week' in the church bulletin. Organize a human rights bulletin board displaying the Universal Declaration of Human Rights, information on current human rights concerns and organizations working for the advancement of human rights. Copies of the Declaration can be obtained from Canadian Heritage, the United Nations Association, Amnesty International and many other sources. It is also available on the web site of the United Nations Association.

Act to Support Human Rights

Participate in a local Amnesty International Group. Where there is no local group, contact Amnesty International on how to form one, or to find out what actions individuals can take through them to support human rights.

Make a personal commitment to support human rights through Amnesty International's "Get Up, Sign Up" campaign. Obtain the sign-up kit from Amnesty International and gather pledges from others in your church and community. Amnesty International will be sending the collected pledges to members of the United Nations during 1998.

Ask your municipal government to honour a local citizen who has advanced the cause of human rights locally, nationally or internationally.

Dedicate part of one offering to an organization working for human rights. One of the ecumenical coalitions supported by The Presbyterian Church in Canada would be very appropriate. These include Inter-Church Action (Nigeria Community Development Program), the Inter-Church Committee on Human Rights in Latin America, the Canada-Asia Working Group and the Inter-Church Coalition on Africa.

Many other possible activities are listed in *Common Agenda: Commemorating the 50th Anniversary of the Universal Declaration of Human Rights*. This five-page document is a publication of the United Nations Association in Canada.

Contacts

Canadian Heritage

Tel. 1-888-852-3456; Fax 1-888-281-0012 (or contact your local Member of Parliament)

Information on CREDO and a webzine for youth can be found at: www.credo98.com

Amnesty International, (Canada Section, English)

401-214 Montreal Road, Vanier, ON K1L 1A4 (613) 744-7667, info@amnesty.ca, www.amnesty.org

Amnistie Internationale, (Canada Section, French)

6250 Boulevard Monk, Montreal, PQ H4E 3H7 (514) 766-9766, aimtl@cam.org

United Nations Association in Canada

900 - 130 Slater Street, Ottawa, ON K1P 6E2, (613) 232-5751, unac@magi.com, www.unac.org

SUPPLEMENTARY REPORT

AN ESCALATING NUCLEAR THREAT

On May 11, India engaged in five tests of nuclear weapons, the first since its single test of May 8, 1974. Its neighbour, Pakistan, tested five weapons on May 28 and conducted a single test on May 30. These tests brought the number of nuclear weapons tests in the atomic age to 2,058.

The Presbyterian Church in Canada has made a number of strong statements over the years on the production, testing and use of nuclear weapons. In 1960, the 86th General Assembly urged the Government of Canada to use its influence:

1. To stop, by international agreement, the testing of nuclear weapons.
2. To bring to a halt the production of nuclear weapons under international inspection and controls as will most fully ensure compliance.
3. To press toward the prohibition of nuclear warfare by international agreement.

Recommendations on crucial nuclear and military issues were adopted by the 1963 and 1978 General Assemblies. The 1982 General Assembly adopted a statement entitled "Commitment to Life in a Nuclear Age" and commended it to the congregations for study and action. The statement speaks of God's blessing to human beings to be co-workers in His creation, and of the defiance of human beings to be in control and to be as powerful as God. Other recommendations called upon the Church to be alert to, and involved in the issues and implications of nuclear technology, including peace and disarmament.

Recent polls have indicated that over ninety per cent of Canadians are opposed to nuclear weapons. The inter-church coalition Project Ploughshares has written to Prime Minister Jean Chretien, urging the Government of Canada to vote for a widely-supported resolution convention at the fall, 1998 session of the UN General Assembly, which calls for negotiations toward the creation of a UN Nuclear Convention which would be binding on all member states. Since the tests in South Asia, the Canadian Network for Abolition of Nuclear Weapons, a network of a large number of non-governmental organizations, has stepped up its efforts to press the Canadian government to support a UN Nuclear Convention.

A recent decision of the World Court has declared that the threat or use of nuclear weapons is illegal under international law and that all states are legally obligated to pursue negotiations leading to nuclear disarmament in all of its aspects. The five declared nuclear power states: Britain, China, France, Russia and the United States continue to declare that nuclear weapons are essential for their security while denouncing nuclear programs in other countries. They can't have it both ways. Nuclear weapons are essential for everybody's security or nobody's security.

The September 1997 issue of The Ploughshares Monitor stated that "For over fifty years, the Canadian government has tried to be both a strong advocate of nuclear disarmament and a loyal ally in NATO, a nuclear-armed alliance. On the one hand, the government hailed the permanent extension of the Non-Proliferation Treaty in May 1995, calling it "a program of action toward the eventual complete elimination of nuclear weapons". Canada voted for the Comprehensive Test Ban Treaty. On the other hand, the government has continued to sign NATO communiqués stating that it foresees no need now, or in the future, to change any aspect of the alliance's nuclear policies.

The recent tests in South Asia are an example of what the world will continue to look like if the western nuclear powers continue to state that nuclear weapons are necessary for NATO security. A nuclear arms expert in the United States has recently expressed concern about nuclear attacks in his country within ten years if serious negotiations toward nuclear disarmament do not begin immediately. The Church at the grass roots can play a major part in pressing for Canadian leadership at the international level.

The development of more nuclear weapons not only puts scarce resources into an arms buildup but also has severe environmental implications affecting not only India and Pakistan, but the whole planet. The Call to Jubilee, in which The Presbyterian Church in Canada is being invited to participate, urges among other things, the involvement of Christians in caring

for the environment. At present, NATO is in the midst of a strategic review and pressure from the Canadian public could be influential. Churches and other groups in civil society have both a moral responsibility and considerable capacity to become directly involved in the prevention of war.

The following are statements from our partner churches:

From The Church of North India:

The Church in India reaffirms its commitment to peace and calls on all governments to strengthen the ambience of non-violence and security, so that the people can achieve their potential in a lasting and abiding peace, without fear and without the shadow of a nuclear threat for mass destruction. The greatness of a nation can never be measured in terms of its capacity to produce weapons of mass destruction but by promoting quality of life for the poor, hungry and the disadvantaged people. Economic sanctions are not the means of addressing the problem but more open dialogue and mutual understanding would promote global stability and solidarity for peace in the world.

From the National Council of Churches in India:

The Prime Minister's and other statements emerging from the Prime Minister's office as also the Home Minister's statements seem to smack of hegemonic tendencies towards our neighbouring nations. Certainly, being seen or becoming a Nuclear Weapon's State does not in itself become a deterrent to nuclear warfare! We have witnessed this amply during the cold war period. We believed that the post cold war period would see the destruction of Nuclear stock piling at the global level, what we are witnessing is the escalation of nuclear threat in our own subcontinent. Where are the benefits of the much lofted "Peace Dividend"? As a nation which has through the ages stood steadfast by peace, the present signs are taking the nation in the opposite direction. As the largest nation of the subcontinent we should be promoting peaceful coexistence with an improvement in the general living conditions of the population, not be seen as a hegemonic power.

Recommendation No. 11 (adopted, p. [33](#))

That congregations and presbyteries be asked to study the statement of the 1982 General Assembly, "Commitment to Life in a Nuclear Age", which is contained in the Social Action Handbook maintained by Justice Ministries at Church Offices.

Recommendation No. 12 (adopted, p. [33](#))

That congregations and presbyteries, be asked, in collaboration with other denominations where possible, to meet with Members of Parliament across the country before the September 15th opening of the UN General Assembly, sharing this report and urging Canada to support negotiations toward a UN Nuclear Convention and a change in NATO defense policy.

Recommendation No. 13 (adopted, p. [33](#))

That congregations and presbyteries be asked to write immediately to Prime Minister Jean Chretien, Foreign Minister Lloyd Axworthy and leaders of opposition parties, urging strong Canadian action on the speedy development of UN Nuclear Convention and of a change in NATO defense policy.

Recommendation No. 14 (adopted, p. [33](#))

That congregations and presbyteries be asked to intentionally make use of the excellent materials developed by the inter-church coalition, Project Ploughshares and available through Justice Ministries at the Church Offices.

Rev. Carol Smith
Convener

Mr. Stephen Allen
Associate Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 124th General Assembly:

Staff: General Secretary: J.P. Ian Morrison
 Senior Administrator: Anne Phillips

INTRODUCTION

At the same time as continuing to deal with the day to day matters which come before the staff of the Life and Mission Agency, the staff have worked with the Committee in reviewing their work in light of the six priorities adopted by the Church. To help focus, working definitions of the six priorities have been developed. They are as follows:

Education - Lay and Clergy

Equipping lay and clergy to share in Christ's ministry in the congregation and beyond, through the provision of formal and informal opportunities for learning.

Evangelism

Witnessing in word and action to the transforming love of God in Christ with integrity and compassion in personal, church and public realms.

Children Youth and Young Adult

Encouraging the Christian faith development and the integration of the unique gifts of children, youth and young adults in the worship and life of the community.

Laity Empowerment

Fostering a partnership of laity and clergy (professional church workers) that is wholly complementary and removes barriers that prevent the full use of the gifts given by God to each Christian.

Mission

Living our vision of a Christian faith community that develops and nurtures its spiritual life and shares Christ's ministry of rebuilding a broken world by stepping outside itself and interacting with the world.

Spirituality

Spirituality is the pattern by which we shape our lives in response to our experience of God in Christ.

Guidelines on how, where and by whom the work will be done have also been agreed upon. The guidelines are as follows:

- The centre of the implementation of the six priorities is within the lives of the people, congregations and presbyteries.
- The role of the Life and Mission Agency is to support that implementation.
- The Life and Mission Agency will co-ordinate the work of the Church that is too much for one congregation or presbytery.
- The work of the Life and Mission Agency will be reviewed in light of the six priorities.
- Budgetary decisions will be informed by the six priorities and their implementation.
- Whatever we do will be communicated to the congregations, presbyteries and synods.
- Strive for a balanced workload for staff.

Any new work that is taken on has to fit into the advancing of the priorities. In setting goals and objectives for the work that they will do, the staff will use these definitions and guidelines in establishing how much of a priority they can give to the many tasks they are asked to accomplish.

STAFFING

All of the staff of the Agency have worked with enthusiasm and industry in building a team committed to serving The Presbyterian Church in Canada. In September 1997, Stephen Allen was taken on for a contract period to expire at the end of August 1998, to fill the position of Interim Associate Secretary for Justice Ministries. Even though Stephen does not have a Presbyterian background he very quickly, and with great zeal, managed to come on board the team. He has put in place a plan to fulfill the goals and objectives that were part of the contract offered to him. He shares a commitment with the other staff of helping the Church at the grass roots to take ownership of our mandate to live simply and faithfully as servants of

Christ. Annemarie Klassen (Education for Mission and Stewardship), Judith Archer-Green (Evangelism and Worship) and Dorothy Henderson (Education for the Faith and Children, Teens and Youth Ministry) will also have fulfilled their contracts at the end of August. In light of the emphasis that the Life and Mission Agency hopes to give to the priorities set by the Church the Committee has asked for permission to make the four positions permanent. The Committee is also asking for funding so that the positions that were reduced in time in 1995 can be restored to their former levels.

The Committee accepted the resignation of the Rev. Glenn Cooper as the Associate Secretary for Resource Production and Communication.

MINUTE OF APPRECIATION

The Rev. Glenn Alan Cooper

The Rev. Glenn Cooper joined the staff in the Church Office in 1992. Prior to that time he was minister of the two-point charge of Point Edward and Brigden. This, and his experience of being a “son of the manse”, gave him a solid grounding in the workings of the Church. Glenn also brought to his position of Associate Secretary for Resource Production and Communication an experience in the media gained in his time from 1965-1971 doing music programming (commonly called “disc jockeying”), and news gathering, writing and reporting. Glenn’s popular reports and daily summations of the meetings of the General Assembly gave many people instant access to the important issues that were being dealt with by the Church. He has set a standard that will be hard to match. Glenn used his connections in the media world to ensure that, in a world that is not overly interested in matters pertaining to the church, events and actions of importance to The Presbyterian Church in Canada were reported.

Glenn excelled in his craft as a wordsmith and this has proved beneficial for the Church in the materials he has produced and/or edited. In his ongoing work of editing he has helped many to understand and appreciate the ability to use the right word and also not to use more words when fewer would suffice.

Glenn has a deep sense of “call” to ministry and, during his time at the Church Office he has exercised his gifts to the fullest in communicating the good news of the gospel of Jesus Christ. In his letter of resignation Glenn informed the Life and Mission Agency that in actively pursuing a call to congregational ministry he felt like he was “going home”. On behalf of the Church, the Life and Mission Agency extends to Glenn our thanks and God’s richest blessing in his faithful journey in ministry.

Recommendation No. 1 (adopted, p. 26)

That the above minute of appreciation for the Rev. Glenn Alan Cooper be adopted.

COMMITTEE

The Life and Mission Agency and The Presbyterian Church in Canada owe a debt of deep gratitude to Terry Ingram, Maureen Kelly, Druse Bryan, Ken Jensen and Sandy McDonald for their faithful input in shaping the life and work of the Committee. All have been members of the Committee since its inception and have given willingly of their time and ability over the past 6 years. Maureen Kelly and Terry Ingram have each served as the Convener of the Committee. The Committee also expresses gratitude to the many members of the Church who serve on the Executive Staff Advisory Committees. It also wishes to recognize those who serve on behalf of the Life and Mission Agency on the Ecumenical Justice Coalitions and other committees that keep our Church at the national level in communication with our ecumenical partners. Where would The Presbyterian Church in Canada be without the efforts of people who take seriously the fact that they are called to serve not just in their local congregation but also on behalf of presbyteries, synods and the agencies of the Church?

INTERNET OVERSIGHT

Report of the Internet Oversight Committee to the Life and Mission Agency of The Presbyterian Church in Canada, March 1998

Abstract

This past year has been a turbulent one for The Presbyterian Church in Canada’s venture onto the Internet. It has been a year of unpredictable events, unexpected turns, and yet new

opportunities for hope. Since the original report of the Internet Oversight Committee in February 1997, there have been a number of significant changes in our life and mission on the Internet. While they do not alter the goals set out by the original report, how they would be best carried out has changed. Some of these changes have come from within our organization, and a few of them have come out of the advent of new technologies and development upon the Internet itself.

Committee Membership

John Crowdis, Convener <crowdis@cnwl.igs.net>, (Associate Minister, St. John's Presbyterian Church, Cornwall, Ontario)

Ian Morrison, <Imorriso@presbyterian.ca>, (General Secretary for the Life and Mission Agency, Toronto, Ontario)

Glen Seibel, <gwseibel@sympatico.ca>, (Retail Technology Group Manager, Home Hardware Stores Limited, Waterloo, Ontario)

Consultant to the Internet Oversight Committee: Ian MacCready, Website Administrator for PresbyCan, <maccread@durham.net>, (Oshawa, Ontario)

Note: PresbyCan (<http://www.presbycan.ca/>), Presbyterian.ca (<http://www.presbyterian.ca/>)

The Year That Was: Our Progress since the 123rd General Assembly

The 123rd General Assembly on the Internet

Following its success in the previous year, Michael Farris worked with PCCWeb (<http://www.presbycan.ca/>) to provide an active, day-to-day reporting presence of the events, sights, sounds and people at the 123rd General Assembly, while Glenn Cooper through presbyterian.ca published daily up-to-date reports of the proceedings and their results as they happened. From the opening ceremonies to the adjournment of the last sederunt, PCCWeb acted as the eyes and ears for the rest of the denomination (and the world); to have a glimpse at the acts and proceedings as they unfolded. In spite of a "remote" location in relation to the actual meetings, the PCCWeb room was a hive of activity, with commissioners frequently using the computer terminals to keep in contact with friends and relatives back home. People who were not in attendance at the Assembly could check out both sites for ongoing updates of events and official reports, as well as being able to post their own best wishes to the commissioners and their responses to the decisions made.

PCCWeb not only posted the information of the events, but also provided audio recordings and constantly updated pictures of events as they happened. These included a full-length recording of the sermon preached at the opening worship by Tamiko Corbett, Moderator of the 122nd General Assembly; an interview with the newly-elected Moderator, John Congram; an impromptu singing of "Freedom is Coming" by the Young Adult Representatives; as well as numerous other interviews and impressions of Assembly '97.

It should also be noted that outside of both PCCWeb and presbyterian.ca, a few other websites also played a role at Assembly. The youth pages, especially PYCWeb (<http://www.presbycan.ca/pycweb/>), were involved in promoting and reporting the National Presbyterian Youth Summit that preceded General Assembly, while the PresbyPhiles (<http://www.presbycan.ca/pccmall/pphiles/>) published a theological commentary based on an odd picture taken of the newly-elected moderator John Congram. The Internet was a larger and more diversified presence at the 123rd General Assembly than it was in Charlottetown the year before. At both Assemblies, through the Internet presence at Assembly, people from abroad felt a greater sense of connection with what was happening, while commissioners also felt connected to the rest of the Church. This was clearly a successful venture that only has room to grow for future Assemblies. It is the hope of the Internet Oversight Committee to have a small group of resource people to continue this task at the 1998 General Assembly in Windsor, Ontario.

PCCWeb: Resignation and Re-evaluation.

Following General Assembly, the most significant event to happen to the Internet Oversight Committee was the resignation of Michael Farris as Project Administrator of PCCWeb, officially ending the original project on July 15, 1997. Additionally, Stephen Kendall and

John Strung resigned from the Committee in protest that no concrete recommendations were brought forward from the Life and Mission Agency regarding the Internet to the 123rd General Assembly. Upon Michael's resignation, there was a considerable outpouring of support, confusion and outrage as to how something showing such promise could be brought to such an abrupt end. The talk pages on PCCWeb in the two weeks before July 15th were a hive of activity with many people offering ideas, suggestions and even money to keep this project going.

The February 1997 report of the Internet Oversight Committee intended for the project to continue for at least one more year, and submit a report to the Life and Mission Agency in February or March 1998. As an interim measure, the General Secretary of the Life and Mission Agency, Ian Morrison contracted Ian MacCready of Oshawa, Ontario, to provide minimal maintenance for the website. While the "domain name" (<http://www.presbycan.ca/>) remained the same, the name of the project was dubbed "PCCNet". This was to mark that while the PCCWeb project had closed, the domain name and site were still active. Ian MacCready was engaged for approximately 5 hours per week for maintenance upon this site, answering e-mails and making sure the talk site was running smoothly. However, this was only ever intended to be a temporary measure.

In the late summer, the General Secretary of the Life and Mission Agency, Ian Morrison asked John Crowdis, Associate Minister of St. John's Church, Cornwall, and Glen Seibel of Waterloo, Ontario, to work with him as members of the new Internet Oversight Committee. Along with Ian MacCready as a consultant, the new committee met via conference call for the first time on September 18, 1997. Out of this meeting, some new steps were taken.

PresbyCan: The Presbyterian Church in Canada around the World

On November 3, 1997, "PresbyCan" was officially introduced to the Presbyterian Internet Community. It still retained the same "domain name" as both PCCWeb and PCCNet (www.presbycan.ca), but with updated graphics and a new "site name". It was felt that the name change to PresbyCan was the best option, as frequent users of the Internet tend to refer to web sites by their domain names and not by their title. When the domain name was originally conceived, it was also hoped that it would be to show what we as Presbyterians can do on the Internet, and where God is calling us.

The changes to the website were mostly cosmetic. New graphics, new headings, new designs and the now signature burning maple leaf became the hallmarks of this new work. The most significant change saw editorials, commentaries, and new site news added to the front page. Additionally, new technologies that had developed on the Internet such as "on-line paging systems" such as Mirablis Inc.'s ICQ were highlighted and partially integrated into the life at the site. The bulk of the editorials to date have been provided by the Committee's Convener, John Crowdis, with other contributions from Committee member Glen Seibel, website administrator Ian MacCready, and independent contributions from Gordon Hodgson of Calgary, Ryk Brown of Burlington, and former web administrator Michael Farris.

On November 28, 1997, the Internet Oversight Committee met face to face for the first time. Major decisions made included finalizing the contract with Ian MacCready of Maestro Productions for the coming year, and licensing fees with IWDDesign for some of the software developed specifically for PresbyCan. It was also decided that because of security concerns, the Presbyterian e-mail directory be hosted by the website at St. Andrew's Hall in Vancouver. Up until this point, two directories were kept: a searchable site at PresbyCan and an open list format at the Church Offices site (www.presbyterian.ca). Security for our members was an issue, and a searchable database was preferable. St. Andrew's Hall offered to provide this service for The Presbyterian Church in Canada. The full transition took place in early January 1998.

Life at PresbyCan

A strong metaphor for the PresbyCan site that was recently raised is one of a "community centre". It is far more than simply a communications medium. It is a place where people can come and gather as often or as little as they like, reading and responding to the editorials, hearing concerns, visiting Robin Ross' Daily devotional site, contributing to the discussions

on PCCTalk and WWConcern. Discussions here covered a whole manner of topics, including a massive discussion around the issues in rural ministry that started in late December. This discussion “thread” was so strong that it has since created several new and active discussion topics about the life and mission of the Church. Since the “re-launch” on November 3, 1997, the Internet traffic volume has increased by approximately 30 percent or more, with the PresbyCan site averaging approximately 130-150 “hits” or visits per day.

Additionally, some contact was made with the Internet site of our sister denomination, The Presbyterian Church (USA) (www.pcusa.org). Through this contact, an “on-line chat” site was established so that people could not only contribute through a “message board” format (as in PCCTalk), but also talk or “chat” directly to one another across the Internet in real time. Once the “Chat Room” was established, an event to simply “come and talk” was held on Tuesday, December 9, 1997, from 8 pm to 11 pm Eastern Standard Time. Since it had been set up quickly, there was only 24 hours notice provided. During that three hours, over 25 people showed up from across Canada. With this success in mind, there was a “Monitorside Chat” with the Moderator planned for February 18, 1998, with additional on-line gatherings with other personalities in The Presbyterian Church in Canada to take place on the third Wednesday of every month.

Responding to Disaster

It had been hoped that January would have been the time to encourage people to become more active in our chat and talk lines. However, on January 5, 1998, drops of rain began to fall and freeze in Quebec and Eastern Ontario, an event that would become the worst natural disaster in Canadian history. The Ice Storm rendered more than 5 million people without power. The entire electrical infrastructure of Quebec and Eastern Ontario was devastated by days upon days of freezing rain. Without electricity to heat their homes, power their refrigerators, or work their sump pumps people were left to shiver in the dark, and in some cases, quickly found themselves without food or water. Basements flooded, houses froze and hydro poles littered the countryside like broken matches. Nobody really knew how bad it was until the following Friday. On Sunday, January 11, the power came up just long enough for a few cries for help to be broadcast across the talk pages at PresbyCan. Almost immediately e-mails of support and mobilization of supplies were underway. PresbyCan’s communication allowed for a virtually immediate response to the disaster at hand, getting needed supplies and support to those people affected by the storm. So quick was the communication and the response to this disaster, that relief supplies and donations were being mobilized before even Presbyterian World Service and Development was able to respond. It was clear that in this event, PresbyCan played a critical role in getting supplies to people when they were needed. From the perspective of the Convener, who lived through the storm, it was overwhelming to see people responding to God’s call so quickly and effectively, simply because there was a means that allowed them to do it.

Life Beyond PresbyCan

The Presbyterian venture onto the Internet is, of course, something that goes far beyond PresbyCan (or the Church Office site for that matter). At present there are more than 50 churches, 5 presbyteries, 2 synods, and all three of our colleges which have their own websites. Additionally there are many other sites representing organizations throughout The Presbyterian Church in Canada. Each of these sites is contributing their own voice to the life and mission of the Church on the Internet, and many are making their contributions by networking with one another. As mentioned previously, St. Andrew’s Hall in Vancouver is hosting the denomination’s e-mail directory in a secure searchable index. Instead of services being reproduced, they are simply linked together with the best resources available. St. Andrew’s Hall also provides an on-line searchable database of the Book of Forms. This is also true with Knox College, which maintains the most up-to-date listing of congregations and Presbyterian organizations with their own websites (www.utoronto.ca/knox/OtherWeb.htm).

Also most notable in the life of the Presbyterian Internet is the network developing amongst the youth of our Church. Currently, the PYPS organizations of our Church have been networking together in a way that is independent of our efforts with PresbyCan. When the PCCWeb project closed down in July 1997, the youth seemed virtually unaffected. Their message page on PYCweb called “SaySo” (www.presbycan.ca/pycweb) is active and vibrant

with Presbyterian Youth from all over the country engaged in active conversation. Through the PresbyYouth Connection (www.pangea.ca/~natyouth), a national network of Presbyterian Youth websites are now fully connected and in communication. It is perhaps safe to say that the youth of our Church have developed an Internet network that is much more extensive and interactive than what we have done as an Oversight Committee. It may be safe to say that their networks have developed so well, because nothing has managed to get in their way.

The lesson learned from the other sites in The Presbyterian Church in Canada, and especially the young people's networks, is that the key to the Internet is not oversight, but contribution. Internet websites will either grow or wither depending upon their ability to contribute something significant to the life and mission of the entire Church.

Examining and Rethinking the Strategy for the Internet for the PCC

In its original report to the Life and Mission Agency in 1997, the Internet Oversight Committee outlined three specific goals as an Internet strategy for the denomination. They are included here with commentary and explanations of the recommendations outlined at the end of this report.

GOAL 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.

At present we have still to meet this goal in an official capacity. According to the 1997 Acts and Proceedings, there are just over 1,000 congregations in The Presbyterian Church in Canada, and approximately 1,200 ordained ministers (active, retired or otherwise). As previously mentioned, there are over 50 congregations with individual web sites. However, this is still a small fraction of the total number of congregations in our denomination.

Present estimates put some 35-45 percent of our congregations having at least one person with an e-mail address registered at the e-mail database at St. Andrew's Hall. It is even safe to say that almost 100 percent of our congregations across the country have at least one person with an e-mail address.

Our recorded numbers are much lower than what is really out there. Currently, the e-mail directory at St. Andrew's Hall contains approximately 750 names, both clergy and lay. However, those are only people who have voluntarily submitted their names to the directory (as it should be). It is estimated that there are considerably more members of our denomination who have access to the Internet. As one example, presently there are six listings from St. John's Presbyterian Church in Cornwall. The associate minister is aware of approximately 40-50 people within the congregation who have access to the Internet; this includes at least 7 elders. At present, they have not been encouraged or motivated to investigate the presence of The Presbyterian Church in Canada on the Internet. However, as another example, the Presbytery of Superior has virtually all of its members on-line as a lot of the correspondence and committee meetings take place in cyberspace.

The most significant, exciting and perhaps realistic statistic is the number of ministers in our denomination who have an e-mail address. A quick search of the database at St. Andrew's Hall under the keyword "minister" reveals almost 250 names. With 1,200 ministers in the denomination, active, retired, or otherwise, this is approximately 25 percent of our active ministers. Why is this percentage so high compared to the rest of the members of our denomination? There are a few ways to interpret this, but perhaps the most apparent is the best one. The ministers in The Presbyterian Church in Canada have a vested interest in the life and mission of the denomination, and so the vast majority will look for sites that are centered on that. If this same percentage was applied to the whole denomination, this means that there could be as many as 3,000 elders and 36,000 members already connected to the Internet.

So how do we achieve this goal of a connection in every congregation? The suggestions are easy enough: heighten the profile of the work that The Presbyterian Church in Canada is doing on the Internet. Encourage congregations that have websites and e-mail addresses to publish them in their literature (bulletins, newspapers, etc.) as they would a phone number,

alongside the website addresses for some of our national sites. E-mail addresses are now no different than phone numbers and mailing addresses. As a result, the last recommendation in this report requests that the Life and Mission Agency actively ask for e-mail and/or website addresses in the statistical forms that are sent out each year to the congregations. While it is a very administrative solution, it would also say to congregations that this is something that the Church is taking seriously.

However, the question is not one of promotion, trying to get as many people on-line as possible for its own sake. As we have seen, when people have a vested interest in the life and work of the Church (such as our ministers), they will tend to look for ways to plug into it. This has much more potential than a fast an information distribution network, but a way for congregations to communicate with one another and share their ideas in and experiences in ministry. It is a chance for congregations to start building the kind of networks that until now have only really existed amongst the clergy. The responsibility of the national venture of The Presbyterian Church in Canada would be to promote people's contact with one another outside of their own congregational walls, and even beyond the bounds of their presbytery. It is more than the Church Office distributing information, but setting up something that will allow the opportunity for people in every congregation to communicate with one another in a new and meaningful way.

This goal is still a valid one, while we may not meet this by mid-1998; an e-mail contact in every congregation still needs to be a goal of the denomination's strategy for the Internet. What needs to happen now is a concerted effort of not simply promotion for the sake of promotion, but a necessity to articulate the benefits of an Internet connection in every congregation in The Presbyterian Church in Canada.

GOAL 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.

In some sense, this goal has been met: both sites have been recognized as projects of The Presbyterian Church in Canada. PCCWeb is now PresbyCan and retains its efforts to work and contribute as a "community centre" in cyberspace. It continues to promote the Internet among Presbyterians across the country (and even around the world), drawing even more and more participants into talking and communicating with one another about ministry. Presbyterian.ca has on its site the information and documents of committees, agencies, and boards. For example, it is possible to find the entire contents of the Acts and Proceedings of the 123rd General Assembly at this site. Both PresbyCan and Presbyterian.ca have links on the front page of the site, connecting both sites to one another. However, there are some specific concerns around this goal that are addressed later in this report.

GOAL 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).

This goal is tied to the first one, and already addressed there. Promotion of the Internet amongst the denomination would encourage more congregations to participate in the life and mission of the Church on our websites. Until now, we have not a great deal of "press". Only recently has Church letterhead started to print both website addresses on letterhead. Website addresses are not listed on calendars, and e-mail addresses are only beginning to show up in the PCPak. Special efforts need to be made to take specific steps in this direction. One suggestion is to have an entire issue of the Presbyterian Record dedicated to The Presbyterian Church in Canada and the Internet (perhaps even with an on-line, interactive issue). While it would only address about 25 percent of the current readership, it is still a valid way to heighten the profile of ministry on and in the Internet.

Some Concerns

There is the letter of these goals, and then there is the spirit for which they were intended. Both sites have room for improvement, and the ability of one to deliver its mandate necessarily impacts upon the other.

PresbyCan's principal area for improvement is how to develop a sense of community amongst Presbyterians. The site (or all those involved with it), can look at what is happening in the life and mission of the Church across the country and around the world, serving as a reminder that we are part of the larger body of Christ. The danger that PresbyCan faces is that it will become an end unto itself, claiming to be the only place that Presbyterians from across the country can come and discuss issues. The hope for PresbyCan to promote the Internet also requires a promotion of what other congregations and groups are doing on the Internet, highlighting and celebrating their sense of mission. Hopefully, this will encourage contribution from a wide range of sources. It is to encourage Presbyterians from across the country to work together in new and different ways, and contribute their own work to the body of Christ.

The concerns about Presbyterian.ca are much more temporal and practical. While there are a great number of documents available on www.presbyterian.ca, there are concerns about their accessibility. The documents are hard to find, and they are large and unwieldy enough to be very difficult to filter through once they are found. Secondly, there are security concerns that documents that are in progress or not yet ready for public viewing can be accessed, simply because of the way the site is currently developed. If Presbyterian.ca is to operate as a library, then it appears to be operating like a library without a card catalogue; the books are there, but people still have to read and filter through volumes and volumes of printed text to find what they are looking for. In this environment, ease of access will make or break a site.

On the Internet an important principle to understand is that Marshall MacLuhan's statement, "the medium is the message" is literally true. The way in which a website is presented communicates as much if not more about the organization and how it works than any written statement or content. As a result, even a web site that is intended to be a library or resource centre needs to be inviting and accessible. It needs to respond quickly to the needs of the person coming to the site. The contribution is not only what information is available, but how easy and effective it could be. As mentioned previously, the effectiveness of a website comes with its contribution. If any site is unable to contribute to the Internet effectively, people will simply go someplace else. Presently, Presbyterian.ca falls into this category. Apparently, there has been a move on the part of some departments to move outside of the Presbyterian.ca domain, setting up their own sites (the new Book of Praise site and the Presbyterian Church Building Corporation for example). In the past year, there have been requests to improve Presbyterian.ca in this regard, but this has not yet happened. One of the things that we, as a denomination, emphasize is discerning the gifts and abilities of people in various aspects of ministry. We would hope that there is a better way to make use of and encourage the gifts of all those involved.

The last part of this goal was encouraging the two sites to work with each other. This has been a concern in the past, and there is an open question of how it is to be done in future. The report of the Life and Mission Agency in the Acts and Proceedings of the 123rd General Assembly said,

The Life and Mission Agency will set up a transition committee to bring the two web pages fully under the oversight of the Resource Production and Communication by May 1, 1998. (A&P 1997, p. 383)

The initial plan was to place the responsibility of the two websites, PresbyCan and Presbyterian.ca under the full oversight of Resource Production and Communication. The Internet Oversight Committee would question the wisdom of this move as the best way to proceed with The Presbyterian Church in Canada's strategy for the Internet (see Internet Oversight Committee's first recommendation, p. 310).

Why the Change in Decision?

The change in decision comes with a greater understanding of how the Internet works. The strongest argument for bringing the Internet under Resource Production and Communication

is the last word, communication. Is the Internet a communications medium? Yes, but to stop there does not even begin to scratch the surface of what the Internet means. Those heavily involved with the Internet discover over the course of time that it is more than just an advanced research tool, or a means to send information back and forth. Communication is what occurs yes, but it is done freely and openly, without having to go through specific channels and directions. Friendships and networks develop; communities of a different kind are formed. It is much more than an information distribution network, but a way to form new bonds and find new ground. These connections form in patterns people never thought possible, and it is becoming increasingly a part of our society. Whether we participate in them or not, communities in some form are developing in cyberspace. The question for us is what is the most responsible and faithful way to respond to God's call in this new reality. It gives us pause to consider what this means when we affirm that "where two or three are gathered in my name, there I am also."

With this understanding, the Internet Oversight Committee feels that placing responsibility for both websites under Resource Production and Communication would restrict the life and mission of The Presbyterian Church in Canada on the Internet. If it is solely used for distribution of information instead of encouraging real communication, then we will not be able to respond to God's call as things grow and change in this environment.

Our hope is not to get in the way by controlling what is done, but to help nurture the rest of the denomination's work in ministry. We hope to encourage individuals and congregations within the Church to exercise their own gifts for ministry in this medium.

Some New Strategy

In an ideal world, the Church's website should run completely independently from the structures at Church Offices, much like the Presbyterian Record. However, at present paying for a subscription to a website is not practical, and cuts against what we understand the Internet to be. As one example, the issue of a paying membership was raised in one of our discussions on the PCCTalk site. The feeling was that using a member system would create two classes of people that is neither desirable nor acceptable. Secondly, established endowments do not exist at the present time, making it difficult, if not impossible to have an agency that is "outside" of the existing structures and yet accountable to the General Assembly. Using advertising as a source of revenue was also discussed, but quickly turned down as outside sponsorship would be viewed as The Presbyterian Church in Canada being "for sale". The best option at present is to try and keep responsibility for developing the Church on the Internet outside of the current structures at Church Offices. There still is a question of accountability, and we trust that it will be built in with our second recommendation (see p. [310](#)).

The second recommendation is that the Internet Oversight Committee be renamed as the Internet Strategy Committee, and be increased to five members instead of the current three. The recommendation also asks that its members have gifts and understanding in the Internet. We hope that by increasing the size of the group by two, we can draw on additional expertise and representation from across the country. This Committee would then report directly to the Life and Mission Agency Committee through the General Secretary. It is also assumed that the members of this Committee would meet and consult regularly on the Internet (through e-mail, ICQ paging, chat forums, Netmeeting, or whatever conferencing forms develop). The third recommendation then follows for the Life and Mission Agency to hire or contract someone to implement the strategies of the Internet Strategy Committee (see p. [310](#)).

There Still Remain a Few Open Questions

1. If something is funded by an agency, how is it able to be critical of the agency? Ideally it needs to function with as little organizational structure as possible. The Internet already does this, but there are examples of large corporations owning television stations and therefore influence what is broadcast and reported. This may be a critical question in the future, to encourage the freedom of all Presbyterian ventures on the Internet. The reality is that the Life and Mission Agency and its General Secretary are ultimately responsible to the General Assembly. If they are getting in the way of keeping it free then the General Assembly has to intervene.

2. If a staff person were hired, or someone were contracted, would it be any different from the current situation with Resource Production and Communication? The expertise and gifts might be there, but if the responsibility of this new position is solely website development and management, then this person could be buried under a potential avalanche of work in developing sites for each agency and department.

A possible solution would be this: encourage each agency and department to begin developing its own website. The role of the new position would be to aid and train people to do this, and each agency or department would be then responsible for its own contribution to the Internet. In effect, there would be many different websites developed out of Church Offices and abroad with one central site acting as a clearing house or community centre to help point people where they want or need to go. This is the model that is used by universities; each faculty is responsible for its own web site and they work within guidelines set down by the university administration.

To draw on the closest example in this report, Resource Production and Communication could then have its own website, contributing to the life and mission of the Church through the Internet rather than managing it. Likewise, PWS&D, Ministry and Church Vocations, or any other agency could then be responsible for its own site, appearance and content. Each agency could ensure that they are making a direct contribution to the life and mission of the entire Church. At present, some of the responsibilities at PresbyCan run independently of the site itself. Robin Ross' daily devotional has become a mainstay of the site, operating consistently and independently from PresbyCan since it was first set up as a part of PCCWeb. St. Andrew's Hall now houses and maintains the searchable e-mail database of Presbyterians from across Canada; and Knox College maintains an up-to-date set of links to every congregation and organization within The Presbyterian Church in Canada.

All of this ties in with the last two recommendations. The fourth one that we present is that the two existing websites (PresbyCan and Presbyterian.ca) be merged in some form, becoming the responsibility of the Internet Strategy Committee (see below). How this will take place remains to be seen, although encouraging the community centre atmosphere of PresbyCan would be encouraged, as well as it working as a clearing house to point to what is happening with Presbyterians on the Internet. It also follows that appropriate funding be made available to meet the strategies outlined by the Internet Strategy Committee.

The Committee presented the following recommendations to the Life and Mission Agency

1. *That responsibility for Internet strategy and implementation not be brought under the oversight of the Resource Production and Communication. (Defeated)*
2. *That the Internet Oversight Committee be renamed as the Internet Strategy Committee, with a membership of five (5) people with expertise to develop strategies for the Internet, reporting to the Life and Mission Agency through the General Secretary. (Revised to read "That the committee be renamed the Internet Task Force")*
3. *That the Life and Mission Agency contract/hire the necessary staff with the appropriate training and expertise to implement the agreed strategies of the Internet Committee. (Adopted)*
4. *That the two existing websites (www.presbycan.ca and www.presbyterian.ca) be merged in some form, becoming the responsibility of the Internet Strategy Committee. (Withdrawn)*
5. *That adequate funding be provided in order to meet the agreed strategies of the Internet Committee. (Agreed in principle to provide funding to meet the agreed strategies of the Internet Task Force)*
6. *That e-mail and/or website addresses for congregations now be requested on the statistical forms that are sent to congregations every year. (That e-mail and/or website addresses for congregations or congregational contacts and ministers now be requested on the statistical form that are sent to congregations every year.)*

And Finally ...

The Internet and its effect upon society is still in its infancy. We are still learning and growing with it. It is already a part of our culture, and will have an increasing effect on our

lives as time progresses. The Internet is also very fluid, and may take some very different and unexpected turns in the next few years. Our task is to listen and to respond to where God is calling us in this often times chaotic environment. It may require us to constantly rethink and reassess our strategies, but the task of discernment is not always an easy process. It is with this in mind that we prayerfully submit this report and its recommendations to the Life and Mission Agency.

John Crowdis, Convener

Action Of The Life And Mission Agency

John Crowdis and Glenn Seibel, using the Internet technology, made a presentation of this report to the Life and Mission Agency (<http://www.pangea.ca/~develop/IOC>). The motions presented were dealt with as indicated above. This was done giving consideration to the fact that the Committee has agreed to review the job description of the Associate Secretary for Resource Production and Communication.

Recommendation No. 2 (adopted, p. [26](#))

That e-mail and/or website addresses for congregations or congregational contacts and ministers be requested on the statistical forms that are sent to congregations each year.

REGIONAL STAFFING

Appointment

The final outstanding regional staffing position was filled at the beginning of March 1998, when the Rev. Donald MacKay assumed the position in the Synod of the Atlantic Provinces.

Review

The Life and Mission Agency has considered the report of the joint committee appointed by the Life and Mission Agency and the Women's Missionary Society. The WMS Council will be reviewing the report at its May meeting. A supplementary report reflecting the results from the WMS meeting will be presented to the General Assembly.

OVERTURE NO 10, 1998 (p. [524](#))

Re: Petitions and Appeals to Synods and General Assembly be Accompanied by a Financial Bond

The prayer of Overture No. 10, 1998 is that financial bonds be placed with appeals that go to higher courts without the support of the presbytery. The Life and Mission Agency, in considering this Overture, questioned why it was referred to the Agency and not to the Clerks of Assembly or the Assembly Council.

Recommendation No. 3 (adopted, p. [26](#))

That Overture No. 10, 1998 be referred to the Clerks of Assembly and the Assembly Council.

CANADA MINISTRIES

Staff: Associate Secretary:	Gordon Haynes
Administrator:	Mary Taylor
Secretary:	Joan Esdale

1997-1998 IN REVIEW

In 1997-1998 Canada Ministries allocated grants for ministries in the following categories:

New Church Development	33
Town Rural and Remote	23
Francophone	3
Inner City and Urban Ministries	13
Ministry with Aboriginal People	7
Chaplaincies	10
Refugee Ministry	1
Director of Korean Ministry	1

The Canada Ministries Advisory Committee continues to be 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, Edmonton-Lakeland and Peace River. The Committee meets three times during the year, in February, June and October (the last in conjunction with the meeting of the Grants Committee).

NEW CHURCH DEVELOPMENT

Thirty-two congregations were able to reduce their grants, allowing funds to be available for other new work. One congregation, Sidney, Saanich Peninsula (Vancouver Island), became self-supporting early and returned their grant for 1997. Kings, New Minas (Halifax-Lunenburg), has moved along quickly toward the construction of a building. With support coming from various sources, that congregation has chosen an architect and is working on the plans. Construction should start late in 1998. Work at Keswick (Oak Ridges), began last September. The Rev. Kirk MacLeod expresses great enthusiasm for the work there, and plans are going ahead to buy land with Live the Vision funds for a building. Wasaga Beach (Barrie), also started in the summer of 1997. The Rev. Wally Little, from First, Collingwood, has been working one quarter time with the congregation. The building, which was bought from the Wasaga Beach Community Church, has been totally refinished and insulated through the use of volunteer labour. DaySpring Church in London (London), has received permission of the Presbytery to begin construction of a church building. They will be using a "Habitat" style of construction, using volunteers. North Peace Territorial Ministry (Peace River) began in January 1997 with the appointment of the Rev. Alan Young. Based in Strang Presbyterian Church in Dixonville, Alberta, this ministry will work with small groups in the many small towns in the northern Peace River area. Kelowna Korean, Kelowna, British Columbia (Western Han-Ca), became a congregation in October 1997, and an appointment is being sought. Calvin, Abbotsford, British Columbia (Westminster), saw the appointment of the Rev. Guy Sinclair as a second staff person last September. Canada Ministries is in the process of purchasing a piece of land for Comox Valley Church in Courtenay, British Columbia (Vancouver Island). The Rev. D'Arcy Lade and the congregation are hopeful that they can soon start planning for a building. Western Communities, Victoria, British Columbia (Vancouver Island), is another area where land is being sought.

TOWN, RURAL AND REMOTE MINISTRIES

Again, 12 congregations were able to reduce their grants, which allowed funds for other work.

The Rural Ministry Task Force, which was in the Synod of Southwestern Ontario, has moved to the Synod of the Atlantic Provinces. Thanks to those on the previous committee who served so faithfully and well. The hope is that the move will bring different perspectives to the needs of Rural Ministry in Canada.

The Rural Ministry Internship was not filled in 1997-1998, but support for this internship is still part of the budget, and the hope is still present that a suitable intern will be found in 1998-1999.

A Remote Ministry Conference was delayed to allow the new Associate Secretary to get settled into the job. The 1999 budget contains money for the conference which will be held in that year.

Report of the Task Force on Remote Ministries (A&P 1989, p. [469-471](#))

A discussion on the web page "Presbycan.ca" of "The Decline of Rural Ministry" identified issues of concern to people in rural or remote ministries. Apart from the proposed changes to the pensions, most of the concern centered on education. First were questions about whether colleges in big cities prepare people to consider ministry in rural or remote areas. As well, distances were a problem when considering continuing education, lay education and people hoping to take theological training. Interestingly, these problems and questions were identified in the 1989 report of the Task Force on Remote Ministries.

In addition to comparing the concerns of the discussion on the web with the 1989 report, Canada Ministries has tracked the responses to that report in the Acts and Proceedings for the years since then. As a consequence, Canada Ministries plans to begin conversations with the

Committee on Theological Education to look for solutions. In addition, discussions will be held with the Vancouver School of Theology about the possibility of a Rural Ministry Consortium perhaps similar to its Native Ministry Consortium program. A report will be made to the 125th General Assembly.

URBAN MINISTRIES

Three congregations were able to reduce their grants which allowed funds for other work. Malvern, Scarborough, Ontario, had Duncan Jeffrey appointed as a lay missionary last September, and after his ordination in January, he was appointed for three years. Ghanaian Presbyterian Church, Toronto, officially became a congregation last October. Originally part of the Presbyterian Church of Ghana, the congregation petitioned the Presbytery of West Toronto to join, and was accepted. They recently welcomed the Rev. Tettah Akunor who has come as a missionary from our partner church in Ghana. The congregation is considering the purchase of a building. Hillside and Knox in Sudbury, Ontario, began a two-year trial of being a two-point charge. Canada Ministries and the Presbytery of East Toronto are studying urban congregations to devise strategies for congregations who face urban changes.

INNER-CITY INSTITUTIONS

The Korean Canadian Family Ministry continues to provide a vital and valued ministry. The Rev. Myung (Grace) Chun Kim has been honoured by Metro Toronto for her work in this area. The Community Chaplaincy of Toronto is a ministry that reaches into boarding houses that provide shelter for people, many of whom have psychiatric problems. The Rev. Roger Hunter is finding a great need and an increasing call for this work.

Armagh, the shelter for abused women and children in the Presbytery of Brampton, continues to provide an excellent and much needed service to the communities in the Region of Peel.

Coalitions

As part of a process to have inter-church coalitions deal with those departments that are directly involved in their work, the Life and Mission Agency has decided that the following coalition will be funded by, and report to, Canada Ministries.

PLURA (Presbyterian, Lutheran, United, Roman Catholic, Anglican) operates, without paid staff, to help grassroots organizations in the struggle to overcome poverty in Canada. Representatives to provincial councils are appointed through synods. It funds low-income self-help groups through provincial committees. With PLURA seed money, those groups work to address the root causes of poverty. The Rev. Paulette Brown is on the national council of PLURA as a delegate from the Ontario council, where she is the Presbyterian representative.

CHAPLAINCIES

While the funding for university chaplaincies is not great, Canada Ministries has tried to maintain the level of funding despite major cuts by other denominations.

REFUGEE MINISTRIES

At the November meeting of the Life and Mission Agency, the advocacy function and administration of refugee sponsorship was transferred to Presbyterian World Service and Development. However, Canada Ministries still supports, through a grant, the work of the Rev. Glynis Williams with the Action Réfugiés du Montréal.

MINISTRY WITH ABORIGINAL PEOPLES

An intriguing development in our ministry with Aboriginal peoples is the interest of Korean congregations, and lately of the Presbyterian Church in Taiwan, to become involved. Canada Ministries has been trying to develop a procedure to encourage such involvement without weakening our own commitment as a consequence of the 1994 General Assembly's Confession to Aboriginal peoples. A Consultation is planned, to bring together participants in this ministry.

Kelly-Lee Shapiro, who is the part-time worker at Flora House, is also Director of the Healing Fund for the next 1 1/2 years.

Last summer, the Second Sacred Assembly was held at Fort Alexander, Manitoba. Members of the National Native Ministries Committee, the Associate Secretary, and members of the Boards of Flora House and Anishinabe took part.

The National Native Ministries Committee has taken the funds given last year by the Korean Christian Church in Japan (KCCJ) to start a fund to help in the training of aboriginal leadership in our Church. The fund, named the Lorraine Major Memorial Fund, has given financial support to help Mary Fontaine study for our Church's ministry of Word and Sacraments. Other planned donations by the KCCJ will be added to the fund, along with any donations that come in from elsewhere. Canada Ministries administers the fund.

Mary Fontaine has completed her first year of studies at the Vancouver School of Theology. In her absence from Mistawasis, services and pastoral care are being provided by Erna Campbell and Harvey Pechawis from the congregation.

Coalitions

As part of a process to have coalitions deal with those departments that are directly involved in their work, it was agreed that the following coalition would be funded by and report to Canada Ministries.

Aboriginal Rights Coalition (ARC) is working on education and advocacy in the wake of the report of the Royal Commission on Aboriginal Peoples. Our representative is the Rev. Mac Shields. It has studied the report, is organizing a number of regional round tables that bring together aboriginal and religious leaders, and is developing training for facilitators using its resource kit. The kit, "So Long as the Sun Rises and the River Flows" is a multi-faceted resource appropriate for a variety of learning environments, featuring fact sheets on key aboriginal issues such as land rights and treaties. It includes a participatory workshop and suggestions for action.

FRANCOPHONE MINISTRIES

Canada Ministries continues to support two works, the Sherbrooke Ministry with René Paquin and Chantal Milot, and Église St. Luc with the Rev. David Lefnesky. As well, the Rev. Marc Henri Vidal works with Église St. Luc and the Presbytery of Montreal on a number of projects. The Presbytery of Ottawa has begun French services under supervision by their Mission and Outreach Committee.

Petition No. 1, 1997 (A&P 1997, p. [511-12](#), [19](#))

Re: Level of Support for Francophone Ministry within that Synod.

In its Petition, the Synod of Quebec and Eastern Ontario asked the General Assembly " ... to reconsider the level of support, including funding for francophone ministry within the Synod of Quebec and Eastern Ontario"

In light of this Petition, Canada Ministries has re-examined its level of support for francophone ministries as well as its strategy for the coming years. The concern is primarily about decreases in funding. Discussions have begun on how Canada Ministries and the Presbytery of Montreal can work in partnership to promote francophone work within the Presbytery. It is not possible to sizeably increase the funding for present francophone work with a budget that has not increased, although Canada Ministries plans to continue to support these ministries at the present level, if it is necessary. Any new francophone work can be considered under the budget for New Church Development. As well, a Francophone Advisory Committee is being formed, and will meet shortly. Finally, recognizing that francophone ministry may cross presbytery boundaries within the Synod of Quebec and Eastern Ontario, we are happy to work with the Synod as it becomes more involved in such work.

Recommendation No. 4 (adopted, p. [26](#))

That the prayer of Petition No. 1, 1997 be answered in terms of the above preamble.

REASSESSMENT OF PRIORITIES

Brownlee Additional Motion re Re-examination of Priorities (A&P 1997, p. [57](#))

T.C. Brownlee made the following motion, "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."

At the 117th General Assembly, Canada Operations of the Board of World Mission reported that it had reviewed its mandate and drawn up the following list of priorities for its work (A&P 1991, p. [484](#)):

Level 1	Francophone Ministry
Level 2	New Church Development, new Mission work, Administration, Existing New Church Development
Level 3	Native Ministries Congregations
Level 4	Grants to Aid Receiving Congregations
Level 5	Superintendents, Native Ministry, Institutions
Level 6	Rural - Frontier/Remote, Inner City
Level 7	Ethnic Ministry
Level 8	Institutional Ministry, Korean Director
Level 9	Moving costs
Level 10	University Chaplaincy
Level 11	Summer Students, Church Extension Workers, Refugee Co-ordinator
Level 12	Conferences
Level 13	Presbytery Workers

In the report of the Life and Mission Agency to the 122nd General Assembly, Canada Ministries reported that its priorities were as follows (A&P 1996, p. [307](#)):

New Church Development
 New Church Development – Capital
 Town, Rural and Remote
 Urban Congregations
 Native Ministries – Urban
 Regional Field Staff
 Chaplaincies
 Francophone Ministries
 Institutions
 Congregations in Transition
 Administration
 Refugee Ministries
 Support of Presbyteries
 Native Ministries – Reserve
 Special Grants

The Canada Ministries Advisory Committee again re-examined the priorities at its October 1997 meeting with the Grants Committee. The Committee felt that there was a need for a regular examination of the priorities in view of changes that take place both within and without the Church. However, it was also felt that changing priorities is difficult, since moving up of some part of the work means moving down some other part.

The priorities were set as follows, with the understanding that Canada Ministries will re-examine the priorities every two years:

New Church Development
 New Church Development – Capital
 Town, Rural and Remote
 Native Ministries
 Urban Congregations
 Chaplaincies
 Francophone Ministries
 Institutions
 Congregations in Transition
 Refugee Ministries
 Support of Presbyteries
 Special Grants

Recommendation No. 5 (adopted, p. 26)

That the intent of the Brownlee Additional Motion be answered in terms of the above preamble.

EDUCATION FOR DISCIPLESHIP**EDUCATION IN THE FAITH**

Staff: Associate Secretary: Dorothy Henderson
Program Assistant: Barbara Persaud

Education in the Faith continues to provide leadership and resources for Christian faith development for people of all ages. Staff, an Advisory Committee and volunteers have worked together to review and promote curricula, provide support for on-going programs, and review and recommend new resources.

We continue to offer five curriculum choices for our denomination: *Celebrate*, *Bible Discovery*, *Whole People of God*, *Children and Worship*, and *New Invitation One-Room School*. All are available from the Resource Distribution Centre at 50 Wynford Drive, Toronto, Ontario.

We have been involved in the development of two new curriculum endeavours. Since *Celebrate* and *Bible Discovery* will stop being published in 2000, many of the partners responsible for them have developed a new curriculum called *Bible Quest*. This curriculum, with a strong story-telling focus, will be ready for use in the fall of 2000. Plans are in place for promotion and distribution. A second development, referred to as "Lectionary based Curriculum Development" will be available in 2003.

1997-1998 Focus: Creative Ministry with Children

The focus in 1997-1998 was on creative ministry with children. (The 1998-1999 focus is on adult education, and in 1999-2000 it will be on ministry with youth and young adults.)

Although there are congregations in our denomination with large numbers of children, most have small numbers of children and youth. The 1997 Acts and Proceedings statistics show that over 100 congregations do not offer church school. In 91 per cent of the remaining congregations, there are fewer than 24 children on a Sunday morning. There are several ways to provide careful ministry with children but the following are being promoted as helpful ways for leaders to work with small groups of children.

Use a one-room church school curriculum:

The resource *New Invitation One-Room School* has been well received. In addition, starting this fall the *Whole People of God* curriculum will provide material for a multi-age classroom. This curriculum also provides a small church package of resources.

Promote and use intergenerational education and worship:

Twenty congregations across Canada took part in a project to plan and conduct intergenerational worship. The feedback and results from these congregations will form the basis of a manual for intergenerational worship that can be used by any congregation.

Plan and participate in a September 1998 weekend at Crieff Hills Community called *Where have all the children and youth gone? Closer than you think*.

This event, focused on planning creative ministry with children and youth, is planned jointly with Crieff Hills Community and two national advisory committees: Education in the Faith and Covenant Community with Children and Youth. The keynote speaker is Canadian Janet Marshall Eibner, author of *God, Kids & Us*.

Although this conference is most accessible to Presbyterians in Ontario, the Advisory Committees assisting with this weekend are planning ways to make it available to Presbyterians across Canada.

Expand your philosophy of child/youth ministry:

The goals for a more comprehensive philosophy may be expressed like this:

Congregations will endeavour to provide ministry:

- *to* children (for example, provide church school)
- *for* children (for example, provide advocates to ensure that children's interests are expressed in committee meetings, worship, congregational activities)
- *by* children (for example, structuring ways in which children can do ministry in the congregation such as ushering, greeting, serving refreshments)
- *with* children (for example, providing opportunities for children to do meaningful activity with teens, adults and seniors such as visiting nursing homes, collecting food for a food bank, planning and conducting intergenerational worship)

Looking ahead to the 1998-1999 focus: Ministry with Adults

National staff and the Education in the Faith Advisory Committee have developed a proposal for a national adult education project focused on the Bible. The project will provide leadership and resources for 10 congregations to provide a year-long focus on learning about the Bible in a variety of ways. At the end of the year the adult learners will reflect on their adult learning experiences so that their experiences can be translated to other adult learning in Presbyterian congregations across Canada.

Looking ahead to the 1999-2000 focus: Ministry with Youth and Young Adults

Plans are underway for a Canada-wide youth conference called "Youth Canada 2000". It is hoped that this conference will have three tracks: conference and workshops for youth aged 14-19, hands-on mission/reflection for ages 19-21, and a leadership training component for adult leaders of youth.

Recommendation No. 6 (adopted, p. 26)

That between July 1998 and July 1999 each presbytery make available to congregations within its bounds the free video, "Planning Intergenerational Worship", provided by the Church and the corresponding "Intergenerational Worship Planning Guide"; and that an appropriate committee of presbytery encourage the circulation, study and use of these resources.

Recommendation No. 7 (adopted, p. 26)

That The Presbyterian Church in Canada participate in the development, distribution and promotion of the education resource *Bible Quest* due to be published in fall, 2000.

EDUCATION FOR MISSION

Staff:	Associate Secretary:	Annemarie Klassen
	Program Assistant:	Heather Chappell
	Deputation Co-ordinator:	Jean Cook

The major emphasis for Education for Mission is to tell the story of the mission and ministries funded through *Presbyterians Sharing...*. It is hoped that by hearing the story, people in congregations will become not only more connected with the ministries they support, but also more actively involved, through prayer and congregational involvement, in opportunities for mission.

The past year saw the production of Mission Capsules, 8 full-colour bulletin inserts, church bulletin covers with a mission theme, two issues of Mission Update, mission articles in Equip, newsletters in the PCPak and updated profiles for mission staff. Heather Chappell, program assistant, provides support for the production of these resources and has primary responsibility for Mission Capsules and Mission Profiles.

A video featuring our Church's mission work in Canada is being produced under the leadership of a capable and dedicated committee in British Columbia. This 8-10 minute video is designed to be used in small group settings or at a congregation's annual meeting, to raise awareness of the rich diversity of the Canadian ministries funded through *Presbyterians Sharing...*

A revised edition of *Something Extra*, an educational booklet describing projects that may be supported over and above a congregation's contribution to *Presbyterians Sharing...* was made

available last fall. An improved, more user-friendly resource was produced by Barbara Persaud.

Again this year the work of mission interpretation through the deputation program was active in responding to requests from groups and congregations across the Church. Deputation co-ordinator, Jean Cook arranged 226 visits by 32 people, who told their story of mission and ministry. People in 37 presbyteries had the opportunity to hear about the work being done in Canada and abroad. And thanks also to the people who told the Church about their mission work, made possible by our gifts to *Presbyterians Sharing...*

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, but for a two-year trial period we are developing our own resources in order to make them more applicable to the Canadian situation.

The 1998-1999 mission study, written by Anne Saunders, is about mission partnerships: What are mission partnerships? Who are the mission partners of The Presbyterian Church in Canada? What about reciprocity, mutuality and power issues in partnerships? What are some of the stresses that may appear in partnerships? This excellent resource encourages thoughtful Bible study, mission education and exploration of the meaning and dynamics of partnership within Christian community. Congregations will be enriched by using 1998-1999 study, "Mission Partnerships: The Presbyterian Church in Canada", as part of their mission education program.

The Annual Study Themes are:

1998-1999	Mission Partnerships: The Presbyterian Church in Canada Refugees and Global Migration
1999-2000	Cuba Mission in the 21st Century

Recommendation No. 8 (adopted, p. 26)

That the mission study theme for 2000-2001 be "Living as a Jubilee People".

EVANGELISM

Staff: Associate Secretary: Judee Archer Green
Program Assistant: Grace-ann McIntyre

Evangelism is a crucial activity for the Christian church. It is commanded by our Lord (Matthew 28:19). It is also one of the six priorities identified by the 123rd General Assembly in 1997. We need to ask some basic questions:

What is evangelism?

How are we to do evangelism?

Is there a distinctively Presbyterian style of evangelism?

In a number of group discussions during this past year it seemed much easier to answer the questions: what is it about evangelism and what styles of evangelism do we NOT like? So where does all this questioning and seeming confusion leave us?

We need to remember the imperative of the great commission, "Go and make disciples". Just because there are styles or approaches to evangelism with which we are uncomfortable, we are not absolved of the responsibility to do evangelism. There are things that we can do with integrity. We have good news to share. We need to look for and to embrace the opportunities to share that good news. Evangelism is the responsibility of each congregation, its leadership and its members.

The brochure *Presbyterians are ... people who grow in faith* was produced in the fall of 1997 and has been well received.

A primary focus of this past year has been to examine research in evangelism, to consider discussion questions for sessions and congregations, and to share practical steps and directions that congregations can use. Some of these have appeared in Equip articles.

Another focus has been to look for ways to enable people to share their faith stories and to become comfortable with welcoming newcomers at worship.

Any work in evangelism requires that we both honour our own tradition and be willing to move beyond structures and ways of doing things that are no longer helpful. A challenge for all churches is to find ways of meeting society's hunger for spirituality and need for community.

J. Archer Green attended the continuing education event sponsored by Wycliffe College's Institute for Evangelism, titled *Beyond Survival: Shaping Your Congregation For Witness and Growth* and has begun to share information from it in Equip.

We have also been able to provide resources in response to requests from across the Church.

WORSHIP

Staff: Associate Secretary: Judee Archer Green
Program Assistant: Grace-ann McIntyre

Each week the people of God gather for worship. The place of worship may be large or small, old or new. The worship time will differ by more than just time zones. The worshippers may be many or few, of various ages, longtime members and newcomers. The style of worship can be traditional, contemporary, or a combination of both. With all these variables, it is still the people of God gathering to worship God.

A number of resources have been produced to assist people in worship:

The 1997-1998 bulletins were completed and sent out in the fall. They featured textile art from our Canadian Presbyterian congregations. Work begins on the 1998-1999 set.

Once again, lectionary readings from the *Revised Common Lectionary* were made available and were posted this year on the web page <www.presbyterian.ca>.

Prayer Partnership continues to lift up specific concerns within The Presbyterian Church in Canada. We are receiving a greatly increased number of requests for prayers, both from the *Prayer Partnership* form and from our internet posting: <www.presbycan.ca/daily/>.

These Days is a daily devotional guide used by over 5,000 subscribers. A number of changes in format were suggested and implemented this year. A new promotional flyer and order form have been produced.

Numerous requests for worship resources, ideas and information were received during the year. The Worship Advisory Group met regularly and is planning revisions and additions to the *Book of Common Worship*. We are also planning a newsletter, *Worship Matters*, edited by Yme Woensdregt.

It was with much rejoicing that the pew edition of *The Book of Praise* became a reality. A service of dedication was prepared and adapted for use in a variety of settings. Work proceeds on the large print (words only) and musicians' editions as well as a harmony edition of *The Book of Psalms*. Three very favourable reviews of *The Book of Psalms* have appeared, by Robert Fort in *Reformed Liturgy & Music* Vol. XXX, No.4, 1996; by Carol Doran in *The Hymn*, Vol.49, No.1, January 1998; as well as a soon-to-be-published review by the Rev. Tom Barnett.

A *Praise* web site <www.presbycan.ca/praise> has been established to distribute information about both *The Book of Praise* and *The Book of Psalms*. Workshops on both books have been given in Toronto, Winnipeg, Regina and Vancouver with several more scheduled for 1998.

OVERTURE NO. 7, 1998 (p. [523](#))

Re: Designing Certificates of Transfer for Congregational Members

The receipt of Overture No. 7, 1998 served to confirm work in progress, as the wording of the certificate of transfer was already under review. A revised certificate with the following text is in process. Other pertinent information concerning special gifts or needs may be included in an accompanying letter.

This certifies that _____
 leaves the congregation of _____
 as a professing member of The Presbyterian Church in Canada
 and is commended to the care of the congregation to which this certificate is presented.

_____ moderator
 _____ clerk of session
 _____ date
 _____ place

There are _____ children in the family of _____ :
 name(s) _____ date of baptism _____

Recommendation No. 9 (adopted, p. [26](#))

That the prayer of Overture No. 7, 1998 be answered in the above terms.

OVERTURE NO. 11, 1997 (A&P 1997, p. [501, 19](#))

Re: Proposed Policy Concerning Use of Copyright Material By Congregations

Overture No. 11, 1997 raises concerns with the statement “Christians and Copyright” approved by the General Assembly in 1982. This statement is now out of date but the issue of the use of copyright material remains an important one.

Copyright means simply “the right to copy”. Who owns copyright, who can make copies, what can be copied, and under what conditions; this is where the simplicity ends.

The author, composer or creator of a work is the copyright owner of that work. A work can be words (a book, an article, a poem, a translation), music (melody, harmony, lyrics), drama, a videotaped production, contents of a web page, a painting, sculpture, or piece of textile art. An idea in itself is generally not copyrightable: copyright applies to the particular expression of an idea. Further, in Canada it is not necessary to have the word “copyright” on an item. A producer (author, artist, web page designer) automatically has copyright protection for the work.

Put simply, it is illegal to copy all or part of any of these without permission of the copyright holder. It is illegal to:

- photocopy copyright music for choir or congregational use
- print copyright hymn texts in the bulletin
- reproduce part of a copyright videotape or other copyright work of art or
- produce a dramatic work,

unless permission has been obtained from the copyright holder(s).

There is an exception to this under “fair-use” provisions that applies to review (such as magazine or book) or study purposes only. The above applications do not constitute “fair use” and therefore permission must be obtained. The purchase price of sheet music, a book of music, such as *The Book of Praise*, or a videotape does not ordinarily include a license to make additional copies. Such copying may be done in the following situations only:

1. The item being copied is included in a copyright license, such as Christian Copyright Licensing International (CCLI) or Licensing.
2. Approval has been received from the copyright owner(s).
3. The item is in the public domain (not under copyright). Keep in mind that a work may be in the public domain, but the publisher may retain graphic rights to the work. In that case, you would be entitled; without asking permission; to make a transcription but not a photocopy.

Obtaining permission may involve the payment of a fee. In many cases this fee is part of the artist’s means of livelihood. The copyright holder may under certain circumstances refuse permission to copy. Your option then is not to purchase or use the work.

Two other areas of concern need to be mentioned: moral rights and mechanical or synchronization rights. Moral rights imply that the creator has the right to determine not only who makes copies, but also the context in which the work is used. The creator may sell the copyright, but can sue if the use of the work is inappropriate. Most congregations are unlikely

to run up against this, but it should be recalled that people sometimes place conditions on the printing or performance of their works, and that it is their right.

“Mechanical Rights” refers to the copying of recorded sound such as tapes and CDs and “Synchronization Rights” refers to the copying of videotapes. These rights are handled in Canada by the Canadian Musical Reproduction Rights Agency Ltd., 56 Wellesley Street W., Toronto, ON, M7A 2E6, (416) 926-1966.

Information on other agencies with a concern for musical rights can be found on the World Wide Web. Many links are found at <www.cmrra.ca> (the Web page of the Canadian Musical Reproduction Rights Agency Ltd.). The book *Eureka! Now what? An introduction to patents, trade marks and copyright* by Ronald E. Dimock, Donald M. Cameron and Brenda L. Boardman (Toronto: CCH Canadian Ltd., 1993) is a helpful resource.

It is our responsibility as members of Christ’s body to honour the God-given gifts of authors, composers and creators of works of art. One way to do this is to respect the copyright laws.

Recommendation No. 10 (adopted, p. 26)

That the prayer of Overture No. 11, 1997 be answered in the above terms.

MINISTRY WITH CHILDREN AND YOUTH

Staff: Associate Secretary: Dorothy Henderson
Program Assistant: Barbara Persaud

The staff, volunteers and members of the Advisory Committee of The Covenant Community with Children and Youth continue to promote the full participation of children and youth in the life, worship and witness of The Presbyterian Church in Canada.

The Covenant Community with Children and Youth, a committee of the denomination, was formed in 1994. Its aims are to:

- encourage and support the family as the primary context for the journey of faith,
- acknowledge the value of children and youth in the covenant community,
- provide a variety of opportunities by which children and youth can grow in and express faith,
- promote greater participation of children and youth in the total worship experience of the covenant community,
- foster friendship among children, youth and adults, and
- remain open and responsive to new ways to be effective in ministry with children and youth.

In the past year leadership was provided in the following ways:

- Initiation of an intergenerational worship project. Twenty congregations across Canada are engaged in an intentional involvement of youth and children to plan intergenerational worship. At the end of the year their experience will form the basis of an intergenerational planning manual. Also in 1998, a video called *Planning Intergenerational Worship* was made and will be distributed widely to congregations and presbyteries.
- Regular newsletters for leaders of children and youth, resources in the PCPak, review of new resources.
- Oversight of the Young Adult Representatives at General Assembly.
- Support of on going programs within The Presbyterian Church in Canada. In the past year this support included grants to CGIT, promotion of Explorer resources, production of Religion and Life Workbooks for Scouts and Guides.
- Production and promotion of a 20-minute presentation on children and youth for each presbytery to use in 1997-1998. This presentation urged and challenged 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.
- Establishment and support of a data base of children and youth programs in our denomination.
- Oversight of the youth programs *Youth in Mission* (Colleen Smith, Ottawa, Co-ordinator) and *Triennium* (Jo Morris, Regina, Co-ordinator).

- Oversight and support of outdoor ministries. This includes passing on resources, producing general camp brochures and referring people to the camping ministries supported by synods.
- Production of a learning/sharing offering project called "Loaves and Fishes for Children and Youth." This project raised money for a food mill in Mozambique.
- Encouraged conversation among interested groups about youth ministry training possibilities. A brochure entitled "Opportunities for Youth Ministry Training" is available.

Looking Ahead

The Covenant Community with Children and Youth has defined as its focus for 1998-1999 "Nurturing Faith in Families". Planning is in progress for resources and ways to encourage congregations in this ministry.

Youth and adults in The Presbyterian Church in Canada are planning an event called "Youth Canada 2000." It is hoped that this event will have three tracks: a conference track for youth between the ages of 14 and 19, a hands-on mission/reflection track for ages 19-21, and a youth leadership training component for adults. Enthusiasm for this event is high and planning is underway. There is general agreement that the Canadian regional youth conferences Rise Up and Canada West, both scheduled for the year 2000, will not be held to allow Youth Canada 2000 to be a Canada-wide youth event.

Recommendation No. 11 (adopted, p. 26)

That congregations, presbyteries, synods and national budgets that have Rise Up or Canada West in their annual budgets, reallocate these funds to Youth Canada 2000 for the years 1999 and 2000 only; and that all congregations, presbyteries and synods that do not have annual budgets for Canadian youth conferences be urged to add Youth Canada 2000 to their annual budgets in 1999 and 2000.

YOUTH IN MISSION

Staff: Associate Secretary: Dorothy Henderson
Co-ordinator: Colleen Smith

Youth in Mission had a challenging year in 1997. Three factors: several months of staff vacancy, the new co-ordinator's illness, and a leave of absence for the YIM Council convener; contributed to the challenges. Despite this, Youth in Mission volunteers contributed their gifts and talents to others. Many of the volunteers spoke of a strengthened faith upon returning from their volunteer work.

Volunteer Activity in 1997

There were four summer programs involving eight volunteers. Three young people volunteered in Kelowna, British Columbia, at a Summer Kids Program. Three people assisted at a Vacation Bible School in Kirkland Lake, Ontario, and one volunteer participated in West Shore outreach in Victoria, British Columbia. In addition, one volunteer spent three weeks in a CANACOM (Caribbean and North America Council on Mission) trip to Cuba. This position was supported jointly by International Ministries and Youth in Mission.

Mission Education

Since beginning in the position, the Youth in Mission Co-ordinator, Colleen Smith, has spoken at six youth events, and two presbytery meetings, and has written several articles. Youth in Mission also commissioned a series of four youth programs on these topics: Mission is partnership; What does it mean to be a mission volunteer? Learning to be sensitive in other cultures; What is Youth in Mission? and How do I become involved? These resources will be sent in the August 1998 PCPak.

Looking Ahead

This summer Colleen Smith and another volunteer will visit Malawi to attend a youth conference and plan a larger summer exposure tour to Malawi in the summer of 1999.

She will also play an active role in hosting and introducing to Canadians a group of six to eight international students who will visit Canada and travel with other Canadian youth to Triennium in Purdue, Indiana this summer.

Appreciation is expressed to four people who offer oversight for this program: Spencer Edwards, Scott Sinclair, Adele Halliday, Jackie Keatings (on leave).

STEWARDSHIP/PRESBYTERIANS SHARING...

Staff: Associate Secretary: Annemarie Klassen
 Program Assistant: Heather Chappell

Stewardship

The 1998 stewardship theme is "The Heart is ForGiving". Because we have been forgiven, we are freed to forgive and to give. We are freed to give generously: with our lives, our abilities and our possessions.

Stewardship education in the Church is a ministry. Its task is to lead people into a deep trust in and reliance on God's faithful, abundant giving, and so to release them from anxieties and insecurities that prevent an openness to God and to the world. That openness leads to a joyful, generous sharing, giving and receiving.

Unfortunately stewardship education in the Church has often been reduced to meeting a budget. It falls far short of the richness inherent in our calling as stewards of God's grace. And it is neither fun nor inspiring.

During the past year, in the programs and resources that have been recommended to congregations, in consultations with congregations, and in written materials, we have tried to remain true to a full, positive understanding of stewardship, so that people may be helped to respond out of joyful gratitude rather than a sense of obligation.

What can the Church do to nurture people of a generous spirit? To answer this question we drew together, in small groups of four, people who had been identified by their minister as having a spirit of generosity. We wanted to find out what had shaped their understanding of faith and possessions. A number of these "faith and money" focus groups were conducted across the country. Analyzing their personal stories may provide guidelines for how to do stewardship education, and perhaps help to answer the question of how we, in congregations and families, can nurture in people a generosity that is informed by an understanding of the Christian faith.

The focus groups show that people appreciate the opportunity to talk personally, in an unthreatening environment, about faith and money. Congregations will benefit from making available such opportunities. (Contact the stewardship office for information about helpful resources.) While many may not talk easily about the relationship to possessions, a deeper understanding may open the door to a more mature Christian life.

This year's stewardship mailings have included a number of resources: the annual stewardship theme materials, several booklets on stewardship, a children's resource, information about how to get involved in a pre-authorized giving plan, the Strengthening Stewardship newsletter, and others. Increasingly, the role of the Church Office is to facilitate the distribution of excellent resources already being produced by our congregations. This is done through Equip, telephone consultations 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. This year several Canadian Presbyterians had the opportunity to attend one of these events. They came away committed to sharing a vision of stewardship with the wider Church and are planning a conference to help congregations more effectively minister in this area.

As members of the Canadian Inter-Church Stewardship Committee we are involved in planning a major stewardship event in partnership with the ECSS. This conference, featuring

top-notch speakers and workshops for clergy and lay stewardship leaders, will be held in Toronto on June 23-26, 1999. Congregations are encouraged to send representatives.

A committee was set up during the year to review the Stewardship of Accumulated Resources program, giving special consideration to its future direction. The program has completed its fifth year. The committee's report to the Life and Mission Agency includes the following statement:

Our vision for the Stewardship of Accumulated Resources is that, on the basis of

- a biblical/theological exploration of Christian stewardship of accumulated resources, we have,
- regular educational opportunities for clergy and laity across Canada, and
- a program that provides the opportunity for God's people to give through instruments such as wills and bequests, gift annuities, life insurance policies and charitable trusts.

The Life and Mission Agency has affirmed its commitment to that vision and has established a task force to develop a comprehensive strategy to achieve such a program. It is expected that a final report will be made to the 125th General Assembly.

Presbyterians Sharing...

Our Mission

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

Our gifts to *Presbyterians Sharing...* enable us to go where we have been sent - to speak, to serve and to share - in the name of Christ.

Congregational givings to *Presbyterians Sharing...* in 1997 were \$8,496,719, an increase of 0.7 percent over the previous year. Thank you to congregations across Canada who gave faithfully to *Presbyterians Sharing...* in 1997. The continued support for *Presbyterians Sharing...* reflects the faith and commitment to the mission and ministry of our Church.

The following chart shows givings in recent years. While the increase in *Presbyterians Sharing...* givings in 1997 is good news, we still fell about \$200,000 short of the approved budget of \$8,700,000. Still, the shortfall is the smallest it has been since 1991.

	Congregational Givings to <i>Presbyterians Sharing</i>	Approved Budget for <i>Presbyterians Sharing</i>	Surplus (Shortfall)
1990	7,930,580	7,900,000	30,580
1991	8,179,037	8,374,000	(194,963)
1992	8,273,037	8,504,000	(230,394)
1993	8,285,384	8,674,000	(388,616)
1994	8,141,468	8,600,000	(458,532)
1995	8,305,224	8,600,000	(294,776)
1996	8,432,677	8,650,000	(217,323)
1997	8,496,719	8,700,000	(203,281)

Some information about mission givings:

- A guideline for giving: Average household givings to *Presbyterians Sharing...* in 1997 were \$83.60. If every household gave \$86.10 in 1998 we would meet our *Presbyterians Sharing...* budget. (These calculations are based on the 1996 statistics for numbers of households as found in the Acts and Proceedings.)
- 64 percent of congregations met or exceeded their accepted allocation.

- Congratulations to the Presbytery of Paris which exceeded its suggested allocation (that is, the allocation based on the General Assembly formula). 16 presbyteries remitted more than 80 percent of their suggested allocation; 22 presbyteries remitted between 60 and 79 percent of their suggested allocation; 6 presbyteries remitted less than 60 percent of their suggested allocation.
- Thank you to the congregations of the Han-Ca Presbyteries. The total givings of the congregations in the Eastern Han-Ca Presbytery increased by 248 percent over the previous year; in the Western Han-Ca Presbytery, by 149 percent.
- Canadian Presbyterians support many mission projects over and above *Presbyterians Sharing...*. Contributions for "other missionary and benevolent purposes" in 1996 totaled \$4,021,000, an increase of \$558,000 over the previous year.

Congregations are asked to consider prayerfully their financial commitment to the national and international work of The Presbyterian Church in Canada.

A number of resources were produced during the year to better acquaint Presbyterians with the work they support by contributing to *Presbyterians Sharing...*:

- Eight full-colour bulletin inserts, six for adults and two for children. These have been well received. A new series will be available this fall.
- A short video featuring ministries funded through Canada Ministries. Sincere appreciation to a committee in British Columbia under the convenership of the Rev. Dr. Hans Kouwenberg, and to videographer Barbara Anderson, for their excellent work on this resource.
- The annual report cover for 1997. For the second year, orders exceeded the initial print run. A second printing sold out as well with over 1,000 backorders unable to be filled.
- The 1998 brochure, "*Presbyterians Sharing... for the love of God,*" based on Our Mission, Living Faith section 9.1. The brochure includes information about the *Presbyterians Sharing...* mission and budget, and a hymn and prayer for worship. It is available in the Korean and the English languages.
- A Giving Thermometer Chart, to help congregations inform members with up-to-date information.

Don't miss this Sunday!

The 123rd General Assembly adopted the recommendation that the last Sunday of September of each year be designated *Presbyterians Sharing...* Sunday. This year it is September 27. It is an opportunity to focus on and to celebrate our shared ministry as members of The Presbyterian Church in Canada. A package of materials to help plan for the service is being mailed to all congregations.

STEWARDSHIP OF ACCUMULATED RESOURCES

Staff: Planned Giving Officer: Hendy Andrews

In 1997, year four of the program, the Planned Giving program reached the \$1 million mark in acquired gift annuities. A very busy January brought the total to about \$1.25 million. Several life insurance policies and trusts have also been established. Although we do not currently have a way to track bequests, traditionally 80 percent of all planned gifts come through gifts left in people's wills. It is likely, then, that substantial gifts through bequests have also been arranged during this time.

Last fall, seminars were conducted in various congregations in the Westminster, Vancouver Island, Winnipeg, Brandon, Algoma and North Bay and Montreal Presbyteries. The primary emphasis for seminars in 1998 will be Southwestern Ontario, British Columbia and the Atlantic provinces.

It is becoming increasingly evident that if the program is going to flourish we will need to find a high profile team of volunteers who can assist the Planned Giving Officer to cultivate and nurture prospects and donors in their regions.

A new advertising package has been introduced this year. The new advertisements are warmer and designed to invite a response. The ads contain pictures of Presbyterians, the text

is more informative, and the response device clearer. People are able to respond by letter or toll-free phone. The new ads appeared first in the March issue of the Presbyterian Record and the March-April issue of Glad Tidings. A special thank you to Allan Ramsay, a marketing and advertising specialist, who worked with the Planned Giving Officer to develop the advertising campaign.

Two editions of "The Presbyterian Planner", a planned giving newsletter, have been completed, with articles to both inform and encourage people to consider planned giving. It includes education about the tax advantages of planned giving instruments, articles about the biblical principles of stewardship, a description of the different gifting vehicles, and personal testimonials. Newsletters are now being planned three to four times a year and will be mailed to everyone on the planned giving mailing list and distributed through PCPak.

INTERNATIONAL MINISTRIES

Staff:	Associate Secretary:	Marjorie Ross
	Administrator:	Wilma Welsh
	Secretary:	Gladys Stover
	Adjunct Staff for Africa:	Richard Fee

NEW DIRECTIONS IN GLOBAL MISSION

The Advisory Committee for the International Ministries program and its staff have been listening closely to the discussion taking place in various forums concerning the future priorities for our Church. We believe that there is a high level of support for mission, in its global as well as local form, but we know that our people want to feel that they are directly involved.

For many decades, congregations were told that their role in international ministries was to "pray" for the work being done in their name, and to "pay" for the support of Canadian staff and grants to our partners. Increasingly, Canadian Presbyterians have become restive in that role. They want to be involved in direct tangible ways, by "going and seeing", by direct contact with Christians in other countries, or, at the very least, through first-hand stories of missionaries or visitors from our partner churches. We know that the people of our sister denominations in the United States and Europe are asking for the same new ways of being involved in mission. International Ministries is responding through volunteer programs, exposure tours and establishing direct links insofar as we are able. This new way of working is very exciting, but there are also many challenges.

Two points should not be overlooked in this discussion of new ways of working overseas.

First, a large number of short (one to two year) appointments involves more people, and gives more flexibility to our program than a smaller number of longer (five year) appointments. This is undeniably a positive development. At the same time, this larger number of people being appointed significantly increases the administration required to sustain the program.

Second, the sending of short term volunteers and exposure tours is only possible if there is a structure in the overseas country to receive them. Few, if any, of our partners are equipped to provide this structure, and so we have adopted a policy of using longer term staff as the reference points and mentors for short term people. The Rev. Joe Reed and Mr. Ken Kim, long term staff in Central America, have the reception of visitors from Canada as a major part of their job descriptions.

Sending short term people implies the desirability of maintaining at least a few longer term staff. It also points us in the direction of identifying people in partner churches, who would receive support from our budget, who could also play this role. This would be a change in our practice, but one that we are actively considering.

Central America is the area where many of these questions are posed most urgently. International Ministries started to look for ways to resolve some of the questions at a recent consultation on its Central American program.

Exposure tours are a powerful means of educating our people in mission. In 1996, a group visited the Presbyterian Church of Taiwan; in 1997, a different group visited the Church of

North India. In 1998, a smaller delegation will take part in a consultation with the Korean Christian Church in Japan, and visit that church. In 1999, we hope to have a tour visiting several of our partners in Africa. All participants in these tours, except the official representatives, cover all their own expenses.

Report of the India Tour Group, November 1997

The focus of the visit was to attend the Centennial of the church in Vindhya Satpura, formerly known as "the Bhil field", a part of what is now Bhopal Diocese of the Church of North India. The group also visited Church of North India programs in Mumbai (Bombay), the Helen MacDonald Memorial and Margaret Leask Memorial Schools in Jhansi, Baring Union Christian College in Batala, Punjab, the Christian Medical Centre in Ludhiana, and the offices of the Church of North India in Delhi.

The group consisted of the Rev. Dr. George Vais, representing the Moderator; Mrs. Esther Powell, President, Women's Missionary Society; Mrs. Marlene Sinnis, President, Atlantic Mission Society; Mrs. Ann Blane, Ottawa, Ontario; Mr. Robert Blane, Ottawa, Ontario; Ms. Margaret Calder, North Bay, Ontario; Mr. Bruce Urschel, Grenfell, Sask.; Miss Agnes Hislop, Red Deer, Alberta; the Rev. Grace Kim, Toronto, Ontario; Ms. Suzanne Nelson, Victoria, British Columbia; Mr. Allan Powell, Markham, Ontario; Dr. Marjorie Ross (staff); Miss Diana Wadsworth, Toronto, Ontario.

The following is a summary of the comments of the participants, given at a follow-up meeting two months after their return to Canada. Members of the tour group were asked to give a personal highlight from the experience in India:

"That first night, when I was so tired, and I lay down on that lumpy mattress and realized it was stuffed with straw, I said to myself, 'Well, this is what your ancestors slept on every night of their lives, and God sent his Son to sleep on straw in a manger, so you can sleep on it too!' "... "I found it moving to see the warmth of the welcome that Ann Blane received from her childhood playmates in Amkhut. Personal relationships surmount time, distance and culture."... "I remember the service in that old church in Batala, and how the birds kept flying in the open windows to their nests up in the rafters. I thought their noise would interrupt the service, but as soon as it began, the birds fell silent as if in reverence."... "There were children everywhere, but they seemed so well behaved. I don't ever remember a child crying or acting out the way you see them here."

"I was almost overwhelmed by people's graciousness. Everywhere we went there were garlands and banners welcoming us as visitors. On the steps of the classrooms at Helen MacDonald the words 'Well - come' were spelled out in coloured chalk and flower petals."... "People gave us hospitality despite their own needs. I still worry that hosting us might have left them short."... "I appreciated Bishop Joshua's comments at that first meeting in Bombay. He said that our help was still appreciated for big projects or for technical assistance, but that more and more, Indian Christians need to rely on their own resources, supported by the friendship and prayers of Christians overseas."

"For me, the highlight was the Communion Service in Amkhut. Despite the difference in language and culture, we and the Bhil people were united in the sacrament. Each time we said the Lord's Prayer together, the differences in languages disappeared. We were all praying the same prayer."... "I was tremendously impressed with how people valued the impact of the pioneer missionaries, and how much they love and appreciate our people who are still working with them."

"Since being home, I have contrasted my life style with that of the Indian friends we met. I'm not sure I'm happy with how I live."

Group members were asked for their observations about the life of the Indian church as they saw it:

"They know they are a tiny handful of Christians in an (occasionally hostile) non-Christian environment. They make a point of proclaiming that they are Christians. We are increasingly in the same situation, and yet we act ashamed of who we are."

“I couldn’t help but contrast the tremendous growth that followed the planting of the gospel in Korea by western missionaries with the comparatively weak growth that took place in India. I ask why there is this difference?”

“I was impressed with the way in which the church in India looks after the needs of the whole person - physical as well as spiritual. Perhaps we did this here once, but government has taken over much of the Church’s role.”

“I was pleased to see that there was less of a ‘hands out for help’ attitude than I have sometimes found in visiting overseas churches. They still appreciate help, but they seem to be becoming more self-reliant.”

“I felt that the Jubilee Celebration was tremendously empowering for the Bhil Christians. You could see them growing in confidence, and taking direction into their own hands. Thank God for this coming of age in faith!”

“The most important contribution we can make is to help them train their own leaders, at every level. But perhaps before that comes our prayers for them, and in return, their prayers for us.”

The group agreed that there are two important learnings:

The first is that our Indian friends have come of age. Perhaps once we thought of ourselves as a “Mother Church”. Now in India there are no longer sons and daughters, but brothers and sisters in the faith.

The second is the challenge this presented to us. This experience is valuable for what we learned about the church in India, but its real purpose is to empower us for action here.

Everyone agreed that the visit was “the experience of a lifetime!”

STAFFING

New Appointments - Regular

Christopher Jorna, St. Paul’s, Vaughan, Ontario (pastoral minister) - Guyana Presbyterian Church
Mark Gordon, St. David’s, Scarborough, Ontario (Projects Office) - Presbyterian Church of Mozambique

New Appointments - Volunteers

Catherine Inglis, Guildwood, Scarborough, Ontario (administration) - Church of North India
Dominic Prosser, Kortright, Guelph, Ontario (nursing instructor) - Church of North India
Lillian Sparling - Cromarty, Ontario (teaching English and Bible) - Presbyterian Church in Taiwan
Kevin Savage - Morningside-High Park, Toronto, Ontario (Projects Office-water) - Church of Central Africa Presbyterian, Livingstonia Synod
Bruce Hickling - Woodbridge, Woodbridge, Ontario (building program) - Church of Central Africa Presbyterian, Livingstonia Synod
Heather Jones - Presbytery of Seaway-Glengarry (teaching) - Church of Central Africa Presbyterian, Livingstonia Synod

Student Intern

Ruth Houtby (1997), Presbyterian College - Guyana Presbyterian Church

Medical Summer Students (1997)

Jonathan Sherbino, Woodbridge Church, Woodbridge, Ontario - Church of North India
Kimberley Reid, First, New Westminster, British Columbia - Church of North India

Retirements

Doreen Morrison, Church of North India
Hubert and Nan Budding, United Mission to Nepal

Terminations or Completion of Assignment

Gerald and Lorna Kent, United Mission to Nepal (July 1997)
William Elliott and Marie Rempel, Presbyterian Church of Mauritius (August 1997)

John and Viola Duff, Nicaragua (October 1997)
 David and Sandra Heath (Associate Missionaries), Costa Rica (December 1997)
 Robert Stinson, Church of Central Africa Presbyterian, Livingstonia Synod (December 1997)
 Donald W. MacKay, Presbyterian Church of Nigeria (March 1998)

Return to Field after Study

Arlene Onuoha, Presbyterian Church of Nigeria (December 1997)
 Denise Van Wissen, Soynica, Nicaragua (May 1998)

Marriage

Ken Kim to Kennis Kirby, November 14, 1997, Guatemala

Since we last reported to the General Assembly, we have received the news of the death of four former members of our International staff in East Asia. The Rev. Donald Powell (November 9, 1997) and Dr. Marion Powell (December 21, 1997) and Ms Mavis Hyndman (January 8, 1998) who served with the Korean Christian Church in Japan. The Rev. Bernard Embree (December 18, 1997) who served with the Presbyterian Church in Taiwan and was later Area Liaison staff based in Hong Kong. We give thanks to God for their life and witness.

We are delighted to report that Miss Joy Randall, a member of our staff who serves as the Superintendent of Nurses in the Changhua Christian Hospital in Taiwan, has been honoured by the government of Taiwan. In November 1997, she received a special award "for respected religious leaders" for her contribution to the development of Taiwan in the field of community health. Changhua Hospital covers all her stipend and housing costs in Taiwan.

International Ministries Working With

The Korean Christian Church in Japan	John and Clarabeth McIntosh
The China Christian Council (Amity)	----
The Presbyterian Church in Taiwan	John and Florabelle Geddes, Joy Randall, Georgine Caldwell, Lillian Sparling
	Pauline Brown, Clarence and Catherine McMullen, Catherine Inglis, Dominic Prosser, Linda and Robert King
The Church of North India	Clara Henderson, Jillian Brown, Glenn and Linda Inglis
Church of Central Africa Presbyterian, Blantyre Synod	Arlene Onuoha
The Presbyterian Church of Nigeria	Mark and Pamela Young, Heather Jones, Kevin Savage, Bruce Hickling, David and Miriam Barrie
Church of Central Africa Presbyterian, Livingstonia Synod	Richard Allen

The Presbyterian Church of East Africa, Kenya	Mark Gordon
The Presbyterian Church in Mauritius	Christopher Jorna
The Presbyterian Church in Mozambique	Michael and Wendy Lessard-Clouston
The Guyana Presbyterian Church	Stewart Gillan
United Church of Christ in Japan	Brian Johnston
Lesotho Evangelical Church (South Africa)	Anita Kmecz
Reformed Church in Romania	----
The Hungarian Reformed Church	----
Presbyterian-Reformed Church in Cuba	Hubert and Nan Budding, Richard and Ling Schwarz
The Middle East Council of Churches	Ken and Kennis Kim
The United Mission to Nepal	David and Aleida Villalonga
	Denise Van Wissen

The Presbyterian Church of Guatemala	
The Baptist Convention of Nicaragua	
Soynica, Nicaragua	
Federation of Evangelical Churches in Costa Rica (F.I.E.C.)	
IMU (Institute for Women) El Salvador	Jennifer Melanson
Independent Presbyterian Church of Brazil	Lincoln Resende (in Canada)
SAT-7 (Cyprus)	Makram and Mona Barsoum

Liaison Staff

Joseph Reed, Caribbean and Latin America
Margaret and Jake Vanderzweerde, South Asia (India and Nepal)

Associate Missionaries

Robert and Priscilla Anderson, Korean Christian Church in Japan
D. J. Kim, Presbyterian Church of Korea
John Yoo, Colombo, Sri Lanka
Sean and Lezlie Allison, Wycliffe Bible Translators (Cameroon)

Grants for support of personnel overseas

The Rev. Fernando Cascante - F.I.E.C., Costa Rica
Dr. K.B. Rokaya - United Mission to Nepal
Dr. Harry Hagopian - Jerusalem Liaison Office, Middle East Council of Churches
The Rev. Alice Kyei-Anti - Presbyterian Church of Ghana working with Church of Central Africa, Blantyre Synod, Malawi

Visitors to Canada from Overseas Partners

Elder Dr. Isaac Jorge Oropesa, Moderator of the Presbyterian-Reformed Church in Cuba
The Rev. Dae Kyung Lee, Moderator, Korean Christian Church in Japan
The Rev. Young Il Kang, General Secretary, Korean Christian Church in Japan
The Rev. Misanjo Kansilanga, General Secretary, Church of Central Africa Presbyterian, Blantyre Synod, Malawi
The Rev. Pu-Yi Lee, Moderator, The Presbyterian Church in Taiwan
Mrs. Shu-Chao Tsai, The Presbyterian Church in Taiwan
The Rev. William J. K. Lo, Associate General Secretary, The Presbyterian Church in Taiwan
The Rev. C.S. Yang, General Secretary, The Presbyterian Church in Taiwan
Mrs. C.S. Yang, The Presbyterian Church in Taiwan
The Rev. Patrick Rukenya, Secretary General, Presbyterian Church of East Africa, Kenya
Prof. Christopher Karue, Presbyterian Church of East Africa, Kenya

A number of visits took place between The Presbyterian Church in Canada and its partners

The Rev. Dr. George Vais, representing the Moderator, and tour group of 13 people to Church of North India
Dr. Marjorie Ross to Kenya, Malawi, Nigeria
The Rev. Ian Morrison to Jamaica, Kenya, Ghana
The Rev. Richard Fee to Kenya, Ghana, Nigeria
Ms. Wilma Welsh to Kenya, Malawi, South Africa
Ms. Janice Carter, Ms. June Stevenson, Dr. Dorcas Gordon, E.H. Johnson exchange to Cuba

Visits between our Partners

The Rev. Fernando Cascante (F.I.E.C. Costa Rica) to Cuba

Leadership Development Program

Mrs. Gertrude Kapuma, CCAP, Blantyre Synod studying in South Africa
The Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria, studying in Calvin Seminary, Grand Rapids, Michigan
Dr. David Villalonga, Presbyterian-Reformed Church in Cuba, studying at University of Guelph
Mr. Tom Olewe, Medical Student from Presbyterian Church of East Africa, studying in Toronto

OVERTURE NO. 14, 1997 (A&P 1997, p. [502-503](#))

OVERTURE NO. 2, 1998 (p. [521](#))

Re: Allocation of Hungarian Congregations' Contributions to Presbyterians Sharing...

The intent of Overture No. 14, 1997 and No. 2, 1998 was to ask that 50 percent of the givings to *Presbyterians Sharing...* for the next five years from the 10 Hungarian congregations within

The Presbyterian Church in Canada be designated for the support of schools of the Hungarian Reformed Church in eastern Europe.

These Overtures were addressed to the Assembly Council which referred them to the Life and Mission Agency. International Ministries and the stewardship department of the Education for Discipleship Team co-operated in preparing this response. It was reviewed by the Life and Mission Agency Committee and then sent to the Assembly Council. The Council agreed that this response should come to the General Assembly through the Life and Mission Agency report. (see p. [212](#))

1. We recognize the tremendous need that exists in Hungary, Romania, Slovakia and the Ukraine for the renewing of the Reformed schools now being re-established after nearly 40 years of Communist rule. These schools have played a vital role since the time of the Reformation, and will continue to play this role if the means can be found to restore them.

The churches of these countries are only now emerging from the dislocation caused by decades of Communist rule. Support from outside is necessary if the system of church-run schools is to be revived.

2. International Ministries has responded to the interest of Canadian Presbyterians in assisting the renewal of the Hungarian Reformed schools through its support of two volunteer teachers. Brian Johnston from Knox Church, Waterloo, Ontario, has been teaching in the Reformed seminary in Cluj, Romania, for a number of years. Anita Kmecz, from First Hungarian in Toronto is in her second year teaching in a Reformed school in Sarospatak, Hungary. The International Ministries budget for 1998 contains approximately \$20,000 for the support of these two volunteers.

In addition to the support given these two volunteers, and as an indication of our willingness to work with the Hungarian congregations in the support of schools in these countries, International Ministries has included an item called "Hungarian-Reformed Schools" in its 1999 budget and assigned the sum of \$5,000 from within the funds we are requesting as part of our share of *Presbyterians Sharing...*

3. For a variety of reasons, our Church has chosen to fund its mission work and the costs related to national and international church programs through a "unified budget" called *Presbyterians Sharing...*. Through *Presbyterians Sharing...*, congregations support a wide variety of ministries approved by the courts of the Church. Allocations, based on a formula, are suggested as guidelines for what each congregation's contribution might be. Presbyteries are encouraged to review and adjust these allocations to ensure that congregations are challenged with attainable and appropriate allocations. This approach to funding was reaffirmed by the 123rd General Assembly in its adoption, with amendments, of the report of the Special Committee re Overture No. 16, 1996. (A&P 1996, p. [473-77](#), [28](#))
4. We believe that the introduction of designated parts of *Presbyterian Sharing...* contributions as called for in these overtures threatens the viability of the unified budget. However, we recognize and affirm the desire of the Hungarian congregations to support important ministries in eastern Europe.

We hope to work with Hungarian congregations to find other routes whereby they may provide further financial support to these schools. For example, Presbyterian World Service and Development is willing to explore the possibility of matching funds from Hungarian congregations as part of its "congregational initiatives" program. International Ministries is willing to channel contributions from Hungarian congregations through its "special gifts" program, and may be able to augment them from other undesignated funds. The schools could be listed in a future (1999) edition of the "Something Extra" book, which might attract gifts from other congregations of our Church.

5. As a way of recognizing and celebrating the work being done in eastern Europe, Education for Mission will facilitate the telling of the mission story through its education program.

Recommendation No. 12 (adopted, p. 26)

That the above statement be the response to Overture No. 14, 1997, and Overture No. 2, 1998.

Coalitions in which we participate and representatives

Canada Asia Working Group (CAWG) - Marjorie Ross
 Inter-Church Committee on Human Rights in Latin America (ICCHRLA) - Marjorie Ross
 Canada Caribbean Working Group (CCWG) - Marjorie Ross, Joe Williams
 Middle East Working Group (MEWG) - Marjorie Ross
 Inter-Church Coalition on Africa (ICCAF) - Rick Fee, Russell Hall, Rodger Talbot, Catherine Chalin
 Ecumenical Working Group, Church of North India - Marjorie Ross, Wilma Welsh

Advisory Committees and current Conveners

International Ministries Advisory Committee - John Johnston
 China Working Group -

E.H. Johnson Memorial Trust Fund

The 1997 E.H. Johnson Award was made to the Rev. John Fife, minister of Southside Presbyterian Church in Tucson, Arizona.

The 1998 Award will go to Rev. Héctor Méndez, Pastor of the First Presbyterian-Reformed Church of Havana.

The E.H. Johnson exchange is with the Presbyterian Reformed Church in Cuba. Ms. Janice Carter, editor of The Presbyterian Message, and Ms. June Stevenson, editor of The Glad Tidings, and Dr. Dorcas Gordon, a member of the E.H. Johnson Trust Committee, visited our new partner in Cuba. A return visit will take place later in the year.

JUSTICE MINISTRIES

Staff: Interim Associate Secretary: Stephen Allen (Contract from September 1997)
 Program Assistant: Gail Turner

DISCERNING THE TIMES

Social analysts suggest that underlying values, often implicit in how society views the world, are changing, in Canada and globally as well. The ground is shifting and the terrain where these values take root is contested today, in a way that was unimaginable 20 years ago.

This is the era of globalization. Sectors like information, communications, production, financial transactions and commerce are being transformed. The role of government, in Canada and in many other countries is changing. The perspective that dominates public discourse today holds that a government's central role is to create an enabling environment for the market. Increasingly, the litmus test for government policies is how the market will react. The state's role in reducing inequalities is hotly debated, indicating a dramatic shift from the role government has played since the post-war years.

There are related issues which warrant our attention. For example, a 1997 Statistics Canada study (reported in the Globe and Mail, December 23, 1997) concluded that the gap between rich and poor is growing. The gap is the starkest in a generation and has increased during a period of economic growth.

A recent study by the Canadian Council on Social Development noted that provincial minimum wages have fallen, in real terms, by an average of 26 percent since 1976. The working poor in Canada now includes over one million Canadian families. There is a growing consensus at the federal level that child poverty has reached crisis proportions.

As we shift our focus elsewhere, broader global trends become apparent. The Centre on Budget Policy and Priorities in the United States recently published a study called "Pulling Apart", a United States wide study that also shows a growing gap between rich and poor, although economic growth in the United States has outpaced Canada's this decade. Nowhere is this gap starker than in that nation's capital (report in the Globe and Mail, December 23, 1997).

These patterns of inequality are repeated in other countries and between rich and poor countries.

A perspective that has gained currency in the past few years is that the market is the best way of allocating resources in society. Governments, it is said, should concentrate on providing an enabling environment for the market. The public sector must be smaller and focus on reducing its deficits and debts. The emphasis on deficit reduction has led to a social safety net frayed at the edges. With less of the protection and support that social programs used to provide, what will happen to the most vulnerable members in our society and to poorer regions of Canada when there is a recession?

As spending on social programs is reduced across Canada, the voluntary sector, including the churches, is expected to step in and fill the gaps. Canadian companies are being deluged with requests for charitable contributions as the voluntary sector looks to the private sector to pick up the slack from government funding cuts. Companies say they cannot come close to bridging the funding gap (Globe and Mail, August 21, 1997).

The results of an Angus Reid-Globe and Mail public opinion poll taken between January 27 and February 2, 1998, indicate that Canadians believe the federal government has caused too much pain in reducing the deficit. Low-income Canadians, the less educated and women tend to hold this view most strongly. More striking, according to the poll results, seven out of 10 Canadians agree with the proposition that the federal government is deliberately pursuing policies that are widening the gap between rich and poor.

There is, however, some ambiguity in the responses. When asked to choose the main priority among debt reduction, cutting taxes, government programs or all three equally; 45 percent choose debt reduction. Again there is some variation along gender and income lines. But when asked to make specific choices, 73 percent of the respondents choose increasing the amount of money Ottawa sends to the provinces to shore up the system.

As many congregations will attest, the needs in their communities are not diminishing. The number of people using food banks, out of the cold programs and a variety of other services is increasing. We are called to do more.

As a Christian community, we need to ask ourselves if there are not more imaginative ways of dealing with deficits and debts so that the most vulnerable do not bear a disproportionate share of the burden.

It is time to restore greater equilibrium among the state, the market and civil society. The intense process of globalization of market values challenges Christians to discern, imagine and develop an alternative vision that affirms the dignity of each human being and the need to care for our fragile planet. We live in a period of profound change and uncertainty. In this context Justice Ministries seeks to serve God and the Church.

THE PROGRAM

The following six priorities approved by the 123rd General Assembly inspire the program:

- Education for Clergy and Laity
- Mission inclusive of international, national and justice
- Evangelism
- Spirituality
- Laity Empowerment
- Children, Teens and Young Adult Ministry

While the emphasis of each priority varies in the program, each has a resonance in our work and anchors Justice Ministries into the life of the Church. Our overall goals are to:

1. work with and support congregations and presbyteries in their efforts to identify and biblically respond to faith and justice issues; and
2. support the emergence of a network of individuals, congregations and presbyteries involved in faith and justice issues.

The Associate Secretary visited the Presbytery of Prince Edward Island in January to facilitate a workshop and participate in worship. Visits to four more presbyteries will take place before the end of the Associate Secretary's contract. Through various components of the program, at least a dozen congregations have been contacted. This initial contact is the first step in identifying measures for Justice Ministries to support and work with congregations and in developing a national faith and justice network. A newsletter has been circulated to this network, which shares the stories of people and congregations involved in faith and justice work across Canada.

Justice Ministries is frequently invited to participate in provincial and municipal issues. As staff serving a nation-wide church, our direct involvement is inappropriate. There is a need to consult with presbyteries and synods on how provincial and municipal issues can best be taken up by relevant courts of the church and what the appropriate role of the national office should be in supporting this work. We recognize that congregational or presbytery initiatives may need the backing of policy developed nationally, but the appropriate focus of action is often local or provincial.

What Does the Lord Require of Us?

Another step toward supporting congregations in justice ministry was the publication of a new resource, *What Does the Lord Require of Us? Doing Justice in The Presbyterian Church in Canada*. Justice Ministries acknowledges with gratitude the contribution from Paterson Memorial Presbyterian Church, Sarnia, Ontario, toward the production of this study guide. We were also pleased to learn that the Women's Missionary Society has endorsed it for study. To date 57 copies have been sold, another 18 have been ordered and a re-printing has been ordered to meet present and future demand. It is available from the Resource Distribution Centre.

A brief questionnaire sent to purchasers has helped to track current and potential use of the study. Two congregations are planning use of the study in the fall of 1998, and several others are considering it for 1999 provided there is adequate interest and leadership. Justice Ministries intends to organize a workshop for potential leaders of study groups using this resource. Initial interest has been very favourable and we expect this resource to be a standard primer on justice ministry for some time to come.

The Faith and Justice Training Project

Justice Ministries has been supporting the ecumenical Faith and Justice Training Project. Midway through its three-year existence the series of workshops titled "Building a Moral Economy" have been received with enthusiasm wherever they have been held. One participant assessed it as "One of the best, if not the best in all my years attending workshops." Another describes it as "an excellent, energizing, meaningful, educative, bonding, inspiring experience."

The goal of Justice Ministries has been to increase awareness and participation in these workshops by Presbyterians. To this end we are identifying key personnel in synods, presbyteries and congregations and making sure they receive adequate and timely information about a "Building a Moral Economy" workshop coming to their area. In addition, a staff person has taken the leadership training and participated in a workshop in the spring. As follow-up to the workshops, Justice Ministries is contacting Presbyterian participants to learn how they are implementing their new skills locally and how Justice Ministries can best support their efforts

A New Beginning - A Call for Jubilee

Millennium fever is beginning to build in Canada and around the world. For Christians, this will be an opportune moment in history to proclaim a vision of hope. An important avenue for Canadian churches is the Canadian Ecumenical Jubilee Initiative (CEJI). To date the Jubilee Initiative has produced a theological vision statement and will produce resources for worship, education and advocacy on three themes drawn from the Jubilee passages of Leviticus 25:

- Release from bondage
- Redistribution of wealth
- Renewal of the earth

This three-year program was officially launched in May. There will be opportunities to co-operate on common activities and for denominations to initiate their own activities.

Under the theme “Release from Bondage” an international effort entitled “Jubilee 2000” will focus on calling for the cancellation of the unpayable debts of the most impoverished countries. British churches, including the United Reform Church, are involved in this campaign, as are churches in the United States, Africa, Australia and elsewhere in the world.

The Life and Mission Agency has asked that the activities of the Canadian Ecumenical Jubilee Initiative be co-ordinated with other millennium events in the Church. In addition, there is a small steering group in the Life and Mission Agency focusing on the Jubilee Initiative.

There are several objectives:

1. Seek to work with at least one congregation in each presbytery on the Jubilee Initiative.
2. Ensure, through both ecumenical co-operation and programs of The Presbyterian Church in Canada, opportunities for all generations to become involved in Jubilee activities.

Recommendation No. 13 (adopted, p. [26](#))

That The Presbyterian Church in Canada participate in the Canadian Ecumenical Jubilee Initiative providing both in-kind and financial support to the common work of the Initiative.

POLICY ISSUES

Overture No. 9, 1998 (p. [524](#))

Re: To study the ethical, moral and theological aspects of research in human cloning and genetic manipulation.

The Presbytery of Ottawa referred Overture No. 9, 1998 to the Life and Mission Agency. It was received by the Agency in February 1998. The Overture asks that a comprehensive study be made of the ethical, moral and theological considerations of current research in human cloning and of genetic manipulation in general.

The Overture asks that the study be done in consultation with representatives of the legal and medical professions. A proper response will require research, study and discussion.

Recommendation No. 14 (adopted, p. [26](#))

That permission be given to report on Overture No. 9, 1998 to the 125th General Assembly.

Health Care in Canada

At the 123rd General Assembly, the following motion was passed (A&P 1997, p. [28](#), [44](#)):

The Life and Mission Agency produce a carefully researched public statement analyzing the economics and politics of Health Care in Canada from theological, ethical and pastoral perspectives, accompanied by strategies for use in congregations and present the same to the 124th General Assembly and 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 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;

Publicly administered - health insurance administration is not a fit subject for profit.

This motion calls for a comprehensive study and a series of strategies for use in congregations. It has not been possible to produce this document within the term of the interim contract. Meetings with health care professionals and contact with national and provincial health care associations indicate that a comprehensive national study documenting the impact of changes to health care has not been done. Has the health of Canadians deteriorated as a result of funding cuts, hospital closures, restructuring and some privatization? Much of the evidence to date, including reports in the media, is anecdotal. The

results of various public opinion surveys on the other hand are unequivocal. A majority of Canadians continue to support a public health care system and the principles underlying the system, in spite of its weaknesses.

A two-pronged plan of action has been developed and is being implemented.

Justice Ministries is developing a national network of Presbyterians, including individuals directly involved in the health care sector (health care professionals, chaplains), academics, corresponding members of the Justice Ministries Advisory Committee and individuals recommended to the Associate Secretary. Members of this network are being invited to share information, both research-based and anecdotal. They are also being asked to share information about how individuals in congregations and congregations themselves are responding to changes in the health care system. Learning about local responses to the changes in the system is a first step in identifying “strategies for use in congregations”, as called for in the motion passed by the 123rd General Assembly. Members of the Church are being invited to submit anecdotal evidence through PresbyCan.ca

Justice Ministries staff are reviewing the literature and contacting national bodies involved in health care. Data provided by members of the network, the literature survey and interviews with members of national organizations will provide the material in drafting the paper.

When the Church Speaks

Background

In its report to the 112th General Assembly (1986), the Ecumenical Relations Committee 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 raised 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 an amended recommendation was made as follows:

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 item number 2 above was amended to read “would be the substance for.” (A&P 1988, p. [33](#))

In its report to the 123rd General Assembly (1997), Justice Ministries raised some concerns about these guidelines, notably that they seemed overly restrictive in that the Moderator was only to speak on matters of “deep mutual concern” and apparently only as part of an “ecumenical” initiative. Furthermore, the guidelines lacked any firm grounding in scripture or theology.

To deal with these shortcomings Justice Ministries presented the following set of guidelines prepared in consultation with 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.

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 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 the above guidelines.
8. Section 283 of the Book of Forms shall be amended so as to incorporate these revised guidelines.

The 123rd General Assembly adopted a recommendation "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." (A&P 1997, p. [346, 26](#))

To date Justice Ministries has received twenty-five responses concerning this statement. We wish to recognize with thanks the initiative of the Moderator of the 123rd Assembly in drawing this statement to the attention of former moderators. Their responses were especially helpful both in improving the theology and adding clarity to the wording. The feature most appreciated by respondents was the clear theological basis for public witness, which forms part of the newer statement.

We are now commending the following statement for approval by the 124th General Assembly. [NOTE: words and phrases in italics represent revisions of the original draft. Paragraph 8 is deleted.]

Preamble

It is in and through his body, the church, that Christ *offers* his *message* to the world. As embodying the new life in him, and in obedience to his calling and empowerment through the Holy Spirit, *all members of the church are called* to proclaim God's kingdom and reign of righteousness, justice, freedom, peace and love in word and action at every opportunity. Therefore, when The Presbyterian Church in Canada speaks on matters of public interest its voice must *be a faithful response to the life and work of Christ and his calling*. 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.

1. In order *to witness to God in Christ*, The Presbyterian Church in Canada *humbly* acknowledges and enthusiastically accepts its responsibility to be an active voice for Jesus Christ.
2. The Presbyterian Church in Canada will *seek* to articulate to the world what we believe to be *a faithful Christian witness* on *those* matters of public interest relevant to the life and mission of the Church.
3. While acknowledging that the role of the Moderator of 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 often called upon to act as a* spokesperson for our denomination *during the year following the General Assembly at which he/she serves as Moderator*. 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 *relevant* opportunities to speak on behalf of The Presbyterian Church in Canada. *It is preferable, whenever possible, for The Presbyterian Church in Canada to make public statements in concert with our ecumenical partners in order to strengthen our common Christian witness; 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 *may* undertake on the Church's behalf to speak to the matter *after consulting with the appropriate staff, agencies and/or committees* charged within our Church with responsibility in that area. *In such cases, it would be noted that our Church, as a denomination, has not taken a position on the particular issue.*
7. Where the Moderator is unavailable to speak for our Church, *the Principal Clerk, in consultation with the appropriate staff person, may* speak on the Church's behalf and be bound by all the above guidelines.

Recommendation No. 15 (adopted, p. 26)

That the above statement replace the present guidelines on the subject of "When The Presbyterian Church in Canada Speaks" and be sent to the presbyteries for information.

Social Action Handbook

A significant repository of policies on social issues established by The Presbyterian Church in Canada is the *Social Action Handbook*, first published in 1977. Second and third editions followed in 1984 and 1988. Staff regularly receive requests for information on policy from individuals, congregations, presbyteries, students and ecumenical partners. Notable requests this year included those from: a student doing research on churches' policies on racism, a congregational committee's request for information on restorative justice and information on several policies requested by the Ecumenical Coalition for Economic Justice. We were able to assist internal and regional staff and a delegate to an ecumenical conference with information and policy statements on residential schools, international debt, landmines and climate change and, in response to provincial initiatives to promote casinos, we answered many requests for the Church's policy on gambling.

This year Justice Ministries staff catalogued all files on disk and arranged for their transfer to the Associate Secretary for Resource Production and Communication preparatory to posting the *Social Action Handbook* on the Church Office's web site. It was discovered that only material new to the 1988 edition, and subsequent updates were on disk. Earlier material has been identified and can be scanned for posting.

It is clear from this review that the current edition, now a decade old, needs to be replaced by a new edition. Part of the process should include:

1. Identifying public issues of theological and ethical importance for which The Presbyterian Church in Canada has no policy or for which policy is in need of review and revision.
2. Establishing a process whereby previously established policy is regularly reviewed and updated in light of changing circumstances.

Some examples of problems in the present volume will suffice to explain the need:

1. There is no substantive statement on gender issues at all. This does not imply that General Assembly has never discussed such issues or approved certain policies, but whatever may have been discussed or approved has not been included in the Social Action Handbook. Therefore, we have no ready reference to the stand of The Presbyterian Church in Canada on various issues relating to gender.
2. There has been no substantive statement on poverty and hunger in over twenty years. While attention to these problems, especially in Third World countries, permeates several more recent statements, such as the International Affairs Report on Food Security (1997), no readily accessible and relevant policy on poverty per se exists. The lack of policy in regard to the recent growth of poverty and homelessness in Canada is particularly glaring.
3. While there is a recent policy on gambling, rapid changes in technology and government policy are overtaking it. Current policy makes no reference to casinos, video-lottery terminals, or the increasing pressure on charities to rely on the proceeds of gambling as a funding source.

Recommendation No. 16 (adopted, p. 26)

That a process be set in place for producing a new edition of the *Social Action Handbook* and a report brought to the 125th General Assembly setting out a proposal including the terms of reference, plan of action, timeline and budget for this project.

Climate Change Petition

Justice Ministries staff circulated the World Council of Churches' climate change petition to all clerks of presbytery and also announced the availability of the petition on PresbyCan.ca. In response to the PresbyCan.ca announcement several congregations requested petition forms from Justice Ministries. All petitions were returned to the Canadian Council of Churches and presented to the Canadian government prior to the Kyoto Conference on climate change in December 1997, which resulted in an international commitment to reduce emissions of global-warming gases by six per cent by the year 2010 with even deeper cuts to occur later. This petition was circulated in 23 countries, primarily through churches, and gathered hundreds of thousands of signatures. Dr. David Hallman, climate change co-ordinator for the Canadian Council of Churches, says the churches played a significant role in "pressing the ethical dimension" of climate change (ENI Bulletin-97-0583). Nearly 160 countries, including Canada, signed the Kyoto protocol.

COMMUNICATIONS

Justice Ministries has set itself the goal of making effective use of the communications channels already existing within the Church. We contribute regularly to Equip, PCPak, and Prayer Partnership. We are now regular contributors to Mission Capsules. An interview with the Interim Associate Secretary was published in the *Presbyterian Record* and Justice Ministries also arranged for the publication of a review by Lorna van Mossel of the booklet *The Bible and the Outsider* written by Dr. Charles Hay for the Inter-Church Committee on Refugees. We were also happy to respond to the invitation to set up a display of justice-related materials at the "Mountain Market" segment of the Rise Up Youth Conference

ECUMENICAL WORK IN SOCIAL JUSTICE

Justice Ministries continues to support several ecumenical coalitions and to host the Coalition Caucus, a semi-regular gathering of representatives of the Church on social justice coalitions and other social justice ecumenical groups. A recent re-alignment of departmental responsibilities for coalitions will reduce the number that relate directly to Justice Ministries, but will result in linking each coalition with the department whose program is most closely related to its work.

Church Council on Justice and Corrections (CCJC)

The Church Council on Justice and Corrections assists the church to develop a social awareness that understands better the intricacy of relationships between offenders, victims and their communities and the need to work to lessen the violent tendencies in our society. Our representative is the Rev. Robert Wilson. It stresses the need to shift from a confrontational and punishment-oriented system of criminal justice to one that is based on restorative justice where the needs of society and victims are recognized and the need for offenders to find the power of rehabilitation and redemption. CCJC has established a strong record of excellence in its research, advice and publications. It publishes a twice-yearly bilingual newsletter, *Update* a jour and has recently released *Community and Personal Safety-Churches providing leadership for education and action*.

Ecumenical Coalition on Economic Justice (ECEJ)

The purpose of Ecumenical Coalition on Economic Justice is to enable member churches to have a more effective public voice in advocating for a just, moral and sustainable economy by promoting alternatives that are explicitly grounded in a Christian perspective. Our representative is the Rev. Dr. Geoffrey Johnston. "Towards an Economy of Hope" is the thematic underpinning of its current program which includes research, advocacy and education on matters such as Canadian social programs, economic indicators, and the reform of international financial institutions. ECEJ has co-ordinated the Faith and Justice Training Project, whose workshops "Building a Moral Economy" have been very well received. It regularly publishes the *Economic Justice Report* and ECEJ researcher, John Dillon, has

recently published *Turning the Tide*, a study of international finance and its impact on human well-being.

ECEJ also sponsors a working group on Women's Economic Justice (WEJ), which addresses gender-related issues connected with the ECEJ mandate. Current work includes a gender analysis of the Alternate Federal Budget, the WearFair campaign against sweatshop working conditions in Canada and Mexico, and advocacy for the recognition of unpaid work. The Rev. Fairlie Ritchie represents us on this working group.

Task force on the Churches and Corporate Responsibility (TCCR) Inter-Church Committee on Ecology (ICCE)

Task Force on the Churches and Corporate Responsibility and Inter-Church Committee on Ecology works with corporations and governments to encourage the development of criteria on corporate governance, human rights and ecological sustainability in corporate practice, and the enforcement of international standards by governments and multilateral institutions. Our representative is the Rev. Phyllis Snyder. In the past year negotiations with the Shell group of companies has led to the creation of a statement of general business principles (a code of conduct). Negotiations continue to translate this statement into a set of human rights objectives to improve the conduct of Shell in Nigeria and hold the company accountable for its human rights commitments. Progress has also been made with some corporations in the development of sustainability criteria.

Justice Ministries has also established a relationship with the Inter-Church Working Group on Violence and Sexual Abuse (IWGVSA). The Rev. Karen Bach is our representative.

Recommendation No. 17 (adopted, p. 26)

That appreciation be expressed for the volunteers who diligently represent the Church in ecumenical social justice coalitions.

MINISTRY AND CHURCH VOCATIONS

Staff:	Associate Secretary:	Susan Shaffer
	Senior Administrator:	Margaret Henderson
	Administrator:	Annette Thomson
	Secretary:	Frances Hogg (part-time)

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 the Church and society and the requirements for leadership for the support of professional Church workers by the courts of the Church; and
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 of the challenges that confronts professional church leaders throughout their ministries is the need to recognize and maintain suitable pastoral boundaries. Efforts to provide guidance in this important area have included the publication in PCPak of a list of resources recommended by the lecturers who teach pastoral care at our theological colleges.

The Church is continuing to equip its leaders with understanding and skills in conflict resolution. Participants in the spring 1997 Training the Trainer workshop have been teaching locally in presbyteries and congregations since the time of that event. Ministry and Church Vocations was involved in the design of the conflict workshop taught by the Rev. Speed Leas

of the Alban Institute as part of the Clerks' Consultation hosted by the Clerks of Assembly in April 1998.

Research

Research efforts have included preparing a policy for the dissolution of pastoral ties, to be presented to this General Assembly; preparing a study paper on the ministry of the laity; managing a feedback loop for the Church as it follows the Policy for Dealing with Sexual Abuse and Harassment; and gathering and interpreting responses to that policy based on experience and proposing revisions. We are also researching the effectiveness of guidance conferences, mentoring and support initiatives during a minister's first call, interim ministry, women in ministry, and guidelines for interim moderators.

Communication

Ministry and Church Vocations strives to contribute toward effective communication in fulfilling 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 Ministry of the Laity

Introduction

Having already provided the Church with initial study papers on the office of the Ruling Elder and the office of the Deacon, the Muskoka Task Group now presents its third paper, on the Ministry of the Laity. The role and work of the whole people of God has received much emphasis over the past number of decades. Arising in part from the liturgical renewal that swept through the whole of the Western church from the end of the nineteenth century to the present time, which gave a primary focus on the role of the people of God in the worship of God, the concept of the ministry of the laity has, for some, become identified with what Christians do when they worship. Our Reformed tradition, on the other hand, has historically defined what we now call the ministry of the laity in terms of what Christian people do in the workplace. Consequently, there is a considerable degree of confusion in the minds of many people when the term 'ministry of the laity', is used in our denomination. For example, does it mean

1. lay people doing things in worship services that ordained ministers normally do? (for example, reading scripture, leading in prayer);
2. exercising gifts, what the New Testament calls *charisms*, within the structure of a congregation? (for example, teaching in the church school, singing in the choir, volunteering for work parties around the church building, serving as a committee member);
3. exercising gifts outside the structure of the congregation? (for example, visiting in hospitals, leading home bible studies to open non-believers to faith, participating in community boards and agencies);
4. putting into practice the teachings of Christ within the context of the Christian's everyday life? (for example, as a doctor, a store clerk, a farmer, a labourer).

The doctrinal standards of The Presbyterian Church in Canada already make a number of statements about this subject indirectly in the context of the *Preamble to the Ordination Questions* on the occasion of the ordination and induction of ministers of Word and Sacraments and also of the ordination of ruling elders.

All the members of the church are called to share the gospel with the world, and to offer the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again.

While the statement continues to indicate that God gifts the church with individuals who are called to special office and into whose hands are given a special degree of responsibility for the care of the standards of the church, it clearly indicates that all Christians have a

responsibility for sharing the gospel with the world. How the Spirit intends the understanding of the New Testament to be carried out within the context of the modern world is the issue before us.

In our common conversation in the Church we often use the terms lay and clergy regularly as though we were describing two distinct classes of Christian. In fact, neither the Old nor the New Testaments makes such a distinction. This paper will demonstrate this reality and show how by the end of the third century after Christ such distinctions had arisen. This kind of distinction has influenced how ministry is performed in the church. Confusion has thus arisen in the church today as to the role of the people of God in the ministry of God. This paper will address this problem from within our Reformed tradition. It will raise certain strengths that our tradition offers to the whole church. It will also offer suggestions for the recovery of a biblical concept of the whole people of God for the new millennium.

Biblical Usage of the Term People

The word 'laity' is an English derivative of the Greek word *laos*, which simply means 'people'¹. In the overwhelming number of cases it refers to Israel as God's chosen, covenant people. It expresses the special relationship that Israel has with God. In passages such as Deuteronomy 26:16-19 and Exodus 19:5-6, Yahweh (the most sublime name of God in the Old Testament) not only declares Israel to be his obedient people, but commands the nation to bring the knowledge of God to the Gentiles. It is in this sense that the whole people can be described as a 'priest-nation'. Yahweh's calling of Israel is not for privilege, but for faithfulness and service. When Israel breaks this covenant relation they are in danger of being called "not my people" (Hosea 1:9). Yahweh, however, remains faithful to the people, even in their disobedience, calling them back to faithfulness. This reminds us that Israel lives as a people of God, not through its own achievements, but only because of Yahweh's faithfulness to them.

In the New Testament, *laos* occurs 141 times and has a variety of uses and implications. It can refer to:

1. 'nations' (Luke 2:31ff, Romans 15:11) (i.e., ethnic groupings or countries)
2. the common people in contrast to a ruling class (Luke 22:22, Acts 6:12)
3. the broad mass of the people as opposed to the priest (Hebrews 5:3)
4. ordinary people as opposed to the few witnesses of the resurrection (Acts 10:41)
5. the Christian church as a whole

When *laos* is used in situations that are related to ministering to the world in the name of Christ, it is transferred to the Christian church as a whole. Jesus Christ creates a new faith community and it is to that community that responsibility for communicating the gospel to the world is given.

Many of the covenanting passages from the Old Testament between God and Israel are taken up in the New Testament and applied directly to the Christian church. God has taken from the nations (*ethne*) a people (*laos*) for his name (Acts 15:14). Even the local church is spoken of as the temple and *laos* of God (II Corinthians 6:16 ff). By faith in Jesus Christ as the Lord, the church becomes the people of God, irrespective of the national background, gender or social standing of its members (I Corinthians 12:13; Galatians 3:26; Colossians 3:11).

The First Epistle of Peter reflects this linkage between the Old Testament and the New Testament significance of the term *laos* that has been discussed above. Like Israel, Christ's people are charged as a whole with the priestly tasks of offering spiritual sacrifices and engaging in proclamation² (I Peter 2:5,9). Like Israel, as God's chosen people the church is encouraged to keep covenant holiness as well as to offer witness to the world (I Peter 1:15-16). In other words, 'ministry' in the New Testament consisted not only in the sacramental 'ministry' of the community leaders but also in the priestly ministry of the whole people of God in the world.

Laity in the Middle Ages

Beginning sometime in the third century a distinction between laity and clergy begins to appear in the Christian literature. The terms for laity (*laos*) and clergy (*kleros*) are used to distinguish between two different classes of Christian. *Laos* now becomes associated with the

non-specialist, uneducated masses. From Hellenistic Judaism³ it acquires the sense of “those people not consecrated for divine service”. At the same time there is a shift from St. Paul’s understanding of personal gifts (*charisms*) as the basis for ministry to that of the *charism* of office. Instead of seeing Spirit-given abilities as the basis for ministry, there is a shift to regarding office-holding as the gift. In addition to this increasingly negative use of the term ‘*laity*’, from the third century the term ‘priest’ is increasingly used to describe one who presides in the liturgical and sacramental life of the church. Ministry increasingly becomes equated with the sacramental work of the clergy by the fifth and sixth centuries. Consequently, by the time of the Middle Ages, most people were excluded from the priestly ministry. The laity had now become dependent upon a person who had been set apart from all others for access to God. Theological and political developments in church leadership from the third century laid the basis for the exclusion of the laity from active participation in worship altogether in the later Middle Ages.

Where in the Early Church the mission activity of spreading the faith to others had included the active participation of lay men and women, by the Middle Ages that important task of the church had been assumed largely by the monastic community. The whole community of faith had, to one extent or another, been the avenue of spreading the gospel during the first few centuries of the church’s existence. By the Middle Ages, however, due largely to the overrunning of much of the western portions of the Roman Empire by Germanic tribes, the literacy level had fallen in many portions of the West. It was primarily the missionary activity of the monasteries that enabled the faith to make vast inroads into the life of these tribes. Thus here again, the role of the average lay person had become quite different from that in an earlier time.

The position of the laity during the Middle Ages can be characterized as almost completely passive. The language of the liturgy was in a foreign tongue for most people. Actions and responses that had been the part of the laity in worship in the first two centuries were now completely taken over by the priests. The central words of the Mass were said inaudibly by the priests. The reading of scripture had been reduced to a few sentences, also said in Latin. The sermon had disappeared. The altar was closed off from the view of the people by a screen so that they not only could not hear what was being said but also could rarely see any of the action taking place. Participation of the people in the Sacrament of Communion was reduced to once a year where in the early church it had been a daily or weekly occurrence. The ‘work’ of the laity had been reduced to that of providing material support for the maintenance of the structure of the ‘professional classes’ within the church.

This is not to suggest that there were no evidences of lay ministry within this general period. This was the time during which the great cathedrals and imposing parish churches were built all across Europe. The skills of master masons and other stoneworkers created the imposing structures that gave evidence to the whole community of the presence of God in their midst. The later, or High Middle Ages, saw a flowering of creative expressions of the faith through the eyes of artists and the hands of sculptors. It was also a time, however, when the concept of ‘ministry’ for tens of thousands was focused on the Crusades. For two centuries, beginning in 1092 AD Christian armies attempted to regain the Holy Land as Christian kingdoms in the midst of Muslim empires. Service to Christ, in the minds of many Europeans, became identified with military action against the Saracens. Tragically, this led to further brutal activity of the church against people who were defined as heretics. These were people, clergy and laity alike, who dared to disagree with the church’s official dogmas. These forerunners of the Reformation gave evidence of a quest for truth that often led to confrontation with autocratic authority. They remind us in our own time that lay persons as well as clerics have the responsibility of not only knowing Christ but also of serving him in the arena of public debate over the issues of justice. In our own day, flagrant abuses of justice, especially in Latin America, have led to the rise of liberation theology, which has given voice to the aspirations and concerns of many Christian lay people as they struggle to implement the reign of Christ in the place of oppressive dictatorships.

The Calvinist Reformation

One of the major reforms produced by the Reformers of the 15th and 16th centuries was to correct this imbalance in the life of the church. The major thrust of the Reformers was to

return the church to the practice and theology of the Bible, and particularly to that of the New Testament. One of the major contributions of the German Reformer, Martin Luther, to the understanding of a ministry of the laity was his emphasis on the doctrine of the 'priesthood of all believers'. Each Christian, he originally taught, is open to the guidance of the Holy Spirit and is called to be a vehicle of God's work on earth. However, this concept was pushed to extremes by many enthusiasts of his time. Some of these even fomented uprisings and rebellions that created havoc throughout parts of the German principalities. Many of the leaders of these movements claimed to have been directly inspired by the Holy Spirit to take these actions. Luther later modified his position to one that was advocated by John Calvin, the Geneva Reformer, who taught that the actions of individuals must always be subject to the work of the Spirit speaking through the consensus of the whole church.

John Calvin, working in Geneva, Switzerland, made some significant recoveries in regard to the work and place of the laity in the life of the church and the faith. In regard to worship, the liturgy was now said in the language of the people. The sermon was recovered as a major part of Sunday worship. Calvin also demanded the return of weekly celebrations of the Sacrament of Holy Communion as the practice of the New Testament, but failed to achieve this biblical goal. The singing of the psalms by the laity was recovered.

Calvin, as did all the major Reformers, nonetheless recognized that God called certain individuals and gifted them for ministry of Word and Sacraments. Unlike the Middle Ages, this did not confer any special or 'holy' status upon those so called. However, the Calvinist documents regarding the work of the laity are reflective of the time and conditions in which they were produced. The value of these important documents for a recovery of the ministry of the laity can only be obtained when their principles are translated into today's conditions.

The Calvinist Reformation documents, including the writings of John Calvin and the later confessional statements of Calvinist churches (for example, the Westminster Confession of Faith and other documents), all assume a state or national church setting. Consequently the call to people to acknowledge each other as brothers and sisters in Christ and to live in a mutually supportive manner had implications for the whole of society. Not only was each citizen a member of a city or nation state, but each citizen was also a member of the church that was established by law within that city or state. This imposed upon the theological authors of the time a certain set of assumptions about the Christian responsibilities of each citizen. For one thing, taking a stand against the teachings of the state church became equated with treason against the state itself, thus leading to some of the more distasteful events that took place throughout the Reformation period, such as the various wars of religion and the persecution of dissenters. These assumptions have tended to be carried on even when the concept of the state church no longer existed in many places. Years later, Christians were still attempting to control the activity of their neighbours, in lands where church and state were deemed to be separated, by lobbying for the passage of 'Sabbath Day' laws.

However, for John Calvin, there were two essential parts of the Christian life: (1) the love of righteousness⁴ and, (2) the following of a rule that conforms us to Christ. Calvin maintained that the sum of the Christian life is that of denial of ourselves in order to accomplish the following things, which define the biblical concept of the priest-nation as stated in I Peter 2:9 ff:

1. that we may devote ourselves to God
 2. that we may seek to serve God and neighbour
 3. that we may patiently bear the cross (in fulfillment of Jesus' command in Matthew 16:24-26)
 4. that we may know in what manner we ought to use the present life and its material benefits.
- "Necessity demands that we possess all things as though we possessed them not; that we bear poverty with mildness, and abundance with moderation."⁵

Calvin did not intend this to justify the oppression of the poor, as some might assume today. His call to those who possessed more of this world's goods than others did to support the needs of those less fortunate created a moral and religious obligation on the part of the wealthy to support the needy.

For Calvin, living the Christian life required certain disciplines of faith without which there could be no expression of Christian life, no growth in grace. Since we all have access to God through Christ, it is the responsibility of every Christian to pray daily. As Calvin states, "When we are accustomed to flee to God, our heart is enflamed with a strong desire to seek, love, and adore him."⁶ Faith in God and his promises is to be revived constantly by prayer and devotion in order that we may persevere in love of and obedience to God. The important point to note here is that the service of the people of God to others does not stand as an end in itself but grows out of its devotion to God. In our time Christians do not do social work or serve in justice ministries because these things need to be done. They meet the social needs of others and serve the ends of justice for all as a result of their devotion to God. In this manner the community of faith is strengthened for its corporate witness in the world.

It is not surprising to discover that much of the content of *The Institutes of the Christian Religion*, Calvin's major work, in relation to Christian laity is devoted to the exercise of those practices that strengthen faith. These practices are prayer, devotion, meditation on one's own faults and shortcomings, and the seeking of God's help through the Spirit in their living and corporate witness to the world. It would appear today that these essential practices of the Christian life are woefully lacking. Without the reality of a living connection with God, activity within congregations, or charitable or justice ministries in the broader community will show no real evidence of God's presence in the world. On Calvin's terms, these would only be met as the laity are adequately anchored to the spiritual reality of faith experienced in prayer and devotion to God.

The Westminster documents, which are the principal subordinate standards of The Presbyterian Church in Canada, re-affirm Calvin's basic position. *The Longer Catechism* does not speak anywhere of a 'ministry of the laity,' but requires certain things of every Christian:

1. an acknowledgment of the moral law as contained in the Ten Commandments,
2. the recognition that all humans fall short of this standard, and
3. the necessity of utilizing to the fullest the gracious gifts of God in the word, sacraments and prayer. Through these, and by the edification of the Spirit, all of Christ's people are to evidence in their daily lives a practice consistent with the gospel.

In Chapter 26 of *The Westminster Confession of Faith* there is a recognition of the corporate nature of the faith. Every Christian has a responsibility to make use of the gifts God has given him or her so as to meet the needs of every other member of the community of faith. It is recognized that the 'ministry' of every Christian is to so live life daily as to be mutually supportive one of another. Each Christian is to fulfill a service of worship and devotion to God, and of love and support of each other. Taking this seriously in our own day we recognize that the principal ministry of the laity has to do with the enactment of a genuine, committed service to God in every sphere of one's life.

The Ministry of the Laity Today

Today we must recognize that the church and the state are not the same. How then is the Christian life to be expressed within the context of a both secular and multi-religious society? What responsibility does the Christian have for the securing of peace and justice and general morality in the lives of non-Christians, particularly where the question of general morality as based on the Ten Commandments is not universally acknowledged? This is where a doctrine of the 'ministry of the laity' most needs to be fleshed out in the modern age.

The situation of the Christian church in many lands, including our own, is becoming more and more like that of the New Testament church. In many places we are a minority group in a secular and multi-religious society. All Christians need to recognize that in baptism they have been integrated into a unique community of faith since baptism is God's act in claiming a people for himself. Within that covenant community all Christians are to be formed and to form one another for their vocation in the world. Baptism is also their ordination into the 'priesthood of all believers'. The vocation given at baptism is a vocation or calling for mission (for example, Calvin's sense of seeing God in what you do daily).

Even as we speak of baptism as the Christian's ordination into the priesthood of all believers, a note of considerable warning is given us by one of the foremost of twentieth century

Reformed church theologians. Karl Barth was deeply upset by what he saw taking place in Germany during the rise to power of the Nazi Party. Recognizing that most of the members of the SS regiments had been baptized as infants within the Roman Catholic, Lutheran or Reformed churches of Germany, he deplored the fact that this had stood for nothing in their later development. It has even been noted that a former Lutheran pastor was a senior officer in the *Einsatztruppen*, the “death squad” units whose task was to eradicate Jews and Serbs on the Eastern Front. Today, we need to take seriously the implications of our baptism. We need to recognize that this is no mere ritual. The act incorporates each person into the body of Christ and calls forth from each individual a life-long response of faithfulness to our Saviour in every aspect of daily existence. Every Christian has a responsibility to live his/her life in such a manner that community prejudice is opposed; that the well-being of every citizen is promoted; that God is honoured in every aspect of life.

Everyone’s work is valuable. Everything done in devotion to God is valuable, whether it be a responsibility held within the community of faith to strengthen that community, or in the ordinary discharge of one’s life in society at large, or in meeting the needs of others in areas of disaster. We must remember that, in a Christian sense, vocation is not primarily what is done to earn a living. It is connected to each person’s identity in terms of their God-given gifts. Vocation is not what they do but who they are in relation to God and the community. Thus we need to remember that the roles of ministers of Word and Sacraments and diaconal ministers and religious educators are merely specific forms within the general context of the ministry of the whole people of God. Ministry of the Laity can mean many things in many places. Within the corporate life of a congregation, it can be expressed through the gifts that God has given some individuals for the building up and strengthening of the life of the congregation. Reading the lessons during the worship of God; teaching children and youth in the church or leading an adult class; assisting the congregation in its worship by singing in the choir; painting the building; tending the flowers that beautify the exterior of the sanctuary - these are a few ways by which individuals can carry on an important ministry to the community of faith.

Even of more consequence for our time is the doing well and honestly what we do in our daily work situations. Here we may be faced with many choices of action and speech that may either honour God or bring discredit to the faith. We may even have to stand in the long line of faithful dissenters who have spoken out against perceived injustices within society. It would be inherently foolish to attempt to catalogue all the ways by which faithful Christians may serve Christ.

Nonetheless, all Christians have a responsibility under God to participate fully and regularly in the worship of God and to carry out to the fullest the implications of the Gospel wherever they are and whatever they do. Surely Christians, regardless of who they are or what they do, are responsible for so living each day as to express in their lives the sovereignty of God over all things. In this way they will effect the love, justice, mercy and peace of God in all human affairs insofar as it lies possible for each one to do.

End Notes

¹ When discussing the Old Testament we will do so only in terms of the Greek translation that was made of the Hebrew scriptures about two centuries before the birth of Jesus, and is known as the Septuagint, in order to avoid confusion in terminology. *Laos* occurs some 2,000 times in the Septuagint.

² Compare Peter 2:5,9 with Romans 12:1; Philippians 4:18, Hebrews 13:15,16.

³ Judaism as it developed in the Greek-speaking world, as opposed to the Judaism of Palestine.

⁴ Following a life-style consistent with the will of God.

⁵ Calvin, John, *Institutes of the Christian Religion* Aphorism 51.4, James Clarke and Co., London 1953.

⁶ *ibid.*, Aphorism 56.

For the Consideration of Sessions and Presbyteries

The Preamble to be read at the ordination of ministers of Word and Sacraments, ruling elders and deacons includes these words:

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. (Book of Forms section 409, 1993)

1. In our Reformed tradition, every Christian is expected to serve God in the life of the congregation.
 - How does he/she do this?
 - How do we help her/him to do this?
 - How do we affirm him/her when this happens?
2. Also in our Reformed tradition, Christians are expected to serve God outside the life of the congregation, in the world of everyday affairs.
 - How do they accomplish this?
 - How do we help them to do this?
 - How do we affirm them when they do this?
3. How are people in your congregation dealing with the following issues:
 - How is the Christian life to be expressed within the context of a both secular and multi-religious society?
 - What responsibility does the Christian have for the securing of peace and justice and general morality in the lives of non-Christians, particularly where the question of general morality as based on the Ten Commandments is not universally acknowledged?
4. What needs to take place within The Presbyterian Church in Canada to renew a vital New Testament and Reformed church concept of the work of the whole people of God so that the concept is not merely one spoken of at ordination services but one that is lived and enacted by all Christians?

Your response to these questions and to the paper as a whole would be appreciated by the Muskoka Task Group as it continues its responsibility for presenting to the church an integrated Doctrine of Ministry to carry the Church forward into the century that lies ahead.

Recommendation No. 18 (adopted, p. 26)

That presbyteries and sessions study the paper on the ministry of the laity and respond to Ministry and Church Vocations by February 28, 1999.

If the above recommendation is adopted, Ministry and Church Vocations will reproduce this paper with a study guide and distribute it to each presbytery.

PREPARATION FOR MINISTRY

Guidance Conferences

In 1997, three conferences were held: one in Vancouver, British Columbia, in February, and one in each of April and August in Hamilton, Ontario.

23 candidates were recommended for certification

7 were recommended for certification with additional comments

1 received a recommendation of probationary certification with additional recommendations

3 received recommendations that no action be taken at this time with respect to certification, with additional comments

2 were not recommended for certification

In 1998, two conferences are planned: one in Hamilton, Ontario, in April; one at Crieff Hills, Ontario, in August.

Overture No. 4, 1997 (A&P 1997, p. 497-98)

Re: Evaluating the Use of Guidance Conferences

A working group was recruited to oversee a review of guidance conferences. Convened by Peter Ruddell, the working group's members are Karen Bach, Jan Hieminga, Derek Macleod, Marion Monkman, Andrew Reid and Art Van Seters. Most of these individuals have had

first-hand experience of guidance conferences, as counsellors and/or as students. Questionnaires were designed and distributed to presbyteries, the theological colleges and the students currently studying. Input is being sought about the entire discernment process for candidacy for ministry, about guidance conferences, and about psychological testing. Based on replies from the Church, a response to Overture No. 4, 1997 will be prepared for presentation to the 125th General Assembly.

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. In a similar way, sessions have been arranging for the appropriate education of congregational leaders, using the resource "Training for Sessions and Congregations in dealing with Sexual Abuse and Harassment" available from the Resource Distribution Centre at Church Offices.

Revisions to the Policy for Dealing with Sexual Abuse and 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.

PART 1 - A CHANGE REQUIRING AMENDMENT TO THE BOOK OF FORMS

1. Refusal of Witnesses to Testify in the Church Court

A recommendation concerning this matter was presented to the 123rd General Assembly (A&P 1997, Rec. No. 20, p. [361](#)). The question of the impact of this proposed legislation on the ability of the Church to censure complainants for making rash or malicious complaints was raised, and the recommendation was referred back. The following paragraphs have been revised to address this concern.

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 to 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.

If the recommendation below is adopted, a paragraph 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 testify to their complaint before the presbytery or session are not liable to censure. The committee, however, must inform the complainants that their refusal to testify will, in most cases, cause their complaint to founder, unless other clear evidence exists that can be presented to the court.

The following recommendation does not affect deliberation of the issues raised around section 339 of the Book of Forms, which considers the censure of malicious or rash witnesses. The Church still has the ability to censure the complainant for making rash or malicious complaints. However, it is important to ask whether such censure is good for the Church and for the person. It may be more appropriate to aid the person who has made a rash or malicious complaint to find qualified pastoral or psychological care.

Recommendation No. 19 (adopted, 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 for Dealing with Sexual Abuse and Harassment are not liable to censure for a refusal to testify to their complaint in a Church court.

Recommendation No. 20 (adopted, p. [26](#))

That the proposed addition to the Book of Forms section 343.1 be approved as an Interim Act.

PART 2 - OTHER CHANGES AND CLARIFICATIONS TO THE POLICY**1. Sessions and Presbyteries**

The Policy for Dealing with Sexual Abuse and Harassment is being reorganized so that there are completely separate sections for presbyteries and sessions. The following changes refer only to presbyteries. The appropriate changes will also be added to the policy for sessions.

2. Fairness and Consistency of Implementation

The following paragraph will be added to Section II Guiding Principles.

This policy is the policy of The Presbyterian Church in Canada. Therefore, Church courts are expected to implement this policy as it is written. Changes to the policy will be made for the whole Church by the General Assembly. In the interests of fairness and consistency, presbyteries, sessions and other Church bodies will refrain from implementing unilaterally procedures not outlined in the policy.

3. Who Needs to be Informed ?

The following new point will be added in the appropriate place [Criminal Complaint Procedures, A, before point 1, p. 7]:

The committee must inform the person against whom the complaint is made that a complaint has been received.

4. Approaching Civil Authorities

The following paragraphs will replace the current points 2 and 3 [Section V: Receiving Complaints p. 6]

The committee needs to determine as soon as possible if the subject of the complaint is governed by the Canadian criminal code. The committee should obtain legal advice if it cannot determine whether or not the matter might involve a criminal complaint. The committee may choose to report to the police any allegation that may involve *criminal charges*.

In accordance with Canadian law, *all cases of suspected abuse of a child must be reported immediately to the child protection agency* (Children's Aid Society or equivalent). Once the child protection agency has been contacted, their staff will begin an investigation and contact the individuals as they see fit. Under the regulations, only the child protection agency or the police may question the alleged victim or offender so that the investigation may proceed unhindered. However, if the Church refrains from hindering the police or child protection agency investigation, pastoral care is still appropriate.

The following sentence will replace the current point 1 [Criminal Complaint Procedures, A, p. 7]

Any case of suspected child abuse will be reported immediately to the child protection agency.

5. Assisting the Civil Authorities

There is still some concern about any reference to assisting civil authorities in their investigations of criminal complaints. It is important for all to keep in mind their legal duty to report any case of suspected child abuse to the proper authorities, while at the same time not creating the situation where presbytery members will be called upon to testify against the complaine in a court of law.

Point 3 [Criminal Complaint Procedures, A, p. 7] was changed in last year's report to General Assembly. (A&P 1997, p. [363](#) section 7). The following paragraph will replace point (a) from that report.

If any member of presbytery is questioned during the course of a police or child protection agency investigation of a criminal complaint, they may assist the authorities by answering the questions asked. However, if the person being questioned 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. They may also wish to consult the presbytery standing committee.

6. When Presbytery Desires to Hear Evidence Directly

The following addition clarifies that presbytery has the right to hear all evidence gathered by its standing committee, if it desires such evidence prior to making a decision on the matter.

A paragraph will be changed as follows [Non-Criminal Complaint Procedures, A, point 4 (d), p. 12]:

As the presbytery may desire to hear evidence directly from the complainant or witnesses as part of the standing committee's report, the committee will explain the need for the complainant to appear before the presbytery if requested. (Book of Forms sections 327, 343. See Appendix 2, p. 22, 23.)

7. Limitations on Ministers during a Paid Leave of Absence

A new paragraph will be added [Criminal Complaint Procedures, A, point 6 (b), p. 9]:

A member of presbytery on a leave of absence may not moderate a session on an interim basis, nor preach pulpit supply or anniversary services, nor conduct other services. The minister or diaconal minister must withdraw from any of these appointments that have already been scheduled. During the period of the leave of absence, if a special event occurs (such as the wedding of a family member) in which the minister wishes to participate in his or her capacity as a minister of religion, the minister must seek permission of the presbytery.

8. Pastoral Care to Congregations

A new paragraph will be added [Criminal Complaint Procedures, A, point 7 (a), p. 9]:

Presbytery may want to consider assigning to a presbyter other than the interim moderator, the responsibility for serving as liaison between the presbytery and the congregation in all matters relating to the investigation, in order to allow the interim moderator to enter a pastoral relationship with the congregation more fully.

9. Advisors

The policy already makes provision for an advisor to the person against whom the complaint has been made. Some presbyteries have asked for a broadening of this role. In response to these suggestions the following changes will be incorporated into the policy in the appropriate places:

1. The person against whom the complaint has been made may request that a particular member of presbytery be appointed as advisor.
2. The advisor to the person against whom a complaint has been made may be present as an observer when the investigating committee interviews the complainant or other witnesses. The advisor is not permitted to speak during the interview other than to request a brief recess. During the recess the advisor may speak privately to the investigative committee to raise concerns or suggest questions to be asked in the interview.
3. The advisor does not participate in the deliberations of the investigative committee.

The term 'advisor' has been used instead of 'advocate' to avoid the notion that someone else would represent the person against whom the complaint has been made before the Church court. The advisor, however, may assist the person against whom the complaint has been made in preparing to answer the questions of the Church court.

Cross-examination of witnesses is not permitted during the investigative stage of the process. If cross-examination of witnesses is felt to be necessary, it should wait until a formal trial is conducted following the rules in the Book of Forms.

10. Ten Days Notice of Committee Recommendations to the Complainee

There has been concern expressed that the complainee needs to know of the committee recommendations prior to the meeting of presbytery, in order to allow the complainee time to prepare a response to the presbytery.

A new paragraph will be added in the appropriate places [Criminal Complaint Procedures A, after point 8, p. 9] and [Non Criminal Complaint Procedures A, after point 8, p. 14]:

The committee will inform the person against whom the complaint has been made of what recommendation it is prepared to make to the presbytery regarding the matter, in order to ensure that the person has time to prepare a response to be heard by the presbytery. Ideally, the committee should inform the complainee of their recommendations 10 days prior to the scheduled sederunt.

11. Person Complained Against Not Voting

Currently the policy is silent about the right of the complainant and the person complained against to vote on the question of whether the complaint is sustained. In many situations, the complainant will not have a vote, while the person complained against is a voting member of the court. The Church's counsel has pointed out that this difference in privileges might allow the fairness of the decisions made by the presbytery to be challenged by the complainant.

The following sentence will be inserted in the appropriate places in the policy:

The person complained against and the complainant are not permitted to vote on the question of whether the complaint is sustained.

12. Paper Ballot

It is appropriate for presbyteries to vote by paper ballot when deciding whether the complaint is sustained. A paper ballot would remove the possibility that presbytery members might be affected by the way other members, particularly the advisors to the parties and the members of the standing committee, cast their vote.

The following sentence will be inserted in the appropriate places in the policy.

Presbytery may choose to vote by paper ballot when deciding whether the complaint is sustained.

13. Dismissal of Complaint Following Presbytery Decision that Complaint is Not Substantiated

The appropriate paragraphs will be revised as follows [Criminal Procedures, A, point 12(a), p. 10] and [Non-Criminal Procedures, A, point 10, p. 14]:

If, on a balance of probabilities, the complaint is not sustained, the presbytery or session shall declare the complaint to be dismissed, and the files regarding the whole matter shall be held *in retentis* in accordance with the Book of Forms sections 30 and 31. (See Appendix 2, p.21)

14. Proceeding to Trial in the Church

A section added in the report to last General Assembly (A&P 1997, p. [362](#), point 5) needs correction. Paragraph (c) should not be separated in the middle, as this changes its meaning.

Paragraph (c) should read:

The complainant is dissatisfied with the result of the process and demands a trial. The court will not permit the complainant to demand a trial in situations where the court has already decided to impose the most extreme form of discipline. Since no further discipline could be imposed, the court has already satisfied the complainant as fully as it is able.

15. The Restoration of Individuals Falsely Accused of Sexual Abuse/Harassment

Preliminary draft procedures for the restoration of individuals falsely accused of sexual abuse/harassment appeared in the Appendix to the Policy (April 1996, p. 12). In section 2, the phrase “beyond a reasonable doubt” is used, which implies a standard different from the one that is used in the policy.

Putting a series of dots in place of the inaccurate words would allow the material to remain as a quote from another piece of work without suggesting that our decision-making standard has been changed.

The section would then read:

While the matters of the investigation need not be released in detail, the letter of exoneration needs to state clearly the Investigating Committee’s judgment that the person wrongly accused is innocent of all charges ... and remains in good standing within The Presbyterian Church in Canada.

16. A Second Edition of the Policy

The Policy for Dealing with Sexual Abuse and Harassment will be reorganized to provide two completely separate sections for sessions and presbyteries and to insert the revisions that have been accepted by General Assemblies. At the same time the titles of the sections will likely be changed to make the policy easier to use. Other issues will be addressed, such as the provision of continuing pastoral care to all who have been affected by the investigation, and dealing with special circumstances that have arisen as the Church has used the policy.

Bibliography

The following resource is recommended to presbytery standing committees. It contains good practical suggestions for how to interview:

Considerations for Conducting an Investigation of Alleged Clergy Sexual Misconduct, by Anne Underwood, published by The Alban Institute, Suite 433 North, 4550 Montgomery Avenue, Bethesda, MD 20814, tel 1-800-457-2674 or (202) 244-7320

Recommendation No. 21 (reworded and adopted, p. 26; see also p. 425-26)

That the above statements of clarification be approved and that they be noted by presbyteries, sessions and any others using the Policy for Dealing with Sexual Abuse and Harassment.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Continuing Education

In 1997, the Continuing Education Committee considered 16 applications requesting \$10,735 and provided \$6,320 in grants, an average of \$395 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 1999.

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, small group ministries, conflict management and interim ministry. 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.

At the time of writing this report (February), 80 professional Church workers and graduating students (representing 6.5 per cent of ministers now on the rolls of presbyteries) had given permission for Ministry and Church Vocations to circulate their profiles. 71 congregations were looking for a minister (representing about 10 per cent 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, 1997 (A&P 1997, p. 498)

Re: Finding New, Constructive Ways of Dealing with Pastoral Relationships that have Broken Down

Overture No. 5, 1997 from the Session of Durham Church, Durham, Ontario was transmitted *simpliciter* by the presbytery of Grey-Bruce-Maitland. It was assigned to Ministry and Church Vocations to consult with the Clerks of Assembly, which we have done.

The Overture asks that the Church 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. It refers to the work of the Task Force preparing the statement on "The Termination of Ministries and Removal of Professional Church Workers". It states that the normal system of Church courts has been found to be confrontational to all parties involved.

The Church has already recognized that it is experiencing difficulties in many of its relationships, not just those between its ministers and its congregations. It was for this reason that the General Assembly in 1996 instructed presbyteries to offer workshops for presbytery and session members in understanding and developing skills in conflict resolution by June 1999. At the same time, every professional church worker was encouraged to attend and to demonstrate attendance in such workshops.

The Church has responded to these decisions with a number of initiatives. At the 1996 Clerks Consultation, presbytery, synod and Assembly clerks attended a workshop on conflict resolution in churches taught by the Rev. Richard Blackburn of Lombard Mennonite Peace Centre. In the spring of 1997, he was commissioned by Ministry and Church Vocations to teach a mediation skills workshop to 40 representatives of presbyteries and synods, and to equip them to teach basic principles when they returned home. Since that time, these participants have taught local workshops on conflict resolution across the Church. At the Clerks Consultation this past April, the Rev. Speed Leas of the Alban Institute taught the clerks about group dynamics occurring within congregations and appropriate responses to different types of conflict. Our theological students have been participating in seminars on the topic of conflict resolution at guidance conferences. The strategy behind these initiatives is to equip the Church's leaders, and through them, all its people, with understanding and skills in conflict resolution, so that the Church may nurture a culture of problem solving, that is, the practice of solving problems while they are small.

With respect to dealing with pastoral relationships that have broken down, it should be noted that the proposed Policy for Dealing with the Dissolution of Pastoral Ties, found elsewhere in the Report of Ministry and Church Vocations, is being presented to this General Assembly for consideration.

In summary, the Church is seeking to strengthen all its relationships by developing understanding and skills for conflict resolution, and is providing policy to direct its response in situations of deteriorated pastoral relationships.

Recommendation No. 22 (adopted, p. [26](#))

That the prayer of Overture No. 5, 1997 be answered in the above terms.

Overture No. 26, 1996 (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 Overture No. 26, 1996 in its report to the 125th General Assembly.

Overture No. 13, 1993 (A&P 1993, p. [500-01](#), [18](#))

Re: Policy for Termination of Ministries

Overture No. 13, 1993 was referred to Assembly Council in consultation with the Clerks of Assembly and the Life and Mission Agency. The prayer of the Overture asks for the development and implementation of a policy that would provide fair and just procedures for the termination of ministries and for the care and support of servants of the Church thus affected. A task group in Nova Scotia consisting of G. Ian Ferguson, Sydney McDonald, Mary McIllwraith, and George Mitchell prepared a study document on “The Termination of Ministries and the Removal of Professional Church Workers”. It was sent to presbyteries in June 1995 for discussion and report back by March 1996. A task group consisting of G. Ian Ferguson, Sydney McDonald, Cynthia Chenard, Byrchil MacQuarrie and Lindsay Rankin considered the replies received from 18 presbyteries and 2 individuals in the drafting of a revised policy. Discussion of the second draft continued within Ministry and Church Vocations’ Advisory Group, as well as with the Church’s lawyers and the Clerks of the Assembly, and has resulted in the following proposed “Policy for the Dissolution of Pastoral Ties”.

POLICY FOR THE DISSOLUTION OF PASTORAL TIES

I. Introduction

The way that The Presbyterian Church in Canada understands ministry and the nature of the relationship between the minister and congregation is foundational to the way the Church should deal with dissolutions of pastoral ties. For this reason, the policy has been written from the starting point of the Church’s beliefs and practices, and in the Church’s own vocabulary. At the same time, The Presbyterian Church in Canada is subject to the dictates of Canadian secular law. For this reason, extensive legal counsel has been sought in the writing of this policy, to protect the Church as much as possible against civil legal proceedings.

II. Scope of the policy

This policy is intended to apply to situations in which a presbytery has decided to dissolve the pastoral tie between a congregation and an ordained minister who had been called and inducted into that congregation. It is also intended to apply to situations in which a presbytery has decided to end, before the completion of its term (if any), the appointment to a congregation of an ordained minister, a diaconal minister or a lay missionary. This policy is also intended to apply to situations in which a court, agency or committee of this Church has decided to end, before the completion of its term (if any), the appointment of an individual to a non-congregational ministry.

For the sake of simplicity, the word “minister” will be used in this document to refer to an individual ordained to the ministry of Word and Sacraments, designated to the Order of Diaconal Ministries, or serving as a lay missionary. Again for the sake of simplicity, the word “presbytery” will be used in this document to refer to any court, agency or committee of this Church.

There are a number of kinds of situations in which this policy is not intended to apply. This policy does not apply to those situations in which the pastoral tie is being dissolved at the request of the minister, for instance when a minister wishes to accept another call or when a minister asks presbytery to accept his or her resignation to permit full-time academic work or

retirement. This policy does not apply in situations when the pastoral tie is being dissolved because the minister has become ill; the Church has already made provision for such instances in the form of long-term disability insurance, as stated in the terms of the call or appointment. This policy does not apply to time-limited appointments that have come to completion (for example, the individual has served the full term), or to time-limited appointments that were written with escape clauses (for example, with the provision that either party may end the working relationship as long as notice of a stated length of time is given).

This policy may be used as a guide in similar situations involving servants of the Church not covered in the above statements.

III. Theological Basis

1. Ministry

The policy of The Presbyterian Church in Canada for the dissolution of pastoral ties is set in the framework of our Church's understanding of ministry. As a Church, we affirm the Lordship of Jesus Christ and acknowledge him as the Church's only King and Head.

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. (Preamble, 1970, ordination vows for teaching and ruling elders)

Christ has called all who claim his name to share in his reconciling mission in the world. At the same time, Christ renews and nurtures the Church by calling individuals to serve as pastors, as teachers, and in specialized ministries of equipping the saints.

2. The Church's Relationships

The Church seeks to express the mind of Christ as it obeys his calling. We believe that Jesus' command "You shall love your neighbour as yourself" is basic to all our dealings with each other.

We have this command from Christ; whoever loves God must love their fellow Christian too. (1 John 4: 21)

Love means seeking the best for others and is the mark of a Christian. (Living Faith 8:3:2)

The command to love our neighbour includes the imperative of dealing justly with one another.

God's justice is seen when we deal fairly with one another. (Living Faith 8:4:2)

Our understanding that we are called to serve carries with it the implication that we must be committed to each other and accountable to each other.

Calling means the necessity to deny selfish ambition and desire in order to minister to others. (Living Faith 1:3:1)

This means that, when it is living faithfully, the Church will demonstrate genuine commitment to love and justice in all its relationships.

3. The Relationship between the Church and its Ministers

The relationship between the Church and its ministers is one of covenant: a three-fold covenant involving the presbytery, the congregation and the minister. The congregation calls the minister, and the congregation and the minister covenant to work together in ministry. The presbytery scrutinizes the terms of the call, including the guarantee of stipend and benefits that the congregation will give the minister, and approves the covenant.

In the service of induction, the minister answers the ordination questions as an indication of his or her readiness to serve God faithfully. The third question is the promise to accept the government of this Church by session, presbyteries, synods and General Assemblies, and to be subject to these courts, seeking the peace and unity of Christ within the Church. The members and adherents of the congregation, for their part, affirm that they receive the minister as from Christ and pledge themselves to be co-servants with the minister under Christ.

The presbytery is responsible for the pastoral oversight of both the minister and the congregation. The presbytery is authorized to guide and instruct both the minister and the congregation, who are, in turn, accountable to it. The session of a congregation cannot entertain a complaint against its moderator, nor against any of its ordained ministers in multi-staffed congregations, nor against any member of the Order of Diaconal Ministries (Book of Forms sections 127, 127.1, 127.2; 127.3). It is the presbytery that decides whether to sustain complaints against ministers or diaconal ministers, and disciplines them, as appropriate.

It is crucial for the Church to realize that the covenant is a dynamic entity. True, the covenant begins at a clearly defined point, namely at the induction service, and its terms have been described on the printed pages of the call. But in fact the covenant is lived in the context of the relationships that result from it. Covenants depend upon mutual trust and respect. All who are involved must recognize the importance of nurturing the covenant relationships. Presbyteries are enjoined to fulfill their responsibilities for pastoral oversight of both ministers and congregations faithfully.

IV. Guiding Principles

The Church will demonstrate in all its relationships genuine commitment to love and justice.

Presbyteries will provide adequate and ongoing pastoral care to ministers and congregations under their care.

When significant conflict arises between a minister and a congregation:

1. Such situations should be recognized and dealt with honestly, fairly and prayerfully. They should never be ignored, camouflaged or perpetuated to the extent that any of the members of the covenant is harmed. Dealing with conflict will necessitate careful efforts to identify and address the root problems, and not merely to focus on the symptoms.
2. Strenuous and sincere efforts must be made to affect reconciliation by facilitating honest and caring communication between all parties and rigorous avoidance of all rumour and innuendo. (A discussion of preventative procedures is found in Appendix A.)
3. A biblical model for this process might be Matthew 18:15 ff.. See also Exodus 20:16. Despite all efforts it must be recognized that situations will arise where it is best for all concerned that the covenant relationship be ended. In the New Testament there are a variety of sayings and stories that indicate that Jesus did not believe that it was always possible for relationships to work out. (for example, Matthew 18:17; Matthew 10:14-15; Luke 13:34; 19:41-44.)

When a pastoral tie must be dissolved:

1. Presbyteries will understand the principles and procedures laid down in the Book of Forms, as well as any other information that may be pertinent to the situation. (See Book of Forms sections 199.3, 249, 252 and chapter 9.)
2. Presbyteries will provide the minister and the congregation with proper support and adequate information.
3. The procedures for the dissolution of pastoral ties will be carried out in a manner that is fair, orderly and caring to all involved.

V. Church Law and Secular Law

The Church has the authority to make its own decisions regarding the forming and dissolving of pastoral ties between ministers and congregations. Nevertheless, the Church is also subject to secular law. Our Church's counsel caution the Church to ensure that the processes by which presbyteries decide to dissolve pastoral ties are transparent and fair to all parties. With this provision, the Church should feel free to set and follow its own policy. Once the General Assembly adopts a policy, the Church is well advised to follow it, meeting at least its minimum requirements. The Church's counsel advise further that the terms set out in this policy are consistent with legal entitlements in similar contexts, and that the policy should not render the Church unduly vulnerable to challenges in civil court.

The Church's rules for Church Discipline are set out in chapter 9 of the Book of Forms. Actions leading up to and including the removal of ministers from office can and should be consistent with the various points and procedures contained in this chapter. Section 333 of the Book of Forms states that:

Law agents or professional counsel are not allowed in any court of the Church.

Section 321 states that:

In all matters of discipline, office-bearers and members of the Church are bound to abide by the decision of the session, presbytery, synod, or General Assembly; and recourse to a civil court against any decision of any of the Church courts in such matters, or against the execution thereof, is excluded.

The distinction should be made between seeking legal counsel and using a lawyer in Church courts or taking recourse to a civil court. *Seeking legal counsel is permitted.* In fact, in certain circumstances, it may be prudent. Presbyteries may wish to obtain professional legal advice in difficult cases. Ministers should be encouraged to seek advice as widely as they feel necessary.

VI. An Overview of the Process

The presbytery must address the following concerns:

- providing pastoral care,
- seeking legal advice,
- setting the terms of the settlement,
- apprising the minister of the decisions of the presbytery,
- apprising the session of the decisions of the presbytery, and
- securing acceptance of the settlement by the minister.

This policy categorizes into three groups the situations in which presbyteries decide to dissolve pastoral ties. In each case, the distinguishing characteristic is the *reason for the decision to dissolve the pastoral tie*. The reasons are as follows:

1. The presbytery has decided that the minister has committed a very serious offense.
2. The presbytery has discerned that the covenant relationship is no longer viable.
3. The congregation is facing financial constraints.

As the different categories propose different responses, it is imperative that presbyteries choose the correct category.

VII. Settlement Procedures

1. THE PRESBYTERY HAS DECIDED THAT THE MINISTER HAS COMMITTED A VERY SERIOUS OFFENSE.

Section 316 of the Book of Forms states:

An offense is anything in the doctrine, principles or practice of a member of the Church, which is contrary to the Word of God. Hence nothing is to be regarded as ground for discipline which is not contrary to scripture, or to the established regulations and practice of the Church, founded on scripture.

Examples of situations would include:

- the minister is convicted of a criminal offense, such as theft, fraud or assault;
- the presbytery sustains a complaint of sexual abuse or harassment against the minister;
- the presbytery finds the minister to be guilty of leading a scandalous life or of teaching corrupt doctrine.

In these cases, the decision to dissolve the pastoral tie follows an investigative process of the presbytery after which the presbytery decided that the minister has committed a very serious offense. The presbytery disciplines the minister by administering some form of censure. In the context of secular law courts, such behaviour on the part of a minister would be comparable to *serious or egregious misconduct*, and the situation would be comparable to *termination with cause*. Please note carefully that neither incompatibility between the congregation and the minister nor incompetence on the part of the minister constitutes "cause".

1.1 Pastoral Care

The presbytery needs to make arrangements for pastoral care of a minister and a minister's family whenever a pastoral tie is being reviewed. It is important that the minister and the minister's family do not become isolated or "forgotten" during the review and decision-making, or at any time in the future while the minister remains under the care of the presbytery. The presbytery should designate a specific individual (or individuals) to contact the minister and the minister's family regularly, to check on progress, to monitor his/her mental and physical state, and generally, to be a good listener. In cases when the presbytery withholds the minister's presbyterial certificate until certain conditions are met, the presbytery has some responsibility to help the minister to fulfill the requirements. When courses, counselling or career assessment are assigned to the minister, the presbytery should agree to share part of the cost with the minister.

The presbytery needs to make arrangements for pastoral care of the congregation throughout the period when a pastoral tie is being reviewed, and after decisions are made and implemented. The situations covered by this policy are often experienced by congregations as stressful and disturbing, and presbyteries must recognize and respond to the special needs for pastoral care that can arise in congregations.

1.2 Seeking Legal Advice

Presbyteries are advised to obtain professional legal advice any time they face one of these cases. Ministers should be encouraged to seek advice as widely as they feel necessary.

1.3 Setting the Terms of the Settlement

In cases where the presbytery has decided that the minister has committed a very serious offense, the presbytery usually dissolves the pastoral tie to be effective immediately. The presbytery may consider placing restrictions on the minister's access to Church property. Although the transition allowance is intended to help provide a bridge while the minister fulfills requirements set by presbytery or searches for another call or seeks a job, *the congregation is not required to provide a cash transition allowance*. If the minister is living in the manse (which is the property of the Church), the minister will be given 60 days, or the duration of time legally required in the province of residence, to find other accommodation.

Special Note:

The requirement in this case is very minimal. Nevertheless, presbyteries and congregations are reminded that there is always provision in the Church for grace. In particular, it is hoped that compassionate consideration will be given to the needs of the minister and the minister's family. Presbyteries and congregations may choose to give a transition allowance. In their role of pastoral oversight, presbyteries may impose requirements above the minimum on congregations after consultation with all concerned. Presbyteries must also be sensitive to the needs of congregations, which, in some rare cases, may lead a presbytery to decide to offer financial assistance to a congregation.

1.4 Apprising the Minister of the Decisions of the Presbytery

The follow-up meeting is not the place for discussion of the reasons for the decisions. It may be an emotionally charged situation for both the presbytery representatives who must deliver the message and for the minister.

The purposes of the meeting are:

1. to advise the minister of the decisions of the presbytery;
2. to give the minister a letter that outlines the presbytery's decisions and support plans;
3. to confirm lines of communication and next steps.

The meeting is not intended to be a forum to justify the presbytery's decisions or a place to discuss performance issues or grievances. The minister should be encouraged to go away and review the terms of the settlement. In almost all cases, it would be prudent for the presbytery to suggest to the minister that he or she discuss the terms of a settlement with his/her legal counsel. The natural inclination will be to defend or justify actions that are being taken. Don't.

During the meeting:

1. Do not hedge, but use soft words.
2. Avoid extended discussions and a rehashing of issues. This is not the time for a performance review.
3. Stay on topic; do not discuss anything other than the decisions of the presbytery.
4. Do not encourage conversation that could or would allow the minister to re-negotiate the terms of the settlement. This is neither the time nor place for this.
5. Review the arrangements for the dissolution of the pastoral tie and for the support programs.

You may wish to arrange for the individual providing pastoral care to the minister to be present.

1.5 Apprising the Session of the Decisions of the Presbytery

As the process of drafting the terms of settlement that will be recommended to the presbytery unfolds, the presbytery should consult with the session, in order that any concerns the congregation may have can be considered fully. Once the presbytery has made its decisions, the presbytery will communicate them to the session, and discuss with the session plans to inform the congregation.

2. THE PRESBYTERY HAS DISCERNED THAT THE COVENANT RELATIONSHIP IS NO LONGER VIABLE.

The deterioration of the pastoral relationship could have arisen from any combination of factors *not listed in Category No. 1*. Examples would include incompatibility between the minister and the congregation, and incompetence on the part of the minister and/or the congregation. The decision to dissolve the pastoral tie may have been preceded by a presbytery visitation. It may also have been preceded by an investigation under the Policy for Dealing with Sexual Abuse and Harassment and/or by formal trial process. However, the presbytery has not decided that the minister has committed a very serious offense (as described in Category No. 1).

The presbytery may exercise discipline of the minister and/or the congregation. The presbytery may withhold the minister's presbyterial certificate, until certain conditions are met. Similarly, the presbytery might qualify the congregation's right to proceed to call another minister. In the context of secular law courts, these situations would be comparable to *termination without cause*.

2.1 Pastoral Care

The presbytery needs to make arrangements for pastoral care of a minister and a minister's family whenever a pastoral tie is being reviewed. It is important that the minister and the minister's family do not become isolated or "forgotten" during the review and decision-making, or at any time in the future while the minister remains under the care of the presbytery. The presbytery should designate a specific individual (or individuals) to contact the minister and the minister's family regularly, to check on progress, to monitor his/her mental and physical state, and generally, to be a good listener. In cases when the presbytery withholds the minister's presbyterial certificate until certain conditions are met, the presbytery has some responsibility to help the minister to fulfill the requirements. When courses, counselling or career assessment are assigned to the minister, the presbytery should agree to share part of the cost with the minister.

The presbytery needs to make arrangements for pastoral care of the congregation throughout the period when a pastoral tie is being reviewed, and after decisions are made and implemented. The situations covered by this policy are often experienced by congregations as stressful and disturbing, and presbyteries must recognize and respond to the special needs for pastoral care that can arise in congregations.

2.2 Seeking Legal Advice

Presbyteries may wish to obtain professional legal advice in difficult cases. Ministers should be encouraged to seek advice as widely as they feel necessary.

2.3 Setting the Terms of the Settlement

The transition allowance is intended to help provide a bridge while the minister fulfills requirements set by the presbytery or searches for another call or seeks a job.

The transition allowance is:

- an amount equivalent to the stipend and benefits (including housing),
- given monthly throughout the transition period.

The length of the transition period is determined as follows:

EITHER

one month for each year of service in the present congregation, with a minimum of four months and a maximum of twelve months,

OR

the number of months until the minister begins to receive stipend and benefits from another call (or equivalent income from a job), with a minimum of two months,

WHICHEVER IS SHORTER.

The transition allowance has been designed according to an *income continuance* model. For this reason the transition period is deemed to be completed as soon as the minister is once more being supported by a pastoral charge (or by a job with equivalent remuneration). The transition period is never reduced to less than two months, in order to set a national minimum for our Church that meets the requirements for notice of termination of employment for professionals in some provinces.

Start Date for the Transition Period

Normally the day the presbytery makes the decision to dissolve the pastoral tie is also the date on which the dissolution becomes effective and the transition period begins. The presbytery may decide to set a different date for the dissolution to become effective. There may be Category No. 2 situations in which the minister and the congregation both desire a short span of time between the date the decision is made and the date the pastoral tie is actually dissolved, in order to bring closure to the ministry. In these cases, the transition period is considered to begin the date the presbytery makes the decision. Normally, the minister should not be required/allowed to continue serving in the pastoral charge for more than two months of the transition period. While serving in the pastoral charge during the transition period, the minister must be given all reasonable opportunity to search for another call (or for a job).

Benefits

1. Manse or Housing Allowance

The transition allowance includes manse or housing allowance, one of which all ministers receive. When the minister receives a housing allowance, the situation is straightforward: the minister continues to receive that allowance monthly for the transition period. When the minister lives in the manse (which is owned by the church), a transition arrangement must be made. Presbyteries should consult with both the minister and the congregation, keeping in mind the duration of time legally required in the province of residence. For example, the minister may be given 60 days to find other accommodation. Thereafter, the minister is given a manse allowance until the transition period ends.

2. Travel Allowances

Basic travel or car allowance has for some years been included in the basic minimum stipend. In all cases when the minister has been receiving such allowance as an integral part of stipend, without reference to the distance that has been driven in a given period, the congregation will be required to continue to give the full stipend until the transition period ends. However, in cases when the minister has been receiving basic travel allowance as a separate allowance, calculated on a per-kilometre basis, the congregation will not be required to give the basic travel allowance throughout the transition period. Similarly, congregations in multi-point charges will not be required to continue to give the minister the Sunday mileage allowance (an amount calculated on a per kilometre basis to cover the distance between points).

3. Medical and Dental Health Plan

Coverage under the Church's medical and dental plan continues until the transition period ends.

4. Long-term Disability, Pension and Life Insurance Coverage

These benefits will continue until the transition period ends. The usual monthly deductions will be taken off the monthly income continuance.

5. Continuing Education

A minister is allowed to retain entitlement for up to 50 percent of any accumulated, unused continuing education money allowance when he or she leaves a congregation if requested for a specific program and approved at the time when the pastoral tie is dissolved. (A&P 1990, p. [432](#), 433)

Examples:

If the minister has served in the pastoral charge for four years or less, the transition period is initially calculated at four months. If the minister begins serving in another call (or job with equivalent remuneration) within two to four months, the transition period ends immediately. The transition period is never reduced to less than two months.

If the minister has served in the pastoral charge from five to twelve years, the transition period is initially calculated at five to twelve months. If the minister begins another call (or a job with equivalent remuneration) before that length of time has elapsed, the transition period ends immediately, with the qualification that the transition period is never reduced to less than two months.

If the minister has served in the pastoral charge for twelve years or more, the transition period is initially calculated at twelve months. If the minister begins another call (or a job with equivalent remuneration) before that length of time has elapsed, the transition period ends immediately, with the qualification that the transition period is never reduced to less than two months.

Special Note:

The Church is reminded that there is always provision for grace. In particular, it is hoped that compassionate consideration will be given to the needs of the minister and the minister's family. Presbyteries and congregations may choose to give a more generous transition allowance. In their role of pastoral oversight, presbyteries may impose requirements above the minimum on congregations after consultation with all concerned. Presbyteries must also be sensitive to the needs of congregations, which, in some rare cases, may lead a presbytery to decide to offer financial assistance to a congregation.

2.4 Apprising the Minister of the Decisions of the Presbytery

The follow-up meeting is not the place for discussion of the reasons for the decisions. It may be an emotionally charged situation for both the presbytery representatives who must deliver the message and for the minister.

The purposes of the meeting are:

1. to advise the minister of the decisions of the presbytery;
2. to give the minister a letter that outlines the presbytery's decisions and support plans;
3. to confirm lines of communication and next steps.

The meeting is not intended to be a forum to justify the presbytery's decisions or a place to discuss performance issues or grievances. The minister should be encouraged to go away and review the terms of the settlement. In almost all cases, it would be prudent for the presbytery to suggest to the minister that he or she discuss the terms of a settlement with his/her legal counsel. The natural inclination will be to defend or justify actions that are being taken. Don't.

During the meeting:

1. Do not hedge, but use soft words.
2. Avoid extended discussions and a rehashing of issues. This is not the time for a performance review.
3. Stay on topic; do not discuss anything other than the decisions of the presbytery.
4. Do not encourage conversation that could or would allow the minister to re-negotiate the terms of the settlement. This is neither the time or place for this.
5. Review the arrangements for the dissolution of the pastoral tie and for the support programs.

You may wish to arrange for the individual providing pastoral care to the minister to be present.

2.5 Apprising the Session of the Decisions of the Presbytery

As the process of drafting the terms of settlement that will be recommended to the presbytery unfolds, the presbytery should consult with the session, in order that any concerns the congregation may have can be considered fully. Once the presbytery has made its decisions, the presbytery will communicate them to the session, and discuss with the session plans to inform the congregation.

2.6 Securing Acceptance of the Settlement by the Minister

In order for the transition allowance to be given for longer than two months, the minister must sign his or her acceptance of the settlement offer, releasing the Church from any future claims. This step helps to ensure that the settlement does not lead to difficulties at some time in the future.

3. THE CONGREGATION IS FACING FINANCIAL CONSTRAINTS

In these situations, presbytery has decided to respond to financial constraints in a congregation by dissolving the pastoral tie. Examples of this category would include

- closing a pastoral charge;
- amalgamation of one or more congregations;
- reduction of the size of the pastoral staff team, for example, from two ministers to one and a half or from two ministers to one.

The decision to dissolve the pastoral tie is not preceded by the discipline process of the presbytery. In the context of secular law courts, these situations would be comparable to *termination without cause*.

3.1 Pastoral Care

The presbytery needs to make arrangements for pastoral care of a minister and a minister's family whenever a pastoral tie is being reviewed. It is important that the minister and the minister's family do not become isolated or "forgotten" during the review and decision-making, or at any time in the future while the minister remains under the care of the presbytery. The presbytery should designate a specific individual (or individuals) to contact the minister and the minister's family regularly, to check on progress, to monitor his/her mental and physical state, and generally, to be a good listener. In cases when the presbytery withholds the minister's presbyterial certificate until certain conditions are met, the presbytery has some responsibility to help the minister to fulfill the requirements. When courses, counselling or career assessment are assigned to the minister, the presbytery should agree to share part of the cost with the minister.

The presbytery needs to make arrangements for pastoral care of the congregation throughout the period when a pastoral tie is being reviewed, and after decisions are made and implemented. The situations covered by this policy are often experienced by congregations as stressful and disturbing, and presbyteries must recognize and respond to the special needs for pastoral care that can arise in congregations.

3.2 Seeking Legal Advice

Presbyteries may wish to obtain professional legal advice in difficult cases. Ministers should be encouraged to seek advice as widely as they feel necessary.

3.3 Setting the Terms of the Settlement

As a basic principle in Category No. 3 situations, it is assumed that the presbytery, congregation and minister will work together to help minimize the impact of the dissolution of pastoral tie on the minister. Flexibility can be built into the working relationship should the minister choose to take the opportunity to pursue further education. This could include time off to attend courses.

The transition allowance is intended to help provide a bridge while the minister searches for another call or for a job.

The transition allowance is:

- an amount equivalent to the stipend and benefits (including housing),
- given monthly throughout the transition period.

The length of the transition period is determined as follows:

EITHER

one month for each year of service in the present congregation, with a minimum of four months and a maximum of twelve months,

OR

the number of months until the minister begins to receive stipend and benefits from another call (or equivalent income from a job), with a minimum of two months,

WHICHEVER IS SHORTER.

The transition allowance has been designed according to an *income continuance* model. For this reason the transition period is deemed to be completed as soon as the minister is once more being supported by a pastoral charge (or by a job with equivalent remuneration). The transition period is never reduced to less than two months, in order to set a national minimum for our Church that meets the requirements for notice of termination of employment for professionals in some provinces.

Start Date for the Transition Period

In cases where the pastoral tie is being dissolved because of financial constraints, it is expected that the decision to dissolve the pastoral tie will be made well in advance of the actual date of the dissolution. In these cases, the transition period begins on the date that the dissolution of the pastoral tie becomes effective.

Benefits

1. Manse or Housing Allowance

The transition allowance includes manse or housing allowance, one of which all ministers receive. When the minister receives a housing allowance, the situation is straightforward: the minister continues to receive that allowance monthly until the transition period ends.

When the minister lives in the manse (which is owned by the church), a transition arrangement must be made. Presbyteries should consult with both the minister and the congregation, keeping in mind the duration of time legally required in the province of residence. For example, the minister may be given 60 days to find other accommodation. Thereafter, the minister is given a manse allowance until the transition period ends.

2. Travel Allowances

Basic travel or car allowance has for some years been included in the basic minimum stipend. In all cases when the minister has been receiving such allowance as an integral part of stipend, without reference to the distance that has been driven in a given period, the congregation will be required to continue to give the full stipend until the transition period ends.

However, in cases when the minister has been receiving basic travel allowance as a separate allowance, calculated on a per kilometre basis, the congregation will not be required to give the basic travel allowance throughout the transition period. Similarly, congregations in multi-point charges will not be required to continue to give the minister the Sunday mileage allowance (an amount calculated on a per kilometre basis to cover the distance between points).

3. Medical and Dental Health Plan

Coverage under the Church's medical and dental plan continues until the transition period ends.

4. Long-term Disability, Pension and Life Insurance Coverage

These benefits will continue until the transition period ends. The usual monthly deductions will be taken off the monthly income continuance.

5. Continuing Education

A minister is allowed to retain entitlement for up to 50 percent of any accumulated, unused continuing education money allowance when he or she leaves a congregation if requested for a specific program and approved at the time when the pastoral tie is dissolved. (A&P 1990, p. [432](#), [433](#))

Examples:

If the minister has served in the pastoral charge for four years or less, the transition period is initially calculated at four months. If the minister begins serving in another call (or job with equivalent remuneration) within two to four months, the transition period ends immediately. The transition period is never reduced to less than two months.

If the minister has served in the pastoral charge from five to twelve years, the transition period is initially calculated at five to twelve months. If the minister begins another call (or a job with equivalent remuneration) before that length of time has elapsed, the transition period ends immediately, with the qualification that the transition period is never reduced to less than two months.

If the minister has served in the pastoral charge for twelve years or more, the transition period is initially calculated at twelve months. If the minister begins another call (or a job with equivalent remuneration) before that length of time has elapsed, the transition period ends immediately, with the qualification that the transition period is never reduced to less than two months.

Special Note:

The Church is reminded that there is always provision for grace. In particular, it is hoped that compassionate consideration will be given to the needs of the minister and the minister's family. Presbyteries and congregations may choose to give a more generous transition allowance. In their role of pastoral oversight, presbyteries may impose requirements above the minimum on congregations after consultation with all concerned. Presbyteries must also be sensitive to the needs of congregations, which, in some rare cases, may lead a presbytery to decide to offer financial assistance to a congregation.

3.4 Apprising the Minister of the Decisions of the Presbytery

The follow-up meeting is not the place for discussion of the reasons for the decisions. It may be an emotionally charged situation for both the presbytery representatives who must deliver the message and for the minister.

The purposes of the meeting are:

1. to advise the minister of the decisions of the presbytery;
2. to give the minister a letter that outlines the presbytery's decisions and support plans;
3. to confirm lines of communication and next steps.

The meeting is not intended to be a forum to justify the presbytery's decisions or a place to discuss performance issues or grievances.

The minister should be encouraged to go away and review the terms of the settlement. In almost all cases, it would be prudent for the presbytery to suggest to the minister that he or she discuss the terms of a settlement with legal counsel.

The natural inclination will be to defend or justify actions that are being taken. Don't.

During the meeting:

1. Do not hedge, but use soft words.
2. Avoid extended discussions and a rehashing of issues. This is not the time for a performance review.
3. Stay on topic; do not discuss anything other than the decisions of the presbytery.
4. Do not encourage conversation that could or would allow the minister to re-negotiate the terms of the settlement. This is neither the time or place for this.
5. Review the arrangements for the dissolution of the pastoral tie and for the support programs.

You may wish to arrange for the individual providing pastoral care to the minister to be present.

3.5 Apprising the Session of the Decisions of the Presbytery

As the process of drafting the terms of settlement that will be recommended to the presbytery unfolds, the presbytery should consult with the session, in order that any concerns the congregation may have can be considered fully. Once the presbytery has made its decisions, the presbytery will communicate them to the session, and discuss with the session plans to inform the congregation.

3.6 Securing Acceptance of the Settlement by the Minister

In order for the transition allowance to be given for longer than two months, the minister must sign his or her acceptance of the settlement offer, releasing the Church from any future claims. This step helps to ensure that the settlement does not lead to difficulties at some time in the future.

VIII. After the Pastoral Tie has been Dissolved

1. Recognize the grief process

Many in the church community will be familiar with the writings of Elizabeth Kubler-Ross. Ms. Kubler-Ross, a psychologist who studies the terminally ill, wrote about their reactions to death in her famous book, *On Death and Dying*. Upon further examination, she discovered that these reactions were common to a large number of situations in which loss is present. It was also realized that these reactions do not necessarily follow any particular order. Knowledge of these typical reactions to loss may equip the providers of pastoral care to understand and respond appropriately to the responses of the ministers and their families, and of the congregation. In the context of the dissolution of a pastoral tie, these five reactions may appear as follows.

1. Denial

This is usually the initial response to loss of a ministry position. The individuals may say "I can't believe it," even continuing to make this remark long after the event occurs. On the one hand, they KNOW it is true, and yet, so much was lost that there is a part of them that refuses to absorb the reality. Sometimes they refuse to discuss it, sometimes they refuse to think it and sometimes they act as if it simply did not happen.

2. Bargaining (with the past)

This is the "if only" phase. "If only I had been smarter I would have seen this coming. If only hadn't happened, this would never have had to be." Often the individual acts as if there is something they can do to avoid or reverse the situation.

3. Anger

This reaction is often due to the loss of control experienced. Someone else made a decision that profoundly affected their lives and they had little say in it. They are angry because they feel helpless and they may react to this feeling by exerting control over those near and dear to them. There is an energy that comes from anger that may be mistaken for “getting on with one’s life”. It is important to recognize anger for what it is and to deal with it as honestly as one can.

4. Sadness/depression

Following anger, the fact of loss sets in and the individuals experience the sadness surrounding that loss. They may exhibit tears, loss of attention, forgetfulness, panic and roller coaster emotional states. These are all normal reactions and should be experienced for what they are; strong emotional responses to a loss. It is important, at the same time, to remember that this is a loss they will survive and may survive very well.

5. Acceptance

Little by little, they begin to notice that they are getting on with the tasks at hand and not thinking so much about the actual loss situation. They experience less and less confusion, are able to concentrate and have a positive outlook much of the time. They are now in the stage of acceptance from which they will gather strength to move on to the next adventure of their lives. There will be the occasional slide back to another state from time to time. However, they should not be concerned; this is normal and will diminish as time passes.

2. The Provision of Continuing Pastoral Care

“Healing” is often as necessary for the congregation as it is for the minister. The circumstances that led to the dissolution of the pastoral tie will determine the feelings of those left behind in the congregation or the presbytery. There may be feelings of guilt for those in the presbytery or the session who played a role in the separation process. A divided congregation may have to be brought together again. Regardless of the reason for the dissolution of the pastoral tie, the congregation, and in some cases the members of the presbytery, may require pastoral care so that differences can be *acknowledged* and addressed and healing can occur.

The Presbytery has an ongoing role of providing pastoral care to both the minister and the congregation involved. This must be carefully and deliberately planned and the plan communicated in a caring and sensitive manner so that everyone understands what to expect. The following are some items to consider:

- Establish a small pastoral care group with clear terms of reference relevant to the specific situation and a convener that reports regularly to the presbytery.
- Establish with the minister an appropriate process of monitoring. This may involve scheduled or casual “check in” times with members of the task group.
- The task force should be alert to the strong potential for the minister to become despondent and withdrawn, and should make every effort to alleviate this situation if it occurs.

3. Relocation Services

Assist the minister in finding relocation counselling services. For those ministers who will be seeking another call in our Church, this may involve use of the profile referral service. For those ministers who will be seeking employment outside our Church, sources of relocation services include:

- federal and provincial employment centres
- extension departments of universities and community colleges
- YMCA/YWCA extension services
- self-help groups within some communities.

The relocation counselling services may have the following elements:

- psychological assistance for making the mental adjustment
- taking personal inventory of skills, attitudes and goals

- developing a good job search program, for those who will be looking for a new position, or a retirement program, for those who will not
- preparing a resume and other personal “sales” tools
- monitoring the individual’s progress and being a mentor in the periods of ups and downs.

Appendix A - Preventative Procedures

Problem Identification, Communication and Conflict Resolution

Most congregations, ministers and presbyteries have ample opportunity to recognize issues well before they reach a crisis level. When difficulties arise they can usually be traced to poor communications, lack of attention to the warning signals, ignorance of good communication and/or conflict resolution techniques and sometimes the misguided assumption that, given time, the problem will go away.

These attitudes and responses to the early signs of difficulties can no longer be accepted. Mechanisms must be put in place to foster improved personnel policies and procedures to minimize or eliminate the incidence of the more critical problems. The presbyteries, the individual congregation(s) and the ministers must share the responsibility for these policies and procedures.

1. Presbytery

The Ministry Committee of the presbytery has the prime responsibility for ensuring that consistent and effective procedures are in place within each congregation so that problems are recognized and addressed at an early stage before they reach crisis proportions. The better prepared the court is to deal with such matters, the better the chance of the issue being resolved in the spirit of Book of Forms section 325.1, for example, “by friendly conference”.

Presbyteries may choose to assemble some helpful resources in advance of any crisis and have a committee or individuals who are well versed in the church’s policy and the procedures to follow if the dissolution of the pastoral tie becomes necessary.

With this role in mind, we recommend that the presbytery do the following:

1. Identify and orient a small presbytery resource team to be ready for situations requiring presbytery’s intervention in matters involving ministers and congregations.

When conflict situations emerge they often don’t allow much lead time for presbytery to prepare to handle them. As a result, these situations are sometimes handled by well-meaning individuals with inadequate training or knowledge of guidelines or techniques.

While the Book of Forms makes it clear (sections 315 and 316) that the Church should not be “intermeddling with matters which are purely civil ...” we suggest that the members of all courts must exercise wisdom and judgment when issues are raised. So-called civil matters, when left unattended, can grow to be the subject of conflict and potentially result in the dissolution of a pastoral tie.

2. Review the presbytery visitation program to ensure congregations are visited regularly according to a timetable set by the presbytery. The suggested questions for presbytery visitation contained in appendix A-52 of the Book of Forms provide a good base for these discussions, which can expose tensions between a congregation and a minister. Presbyteries may wish to include additional questions to give the parties every opportunity to raise their concerns. When problems are identified, secure agreement from those involved on a way to proceed, and provide adequate follow-up to monitor progress. Be available to visit as regularly as necessary, providing assistance with repeated attempts to renegotiate expectations and solve problems. Be sure that presbytery’s interventions are carried out in a manner that is fair, orderly and caring to all involved.

2. Congregations

As stated in section 127.1 of the Book of Forms, the session cannot entertain a complaint against its moderator. When a situation has reached the complaint stage, “all processes

against any minister or member of the Order of Diaconal Ministries are to begin before the presbytery to which he/she belongs.”

However, session meetings do provide ample opportunity for discussion of expectations and concerns before they reach a critical stage.

3. Ministers

The minister has a responsibility to keep lines of communication open within the session and within the congregation. Also, many ministers have “mentors” outside of the congregation with whom they can discuss, in confidence, their own concerns or concerns that have surfaced within the congregation.

Appendix B - Appeals

The question has been asked whether a congregation might be required to give a minister a transition allowance throughout the entire time when an appeal of the decision to dissolve the pastoral tie is heard by a higher court. The answer is no. No situation is anticipated that would lead to such a requirement, as explained in the following discussion.

Within our Church’s rules for its courts, provision has been made for dissent, protest, complaint and appeal of decisions made by them. (See Book of Forms sections 91-104). The effect of a complaint or appeal is to arrest execution of the judgement pronounced until the matter is reviewed by the higher court (Book of Forms section 100). In situations when a party appeals the decision of a presbytery to dissolve the pastoral tie, the effect of the appeal would normally be to leave the pastoral tie intact. The minister would continue to serve within the congregation until the higher court rendered its judgement.

However, in the face of an appeal of its decision to a higher court, the presbytery does have another option. Recognizing that it may be censured if the higher court finds it has acted improperly, the presbytery, if it deems the reasons for the appeal to be frivolous or vexatious, may resolve to disregard the appeal and may proceed to dissolve the pastoral tie (Book of Forms section 100). The minister would receive the transition allowance (if any) as directed by the presbytery according to the Policy for the Dissolution of Pastoral Ties. Once the transition period was finished, the minister would cease receiving the transition allowance.

Appendix C - Career Development and Job Search Bibliography

Christian Life Patterns, “The Psychological Challenges and Religious Invitations of Adult Life” by Evelyn Eaton Whitehead and James D. Whitehead, 1992, The Crossroad Publishing Co., New York, (1979 First Edition).

Self Ministry Through Self Understanding: “Christian Introspection” by Robert J. Wicks, 1983, Loyola University Press, Chicago, Illinois.

Gifts Differing by Isabel Briggs Myers with Peter B. Myers, 1980 Consulting Psychologists Press, Inc., (15th printing 1991), Palo Alto, California.

Please Understand Me: “Character and Temperament Types” by David Keirsey and Marilyn Bates, 1978, Prometheus Nemesis Book Company, Del Mar, California.

Your Golden Shadow: “Discovering And Fulfilling Your Undeveloped Self” by William A. Miller, Harper & Row Publishers, San Francisco, 1989.

Clergy Assessment and Career Development by Richard A. Hunt, John E Hinkle Jr. and H. Newton Malony, 1990, The General Board of Higher Education and Ministry, The United Methodist Church, Abingdon Press, Nashville, Tennessee.

What Color Is Your Parachute by R. N. Bolles, Ten Speed Press.

Recommendation No. 23 (adopted, p. [27](#))

That the above Policy for the Dissolution of Pastoral Ties be approved for use by The Presbyterian Church in Canada.

Recommendation No. 24 (adopted, p. [27](#))

That the prayer of Overture No. 13, 1993 be answered in these terms.

FROM A WOMAN’S PERSPECTIVE

Women’s Perspectives 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 1997. The May issue, *Faith at Work*, was guest edited by a team from the Maritimes, and dealt with the way we work at faith and the way our work reflects our faith. The November issue, *Listen!*, had the theme of the birthing of a new church for the twentieth century. The guest editorial team for the November issue was from Toronto.

Articles from each issue are on the Church's web site. In 1997, the name and design of the publication was changed from *From a Woman's Perspective* to *Women's Perspectives*. Our designer, Pat Martin, gave it a fresh, modern look.

WOMEN IN MINISTRY COMMITTEE

The Women in Ministry Committee has continued to meet during the past year to monitor and consider issues relating to women in ministry. At regular meetings throughout the year, we have had discussion sharing ideas from colleagues and among ourselves about issues related to our mandate to support women in ministry, to advocate for women within the structures of the Church, and to develop an educational strategy for the Church at large concerning the role of women. Particular concerns that we have discussed include the hierarchical nature of the courts of the Church, the stipend structure for international staff, and ways to make discussions more inclusive at General Assembly and elsewhere in the Church. The Committee has also discussed and gathered data about the call system in The Presbyterian Church in Canada to learn whether women and men get calls equally.

In our role of supporting women to fulfill a variety of ministries in the Church through whatever funding we could provide, we have helped women of The Presbyterian Church in Canada to attend national and international gatherings. The past year this has included helping various women attend the fourth Re-Imagining Community Gathering, the American Academy of Religion, a United Church conference for ethnic women, and an international meeting for black clergywomen.

Further, the Committee hosted a reception at this year's General Assembly that marked the 100th anniversary of the opening of Ewart Missionary Training Home/Ewart College and honoured Tam Corbett, Moderator of the 122nd General Assembly.

Another significant activity of the Committee this year, directly related to developing educational strategy, has been to do background research and study to finalize a proposal for a "Co-ordinator for Women's Studies and Lay Education Programing". Two representatives of the Committee, Dorcas Gordon and Karen Bach, traveled throughout the country talking to groups about this proposed new position. The proposal was submitted to the Ewart Endowment for Theological Education for funding. Input, evaluation and feedback on the proposal was sought widely throughout the Church.

The Committee has tried to broaden its base of discussion beyond the Toronto/Southern Ontario area by maintaining a network of representatives in the various regions of the country. Minutes are sent regularly, and attempts at continuing development, feedback and discussion of issues have been undertaken. This is an area for further attention.

Plans for the future include encouraging a discussion on issues facing clergy women by using a forthcoming book, *Clergy Women: An Uphill Calling*, as a discussion starter for local committee and groups of women clergy throughout Canada.

ORDER OF DIACONAL MINISTRIES

The Order of Diaconal Ministries worked diligently to include all its members in the preparation of the new constitution and the ongoing work of the Order, communicating by mail, e-mail and personal conversations. Cheryl MacFadyen is a great asset in this process as she continues as our volunteer administrator. This year the Order purchased a laptop computer and printer to assist in her work.

We have worked consistently on the Constitution over the last four years, at Council meetings, regional meetings, Executive meetings and by correspondence with individual members. It is now ready for voting at the Biennial Council Meeting May 7-9, 1998, and will be included in the supplementary report (see p. [422-25](#)).

During the year the Executive has spent time discussing ways to promote diaconal ministry. To date we have submitted news to the Presbyterian Church web site and been involved in the Knox College Sunday in October and the Consider Ministry Day at Knox College in February.

We have a representative on the Search Committee for the Principal of Knox College. Knox continues to be the official college for education for Diaconal Ministry in The Presbyterian Church in Canada, thus making it important to have representation on this committee.

For the second year a grant from the Ewart Endowment has enabled the Order to give grants to theological students to attend conferences that are in the areas of Diaconal Ministry. Five thousand dollars (with a maximum of one thousand per person) is available for students. Application forms are available through each of our Colleges.

Margaret Robertson, Lynda Reid, Co-Presidents

SPECIAL MINISTRIES

Institutional Chaplains

In consultation with some of our Church's institutional chaplains about how best to support their ministries, Ministry and Church Vocations is in the process of preparing an address list of all of our chaplains. This will be provided to those who are listed, and updated by this office yearly, to help stimulate networking within this group.

Overture No. 24, 1997 (A&P 1997, p. [508, 19](#))

Re: Book of Forms Revisions re Institutional Chaplains or Pastoral Counsellors

Overture No. 24, 1997 and Petition No. 3, 1997 (A&P 1997, p. [512, 20](#)) which is identical was assigned to Ministry and Church Vocations. The prayer of this Overture is that amendments be made to the Book of Forms. For this reason, consultations with the Clerks of the Assembly have taken place.

The Overture requests the addition of two new sections, 210.1 and 176.5.2, and the revision of an existing section, 176.1.7.

The proposed section 210.1 sets out the conditions under which a presbytery can ordain as a minister of The Presbyterian Church in Canada an individual who desires to serve as an Institutional Chaplain or Pastoral Counsellor. The conditions are that the individual:

1. has completed two satisfactory Units of Advanced Education with the Canadian Association for Pastoral Practice and Education, or the equivalent as judged by the Life and Mission Agency's Committee on Education and Reception;
2. has sought the guidance of this Church through his or her discernment process;
3. has been certified for ordination;
4. has accepted a ministry that satisfies section 176.1.7.

The ordaining presbytery is to be the presbytery within whose bounds the individual will work, the certifying presbytery, or another presbytery, provided permission is granted by the presbytery of primary jurisdiction.

The proposed section 176.1.7 allows presbyteries to place on the constituent roll of presbytery, Institutional Chaplains or Pastoral Counsellors who are appointed, for not less than one year, to presbytery accountable or presbytery approved ecumenical ministry. For the sake of clarification, presbytery accountable positions are ones funded by the presbytery in which the individual is solely accountable to the presbytery. Presbytery approved positions are ones funded by an institution that is not part of The Presbyterian Church in Canada; the individual is accountable for their employment solely to the institution. The effect of quoting this section in the list of conditions for ordination in the proposed section 210.1 is to permit presbyteries to ordain individuals who will be serving in positions not funded by a General Assembly agency or committee, or a presbytery.

The proposed section 176.5.2 extends the provisions of the proposed sections 210.1 and 176.1.7 to members of the Order of Diaconal Ministries.

This Overture raises a number of questions. What qualifications are appropriate for chaplaincy or counselling? What body in the Church should examine qualifications? By what process should educational equivalency be assessed?

The Overture raises a more fundamental question relating to the meaning of ordination to the ministry of Word and Sacraments (or equally, of designation to the Order of Diaconal Ministries). The practice of this Church has been to ordain to Word and Sacraments those individuals who have been called into ministry in this Church. Ordination has taken place after such a call has been tested and affirmed, by certification as a candidate for ministry throughout the years of formal study in one of our colleges, by certification for ordination once the diploma of the college has been granted, and by acceptance of a call or appointment to a ministry position of this Church. This last step has been considered to be essential: ordination has not taken place until the Church has called the individual into a particular ministry. (A parallel set of affirmations precedes designation into the Order of Diaconal Ministries.)

The fundamental question raised by this Overture is as follows: For individuals who intend to serve in positions not accountable to any part of The Presbyterian Church in Canada, in what sense is the Church understood to be calling them into particular ministries?

It would be unwise for the Church to grant the prayer of this Overture without a thorough examination of our Church's doctrine of call to ordained and designated ministry. An examination of the theology and practice of ministry is currently being conducted by the Muskoka Task Group, a task group of Ministry and Church Vocations that is working in consultation with the Church Doctrine Committee. The intention is to present a study paper on ordained and designated ministry to the next General Assembly. As with the previous papers on elders, deacons and the laity, presbyteries and sessions will be invited to respond to the paper. This invitation could also provide a valuable opportunity to receive feedback from the Church about the fundamental question raised by this Overture.

Recommendation No. 25 (adopted, p. 27)

That the decision regarding the prayer of Overture No. 24, 1997 be deferred until a future General Assembly has considered the responses of the Church to the paper on ordained and designated ministry that is scheduled to be presented to the next General Assembly.

Canadian Forces Chaplaincies

CHAPLAINCY COMMITTEE: Dr. Stephen Hayes, Mr. Howard Higgins, Rev. Edward Stevens, Dr. Peter Wotherspoon, LCDR George Zimmerman, Dr. Stanley Self (corresponding member) and Rev. James Peter Jones (Convener).

The following ministers of The Presbyterian Church in Canada are full-time Canadian Forces Chaplains: Lcol. William C. MacLellan, DCAET 3, NDHQ, Ottawa, Ontario; Major Robert E. Baker, Wing Chaplain, 14 Wing Air Command, Greenwood, Nova Scotia; Major Lloyd M. Clifton, Area Chaplain, Toronto, Ontario; Major David C. Kettle, Area Chaplain CFB Edmonton, Alberta; Lcdr George L. Zimmerman, NDMC Chaplain, Ottawa, Ontario; Captain J. Edward R. Wiley, Senior Brigade Chaplain, Petawawa, Ontario; Captain Robert H. Sparks, 17 Wing Chaplain, CFB Winnipeg, Manitoba; Lt.(N) Amy E.H. Campbell, CFB Esquimalt, Victoria, British Columbia. Our Church also has exemplary Chaplains in the Reserve Forces.

The annual retreat for all Canadian Forces Chaplains was held June 2-6, 1997, at the Royal Military College, Kingston, Ontario. Rest, recreation and education fosters camaraderie among the Chaplains across all lines of branches, denominations and religions. Roman Catholics and Protestants met together under the command of one Chaplain General for the first time, all of which is counted as a great success ecumenically even though denominational meetings continue under respective conveners.

Chaplain concerns centre on the issues of morale, ethics, chapel sharing, attendance at worship, and care of spouses and families of those assigned duties in various regions of the world.

The offering from Chapel Service collections is returned to denominational church offices on a proportional basis.

A valiant beginning has been made toward a unified Armed Forces Chaplaincy under Chaplain General Jean Pelletier (RC) and since October 1997 Chaplain General Gerald Peddle (P). The office rotates between Roman Catholic and Protestant every two years.

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 benefits.

James Peter Jones, Convener, Canadian Forces Chaplaincy Committee

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

Staff:	Director:	Richard Fee
	Program Co-ordinator:	Guy Smaghe
	Resource and Communications	
	Co-ordinator:	Karen Watts Plater
	Administrative Assistant:	Elza Furzer
	Adjunct Staff:	Marjorie Ross

INTRODUCTION

Canadian Presbyterians acting individually and through their congregations have once again shown great commitment to the humanitarian relief and development work of Presbyterian World Service and Development (PWS&D). The Committee and staff are thankful that, within our denomination, are the resources, experience, and will to be actively involved in emergency relief and development around the globe. The Committee sees in the Church a growing confidence in PWS&D and has heard a strong voice asking that PWS&D be more responsive in different areas of need. We shall be circulating at Assembly a revised set of guidelines for the implementation of the national and international mandate of PWS&D. It will clarify for the church at large what we are directed to do by the General Assembly.

CIDA - PWS&D OVERSEAS PROGRAM

PWS&D's development partners in India, Africa and Asia continue to implement community-based development programs. PWS&D completed its third and final year in a program funding agreement with the federal government's Canadian International Development Agency (CIDA) in March 1997. A new three-year program (1997-2000) began in April 1997. The new program continues with most of our partners from the previous program and adds a new partner, Kuleana, an outstanding organizational model in Tanzania for working with street children.

Within this development program, CIDA provides 3 to 1 matching grants so that every donor's dollar actually generates four dollars for development. In 1997-98, our grant from CIDA was \$410,000, a 7.1 percent reduction from the previous year because of government cuts to CIDA.

Southern Partners

Representation partners from Africa, Central America and India continue to participate in PWS&D's Committee meetings every six months. In April and in October 1997, PWS&D had the participation of Mr. Sangster Nkandwe from Malawi (Synod of Livingstonia), Ms. J Helen Manoharan from India (Madurai Non-Formal Education Centre) and Mr. Rodrigo Batz Juarez from Guatemala (Diaconía). Their knowledge of church and development issues and of the effects of globalization on development has been a significant contribution to the Committee's work. After the meetings, the partners are available to speak in congregations. Mr. Nkandwe spoke in Quebec in the spring and in Alberta in the fall. Ms. Manoharan spoke in Thunder Bay and Winnipeg in the spring, and in Halifax and Fredericton in the fall. Mr. Batz Juarez spoke in the Toronto region in both the spring and fall.

Monitoring Trip

A monitoring trip to Central America and the Caribbean took place in the spring of 1997. It was an opportunity to review all the PWS&D/CIDA partners in that region and an important time to experience the context of our partners' work, to observe their organizational structure

and capacity for development, and to speak to project participants to get a sense of how the projects fit into the overall development framework.

From the Dominican Republic to El Salvador to Costa Rica a common theme seemed to emerge as we observed our partners grappling with community development in very different and challenging contexts. In the sugar “bateys” (worker’s quarters) of the Dominican Republic, PWS&D’s partner faced the challenge of strengthening communities in plantations viewed solely as work places; even though most workers have lived there for many years. In Guatemala and El Salvador, PWS&D’s partners struggled to establish community development programming. In some areas, the displacement of people during war meant that they had to build new communities from scratch. In Costa Rica our partners struggled to help people redefine community in an economic milieu that is increasingly advocating the powers of the market as the most important force in society. Each partner is finding innovative ways to draw people together while working to strengthen their community’s access to education, health care and income generating opportunities.

CONGREGATIONAL INITIATIVES PROGRAM

The Congregational Initiatives Program begun in April 1994, was again very popular throughout our Church. This program matches the money raised by a congregation dollar for dollar, up to \$5,000, for a project that the congregation initiates with a partner overseas. 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 1997, PWS&D worked with congregations across Canada on the following projects:

Kortright, Guelph: With connections in Nicaragua, Kortright decided to support an orphanage. They are raising funds to help with electrical, plumbing and construction work for the orphanage, in Managua.

St. Andrew’s, Guelph: With connections in Ghana, St. Andrew’s took on raising funds to support a Presbyterian school in Eastern Ghana. The project provides facilities like classroom buildings, furniture and school supplies.

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.

Varsity Acres, Calgary: Connected with St. Peter’s Presbyterian Church in Gweru, Zimbabwe, Varsity Acres raised funds to support a chicken run with supplies and a freezer.

Paris, Women’s Missionary Society: In connection with the Synod of Livingstonia (Malawi), WMS Paris is funding the Lusangazi facility for agriculture and training. This newly developing facility of the Synod has great future potential but requires repairs and renovations such as painting, pipes and plumbing, sanitation, and repairs to windows.

EMERGENCY RELIEF

Great Lakes Region of Africa

The philosophy of PWS&D regarding the delivery of food assistance can be summarized as our desire to work as closely as possible with local indigenous partners. To ensure proper delivery and distribution of food aid, it is advantageous to work with agencies with whom we have good relations, though working with such partners is not always practical when confronted by war situations and horrendous human need. This was the dilemma when we were trying to get food assistance into the Great Lakes Region of Africa, particularly Democratic Republic of Congo (formerly Zaire) and Rwanda.

The next best alternative is to join forces with the strongest partner on the ground. In this case, that was the United Nation’s World Food Programme (WFP). We worked through the WFP in 1997 with assistance prepared in 1996. Using this mode of delivery takes away much

of our personal contact with officials and recipients alike, but the food delivery is monitored closely and people's needs are met. The work of 1997 fulfilled plans to ship 1,000 metric tons (worth more than \$1.4 million CDN).

North Korea

The emergency work of PWS&D has been dominated by the great concerns of North Korea, which has experienced hail, two years of flooding, drought, a typhoon and a tidal wave, all since 1994. Seven denominations involved in The Canadian Foodgrains Bank (CFGB) combined forces in 1996 and sent up to 3,350 metric tons of food aid. In 1997 another shipment of \$4.5 million was sent in June and another worth \$3 million in December. PWS&D was the lead agency for these shipments. Again this means working closely with the implementing agency in the field, which is the World Food Programme in tandem with CARITAS, Hong Kong, which has given wonderful logistical support to our endeavours.

In July 1997, the CFGB was again allowed to send a delegation to North Korea to monitor the June shipment. At the last minute, and because of prior security clearance by the government of North Korea, Rick Fee was made a part of that delegation. Being able to compare what was observed a year earlier had a great impact on Rick and the other members of the delegation. There was the obvious need to inform the Canadian public what was actually happening in this country and to interpret the complexities of the situation. Media coverage and the production of a video assisted greatly to inform people why there was such a food shortage and what could be done to alleviate it. A video, "The Silent Famine: North Korea 1997" is available for loan from the PWS&D offices.

As this report is being written, PWS&D is once again the lead agency for a shipment worth \$5 million going to North Korea. Church and government support has been remarkable.

Manitoba Flood

After responding to the Saguenay floods of 1996 in Quebec, the first major Canadian disaster PWS&D addressed, flooding was a major news story again in 1997, this time of the Red River in Manitoba. While we are not an implementing organization for emergency relief overseas or within Canada, there was an obvious desire on the part of Canadian Presbyterians to combine their financial response and have it recognized as such. Responding to a request from the Presbytery of Winnipeg, PWS&D was pleased to be able to put into motion a mechanism so that Canadian Presbyterians could combine their response in a significant way. PWS&D collected over \$260,000, which was distributed directly to the Presbytery of Winnipeg and to Mennonite Disaster Services, a major force during the actual flooding and in the months afterward in rehabilitation.

Ice Storm, 1998 - Quebec and Eastern Ontario

The forces of nature struck again in Canada in an awesome way in January, 1998, when a five-day ice storm destroyed power lines and plunged hundreds of thousands of homes into darkness and confusion. Several presbyteries within the area were contacted and expressed the need for assistance to help alleviate people's immediate needs. Initial seed money for purchasing food supplies and emergency equipment was granted to five presbyteries while an appeal was sent to churches across Canada. The appeal exceeded the requests of presbyteries. Any money over and above emergency and rehabilitation work undertaken by those presbyteries will be given to the Eastern Ontario Disaster Relief Committee and to the Red Cross in the name of The Presbyterian Church in Canada.

PWS&D was made aware that a rapid response mechanism for Canadian emergency situations is not in place within the Church. The Committee shall develop a set of guidelines for use by the Committee and presbyteries. Canadian Presbyterians want their response to be co-ordinated and united and channeled through the most appropriate and effective agency; the Committee will work to establish a mechanism to accomplish this.

CANADIAN FOODGRAINS BANK (CFGB)

We have entered our sixth year as a member of the CFGB, taking a lead on shipments to the Great Lakes Region of Africa and to North Korea. We also contributed to a shipment to Cuba, administered by the United Church of Canada, and to India, administered by the Mennonite Central Committee.

CFGB Food Study Tour

Adrian Rehorst of Teeswater, Ontario, participated in the annual food study tour in February 1998, to Eritrea, Ethiopia and Kenya. Adrian has been involved in growing projects for a number of years and saw first-hand how the food donated in Canada alleviates severe hunger and contributes to long term development in countries that often hover between hunger and bare self-sufficiency.

Presbyterian Cornshare

Several urban congregations have linked with rural congregations to become mission partners in growing projects, with proceeds donated to PWS&D. During the growing season people from the linked congregations meet for things like visits to the field, corn roasts and harvest festivities. Our thanks to the Rural Ministries Advisory Committee of Canada Ministries for encouraging this linkage.

In the 1997 growing season, the following churches grew fields of corn, soy beans or wheat and donated the proceeds to PWS&D for emergency aid and food needs overseas:

Presbyterian Growing Project

Binbrook	To be received
Dresden - St. Andrews	\$1,232.00
Elmvale	To be received
Jarvis - Knox Chalmers	\$1,765.00
Kent & Area	\$8,300.00
Monkton Corn Share	\$15,714.35
Orangeville (Tweedsmuir)	To be received
Rodney Corn Share	\$14,550.00
Teeswater Cropshare	\$24,100.00
West Flamboro / Kirkwall	\$9,800.00
Shakespeare	\$7,462.00
Carluke - St. Paul's	\$1,722.00
Tweedsmuir	\$8,207.70
Wallaceburg	\$8,472.77

Many churches use this opportunity to work ecumenically in their communities. The following donated a percentage of the crop to the PWS&D account:

<u>Community Growing Project</u>	<u>% to PWS&D</u>	<u>net to PWS&D</u>
Bighead River	60	2,100.00
Harriston	35	3,362.00
Glencoe	75	7,500.00
Henderson Site	50	1,765.00
North Gower	25	1,449.00
Ripley	50	2,330.00
Ugali	8	513.28

There are also several community growing projects that have Presbyterians taking active roles. These groups contribute the proceeds to the general equity account of CFGB from which PWS&D may apply for large shipments.

<u>Community Growing Project</u>	<u>Total donation to CFGB general account</u>
Char Lan	22,700.00
Essex	13,897.00
Good Neighbour	7,451.00
Holstein	2,858.00
Inverhaugh	6,750.00
Seaforth	39,500.00
Warwich	6,829.00

Individual farmers also contribute to the PWS&D account with the CFGB. During 1997 Alberta surged ahead in its interest and enthusiasm for grain drives and growing projects contributing to PWS&D. In 1996 total givings from congregations, individuals and growing projects towards the PWS&D account were \$265,885. In 1997 that figure rose to \$279,683.

LIVE THE VISION

While PWS&D receives its funding primarily from individuals and congregations, Live the Vision has contributed to several. In 1997, Live the Vision and PWS&D helped support the following projects:

Africa: A refugee program of the Presbyterian Church of Mozambique; a primary health care program with Salama in Mozambique; staff training for Kuleana, a street youth organization in Tanzania; an AIDS education program through the Church of Central Africa, Presbyterian, Livingstonia Synod; Mulanje Mission Hospital; Kaduna nursery school through the Presbyterian Church of Nigeria; support to the projects of the Presbyterian Church of East Africa; an Alcohol and Drug Education Program through the Christian Council of Lesotho.

Asia: A community health project with the United Christian Hospital in Pakistan; Community health programs in Jobat and Mendha through the Church of North India; and two partners carrying out Community Development Programs in Chennai - Roofs for the Roofless and the Institute for Development Education.

Central America: In Nicaragua: Community kitchens with Soynica; Health Promoters Program with the YMCA; a Primary Health Care nursing station with UPOLI; a Family and Community Program with the street children organization INPRHU. In El Salvador: a Community Development program with the women's institute IMU.

Caribbean: Community development for Haitian sugar workers through Equal Wings in the Dominican Republic.

PWS&D thanks all who contributed to Live the Vision, allowing additional gifts like these to provide service in more areas of need.

COMMITTEE MEMBERSHIP

Valued Committee members left PWS&D in 1997 at the conclusion of their term or because of re-location. Douglas Mitchell and Eno Udo greatly enriched the meetings through their contributions and hard work. Two new Canadian members joined the Committee in November: Roy Gellatly of Lethbridge, Alberta, and Janette MacIntosh of Vancouver, British Columbia. Southern partner representation is now on an annual rotation basis. During 1997, Committee meetings and several congregations across Canada were blessed by the presence of Sangster Nkandwe from Malawi, Rodrigo Batz Juarez from Guatemala, and J. Helen Manoharan from India.

DEVELOPMENT EDUCATION PROGRAM

In Canada, PWS&D continues to educate and inform Presbyterians about global issues and relief and development. Through speaking engagements, production of resources, workshops, presentations and mailings, PWS&D staff and Committee members seek to share stories of light and hope with congregations. PWS&D's congregational contact network continues to keep congregations updated. Two issues of PWSDevelopments were inserted into the Presbyterian Record and quarterly Updates were mailed in PCPak.

PWS&D once again produced liturgies for use at Advent and Lent. The 1997 contributors were the Rev. Jeffrey Chalmers of Dundas, Ontario, who wrote for Lent, and Rev. Sandra Franklin-Law of Eckville, Alberta, who wrote for Advent.

February 1, 1998, was the first PWS&D Sunday, as recommended by the 123rd General Assembly. Worship and educational materials were sent to all congregations. We hope churches will use this opportunity each year to learn more about PWS&D.

The 1998 Lent liturgies and supporting materials (poster, placemat, children's resource), and the spring 1998 issue of PWSDevelopments focused on Uprooted People as suggested by The World Council of Churches, which declared 1997-1998 as an ecumenical year of churches in

solidarity with uprooted people. We encourage congregations to learn more about this important issue.

OVERSEAS EXPOSURE TOUR GRANT PROGRAM

The overseas grant program continues to offer Canadian Presbyterians the opportunity to experience the reality of developing countries first hand. A number of "exposure tour" grants were provided: to Margaret McKague of Dayspring in Calgary, Alberta, was exposed to urban and rural life in Costa Rica; a group of 25 young people from Elmwood Presbyterian, London, Ontario, were exposed to life in rural Guatemala; Presbyterian College students Linda Paquette and James Douglas traveled to Mexico; a group from Toronto Livingstone Church experienced Guatemala; Chris Vais visited Bangladesh; Anne and Robert Blane journeyed to India; and Mary-Lou Johnston visited St. Luc Montreal's congregational initiatives project in Haiti.

CONGREGATIONAL SUPPORT

We are pleased with the Church's 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. There was some anxiety about maintaining our level of support for overseas work if much emphasis is placed upon emergency relief issues here in Canada, but the anxiety was misplaced. Levels of support have been maintained, and undesignated contributions, which are essential for PWS&D to function, have risen to \$603,998 in 1997 from \$509,094 in 1996.

ECUMENICAL COALITIONS

PWS&D continues to be able to do much work through ecumenical coalitions. In 1997, PWS&D provided grants and representatives to Ten Days for Global Justice (\$30,000), Inter-Church Action (\$20,700), the Inter-Church Coalition on Africa (\$6,000), Co-operation Canada Mozambique (\$10,000) and the Inter-Church Committee for Refugees (\$6,000).

Inter-Church Action for Development, Relief and Justice

In 1997 Inter-Church Action (ICA), the amalgamation of the Development and Service Committee of the Canadian Council of Churches and the Inter-Church Fund for International Development, experienced its first full year of existence. It was a year of growing and determining what direction ICA would take to establish a revitalized ecumenical expression of Canadian support for the relief and development work of the churches.

Co-operation Canada Mozambique (COCAMO)

Co-operation Canada Mozambique continues to provide technical assistance and training to local partners for adult education, family-sector farming, small income-generating activities, and credit facilities for women. With continued peace, COCAMO supported groups have begun to move into previously contested areas, where the landmine problems are most acute. COCAMO is also exploring ways to help develop de-mining expertise in Nampula Province.

Inter-Church Coalition on Africa (ICCAF)

Inter-Church Coalition on Africa works in three focus areas: human rights, economic justice, and media images of Africa. The human rights working group is monitoring situations in Nigeria, Kenya, Sudan and Malawi. It has hosted a number of delegations of church leaders from these countries to Canada and sent Canadian monitors to the elections in Kenya. It has also created a workshop on the "Right to Development". The economic justice working group has participated in the Faith and Justice Training Project and is playing a lead role in the Canadian Ecumenical Jubilee Initiative, especially in relation to the international campaign to cancel the debts of the poorest nations (of which 16 are in Africa) by the year 2000. The Images of Africa working group has been monitoring the coverage of Africa by the Globe and Mail and the Toronto Star. Recently they met with the editorial board of the Globe and Mail to discuss ways that the paper might present a more balanced and positive coverage of Africa and Africans.

Ten Days for Global Justice (Inter-Church Committee for World Development Education)

The Ten Days program is an ecumenical forum that allows people to participate in development education and educate their communities about development issues. Working

ecumenically allows PWS&D to participate in a development education program that reaches a larger constituency than it could on its own. There are about 180 local Ten Days groups that participate in the program and use their materials. In addition, several congregations use the worship material in their services and the educational material for in-depth study. PWS&D participated fully in the program evaluation and strategy sessions and promoted use of the material in the resources in congregations.

In 1998 the theme, "A Taste for Justice," focuses on Fair Trade in coffee. Committees placed advertisements in local newspapers to generate awareness of coffees licensed to carry the Transfair/Fair TradeMark logo and to increase sales of fairly traded coffee. An excellent resource package of educational, worship, and action organizing material was produced along with a quarterly newsletter that goes to all subscribers. A joint project with Vision-TV highlighted both the 25th anniversary of Ten Days and the 1998 focus on Fair Trade through a week of special reports and documentaries. The video "Common Grounds" is now available from the PWS&D office.

Inter-Church Committee for Refugees (ICCR)

In December 1996, the government appointed an Advisory Group to propose changes to the Immigration Act, which dates from 1976. In January 1998, the Advisory Group made its report, recommending wide ranging changes to the Act. Inter-Church Committee for Refugees is currently working on a brief from the experience of church groups in Canada to be submitted to the hearings on the legislative review.

We note with special appreciation the work of the Rev. Dr. Charles Hay who represented The Presbyterian Church in Canada on the Inter-Church Committee for Refugees (ICCR) for over eight years. In 1996 Dr. Hay published, under the auspices of ICCR, *The Bible and the Outsider*, an insightful study booklet on Christian responses to refugees, which is available through the WMS Book Room.

We also note with appreciation the extraordinary work of the Rev. Glynis Williams who represented our Church on ICCR for four years. Ms. Williams continues her work with refugees as Co-ordinator of Action Réfugiés Montréal. The Rev. Elias Morales has filled her place on the board of ICCR.

OTHER ORGANIZATIONS

PWS&D continues to maintain membership in Mines Action Canada, the Saskatchewan Council for International Cooperation (SCIC), the Canadian Council for International Co-operation (CCIC), and the Inter-Agency Coalition on AIDS and Development (ICAD).

Landmines

In December, 1997, 121 countries signed the treaty to ban landmines and pledged \$500 million to implement it. The treaty commits countries to stop making, using, stockpiling or transferring mines. It also commits those with mines in the ground to remove them within the next 10 years, with international help, if necessary. The treaty will come into force when 40 countries have ratified it. Adherents include Angola, Bosnia and Cambodia; countries where landmines have taken their greatest civilian toll. But major military powers like the United States, Russia, China and most Middle Eastern nations refused to sign, insisting that some need for landmines remains. Delegates at the conference credited the very vocal, visible call for a ban from people everywhere as the force that moved nations to agree on a treaty. While this treaty is an important step, governments still need to be urged to actually remove the mines that are in place.

PWS&D became a member of Mines Action Canada in 1996 because of our wish for the elimination of the production and sale of landmines throughout the world and circulated a petition to all presbyteries. Canadian Presbyterian response to a petition calling for a ban on landmines was overwhelming, and the organizers of Mines Action Canada thanked all who were involved in the campaign.

W.G. Johnston Additional Motion (A&P 1997, p. 33)

The W.G. Johnston Additional Motion asked "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 living on reserves that are inaccessible by summer roads.”

The Presbyterian World Service & Development Committee greatly appreciates the sentiments that have produced this motion. Living conditions in the Northern Native settlements are often shameful and definitely unjust.

However, to begin a process of aid and development at the initiative of people in the dominant culture may cause the intended recipients to react unfavourably. The history of relations between indigenous peoples in Canada and the culture and the churches of immigrating European societies has not always been very happy.

Therefore, we recommend that before Presbyterian World Service & Development or any other of our Church agencies initiate aid and development work with indigenous peoples of Canada, we begin a serious process of education beginning with our own congregations. This education would be based on and informed by in-depth consultation with indigenous peoples. The Royal Commission on Aboriginal Peoples, which so clearly has outlined the current situation and has provided various ways of beginning to improve the state of indigenous peoples, would make an excellent basis for a study guide for groups of Canadian Presbyterians, as would resources from the Aboriginal Rights Coalition.

The PWS&D Committee was also conscious that our normal method of initiating work has been either through requests from partner organizations that have structures in place to mount projects, or through congregational or presbytery initiatives through which Canadian Presbyterian groups have themselves reached out to make a connection with recipient groups. We urge congregations interested in making such connections with indigenous peoples to begin a process of mutual discovery.

Recommendation No. 26 (adopted, p. 34)

That congregations which observed PWS&D Sunday on the designated first Sunday of February, or another day, be commended and encouraged to continue this observance.

Recommendation No. 27 (adopted, p. 34)

That congregations and individuals across Canada who responded so overwhelmingly through Presbyterian World Service and Development for the Manitoba Flood Relief and Ice Storm Relief Appeals be commended for their generous donations.

Recommendation No. 28 (adopted, p. 34)

That presbyteries be encouraged to study the circulated guidelines for national disaster preparedness and response drafted by the PWS&D Committee.

Karen Timbers, Convener

RESOURCE PRODUCTION AND COMMUNICATION

Staff Associate Secretary:	Glenn Cooper
Production Design Co-ordinator:	Pat Martin

In one way or another, the church has always been in the communication business. At different times and in different traditions, the interpretation of exactly what the church is in the business of communicating might vary. To some, the church is in the business of communicating truth, pure doctrine. Others would prefer to emphasize the work of the church as an agent of the outpouring of God’s grace through the sacraments. Still others would speak of the church’s prime responsibility as that of preaching the gospel, the word of God.

(Shifting Realities, David Lochhead, WCC Publications, Geneva, 1997, p. 55)

The command of the risen Christ to the disciples was that they were to “go, then, to all peoples everywhere and make them my disciples ... and teach them ...” (Matthew 28:19, GNB). From the beginning, then, communication has been central to the church’s life.

Having a department in a national office with the word “communication” in its title, however, is not the answer to the church’s task of communicating. Everything that the church does

communicates something about who we are. How a congregation takes care of its church buildings communicates to people in its community. So does involvement, or lack of it, in community food banks. How we live, what we spend our money on, the causes we support, or don't, all tell people who we are and what we believe. At the denominational level, Resource Production and Communication has a particular, though not at all exclusive, responsibility for communication.

Media

We are the contact point when media representatives come calling on our Church, and we initiate contact with media when we have something newsworthy. Larger denominations receive more attention from mass media, simply because more Canadians relate to them. But from time to time, when there is a strong news angle, we receive the media's attention. For instance, last year's report to General Assembly on Faith and Economics by the Committee on Church Doctrine caused some media interest. We contact regional media when candidates for Moderator are from their area. We contact media again when the Moderator Designate is named, which generates regional, and sometimes national, interest. In the past year we provided several names to a reporter working on a story about clergy couples. He finally decided to focus on the Revs. Joyce Davis and Glen Davis of Knox Presbyterian Church, Agincourt, Ontario, who were featured in the story in the Toronto Star.

Marketing

Resource Production and Communication is working on a marketing strategy for the Church. It will have three main areas of concentration: marketing of resources being produced for the Church, publicizing the national and international work of the Church (especially International Ministries and Canada Ministries) and helping congregations find out about some of the exciting and important work being done in our churches throughout Canada.

The Church produces excellent resources to help congregations with their work and witness, but for the materials to be used effectively, people need to know they are available. That means getting the word out. The following have been identified as the main vehicles of communication for marketing purposes:

1. The Presbyterian Record, Glad Tidings and the Presbyterian Message
2. A biennial catalogue of resources
3. Flyers in PCPak and other mailings from Church Offices
4. Mini catalogue in Record, PCPak, Resource Distribution Centre mailings
5. Advertising on the internet
6. Display boards and presentations at presbytery, synod, and other gatherings

The need to market within the Church the projects and programs of the Church is also a necessary, continuing, task. This has been described as "selling The Presbyterian Church in Canada to The Presbyterian Church in Canada". Attending General Assembly or reading the Acts and Proceedings of Assembly helps us understand that our branch of the Church does a remarkable amount of work with a relatively small budget. The stories need to be told and retold. Church Office publications in recent years like *The Face of Jesus*, *The Hand of God*, and *Loaves and Fishes* have all helped to get the word out.

Stories of congregation and presbytery programs also need telling, to the world, and also to each other. The *Out of the Cold* program for homeless people is run by several Toronto churches, including St. Andrew's Presbyterian on King Street. It has received a great deal of publicity, partly because St. Andrew's includes among its members journalists who recognize that the work is newsworthy. Maybe your congregation does not receive the same publicity, but the story of what you are doing in your congregation and presbytery may encourage or inspire another.

The Internet

Work on the Church Offices home page is developing, focusing on material and news from the Church Offices.

We have also begun to put together a list of congregational internet contacts, with a view to being able to use such a network on those occasions when we may need to get word out quickly about something like a PWS&D urgent appeal.

The internet is generating a great deal of excitement among many people, and its use by our Church is expanding rapidly as more congregations, presbyteries and other organizations make use of it.

Day by Day

The daily, and major, effort of the department continues to be the quiet, background work in such areas as:

- editorial work on Mission Capsules
- editorial and layout work on Equip
- editorial work on the reports to the Acts and Proceedings of General Assembly
- preparation of daily reports at Assembly for distribution to commissioners, to hundreds of e-mail addresses, and for posting on the Church Offices home page
- editorial and layout work with PWS&D; Lenten liturgies, Advent Candle Liturgies, PWSDevelopments, news releases, posters
- choosing the theme, art work and text for the Presbyterian wall calendar
- layout for Mission Update
- layout for Women's Perspectives (formerly From a Woman's Perspective)
- editorial and layout for various promotional flyers for the Resource Distribution Centre (RDC)
- preparing a catalogue of resources that are available from the Resource Distribution Centre at Church Offices
- co-ordinating resources going into PCPak
- promoting and maintaining PCPak subscriptions
- designing display boards for General Assembly and arranging to lend them during the rest of the year
- 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)

Conclusion

We end this report where we began: communication is central to the life of the church at every level. We have sketched here some of the work that is being done and being planned for our Church as a denomination, but every presbytery, congregation, and member in our Presbyterian family is part of our communication with each other and the world.

CONCLUSION

It is hoped that, the decisions made at this General Assembly regarding the priorities and long range plans will allow the staff and the agency to get on with the work of providing for the Church the directions, resources and inspiration that will enable each congregation to serve Jesus Christ more effectively.

SUPPLEMENTARY REPORT

ADMINISTRATION

STAFFING

The Life and Mission Agency, at its November 1997 meeting, indicated that it wished to make the three Education for Discipleship positions and the Justice Ministries position permanent. The resignation of the Rev. Glenn Cooper from the position of Associate Secretary for Resource Production and Communications in March 1998, meant that the Agency would also be seeking a replacement for this position. The Agency Committee agreed that, before it would seek nominations for these positions, it would follow the guidelines of the Staffing and Structures Committee as approved by the Assembly Council at its March meeting. This the Committee has done and it has kept the Assembly Council or its Executive apprised of the steps taken.

The Mandates were reviewed in consultation with the present staff. They are now presented for the approval of the General Assembly.

Education for the Faith

To support congregations in their task of educating adults, youth and children so that they may grow in faith and in commitment to Jesus Christ as Lord, and be equipped for their role in church and community, by such means as:

- Promoting the concept of lifelong learning of children, youth and adults within the context of congregational life.
- Developing and promoting appropriate curriculum resources for all ages.
- Providing opportunities and resources for the development of congregational lay leaders and teachers.
- Encouraging leadership and promoting the use of Bible study resources.
- Developing and/or recommending resources to meet such congregational needs as elder leadership development; ministries with youth and young adults; education toward the public profession of faith; marriage enrichment and ministries with families, singles, seniors, the differently-abled etc..
- Consulting with and encouraging the ministry of regional staff involved with educational ministry.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Education for Mission

To help congregations focus on mission as a primary reason for existence, and participate actively in the specific mission tasks to which they are called locally, nationally and internationally, by such means as:

- Promoting throughout the Church a biblical understanding of God's mission to the world.
- Providing a variety of resources that interpret the wider mission work of the Church and relate it to the local context.
- Facilitating workshops, conferences, mission weekends and other events that encourage mission awareness and participation.
- Encouraging and promoting alternative models of mission education, for example, exposure tours, twinning of congregations, etc..
- Co-operating with the Women's Missionary Society and the Atlantic Mission Society in developing and promoting mission education opportunities.
- Arranging an effective program of mission interpretation both for staff on furlough and visitors from partner churches abroad.
- Supporting, supervising, and directing the ongoing work of staff working in this area of responsibility.

Evangelism and Church Growth

To support congregations in their ministry of evangelism and to assist them in becoming vital, growing communities of faith by such means as:

- Promoting a holistic understanding of evangelism and church growth.
- Assisting congregations to understand and engage in relational evangelism.
- Providing resources for leadership training in evangelism and church growth.
- Researching and recommending appropriate strategies for church growth.
- Helping the Church address the issue of how we articulate our faith to those who do not know Jesus Christ as Lord and Saviour.
- Demonstrating at a personal level a comfort in doing evangelism and the ability to talk about evangelism.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Justice Ministries

To assist congregations and courts of the Church to respond obediently to the justice imperatives of the gospel by such means as:

- Identifying priority justice issues confronting our society.
- Assuming responsibility for and co-ordinating research, advocacy, education and networking components of justice ministries.
- Maintaining the appropriate networks throughout The Presbyterian Church in Canada with contact persons or groups (regional staff, congregations, and social justice committees in presbyteries and congregations).
- Working closely with Women's Missionary Society and Atlantic Mission Society to encourage and support initiatives within the societies for social justice ministries.
- Working closely with networks developed by the churches in Canada and internationally to empower individuals concerned for the promotion of justice on both local and global levels (ecumenical justice coalitions).
- Offering guidance in developing a biblical/theological foundation for pursuing justice.
- Ensuring the development of position papers that assist The Presbyterian Church in Canada to speak prophetically on justice issues.
- Encouraging reflection and action on specific areas of injustice.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Ministry with Children and Youth

To support children and youth so that they may grow in faith and commitment to Jesus Christ as Lord and be equipped for their role in church and community by such means as:

- Consulting with and encouraging the ministry of regional staff with responsibility for youth/young adults.
- Promoting and co-ordinating the Church's involvement in Youth Triennium.
- Providing opportunities and resources for leadership development for youth ministry leaders.
- Co-ordinating the Young Adult Representatives program of General Assembly.
- Co-operating with the Youth in Mission program.
- Promoting the value and importance of church camping throughout the Church.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Resource Production and Communication

Within the broader purpose of the Church's mission and obligation to find contemporary and effective ways to communicate the gospel and the work of The Presbyterian Church in Canada to agencies and organizations beyond our denomination, the essential challenges and responsibilities of the position are:

- Assisting key individuals and/or departments in defining their communications purposes, targets, needs and priorities.
- Cultivating media contacts necessary to keep the work of the Church before the whole church and the general public.
- Ensuring that the physical production and distribution of approved material is completed in a timely and economical manner.

- Assisting other staff in turning ideas and draft material into specific printed, electronic or audio visual material.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Stewardship Education and Presbyterians Sharing...

To assist congregations in developing and practicing stewardship of the whole of life as an appropriate response to God's gift of grace, by such means as:

- Fostering an understanding of stewardship as a spiritual discipline.
- Providing a variety of resources that offer a challenging, biblical program of education for stewardship.
- Encouraging congregations to understand stewardship to include wholehearted support of the wider life and mission of The Presbyterian Church in Canada through funds, prayer and service.
- Providing attractive resources that help congregations to understand and support *Presbyterians Sharing...*
- Supporting presbytery stewardship conveners by workshops, consultation and regular communication.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Worship

To assist congregations in developing a worship life, both in the sanctuary and at home, that is nourishing, uplifting and worthy of God to whom all worship is offered, by such means as:

- Suggesting and making available a diversity of liturgical resources for a variety of settings, for corporate and family worship and daily devotions.
- Preparing aids to worship as directed by the General Assembly.
- Assisting in the promotion of worship resources, such as the Book of Common Worship, The Book of Praise, The Book of Psalms, Living Faith.
- Developing weekly bulletin covers of high quality for use by congregations.
- Supporting, supervising and directing the ongoing work of staff working in this area of responsibility.

Recommendation No. 29 (adopted, p. [27](#))

That the mandates for Education for the Faith, Education for Mission, Evangelism and Church Growth, Justice Ministries, Ministry with Children and Youth, Stewardship Education and *Presbyterian Sharing...*, Resource Production and Communication and Worship as outlined above be approved.

The Life and Mission Agency also looked at the time allocation for each of these positions. The present time allocations are as follows:

Education for the Faith (The present contract position was made full time by the inclusion of a 50% position for Ministry with Children and Youth funded by the WMS for the duration of the contract)	50%
Education for Mission and Stewardship Education and <i>Presbyterians Sharing...</i>	100%
Evangelism and Church Growth and Worship	80%
Justice Ministries	75%
Resource Production and Communication	75%

On the basis of the mandates, the Agency has developed a list of tasks that will be part of the position descriptions. From the mandates and the tasks, yearly goals and objectives will be set taking into consideration the priorities established by the General Assembly. An analysis was made of what time would be required to fulfill the tasks and to meet the priorities.

The Agency Committee has included in its proposed budget to the Assembly Council the costs of making all of the positions full time. The Assembly Council has these figures in its budget and has indicated that the budget through 2002 can sustain these figures. (see p. [231](#))

The Agency would therefore make the following recommendations.

Recommendation No. 30 (adopted, p. 27)

That the Associate Secretary positions for Justice Ministries and Resource Production and Communication be restored to full time from 75 percent time.

Recommendation No. 31 (adopted, p. 27)

That the three Education for Discipleship positions be full time as follows:

- Education for the Faith and Ministry with Children and Youth,
- Education for Mission, Stewardship Education and *Presbyterian Sharing...*, and
- Evangelism and Church Growth and Worship.

Recommendation No. 32 (adopted, p. 27)

That the Life and Mission Agency be given permission to fill the positions effective January 1, 1999, and that it immediately circulate the presbyteries for nominations.

LIVE THE VISION

The Life and Mission Agency continues to give thanks to God and the faithful members of our Church who have supported the Live the Vision Campaign. To March 31, 1998, a total of \$7,890,426 has been raised. Of the \$6,633,605 made available to the Life and Mission Agency, \$4,975,204 has been apportioned to Canada Ministries and \$1,658,401 to International Ministries and PWS&D.

Below is a list of projects which have been approved since last reported to the General Assembly. An asterisk followed by a number indicates projects not in the original case. The explanation is given under the number at the bottom of each section.

Canada Ministries

Presbytery	Charge	Project	In Case	Amount
Pickering/Lindsay-Peterborough	Courtice	Land Acquisition	Yes *1	\$500,000
Brampton	Mississauga Chinese	Building Acquisition	Yes	\$200,000
Brampton	West Korean	Building Acquisition	Yes	\$200,000
Kamloops	Westbank	Land Acquisition	Yes	\$300,000
Oak Ridges	Keswick	Land Acquisition	No *2	\$200,000
Edmonton-Lakeland	Strathcona County	Land Acquisition	No *3	\$150,000
Calgary-Macleod	Northwest Calgary	Land Acquisition	No *4	\$400,000
		Total		\$1,950,000
		Previous Total		\$2,420,000
		Amount from Pickering		(\$500,000)
		Grand Total		\$3,870,000

1. The Presbytery of Pickering has indicated that it has no expectation of needing the \$500,000 set aside for North East Whitby in the foreseeable future. The Agency would request that this money be reallocated to the Courtice project.
2. The original request was from the Presbytery for Newmarket Korean. However, the Presbytery has seen this work in Keswick as more promising and more urgent, and requested that the change be made.
3. The original request from the Presbytery was for a second staff person. Difficulty in defining the work of that person, as well as the rising need for land in Strathcona County, a bedroom community for the city of Edmonton, has led the Presbytery to request that the change be made.
4. The original request from the Presbytery was for Canmore. The Presbytery has discontinued work there, and now sees the priority in four areas in Calgary, so has requested a change.

International Ministries

Country	Partner	The Project	In Case	Amount
Guyana	Guyana Presbyterian Church	Leadership Training	No *1	\$30,000
India	Church of North India	Ministry to Children	No *2	\$20,000
		Pharmacy for Jobat Christian Hospital	Yes	\$20,000
		Patna Diocese - health care	No *3	\$8,000
Nigeria	Presbyterian Church of Nigeria	Itu Seminary	No *4	\$35,000
		Women's Programs	No *5	\$12,000
		Lady Ibiyam Memorial	No *6	\$20,000
		Ecumenical Secondary Girls' School		
		Ohafia Seminary	No *6	\$30,000
		Uyo Parish Primary School	No *6	\$15,000
		Enugu Parish Primary School	No *6	\$15,000
		Hope Waddell Primary School	No *6	\$15,000
		Yaba Parish Primary School	No *6	\$15,000
		Abuja Parish Primary School	No *6	\$15,000
Malawi	Church of Central Africa Presbyterian Livingstonia Synod	Zomba Theological College	No *7	\$10,000
	Blantyre Synod	CCAP Ekwendeni Hospital Primary Health Care	Yes	\$15,000
		Community Based Orphans Care	Yes	\$30,000
Kenya	Presbyterian Church of East Africa	PCEA Pastoral Institute	No *8	\$12,000
		HIV-AIDS Education Program	No *9	\$20,000
El Salvador	Emmanuel Baptist Church	Outreach, community service and social action	Yes	\$12,000
	Federation of Evangelical Baptist Churches in El Salvador	Education	Yes	\$30,000
			Total	\$379,000

1. Replaces the manse repair and Pension fund support which are listed under "Guyana".
2. Replaces the Christian Medical Association of India.
3. Replaces Kikuyu Mission Hospital, Kenya.
4. Replaces second grant to Trinity College reflecting our partner's priorities.
5. Replaces women's program in Tembisa, South Africa.
6. Several grants to be paid over a three years for educational programs in Nigeria. Schools were taken over by the government and in some decay. Now congregations are struggling to rebuild the school system that was lost.
7. Replaces grant for "Blantyre Synod Church roofs".
8. Replaces Bursary fund for leadership development in Mauritius.
9. Replaces Zimbabwe education grants.

Presbyterian World Service and Development

Country	Partner	The Project	In Case	Amount
Mozambique	Presbyterian Church of Mozambique	Salama Primary Health Care Program	No *A	\$12,500
Tanzania	Kuleana	Community Development Kuleana Street Youth Organization	Yes No *A	\$20,000 \$4,500
Malawi	Blantyre Synod CCAP Lusangazi Facility	Mulanje Mission Hospital Agricultural Project	Yes No *1	\$10,000 \$15,000
Kenya	Presbyterian Church of East Africa	Community Development	No *A	\$8,000
Lesotho	Christian Council of Lesotho	Alcohol and Drug Education Program	No *A	\$8,000
Nigeria	Owerri Training Centre	Education	No *2	\$22,000
Nicaragua	Soynica	Community Health and Nutrition	No *A	\$15,000
	YMCA	Cow Breeding Project	No *A	\$5,000
		INPHRU Family & Community Program	No *A	\$2,000
	Batahola Centre	House of Health and Nutrition	No *3	\$10,000
El Salvador	Women's Institute	IMU Community Development	No *A	\$4,000
Dominican Republic	Equal Wings	Community Development	No *A	\$6,000
Guatemala	Fraternidad de Presbiteriales Mayas	Community Development	No *4	\$15,000
Pakistan	United Christian Hospital	Community Health Project	No *A	\$10,000
India	Church of N. India	Barwani and Ratlam Community Health Programs	No *5	\$5,000
	Institute for Development Education	Community Development	No *A	\$5,000
	Madurai Non-formal Education Centre	Community Development	No *6	\$7,000
			Total	\$184,000

1. Substitute for the Malawi Likhubula House.
 2. Substitute for the Malawi Chigodi Women's Centre.
 3. Substitute for the Central America CONAMUS project.
 4. Substitute for the Nicaragua Macedonia Baptist Church/Mennonite project.
 5. Substitute for the Central America CONAMUS project.
 6. Substitute for the Malawi Livingstonia Synod, Industries for Women.
- A Projects approved in 1997, second request.

Canada Ministries has now allocated \$3,870,000 and has \$1,105,204 remaining. International Ministries and PWS&D together have allocated \$1,303,010 and have remaining \$355,391. A further submission will be made by all these bodies to the next meeting of the Assembly Council Executive for the allocation of the remaining monies.

REGIONAL STAFF REVIEW

Introduction

At the March 1997 meeting of the Life and Mission Agency a recommendation was made that a Committee be formed to undertake a review of the whole concept of regional staffing, seeking submissions from the synods/synodicals as to how the concept has worked at the local level. Members to this Committee were named by the Life and Mission Agency Committee meeting and subsequently by the Council Executive of the Women's Missionary Society. The Committee discussed including representation from all synods/synodicals, but since the Committee's task was to receive and review submissions from all synods/synodicals this was not deemed necessary. Also, it was felt that the Life and Mission Agency and the Women's Missionary Society had entrusted the task to these people.

The Committee consisted of:

Michael Caveney, Convener, Charlottetown, Prince Edward Island	Jean Dancey - Oshawa, Ontario
Cameron Bigelow - Orillia, Ontario	Betty McLagan - Langley, British Columbia
Janet DeWolfe - Petrolia, Ontario	Druse Bryan - Montreal, Quebec
Ian Morrison - General Secretary, LMA	Charlotte Brown - Executive Secretary, WMS

The Committee met by conference call on September 16, 1997. At this time the terms of reference and the past history of regional staffing were discussed. The decision was made to develop a questionnaire to circulate to the synods/synodicals. The questionnaire was drawn up after consulting with one another by e-mail and fax. (See appendix.) Synods/synodicals were asked to report back to the Committee by January 31, 1998. It was hoped that this would be an opportunity for synods, synodicals and Joint Supervisory Committees to come together and reflect upon regional staffing. The questions were open-ended in order to prompt discussion. These replies were distributed to the individual Committee members the following week.

The Committee met in Toronto at Wynford Drive on February 9 and 10, 1998, to review the submitted replies. The Committee divided into teams to review each Synod/Synodical's response to a particular question and following a process of qualitative analysis, a picture of the implementation of regional staffing across the church began to emerge. This report is based on this analysis.

Background

The review of regional staffing relates to the work of a Task Force established on recommendation of the Special Committee on Restructuring (A&P 1992, p. [479](#), [57](#)). At that time, a questionnaire was prepared and circulated to all the synods, synodicals, presbyteries and presbyterials and the Committee on Theological Education requesting input related to their vision of how regional staff should be configured to most effectively serve the Church at the regional level.

The results were tabulated and brought forward to the 1993 General Assembly as an interim report outlining the responses and providing further questions for consideration related to the development of a new structure of regional staffing.

A final report was submitted through the Assembly Council to the General Assembly in 1994 outlining a proposed configuration of regional staff and the funding sources to allow for its implementation in the various synods of the Church. Ten recommendations were included in this report relating to each of the seven synods and three related to the supervision, accountability and financing of this plan.

The report concluded with the following statement:

The Task Force recognizes that its recommendations are modest, but believes that they reflect the diverse needs and proposals from each region. Further, we hope that the recommendations will give our Church an effective regional staff that can be sustained within budget limitations. These recommendations call for flexible staff teams that can provide required resources and training, that can work together to avoid overlap, and that can meet a variety of needs.

Further, these proposals allow for much more ownership, accountability and supervision at the regional level.

It is our prayer that this model for regional consultants will bring added life and strength to the mission of the church in all parts of our country, and that God will call forth a staff team which is committed, qualified, and energetic; in order to bring glory to God's name.

(A&P 1994, p. [224](#), [80](#))

The Task Force envisioned a new way of doing things when the initial proposals came before the General Assembly in 1994.

The present work of the Regional Staffing Review Committee flows from the mandate received from the Life and Mission Agency and the Women's Missionary Society, reflecting the recognition that regional staffing needs continuous review.

While we affirm that the creation of a more diverse pattern of staffing in the synods is a positive development along with greater input from the synods and synodicals, there is also the recognition that some of the staffing configurations have diverged from the 1994 recommendations. The Committee sought feedback from all the synods and synodicals asking for their evaluation of how regional staffing is working.

Implementation of Regional Staffing Recommendations

This section restates the recommendations from the Regional and Staffing Structures Taskforce (A&P 1994, p. [126](#) ff) and outlines the current staffing configuration in the synod/synodicals across the country.

Synod/Synodical	1994 Recommendation	Current Staffing
British Columbia	National level fund the equivalent of two staff with diverse skills. Any other persons desired by the Synod/Synodical would be funded locally.	Two staff persons, Pastoral/Program and Youth/Education. No further staffing has been put in place.
Alberta	National level fund one and half positions.	One and a half positions, Synod Administrator Co-ordinator and \$20,000 annually for contract work.
Saskatchewan and Manitoba/Northwest Ontario	National level fund two and a half positions between the Synods/Synodicals of Saskatchewan and Manitoba and Northwestern Ontario. Other regional staff to be funded between the two synods	Synods chose not to work together. Saskatchewan has one staff person. Manitoba and Northwestern Ontario has one regional staff person plus contract money up to the cost of an additional half-time person.
Southwestern Ontario	National level fund two staff positions and Synod to fund freelance workers.	National level funds a synod youth consultant and an Area Educational Consultant. Synod funds a camp director and provides \$10,000 for contract work related to mission.
Toronto/Kingston	National level fund two staff positions and that freelance workers be funded by the Synod.	National level funds a Superintendent and an Area Educational Consultant. Synod funds a youth consultant.

Quebec/Eastern Ontario	National level fund two staff persons (including a half-time co-ordinator for francophone ministry). Synod was urged to find funding for one staff position and was asked to explore with the national church and the Atlantic Synod a staff person to carry out what were formerly the functions of the Superintendent.	The national Church funds an Area Educational Consultant and the funding equivalent for a half-time worker is shared among the Presbyteries in the Synod. The position of half-time francophone co-ordinator was discontinued by Canada Ministries and the funding directed towards additional staffing for francophone ministries. The Synod chose not to provide funding for an additional staff person.
Atlantic	National level fund one staff position (possibly two half-time). A further half position would be funded by the AMS. Other staff would be funded locally.	The Synod funds one youth worker and the national church funds one position responsible for camping, leadership training and liaison with the LAMA. A half time AMS Executive Secretary is funded by the AMS.

As can be seen from the chart, most of the recommendations have been fulfilled.

Summary of Synod/Synodical Responses to the Questionnaire

1. Most synods and synodicals were quite positive about the present configuration of regional staffing in their area. While replies indicated that many needs of the regions are being met, there were areas of needs being unmet. These included a desire for more flexibility in the use of grants available through the Church Office to fund both contract work and programs, a concern about accomplishing tasks in large geographical areas, and some sense of loss of pastoral care for clergy once provided by mission superintendents.
2. Consultative Committees in the regions provide oversight, support and evaluation of regional staff. Most receive reports from their staff and act as liaison between staff and synod/synodical. Some Committees offer pastoral care, others see that pastoral care is available outside the Committee, while others ask the staff to seek out pastors themselves. Many Committees are becoming more active helping staff prioritize work. Others are only beginning to see the need to prioritize work and more actively to provide supervision and direction to staff.
3. Across the country there is minimal liaison between Consultative Committees and the Church Office. This could be strengthened through improved communication and clarification of roles. Regions expressed the need for commitment to long term funding of regional staff and more autonomy in the regions, and with the absence of these find communication with the Church Office frustrating.
4. On the issue of teamwork regionally between staff and synods/synodicals, responses were widely divergent. Within areas of multiple regional staffing there is a concerted effort to work collegially and to use technology more creatively in communication. Some regions intentionally make sure there are no overlaps in function in multiple staff situations, others make creative use of the interchangeability of staff in providing leadership.
5. Some regions suggested that the Church Office arrange and fund opportunities for gatherings of regional staff from across the country.
6. There has been little evidence of innovative methods within the regions. Much continues to be done as it has always been done. Innovations in the provision of services within regions include contract and part-time work, delegation of responsibilities to presbyteries/presbyterials, attempts to shift some funding from staff to programing, and joint synod/synodical meetings. Consideration needs to be given to increased co-operation

between staff in some synods/synodicals and perhaps also in some areas between synod/synodicals. In the 1994 report it was envisaged that there would be cooperation across synod/synodical boundaries. This has not happened.

7. There are particular needs in some regions which are not being met by present regional staffing configurations, such as new church development, pastoral care of professional church workers, conflict resolution and youth work.
8. Regional staff are funded from four sources: the Life and Mission Agency, the Women's Missionary Society, the Atlantic Mission Society (within one synod) and synods. There are instances of synods not providing funding over and above money from the other sources. Most regions did not feel they could do a cost comparison of what it cost to accomplish the work before and after the restructuring of regional staffing, but there is now less money and fewer staff in many regions. Regions reported that many programs are not being covered adequately, and they have not looked for other ways to generate additional funds. Most regions hope for more funding from the Church Office, rather than taking ownership of the challenge to generate more funds regionally.
9. In some instances, money set aside for contract workers has been requested or used for programming. This has caused tension between certain synods/synodicals and Church Offices and is not resolved.
10. There are synods which provide positions beyond the available funding. These are positions which have been in place for years and for which the funding is entirely from within the synod.
11. In some of the regions there has been ideal co-operation between the synod and the synodical in implementing the new structure of regional staffing. In other regions this true co-operation is still lacking. This is a dynamic relationship, which needs constant attention to ensure that the needs and concerns of each group are addressed. There also needs to be closer co-operation with the Life and Mission Agency and the Women's Missionary Society to ensure that the evolving structure complements what the Church is asking the Life and Mission Agency to do.
12. One of the conclusions of the Report of 1994 was "that supervision and accountability be seen as a joint responsibility between the regions and the national level" (A&P 1994, p. [223](#), item No. 9). Some of the replies to the questionnaire would indicate that this recommendation has not been fully embraced at the synod/synodical level.
13. Reporting to synod/synodical meetings is done by Consultative Committees, sometimes supplemented by reports from staff themselves. Ongoing evaluation of staff and the work within regions is evolving. Generally job descriptions and processes for evaluation are more defined in areas which have had their staff in place the longest. Some regions are asking for evaluations by those receiving service, and regions note that good evaluation and feedback to staff is invaluable.
14. Concern was expressed regarding pastoral care to professional church workers. In the past, such care was given by the superintendents of mission. Today, this type of intentional pastoral care is not occurring in many synods. While pastoral care is the responsibility of the presbyteries, all too often professional church workers are not sure where or to whom they should turn for pastoral care.

Analysis

In summary, a number of areas of concern stand out:

1. An expressed need for more flexibility in the use of grants available from the Church Office.
2. The challenge of staffing large geographical areas.
3. How pastoral care is given to church workers.
4. Some regions hope for better accountability by Consultative Committees to synods/synodicals.
5. Regions seek autonomy in regional work, and yet in some ways prefer being dependent upon the Church Office rather than taking ownership and initiative in areas such as funding.

6. Regions want assurances that funding will continue into the future.
7. There needs to be improved communication among the national office, consultative committees, regional staff, synods, synodicals, presbyteries, presbyterials, and congregations. Regions are looking for more support from Church Office.

Conclusion

In concluding this report the Regional Staffing Review Committee would like to express its thanks to members of synods and synodicals who assisted us in our task by completing the questionnaire. We also encourage prayerful, pastoral and concrete support of all regional staff who strive to bring the love, peace, joy and hope found in Jesus Christ to communities across Canada.

Submitted by The Regional Staff Review Committee.

APPENDIX

Questions Submitted to the Synods and Synodicals

Introduction

What is the present configuration of Regional Staffing in your area? Is this proving satisfactory?

Are the essential needs of your region, as originally outlined in your response to the Taskforce on Regional Staffing and Structure in 1992, being met by the present regional structure?

The Consultative Committee

What is the role of the Consultative Committee in your region? How does it support regional staff? How does it function? Does it fairly represent the synod/synodical and presbyteries/presbyterials?

How is the pastoral support of the regional staff persons undertaken?

What is the liaison between the Consultative Committee and the church offices? How might this be strengthened?

Team Work

How does the regional staff person work with synod/synodical?

If there are multiple regional staff in your area, describe how they are functioning as a team. Has this proved to be effective? Is there an overlap of responsibilities and tasks or an overlap of skills?

Do you feel well served by the Life and Mission Agency and the Women's Missionary Society?

How might liaison between the church offices and regional staff be facilitated?

Innovation in Services

Please tell us what innovations in job descriptions have evolved in your region. How has this affected the job titles you use for the various positions of regional staff?

What innovations in the providing of service have been developed beyond the immediate regional staff, such as, contract for service, joint arrangements with congregations in the synod/ synodical, presbytery/presbyterial initiatives, joint synod/synodical, presbytery/ presbyterial arrangements, ecumenical ventures, etc.?

Are there things that were previously covered which are not being done now? Are they being done in some other way?

Accountability/Evaluation

In what ways has the synod/synodical taken ownership of the concept of regional staff?

How is reporting done to synod/synodical meetings?

How is the evaluation of the effectiveness of regional staffing in your region conducted? Is there a workable structure in place for ongoing evaluation of the work? How and from whom is input obtained?

Finances

What are the funding sources to pay the cost of regional staff?

For synods/synodicals what is the cost comparison to get the work done prior to and after the implementation of the regional staffing structure?

What innovations in securing funding have been used to generate resources to provide for regional staff?

Do you have any suggestions as to how funding might be supplemented? What are some of the options for long term funding?

Future

Please reflect on the Task Force's conclusions (A&P 1994, p. [221](#) ff) and final comment (A&P 1994, p. [224](#),) in relationship to how you see the regional staffing configuration in your Synod/Synodical evolving in the future.

How do you see regional staffing in The Presbyterian Church in Canada evolving in the future?

Conclusion

Is there anything else you would like to say or draw to the attention of the Regional Staffing Review Committee?

The Regional Staffing Review Committee reported to the Life and Mission Agency, the Women's Missionary Society and the Staffing and Structures Review Committee of the Assembly Council. All these groups have approved the report and its recommendations. They are now presented to the General Assembly for approval.

Recommendation No. 33 (adopted, p. [27](#))

That the Life and Mission Agency and the WMS, and the AMS in the Atlantic Synod, work with the Regional Consultative Committees to develop a set of guidelines relating to national funding grants for regional staff.

Recommendation No. 34 (adopted, p. [27](#))

That representatives of the Regional Consultative Committees meet periodically with the President of WMS, and the President of the AMS in the Atlantic Synod, and the Convener of the Life and Mission Agency to discuss a shared vision and its implementation in the regions.

Recommendation No. 35 (adopted, p. [27](#))

That the General Secretary of the Life and Mission Agency and the Executive Secretary of the WMS, and the Executive Secretary in the Atlantic Synod, visit the regions on a regular basis to engage in ongoing dialogue on regional staffing.

Recommendation No. 36 (adopted, p. [27](#))

That presbyteries be reminded of their responsibility to ensure intentional pastoral care to the professional church workers within their bounds.

Recommendation No. 37 (adopted, p. [27](#))

That the Regional Consultative Committees annually review, identify and evaluate the priorities which they are asking their staff to implement and ensure that this is consistent with the six priorities set by the 123rd General Assembly.

Recommendation No. 38 (adopted, p. [27](#))

That the Life and Mission Agency, the WMS and the AMS seek to preserve the present level of funding for regional staff to the end of 2003.

Recommendation No. 39 (adopted, p. [27](#))

That the next full regional staffing review commence in 2001.

OVERTURE NO. 4, 1998 - SYNOD OF MANITOBA & NORTHWESTERN ONTARIO (p. 522)**Re: Making Funding for regional staffing a high priority****OVERTURE NO. 5, 1998 - SYNOD OF SOUTHWESTERN ONTARIO (p. 522)****Re: Funding for regional staffing for next five years**

Overture Nos. 4 and 5, 1998 ask that the Life and Mission Agency, WMS and the Assembly Council look at issues of funding for regional staffing. The issues were addressed in the above report of the Regional Staffing Review Committee.

Recommendation No. 40 (adopted, p. 27)

That the prayer of Overture Nos. 4 and 5, 1998 be answered by the above report and the action of Recommendation No. 38.

INTERNATIONAL MINISTRIES**MINUTES OF APPRECIATION****Hubert and Nan Budding**

Hubert and Nan were born in Amsterdam, The Netherlands. Hubert immigrated to Canada in 1954 and Nan in 1953. After their five children were grown, Hubert and Nan Budding applied to the Board of World Mission stating that they "wanted to serve their maker in a more meaningful way".

Hubert has a B.A. from Concordia University in Montreal. He served in Canada as an Engineering Technician for 26 years and taught five years in a Christian School. Hubert and Nan also owned and operated a restaurant and dining room.

Hubert and Nan arrived in Nepal in October of 1988. Hubert has taken his qualifications and his experience in Canada to serve the Church in Nepal through the United Mission to Nepal. Nan has also taken her experience and shared her gift of hospitality in Nepal.

During their time in Nepal they lived and worked in Butwal. Hubert was involved in hydro electric development and the training of apprentices, sharing with them his knowledge in the engineering and mechanical areas. Nan, was in charge of the United Mission in Nepal Guesthouse during their first term. During their ten years in Nepal Hubert and Nan have made a valuable contribution to the life of the Church, being involved in the community and the local church in Butwal, sharing their Christian love and support. Nan established a diaconate for the poor within their local church, helping those in need. Hubert has a gift of communication and has written many stories about their experiences in Nepal. Hubert also preached about once every six weeks in the local Nepali church.

We give thanks to God for Nan and Hubert's commitment to their calling. Our prayer is that they may know the guidance of the Holy Spirit as they seek a new home and ministry during their retirement. May they be blessed with good health and happiness in the years ahead as well as be open to new opportunities to serve.

Recommendation No. 41 (adopted, p. 26)

That the above minute of appreciation for Hubert and Nan Budding be adopted.

Doreen Morrison, RN, B.Sc.N.

Miss Doreen Morrison is retiring in 1998 after 36 years of service with International Ministries in the field of public health in India. She graduated from the nursing school of St. Joseph's Hospital in Hamilton, Ontario, and was appointed in February 1962, by the Women's Missionary Society (WD) to medical work in what was then known as the Bhil Field, now Bhopal Diocese of the Church of North India. She arrived in India in October 1962, and has served there ever since, except for a period of further studies in sociology at the University of Western Ontario.

Doreen has made a significant contribution in several areas. Early in her time in India she served for a brief period as Director of Nursing Education at Jobat Christian Hospital; most recently she has again served as staff advisor in the nursing school and counsellor to the

students. She performed a vital service as Director of the Abey Home for children in Amkhut (1968-1970) and later was director of a large children's hostel in Mandleshwar.

Her primary work, however, was in the field of community health, serving first in Barwani and then, from 1974 to 1992, in Mandleshwar in the West Niman area of Bhopal Diocese. The practice of community health, now often called primary health care, has evolved in past decades. The emphasis is increasingly on keeping people healthy through an integrated approach which combines health concerns (immunization and mother and child care) with education in nutrition, hygiene, and projects to provide access to clean water and sanitation. Front line workers are traditional midwives based in their home villages who receive basic training from nurses. The primary health care programs in Bhopal Diocese are among the best developed in India.

The wholistic nature of primary health care leads to involvement in programs addressing poverty, the root cause of many health problems. Doreen Morrison pioneered in this field in the 1980s through her project in Mandleshwar designed to develop the income-earning capacity of women involved in the community health program. Women were trained in handloom weaving in a project supported by Presbyterian World Service and Development with assistance from the Canadian government. Later, the Indian government assistance was obtained to develop a silk worm project and the production of higher value silk material.

A number of factors unrelated to the community health and weaving programs made the last phase of her work in Mandleshwar very difficult. Doreen Morrison displayed great courage and resolution during those years, but they took a toll on her physical and emotional well-being. In 1992 she was transferred to the Jobat Christian Hospital once more.

In Jobat, she established a new weaving program (still continuing) providing employment to women and producing sheets, curtains, etc., for local Christian institutions. She has provided assistance in the nursing school and in the Jobat Community Health Program.

Doreen Morrison has many spiritual gifts and has been a leader in prayer and Bible study in the Jobat Christian community. She and the senior staff of the hospital provided mutual support for each other through many periods of anxiety and challenge.

The send-off address by Doreen's Jobat Christian Hospital family concludes:

We shall always thank our almighty God for sending us such an able, talented person here in your young age to teach and help us. We shall always remain thankful and grateful for your long and valuable services here. Please remember us always in your prayers, as you shall always be in ours.

Her Canadian church family also gives thanks to God for the life-long commitment and service of Doreen Morrison. May God richly bless her as she enters her new life in Canada.

Recommendation No. 42 (adopted, p. [26](#))

That the above minute of appreciation for the witness and ministry of Doreen Morrison be adopted.

Donald Walker MacKay, BA, BD, S.T.M.

Donald MacKay leaves the services of International Ministries at the completion of his third missionary journey with the Presbyterian Church of Nigeria for a combined total of twenty years. The diversity of challenges presented to Donald during these years attests to his faith in Jesus Christ, his joyous acceptance of service to his Lord and to his resilience, flexibility and adaptability in difficult circumstances.

Donald's first international assignment commenced immediately following his ordination on August 20, 1968. He served the World Council of Churches Ecumenical Team in Italy under the division of Inter-Church Aid, Refugee and World Service. The 1970 Acts and Proceedings stated that Donald "... was appointed to serve in slum work in Italy." He actually served in the Social service project of the Italian Service Mission at the Casa Mia Centre in the Ponticelli district of Naples. After one year in Italy Donald reported that he was able to be "understood and preach in Italian". Looking forward to 1970, Donald saw opportunities of evangelism and Bible study among young people, and of establishing a Christian community

as a logical piece of Christian outreach for the members of the Evangelical churches in the vicinity of Ponticelli. At the completion of that assignment in October 1970, Donald studied at the Ecumenical Institute in Bossey, Switzerland.

In 1971, The Reverend Nwachuku Eme, Clerk of the Synod of the Presbyterian Church of Nigeria (PCN) wrote to The Presbyterian Church in Canada in a kindly way regarding "... a common fault of most missionary workers, namely that they work too often in isolation from the people. They must join more fully in companionship and in sorrow and in dignity." That was also the year when The Presbyterian Church in Canada, "began to establish again fuller relations with the Presbyterian Church of Nigeria", following the horrendous three year Nigerian Civil War. Donald MacKay was appointed to the Presbyterian Church of Nigeria, arriving in that country for the first time on January 4, 1972. He was assigned to congregational and social work in the city of Port Harcourt, a strategic oil city which played a major role in the war. Donald was instrumental in the building up of the Presbyterian community there through the establishment of the Mary Slessor Memorial Church. He also served part-time in the Christian Council of Nigeria's inter-denominational Community Centre called Four Seas. Donald's ministry in Port Harcourt was testimony that there was indeed a new type of missionary, people intimately involved with those they lived with, never in isolation from their joys and sorrows. With great regret and sadness Donald concluded this portion of his ministry and left Nigeria in September 1978.

Returning to his native Nova Scotia, Donald served Hopewell Church and Bethel Church, West River Station until the call to return to Nigeria was kindled. He returned on September 12, 1984, and was assigned to the position of Industrial Chaplain in the teeming capital city of Lagos. He laboured alongside a Nigerian counterpart, the Reverend Udo Ekpenyong. While the need was great in this area of ministry, church structures did not facilitate its development nor expansion. Donald found more value in once again encouraging the growth of a fledgling congregation, Festac.

After a furlough in mid-1987 Donald returned to Nigeria in November and was named Co-ordinator of the Hugh Goldie Lay Training Centre, Arochukwu, a position he held until June 1990. In this capacity he resuscitated an institution which had fallen on very difficult times. He planned, co-ordinated and carried out retreats, workshops, conferences and week-end training for elders, Sunday School teachers and lay church groups. In 1989 Donald visited other such institutions in Kenya, Malawi, Zimbabwe and Zambia in an effort to broaden his knowledge and to encourage pan-African links between such institutions. In the Presbyterian Church of Nigeria Donald also played a strategic role in the development of proposals for the establishment of the Order of the Diaconate, and the institution of a comprehensive Sunday School Curriculum.

The Goldie Centre was so successful that its role was expanded to include the training of evangelists. Donald was named Principal. This work entailed the formation of an academic program for a two year course. Being principal of such an institution meant concern not just for academic matters but for health, welfare, basic and major renovations and repairs to the Centre, pastoral, spiritual and disciplinary oversight of all students. Donald's contribution set an enviable standard. His efforts produced many worthy church leaders who today are contributing to the phenomenal growth of the Presbyterian Church of Nigeria. The first 19 "Goldie Evangelist Graduates" graduated on April 26, 1990; Donald returned to Canada in June.

In July 1991, Donald commenced his third missionary journey to Nigeria this time taking on the position of theological tutor at Trinity Union Theological College, Umuahia, a three denomination college of approximately 180 students. Donald served as tutor in ecumenics, Christian education, Pastoral Theology and Preaching. It was in this assignment that Donald excelled. While finding the work consuming and demanding he reported that it was stimulating and invigorating. He was considered by all students, Presbyterians and non-Presbyterians alike, to be fair, pastoral, concerned and dedicated to his work. Even with a fifty percent increase in the student population, which was not met with a commensurate increase in facilities and staffing, which stretched infrastructure to its limits, Donald contributed and encouraged, leaving an enviable record for all other staff.

Agonizing over the lurching progress of Nigeria as a nation, Donald would write, “The country remains in a difficult state of flux as the return to civil rule progresses uneasily.” He continued, “... despite the desperate need for social justice in Nigeria, the kind of “gospel” at the heart of a current spiritual revival is devoid of social justice content.” Donald left his mark on many Nigerian minds, contributing in his own way to the development of the nation. Through individual contacts and personal challenge, Donald sought to bring lasting change to the nation known as the “Giant of Africa”. Through twenty years of missionary service Donald MacKay has sought to proclaim the good news of Jesus Christ in word and in action in a challenging environment

Recommendation No. 43 (adopted, p. [26](#))

That the above minute of appreciation for the ministry of Donald MacKay in Nigeria be adopted.

JUSTICE MINISTRIES

THE CANADIAN HEALTH CARE SYSTEM - A PRELIMINARY REPORT

“Jesus went around visiting all of the towns and villages. He taught in the synagogues, preached the Good News about the Kingdom and healed people with every kind of disease and sickness.” (Matthew 9:35)

Jesus cared for all, rich and poor. His was a wholeness ministry that centred on spiritual health in its fullest sense. We need to remind ourselves of the vital connection between spirituality and health. Health needs to be considered in all of its dimensions, at both an individual and societal level.

At the 123rd General Assembly, the following motion was passed:

That the Life and Mission Agency produce a carefully researched public statement analyzing the economics and politics of Health Care in Canada from theological, ethical and pastoral perspectives, accompanied by strategies for 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” 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.

(A&P 1997 p. [28](#), [44](#))

Introduction

Our health care system is undergoing massive and rapid change. It is important, as we come to grips with and reflect upon these changes, that we not isolate them from broader social, economic and political processes sweeping Canada and the world.

What kind of impact are changes to the health care system having on Canadians? Which sectors of our society and which regions are particularly vulnerable to these changes? In the research and interviews with individuals and organizations across Canada there is no definitive answer. It is too soon to tell. Nonetheless, some ominous trends serve as early warning signs of the vulnerability of our health care system. This report does not deal with every matter which impinges on the health care system. It is not and should not be the final word on a complex issue. As a preliminary report it should be considered a work in progress. The impact of many of the changes in our health care system will not be visible for several years. This report, then, should be viewed as one step in a response by the Church to issues which concern all of us.

An examination of the health care system serves as a sharp and timely lens through which to focus on our Canadian polity. A study (however limited) of health care policy cannot avoid considering the values which both bind us together as Canadians and which also bring much

debate and division. What kind of society do we want? How do we care for vulnerable individuals, sectors and regions of our country?

A discussion of health care takes us into the politically charged field of federal-provincial relations. Witness the current debate on compensation to victims of Hepatitis C. Federal-provincial relations have changed radically since the early post-war years. Provinces have become much more assertive in protecting and advancing their powers. The federal government in recent years, has generally consented to this shift in the balance of power. It has also dramatically reduced its funding to the provinces and territories and, as a consequence, its capacity to shape a national agenda. The provinces may be in general agreement in wanting more powers, but there is less agreement in the details, reflecting both ideological differences and financial might.

Michael Mendelson, senior policy advisor with the Caledon Institute of Social Policy asks in a poignant fashion "... if Canadians remain committed to acting as a nation - sharing both adversity and good fortune among provinces rather than as a collection of semi-independent principalities loosely connected by trade links and a shared debt burden?"¹

Today, public discourse is increasingly shaped by the values of the market place. And the private sector's role in our publicly funded (but mixed) health care system is growing. It is especially notable in the pharmaceutical industry. Recent legislation has strengthened the power of foreign pharmaceutical companies and in the process has weakened the Canadian based generic industry. The role of the private sector is expanding in home care. Clearly, there are activities best left to the private sector. But as the private sector's role in health care grows, different values will seep into our publicly funded system. The private sector is driven by profit. The public sector, on the other hand, has a very different mandate and ultimately is publicly accountable in a way that the private sector is not. The non-profit sector in turn operates by different values. This is not to suggest that there should not be a cross-fertilization of ideas across these sectors, but society needs to be aware of what this cross-fertilization actually means and what implications this is likely to have.

Much of the debate about Canada's health care system focuses on whether we can (or want to) afford a publicly funded system. This may be the wrong question. Instead, we might ask what are the social costs of a two-tiered system which replaces our present public system with a mix of private and public services? As a Christian community, our concern has to be for the weaker sectors and regions of Canadian society. Admittedly, the influence of our ethics and values based on the teachings of Jesus is diminishing in Canada and around the world. But, as a Christian community, we are called to be faithful, to be prophetic, even if we are not heard.

An important contact with the health care system is our local hospital. Most Canadians want to be assured that good hospital care is there when and if we and our families need it. Media stories in the past few years have not painted a reassuring picture: restructuring, hospital closures, mergers, bed closures, surgery delays, patients in hallways waiting to be seen, early patient discharges, shortages of space in nursing homes for seniors needing care. These stories and others suggest a system under siege. The health care system is changing, but to what? What is driving these changes? Is the pace too rapid? Is there a national consensus of what a different health care system might look like? Regrettably, the changes are largely driven by finances. There is no national consensus of what a more effective and more efficient system might look like. And the pace of change hardly allows us the breathing room to step back and discern what we want and why.

This pace of change is taking a serious toll on the physical and mental health of those who work in our health care system. Each level in the health hierarchy faces its own pressures. Under such conditions, there is little space for more co-operative and collaborative relations among health care professionals and employees. The examples of effective co-operation that do occur happen in spite of the system, not because of it. While caution is advised in making any sweeping generalizations, it appears that those in the health care system and its various components are caught in a highly charged and competitive dynamic.

There are broader factors which ultimately affect our individual and community well-being. In the current debates too little attention is given to prevention and to public health generally.

Both are at the bottom of the funding hierarchy. A clean and adequate supply of water has done wonders for our health and, as the Church knows, clean water projects are frequently the kind of development we support in the Third World.

We would do well to bear in mind the social and environmental determinants of health which are affected by a wide range of social policies. A toxic environment has a profound impact on public health. Our individual and societal health is affected by unemployment, poverty and inadequate housing.

To varying degrees, governments of all political stripes are cutting social programs. Reducing deficits and debts is the primary, but not the only reason. Few would disagree with wise stewardship, but there are ethical issues that sadly have little resonance in public discourse today. An explicitly stated social threshold to which governments would commit prior to embarking on deficit reduction exercises is badly needed. Such a threshold could reassure society and its most vulnerable sectors and regions that those who are weaker will not suffer disproportionately.

The data and trends of the major social indicators should concern us as a Christian community. Unemployment rates in many regions of the country continue to be alarmingly high during a period of economic growth. The gap between rich and poor is growing. True, the gulf is less than that found in the United States or Britain or in most Third World countries. But, as many congregations can attest, an increasing number of people rely on food banks and "Out of the Cold" programs. Our social security system, like the social contract which has shaped public policy since the end of the Second World War, is weak.

There are intangible factors at play as well. We live in an urban society, fragmented and characterized by mobility. A strong affirming social network does wonders for our mental and physical health. Lonely people, especially the elderly, are vulnerable. The importance of church as community needs to be underscored.

Historically the church has played a strong role in health care and that role continues to be important even as it changes its form and focus. There is an ongoing role for our Church to engage in policy dialogue with all levels of government. Parish nursing programs are growing in popularity in congregations and denominations across Canada. There will be opportunities in the coming years to find practical ways to improve health care and to faithfully respond to the needs in our congregations and in our communities. Many congregations are on this journey already. We would do well to learn from their experience.

It seems as if our health care system is caught in a grid lock. Changes are needed, but there are multiple pressure points, including the pace of change, which prevent both effective and efficient restructuring. This paper should not and cannot be the last word on this vital subject. Instead, consider this paper one step in a longer journey which we as a Church may take together. This is an opportunity for us to reflect, discern and pray together in our efforts to understand what is happening to our health care system and why. The stresses and strains so apparent in our system will not and cannot be resolved in the short term. Hence, any role the Church may wish to play or interventions it may choose to take on, need to be viewed over the long haul.

Hopes and Fear - What Canadians Are Thinking

The primary objective of Canadian health care policy is to protect, promote and restore the physical and mental well-being of residents of Canada and to facilitate reasonable access to health services without financial or other barriers.

(from The Canada Health Act)

The results of many surveys indicate that Canadians fear their health care system is deteriorating. These results also demonstrate that a majority of Canadians favour a publicly funded system. Canadians value medicare.

The Family Network of the Canadian Policy Research Network did an analysis of the data base of 18 public surveys in recent years and also organized twenty-five discussion groups across Canada. On the whole, Canadians do not want to relinquish the foundations of well-being offered by our social, health and education programs.²

At the Liberal Party national convention early in March, delegate after delegate went to the microphone calling on the federal government to rebuild the health care system. Delegates overwhelmingly passed a resolution urging the government to make increased health funding "... its highest priority in any reinvestment of the fiscal dividend".³ Such motions passed by the Party faithful are not binding on a government. On several occasions Prime Minister Chrétien has stated that he believes the system is adequately funded. Earlier in February the Prime Minister suggested "medicare is too rich by world standards and should stay on a funding diet".⁴ The provinces, of course, beg to differ.

The National Scene - A Brief Scan

Before turning to the more reflective and analytical sections of this paper, it might be helpful to provide a scan of the health care system across Canada. We must note that the system is changing so quickly and there is so much variation across the country, within provinces, territories and within municipalities that this scan will be quickly out of date. Information for this overview is drawn from a variety of media. The variations aside, there are some emerging national trends.

The North West Territories

The health budget is about \$188 million. The 55,000 population (most of whom are Aboriginal Peoples) is widely dispersed in small communities on one-third of Canada's land mass. Not surprisingly, transportation is a major cost. The North West Territories is trying to manage the impact of federal cuts by reducing follow-up visits by patients to doctors in Yellowknife or in southern Canada. Community health care providers are consulting by phone with doctors in the larger centres. When the North West Territories becomes two territories, there will unlikely be additional federal funding.

Yukon

Almost 80 percent of the population is concentrated in the Whitehorse area. Per capita spending in health is about \$1,790 compared to a national average of \$1,740. The Yukon is enjoying a buoyant resource economy and has not faced the fiscal pressures so prevalent elsewhere in the country.

British Columbia

The health budget is approximately \$6.9 billion. There has been a roll back of three percent in doctors' fees since 1995. Hospital beds are being closed. A program to establish regional health bodies has faltered, suspended by the Minister of Health in 1996 in order to assess the concerns that regionalization is adding to costs. More recently, doctors and the government are at loggerheads. The economy is weakening and this will affect decisions the government takes or does not take concerning health care.

Alberta

Alberta's health budget is in the range of \$3.67 billion. In the three years up to 1996, the budget was cut by \$515 million. The government is committed to reinvesting over \$350 million in 1997 and 1998. The government imposed a five percent reduction in doctors' fee schedules. There have been massive lay-offs of health workers leading to labour unrest. Five hospitals have been closed across the province. The government agreed in 1996 to stop allowing semi-private medical clinics (cataract surgery) to allow doctors to bill medicare for doctors' fees while also charging a facility fee directly to patients.

Saskatchewan

Saskatchewan's annual budget of \$1.56 billion is down some \$33 million from the early 1990s. Fifty-two small rural hospitals have been closed and converted into primary health care centres. Before 1993, the province had 4.63 acute beds per 1,000, the highest ratio in Canada. Ontario, with a population ten times that of Saskatchewan had 223 hospitals, Saskatchewan 123. Decentralization began in 1993. Day to day administration was turned over to thirty district health boards. The government determines, on a needs basis, the budget for each board, then the board members decide where and how to spend these funds.

Interestingly, the regional health boards are comprised of two-thirds elected members and one-third appointed by the government. The government is espousing a wellness model and is attempting to move away from a hospital focus to programs that emphasize staying healthy and, where feasible, treatment in the patient's home or in a community clinic.

Manitoba

With an annual budget of \$1.8 billion, the government is embarking on a program to decentralize the administration of the system. In the major urban centres, hospital services and systems are being amalgamated. In April 1997, regional health authorities were established with power to allocate funds in their region. The government is creating systems and structures such as Urban Shared Services Corporation, which has the mandate to eliminate duplication in hospital support operations, and to consolidate food and laundry services, purchasing operations and the handling of bio-medical waste. An experiment to privatize some home care service was short-lived. Apparently, contracts to private sector home care corporations which included privatizing some services will not be renewed by the government. The government recently announced that it will comply with the Canada Health Act to prevent private clinics from extra-billing patients for essential services.

Ontario

Funding from Ottawa is down to 32 cents (1996) of every medicare dollar from 52 cents in 1980. The 1996 budget of \$17.56 billion is just about 1/3 of the province's budget. The government ordered hospitals to cut their budgets by 18 percent over three years, starting in June 1995. In the first half of this decade, about 25 percent of acute care hospital beds have been closed. Doctors' fees have been rolled back. Hundreds of nursing jobs have been eliminated and many hospitals are increasingly turning to generic health workers. These workers are not RNs or RNAs. Typically they receive less than two months training to carry out certain tasks (giving patients baths) under the supervision of a Department Co-ordinator. Changes have been made to legislation governing Nursing Homes and Homes for the Aged. In June 1996, the provincial government repealed the law guaranteeing a minimum standard (2.25 hours per day) of personal and nursing care for residents of Long Term Care facilities. The government is introducing a pilot test project for rostered care (also called capitation). Patients may roster with a physician, signing a contract to receive care from one doctor. The doctor is then paid an annual amount per rostered patient rather than on the present fee-for-service basis.

Quebec

In 1995, the government imposed a three year freeze in its annual \$12.8 billion health care budget. About \$1.4 billion has been cut. That year, the government decided that lengths of hospital stays should be reduced, day surgery procedures increased and home care use expanded. Seven out of 121 hospitals have been closed and 4,000 out of 23,000 beds are being closed. Hospitals are being merged or changed to long term geriatric care centres. Over 13,000 jobs (out of 170,000) are being cut. Some savings as a result of other cuts are being reinvested in 161 centres locales de services communitaires. These centres combine neighbourhood social and medical services. Earlier in April, the Quebec Medical Association launched a toll-free hot line for its 15,000 members in order to keep track of patients who suffer dire consequences or die prematurely because of cutbacks to health care.⁵

New Brunswick

The health budget is \$1 billion. The province began its restructuring in 1992 with eight regional health bodies replacing 51 local hospital boards. Doctors' billings were capped and there is a fixed quota on the number of doctors who can practice in each region. In some hospitals, the number of beds were cut by 50 percent. Nursing staff along with people who work in laundry, kitchen and housekeeping services have been downsized. Regional bodies are often caught in the middle between an angry public and the provincial government. The Minister of Health, Dr. Russell King, recently said that it may be time for Canadians to consider user fees for some entry level health care services. The alternative, in his view, is higher taxes.

Prince Edward Island

In 1993, the government created a new Health and Community Services Agency and replaced local hospital boards with regional authorities. The agency sets the budget for each regional authority which then is mandated to allocate the funds. The 1995/1996 federal transfer payment for health, education and welfare shrank to \$70.3 million from \$85.4 million. Acute care funds have been cut and community care is underfunded.

Nova Scotia

In March 1997, the government cut its health budget of \$1.27 billion (a third of the total budget) by \$40 million. Hospital beds have been reduced by 1/3 and there have been some increases in home care. The volume of day surgery is growing. Five hospitals have been turned into community health clinics and no longer offer in-patient surgery and obstetrical services. A public opinion poll in 1996 found that many people felt well served by the system but the quality of care had deteriorated over the previous five years. The government began to slow the pace of change.

Newfoundland

The health budget is about \$903 million. Recent reforms began in 1992-1993 when the province streamlined the network of 25 hospitals and 21 nursing home beds into eight regional boards responsible for both acute and long term care services. New community health authorities were mandated to oversee prevention programs, mental health services and continuing care. The closure of hospital beds has reduced the capacity by 30 percent compared to 1990. Three out of eight hospitals in St. John's are scheduled to close by 1999. There have been some increases in funding to community health programs.

Some common themes are emerging. Health budgets are being cut. Health workers are being laid off. Tensions are growing between those who work in the health sector and many provincial governments. There are now fewer hospital beds than there were at the beginning of the decade. There is greater emphasis on day surgery and shorter hospital stays. Home care is growing in importance, but funding is not keeping pace. Hospitals that are not being closed are being merged. Funding decisions for hospitals (which account for the largest share of the health care dollar) are now being made by regional bodies in many provinces. In the case of Newfoundland and the Maritime provinces, federal transfers have been reduced. It is still too early to say if these changes will lead to a better health care system. Canadians are worried.

THE FEDERAL GOVERNMENT AND THE PROVINCES - AN UNEASY PARTNERSHIP?

The federal government played a major role in establishing our post war health care system. Canada's health care system is publicly funded and is a mix of public, non-profit and private actors. The system's development has not been without tensions and vigorous debates.

With the passage of the Saskatchewan Hospitalization Act in 1944, public insurance coverage for hospital care became available to citizens of that province. The federal government introduced the National Health Grant Program in 1948. Most of the funding went to build hospitals, laying the foundations for our current hospital centred system. The Hospital Insurance and Diagnostic Services Act of 1957 was a federal initiative. Funds would be provided to any province that established a hospital insurance program on the following conditions:

- Services had to be comprehensive, that is the province had to insure all services listed in the Act.
- Services had to be reasonably accessible to residents.
- Coverage had to be universal.
- The program had to be portable.
- The program had to be publicly administered.⁶

Eventually every province joined the program in which the federal government agreed to pay 50 percent of services provided in hospitals, but not for services or treatment in doctors' offices. Inadvertently, this established a dynamic to have tests and procedures done in

hospitals. Together with earlier federal legislation, this meant our health care system became hospital centred. Most of us associate health care with hospitals and most of us are well served by the hospitals in our communities. It should come as no surprise then, that we react so strongly when our hospital is closed or its services reduced.

The Saskatchewan Medical Care Insurance Act of 1962 established the first tax supported universal program for medical care in North America. The Act provoked a strong reaction from doctors, 90 percent of whom went on strike.

The federal Liberal Government under Lester Pearson passed the National Medical Care Insurance Act in 1966. It was implemented two years later and by 1971, all provinces were participating. This became known to all of us as Medicare and it was based on a fifty/fifty cost sharing between the federal and provincial governments.

Federal block funding for Medicare was a major intervention into what is a provincial jurisdiction. The fifty/fifty formula is worth remembering. It gave the federal government the ability to set national standards and, along with other social programs, became an essential weave in our social safety net and an important ingredient in our sense of being Canadian.

The funding rules changed in 1977, setting the stage for many of the issues that have only become apparent to us today. That year, the Trudeau Government introduced Bill C-37 (Federal-Provincial Fiscal Arrangements and the Established Program Financing Act (EPF)). With this legislation, the federal government abandoned the fifty/fifty cost sharing formula, an incentive for all provinces to establish Medicare, with a formula which included cash transfers to general revenues and a system of tax points. This shift was largely due to changes in the economy. The high economic growth which characterized the 1960s came to an end as the economy entered a period of high unemployment and inflation, a phenomenon economists describe as stagflation. The federal government was concerned about its capacity to sustain its share of health care funding, hence the EPF.

The EPF came in two forms, a tax portion and a cash transfer. With the tax portion the federal government reduced its personal tax rate by 13.5 percent and its corporate rate by one percent. Provinces were free to increase their tax without increasing the overall rates for their citizens. The difference between the calculated value of the tax portion and the total EPF payment due from the federal government was made up in cash. Consequently, richer provinces could collect more of their EPF entitlements through taxes while the poorer provinces were more dependent on cash transfers. The amounts of cash and tax transfers were just about equal when this program began. It was expected that economic growth would bring in more revenues to the provinces. These revenues would make up an increasing share of the EPF grant and the cash transfer would diminish over time.⁷

The EPF consolidated existing federal grants for both health and post-secondary education. Total EPF grants grew in size along with the population and were designed to grow at the same rate as the economy. So if health costs grew faster than the economy, provinces were expected to make up the difference on their own. If costs were contained, the provinces would benefit.⁸ Under this formula the equalization is calculated on the National Average Rate for each separate provincial tax source (for example, personal income tax, corporate income tax and provincial sales tax). Personal income tax is the largest. If a province reduces its tax rate, this automatically reduces federal payments to the equalization-receiving provinces.⁹

The crunch came in the 1980s when various federal governments reduced the base for future EPF calculations. It started with the Trudeau Government in 1983 when the government applied anti-inflationary measures to the post-secondary education portion of the EPF. As the provinces' share of health care costs grew, some provinces began to allow some hospital user fees or extra billing by physicians. In response, the federal government enacted the Canada Health Act in 1984. The Act reaffirmed the program criteria for public health insurance and specified that the federal government could withhold some of its contribution from any province that breached them. Federal transfers could be deducted dollar for dollar by the amount collected through direct charges to patients.¹⁰ Three years later the Mulroney Government linked EPF growth to GNP growth minus two percent. In the 1990 and 1991 federal budgets, the total EPF contribution was frozen for five years. Beginning in 1995, it

would grow by GNP growth minus three percent. Consequently, fewer and fewer federal funds are being transferred each year. If this arrangement continues, some analysts observe that no province will be receiving any cash in ten to fifteen years. The timing depends on population and economic growth in each province.¹¹

This arrangement is admittedly more complicated than the old fifty/fifty formula. Apart from a reduction in federal funds, it has also led to a diminished federal visibility. The recent introduction of the Canada Health and Social Transfer Act (CHST), in Tom Kent's view, is a logical conclusion to the process initiated in 1977. The CHST is a grant which "was arbitrarily fixed by Ottawa without reference to the health and social costs incurred by the provinces". It is currently \$ 12.5 billion.¹²

Tom Kent was a senior advisor to the Pearson Government. Kent played a major role in shaping medicare. The \$12.5 billion figure, represents, in his view, a betrayal. The fifty/fifty formula he asserts has been replaced by a fifteen/fifty formula. If the original formula had continued, the federal contribution would have been in the range of \$40 billion not \$12.5 billion.

This \$12.5 billion federal contribution includes health, post-secondary education and social programs. There is scarcely a province today that is not cutting health care and welfare costs and increasing tuition fees, for ideological or financial reasons.

The debates currently raging about compensation for people whose blood was tainted prior to 1986 are part of this federal-provincial mix. Should pre-1986 victims be compensated? Who will pay? What formula will the provinces and Ottawa agree on?

The changes in the federal-provincial funding arrangements since Medicare was established in 1966 have had two consequences. The first and most obvious is that the provinces' share of health spending has increased. Hence, it is going to be difficult to get the consent of the provinces to introduce any new national programs like Home Care, as Alan Rock, the federal Minister of Health has called for. The second, less obvious consequence is the move by some provinces towards different health care models. In some provinces, privatization is growing. Both consequences make it increasingly difficult to maintain national standards in health care. According to Lars Osberg in the Economics Department at Dalhousie University, the Canada Health Act needs "more teeth than it now has to prevent the gradual erosion of the universality, accessibility, portability, comprehensiveness and public administration of our medicare system."¹³

So, with the changes to federal legislation and cuts to health care across Canada, how much has been cut, can more be cut, where should it be cut? Is there a magic number? And how does Canada compare to other Organization for Economic Co-operation and Development (OECD) countries?

HOW MUCH IS TOO MUCH - TOO LITTLE?

Provincial health expenditures as a percentage of their Gross Domestic Product varies:

- North West Territories - 18%
- Newfoundland - 14%
- Prince Edward Island, New Brunswick, Manitoba, Nova Scotia, Yukon - 12%
- Quebec, Saskatchewan, British Columbia, Ontario - 10%
- Alberta - 8%¹⁴

Nationally, the allocation of funds in 1994 was as follows:

- Hospitals - 47%
- Other Institutions - 10%
- Capital Expenditures - 3%
- Doctors - 20%
- Other professionals - 2%
- Drugs - 6%
- Public health and home care - 5.7%
- Other - 7%¹⁵

Compared to 1975 figures, there has been a slight decline in hospital and capital expenditures, a slight increase in the allocation to physicians and a drop in public health while home care's share has increased. The most dramatic increase has been for prescription drugs, partly due to our aging population but also because of recent federal legislation which extended the patent rights for largely foreign pharmaceutical companies.

What this breakdown also tells us is that hospitals continue to absorb the largest slice of the health care dollar. The seeds of our system were sown in the heady days of the post-war era. Hospital construction was funded with federal support. Public hospital insurance pre-dated insurance for physicians' services. Any thought of reforming health care has to take into account our hospital based system. And as hospitals age, funds need to be found to modernize them or build new ones as the demographics in many regions of the country shift. Closing a hospital is a politically charged process, especially when there is so much uncertainty of how the gaps will be filled. Closing beds or reducing hospital stays causes similar fears. Home care is now posited as a key strategy in keeping hospital costs down, but who pays for costs covered in a hospital, but not covered when a patient returns home? What kind of support will patients and caregivers receive? What are the implications of privatization and the role of foreign, largely US-based home care corporations? Clearly, reforms are needed. The quandary is whether it is possible to make needed improvements in the midst of cuts in health spending and the profound changes this is bringing to the system.

In 1994, total spending on health amounted to \$72.5 billion. What is noticeable is that the public share has declined since 1975. The private side of the expenditures includes both private insurance and user pay fees.

<u>Year</u>	<u>% Public Expenditures</u>	<u>% Private Expenditures</u>
1975	73.5	26.7
1994	71.8	28.2
1995	68.0	32.0
2000*	60.0	40.0 ¹⁶
(* projection)		

Are we spending too much, too little or just the right amount on health care? There are differing views among analysts. But if health budgets are not going to increase, then analysts suggest that we need to look at ways funds could be re-allocated. This could involve shifting funds away from hospitals to community based health centres or home care. Such a shift in funding priorities and allocations needs to be gradually phased in so that the whole system changes in tandem. This is not happening now. Hospital budgets are being cut, patients are released earlier and there is inadequate support for home care.

The Costs of Privatization

The call for privatization is growing in Canada and is supported by several assertions. First, it is argued that no one's access to public health care will be denied because someone else pays out of their pocket (or through a private insurance program) for private health care. Second, as some people turn to a private system, we can expect less demand for similar services in the public system. The danger with both these arguments is that as more people use and pay for private services, how long will they be content to continue paying taxes for the publicly funded system?

It is also alleged that a private system is more effective and more efficient. This assertion is largely based on a comparison with the United States. So, how does our system compare to that of our neighbour?

Access to treatment in the United States is faster than in Canada and for that matter, the United Kingdom. The United States leads in many fields of research and development in curative medicine. However, there are other variables to consider in weighing the relative efficiency and effectiveness of health care systems.

Over 35 million Americans have no health insurance. Another 20 million have inadequate insurance, so a hefty medical bill can spell financial ruin. Our neighbour's system may be faster, but it is not equitable.

American employees with private health insurance and their dependents are generally the healthiest members of society.¹⁷ High risk Americans tend to be the elderly, the unemployed, the poor. They receive some coverage from various public programs or have no coverage.

Robert Evans, a health economist at the University of British Columbia has analyzed health expenditures in the United States and at first blush, the breakdown looks like this:

- Public expenditures	- 45%
- Private insurance	- 33% (paid by employer or user)
- Out of pocket	- 18%

Evans notes, however, that the tax expenditure subsidy is now almost 10 percent of total health spending. Employers can deduct the private insurance coverage they provide for employees, while employees are not taxed on this benefit.¹⁸ Evans argues that if this 10 percent figure is included in public expenditures, then the public expenditures account for over 50 percent of the health care budget, and private insurance for less than 25 percent.

As a percentage of Gross Domestic Product (GDP), the United States spends more on health care - 14 percent. Canada spends 10 percent, a figure that has remained stable for the last decade, while costs in the United States continue to rise.¹⁹

A major reason why health costs are growing faster in the United States and represent the highest percentage of health spending relative to GDP of any OECD country, is the higher administrative costs needed to run the system. A single insurer is generally more cost effective than a system of multiple insurers.

In a May 9 article in the Globe and Mail, John Richards quotes a United States Congressional study which concluded that the per-capita cost of insurance under the Canadian system (where provinces use single payer insurance systems) is about one-fifth the per capita cost in the United States where private insurance is the norm.²⁰

While we are looking at relative costs, it is worth comparing the administrative costs of running hospitals. Across Canada, hospital administrators are constantly having to reduce their budgets and trim administrative costs. There cannot be much fat left in the system. So, how do Canadian hospitals compare?

- Canadian hospitals - 10% administration
- United States non-profit hospitals - 25%
- United States for profit hospitals - 34% ²¹

Our system is not perfect. There are ways to make it more cost effective and patient efficient. On the other hand, it is accessible to all Canadians and at a considerable savings in administrative and payroll costs in comparison to our American neighbour.

Growing Employer Worries

As cuts to public health care wind their way through the system and services are de-listed, many Canadian employers are providing coverage for services once provided by Medicare. They are worried about these growing costs, not without reason. In the United States, on average, employer-covered premiums for hospital, surgical and medical insurance represents 8.2 percent of the gross annual payroll. In Canada, the figure is currently one percent.²² Prescription drug costs are the fastest growing component of employer provided coverage. Generally, prescription drugs are covered when an employee is in the hospital but not when he/she returns home. And as home care becomes a more important part of the health care system, then it is likely that costs borne by private employers will increase. The report from The Conference Board of Canada goes on to state that:

Numerous studies have shown that Canada's publicly sponsored health care system has provided a real source of comparative advantage, particularly over the United States. For example, a recent study concluded that the overall costs of doing business in Canada were lower than in the United States. The report stated

that the lower costs of employer-paid statutory benefits and taxes in Canada, which reflected the existence of a publicly funded health system, created a significant cost advantage for employers located in Canada.²³

In what is essentially a market driven health care system, many services in the United States are also more expensive. A study released on April 1, 1998, by the Journal of the American Medical Association compared a range of medical procedures. The study assessed seven services in 48 United States hospitals and 18 in Canada. In US dollars, a mammogram in the United States costs \$130 compared to \$77 in a Canadian hospital. An MRI (magnetic resonance imaging) was \$1,218 in the United States and \$880 in Canada. A knee replacement at \$26,805 in the United States was 250 percent more costly than in Canada.²⁴

How We Compare - Canada & OECD Members

Canadians would do well to compare our health system to other OECD countries. Within the Organization for Economic Co-operation and Development (OECD), Canada currently ranks in the bottom 25 percent in terms of social spending.²⁵ In Canada, about 75 percent of total medicare spending is through the public sector. The other 25 percent pays for dentists, physiotherapists, chiropractors, extended health coverage such as Blue Cross, non-prescription drugs and for other home care supplies.

We spend slightly less than Sweden on total care, but more than Germany, France, Belgium and others. When only public spending is considered, Canada spends less than Sweden and about the same as Germany, France, Holland, Denmark and Belgium.

Canada's public spending on health care is near the top among the 24 OECD members. In US dollars, per capita spending in Canada is \$2,000. In Japan, it is \$1,500. The highest per capita spending among OECD members is the United States - \$3,300.²⁶ However, when all social spending is considered, Canada ranks 17th among OECD members.

THE NEW WORLD OF HEALTH CARE SERVICE

The past decade in North America has been characterized by downsizing in the private, public and non-profit sectors. Organizations are de-layered and flexibility becomes the watch word in the constant search for cost savings and efficiencies. Specialists in organizational theory are increasingly focusing on the impact this process has on institutions and their employees. Not surprisingly, new language emerges to describe new phenomena. Organizational anorexia is now used to describe institutions that have cut their work force so deeply that it hampers overall productivity and, not surprisingly, morale.

It is not possible to provide a detailed picture of the morale of caregivers in our health care system, but the trends are nonetheless worrying. As we consider pastoral care, we need to include care for those who work in our health care system. They are not having an easy time. Longer work weeks, flexibility, fewer staff, team models which cut across disciplines, contracting out, budget cuts, layoffs and uncertainty seem to characterize work for Canadians in the health care system.

In St. John's, professionals are increasingly working in teams which cut across their respective professions. The hope is that this multi-disciplinary approach will lead to more effective patient care. Gone are the social work departments with social workers having a direct link to a manager in their own discipline. This is proving to be a difficult adjustment for some. There is a grieving process to go through as old familiar patterns are being replaced by new ways of doing things.²⁷

A recent article in the Globe and Mail refers to a report prepared by the Canadian Medical Association. The CMA study reports that a growing number of doctors were "under such stress that they were drinking too much ... they tended to lack coping skills and soldiered on, refusing to seek any professional help because they feared that word of their problems would get out and cost them in terms of patient confidence, hospital affiliation and insurance". This trend suggests that doctors are feeling the changes in the system.²⁸

In Ontario, it is estimated that 15,000 nurses will have lost their jobs between 1996 and 1999.²⁹ Those who remain are feeling the stress of the new world of work. A Statistics

Canada study reports that nurses missed 17.4 days of work a year, about twice the national average. This is partly due to greater exposure to infectious diseases but high stress is also a factor.³⁰ A Quebec union representing more than 100,000 people who work in the health care sector released a study in November 1997. 25 percent of its members had suffered serious health problems in the previous two years, of which 50 percent were due to work place stress.³¹

As nurses are laid off, some of their tasks are being assumed by generic health workers. Judith Shamian, Vice-President of Nursing at Mount Sinai Hospital in Toronto rejects the de-skilling of nursing functions and responsibilities and seems to have convinced senior managers at the hospital to minimize cutting nursing positions.³² Shamian did a study, published in Health Services Research which indicated that hospitals with higher proportions of RNs had among other issues, fewer re-admissions. Retired Professor Dorothy Wedderburn, specialized in Britain's National Health Service, noted that "it takes time to see the effects of cutbacks, but certainly, in Britain, I think they started to affect patient care."³³

In order to cut costs, some hospitals are laying off nurses and rehiring some on a contract basis so that the hospital does not have to follow seniority provisions. This hardly seems just. With older nurses leaving the profession, the health care system is also losing their expertise and experience.

HOME CARE - IN THE COMFORT OF FAMILIAR SURROUNDINGS

While our hospital system is under stress, home care is increasingly viewed as a viable and more cost effective option.

With adequate support systems, most of us would prefer to be cared for in our homes. As hospital stays become shorter, many of us will have no choice. There is a great deal of uncertainty for patients recovering in their homes or for palliative care patients who wish to be at home.

The objective of the continuing care model is to "enable individuals requiring help to return home from hospital or to remain at home in the community; to delay or avoid a nursing home admission and to place individuals in a nursing home if necessary".³⁴

The need for home care is growing but continues to receive only two to four percent of the health care budget. Home care is not included in the Canada Health Act. Some procedures that are covered in a hospital are not covered in a home setting. This applies to many prescription drugs. National policies and standards are non-existent. There is a great deal of inconsistency across the country.³⁵ There are few up to date studies which provide a national picture.

Home care may be the exclusive responsibility of a homemaker, typically a woman. It may involve visits by VON personnel or from volunteers providing meals on wheels. Generally there is limited support to families bearing the responsibility. Says Dr. Larry Librach, Director of Palliative Care at the Mount Sinai Hospital in Toronto, "We depend on families to do this, yet, we don't protect them economically or socially".³⁶

There is a drop-out period in the Canada and Quebec Pension Plans that does not penalize a caregiver temporarily leaving the workforce to care for a child under seven. There is no such provision to care for a dependent elderly person. Most caregivers are women who very much need this protection.³⁷ The recent federal budget included a new caregiver credit that will reduce tax by up to \$400. This will benefit some 450,000 caregivers. While this provision will provide some relief, it does not constitute a national policy or a national program.

In the absence of a national policy and national standards, what seems to exist is a patchwork quilt across the country. But it is cheaper than lengthy hospital stays. A study recently done by Saskatchewan's Health Services Utilization and Research Commission, underscored the cost savings involved and that, with adequate support, home care is a viable option for patients.³⁸ A study done by the Office of Continuing Care in Winnipeg reported that the annual cost to be in a nursing home was \$22,051. Staying at home cost \$2,102.³⁹

Home care is a growing sector of the health system. Private companies, both American and Canadian, are joining public and non-profit service providers. In 1996, the Manitoba

Government announced that it was going to privatize 25 percent of its personal care workforce in Winnipeg. The announcement provoked a strike by the unionized personnel. The dispute was settled when the contract called for maintaining the current workforce for the life of the contract, the privatization of 20 percent of the personal care services and an evaluation of the experiment within two years. Privatized services began in March 1997, with the announcement that Olsten Health Services, a United States company had been awarded a government contract to provide some community care. Only 10 percent of the workforce and not 20 percent as had been planned, would be involved, because, as the government stated, "only one bidder could do the job as cheaply as it was currently done".⁴⁰ The government recently announced that it was not renewing these contracts.⁴¹

In Ontario, the government has established 42 Community Care Access Centres to replace the former home care program. These centres act as brokers, awarding contracts for one to three years to home care agencies for visiting nurses, therapists and homemakers. The government has decided that the system will be market based in three years. Agencies will compete for contracts and the Community Care Access Centre will award the contracts. This has serious implications for non-profit agencies like the Victorian Order of Nurses. The government decided that non-profits had to compete for 10 percent of their caseloads in the first year, 20 percent in the second and 30 percent this year. In 1999, 100 percent of the home care contracts will be available for bidding. Staff who work for some VON branches are being asked to take a pay cut to help their agency compete.⁴² Comcare (Canada) Ltd. one of the largest private home care providers in Ontario, has won some of the VON's former contracts. Comcare does not provide benefits or overtime. Nurses are considered casual labour. They are paid by patient visits.⁴³ Fifty nurses in Kingston, Ontario recently won the right to a first contract in a three month dispute with Comcare.

Federal Health Minister, Alan Rock, would like to establish a national Home Care Program, but the provinces remain leery of further federal intrusion into fields of provincial responsibility. However, the two levels of government have begun discussions to negotiate a "Framework for Canada's Social Union". Few details have emerged from these discussions, but at a December 1997 meeting in Ottawa, the provinces made two specific demands:

- Ottawa give back all or a good portion of funds cut from transfers to the provinces.
- No national pharmacare program without provincial agreement and no home care or new day care initiatives without negotiations.⁴⁴

The Premiers and the Prime Minister continue to meet. What impact a final agreement will have on our social policies is very unclear. As is customary in federal-provincial negotiations, this process is taking place behind closed doors. Without transparency, Canadians have no means of knowing what issues are being negotiated or of providing public input.

BEYOND THE HEALTH CARE SYSTEM: SOCIAL DETERMINANTS OF HEALTH

Over the past quarter century, much more attention has been given to the social determinants of health. In the past, health was defined as the absence of disease or health problems. Increasingly, health is viewed as "... a complete state of physical, mental and social well-being. Well-being also includes the ability to realize hopes and satisfy needs and to change or cope with the environment".⁴⁵ For Christians, this would include spiritual well-being.

In the Final Report of the National Forum on Health, Canadians are reminded that improving our health involves action on factors outside the health care system. This does not in any way, diminish the importance of ensuring access to health care, but points to social, economic and environmental factors which have a bearing on our health.

Two major reports by the federal government in the past twenty-five years have played a seminal role in drawing our attention to these factors. The first was published while Marc Lalonde was the Minister of Health,⁴⁶ while the second was released while Jake Epp served as Health Minister.⁴⁷

Initially, public policy focused on lifestyle choices (diet, exercise, smoking). These are obviously still important considerations, but greater attention is being given to external factors beyond the immediate control of individuals, health professionals and communities. The Lalonde and Epp Reports had a profound influence in this regard.

A case in point is an extensive study released by the Ontario Medical Association (OMA) on the environment and its impact on our health. In this study, the OMA identifies air pollution in Ontario as a public health hazard which directly contributes to the respiratory and cardiac problems "treated daily by Ontario's doctors in emergency, hospital and consulting rooms across the province."⁴⁸ The OMA drew attention to an Ontario government study which calculates that "... as many as 1,800 people a year are dying in Ontario from polluted air."⁴⁹

What of other external factors? Poverty and unemployment are taking their toll with government cuts in social spending across Canada exacerbating the problem. Since the late 1980s, there has been a dramatic increase in the levels and depth of poverty. In March 1989, 330,000 Canadians received emergency food assistance from a food bank. By March 1997, the numbers increased to over 670,000.⁵⁰

A report by the Canadian Council on Social Development states that 1.4 million children are living in poverty. The Council uses the Low Income Cut-Off (LICO), a measurement developed by Statistics Canada in determining the low income cut-off below which families are considered to be living in "straitened circumstances".⁵¹

Children born in poor families are twice as likely to be born prematurely and with low birth weight. Poor people live shorter lives and face greater risks of chronic health problems. Unemployed people face greater stress which is often internalized within a family. Aboriginal Canadians can expect to live on average, seven fewer years than non-Aboriginal Canadians. As the Final Report of the National Forum on Health states, "higher incomes are related to better health not only because wealthier people can buy adequate food, clothing, shelter and other necessities, but also because wealthier people have more choices and control over decisions in their lives. This sense of being in control is intrinsic to good health".⁵² Public health programs have contributed to the improvements in our health. Typically, public health budgets are at the bottom of the funding hierarchy. The example of Toronto's public health budget may have some resonance to other municipalities across Canada. Public health currently accounts for 1.5 percent of the city's budget. Health is a provincial responsibility, but as part of the downloading process, the province has shifted funding for public health to municipalities. In Toronto's case, this amounts to \$40 million. Municipalities across the province are facing a budget squeeze. Toronto's Chief Administrative officer has recommended that a number of programs be eliminated including a dental treatment program for poor seniors and a grant to the Board of Education which provides a breakfast program for children from poor families.

The Lalonde and Epp reports which sought to broaden our understanding of wellness and health were visionary. Today, it seems that individual social policies are considered on their own and not as part of an integrated whole, intimately woven together. There is a role for the church in considering the whole.

God calls us to care for each other and to protect the most vulnerable in our society. Social analysts are drawing our attention to the need to invest in social capital, that is people and the communities they live in. Effective social programs have done much to improve our well-being individually and as a society. The United Nations Development Program does an annual survey which ranks countries according to quality of life. Canada has consistently ranked high. In part, it is due to our social safety net. Sadly, this net is frayed. It needs to be strengthened and improved if we as a society are to address pressing social problems.

THE CHURCH'S ROLE IN HEALTH CARE

Much of Jesus' ministry was devoted to healing and from apostolic days into early modern times the church continued to be a centre of healing ministries. Many great hospitals around the world trace their origin to Christian missions. More recently, as hospital and medical services have been provided by governments, the church's role in health has been reduced to chaplaincy and visiting programs. At the same time the secularization of medicine has reduced the attention paid to the spiritual aspects of health.

An exciting new initiative for retrieving a significant role in health care by congregations is the Parish Nurse program. Conceived by Dr. Granger E. Westburg,⁵³ the basic principle of this program is to help churches "reclaim their apostolic mandate to preach, teach and

HEAL.”⁵⁴ Ideally, the Parish Nurse functions as part of the church staff team. The role of the nurse is to assist the congregation in becoming a healing community.

Although it is a relatively new program, the ministry of parish nursing is already well-established in some regions. Inter-Church Health Ministries (ICHM) is an ecumenical program in Durham Region, Ontario. It sees its mission as one of partnership with “congregations, community groups and governments in providing support to people so that they can take more effective control of their own lives: physically, emotionally and spiritually.” ICHM believes that the spiritual component of health plays “a paramount integrating role”.⁵⁵

In Calgary, Alberta, the Bethany Care Society has organized a Parish Nursing Network to “support faith communities in the development of their healing ministries”. Such ministries “help members of faith communities care for one another” and through them “individuals are supported in striving for fullness of life”.⁵⁶ The Parish Nursing Network holds an annual conference, regular networking sessions and consultations; it also publishes a quarterly newsletter and operates a resource centre.

What does a Parish Nurse do? ICHM describes the parish nurse as “a health educator, personal health counselor, a source of referral to church and community resources, a facilitator and teacher of volunteers and an interpreter of the close relationship between faith and health.” As an educator the parish nurse “seeks to raise the health awareness of the parish community and to foster an understanding of the relationship between lifestyle, personal habits, attitudes, faith and well-being In addition, the parish nurse seeks to promote actions by parishioners related to:

- care for the environment
- accessibility of worship space
- responsibility to each other, surrounding community and society as a whole.”⁵⁷

A parish nurse may do blood pressure readings after weekly services, organize volunteers to assist families with the care of those who are chronically ill or recently discharged from hospital, help individuals find resources in the church or the community for their personal health needs, detect and treat minor health problems before they develop into major illnesses, organize seminars and educational programs on health for all ages, and encourage individuals to explore the relationship between their lifestyle, unresolved spiritual concerns and health problems.

Parish nurses choose this specialized work because of the unique opportunities it provides to work with individuals, families and congregations at a deep spiritual level, showing how beliefs and values affect health and how their faith tradition, a health ministry, the development of a sense of community and opportunities for service and spiritual growth allow health and healing to take place. Through a Parish Nurse program a congregation identifies, interprets, discovers and lays claim to its historic role in the area of health and well-being.

Of course, congregations should continue to support hospital chaplains and visit the sick and shut-in whether in institutions or at home. New ministries are needed for care-givers, both professionals and those who have heavy responsibilities for members of the family. Congregations can also play an important role in influencing policy at all levels of government by encouraging community dialogue on social issues and promoting Christian social values.

RECOMMENDED STRATEGIES FOR THE CHURCH

In responding to the changes in the health care system, the following are offered as recommendations for the Church to consider. Above all, there need to be opportunities to learn from each other. The challenges facing our health care system will not be resolved in the short term. For this reason our involvement needs to be viewed as a longer term commitment. Some of these strategies need to be tested and modified. Other strategies are already being practiced by congregations. We need to learn from these congregations. One approach would be the development of networks so that information could be shared across the church. The Life and Mission Agency can play a role in putting congregations and presbyteries in contact with each other. Developing this network could involve convening meetings so that innovative initiatives may be widely shared. These meetings would also be opportunities to develop national programs and national strategies.

Learning and Discernment

Congregations can set up learning opportunities (workshops, seminars, study groups) focusing on one or more of the following topics:

- It is worth reflecting on what life was like for most Canadians before medicare. We can learn from older members of our congregations.
- Our health care system can be improved. The resources are finite. We are called to practice good stewardship. What major changes to the health care system do you see taking place in your community? What impact do these changes have on the five pillars of Canada's health care system? Are there vulnerable sectors in your community affected by the changes? How are they affected?
- Are there other denominations or community groups monitoring these changes? Working with others would strengthen our capacity so that these changes could be monitored more broadly and effectively.

These learning strategies, serve as a building block for the strategies which follow.

Pastoral Care

Patients are generally being released more quickly from hospitals. Home care is growing in importance. In the absence of national policies and procedures, support systems are very uneven across the country.

- Rev. Paul Owen, Chaplain of the Humber River Regional Hospital and Past President of the Ontario Chaplain's Association is starting a program at his congregation. Teams of lay people are being set up to visit and support shut-ins.
- Caregivers for recovering patients or palliative care patients need our support. The provision of hot meals and doing house chores can do much to relieve the burden that caregivers carry.
- What pressures do people who work in our health care system face? How can congregations support them? Congregations might consider organizing a forum to learn from those who work in the health care system.
- Parish Nursing Ministries: This ministry is growing in popularity across Canada. Several congregations have already established a Parish Nursing Ministry. Other denominations are also involved. The Life and Mission Agency can help in developing a wider network and in providing resources about this Ministry.

Policy Dialogue

Learning about and monitoring the changes taking place in our health care system is an opportunity to dialogue with policy-makers.

- The five pillars of our health care system need to be affirmed and strengthened. A publicly funded system is more efficient and effective than a two-tiered or privately funded system. We need to be mindful that these pillars (as imperfectly as they are practiced) are not violated.
- Expanding medicare to include a home care and pharmacare program for essential prescription drugs should be included in public discourse about our health care system. In "Canada Health Action: Building on the Legacy" - Final Report of the National Forum on Health, it is noted that because pharmaceuticals are medically necessary, Canada should take the necessary steps to include drugs as part of the publicly funded health care system. In its research, the National Forum reported public financing is the "only way to control costs and to promote universal access."⁵⁸ The introduction of this program needs to be carefully timed and phased in, taking into account the availability of fiscal resources.
- Home care is a major emerging issue. There are no national policies or national standards. So, there are great variations across the country and within jurisdictions. Services and prescription drugs that are covered while a patient is in hospital, are not when the patient is discharged and returns home. This is inconsistent and these services should be covered.

Some steps have been taken which recognize the sacrifices made by caregivers, such as the caregiver tax credit announced in the February, 1998 federal budget. This is a start. The Canada and Quebec Pension Plans currently penalize caregivers who leave the workforce for a period longer than two years. Our population is aging. Patients are being discharged earlier to recover in their homes. Caregivers should not be unfairly penalized. The CPP and the QPP need to be updated to reflect these changes.

Recommendation No. 44 (adopted, p. 27)

That the above report be sent down to presbyteries and congregations for study, for local action on the recommended strategies for the Church as appropriate, and for report back to the Life and Mission Agency by January 31, 1999.

Recommendation No. 45 (adopted, p. 27)

That congregations and presbyteries share with the Church, through the Life and Mission Agency, local initiatives which are in place or which are being developed.

Recommendation No. 46 (adopted, p. 27)

That the Life and Mission Agency continue to monitor changes in the health care system in collaboration with presbyteries and congregations.

Recommendation No. 47 (adopted, p. 27)

That letters be sent to the Ministers of Health for Canada and the Provinces and Territories affirming The Presbyterian Church in Canada's support for the five principles of our health care system and requesting that these principles continue to undergird any changes that might be made to the health care system.

Footnotes:

¹ "Looking for Mr. Good-Transfer: A Guide to the CHST Negotiations", Michael Mendelson, Caledon Institute for Social Policy, October 1995, p. 1, Ottawa.

² "The Society We Want", *Family Network*, The Canadian Policy Research Network, Ottawa, 1996.

³ "Grits keep pressure on PM, Edward Greenspon", *Globe and Mail*, March 23, 1998.

⁴ "Medicare must stay on funding diet - PM", *Edmonton Journal*, February 27, 1998, quoted in *CMA News*, March 8, Vol. 3.

⁵ News briefings, *Ottawa Citizen*, April 16, 1998.

⁶ *Second Opinion: What's Wrong With Canada's Health Care System and How To Fix It*, Michael Rachlis and Carol Kushner, Collins, Toronto, 1989, p. 25-26.

⁷ Rachlis and Kushner, *ibid* p. 36-37, Tom Kent; Caledon Institute for Social Policy, December 1997, Ottawa, p. 2; Interview with Raisa Deber, Professor of Health Administration, University of Toronto, February 1998.

⁸ Rachlis and Kushner, *op cit*, p. 37.

⁹ "Looking for Mr. Good-Transfer - A Guide to the CHST Negotiations", Michael Mendelson, Caledon Institute for Social Policy, October 1995, Ottawa; and "The gentler touch", Robert Sheppard, *Macleans*, May 18, 1998, p. 15.

¹⁰ Rachlis and Kushner, *op cit*, p. 35.

¹¹ Rachlis and Kushner, p. 38.

¹² Kent, *op cit*, p. 2.

¹³ "The Equity, Efficiency and Symbolism of National Standards in an Era of Provincialism", Lars Osberg, The Caledon Institute for Social Policy, May 1995, p. 9.

¹⁴ "Report on the Health of Canadians", National Forum on Health, Ottawa, 1996, p. 65.

¹⁵ National Health Expenditures in Canada, 1975-1994, Health Canada, Ottawa, 1996, p. 5; Rachlis and Kushner, *op cit*, p. 48; 1994 Health Spending, Conference Board of Canada, 1996, p. 5.

¹⁶ Conference Board of Canada, *op cit*, p. 3.

¹⁷ "Health care reform - who's selling the market", Robert Evans, in *Journal of Public Health Medicine*, Vol. 19, No. 1, Oxford, United Kingdom, 1997, p. 46.

¹⁸ Evans, *ibid*, p. 5.

¹⁹ Rachlis and Kushner, *op cit*, p. 191-194.

²⁰ "Welfare State -A Work in Progress", John Richards, *Globe and Mail*, May 9, 1998.

²¹ Briefing Note on Health Info-Structure, *ibid*, February 1998, p. 4.

- ²² “The Corporate Response to Rising Health Care Costs”, Christine Taylor, The Conference Board of Canada, 1996, p. 6.
- ²³ “The Corporate Response to Rising Health Care Costs”, Taylor, *ibid*, p. 4.
- ²⁴ “Health care bargains in Canada beckon Americans”, Jane Coutts, *Globe and Mail*, April 1, 1998.
- ²⁵ “Health Care cuts hurt patients as well as employees”, Colleen Fuller, in Canadian Centre for Policy Alternatives (CCPA) *Monitor*, October 1997; and Rachlis and Kushner, *op cit*, p. 24.
- ²⁶ “Briefing Note on Health Info-Structure”, prepared for the National Conference on Health Info-Structure, Edmonton, February 1998, p. 4.
- ²⁷ Interview with Rick Singleton, Director of Pastoral Care, Health Care Corporation of St. John’s.
- ²⁸ “Power and the striking doctors”, Lisa Hobbs Birnie, *Globe and Mail*, May 8, 1998.
- ²⁹ *Macleans*, December 2, 1996, p. 46.
- ³⁰ *Globe and Mail*, April 28, 1998.
- ³¹ *Globe and Mail*, November 19, 1997.
- ³² *Chatelaine*, November 1997.
- ³³ *Globe and Mail*, October 5, 1996.
- ³⁴ quoted in “The Cost of Privatization - A Case Study of Home Care in Manitoba”, Evelyn Shapiro, Canadian Centre for Policy Alternatives, December 1997.
- ³⁵ Interview with Morris Barer, Centre for Health Services and Policy Research, University of British Columbia, February 1998.
- ³⁶ “Palliative care and home care dwindling”, Leslie Papp, *Toronto Star*, April 28, 1998.
- ³⁷ McDonald, Lynn, *Canadian Journal on Aging*, 1997.
- ³⁸ “Sending patients home early wise study says”, Jane Coutts, *Globe and Mail*, March 25, 1998.
- ³⁹ Shapiro, *ibid*, p. 4.
- ⁴⁰ Shapiro, *op cit*, p. 2.
- ⁴¹ *Canadian Mennonite*, April 27, 1998, Vol. 2, No. 9, p.12.
- ⁴² “Home sweet profit”, Rita Daly, *Toronto Star*, March 22, 1998.
- ⁴³ “Home sweet profit”.
- ⁴⁴ “Discord dominates message coming out of conference”, Edward Greenspon, *Globe and Mail*, December 13, 1997.
- ⁴⁵ “Report on the Health of Canadians”, prepared by the Federal, Provincial, Territorial Advisory Committee on Population Health for the Meeting of Ministers of Health, Toronto, September 10-11, 1996, Minister of Supply and Services, Ottawa, 1996, p. 1.
- ⁴⁶ “A New Perspective on the Health of Canadians”, 1974.
- ⁴⁷ “Achieving Health for All”, 1986.
- ⁴⁸ “Beware the Air You Breathe: Ontario’s Doctors Call for Cleaner Air”, OMA, *Globe and Mail*, May 12, 1998, p. 1.
- ⁴⁹ *ibid*, p. 1.
- ⁵⁰ “Ottawa urged to take lead on poverty issues”, Graham Frazer, *Globe and Mail*, December 6, 1997.
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- ⁵² “Canada Health Action: Building on the Legacy”, Final Report of the National Forum on Health, Ottawa, 1996, p. 15; and “Health Impacts of Social and Economic Conditions: Implications for Public Policy”, Canadian Public Health Association, March 1997, Ottawa.
- ⁵³ The Parish Nurse: Providing a Minister of Health for your Congregation Augsburg Fortress, 1990.
- ⁵⁴ Inter-Church Health Ministries brochure on Parish Nursing.
- ⁵⁵ *ibid*.
- ⁵⁶ Bethany Care Society brochure.
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- ⁵⁸ “Canada Health Action: Building on the Legacy”, Final Report on the National Forum on Health, Ottawa, 1996, p. 22.

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.

As noted in last year's report to the General Assembly (A&P 1997, p. [397](#)), the Committee has continued to ask itself how the criteria concerning candidacy and reception should be understood. We believe that they should be understood in terms of excellence: "What excellence of qualities of faith, call, personality, learning and experience convince us that this individual would provide essential leadership within our Church?" We encourage presbyteries to think in terms of excellence, and to communicate their positive evaluations to the Committee 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. Shirley F. Cochrane, Presbytery of Kamloops
2. Robert C. Dawson, Presbytery of Waterloo-Wellington
3. Walter M. Hearn, Presbytery of Brampton
4. Ruth N. Houtby, Presbytery of Niagara
5. Edward W. Musson, Presbytery of Kingston
6. Susan W. Sheridan, Presbytery of Brampton
7. Douglas Scott, Presbytery of Oak Ridges
8. Job Van Hartingsveldt, Presbytery of Pictou
9. Catherine C. Victor, Presbytery of Westminster

Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown

1. Jackson E. Clelland, Presbytery of Calgary-MacLeod
2. Peikang Dai, Presbytery of East Toronto
3. Thomas J. Hamilton, Presbytery of Brampton

Special Course for Members of the Order of Diaconal Ministries Certified for Ordination by Presbyteries as Shown

1. Arlene L.R. Onuoha, Presbytery of East Toronto

Ministers of Reformed Churches Received by Presbyteries as Shown

1. John Heeg, Presbytery of Miramichi
2. Hui-Chi Tai, Presbytery of Montreal

Ministers of Other Churches Received by Presbyteries as Shown

1. John E. Baker, Presbytery of Grey-Bruce-Maitland
2. John J. Crawford, Presbytery of Miramichi
3. Karen G. MacRae, Presbytery of Westminster

CASES IN PROGRESS

Special Course Candidates

1. Larry B. Amiro, Presbytery of Hamilton
Has completed 11 credits of his program.
2. Rosemary E. Anderson, Presbytery of Pickering
Has completed her 2 year program.
3. Heather L. Balsdon, Presbytery of Quebec
Has yet to complete some courses in Arts.
4. Pamela E. Emms, Presbytery of Brampton
Has completed 14 credits of her program.
5. Kathleen A. Helmer, Presbytery of Westminster
Studies are on hold.
6. Vicki L. Homes, Presbytery of Pickering
Has completed 32 credits of her program.
7. Donna M.C. Jackson, Presbytery of Brampton
Has completed 9 credits of her program.
8. Esther K.H. Lee, Presbytery of London
Continuing studies at Princeton University.

9. Susan J. Samuel, Presbytery of Sarnia
Has completed 5 credits of her program.
10. James K. Stewart, Presbytery of Hamilton
Has completed Arts courses.
11. Diane M. Tait-Katerberg, Presbytery of Westminster
No longer following the special course route.
Now applying for certification for ordination as a Diaconal Minister.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Suyeon Jin, Presbytery of Eastern Han-Ca
Has completed 8 credits of her 1 year program.
2. David Pan, Presbytery of East Toronto
Has completed his program.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Joan A. Ashley, Presbytery of Essex-Kent
Has completed her program.
2. Susan V. Clarke, Presbytery of Seaway-Glengarry
Studies are on hold until 1999.
3. Julia J.C. Morden, Presbytery of London
Has completed 2 credits of her 1 year program.
4. Cheryl G. MacFadyen, Presbytery of Brampton
Has completed 7 credits of her 1 year program.
5. Margaret A. MacLeod, Presbytery of Hamilton
Has completed her program.
6. Margaret Read, Presbytery of Hamilton
Has completed 5 credits of her 1 year program.
7. Lynda R. Reid, Presbytery of Pickering
Has completed her 1 1/2 years' program.
8. E. Beth Ann Yando, Presbytery of Northern Saskatchewan
Studies are on hold.

Ministers of Other Churches

1. Peter H. Chung, Presbytery of Eastern Han-Ca
Studies are on hold.
2. Charles M. Kahumbu, Presbytery of Ottawa
Enrolled in courses at Ottawa University.

CASES TO BE DROPPED

Recommendation No. 48 (adopted, p. [34](#))

That the cases of Nabil S.M. Attalla, William L. Gooding, Dorothy M. Henderson, Alex C. McLeod, and V. George Shillington be dropped.

NEW APPLICATIONS

Special Course Candidates

1. K. Leonard Bellamy, Presbytery of Brandon

Recommendation No. 49 (reworded and adopted, p. [34](#))

That Leonard Bellamy be assigned one full year in arts, and 3 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. Wendy O. Lampman, Presbytery of Niagara

Recommendation No. 50 (reworded and adopted, p. 34)

That Wendy Lampman be assigned one semester course in philosophy, to be completed with a minimum B average, and 3 years of theological study at one of the colleges of this Church.

3. Anna May Le Fort, Presbytery of Cape Breton

Recommendation No. 51 (reworded and adopted, p. 34)

That Anna May Le Fort be assigned 3 years of theological study at one of the colleges of this Church.

4. Eric A. Muirhead, Presbytery of Calgary-MacLeod

Recommendation No. 52 (reworded and adopted, p. 34)

That Eric Muirhead be assigned two full years in Arts, and 3 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.

5. David J. Skinner, Presbytery of Prince Edward Island

Recommendation No. 53 (reworded and adopted, p. 34)

That David Skinner be assigned one full year in arts, and 3 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.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Nancy A. Bettridge, Presbytery of Oak Ridges

Recommendation No. 54 (adopted, p. 34)

That permission be granted to the Presbytery of Oak Ridges to examine Nancy Bettridge for certification for ordination subject to satisfactory completion of 1 year (or the equivalent) of theological study at one of the colleges of this Church to be completed within 5 years, the program to include a field education component with a female supervisor.

2. Stephen P.M. Chung, Presbytery of East Toronto

Recommendation No. 55 (adopted, p. 34)

That permission be granted to the Presbytery of East Toronto to examine Stephen Chung for certification for ordination subject to the successful completion of a guidance conference and the equivalent of 2 full years of study in arts and theology under the direction of Knox College; the apportioning of courses in arts and theology will be worked out by the college in consultation with the candidate; the course of study should be completed within 5 years of the decision regarding this recommendation by the General Assembly.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. L. Ann Blane, Presbytery of Ottawa

Recommendation No. 56 (adopted, p. 34)

That permission be granted to the Presbytery of Ottawa to examine Ann Blane for certification for ordination subject to satisfactory completion of one year of theological study at one of the colleges of this Church, and subject to satisfactory attendance at a guidance conference.

2. Diane M. Tait-Katerberg, Presbytery of Westminster

Recommendation No. 57 (adopted, p. 34)

That permission be granted to the Presbytery of Westminster to examine Diane Tait-Katerberg for certification for ordination.

Ministers of Other Churches Applying for Reception

1. Harold A. McNabb, Presbytery of Vancouver Island

Recommendation No. 58 (adopted, p. 34)

That Harold McNabb be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of 5 semester courses

at Vancouver School of Theology, including courses in Canadian Presbyterian Church History and Government, Reformation history and theology, and Reformed sacramental theology to be chosen in consultation with the Dean of St. Andrew's Hall.

2. Gary E. Tonks, Presbytery of Pictou

Recommendation No. 59 (reworded and adopted, p. 34)

That Gary Tonks be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of 10 semester courses taken intramurally at one of the colleges of this Church, these courses to include Canadian Presbyterian Church History and Government, Reformation history and theology and Reformed sacramental theology.

Ministers of Reformed Churches Declared Eligible for Reception

1. John Heeg, Presbytery of Miramichi
2. Hui-Chi Tai, Presbytery of Montreal
3. H. Martyn Van Essen, Presbytery of Pictou
4. Willem H. Van de Wall, South Africa
5. Noel M. Williamson, Northern Ireland

Candidates Applying for Certification for Ordination who have been Declined

1. Kenneth Ramkeesoon, Presbytery of Pickering
2. Donald N. Swanson, New York

Candidates Applying for a General Assembly Course who have been Declined

1. Kenneth E. Allen, Presbytery of Cape Breton

Andrew Fullerton
Convener

Susan Shaffer
Secretary

THE ORDER OF DIACONAL MINISTRIES

In 1908, the 33rd General Assembly constituted the Order of Deaconesses. At its meeting on May 7-9, 1998, the Council of the Order celebrated these 90 years as well as recognizing special anniversary dates of designation for several members. Margaret Ramsay celebrates 70 years of diaconal ministry, Margaret Boyd and Joyce Pollock 50 years, Barbara Woodruff and Merle McGowan, 40 years, and Charlotte Brown, 25 years.

Constitution

Permission was given by The Presbyterian Church in Canada at the 120th General Assembly (1994) for the Order of Diaconal Ministries to suspend its Constitution for four years (A&P 1994, p. 392, 44). In consultation with the membership, the Order has prepared the following new Constitution which was voted on and approved at the Council meeting on May 7, 1998. It now comes to the 124th General Assembly for approval.

A. STATEMENT OF DIACONAL MINISTRIES

Diaconal Ministers are called to be servants of Jesus Christ.

We believe in a ministry that is spiritual, dynamic, creative and a practical enactment of the gospel of Jesus Christ.

We work collegially in leadership, open to the empowerment of the Holy Spirit, to equip and enrich others for Christian life and service.

We envision a ministry rooted in the life and worship of the whole people of God which emphasizes Christian Education, Pastoral Care and Social Services.

B. PURPOSE

1. To provide opportunities for mutual support and spiritual enrichment for all members in accordance with the Statement of Diaconal Ministries.

2. To formulate and express the collective views of the members of the Order and concerns for ministry and make recommendations to the General Assembly through the Ministry and Church Vocations of the Life and Mission Agency or other appropriate bodies.

C. STRUCTURE

1. Membership

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 (Book of Forms 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. (A&P, 1984, p. 411, Rec. No. 22).

2. Executive

Composition

The Executive shall be composed of seven to ten members consisting of the following:

- Past President
- Co-Presidents (2)
- Vice-President
- Treasurer
- Secretary
- Co-ordinator of Regions
- Members-at-large

The Executive shall name representatives to:

- Committee on Theological Education (General Assembly appointments)
- Life and Mission Agency (General Assembly appointments)
- Senate of Knox College (General Assembly appointments)
- Diakonia of the Americas and the Caribbean (DOTAC)
- Ministry and Church Vocations
- Committee on Education and Reception
- Women's Missionary Society
- Atlantic Mission Society

Power of Executive

Council Executive shall have power to transact all business of Council between Council meetings.

Length of Term

The term of a specific position on the Executive shall be two years, but renewable at the discretion of Council.

D. MEETINGS OF THE COUNCIL

1. The Council shall ordinarily meet biennially and must meet at least every four years.
2. All members of the Order shall have voting privileges at Council meetings.
3. A quorum shall consist of not less than fifteen members.

E. RELATIONSHIP WITH OTHER BODIES

1. General Assembly

The Council shall maintain relationship with the General Assembly through Ministry and Church Vocations of the Life and Mission Agency or other appropriate body.

2. Missionary Societies

Council shall maintain relationships with the Women's Missionary Society and the Atlantic Mission Society.

3. Committees of the Church

Council shall maintain relationship with other appropriate bodies in the Church such as the Committee on Theological Education, Committee on Education and Reception, Knox College and the Pension Board.

4. Diaconal Organizations

The Council shall be responsible for establishing and maintaining relationship with similar diaconal organizations such as Diakonia of the Americas and the Caribbean (DOTAC) and the World Federation of Diakonia.

F. CHANGE IN BYLAWS

The Council shall have the power to formulate and approve bylaws to facilitate the business and conduct of the work of the Council. These bylaws shall be altered only after a two-thirds favourable vote of the members present and voting at a regularly constituted Council meeting, notice of motion having been given at an earlier sederunt.

G. CHANGE IN CONSTITUTION

The Constitution may be altered only by consent of the Council of the Order. Recommendations concerning alterations in the Constitution shall be sent by mail from Council Executive to each member of the Order at least sixty days before its biennial meeting. Such recommendations may then be considered by a Council at its regular constituted meeting and requires a two-thirds favourable vote by the members present. It is understood that any changes to the Constitution, agreed on by the membership of the Order, must then be presented to the General Assembly for approval.

H. BYLAWS

1. Election of Officers

The Nominating Committee of Council shall consist of three members, one of whom shall be from the Executive. These shall be appointed by the Executive at least six months prior to the Council meeting. The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Executive and shall present a slate to the Council meeting for election. No name shall be presented to the Council meeting unless the consent of the person has been secured.

Note: Nominations from the floor of Council meetings will be accepted providing the consent of the nominee has been secured. If there should be more than one name for an office, election shall be by ballot.

2. Responsibilities of Executive

The Executive shall meet at least twice a year. One meeting of the new Executive shall be held at the time of the Council meeting.

Between meetings of the Council, the Executive shall be responsible for:

1. carrying on the business of the Council
2. planning for Council meetings
3. representing and speaking on behalf of the Order
4. appointing a nominating committee to prepare a slate of officers for presentation to the next meeting of the Council
5. arranging for the welcoming of new members to the Order
6. fostering regional meetings for fellowship, spiritual enrichment and discussion of Council business
7. public relations for the Order

3. Reports to Council

The Council Executive shall receive reports from appropriate bodies (see Section C) through its Council representatives.

4. Professional Fees

A professional fee shall be paid annually for the purpose of augmenting the work of the Order: promoting its ministry, supporting its fellowship and maintaining membership in diaconal organizations such as Diakonia of the Americas and the Caribbean

(DOTAC) and the World Federation of Diakonia. The amount of the fee shall be determined by the Council at its meeting.

5. Symbol of the Order

The symbol of the Order shall be presented by a member of the Order at the time of designation.

6. Regions

There will be geographically designed regions.

The Co-ordinator of Regions shall distribute information to the Regional representative and request special regional meetings when necessary.

7. Administrator

The Executive shall appoint a person to the position of Administrator. The Administrator will:

- edit, print and distribute the Newsletter,
- organize and keep files (including mailing lists) current,
- oversee the presentation of the Order of Diaconal Ministries pin for new members,
- identify and arrange for anniversaries of designations,
- distribute Council Minutes to the membership,
- distribute Council Executive minutes to Executive and Regional Representatives,
- in all aspects of his or her work be "support staff" for the Executive.

The Administrator will be accountable, in all matters, to the Executive through the Co-Presidents of Council.

It is estimated that this work will take an average of five hours per week, and a suitable honorarium will be provided.

8. Signing Officers

Signing Officers shall be Co-Presidents, Treasurer and Secretary.

Any two of the above are required to sign.

Recommendation No. 60 (adopted, p. [34](#))

That the above be the Constitution of the Order of Diaconal Ministries.

SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS

Revisions to the Policy for Dealing with Sexual Abuse and Harassment

PART 2 - OTHER CHANGES AND CLARIFICATIONS TO THE POLICY

Three clarifications to the policy were omitted at the time that the report (p. [349](#)-53) was sent to print in April.

17. Communicating with Appropriate Persons and Groups following Adjudication

Both points below concern the provision of written information about the presbytery's decisions to appropriate persons and groups.

The following sentences will be inserted in the appropriate places in the policy.

The complainant(s) and the person(s) complained against shall be informed in writing of the decision to dismiss or substantiate the complaint and, if applicable, the discipline imposed.

If the person complained against is a moderator of session or serving a congregation, the presbytery will inform the concerned session in writing of the result of the investigation or trial and the action it has taken.

18. Receiving Third Party Complaints

The current policy stipulates that third party complaints will be received by petition and that the presbytery will investigate the complaint and lay charges. The policy does not indicate, however, at what point in the formal process of petition, an investigation under the policy would be initiated.

The following paragraph will replace the current point 4 [Section V: Receiving Complaints p. 6]

If the person making the allegation is a third party to the complaint, the allegation may be dealt with by petition. “When a petition is presented to the court, three steps become necessary. (1) It must be read, or held as read. (2) It must then be decided whether to receive it, or, not to receive it. (3) If received, the court must determine what action is to be taken in answer to its prayer.” (Book of Forms section 68). If the decision is made to receive the petition, the presbytery will investigate the complaint according to the rules of the policy.

When Recommendation No. 21 (p. 353, 26) is considered it will be amended to include the above changes.

CANADA MINISTRIES

SYNOD OF THE ATLANTIC PROVINCES

Alberton and West Point Pastoral Charge, Prince Edward Island: The Rev. Barbara Wright-MacKenzie is both surprised and delighted to find growth in the Alberton congregation. Six new families have become regular worshippers, adding nine new young people to the Church School. A new kindergarten class and re-opening the Church School’s nursery have greatly boosted the congregation’s morale. The Sunday School now uses a lectionary-based program for the children’s time in worship, and children are included in many aspects of worship. The senior youth age-level is increasing, with members helping in worship, other congregational events and fund-raisers. One member is attending Bible college to explore a call to youth ministry.

Members are involved in the community food bank, a new senior living complex, and the area Christian Council.

Musically, they participate in seasonal cantatas and join other choirs for funerals and other events. The choir, which had almost been phased out, has seen a rebirth, with weekly practices and new hymn books (thanks to the Junior Ladies group).

During the winter, a weekly Bible study on the Gospel of Mark connected with Sunday lectionary readings was held. A membership class was planned, as well as a weekly women’s prayer group in partnership with the Anglican congregation.

Both Senior and Junior Ladies groups support work in the community, at summer camp, among other things.

The congregation’s understanding of everyone as part of the family of God shows up in their love and concern for each other in their welcoming of new people into the church family.

The West Point congregation does not have a growth surge but is determined to remain vigorous. Two families have returned after an absence, and several people attend on a semi-regular basis. Last winter saw the start of a new and enthusiastic youth group that invites youth from the community. After receiving start-up funds, they now do their own fund-raising and activity planning. A junior choir has also begun regular practices.

The Church School has also moved into a lectionary-based program. Teachers are pleased with it and the students seem to be benefiting. The Church School is also showing interest in outreach and is about to take on a project to supply wool to knitters in the community so that much-needed mittens, hats and scarves can be donated to the “Caring Cupboard”.

Last winter also saw a Bible study based on Mark’s gospel and an adult social program in the congregation. A Gospel Music Night breaks up the ‘winter blahs’ involving well-known area music groups, and winter membership classes are offered.

The minister is Director of the West Prince Pastoral Care Committee, which has been well received by the Health Care Board. The Committee offers pastoral care to anyone within the health system such as seniors, youth counselors, families in crisis, care workers and hospital staff. At the end of August Mrs. Wright-MacKenzie leaves, to resume her education program.

Kings Presbyterian Church, New Minas, Nova Scotia: The Rev. Tim Archibald reports that the congregation was as excited as “kids on Christmas morning” when they got their first look at the architect’s drawings for their long-awaited church building. “1997 was a year of seeing God make the dream come true,” he says.

The congregation is grateful to God for the generosity of many people. The Presbytery of Halifax and Lunenburg has voted to raise \$125,000 toward the building project and other support has included a surprise cheque for \$5,000 from the visiting Ontario Presbyterian Choir.

The minister reports greater acceptance by the wider community of Kings, including neighbouring congregations, the regional hospital and the local paper.

There are always “growing pains” for a new congregation, and things don’t always work out as hoped or planned. Half the session of Kings changed in the past year as some members decided to move on.

On the positive side, the congregation has developed a mission statement to help its understanding of who they are and why they exist. The Church school has added another class and has 41 students enrolled. The newly-revised Book of Praise is being enjoyed, especially for its variety. A November worship service included four baptisms, two of them adults, and the welcome of seven professing members into the church. The baptisms included a father and his infant son.

The congregation has the happy problem of too little space in its current facility for all the people attending.

Kings continues with outreach projects: Learning-Sharing Project, Presbyterian World Service and Development, the area food bank, a Christmas hamper program, individuals needing assistance, local agencies for the needy and the nearby university. They had their second successful “invite-a-student-for-lunch-Sunday” in October and their third year of packing cookie tins for about 25 students at exam time.

Congregational leadership is developing, and the Kings Christmas Pageant, which involved months of preparation for the big production, allowed both the minister and superintendent to sit back and enjoy. A women’s group has been started, to help people get to know each other.

In all, the minister reports, “1997 was a great year! God is making the dream come true.”

St. John’s Ecumenical Chaplaincy, University of New Brunswick: This year saw more activity than usual for the chaplaincy which is staffed by area clergy volunteers. The year saw two memorial services for students and staff who died unexpectedly, more youth group meetings, talking circles, special services and a debate on the relevance of the church. The hope is to convince the University of New Brunswick to build a campus chapel; a dream for the future.

St. James Hanwell Road, Fredericton, New Brunswick: The Rev. Basil Lowery reports that 1997 was the first full year of use for their newly-constructed and renovated facilities. The plans were the product of their own Building Committee with suggestions from most of the congregation. And many members worked on the project with participation ranging from electrical work (90 percent volunteer labour) to cleaning up the old sanctuary every week for Sunday’s worship.

The building was completed on time and within budget. Their dream was achieved thanks to a \$100,000 gift from Live the Vision, a \$50,000 loan from The Presbyterian Church Lending Fund, and congregation cash and volunteer labour amounting to \$40,000. An earlier Lending Fund loan was reduced to \$17,840 from \$60,000 in six years. They are grateful to God for the success of two building programs in eight years.

1997 saw significant growth, especially in young families. Church-time classes are bursting at the seams, with 23 in the Kindergarten-Grade One department, 18 in the Grade 2-3 classes, and 14 in the Grade 4-6 classes. The Junior and Senior High classes, though, showed a decline in membership.

Church attendance has grown, with an average of 90 to 100 at worship each Sunday. Sanctuary capacity is 144, but can easily be increased to 160 to 180 by adding chairs so there is room for growth. At year-end they report 100 families and more than 100 professing members.

The congregation undertook another major project in the fall of 1997. With the gift of \$1,500 from Summerside Presbyterian Church, Prince Edward island, and a pledge of \$1,000 from a church member, the session established a committee and set up an Organ Fund to replace the existing inadequate organ. The new organ was installed in mid November and cost \$18,100. Although they have two years to pay for it, by the year-end they had received 89 percent of the cost in cash and pledges, just five months after setting up the fund. They expect full payment by fall in 1998. The new organ allows for Sunday evening musical events with guest musicians, singer and organists.

The session has shrunk and for various reasons is down to four active elders, stretching the limits of pastoral care for the congregation. The session has decided to add five new elders and is considering term eldership. They ask for the prayers of the Church in this time of anxiety and transition.

The Board of Managers continues to provide excellent care of the facilities and responsible use of funds.

The GROW (Grief Recovery over Widowhood) group continues to be an active part in the life of St. James with 45 to 50 people (average age 80 plus) meeting once a month for tea and an afternoon program with much appreciated participation from Emily Hanwell, "our organist/registered nurse/licensed psychologist".

Beavers and Cubs have reached maximum registration. The Scout troop of six boys has joined the neighbouring Roman Catholic group with the same number and the minister is involved in some of the religious education at Holy Family Church.

Both the St. James Ladies' Guild and the Men of St. James have had an active year, raising considerable funds to provide equipment for the church kitchen and other areas of the building not included in their Building Budget. They, along with many others in the congregations, were involved in providing gift bags for the Emergency Shelter, both food and cash for the Food Bank's Christmas program, including organizing a Mitten Tree for Transition House, a shelter for abused women and their children. Several members volunteer time at the local hospital as well as at the Community Kitchen. As well, the congregation gives generously to Presbyterian World Service and Development and the Coverdale Foundation, an ecumenical venture ministering with women in conflict with the law of which the Synod of the Atlantic Provinces is a founding member and part owner.

They also are grateful to God for the past 12 years, since the decision to relocate this congregation nearer to Fredericton. In that time they have tripled in size, supported two building programs and are very near the point of self-support. They also thank The Presbyterian Church in Canada and the Presbytery of St. John for their prayer and financial support as they establish a solid base in the growing community of Hanwell.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Tyndale-St. George's, Montreal, Quebec: Kim Kidder-Alexander, Program Co-ordinator, says that people often express surprise at her staying happy in the same job for 10 years. She answers that she is inspired by the people who strive to live healthy, exciting and fulfilling lives in spite of financial, racial and societal barriers. Here are some of their stories.

- A student from the neighbourhood studying at CEGEP completed his stage at Tyndale-St. George's. He developed and produced the first annual Henry Johnson Memorial Basketball Tournament to honour Mr. Johnson, a founder and long time support of Tyndale-St. George's. Teams from all across Montreal participated including a girls division.
- A Social Work student from McGill University was interested in learning about community development in the inner city and completed her stage at Tyndale-St. George's. She developed and produced a special event on safety awareness on Valentine's day entitled "Security our Surety". The local police department, ChildFind,

and Tandem (a safety education program) were part of the presentation team. A hundred people attended to get a passport of their child's personal information, a photograph and fingerprints.

- Seven parents have gone back to school to complete their CEGEP [college] and university education. Four of our part-time staff have used Tyndale-St. George's as a stepping stone to full-time employment.

- A group of parents, community organizations (including Tyndale-St. George's) and concerned individuals, who form the Board of Youth In Motion, have successfully completed a Board training exercise and have developed a comprehensive policy and procedures manual. The manual will help in the management of the Centre.

- A young woman from the After-School Program team entered, with confidence, the Miss Carifesta competition and displayed her skills, including public speaking and singing.

- The 70th Anniversary Open House included a parade, luncheons, photo displays, intercultural dinners and entertainment, and an outdoor ecumenical service, and pointed out that community involvement is the reason for the successful programs at Tyndale-St. George's.

- Parents from Little Burgundy sit on the Board of Directors of the Little Burgundy sports complex to ensure that their community has a sports facility.

Kim reports frustration in trying to understand and cope with the increased number of families feeling the sting of poverty, but she also gives thanks to God and asks for prayers for:

- parents who are determined to embrace life and create a strong family,
- little children who sparkle with energy, hope and love,
- the staff and volunteers who create an extended family to the Little Burgundy community,
- the drug addicts, homeless and depressed people who need to see beyond the darkness,
- her family, Alex and Akeen, who make life a meaningful journey.

SYNOD OF TORONTO AND KINGSTON

Community Chaplaincy, Toronto, Ontario: The Rev. Rodger Hunter says that the ministry's initial task was to identify a small group of boarding homes that was representative of the large population of such residences in Metropolitan Toronto, five hundred of these homes are registered in Metro. Owners were contacted and five homes and 120 residents were selected for the pilot project which has the owners' co-operation.

The chaplain visits each home once a week, but establishing relationships is a long and sometimes difficult task, given residents' health problems, background, experiences and in some cases, transience.

A communications network is in place to publicize the Chaplaincy's work and to seek financial help and volunteer support. So far, response is encouraging.

Rodger reports that the ministry has been a time of learning, and that living conditions for residents are "often difficult to grasp." Isolation, loneliness and rejection are chronic, and the need for Christian community is pressing.

New relationships are being built, though, and people are speaking out more freely. Life stories are being told, and healing of the emotions and spirit are taking place. In some cases, by simply coming out of their rooms, residents are opening themselves to new life.

Unionville Presbyterian Church, Unionville, Ontario: The Rev. Wesley Denyer says that 1997 was the year to abandon the status quo at Unionville Presbyterian Church. Early in November a special service of worship focussed on the congregation's future. The sanctuary was overflowing as members voted overwhelmingly in favour of expanding their facilities. With over \$30,000 in a Building Fund at the end of 1997, they hope to build in 1999. After much planning they hired a half-time Christian Education Director, beginning early in 1998, to co-ordinate the church school program, lead the Senior Youth Group with over 20 regular participants, expand and enhance the Vacation Bible School and begin a mid-week children's program.

Opportunities in Adult Education include a daytime Women's Bible Study, evening Bible Study and Christian Education that includes a group studying and practicing Christian meditation. A Couple's Weekend was held a Crieff Hills with Wes Denyer as leader. A youth retreat was held in June, led by Adele Holiday, President of the Synod PYPS.

Outreach and mission are essential components in the life of Unionville Presbyterian. It supports Evangel Hall, a downtown Toronto mission to poor people, with sandwiches; and PWS&D, for which they raised \$3,000 to start a turkey farm in Guatemala, a self-sustaining project whose benefits are being felt immediately. It continues to support King's Presbyterian Church in New Minas, Nova Scotia, raising \$2,000 for its Building Fund. And members supported a new ministry in Keswick, Ontario, and hope to do more in 1998. A Christmas Adopt-a-Family project provided six families in 1997 with gifts, food and entertainment vouchers, and they supported Youth Housing Markham, residential services and support to homeless teens in York Region. Members also participated in community activities such as a landscaping project for a Communities in Bloom contest, Adopt-a-Path, and collecting Heinz baby food jar labels for Toronto's Hospital for Sick Children each month, donations of clothing, Canadian Tire money, canned goods, and finances.

In all, they report enthusiasm and commitment to Christ in their life together and as part of the wider church and community.

Malvern Presbyterian Church, Scarborough, Ontario: The Rev. Duncan Jeffrey expresses gratitude to the congregation for its help, encouragement and kindness, making his first four months as their new minister exciting and fulfilling. As he settles into the community he says he has felt part of the "Malvern family" since beginning September 1st. He says that Malvern is like the very first Christian churches to whom Paul wrote his letters. Malvern is small; they were small. Malvern people pray and worship in their own homes; so did the Pauline churches. Malvern is surrounded by a multicultural community; so were they. Many faiths and religions compete for attention, just as in Corinth, Ephesus and Philippi. They built a Christian church that spread all over the world, and the minister asks, "What does God want us to build?"

The evening before the minister's first Sunday service, the congregation welcomed him with a multicultural pot-luck supper that included spicy Indian food from the Caribbean, African dishes and Scottish sausage rolls. Entertainment consisted of Scottish and West Indian folk songs.

Worship at Malvern is warm and family-oriented experience, with numbers ranging from 50 to 70, including children. Some of the highlights of the first four months: eight Thanksgiving food-gift boxes for the Family Shelter; Sunday evening prayers and hymn singing; St. Andrew's Dance; Bazaar; Sunday Children's time with its surprises and choir practice.

A historical morning was held on October 18th when, with the help of a former diaconal minister, Arlene Onuoha, nee Randall, and summer student minister Janice Hamalainen, the minister led the congregation in an exercise of "historical recall". That was followed early in 1998 with "Visioning Our Tomorrows Together" to identify the strengths of the congregation and devise a plan for continued outreach and ministry. Questions being discussed are the basic ones: "How can we minister to each other?" and "How can we minister to our community and the world?"

1998 plans include a second series of "Praise, Prayer and Bible Study" during Lent, walks together, picnics and barbecues, and some youth possibly attending Triennium.

Community concerns are a rising incidence of street crime and a deterioration in the social environment caused by absentee landlords and multiple tenancies in the what are apparently single family dwellings. Will the community become a suburban slum or a new model for reclaiming village values in a suburban setting? Positive signs in the community are the high percentage of families with "live-in" grandparents who walk kids to school and fetch groceries and mail for their working children. The congregation may have to look at the stewardship of land held by the church. When Malvern was built in 1980, it was in a low density suburban setting. Now virtually every vacant lot in the neighbourhood is zoned for

mixed use high-rise development. They are wondering whether their use of their land seems questionable in what amounts to a new setting, an emerging “downtown” Malvern.

Mission efforts have been directed to the Homeward Family shelter, the largest such shelter in Metro, which is only a few doors away from the church. Work on two projects has allowed the congregation to look outward to focus on God’s kingdom rather than on problems in the congregation.

Malvern’s strength is its people, who are looking for ways to develop strategies for outreach and growth, as well as some solution to their campus situation. “Whatever we do in 1998, we do it in Jesus’ name, praying for each other and for our church,” the minister writes.

Celebration Presbyterian Church North, Toronto, Ontario: The Rev. Peter Ma writes that, by God’s grace, Celebration Presbyterian Church North flourishes and grows as a mission to the unchurched. Since their first service on March 14, 1996, at a hotel, they have steadily grown so that, at the end of 1997, worship attendance ranged from 60 to 90 adults and 15 to 30 children. Small groups are being established to build up our members and incorporate newcomers.

In 1997, the Presbytery of East Toronto appointed an assessor session to oversee the congregation’s ministry. Four newly-elected elders were ordained in September.

One Sunday they were unable to meet in their usual spot (now The Metropolitan Toronto Police Association building) so they planned an “introductory church service” at a nearby movie theatre. Music, drama, magic, personal sharing and a short message all part of an invitation to newcomers and visitors to become part of the congregation.

The minister reports that many lessons have been learned along the way. “It’s more important to build excellence in ministry than a physical building; to promote open leadership whenever possible; to allow people to ‘run with’ their ideas for ministry without getting in their way; and to have a mission statement defining ourselves, giving us priorities for ministry, and helping evaluate our service. There is still much to learn about God’s purposes for our church. But as we look back and see how far God has brought us, we know he will continue to guide us into the future.”

Korean Canadian Family Ministry (KCFM), North York, Ontario: The Rev. Myun Chun (Grace) Kim founded in November 1988, the Korean Canadian Family Ministry (Han ga Jok) which means “united family”. It is supported by Canada Ministries in partnership with the Presbytery of West Toronto, and has continued to expand.

Koreans are faced with a new culture when they enter Canada, with differences in culture, language and lifestyle. Newcomers from Korea do not have much information about the Canadian way of living, so Korean Canadian Family Ministry has initiated counselling and referral programs in such areas as legal counseling, establishing community centres, schooling, government access facilities and housing.

There has been no facility to house Koreans who are aged or mentally infirm. Such people, who need specialized attention, especially in communication, were scattered all over the city in various facilities. Usually they had little command of English, and they felt very isolated and unable to communicate with their care-givers and their neighbours. As a remedy, the Korean Canadian Family Ministry began gathering Korean seniors into specialized residences that would better meet their needs. Initially five facilities were provided, and the number grew within nine years to 16 facilities. The Korean Canadian Family Ministry also initiated a Korean Meals on Wheels program, and a large number of Korean churches joined the program, which offers meals every Tuesday together with a time of worship.

Korean Canadian Family Ministry has established worship services in 11 metro homes for the aged and one special care unit for mental patients. By 1997, it had 12 homes, with 24 weekly worship services and special programs on Mother’s Day and Thanksgiving. Christmas Day in 1997 saw a special sacred concert at five metro homes. One hundred Korean musicians, dancers and choir members participated in making the seniors happy during the Christmas season. Sacred concerts were held on December 11 at Castleview with 120 attending;

December at 17 Kipling Acres with 80 attending; and December 20 at Drs. Paul and John Reka Centre with 60 attending.

Seventy per cent of Koreans operate dry cleaning or variety stores. The economic slowdown of the past two years has caused business failures and subsequent family breakdowns. As a result, there has been a substantial increase in single-parent families. Korean Canadian Family Ministry holds a worship service each week (gospel songs and Bible study) designed for singles, a monthly meeting for singles, a singles retreat twice a year, and occasional sight-seeing tours. Since many single volunteers do not have a vehicle, Korean Canadian Family Ministry provides free transit tokens.

Korean Canadian Family Ministry has 61 volunteer workers, five are Canadian and 11 play the piano. Ms. Kim is the co-ordinator of volunteers, and the assistant co-ordinator is Mrs. Shin Yang Ja. Events include monthly prayer meeting, an annual leaders' retreat, in-house volunteer training in each home for the aged, and an acknowledgment dinner for volunteers in December. Ms. Kim supervises all training sessions.

Rev. Myung Chun Kim was one of 10 people recently honoured by the Municipality of Metropolitan Toronto for volunteer work in 10 Metro-run homes and one special-care facility.

Inner City Ministry, Stonegate Community Ecumenical Ministry, Toronto, Ontario: The work continues in the Stonegate community, which includes, among other ongoing projects, the Outreach Store, run totally by volunteers, and a community newsletter. They are hoping for a computer centre to help people who cannot afford a computer to run small businesses and prepare job applications.

Heart Lake Community Presbyterian Church, Brampton, Ontario: The Rev. Edward Dowdles notes that Heart Lake Community Presbyterian Church continues to grow in its mission outreach. In 1997 they opened their doors to a Seventh-Day Adventist Church as well as continuing the association with Faith Cathedral Deliverance Centre, which uses the building Sunday afternoon and evening. During the year they supported Evangel Hall, Project Pharmacy of Elmvale Presbyterian Church, the Bridge (a prison ministry), Presbyterian World Service and Development for its Manitoba Relief Fund, Armagh and several other mission projects.

The congregation opens its doors weekly to both Scouts and Guides, a support group called Anxiety Empowered (for people suffering from phobias), the Brampton Executive Network (support for unemployed) and the Tourette Syndrome Association of Ontario. They also operate their own daycare centre for about 65 children.

Last summer saw a successful Vacation Bible School with 48 children.

New in 1998 will be four "Mission Sundays" to learn about community agencies and organizations that offer help to people in various kinds of need.

White Oak Presbyterian Church, Mississauga, Ontario: The Rev. Dennis Cook reports a remarkable year causing the congregation to give thanks to God. At the beginning of the year they faced roof repairs costing more than \$100,000: an impossible expense for the three Churches sharing the building. In July, however, they exchanged a piece of land with a developer, ending up with a larger piece of land nearer their building and \$100,000. In October the roof was replaced and a November 9th Thanksgiving Service was held with all three congregations.

In the summer, through a grant from the Presbytery of East Toronto Cooke's Fund, they hired Pam Emms as summer student to distribute brochures and lead worship, "a welcome blessing to us". Then, in September, Paula Ryan Hamilton began as a Knox College student placement, an arrangement that worked very well.

1997 was White Oak's 20th anniversary and a special dinner was held on December 6, with an overflow crowd at worship the next day.

By year's end, all the bills and loan payments were covered. The congregation was especially pleased to reduce their *Presbyterians Sharing...* debit of well over \$1,000.

1998 is their first year of self-support, a goal they have been aiming toward for 10 years. They thank God and all who contribute to *Presbyterians Sharing...* for their partnership in the ministry of White Oaks. They are looking to the future with hope.

Knox Presbyterian Church Sixteen, Oakville, Ontario: The Rev. Cecil Cunningham reports 1997 as a year of growth, searching, self-study and dealing with the problems of a growing congregation. For many years the session and Board of Managers had several members serving on both bodies. The work-load has now been more widely distributed with the election of 11 people for the Board of Managers, none of whom are session members.

A church member now looks after the cemetery, and a very successful Decoration Day service in May saw the Moderator, the Rev. John Congram, as guest speaker. Everyone took plants or bushes to decorate the cemetery.

Since the fall of 1996, six stained glass windows have been installed in the sanctuary, donated by different people.

They have an "eating meeting" following the worship service on the last Sunday of each month.

Sunday School is going very well and they hope to get a part-time worker to help out musically and do some neighbourhood visiting to make the church's presence known to the hundreds of homes in the area. They had 15,000 brochures printed at no cost to the church, and delivered to each house in the vicinity at very low cost with the community newspaper.

In all, Cecil says, "the church is progressing well."

SYNOD OF SOUTHWESTERN ONTARIO

DaySpring Presbyterian Church, London: The Rev. Terry Hastings reports 1997 as a full year of preparing building plans. Fund-raising has been great; the congregation saw a 15 per cent rise in givings in the year, as well as giving over \$10,000 to their Buy a Brick campaign. They are planning a "volunteer build" and are successfully recruiting volunteers from area Presbyterian churches.

A few new families have begun taking an active role in the life of the church. A men's group and a women's group have been successfully launched, and preparations are being made for community-based ministry when the building is complete.

They ask for the Church's prayer, particularly for what they call "the monstrous logistical task of building with volunteers," and for energy and patience as they build.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Animiewigummig Fellowship Centre, Kenora, Ontario: The Rev. Henry Hildebrandt, minister and Director writes that a highlight of 1997 was his deputation visit to St. Catharines and Toronto in September. Knox Church, St. Catharines has twinned with Animiewigummig to help people connect their gifts to *Presbyterians Sharing...* with a specific ministry. While in Toronto, he spoke with a Korean group, the Mission and Theology Society at Knox College, West Toronto Presbyterian and Glenview Presbyterian Church.

A major highlight at the Centre was starting a 24-hour drop-in. A grant from Youth Canada allowed them to be open around the clock, except for Friday afternoon and daylight hours on weekends, and employing 12 to 14 youth as attendants. One of the two co-ordinators of the project is John Monias, recovered from street life, who started as a volunteer and is a key person.

The Centre's motto is "My house shall be called a house of prayer for all the nations" and it is a place of refuge, a sanctuary. Many of the people who visit the Centre have moved from First Nation's communities into Kenora. Many others who still live in these communities visit to socialize. Doris Horne, the drop-in supervisor, does a lot of advocating for people with housing needs and with court problems. Staff make referrals to agencies.

Sunday afternoon worship at two o'clock continues to be a central part of the Centre's activities. The congregation is varied, with a small core who give leadership reading scripture, providing music, and interpreting English to Ojibway. Richard Green started a little choir

before Christmas, singing carols. Then one evening, the All Nations Choir went caroling to two senior citizen's homes and the long-term care ward of the Kenora District Hospital. The Bible study group has been working on the Book of Acts and the first chapter of Luke. Future plans include activities for children.

Henry says that pastoral ministry is a first priority. In 1997 he spent considerable time visiting the hospital and the jail; work he describes as evangelism: "... listening as intently as possible as well as announcing the good news of Jesus Christ who has entered the very depths of the human condition to bring forgiveness, healing and wholeness." He is also part of a ministerial team at the detox 10-day program.

Many First Nation's communities surround Kenora. Most of his involvement has been with the Wabaseemoong (Whitedog) community about 50 miles north-west of Kenora that has experienced a lot of trauma. In September he was involved in a Health Fair there and talked at the opening ceremonies about spiritual healing.

The year also had its times of celebration. Several feasts were held at the Centre, including one with a delegation from the Manitoba Korean Presbyterian Church from Winnipeg, and one that included pow wow dancing and gospel music, ending with a gospel reading and message. Henry calls it "a sequel to the process begun by the wise men from the East: the nations bringing the treasures of their cultures to pay homage to Jesus Christ."

Anishinabe Fellowship Centre, Winnipeg, Manitoba: Denise Fenez reports that during 1997, the Presbytery of Winnipeg had an appreciation night to which the Centre contributed bulletin covers and singing, including Kevin Aichele, a professional opera singer. The singing has been named one of the most significant presbytery highlights in five years.

Denise is working to get the government of Canada to respond to the Royal Commission on Aboriginal Peoples. She had led a workshop and sent out book markers asking people to write to government members. She is grateful to God for the formal apology given in January 1998. She says that for some people it may be too little but it is a start to healing. She is a member of the Journey to Wholeness Committee of our Church's National Native Ministries.

Sunday worship increased to 60 from 15 but then dropped again, averaging now about 25.

Flora House, Winnipeg, Manitoba: Warren Whittaker, Mission Worker describes 1997 as "eventful". In the spring the Flora House staff, several parents of children attending its programs, and local community delegations successfully lobbied the City of Winnipeg against the planned closure of an area public swimming pool. He sees that as a sign that the wider church is becoming more "connected" to Flora House. Another sign was the honouring of two Flora House volunteers from the immediate community, along with several people associated with Presbyterian churches and the other two missions of the Presbytery of Winnipeg, in a "Presbytery Appreciation Night" in April.

In the fall, nine-year-old Byron, who has attended programs since he was five, was the first baptism at Flora House. Children, teens and adults from the area and about 20 church members attended the service and following feast. Byron's parents said they were particularly honoured to receive so much support for their son's baptism.

In November, the WMS Presbyterial met at Flora House, inviting its adult community to attend; two women and one man accepted this invitation. At the meeting the staff told about the ministry there.

During the spring, the staff of Flora House and Anishinabe Fellowship Centre had spoken at many Presbyterian churches during worship. They presented an account that balanced the challenges of our ministries with the positive stories in the lives of people with whom they work and the connectedness that the people feel with the wider church. They understand and appreciate help from the churches, which helps them to live more worthwhile lives.

The year showed increasing community involvement and support for the work. In November and December, particularly busy times, members of the community prepared and delivered Christmas hampers, and organized parties for children, teens and adults. Staff were delighted

to hear, on more than one occasion, "Step back, we can handle it." Three community residents also sit on the Flora House Board, a new step in 1997.

Warren finds great satisfaction in seeing an adult worship group develop, in which people speak of how God's work and presence not only are filling the lives of those that are attending this circle, but also are having a ripple effect in the wider community.

Another highlight is the high registration rate of children and teens in their programs and their consistent attendance. More than 60 children and teens attend on a regular basis. Warren interprets the success of these programs as a sign of the moving of God's Spirit, the answered prayers of many people, and the volunteer efforts from the community members and area churches.

He writes, "The ongoing challenge is to be open to God's leading to 'marginalized people' so that we can proclaim the message of liberation not patronization. We covet the Church's prayers and support in these challenging times."

St. Andrew's, Thompson, Manitoba: The Rev. Charles Cook says that ministry in 1997 saw St. Andrew's in its usual situation of having to adjust to people moving away and new people moving into the community. They have worked to strengthen and deepen the church School, which has increased to three classes. They have a coffee break group, a Bible study for women with young children, and a Wednesday evening prayer and Bible Study. They have lunch after worship on the first Sunday of the month and communion on the second Sunday. St. Andrew's hosts an ecumenical prayer group every Tuesday morning at 7:30.

Members are very active inside outside the church. 1997 saw the church painted, new floors laid and a Sunday school room constructed in the basement. Members were involved in the Thompson community Christmas Dinner, the Blue Christmas service (for those grieving and in pain at Christmas) and an outreach musical concert in June.

The congregation's growing edge is the young professionals with children, but that edge does not stay the same. People don't usually stay in Thompson longer than five years. If they do, they are dubbed "lifers", a term that reflects the disdain many people feel for the remoteness and the long hard winters.

Charles is pleased that searchers and people with limited church background are joining the church. The Wednesday evening study is half non-church people. But they have also lost their solid base of miners. INCO is not the stable bedrock it once was. People no longer go to Thompson for INCO and Charles says, "instability is in the air."

Friendships in Thompson always contain the awareness that friends will probably move, making it difficult to build community in the church. Further, the congregation's growth has been almost entirely non-Presbyterian, and there is no shared background experience in the church.

Remoteness and extreme cold affects church life. It is easy not to try to start the car on Sunday morning when the temperature is minus 40 degrees Celsius. Summer holidays mean that almost everyone is gone. Of the few who remain, many have filled the pulpit and led worship.

During the year, one member lost a granddaughter. Born in Winnipeg but rushed to Toronto's Sick Children's Hospital, the child died. Knox Church, Spadina, in Toronto was able to minister to the members of our church family.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan: The Rev. Stewart Folster reports some of the highlights of 1997:

- Merle McGowan began the first Sunday School program. Average attendance has been 6 to 10 children between ages 5 to 12; Saskatoon Native Circle Ministry (SNCM) hosted a joint Presbytery meeting at Circle West Presbyterian Church.
- SNCM hosted a Maundy Thursday service, and invited other city Presbyterian congregations to attend; between 40 and 50 people did.
- Stewart Folster took study leave on conflict and mediation in Toronto.

- the Moderator of the 122nd General Assembly, Tam Corbett, visited SNCM.
- Stewart Folster attended General Assembly and deputation, in Ontario.
- National Native Gathering, United Church, Alberta, Ecumenical discussion: Common concerns in Native Ministry; attended the Sacred Assembly 1997, Sagheeng First Nations Reserve, Manitoba.
- Appointed Interim Moderator for Mistawasis Presbyterian Church; John and Viola Duff visited SNCM.
- Two National Native Ministries meetings. Traditional elder Helen Isbister attended the second meeting.
- Two funeral services in Mistawasis (at 5-6 hours each!).
- Two Baptisms, two Communion Services at Mistawasis; Preached at Anniversary Service, Weyburn, Saskatchewan; Appointed Co-Interim Moderator, McKercher Drive Presbyterian Church effective December 1, 1997.
- Participated in Recognition Service for Erna Campbell, Harvey Pechawis, Mistawasis Presbyterian Church; Congregational meetings, visitations with McKercher Drive Presbyterian Church; Joined Native Healing Fund Campaign. Met in Winnipeg; Christmas Pageant (Musical: A Gofer Christmas) and Pot-Luck. Performed with assistance from Calvin-Goforth, Parkview and St. Andrew's Presbyterian Churches. Invited city churches. Attendance: 75 performance, 50 Pot-luck; joint Christmas Eve Service with Circle West Presbyterian Church.

Worship and Sunday School are Sunday at 2:00 pm. Food and fellowship after worship are popular, and pastoral ministry focuses on hospital and home visits and counseling for addictions, personal and relationship problems.

A women's group was started Thursday evenings: sharing, knitting, cooking led by Helen Isbister. Attendance averaged six to eight each week, with participants' ages ranging from 11 to 70. Helen Isbister's leadership gives a big boost to this ministry.

Terry Folster, married to Stewart, teaches piano and keyboard to interested young people but needs more keyboards. The pre-teens and young adults are interested in singing, and plans are underway for musicals and plays with other congregations.

Four youngsters are regularly attending the city-wide Presbyterian Church youth group, "Crusaders". Lack of transportation prevents others from participating. Two attended the Synod's Camp Christopher in the summer, and more are expected for 1998. Multi-age youth fun nights with just SNCM youth help to strengthen ties with each other.

People send letters of support and encouragement from across the country, and some donations. They try to answer each letter and hope to provide more pictures and videos in the coming year.

Articles in the *Presbyterian Record* have raised awareness of SNCM and other native ministries. Interaction with area congregations fosters understanding, acceptance, and appreciation for each other.

Transportation is a continuing concern, with only two vehicles available to help people get to the church, and some have given up trying to come. There is no Sunday bus service close to the Church. They long for a van, a bus and drivers. With communication becoming increasingly important, the donation of a fax machine was welcome indeed! Needed next is a computer.

1998 promises to be an exciting year. There is much interest from Korean churches of The Presbyterian Church in Canada and others to assist in Native Ministry. Deputation is time-consuming but effective, and possibly more will be done in 1998 in conjunction with the Journey to Wholeness Campaign.

The congregation is grateful to all who contribute to *Presbyterians Sharing...* for being their partners in ministry.

SYNOD OF ALBERTA

Trinity Presbyterian Church, Calgary, Alberta: The Rev. Robert Cruickshank says that 1997 was a 'good news' year for Trinity, with a happy, co-operative spirit prevailing throughout the congregation.

A cohesive community of God's people is forming with potential for both spiritual and numerical growth. The continuing spread of Calgary's suburbs beyond Trinity's site signals great opportunity and challenge for outreach.

In 1997, the session was obliged to remove 20 per cent of names from the communion roll, yet attendance between 80 to 100 persons at worship has increased and they had to buy 25 more chairs for the sanctuary.

Contributions to *Presbyterians Sharing...* continue to rise, and support for local operations was \$12,000 more than anticipated. They made the payments for Building Debt Reduction, and absorbed the percentage reduction in their Canada Ministries grant.

Special fund-raising projects such as turkey supper, auction sale and pot-luck supper, Christmas bazaar helped significantly in dollar-generation and community-building.

The choir of 12 to 14 adults often adds much to worship with contemporary anthems; Sunday School, with 30 to 40 children from age three years through Junior High is a lively part of the congregation's life.

A small but loyal Junior High group meets twice monthly. The Trinity Ladies Circle (TLC) keeps the congregation focused and busy with specific projects. In the past four years, new people to the congregation who are committed, experienced and enthusiastic have refreshed and restored both session and Board of Managers, making a major shift in the congregation's outlook, encouraging, positive, hopeful.

Recognizing the need to become more intentional in terms of short and long term goals including debt reduction, the congregation is grateful to God, to the Presbytery of Calgary-Macleod, and to all who contribute to *Presbyterians Sharing...* for moral and financial support.

Callingwood Road and Parkland First Presbyterian Churches, Edmonton, Alberta: The Rev. John C. Rhoad reports that the churches' ministries in 1997 grew and matured.

Fifty children meet in five Sunday School classes at Callingwood Road and 14 children at Parkland. A Sunday morning youth class meets, also arranges social activities, and hopes to send three young people to Triennium in July. A two-month communicant class is planned for Callingwood Road.

At Callingwood Road a small group meets for prayer every Sunday morning, and Wednesday evening sees a Kerygma Bible Study group. They have been invited to participate in a Thursday morning (6:45 am) men's prayer meeting at a local Roman Catholic church. The women's guild and men's breakfast and work bee continue to provide much appreciated leadership and support. The guild has put up \$500 toward sending young people to Triennium.

Last summer saw an increase in members participating in ministry at Camp Kannawin: two on the Camp Committee and one as Program Director for the summer.

Two Vacation Bible Schools were held in July.

The Callingwood choir continues to grow under the able leadership of Florence Schoenberger. They are joined by members from Parkland during Advent and Easter. They also joined with the choir from Westmount to participate in an annual Presbytery Choir Festival.

The highlight of the year occurred on April 29, 1997, when Presbytery gathered in Stony Plain United Church to constitute Parkland First as a congregation of The Presbyterian Church in Canada. Twenty-five charter members pledged to be a community of faith. At the twelfth anniversary of Callingwood Road congregation on April 28, everyone was excited to see their own relatively new congregation give birth to a another congregation. Since its inception, there have been six baptisms at Parkland. In Advent, the first session constituted: two

women and one man had been elected in October as the first elders of the new congregation. Parkland First has established and collected \$6,000 in a future ministry and building fund. They have also received permission from the Presbytery to apply for assistance in securing a 1998 summer student minister through the Cooke's Fund of the Presbytery of East Toronto.

Other accomplishments include sending several people to the 1997 Cursillo Weekend, reducing the mortgage by \$14,500, purchasing a computer and planning to hook up to e-mail and fax, adding a choir loft to the sanctuary, through a generous donation, and building a new storage shed.

Callingwood Road is working on a three, five and ten year ministry plan as well as an annual plan. Parkland has begun an annual plan, starting with a brief vision and mission statement.

Callingwood Road continues to look beyond itself. Twenty-four families secured 22 Christmas hampers in the ecumenical "Share Christmas" program. They continue to increase contributions to *Presbyterians Sharing...* and to support the Presbyterian Chaplaincy at the University of Alberta. One Parkland elder serves on the Chaplaincy Awareness and Fund-raising committee. In November, their first international visitor, Mr. Sangster Nkhandwe, visited both congregations. As a result of his very powerful presentation, several members at Callingwood Road made donations in support of the Canadian Food Grains Bank through Presbyterian World Service and Development. The Christmas Eve offering at Parkland went to the North Peace Territorial Mission.

The congregations and sessions are very appreciative of all the support The Presbyterian Church in Canada has shown and given over the years, and are grateful for all who contribute to *Presbyterians Sharing...* and thus are their partners in mission and ministry.

Jasper Korean Presbyterian Church, Jasper, Alberta: The Rev. Teuk Yoon Whang reports 22 Korean families and a total adult membership of 38 at the Jasper church.

On October 26, eight people from the Ontario Reform Church worshipped with them, saying that they chose the Presbyterian church because it is closer to their reformed tradition than the United Church. During the year, many visitors from around the world worship in the congregation.

November 2 was communion and the baptism of one adult and two children.

On December 21, they held a Jasper Inter-Church Christmas Special service at a school auditorium for all the residents of Jasper. The women's choir, with 23 members, performed at the service.

On December 24, they hosted a special Christmas service for all visitors, guests and staff at the Park Lodge Hotel.

They give thanks to God for the continued prayer and financial support for the mission of the Jasper Korean Presbyterian Church.

SYNOD OF BRITISH COLUMBIA

Japanese Ministry, Vancouver, British Columbia: Director Satoko Akai writes that 1997 was a year full of life, activities, reflection, planning, prayer and fellowship for the people involved with the Japanese Ministry.

In addition to the usual attempts of intercultural exchange through teaching and learning opportunities, such as language and cooking classes, they included a Japanese New Year's celebration on January 4, and a gospel concert on April 12. Like all events, the New Year's celebration was open to all church members and adherents, the Japanese community and the residents of West Point Grey community. About 75 people attended, a great way to introduce their ministry and traditional New Year's games and goods to participants.

Easter 1997 was a great celebration as they received three new members into West Point Grey Presbyterian Church. In the fall, two of the 1997-1998 Eiwa students joined the choir.

Other significant events included the gospel concert featuring Mr. Yoneta; the Japanese Ministry's involvement in the Church's 85th anniversary Open House on May 5; a cake-decorating class in June; a farewell dinner for the Eiwa students; three weddings; a tofu cooking class in October and Christmas baking taught to Eiwa students.

A summarized vision for the Japanese ministry reads: "to connect people relationally for the purpose of loving one another, touching the world for God's purposes and glory, and to stimulate their growth toward Christ-likeness."

There are increasing opportunities for prayer and fellowship as regular programs continue and develop. Some examples are International Friendship Night, house meetings, Seekers' Bible Study and Joy club.

The Japanese Ministry expresses great appreciation to the Rev. Neville Jacobs, members of session and the Board of Managers, and members and adherents of West Point Grey Presbyterian Church for their ongoing faith, commitment and support for the Japanese Ministry.

Slocan Park, Slocan Valley and Castlegar, British Columbia: The Rev. Murray Garvin calls 1997 "a rather significant year" for the charge, with St. Andrew's Slocan celebrating 100 years, Grace Church Castlegar celebrating 50 years of ministry and Slocan Valley becoming a "teenager."

In the spring they enjoyed the visit of Mrs. Tamiko Corbett, Moderator of the 122nd General Assembly, as guest at a Good Friday Service and brunch in Grace Church and preaching on April 6 at St. Andrew's. Her visit helped the congregations feel part of the wider church.

St. Andrew's had two more special weekends; a three-day Centennial Weekend at Thanksgiving including guest preacher and former minister, the Rev. Calvin Brown. Guests attended from all across the western provinces and states.

The next weekend a second Anniversary Service welcomed the Rev. Doug Swanson from St. Andrew's, Salmon Arm. Doug came to faith in Slocan, became a member and later an elder there, and started the new work in the Slocan Valley before proceeding to theological studies. This very small congregation now prepares to enter the second century with enthusiasm and commitment.

As part of its 50th Anniversary celebration, Grace Church hosted the 106th Synod of British Columbia and the Synodical of British Columbia in Castlegar from October 17 to 19. Even with much support from the other congregations, this was a major and successful undertaking for the 20 active members of the congregation.

Murray was named Moderator of Synod, which he sees as the validation of ministry to small and rural churches. He also says he is proud to have served in the position held by his father in 1960 and his brother in 1979.

While 1997 was generally a good year, slow growth makes it difficult to meet the costs of inflation and grant reduction. And there have been changes in music leadership in two of the churches.

As Murray plans to retire in the summer of 1999, serious thinking will have to be done in the congregations and presbytery as to how to provide ministry to these congregations after that.

He expressed appreciation to the Life and Mission Agency and staff, "for the great support they have given to this work during 1997 and to me during my surgery and recuperation. I continue to find it a source of much joy and pride to be associated with our Presbyterian Church in Canada."

Comox Valley Presbyterian Church, Courtenay, British Columbia: The Rev. D'Arcy Lade gives thanks to God for another year. The church was not able to make a deal on six acres of land as they had hoped, but they have a new site purchase in process. Each potential piece of property has brought a particular vision for ministry. The present site would place them in a well-developed and expanding neighbourhood about a kilometer from their original site.

In 1997 they paid off new pews and still put \$20,000 into the Building Fund. They are grateful for all the financial support that has come from individuals, churches on Vancouver Island and beyond, Presbytery of Vancouver Island, Canada Ministries, and financial help from everyone who contributes to *Presbyterians Sharing...*. And they express thanks for prayer support: "a large factor in our sustenance as a people of God".

February 1 saw a Chili Supper, their first community dinner, at the Native Band Hall in Comox. Their initial fears were allayed as it was a success.

Thanks to Canada Ministries and Forbes Presbyterian Church in Grande Prairie, Alberta, they have 20 copies each of the new Book of Praise and the new Psalter and copies of the old Praiseways. The choir's ministry is growing, making worship a richer experience.

To reach out to the community they had a Market Days table outside the church office. Used books attracted a lot of people, and they put a pamphlet on Presbyterianism in each purchase bag. They had an ice-cream booth at Harbour Days in Comox, which taught them what portable power problems can do to a cooler of ice-cream and popsicles, and how hard it is to guess how much product one needs!

Three new elders have brought the total to nine. They were ordained on September 28, the third anniversary of their first worship service together. The session continues to grow through regular study times at its meetings as it struggles with issues of theology, pastoral care, committee recommendations, and reports from higher courts of the Church.

A garage sale on October 4 was followed by a successful Fall-Fowl-Feast fund-raising dinner on October 5. Twenty ambitious students completed Kerygma: The Gospel of Luke. A group of 13 is preparing to study Philip Yancey's book *What's So Amazing About Grace?* early in the new year. This home-situated study will be a new format and approach to their adult Christian Education program.

The Anglican Church of St. John the Divine in Courtenay has continued its support of their teaching and social needs by graciously making the Church Hall available for their use.

In 1998 they plan to train some people in the Young Children and Worship program. A member of the woodworking group is already busy making some of the wooden figures required for that curriculum. The Sunday School teachers are a valuable part of church community.

They started Advent with their third Annual Advent dinner at St. John the Divine Hall. This is one of their traditions that involves creative activities as well as food.

The Christmas Eve Service was held at d'Esterre House, not Jane's barn, this year. The first-time inter-generational Moravian candle-lighting service was a blessing to the 80 or so who attended. They also put on their first-ever children's pageant. The costumes and scenery were magnificent and the children and youth of the church were superb.

D'Arcy reports that the congregation's commitment to the building project limits mission possibilities, but they do support the food bank and a Christmas hamper program. He is in a group that monitors community welfare needs; physical, social and psychological. They have also met their commitment to *Presbyterians Sharing...* and contributed to Presbyterian World Service and Development.

He is working ecumenically with ministers from the United Church in Courtenay and the Evangelical Lutheran Church in Comox, on co-operative youth ministry for people 12 years and up. One gathering in mid-November led to plans for monthly meetings in 1998. They are also working on plans for a "Seekers and Cynics" noon hour drop-in discussion group designed for people outside the churches who may be working or shopping in downtown Courtenay.

Cariboo Presbyterian Church, British Columbia: The Rev. David Webber, the Rev. John Wyminga and the Rev. Shannon Bell-Wyminga report that the session has grown a little and meets more frequently. In March, they welcomed the Moderator of the 122nd General Assembly, Tamiko Corbett who visited a number of their ministry points.

A garage sale at William's Lake raised over \$300 for a seminary library in Limura, Kenya, Africa.

As of September 1, the original appointment of the Bell-Wymingas was concluded and the congregation voted to extend their appointment without term.

Here are what some of the participants say about their church life:

PUNCHAW HOUSE CHURCH - "We have sharpened our minds and our lives with scripture verse memorization this past year. We have learned to pray with more meaning. As I reminisce over the past year it seems that our spiritual walk is likened to the time David and Linda Webber took the wrong road and ended up in a new patch of plowed ground on our lease and not at Poole's ranch for church. So is our walk with God. If we do as God's Word instructs us we will live a life that is honouring and pleasing to the Lord. If we don't find time to read, study and meditate on the Word of God, we can find ourselves going on the wrong road of life." - Mickey Wheat

"Hi, I'm one of three teens from Punchaw. I'm glad we have a church out here and that we all have a chance to grow spiritually. I have grown so much since David and Linda first started house church here. They have seen me go from a spoiled seven to fifteen-and-one-half year old going off on a Mexico mission trip." - Rachael Wheat

WELLS COMMUNITY CHURCH - "Regular services have been held every Sunday and support has been enjoyed from visiting ministers from a variety of denominations. Since the fall, John and Shannon have come on the fourth Sunday of the month and Dave and Linda on the second Sunday of the month. A highlight was having Dave perform a baptism ceremony at the Family Picnic at Jack O'Clubs Lake in July." - Cathy Landry

LAC LA HACHE - "The first house churches began here in our home in the summer of 1989. At first it thrived with several families, then got down to one other family and ours. We found this paradoxical. The house church model was working so well in communities to which we travel great distances but not in our own community. We have formed the Lac La Hache Community Chapel, worshipping at 10 am Sundays at the United Church building on Timothy Lake Road. Services are well attended, a mid-week Bible Study has been formed as well as a small Sunday School." - David Webber

BRIDGE LAKE: "The Last Word; I am the last to move away from our little group. We had our last service which David called our 'transition service' to send us merrily on our way. I want to thank everyone for all your prayers and concerns. I don't think we will every forget this ministry or its people." - Ruth Kent

WILLIAMS LAKE - "While searching for a home church we came across the Presbyterian ad in our home paper. Having both been exposed to Presbyterian doctrine in the past, we contacted the church and were warmly welcomed into the fold." - Malcolm and Lucy Stewart

NAZKO - The year began with two house churches, one at the Ripley ranch and one in the valley. As Clayton and Stacey Sterling completed their ministry, it became increasingly clear that there could be only one house church. They now meet at Ripley ranch for one regular Sunday afternoon service. The folks in Nazko have been very flexible as we have tried different approaches to ministry there.

McLEESE LAKE - It has been a year of ups and downs. Members have left; members have returned. They fondly remember the visit of Tamiko Corbett at one March meeting. In the summer, a young people's group from White Rock came up to lead a much-appreciated Vacation Bible School. They followed up with the children who attended by sending each one a cassette tape about the significance of the birth of our Lord. They continue to meet on Tuesday nights at 7 pm, enjoying the opportunities to fellowship, worship the Lord and grow in our faith.

MILLBURN LAKE - This group meets every other week.

RICHBAR - Through the spring of 1997 they met at the Steinar house. Various people attended, but most did not remain as a constant part of the group. As a result, they have decided to take a break from house church meetings for a while, although ministers continue to keep regular contact with the remaining members.

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

Joe Reed is the Area Missionary in Central America and the Caribbean reports that 1997 began with a visit by former Moderator George Vais, to Havana, Cuba where he formalized a partnership agreement with the Presbyterian Reformed Church of Cuba. The churches on the Island are filled to overflowing every Sunday, and Joe says that we have much to learn from those wonderful, devoted people.

The fall brought a return trip to Cuba where he accompanied the E.H. Johnson award recipients, June Stevenson and Janice Carter, on a visit to the island. There are so many ways in which we could be involved there; from theological students who requested prayers to a new church-related development program, to camps and youth programs. There is both an eagerness and a willingness to involve Canadian Presbyterians.

Another highlight was a trip with visiting Canadians to Monte Blanco, a 30-kilometre walk up the side of a mountain in Guatemala. While Joe has been to more remote spots, like the Atlantic Coast of Nicaragua, he reports the climb "was certainly a challenge, crossing a rushing river on a hanging rope bridge and then on several fallen trees, followed by a steep climb."

The year moved toward its end on a happy note with the wedding in November of Ken and Kennis Kim in Guatemala. The service included prayers in Korean, Spanish, Kachiquel and English. Joe reports that it was a wonderful way to close off several months in the region. He returned to Canada for a second deputation tour almost immediately.

Joe says that an issue for the future for him is to strike a balance in the time he spends in various countries. He was in Cuba twice in 1997, but has not been to Guyana for several years. He is also working to satisfy a growing interest among congregations in specific, hands-on mission projects.

A renewed interest in delegations seems to be spreading in the Church. Ken and Kennis Kim and Joe Reed are the most involved and want to be sure that people get the very best experience they can in the time they spend with them.

Joe extends thanks for support and prayers from the staff at church offices and from all the women and men across the Church who pray for them and support them financially by contributing to *Presbyterians Sharing...*

El Salvador

Jennifer Melanson works with IMU, Instituto de Capacitacion, Investigacion y Desarrollo de la Mujer

She reports that her work faces difficulties, largely because of the instability of IMU's finances and programs. In December seven of the twenty-some staff were laid off, and the structure of the programs is being evaluated and revised. It is hard to make projections of work at this stage because finances and personnel are pending. She was facilitating the planting of demonstration organic vegetable plots in three communities. A water crisis forced suspension of further plantings, so they are reviewing and evaluating the process with the groups of women and children that were involved. In February, planning began for the second phase of the project which will include components of waste management (composting and recycling), communal production vegetable gardens on a larger scale, and demonstration house gardens of herbs and medicinal plants.

In addition to her work, Jennifer is teaching English to students and labour workers and enjoying being part of her family's church, which is working for social change.

She reports that six years after the signing of peace accords, the conditions that led to the war continue, particularly in rural areas: landlessness, high unemployment, and a huge economic gulf between a few rich and many poor. One of her co-workers said that there was an abundance of money to support the war, but not enough resources to reconstruct peace.

AFRICA

The Presbyterian Church in Nigeria (PCN)

The Rev. Arlene L. Onuoha travelled to Canada in early January 1997, for a year-long furlough, going directly to study at Knox College, Toronto. She took six courses in each of the spring and fall semesters, and speaks highly of the professors who helped her to integrate her learning with her experience in Nigeria.

She originally registered in 1994 for the program for Diaconal Ministers pursuing ordination to the ministry of Word and Sacraments and graduated in May 1997, with the certificate of the College. At the request of the Life and Mission Agency and on the strength of her call to ministry in Nigeria, she was ordained on November 30, 1997.

She continued studies toward a Masters of Divinity Degree.

During the year she was also involved in deputation assignments, mostly in Ontario during the school terms, and a short tour in Alberta and British Columbia in June. She returned to Nigeria in mid-December.

Presbyterian Church of East Africa (PCEA)

Dr. Richard Allen, Acting Health Co-ordinator, notes that he completed his third year in Kenya in 1997, and that the time has gone by very quickly. His work continues to focus on two different areas: HIV/AIDS preventive programs and Presbyterian Church of East Africa Health Board activities.

In 1996, a proposal for a relatively large church-wide HIV/AIDS control project was written up and approved by the PCEA Health Board. Much of 1997 was spent in trying to find a donor. Some donor fatigue for the HIV/AIDS issue has occurred in recent years resulting in a slow response to fund the project. Near the end of 1997 partial funding had been offered by several partial donors, including The Presbyterian Church in Canada, and a comparatively large donor was also showing interest. It is hoped there will be sufficient funding in 1998 to begin the project.

A process of writing or revising various Health Board policy papers began in 1995 and continued during the next two years. The Health Board has never had a constitution, but a draft constitution has been written and awaits approval by the relevant committees of the PCEA.

Dr. Allen says that politics in 1997 in Kenya were interesting. A general election was held at the end of December for both the country's parliament and president. The campaign leading up to the election saw the opposition parties divided. Sporadic violence and some deaths occurred, but less so than during the previous general election, in 1992. The election itself had many irregularities and there are serious questions as to whether President Moi and his political party really did win. Nevertheless, Dr. Allen says, in 1997 the democratic process was irreversibly strengthened.

Ian Clark and Catherine Chalin

Ian Clark, Dean of the Pastoral Institute (Old Testament Studies) and Assistant Secretary, Nendeni (Mission) Board, completed his work there in October 1996. (This report was erroneously omitted from last year's Acts and Proceedings.)

The Pastoral Institute: Since 1992, he moved from teaching one course a term to two-and-a-half courses, and from Tutor to Dean. Subjects included Introductory Old Testament and Christian Education, and he revised the curriculum for the Certificate in Theology. The Pastoral Institute, he says, could have a fine future. "If it grows to become an institution with regular staff and a clear role in the training programs of the denomination, then it can make a great contribution to Christ's ministry to the world. Or it can continue as it is at present, a stopgap tool, without a clearly recognized mandate." He added that the staff could easily support degree-level programs with external validation.

The Nendeni (Mission) Board: The Board has grown considerably in the eyes of the whole church during the period of his service, but it does not yet fully participate in the central

processes and structures of the denomination. This will happen only when it has its own full-time secretary with an office within the national office of the Church and direct representation on the Business and Appointment Committees. Mission is still directed by officers from outside the structures of the Board. During Ian's time there he encouraged more regular Board meetings, better representation from the Presbyteries, integration of the committees, establishing a budget process, establishing a Board operated Bank Account, accountability to sponsors, establishing a "Nendeni Sunday," and establishing an office.

Through his four years of service there, Ian reported, he had a rich experience of Kenyan life, and particularly of the Presbyterian Church of East Africa. "My faith has been challenged, my understanding of partnership deepened, my appreciation of the church excited by the work and witness of many in rural and difficult areas, and my understanding of mission as central to the life of the church has been confirmed."

Church of Central Africa Presbyterian (CCAP) Blantyre Synod

Glenn and Linda Inglis - Glenn is organizing the Church and Society Department, which is part of the Projects Office of Blantyre Synod. The Synod has more than a million members, so it is a large task. He presents seminars and workshops throughout the Synod, designed for church leaders, women's guild leaders and youth. There is an urgency to the work, since Malawi had its first free elections in 1994 after 30 years of dictatorship under Kamuzu Banda. There is great fear that a dictatorship could be established again unless there is a strong civic education program. Of course his community education work is from a Christian viewpoint.

He also teaches two courses at the Theological College in Zomba, about 70 kilometers from Blantyre; the courses are prayer and spirituality for first year classes and counselling for the third year.

He also has preached at various churches around Blantyre, but as of February 1998, he became Associate Minister at Michiru, Church of Central Africa Presbyterian, one of the larger churches with over 5,000 members.

They live on the historic Blantyre Mission with rich memories of David Livingstone and pioneer missionaries.

Linda is delighted to be back in Blantyre after a 12 year absence. She teaches Sunday School on the Mission, helps direct a drop-in for handicapped adults and children, the forgotten ones in that society, volunteers at the local school in a remedial reading program and leads music at Sunday evening service.

Malawi has one of the highest HIV/AIDS infection rates in the world. Estimates are that one in three adult urban Malawians are HIV positive. United Nations and government reports indicate that up to half of the educated and professional population will die of AIDS in the next 12 years. No drugs are available there to slow down the disease. Because of the former government's refusal to acknowledge the seriousness of AIDS, Malawi was slow in reacting to the crisis. Several Non Government Organizations (NGOs) are now working in this area.

Malawi is producing, on average, 100 AIDS orphans a day. This is putting a huge strain on families as there is no government help. In many cases, grandparents are looking after their grandchildren because the parents have died. The Projects Office of Blantyre Synod runs a Community Based Orphan Care Program to help communities establish pre-school and feeding centres for these children, but the program is underfunded.

Malawi, like many African countries, had a high external debt develop during the heady days of petrol dollars in the 1970s. Today, the World Bank is imposing draconian repayment schemes on such countries before new loans are granted. This means that Malawi is paying about four American dollars for debt repayment for every dollar spent on education or health. The Inglises believe that the biggest favour the rich nations could do for the poor is, in biblical terms, to declare a jubilee, to cancel all outstanding debt and let these countries begin to care for their people.

At a rural workshop a woman asked if being able to eat was a human right. In the rainy season, December to March, and before the harvest comes, there is usually a shortage of food.

Most rural families eat only one meal per day in this season. The United Nations Development Program estimates that the average Malawian small-hold farmer receives about US\$40 a year in actual cash which must buy clothes, medicine and all other goods. The per capita income for Malawi is about US\$180 per year, placing Malawi among the five poorest nations in the world.

But the Englishes report one piece of good news. The churches continue to grow despite the many problems.

Mark and Pamela Young - 1997 was another busy year for Mark as supervisor of the primary health care (PHC) activities with the planning, implementation and evaluation of related programs within the area served by the Ekwendeni Hospital in Malawi.

One of the Community Health nutrition and feeding programs for children that he started 1996 has been hampered by lack of promised funding, but he hopes it will be functioning fully in 1998.

Other projects, though, have flourished. They include a Malaria Control Program, using bed nets for young children and pregnant women, and the Ekwendeni Hospital AIDS Control Program that allows expansion of the home-based care, orphan care and education. A recent highlight was the selection of this program as a pilot project through the United Nation's Volunteer Program in Zambia and Malawi. As a result a Malawian volunteer who is HIV positive and "living with HIV/AIDS" was placed at the hospital for one year to help with counselling and education focused on "living positively with AIDS". Mark works closely with the volunteer.

He reports the highlight of his year as being his research in anemia and iron supplementation in children, pregnant women and adolescent girls. Anemia affects virtually everyone in these groups. The Ministry of Health, UNICEF and World Vision have been very helpful, including their request to represent Malawi at an International African Conference on anemia in Tanzania in November. Mark is hopeful that action on anemia control will soon be implemented at a national level.

He has also been very involved in a community household survey that will help with malaria control and nutrition projects.

Another new initiative has been the introduction of "Health Booklets" in the area served by the hospital. That system of patient-held records is based on his experience in Lesotho and helps the hospital and primary health care staff to provide improved care in the area.

Food security is a major problem. To cope with yearly shortages of food supply, Ekwendeni pioneered "Community Grain Banks" in 1992. The community buys, stores and sells maize, the staple food, so that it is available for the whole year. This program runs well and has lowered the level of childhood malnutrition. During 1997, Mark was able to expand the program by securing funds for a maize mill that will help the community, especially women, by providing easy access to a method of processing maize. The profits will remain in the community for a health-related program chosen by the community. It is hoped that within a few years each of the 10 community grain bank locations in the Ekwendeni area will have a maize mill.

Also in the area of food security is the Ekwendeni PHC Department and the Synod of Livingstonia Development Department working together to educate women through mobile maternal-child health clinics on sustainable agriculture and the nitrogen fixing plants that improve the quality and quantity of food grown.

Mark has been included on the Ministry of Health's Micronutrient Advisory committee and National Anemia Task Force. This allows him to contribute directly to the health and well-being of all the citizens of Malawi by affecting policy change at a national level on health related matters. He was also appointed to represent the Synod of Livingstonia on the Primary Health Care Advisory Board of the Christian Health Association of Malawi (CHAM). And he continues to organize and coordinate quarterly meetings for the health units within the synod of Livingstonia on primary health care activities.

Along with the above major undertakings are the day-to-day activities, which include supervision of workers in the Ekwendeni Hospital Primary Care Department and liaison with the major donors to the programs.

Ekwendeni has become a model for the provision of primary health care in Malawi, noticed by the Ministry of Health and other major organizations within the country.

SOUTH ASIA

Church of North India

Bob and Linda King: Linda is at the Mid-India Board of Examiners (MIBE) Graduate School for Nurses, in Indore.

January was taken up with preparing for inspectors for university accreditation and working on a new prospectus, annual reports, curriculum changes and lesson plans for the next semester.

After many delays, the university inspected the school, looking mostly at paper work - books, prospectuses and forms. All the arranging, cleaning, moving furniture, replacing windows, putting up drapes and so on, went largely unnoticed.

In February, the Kings were special guests at the Catholic Nurses Guild Convention in Indore.

The annual meeting of the Mid-India Board of Examiners was in Nagpur, a two-day trip by taxi and train. A lot of time was spent on curriculum, inservice, and talk about a new exam format: multiple-choice questions that are marked by computer.

We have regular daily devotions with staff at the Graduate School and weekly devotions on Monday with staff and students at Mission Hospital chapel.

After April, Bob kept busy working on the reconstruction of the library building. A new floor had to be laid in the main hall. Arranging supplies, workers and deliveries was a full-time job, with the trials of language barriers, heat, holidays and festival days.

Toward the end of April, Kimberly Reid, a summer student, spent some time at the school on her way to Jobat, May was busy with processing applications and getting ready for the intake of students for the first of July. June was the time for lesson-planning, sorting through 35 applications, finishing exams and translating them into Hindi, and preparing assignments for July.

A second student from Canada, Jonathan Sherbino, arrived on his way to Jobat.

Students, orientation and monsoons all arrived together. What an adventure! Linda King had to learn 35 new names, not Susan and Mary and Joan, but Sushila, Yogeshree, Sweta, Pramila and Satiabhama.

Because they were leaving at the end of July, all Linda's courses had to be delivered and exams given, graded and evaluated before then. She was teaching four-and-a-half to six hours per day (Community Health, Comprehensive Health and Community vs. Hospital or Institutional Nursing), giving assignments, helping with term papers, and supervising students.

Bob kept busy helping her and the students, doing office work, organizing and checking documents such as school leaving certificates, medical certificates and letters of recommendation, while packing up after a year spent shopping in India.

Before they left, the students, staff and visitors entertained them. They came home in the fall to the new, to them, task of deputation. They write, "Thank you for the memories, for the experiences, for the tours and all else - prayers, love, support, letters, equipment, new friends and the chance to share it all. In happy service to Christ the King, we respectfully submit this our report for 1997."

Dr. Clarence and Mrs. Cathy McMullen: Clarence is Director, Christian Institute of Religious Studies, Lecturer in Sociology, Baring Christian College, Batala, Punjab.

A highlight of 1997, the McMullens say, was their almost four months of furlough, which for the first time, they were able to spend in their own home with their children. They did

deputation in several churches around Toronto and were also able to attend some of the celebrations of the 50th year of the Indian Independence, including an inter-church service of thanksgiving and communion at which Clarence spoke. He was also the main speaker at a service to celebrate the life of Mother Teresa in an Indian church. They felt that the West did not give due attention to Mother Teresa. "The comparative attention paid by people and media to Diana, Princess of Wales, was an indication of the dominant values of the society in which we live," they affirm. Clarence also went to New York to attend the meeting of Kodi-Woodstock Foundation which is involved in two very well known Christian International schools. He went to Vancouver to attend a meeting to plan a two-week Christian-Sikh dialogue session in Vancouver for June 1998.

Another highlight of the year was the visits of 16 Canadians in November. Cathy and Clarence were not able to attend the Centenary of the involvement of The Presbyterian Church in Canada in the Vindhya-Satpura area but were able to get some idea of the grand celebration from the visitors. The group visited the Golden Temple, a Christian village where the McMullens have some involvement in health and education for women and children, and also the Christian Medical College and Hospital in Ludhiana. The McMullens say that the best way to promote and explain the mission of the Church is to let people go and see it first hand.

Yet another highlight was the Advent season in India with its various programs at the hostels, Baring School and Baring College. On December 29, more than 60 people gathered in the McMullen's living room for carol singing. Cathy also arranged a Christmas party for over 40 children. These inter-faith programs provide the opportunity to witness the love and message of Christ. Clarence usually speaks at all of these functions.

The Christian Institute of Religious Studies organized several conferences and seminars. The major seminar was on the Role of Christians in Changing Society. Over 50 attended, including nine Presbyterians from the United States. The conclusion was that in order to have a role in society, the Christian community should develop resources that play a positive role. Another conference on civil right violations and atrocities on Christians and other minorities in Pakistan attracted over 150 people. This Institute continues its efforts in the area of developing Christian leadership and inter-faith dialogue through consultations, workshops and seminars.

Cathy helps in the Baring School and is also involved in the life of the community in different ways.

Clarence continues to teach and enjoys it more than any of his other activities. He also enjoys preaching and leading worship frequently. He continues to be the President of the Board of Woodstock Christian International School as well as a member of North Indian Institute of Language Studies, Christian Rural Health and Education Society and the Community Contextual Communication Centre in Delhi. He is the vice chairperson of the Baring Union Christian College Association and a member of the Board and Executive of the Christian Medical College and Hospital. He also serves on several university committees.

The College and the Institute are functioning all right. They are looking for a director to begin in June 1999. They continue to focus on the education of students from Christian dalit background. We are thankful to The Presbyterian Church in Canada and all who contribute to *Presbyterians Sharing...* for the substantial grant towards this end. Some of the money has been used to build additional rooms in the girls' hostel; some for the renovation of the chapel, which is central to our understanding of education and social change; the rest is being used to give scholarships to poor dalit Christian students and organize programs to motivate and encourage them.

India is going through a very unstable political situation. The so-called reforms are creating a new kind of caste system in India: the rich caste and the poor caste. There are different systems and standards of privileges and even justice for the two different groups of people. The major problem in India is corruption, both political and social. The increasing consumerism and individualism is further fueling it.

The church in northern India is a dalit church and suffers from the dalit syndrome. It is time for the church to stop using dalitness as an excuse. The development of a positive self-image and the process of taking control of their own lives are ways of dealing with it, which the

Christian Institute is working on through some of its programs. It also continues to work closely with the diocese of Amritsar which has a number of programs for women, children and migrant labour.

The McMullens express gratitude to God for the opportunity “to be his instruments and serve him. In spite of our failings and weakness he continues to use us for his glory.”

United Mission to Nepal (UMN)

Hubert and Nan Budding: This is the Buddings’ last report from Nepal. Hubert writes, “It does not seem so long ago that we arrived in Kathmandu on a muggy monsoon day in late July 1988. Ten years have passed, and although there were many mistakes, problems, setbacks, disappointments and frustrations, there is nothing else in the world I would have rather done. By the grace of God there also have been some successes. In my first term I helped develop the Andhi Kola Power Station and trained a few boys. During that time Nan trained Saralah, the Nepali guest house hostess, who ever since then has managed the guest house effectively. About that same time I engaged Kala, who has become irreplaceable as a permanent team assistant. We were also house parents to a group of trainees. For several reasons, one of which was the language barrier, we participated little beyond the Saturday worship in the local church.”

At the start of their second term, the Buddings found that the people they had trained to fill their positions performed their tasks very competently. The system of house parenting had been discontinued during their absence and they had to make adjustments. Hubert joined the Butwal Technical Institute, where he taught a few classes, wrote syllabi and served as jack-of-all-trades. He was also a self-described “gad-fly, reminding both United Mission to Nepal and its daughter organizations that too great an emphasis on productivity and profitability will almost certainly lessen employment opportunities for the poor; that small is still beautiful and that big projects will only serve the rich. Although over the years my comments seemed to be largely ignored, some important questions about the future of the engineering and Industrial Development are now being asked.”

Many of the posts that become vacant by attrition, including Hubert’s, will only be refilled if the client organization can show how further involvement by the UMN appointees will help them, and for how long it expects to require such an advisor. In Butwal, his position will be the fourth to become vacant in less than three months.

More opportunities presented themselves in the indigenous church during their second term. Since the minister left and the pulpit remained vacant, UMN appointees were asked to take a turn on a preaching roster. Although Hubert describes himself as “very much an amateur in the pulpit”, his sermons were well received.

Nan, in the meantime was led to one of the many squatter settlements that encircle the town. Showing compassion and giving some advice or help where needed is taking most of her time. They believe that in this kind of endeavour, success manifests itself only over the long term. Some families have better houses than before, some people are alive who otherwise almost certainly would have succumbed to tuberculosis, a dozen or so children go to school (including Ashish, their blind ward), two groups of adult education are in progress, and a permanent diaconate committee has been formed in the church. In Phul-Bari, the area where she has been active, a small house church meets weekly.

The Buddings are leaving the project with mixed emotions. On the one hand there is still much to do and they would love to continue to be part of it. On the other hand, there comes a time when foreigners must withdraw and allow local people and organizations, including the church, to deal in their own way, with the vast problems that beset this unique and singular country.

Drs. Richard and Ling Schwartz: The Schwartz report 1997 as a good year for building on the foundations of relationships, language and skills developed in their first year in Nepal.

They continue to slowly develop friendships both within and outside the church. They report that the leadership in the church is now strife-free, and they are able to deal with issues in a mature fashion. Richard is still involved in preaching and Ling with Sunday School.

Recently they spent some time in the south of Nepal teaching in several churches. This was very exciting and rewarding.

The women's co-operative that Ling started continues to do well and now employs four women almost full-time. If she had more free time it could be expanded further. They need prayer and education, because their bookkeeping and general business skills are at a low level. This may be a major test when Ling leaves in May for furlough.

Richard continues to work one day a week at Anandaban (meaning "Forest of Joy") Leprosy Hospital. He is training a new expatriate surgeon who is learning very quickly and displays great competence. Patan Hospital continues to present its challenges and rewards. Richard enjoys the teaching and describes the joy of seeing six residents complete their six month training and become much more accomplished surgeons. He has also done some research projects with them, a first in the department. He still does a lot of plastic surgery (burns and the like), head and neck surgery, and some more routine general surgery. Leadership, or lack of it, is a problem in the department. Standards have dropped over the years and will continue to slide if competent leadership is not exercised.

Richard recently gave a couple of talks at a recent surgical meeting which were well received.

Ling continues to work one day a week in outpatients at Patan Hospital and one day a week at a handicapped children's centre. The former keeps her medical skills honed; the latter provides medical advice to a group of Christian lay people and physiotherapists who provide daycare to mentally handicapped children. The love they show to these outcasts from society is a real witness to the community.

The Schwartzes say that they are managing to keep busy and that their lives have been greatly blessed by the friends and experiences in Nepal. "We are thankful to God for bringing us here and are happy to be his servants. We look forward to what God brings us in 1998, knowing his grace is sufficient in all situations."

EAST ASIA

The Presbyterian Church in Taiwan (PCT)

The Rev. Georgine Caldwell: Coming to the end of her first year working at the Galilee Prayer Centre and Renewal Centre, Georgine reports that it has been a time of adjusting back into the Chinese languages and sharing in the work of teaching, praying and taking part in the evangelistic, prayer-centered retreats that are at the heart of the work in Taiwan.

The Presbytery of Cape Breton ordained her to the ministry of Word and Sacraments on January 9, 1997, at Bethel Presbyterian Church in Sydney, Nova Scotia, marking a new beginning for her work in the Lord's service.

She arrived in Kaoshung on January 15, 1997, two weeks after the classes began and had a few days to rest and settle in to her new home before beginning to teach. It had been seven years since she taught Christian Education classes in Taiwanese and had a few language difficulties. "But with some help from the students who knew English and some laughter we began to communicate." She reports that the English conversation class was much easier as the text was in both English and Mandarin Chinese. She made a cassette tape of the lessons in English so the students could listen to it as they studied.

The students were mostly former drug addicts or people with other problems who were converted at Galilee Prayer Centre. There were ten regular students and two audit students, whom she taught for two trimesters.

At the end of that time Galilee Prayer Centre, with its land and programs, was given to the Presbyterian Church in Taiwan, and the director and the Board of Galilee now includes ministers appointed by the Presbyterian Church in Taiwan. The Theological Education Committee of the Presbyterian Church in Taiwan said there are already too many Seminaries and Bible Schools in the denomination, so they asked Galilee to close the school. The students all left at the end of June. Two are in other seminaries, others are working in local churches. Two still have problems.

Georgine is now minister-in-residence at Yuh-Jing. She counsels women who are in distress. Some come for a day, others stay for a few weeks for prayer, rest and care. "The Lord does the healing", she writes. She also helps with other activities during prayer retreats and church retreats.

She hopes to stay in Taiwan until May 1999. "I thank the Lord for this opportunity to be working in Taiwan again. It is a very rewarding experience."

John (Jack) and Betty Geddes: In 1997 Betty continued to teach English (one hour a week) for seniors in the spring and fall terms at Shuang Lien Presbyterian Church.

She and Jack are Stephen Ministry leaders at Taipei International Church with nine in the in-training class. Most are Filipinos working in Taiwan as maids. Many are teachers and college-educated and, being Christian, witness to their faith in Chinese homes.

Betty's small English Bible Class Monday afternoons studied the book of Hebrews last year. One day the class shared their stories around the verse from Hebrews 10:32, "... Recall those earlier days when, after you had been enlightened, you endured a hard struggle..." (NRSV) One woman went to a Christian school in Shanghai and fled to Taiwan with her husband and children in the late forties. She became so lonely and depressed that she wanted to kill herself. Then she remembered her school days when she had heard that God loved her, so she found a Christian group and soon became a Christian herself. Betty encouraged her to write the story of how her husband finally became a Christian, too, after she had been praying for him for many years. The hostess of the group is the only Christian in her family. She attended the Presbyterian girls' school in Tainan but wasn't interested in Christianity as that time. After her seven children had grown up she decided that she wanted to become a Christian because she remembered the music from the school that had given her a peaceful feeling. So she looked for a Christian church and soon became a believer and has been attending women's Bible classes for more than ten years. The third woman is also from Tainan and a third generation Christian. The dual tragedy of her sister's cancer and the murder of her sister's husband brought her to a closer walk with the Lord. In December they started studying the book of Luke.

Jack writes that he spent his 39th year officially in Taiwan as the Ecumenical Relations Coordinator, one of two English and two Chinese Secretaries under General Secretary Rev. C.S. Yang of the Presbyterian Church in Taiwan. The two English-speaking Secretaries are responsible for correspondence with Presbyterian Church in Taiwan partners and also for some of the care for the 40-plus missionaries they have sent. He does English-to-Chinese translation and helps the Bible Society in the same way. He serves on the Boards of Tamkang High School and Taiwan Theological College. Three afternoons per week are spent as English advisor to the bureau for international educational exchanges and relations in the Ministry of Education of the national government.

He is an elder in Ming-teh Presbyterian Church and is a supervision leader in the Stephen Ministry in the Taipei International Church.

He has also been able to continue his relations with Taiwanese historians and helped organize a symposium on church historical archives, though it had to be postponed because of lack of funds. He works with researchers and is involved in Tamsui history through its connections with Canada, through The Presbyterian Church in Canada's pioneer work. Some work is with the Departments of History or English, Tamkang University, where many of his students now teach, and some with the Canadian Society and the preservation of the foreign cemetery, which was declared a heritage site in 1997.

He expresses gratitude to God for opportunities to serve, and thank all those who support their ministry by contributing to *Presbyterians Sharing...*

Joy M. Randall: Joy Randall, who is Director of Nursing, Changhua Christian Hospital, reports the year 1997, as a year of both challenges and rewards.

On July 1, 1997, Changhua Christian Hospital received Medical Centre status for its accreditation. In December, they moved into the newly completed Part III and on January 10,

1998, held a dedication service. Capacity is for 1,500 beds, over 5,000 outpatients a day and 300 a day in the emergency department. They have also started case payment for various types of admissions under the new National Health Insurance System.

1998 will mark the 70th anniversary of the hospital's special Skin Graft with Love story. with an emphasis on more outreach.

In her department, she is in charge of a Community Health team that has clinics in outlying areas. This foundation was recognized by the President and Government of Taiwan in 1997 for its good work, especially with drug abusers.

The Nursing department keeps growing, with more than 1,200 nurses and nursing assistants and the need to hire more. They also have 100 nursing students from three different Nursing Colleges.

The hospital branch at Erhlin has over 140 nurses and continues to grow; Joy is there once a month for administrative meetings.

Both hospitals have been on national TV recently, with emphasis on the Emergency Department.

Community Health and Hospice continue to improve in their services, especially in Home Care, Education, Preventative Medicine and Support Groups. The Hospice program has had over 1,100 patients since it began four years ago. There is a full-time social worker and minister in that department. The hospital also had its first memorial service in October for families of patients who died, especially in Hospice care.

The church she attends, Eng Hok, has started a new building (two floors below ground and seven above). They expect it will take about two years to complete. Now they meet for worship in a government building, with about 220 at each service. The choir sang parts of Handel's Messiah in Taiwanese for the Christmas service.

Joy also sings in the hospital choir as well as participating in other hospital-related activities, YMCA and Presbytery events.

In August she moved to a new one-floor apartment, which helps alleviate some health difficulties.

Lillian Sparling is at Presbyterian Bible College, Hsinchu. The 26 students in the English Department at the Bible College have already learned a great deal of English vocabulary in Senior High School, but not the meaning of the words. There is very little conversational English taught and so they have problems trying to communicate.

Beginning August 31, 1997, Lillian Sparling's teaching assignments included senior business letter writing, junior conversation (faith), advanced listening lab and 'free talk' which is eight hours per semester for each student.

Lillian enjoys working with the students and found that by the end of the semester their English had improved considerably. She held the first free talk sessions in her home, hoping that the students would be more relaxed. She encourages the students to come as often as they want. They have often used cooking sessions as a way to encourage conversation, managing to overcome the limitations of a 'postage stamp' kitchen; they wash the vegetables in the bathroom sink. Students who live in the dormitory but who are not English students also come to relax and watch TV, and she keeps refreshments on hand. She has concluded that part of her ministry is to provide a home away from home for the young people.

She uses several teaching methods, having students present seminars on various topics in addition to handing in a written paper. The students seem to enjoy the variety. Because most of the students are young women, they wanted to study about women in the Bible, so they studied the books of Esther and Ruth.

Michael Lessard-Clouston, Professor of English, Kwansai Gakuin University, The United Church of Christ in Japan

Michael summarizes his work and witness as

- teaching English (7 classes in 5 courses)
- doing research
- writing academic articles
- office hours
- giving chapel talks in English
- school administration
- preparing and writing school entrance exams
- co-ordinating a Canadian Studies Conference
- English Bible Study leadership
- hiring and co-ordinating part-time English instructors
- supporting campus Christian centre activities
- presenting research at conferences
- showing hospitality at home and work
- praying for God's work

He reports a very positive working environment: supportive colleagues, good resources and facilities, some interesting students, the opportunity to do what he's been trained for and feels qualified for, and the chance to live out and talk about his faith at work.

He and his wife, Wendy, usually attend Kwansai Gakuin Church where he sings in the choir. They also lead a twice-a-month English Bible study, which they find helpful and rewarding.

Michael writes, "Christian mission is about serving and honouring Jesus Christ where he places us. Here in Japan I am grateful for the remnant of God's people who by service and witness have faithfully carried on Christ's work here. This is a difficult harvest field but one where God is working patiently and faithfully."

Korean Christian Church in Japan (KCCJ)

John H. (Jack) and Clarabeth McIntosh: Jack is serving as minister-at-large in Seinan Presbytery and Director of Seinan Korean Christian Centre (SKCC) project. He describes 1997 in an image of sailing on the ocean amid extremes of turmoil and windless calm. Expanding on the metaphor he writes, "Ups and downs with the whole crew seem preferable at times to being dead in the water waiting for new winds. 'The wind blows where it wills,' we are told. After a period of drifting becalmed, my time has recently been spent getting more and more people prepared for the wind when it comes up anew."

Another year-end, year-start image he speaks of is marmalade making. "My amateurish attempt last year, like the fruits of my efforts up to the end of 1996 in the Seinan joint project of the KCCJ and the Kyodan, ended in a product that was strong-flavoured; more bitter than sweet. The 1996 marmalade gained rather half-hearted praise, but was found too hard to swallow in any large amount by most people. From comments and suggestions filed, this year's marmalade has gotten rave notices so far. My spur-of-the-moment attempt has a larger variety of fruits that have melded well to become a tasty, balanced marmalade to be enjoyed by lots of folk. 'Taste and see that the Lord is good!'; I am hoping that that theme will hold for the coming rounds of decision, commitment and action regarding our shared calling in mission in the Seinan."

Jack hopes that the following short summary of the report of the Seinan Korean Christian Centre to the KCCJ General Assembly for last year will provide readers with insight into the parables of sailing and marmalade-making.

In the joint project planning process of the Board of Directors of the Seinan KCC, the basic review and feasibility re-study directive that was given to a task group in December 1996, led to a lot of reflection and sharing. The winds of promise dropped in September after a lengthy Board discussion, with the proposal being tabled for several months for further study.

Catching the breezes of new mission as they blow up demands a lot of the Board members, so please pray for us all in these seasons of heavy sailing.

The activities of the Seinan KCC are carried out primarily at the two branches, one in Fukuoka at the Kyushu Christian Centre, and one at the site in Kitakyushu designated for completion of the joint mission project. Looking to the future, emphasis has been upon initiating and expanding programs for children and youth. Character-building cultural programs and struggles to gain education with more responsibility and integrity are vitally important for young children in a harsh world of the virtual violence and moral malnutrition of computer games. The sign at the neighbourhood school, "Have the courage to say 'no' to something you feel is wrong", indicates the crisis. More opportunities for healthy vocations are open to Koreans as Japan changes. A first-time summer training program gave a future minister of the KCCJ an opportunity to learn and share gifts with the Seinan crew.

The role of women in church and society is another issue common to both SKCC branches. Balanced membership on the SKCC Board of Directors, and an interim action by the Seinan Presbytery requiring equal male and female representation at the Presbytery annual meeting, display what John describes as "our attempts to do-it-on-the-run changes of heart and style in gender relations." He is convenor of both committees of the Presbytery dealing with these matters.

New incidents, on-going engagements, and main events, represent the SKCC attempt to maintain a clear historical perspective and a people-oriented movement for human dignity, rights, and responsibilities. People are aware that I do not operate with a 'Leave it to George' (He was my Dad) attitude, and do not (cannot) survive a 'Leave it to Jack' approach. For example, justice for Japanese army 'comfort women' means justice now for Japanese corporation 'comfort women,' enslaved here or shackled there. Judgment in a key trial on this issue comes this spring.

Then, February 8, April 29, September 1, and December 10, are special dates with special programs to learn history lessons, to work out reconciliation, and to advocate human conscience and rights. One booklet produced has been popular with history teachers as supplement to sparse items on Japan-Korea relations in school textbooks.

The over-riding commission that I am serving is as Presbytery Minister. The community center outreach strategy is shared in services provided to interested congregations and groups, Korean and Japanese. This work involves helping congregations in times of transition. Fukuoka has been without a minister since September, even while celebrating their 70th anniversary, as Kokura also did. Shimonoseki joins the 70's club in 1998. Ube built their little Crystal Cathedral in the vale, but face the long road of loan repayments. The economic crunch in Korea, and Japan, threatens the expected sources of enablement for this congregation of only 12 families. The ministry of encouragement is a great challenge and blessing.

This commission also includes the promotion of ways and means to strengthen the mission co-operation of the Presbytery with the Kyushu District of the Japanese Kyodan. This has grown out of the 1982 Joint Mission Development Project Agreement between the two bodies, including both mutually helped exchanges and programs, and the completion of the establishment of partnership mission facilities and organization. Much is yet to be accomplished before it all takes form, and the wind must blow, but the Lord willing, this will be a year of good-tasting marmalade.

Outside my territorial assignment in a wider mission perspective, I have continued to serve on the Missionary Maintenance Committee in Tokyo, in the Kinki Bridal Mission in Kobe, as Convener of the Membership Committee of the Noiri Lake Association, and with the KCCJ Social Action Department especially in the areas of gender discrimination, national law proposal preparation and UN Human Rights counter-report preparation. My first visit after many years to Kwangju and Pusan in Korea, in connection with a Japan-Korea human rights consultation, gave new inspiration and hopes for both church and society with the new President, KIM Dae Jung.

Just reporting the above, and thinking about all that was involved at each level, makes even me shake my head in wonder at the way that the Lord keeps one safe and sane, and provides strength sufficient for each new day, and for each task, old or new. As with this report, I may not always be right on time, but seek to be who I am and to do what I can in the Lord's good time. Thanks be to the Lord God of people's lives and their history, and thanks from me to you and the people of our days who make living and serving here so enjoyable.

Beth's regular activities include her involvement in the local church as Church School superintendent at Kokura Church, with special responsibilities for junior and senior high students; in a course on basic Bible study; and continuing as church pianist, but, in her words, "continuing to pray for a person more capable of fulfilling that responsibility". She is also involved in all Church Women's Association activities and in outreach to children in the surrounding community through regular children's gatherings.

In connection with the Seinan KCC Toraji Gakuen, Beth teaches Wednesday afternoon English classes for children and a Thursday evening class for neighbourhood women in her own home.

In Presbytery and national KCCJ Women's Association, though she holds no office, she is invited to attend all executive meetings and support their activities. In May, she was guest speaker for the second of three CWA-sponsored studies on reading the Bible from a women's perspective. At the national level, attendance at the spring study conference and the annual meeting of the association proved informative and valuable.

In ecumenical matters, Beth is involved with a study group of Japanese and Korean women pastors and pastors' wives reading the Bible from a woman's perspective, and with that group, serving as the planning committee for a national conference of church women, which was held for the first time in Kyushu, October 9-11.

She reports that the Korea-Japan conference for studies in feminist theology, July 10-22, in Osaka, was a welcome opportunity to appreciate the ongoing efforts of women in these two countries to learn to communicate in each other's language the faith they share as sisters in Jesus Christ.

Joint meetings of Japanese and Korean church women of Kitakyushu included an invitation to be their guest speaker in July.

She is the Korean church contact person on the ETTO Patrol, a church-based support group providing weekly Friday suppers, clothing, and other living assistance for Kitakyushu's growing numbers of homeless men and women.

She and Jack are both on the Kyushu Christian Centre-based Committee for Christian Response to the Comfort Women Issue and attended three court hearings of the Kampu Trial asking compensation for forced labour during war years and earlier. Beth writes, "The advanced age and frailty of the litigants makes these sessions poignant and frustrating. How slowly grind the wheels of justice!"

She expects that her membership on the Fukuoka YWCA Peace and Human Rights Committee will be more demanding than last year, when very few meetings and activities were planned. Her Kitakyushu YMCA connection, on the other hand, has provided opportunities to encourage faithfulness to the Y's Christian base through the Y's Men's Club and the YMCA-based Kitakyushu Toastmaster's Club. Weekly activities include YMCA English discussion classes on Tuesday and Wednesday mornings.

She is involved in weekly studies at Kitakyushu Women's Centre, MOVE, on the Beijing Women's Conference Platform for Action, serving as English facilitator. The class also serves as valuable Japanese study in the company of a group of women whose lives reflect a deep concern for the world. She is also involved in another group at MOVE, studying current life issues of Japanese women.

At home, she often prepares meals for SKCC or Presbytery meetings, "assuring that Jack doesn't always have to eat leftovers from the refrigerator." She writes. "However, at this

stage of our partnership, I deeply appreciate his resourcefulness and creativity in such recycling, among many other things.”

Beginning 1998 Beth and Jack expressed a deep sense of loss in the passing of three of their Japan Mission colleagues, Don and Marion Powell and Mavis Hyndman. “Each of them has left a deep imprint on many lives here; we treasure the privilege of having shared their wisdom and their friendship over the years.”

Beth expects to return to Canada in August for consultations with women in The Presbyterian Church in Canada and other JNAC-related churches. She hopes to have several women from the KCCJ and perhaps the Japanese churches, accompany her. She is also looking forward to taking part in the events surrounding the end of the Ecumenical Decade of Churches in Solidarity with Women.

She also is grateful for the support and encouragement of everyone within The Presbyterian Church in Canada and looks forward to visiting with many in the autumn.

Romania

Brian Johnston: Brian reports an exciting and productive year in Romania. It all began with his installation as an official lay missionary in his home church, Knox Waterloo, where he felt the support of the congregation where he had been organist for five years.

On returning to Romania for the school’s second semester, he found students anxious to get working. His boys’ choir had a wonderful 120-kilometre excursion singing in two church services, to about 800 people. This trip was sponsored by a youth group in Ontario.

In the summer he returned to the Ukraine to teach in the English Bible Camp and had two exhibitions of his photos in Debrecen, Hungary, and in Satu Mare, Romania.

The new academic year started positively, with Brian encouraged by the level of the first year students. He actually had to turn away some students for the boy’s choir but encouraged them to try again in the next year. In November they presented a concert involving local opera singers, which inspired the boys. They also presented Christmas programs in many churches.

He is giving the students more responsibility, which they seem to appreciate.

Brian also expressed thanks to all who contribute to *Presbyterians Sharing...* and make his work possible.

Terry Ingram
Convener

Ian Morrison
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 124th General Assembly:

Crieff Hills Community is a world class retreat and conference centre of The Presbyterian Church in Canada. We provide Christian education, instruction and facilities in an idyllic setting, ‘a place apart - to come together’.

Your stewards are pleased to report that this past year has been very successful. Our strategy of continuing, balanced growth has resulted in a sizable increase in usage, more volunteers, additional programs and improved revenues. We face the new year with confidence, and with gratitude in our hearts for all those who have supported our mandate: users, volunteers, staff, donors and the Church through prayer.

PEOPLE AND PROGRAMS

Our objectives included increasing usage of our facilities by Presbyterians. This was achieved with an improvement of almost ten percent. Crieff Hills Community program participation was also improved, and Crieff Hills Community weekend programs increased in attendance by more than forty-five percent. Weekend Retreat Home usage is almost at one hundred percent. This is indicative of the need for a retreat facility such as ours for the various Church communities.

There has been an even more dramatic increase in usage by other, non-Presbyterian groups. Church/Ministry, Business, Not-for-Profit and Educational groups have contributed substantially to our growth this year. We expect this to continue as our profile is raised in these other communities.

PROCESSES AND FACILITIES

Administrative and logistical processes have been redesigned to raise effectiveness and efficiency. Much has been accomplished by all members of staff working collaboratively. We now offer more service options, faster but with no shortfalls in quality. This has attracted new users.

The teamwork strategy, adopted by staff and volunteers over the past three years, has had a positive effect. All are focused on our mandate to provide Christian education in a highly supportive atmosphere.

We added an additional retreat house to our offerings at the end of this year. It is “the House of Ruth”, a self contained retreat house for up to twenty-four persons. This house is available to us due to the voluntary relocation of the Director, Development to private accommodations in Guelph.

A capital budget has been introduced to assist us with the care and improvement of our facilities. Crieff Hills Community buildings range from three to 180 years in age and so the cost of maintenance is a continuing challenge. Our staff are equal to the task.

FINANCES

We strive for a healthy balance between Church and business. Presbyterians are favoured by the lowest rates available, and this rate has not been increased for two years. We are improving our financial condition compared to past performance.

DIRECTION

Our intention is to continue to respond to the expressed needs of our market. Some congregations and one presbytery acted on our recommendation of last year that reports be submitted on topics for laity education. We have been able to accommodate the specific demands of some discerning groups, and we are proud of our track record in this respect.

We would appreciate receiving more of this information and will actively seek out opportunities for this purpose from within our current service area and beyond. Our purpose is to serve. You are the “wind beneath our wings”.

Recommendation No. 1 (adopted, p. [38](#))

That, pursuant to the priorities agreed to in principle by the 123rd General Assembly (A&P 1997, p. [204](#)), congregations, presbyteries and synods be encouraged to correspond with Crieff Hills Community regarding their needs and suggestions for the education of Laity, Spirituality, Empowering Laity, Mission, Evangelism, and Teen, Children and Young Adult Ministry, with a view to developing these issues progressively, and in co-operation with national staff.

David E.C. Huggins
Convener

NOMINATIONS - 1997-1998

MODERATOR OF 124TH GENERAL ASSEMBLY

Rev. Linda J. Ashfield	Calgary-Macleod
Rev. H. Glen Davis	Superior
Rev. Robert C. Garvin	Kamloops, Vancouver Island (LATE)
Rev. Dr. Terry D. Ingram	Winnipeg (LATE)
Dr. Alexandra F. Johnston	Pictou
Rev. Dr. William J. Klempa	Pictou, St. John, Montreal, Kamloops
Rev. Dr. J.H. (Hans) Kouwenberg	Westminster
Rev. Dr. P.A. (Sandy) McDonald	Halifax & Lunenburg, Lanark & Renfrew, Sarnia

Rev. Dr. Gordon J. Matheson	Prince Edward Island
Rev. Dr. Tony Plomp	Seaway-Glengarry (LATE)
Rev. Charles A. Scott	Calgary-Macleod
Rev. S. Jack Stewart	Oak Ridges
Rev. Vernon W. Tozer	Lanark & Renfrew
Rev. Dr. Arthur Van Seters	Assiniboia, Northern Saskatchewan
Rev. Harry E. Waite	Oak Ridges
Rev. James R. Weir	Hamilton, Essex-Kent
Rev. Ian S. Wishart	Newfoundland, Ottawa

PRINCIPAL CLERK/SECRETARY OF ASSEMBLY COUNCIL

Rev. Dr. Linda J. Bell	Lanark & Renfrew
Rev. J. Cameron Bigelow	Oak Ridges
Rev. Cathrine Campbell	Calgary-Macleod
Rev. Dr. C.A. (Zander) Dunn	Lanark & Renfrew
Rev. Dr. M. Roy Gellatly	Lanark & Renfrew
Rev. James T. Hurd	Pictou, St. John, Oak Ridges, Paris, Essex-Kent, Sarnia, Huron-Perth (LATE), Superior
Rev. Stephen Kendall	Hamilton
Rev. Robert H. Kerr	Vancouver Island
Rev. Dr. J.H. (Hans) Kouwenberg	Winnipeg (LATE)
Rev. Dr. Philip J. Lee	Lanark & Renfrew
Rev. Dr. P.A. (Sandy) McDonald	Prince Edward Island
Mrs. Barbara McLean	Waterloo-Wellington, Grey-Bruce-Maitland
Rev. Mark R. McLennan	Pictou, Halifax & Lunenburg
Rev. Douglas W. Maxwell	Assiniboia, Northern Saskatchewan, Calgary-Macleod
Rev. Dr. Tony Plomp	Halifax-Lunenburg, Quebec, Ottawa, Waterloo-Wellington
Rev. Peter D. Ruddell	London, Westminster
Rev. Kirk T. Summers	London
Rev. D. Ian Victor	Miramichi

PRINCIPAL, KNOX COLLEGE

Rev. Dr. Nancy L. Cocks	Pictou, Prince Edward Island, Assiniboia, Northern Saskatchewan, Calgary-Macleod
Rev. Dr. W.J. Clyde Ervine	Quebec
Rev. Dr. Stephen C. Farris	St. John, Seaway-Glengarry, Kingston, Pickering, East Toronto, West Toronto, Oak Ridges, Barrie, Waterloo-Wellington, Niagara, Paris, Vancouver Island
Rev. Dr. Brian J. Fraser	Halifax & Lunenburg, Niagara
Rev. Dr. J. Dorcas Gordon	Halifax & Lunenburg, East Toronto, Waterloo-Wellington, Hamilton, Sarnia, Superior, Kamloops
Rev. Dr. Brian R. Ross	Oak Ridges
Rev. Dr. John A. Vissers	St. John, Ottawa, London

PRINCIPAL, PRESBYTERIAN COLLEGE

Rev. Dr. Jonathan Dent	Kamloops
Rev. Dr. W.J. Clyde Ervine	St. John, Quebec, Seaway-Glengarry, Kingston, Pickering, Barrie
Rev. Dr. Michael H. Farris	Kamloops
Rev. Dr. Brian J. Fraser	Niagara
Rev. Dr. J. Dorcas Gordon	Prince Edward Island, Calgary-Macleod
Rev. Dr. Terry D. Ingram	Westminster, Vancouver Island
Rev. Dr. D. Barry Mack	Halifax & Lunenburg
Rev. Dr. James B. Sauer	Pictou, West Toronto, Hamilton, London
Rev. Dr. John A. Vissers	Calgary-Macleod
Rev. Dr. Stanley D. Walters	West Toronto, Oak Ridges

PENSION AND BENEFITS BOARD

To the Venerable, the 124th General Assembly:

INTRODUCTION

The 1997 Pension and Benefits Board report (A&P 1997, p. [433-64](#)) contained 10 recommendations relating to changes in benefits and contributions. All of the recommended changes relating to benefits were accepted by the 123rd General Assembly. However, Recommendation No. 5 concerning contributions to the pension plan by congregations was referred to presbyteries for consideration (A&P 1997, p. [440, 37](#)).

The primary focus of this report is on contributions to the pension plan and group insurance plan.

THE PENSION PLAN

The pension plan has been funded from three sources as follows:

1. Members of the plan contribute 4.5 percent of pensionable earnings effective January 1, 1998 (formerly 5 percent).
2. Congregations contribute 2 percent of dollar base (which equates to approximately 6.4 percent of pensionable earnings). Recommendation No. 5 from the 1997 report proposed an overall reduction to 4.5 percent of pensionable earnings where congregations would pay based on the pensionable earnings of the ministers they employ.
3. A contribution was made from Presbyterians Sharing (which was approximately 4 percent of benefitable earnings). These contributions were eliminated by the 123rd General Assembly effective January 1, 1998, by adoption of Recommendation No. 6, 1997. In lieu of this contribution, amounts were set aside as an "Employee Benefit and Pension Transition and Stabilization Reserve" to assist smaller congregations which would be adversely affected by No. 2 above.

The following table summarizes pension plan contribution rates and annual contributions before and after the January 1, 1998 changes:

	Pre 1998		Effective 1998	
	%	\$(,000)	%	\$(,000)
Members	5.0	\$1,445	4.5	\$1,301
Congregations	6.4	1,837	6.4	1,837
Presbyterian Sharing	<u>4.0</u>	<u>1,146</u>	<u>-----</u>	<u>-----</u>
Total	15.4	\$4,428	10.9	\$3,138

The Board received correspondence on Recommendation No. 5 (A&P 1997, p. [440, 37](#)) from six presbyteries, four congregations and two individuals. Most respondents favoured the current formula for congregational contributions (2 percent of the dollar base). The reasons given were negative implications (contribution increases) for smaller congregations and the desire to maintain equity based on ability to pay.

Based on the most recent (1995) Actuarial Report on the Pension Plan and estimates of the cost of 1997 benefit improvements, the current service cost of the present benefits is 12.4 percent of pensionable earnings. This cost will change over time based on the age, sex and pensionable earnings of the active membership in the plan. As long as active membership is stable, the current service cost may be expected to remain in the range of 12 percent to 13 percent of pensionable earnings.

Significant amounts of surplus have been built up in the pension plan over the years as a result of favourable investment experience and contributions in excess of the cost of accruing benefits (note that contributions were made of the rate of 15.4 percent of pensionable earnings where the cost of benefits was 12.4 percent). Some of this surplus has been used for benefit improvements including the increases in pensions to those already retired in line with changes in the consumer price index (such as, indexing).

In the past, pensions have been indexed on an “ad hoc” basis as opposed to formalized or guaranteeing of indexing for future retirees. Formalized or guaranteed indexing for future retirees would increase the current service cost from 12.4 percent to 16.9 percent of pensionable earnings. Only the most generous pension plans formalize the indexing of pensions for future retirees given the high costs of doing so.

The Board has set aside \$10 million of the surplus in the plan for future indexing of pensions. Favourable investment experience in the future will make it possible to set aside other amounts for this purpose. The Board favours the “ad hoc” approach to indexing of pensions because it is more flexible, and it does not over-extend the financial resources.

Based on these considerations, the Board recommends the following contribution formula for 1998 and later years:

Recommendation No. 1 (adopted, p. [41](#))

That effective January 1, 1998, contributions to the pension plan by congregations continue at the rate of two percent of dollar base.

If Recommendation No. 1 is adopted, contributions to the “Transition and Stabilization Reserve” will not be required.

Recommendation No. 2 (adopted, p. [41](#))

That effective January 1, 1998, contributions by Presbyterians Sharing to the “Transition and Stabilization Reserve” be eliminated.

THE GROUP INSURANCE PLAN

The group insurance plan provides life insurance, long term disability (LTD) insurance, medical and dental benefits. The costs are presently shared as follows:

1. The cost of Life and LTD Insurance is shared as follows:
 - Members of the plan pay 0.45 percent of benefitable earnings subject to a minimum of \$180 per year.
 - The balance of the cost is paid from the Presbyterians Sharing (A&P 1997, Rec. No. 8, p. [441](#), [24](#)).
2. The full cost of medical and dental benefits is paid by the congregations or employer.

The annual contributions resulting from these contributions are listed on p. [460](#).

There are administrative advantages for congregations and income tax advantages for members of the plan if the full cost of Life and LTD insurance is paid by its members.

The taxation rules can be summarized as follows:

- The cost of any employer paid group life insurance must be included as a taxable benefit to the employee.
- If no part of the cost of LTD insurance is paid by the employer, any benefit received by a disabled employee will be tax free.

Prior to the 1997 benefit improvements, contributions by members were sufficient to cover the cost of the LTD benefits. Consequently, prior to 1998 any LTD benefit received from the plan was free of tax.

As a result of the 1997 improvements to the LTD plan, member contributions are no longer sufficient to cover the cost of Life and LTD insurance. The LTD benefit was increased from \$745/\$800 per month to 60 percent of benefitable earnings, to a maximum of \$2,400 per month. This has administrative and tax implications as described above. Member contributions need to be increased from 0.45 percent to 1.5 percent of benefitable earnings in order to maintain the administration and tax advantages above (for example, non-taxable LTD benefit).

On this basis, the Board recommends that member contributions to the group insurance plan be increased as shown below.

Recommendation No. 3 (adopted, p. 41)

That effective January 1, 1999, member contributions to the group insurance plan be increased from 0.45 percent to 1.5 percent of benefitable earnings.

Cost of Group Insurance Benefits:

Assumptions:

	Factor	Maximum	A	B	C
Annual Stipend			25,572	28,571	35,000
Benefitable Earnings (BE)	140%	48,000	35,800	40,000	48,000
Life/AD&D Insurance	100%	48,000	40,000	40,000	48,000
LTD Benefit at 60% of BE	60%	28,800	21,480	24,000	28,800

Annual Costs:

	Annual Rate				
Basic Life	\$2.64/\$1,000 of Ins.		105.60	105.60	126.72
AD&D	\$0.48 per \$1,000 of Ins.		19.20	19.20	23.04
Dependent Life	\$7.20 per family		7.20	7.20	7.20
LTD	1.8% of Annual Benefit		386.64	432.00	518.40
Medical and Dental	\$1,630 per family		<u>1,630.00</u>	<u>1,630.00</u>	<u>1,630.00</u>
Total Cost of Group Insurance			\$2,149.00	\$2,194.00	\$2,305.00

Cost of Life and LTD

- as % of Benefitable Earnings

\$ 519	\$ 564	\$ 675
1.45%	1.41%	1.41%

Cost Sharing of Group Insurance

			\$	\$	\$
Current Basis	Paid by Employees	0.45% of BE	180	180	216
	Paid by Employer	Cost of Medical & Dental	1,630	1,630	1,630
	Paid by Church	Balance of Cost	<u>339</u>	<u>384</u>	<u>459</u>
	Total		2,149	2,194	2,305
Proposed Basis	Paid by Employee	1.50% of BE	537	600	720
	Paid by Employer	Cost of Medical & Dental	1,630	1,630	1,630
	Alloc. to Res.	Excess E. ee Contrib.	<u>(18)</u>	<u>(36)</u>	<u>(45)</u>
Fund	Total		2,149	2,194	2,305

Note: Under the proposed basis of cost sharing, employees pay the full cost of Life and LTD insurance, rounded up to 1.5% of benefitable earnings. Any excess is allocated to a reserve fund to stabilize contributions in the event of a premium rate increase by the insurance company.

RESTATED PENSION PLAN CONSTITUTION

Changes to the constitution of the pension plan are needed for the following reasons:

- to provide for the significant plan improvements approved by the 123rd General Assembly and the funding change proposed in this report;
- to incorporate various pension increases approved by previous General Assemblies since 1990; and
- to amend the Constitution for compliance with applicable legislation, in particular the Income Tax Act, retroactive from January 1, 1992.

Recommendation No. 4 (adopted, p. 42)

That the Pension and Benefits Board be authorized to make the necessary changes to the Constitution of the Pension Plan.

OVERTURE NO. 7, 1997 (A&P 1997, p. [499](#), [18](#))**Re: Voluntary Retirement Without Penalty for Ministers at Least 60 Years of Age**

The Board presents the following in response to Overture No. 7, 1997:

1. Recently, the Government of Canada enacted legislation that requires commencement of pension by the end of the year in which the member attains the age of 69. The pension plan will comply with this revised legislation, and a member will now draw his/her pension benefit anytime between age 55 and 69. The appropriate actuarial reductions would apply.
2. While some business and professional pension plans have a target retirement age of earlier than 65 years, it is the opinion of the Pension and Benefits Board that 65 is, in general, the most common “normal” retirement target age.
3. Early retirement was one of the pension plan improvements outlined in last year’s report that those “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.” (A&P 1997, p. [439](#), [23](#))
4. We believe a general lowering of “full benefit” target retirement to an age of 60 would have a significant financial impact on the plan and fund.
5. The funding of the pension plan of The Presbyterian Church in Canada is different than that for business and professional groups generally. The funding of the pension plan by the congregations is not earnings related, but flows as a consequence of their level of congregational givings.

Recommendation No. 5 (adopted, p. [42](#))

That the prayer of Overture No. 7, 1997 be not granted.

OVERTURE NO. 11, 1998 (p. [525](#))**Re: Those in Institutional Pastoral Ministries Being Eligible for Pension Plan**

The Board presents the following in response to Overture No. 11, 1998:

1. The plan’s constitution does not specifically restrict anyone from joining the pension plan of The Presbyterian Church in Canada, provided the appropriate employer share of the members pension is remitted by the employing body, such as, the Church, congregation, board or organization directly under the control the Church. The agreement details are outlined in the plan regulations.
2. If the individual is entering into a ministry employment contract, it is their responsibility to negotiate the terms of the contact and what benefits will be provided.
3. If the ministry appointment is processed through presbytery as a regular gospel call, the plan specifically states, membership is compulsory.
4. If the employing body of the ministry appointment is other than the Presbyterian church or congregation, they must provide and agree to contribute the appropriate employer share of pension.
5. In some cases, the employer share of the members pension contributions are paid either through the contribution from “congregational assessment” or a fixed percentage as set out in the plan.
6. The Plan presently has a “buy back” regulation contained within the pension plan constitution. “Buy back” is allowed only when a plan member has withdrawn his/her pension equity.
7. It is not possible to “buy back” pensionable service credits, if no previous service credits have been recorded.
8. It would be prudent for the plan to charge an “actuarial equivalent” amount for any pension “buy back”. It may be beneficial to the member to make this contribution to an RRSP rather than the pension plan.

Recommendation No. 6 (adopted, p. [42](#))

That the prayer of Overture No. 11, 1998 be not granted.

OVERTURE NO. 6, 1998 (p. [523](#))**Re: Plan for Assessing Congregations and General Assembly Pension Contributions**

In response to Overture No. 6, 1998, the Pension and Benefits Board is recommending there be no change in the current contributions to the pension plan by congregations. Recommendation No. 1 of this report and the preamble suggests the contribution level continue at the rate of two percent of dollar base (see p. [459](#)).

Recommendation No. 7 (adopted, p. [42](#))

That the prayer of Overture No. 6, 1998 be answered by the actions of Recommendation No. 1.

BEQUEST FUND

Bequest monies received by the Pension and Benefits Board continue to be applied as directed by the 1973 and 1987 General Assemblies, to supplement the benefits of those retired plan members who receive little or no Canada or Quebec pension. At the end of 1997, there were two diaconal ministers and 34 widows who were receiving such assistance.

APPLICATIONS TO RECEIVE RETIREMENT BENEFITS

1997		1998	
May	Rev. Gloria G. Castillo Mrs. Eleanor Crabtree Mrs. Jacqueline Fralick Mrs. Elizabeth Kenn	January	Rev. William D. Allen Rev. John Herman Rev. R. Donald Pollock Rev. David S. Wilson Rev. Ian S.W. Wishart
June	Mr. Robert Davidson Rev. William Perry	February	Rev. James Hutchison Mrs. Christina Kennedy
July	Rev. H. Lane Douglas Rev. Murray M. Graham Rev. J. Patricia Hanna Mrs. Adrienne R. Walters Rev. Joseph E. Williams	March	Mr. Mong Chi Ha Rev. A. Alan Ross Mrs. Dorothy C. Ruddell Miss Grace Y.C. Wong
August	Rev. John R. Cousens Rev. Iris M. Ford Rev. G. James Perrie Rev. J. Bruce Robertson		
September	Miss Barbara J. Woodruff		
October	Rev. Sang-Yub (Sandy) Ahn Rev. Frank D. Breisch Rev. Wilfred M. Moncrieff		
November	Rev. Kenneth S. Barker Rev. J. Morrison Campbell Rev. Philip J. Lee Rev. J. Brown Milne Rev. Wallace E. Whyte		
December	Miss D.G. Ina Adamson		

ANNUITANTS DECEASED**1997**

May 18, 1997 Mrs. Polyanthe Vais
 May 23, 1997 Rev. Joseph Muchan

June 2, 1997 Mrs. Priscilla Reid
 June 18, 1997 Mrs. Jean Sparks

July 15, 1997 Mrs. Mary E. Roe
 July 26, 1997 Mrs. Marguerite Allen

August 4, 1997 Rev. James S. Clarke

Sept. 23, 1997 Mrs. Margaret MacDonnell
 Sept. 27, 1997 Mrs. Mary D. Wilson

Oct. 4, 1997 Rev. Robert Boggs
 Oct. 5, 1997 Mrs. Dorothy Posno

Nov. 9, 1997 Rev. Donald Powell
 Nov. 27, 1997 Rev. A.F. Howick

Dec. 9, 1997 Rev. Gardiner Dalzell
 Dec. 18, 1997 Rev. Bernard Embree
 Dec. 22, 1997 Mrs. Marion Powell

1998

January 5, 1998 Rev. Richard Richie
 January 11, 1998 Miss Mavis Hyndman
 January 11, 1998 Rev. J.L.W. McLean
 January 21, 1998 Mrs. Florence MacKinnon
 January 22, 1998 Miss Isabel D. Scott

February 11, 1998 Rev. Peter MacInnes

March 7, 1998 Rev. Donald F. Collier
 March 7, 1998 Mrs. Edith Dickey

ACTIVE MEMBERS DECEASED

May 4, 1997 Mrs. Patricia Davidson

July 13, 1997 Rev. David M. Smith

January 28, 1998 Mr. Donal Weicker

Merv Worden
 Convener

Lynda Garland
 Administrator

PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 124th General Assembly:

1998 is the 30th anniversary of the Presbyterian Church Building Corporation. It marks the retirement of Senator Richard Stanbury, one of its founders, as Chairman of the Board. Since 1968 close to one quarter of the congregations in the Church have been assisted with their capital financing requirements. In 1997 six congregations were added to that list with loan guarantees totalling \$1,750,000. With loan repayments running at a record rate, the total of our loans and guarantees is in excess of \$11,000,000, a slight drop from the previous year.

The Church Extension Loan Fund has increased to \$1,231,000. This fund supports new congregations in their first building across Canada. The interest rate currently being paid on new investments is four percent.

Over the years the Corporation has benefited from the generosity of individuals, churches and foundations which have given capital funds to assist by loan or grant the work of the Corporation, and would invite continued support in this area.

The Corporation continues to assist retired servants of the Church in securing housing. This program, begun at the request of the 1972 General Assembly, with \$200,000 in seed money, has grown to include twelve homes, rented on a geared to income basis, for twenty-two retirees from the Atlantic to British Columbia. In addition, rental subsidies or mortgage assistance is provided to a further fifteen retirees. All the operating costs are borne by the Corporation. The work of the General Manager has been greatly assisted by volunteers across the Church, who see that the houses are comfortable and maintained in good repair. On request, the General Manager is available to discuss retirement plans with ministers, missionaries, and members of the Order of Diaconal Ministries.

The details of the Corporation's investment portfolio are available from the Corporation, or the Chief Financial Officer of The Presbyterian Church in Canada.

As requested by the 119th General Assembly, a full list of the directors is included at the end of the report.

MINUTE OF APPRECIATION FOR SENATOR RICHARD STANBURY

Senator Richard Stanbury was one of the founders of this Corporation when the Church in Canada faced one of the greatest times of growth in recent history. This growth called for new church buildings and a program by which they could be financed. This responsibility fell upon the synods of the Church and the Synod of Toronto and Kingston was fortunate to have a capable layman in Senator Stanbury, who was willing to undertake the position of Secretary and soon after, the chairmanship of the Synod's Building Corporation. The synods carried on this work until 1968, when the General Assembly decided to organize a national Building Corporation and Senator Stanbury became the first Chairman and negotiated its Canada Charter and together with Dr. David McCullough and Mr. Laddy Cassels laid the foundation for a Building Corporation, which would serve the Church in Canada, with the exception of the Synod of British Columbia. This foundation has proven itself and still guides the Corporation in its task of helping new and established congregations when they are required to assume indebtedness.

During Senator Stanbury's chairmanship, the Corporation also undertook to assist retired servants of the Church in finding and financing adequate housing. This program has proven most helpful to many of the Church's loyal servants. During this time also, a new fund has grown from investments made by congregations and individuals making available loans to congregations at low rates of interest.

However, Senator Stanbury's volunteer work has not been limited to this Corporation. He has served his own congregation as an elder; served on the board of his local hospital, was elected in 1968 Secretary of the National Liberal Party (incidentally this was the same year in which the Senator was involved in the task of organizing the PCBC) The next year, in 1969, Senator Stanbury was elected President of the Liberal Party of Canada.

Those who were responsible for forming a government following the dictatorship of Franco invited him on two occasions to Spain. It was his responsibility to encourage the many parties and ideologies in Spain to unite to create political parties that could operate as a democracy in a country where democracy has been dead for about 40 years. In recognition of his efforts, he was made Honourary President of the Liberal Party of Spain.

Following the separation of Taiwan from China he made nine visits to that island as chairman of the Canada-Taiwan Trade Council, which was successful in setting up workable trade relations with Taiwan.

Richard Stanbury is a dedicated and active Christian. He himself attributes his faith and philosophy of life to a wonderful father and mother. From his father, who was a lawyer and then a Judge, and an elder in his church, he learned that life should be filled with accepted opportunities to serve others. From his mother he learned how to be kind and patient with others, how to pray and how to serve.

On behalf of those who have been privileged to serve with him, and those individuals and congregations who have been assisted, we express deep appreciation to Richard James Hardy Stanbury, Q.C., for his forty years of leadership.

Recommendation No. 1 (adopted, p. 33)

That the above minute of appreciation for the Hon. R. J. H. Stanbury be adopted.

Recommendation No. 2 (adopted, p. 33)

That presbyteries, congregations and individual Presbyterians be encouraged to loan funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

Recommendation No. 3 (adopted, p. 33)

That presbyteries, congregations and individual Presbyterians be encouraged to make gifts to the Presbyterian Church Building Corporation to be loaned at no or low interest to new congregations.

Recommendation No. 4 (adopted, p. 33)

That congregations and individuals be encouraged to help the work of the Presbyterian Church Building Corporation by gifts of money or real estate for its housing program for retired ministers, missionaries, and members of the Order of Diaconal Ministries and their spouses.

NOMINATION FOR DIRECTORS

The By-laws of the Corporation provide that “Directors shall be elected annually by the General Assembly from nominees of the Directors”.

Recommendation No. 5 (adopted, p. 33)

That the Rev. Dr. William McElwain, St. Catharines, Ontario; Mr. Kenneth Wilson, Saskatoon, Saskatchewan; the Rev. Gordon Haynes, Toronto, Ontario; the Rev. Dr. Kenneth McMillan, Thornhill, Ontario; and Ms. Sheila Limerick, Toronto, Ontario; be elected directors of the Presbyterian Church Building Corporation for the next four years and that Mr. James Barbour, Toronto, Ontario; be elected a director of the Corporation for the next two years.

DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

The By-Laws of the Corporation state:

“... the number shall be not fewer than three nor more than twenty-one”.

“Each director shall be elected for a term ending at the fourth annual meeting of the General Assembly of The Presbyterian Church in Canada after election.”

“At least two-thirds of the number of directors holding office at any time shall be persons who are not clergy; and at least one representative from each synod of The Presbyterian Church in Canada shall be a director at all times.”

“Directors shall be eligible for re-election at the annual meeting of the General Assembly.”

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, Toronto 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.

Retiring in 2001: the Rev. Dr. J. Cameron, Merigomish NS; Mr. R. Gartshore, Victoria BC; the Rev. J.P. Morrison, Toronto ON; Mrs. J. MacKay, St. Laurent PQ; Mrs. E. Inglis, Ajax ON; the Rev. Dr. R.G. MacMillan, Burlington ON.

Richard J.H. Stanbury, Q.C.
Convener

F. Ralph Kendall
General Manager

PRESBYTERIAN RECORD COMMITTEE

To the Venerable, the 124th General Assembly:

The first words in our report this year must be words of thanks and praise for our editor, and the Moderator of the 123rd General Assembly, the Rev. John Congram. Despite his heavy duties as Moderator, he discharged the responsibilities of his full-time day job as editor of the *Record* in exemplary fashion. Words alone cannot express our gratitude for his dedication and skill. The Committee also thanks the dedicated staff who reached into their reserves and bore an extra share of the load. It is thanks to the efforts of these people that another 11 outstanding issues of our Church magazine were published.

In order to confirm that our praise of the magazine is not idle boasting, we can point to seven awards the *Presbyterian Record* won this year in the annual Canadian Church Press competition. One award was for general excellence and another, the A. C. Forrest award, for the article entitled "Broken Vows." The latter included a cash prize of \$1,000 which the *Record* sent to the authors. At only \$9 per year for subscribers on the Every Home Plan, all this excellence can be shared by every member and adherent of every congregation. Which is not a subtle lead-in to our major concern.

Despite ongoing editorial excellence, subscriptions continue to decline. The fact that our slippage is less than that recorded by other church publications is slim consolation. Commercial magazines spend thousands of dollars to maintain circulation because they recover that cost through increased advertising revenue; the *Record* depends mainly on circulation to maintain revenue and does not have the budget for such promotion. Instead, the *Record* depends on the leadership of clergy and promotion by laypeople to persuade congregations to go on, and stay on, the Every Home Plan or the Group Plan. Unfortunately, when budgets are tight, and what church's budget isn't, these plans become an easy target. All the *Record* Committee can do is to implore leaders in our Church to do what they can in the congregation to promote the magazine and the group plans. The *Record* Committee and staff are prepared to help. Contact the *Record* office or see the display at General Assembly for details.

As described last year, the *Record* Committee has squeezed all the fat out of the expense side of the ledger; now, any significant drop in revenue will put the *Record* in a deficit position. In fact, we are projecting a \$1,000 deficit in 1998. Therefore, we are planning a further step to increase revenue and to add a small inducement for congregations to stay on the group plans. Beginning with the September issue, we will charge for vacancy items on the Transitions pages of the magazine. Congregations subscribing to one of the group plans will be exempted. Charges will be billed to the presbytery which may, in turn, charge the local congregation. At the same time, we will continue to solicit larger display ads. Also, as mentioned in the report to the 123rd General Assembly, we are continuing to look at the pluses and minuses of a fund-raising campaign.

In closing, I quote from my report to the annual meeting of the *Record* Committee:

As we look forward to the coming year and plan for the future of our Church magazine, I believe our most important task as a Committee is to support and encourage the editor and staff in their pursuit of excellence. Bland may have worked in Ontario politics in the days of Bill Davis, but I don't think it can work today in the universe of church publications. Therefore, I encourage John Congram to go out on some theological and social limbs in the pages of the *Record*, and I entreat all Committee members to help catch him when someone saws off the limb. Above all, we must ensure it is not our hand holding the saw! If we are to reverse the slow decline in circulation, we need to make the *Record* a 'must read' within our Church and beyond. To do this, I believe we must proclaim our faith as "reformed and reforming" in these turbulent times. The *Presbyterian Record* Committee hopes the 124th General Assembly will also support us as we try to make our Church magazine the best it can possibly be.

Thank you for this opportunity to serve our Church as the Convener of the *Presbyterian Record* Committee.

R. W. (Dick) Ford
Convener

REMITS UNDER THE BARRIER ACT

To the Venerable, the 124th General Assembly:

As of April 1, 1998, the deadline for submitting responses, the following are the replies from presbyteries to Remits sent down under the Barrier Act by the 1997 Assembly:

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](#))

Approve: 31 Presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Lindsay-Peterborough, East Toronto, Oak Ridges, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kamloops.

Disapprove: 9

Quebec, Kingston, Pickering, West Toronto, Brampton, Temiskaming, Kootenay, Westminster, Vancouver Island.

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](#))

Approve: 29 Presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, Miramichi, Prince Edward Island, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Lindsay-Peterborough, East Toronto, Oak Ridges, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Assiniboia, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod.

Disapprove: 9

Quebec, Kingston, Pickering, West Toronto, Brampton, Temiskaming, Kootenay, Westminster, Vancouver Island.

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 Presbyterial 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?

Approve: 34 Presbyteries

Cape Breton, Pictou, St. John, Miramichi, Prince Edward Island, Quebec, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Vancouver Island

Disapprove: 2

Halifax & Lunenburg, Westminster

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.

Approve: 25 Presbyteries

Cape Breton, Miramichi, Prince Edward Island, Quebec, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Winnipeg, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Vancouver Island.

Disapprove: 13

Pictou, Halifax & Lunenburg, St. John, West Toronto, Brampton, Algoma & North Bay, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Calgary-Macleod, Westminster.

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.

Approve: 30 Presbyteries

Cape Breton, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Vancouver Island.

Disapprove: 8

Pictou, Halifax & Lunenburg, Brampton, Algoma & North Bay, Grey-Bruce-Maitland, Peace River, Calgary-Macleod, Westminster.

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.

Approve: 37 Presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 0 Presbyteries

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.

Approve: 37 presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 0 presbyteries

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.

Approve: 35 presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Waterloo-Wellington, Hamilton, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Vancouver Island.

Disapprove: 2 presbyteries
Niagara, Westminster.

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.

Approve: 34 presbyteries

Cape Breton, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Waterloo-Wellington, Hamilton, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Kootenay, Kamloops, Vancouver Island.

Disapprove: 3 presbyteries
Quebec, Niagara, Westminster.

REMITs, COMMITTEE ON

To the Venerable, the 124th General Assembly:

The Committee reviewed the replies from presbyteries to remits sent down under the Barrier Act by the 1997 General Assembly and would respectfully submit the following recommendations.

Recommendation No. 1 (adopted, p. [38-39](#), [42](#))

That Remit A, 1997, Church Doctrine Recommendation No. 1, as amended, (A&P 1997 p. [232](#), [30](#)) that the document Living Faith be approved as a subordinate standard of The Presbyterian Church in Canada that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 2 (adopted, p. [42](#))

That Remit B, 1997, Church Doctrine Additional Motion (A&P 1997, p. [30](#)) that the document Foi Vivante (second edition) be approved as a subordinate standard of The Presbyterian Church in Canada that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 3 (adopted, p. [42](#))

That Remit C, 1997 Church Doctrine Recommendation No. 6 (A&P 1997 p. [234](#), [31](#)) rewording the Book of Forms section 413, Preamble and Questions to be put to Deacons before ordination, be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 4 (adopted, p. [42](#))

That Remit D, 1997, Special Committee re Han-Ca Presbyteries Recommendation No. 1 as amended (A&P 1997 p. [473](#), [43](#), [54](#), [55](#)) that new sections 177.1 and 259.1 of the Book of Forms be approved, that this become the law of the Church and that the Book of Forms be amended accordingly.

Recommendation No. 5 (adopted, p. [42](#))

That Remit E, 1997, Special Committee re Han-Ca Presbytery amendment to the amendment of Recommendation No. 1 (A&P 1997 p. [55](#)) be approved, and that this become the law of the Church.

Recommendation No. 6 (adopted, p. [42](#))

That Remit F, 1997, Life and Mission Agency Recommendation No. 18 (A&P 1997 p. [360](#), [26](#)) adding new section 322.3 to the Book of Forms be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 7 (adopted, p. [42](#))

That Remit G, 1997, Life and Mission Agency Recommendation No. 27 (A&P 1997 p. [373](#), [32](#)) rewording the Book of Forms section 174.1 re course of studies for eiaconal ministers be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 8 (adopted, p. [42](#))

That Remit H, 1997, Life and Mission Agency Recommendation No. 28 (A&P 1997 p. [373](#), [32](#)) rewording the Book of Forms section 174.5 re persons with similar education for the office of member of the Order of Diaconal Ministries be approved that this become the law of the Church, and that the Book of Forms be amended accordingly.

Recommendation No. 9 (adopted, p. [42](#))

That Remit I, 1997 Life and Mission Agency, Recommendation No. 29 (A&P 1997 p. [374](#), [32](#)) rewording the Book of Forms section 174.6 re designation of candidates as members of the Order of Diaconal Ministries be approved, that this become the law of the Church, and that the Book of Forms be amended accordingly.

Ivan F. Cronsberry
Convener

SPECIAL COMMITTEE RE CELEBRATION

(Millennium-125th Anniversary-Jubilee)

To the Venerable, the 124th General Assembly:

It's time to celebrate! This was the decision of the 123rd General Assembly.

The millennium poses a unique opportunity for The Presbyterian Church in Canada. Our denomination's 125th Anniversary is an occasion for people to rehearse their past, be positive about the present and reach into the future with concrete and spiritual plans. Secular society will celebrate the Millennium in every community. What an opportunity for the Church to lead and witness to 2,000 years of Jesus Christ!

Our 100th Anniversary celebration was successful and left a lasting mark on congregations: histories were written, sanctuary banners were made, special services were written, signs were erected across the country, overseas guests were welcomed. This anniversary has the potential to be a lasting witness in a secular age.

THE CELEBRATION STEERING COMMITTEE

The 123rd General Assembly adopted a recommendation of the Committee on History "that a committee be established to plan for the 125th of The Presbyterian Church in Canada to be celebrated in the year 2000".

The report of the Committee on History (A&P 1997, p. [298-299](#)) noted that:

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 the current political initiatives are transforming 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 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?

At its March 1997 meeting, the Assembly Council discussed possibilities for a 125th Anniversary program. In its report to the 1997 Assembly, the Council proposed a recommendation that subject to the establishment of a 125th Anniversary Committee, "Assembly Council be authorized to receive, review and approve terms of reference, a budget and tentative plans for the Committee..." (A&P 1997, p. [218, 36](#)). This recommendation was adopted.

Through an oversight, the 1997 Assembly did not appoint a Committee. This responsibility then fell to the Commission on Matters Omitted or Uncared For. The Commission approached the Hon. Rev. Dr. Walter McLean, because of his experience with the 100th Anniversary Committee in 1975 as well as his wide-ranging senior executive experience with the Canadian Centennial (1967), the Manitoba Centennial (1970), Prince Edward Island Centennial (1973), Federal Minister Responsible for Canada Day (1984) and the Canadian celebration of the 50th Anniversary of the United Nations (1995).

Dr. McLean attended the joint meeting of the Assembly Council and the Life and Mission Agency Committee at Jackson's Point in November, 1997. He convened an Open Space group which discussed how the 125th Anniversary could be a vehicle to advance the six priorities adopted by the 1997 General Assembly. During that discussion a number of participants urged priority support for the Millennium while others pressed for concentration on the ecumenical Jubilee program. It was felt that there was room for all three elements to be celebrated.

The Commission on Matters Uncared For met following the joint meeting at Jackson's Point and named a steering committee of known enthusiastic people of varying ages drawn from all regions of the country. The Moderator, John Congram, personally invited each individual and agreed to work with the Committee. All of the named people accepted his invitation. They are: Helen Pigott, Sheila Kirkland, Jo Morris, Matthew Brough, Bob Geddes, Mary Ingram, Rodger Talbot, Barry Mack, Daniel Forget, Ken Stright, John Congram (Moderator of the 123rd General Assembly), Tom Gemmell (Principal Clerk), Ian Morrison (General Secretary, Life and Mission Agency), Walter McLean, Convener.

Latterly, the Committee has invited several other individuals to work with it.

In order to fulfill the instructions of the Assembly Council, the Committee met for three days in mid-March 1998. It began the development of its terms of reference, discussed tentative program plans, a congregational/presbytery-based structure and projected budget needs. On March 31, the Convener presented a report on the Committee meeting to the Assembly Council. The report outlined the vision of a program under the theme "The Flames Burn On":

The potential is enhanced by three elements: The Jubilee, with leadership from sister churches, is an ecumenical and collaborate program to underline justice and environmental issues. The 125th Anniversary marks a generational change: twenty-five years between the recording of faith in congregations ... and the recognition of leadership and creativity. The millennium is a stewardship opportunity to 'lift all boats' and to promote the six priorities in every corner of The Presbyterian Church in Canada.

Report to Assembly Council, March 1998

The report noted that "it is gratifying to know that the Long Range Planning Committee and the Executive of the Council have indicated their support of the celebration of the Millennium-125-Jubilee".

The March 1998 meeting of the Assembly Council endorsed in principle that a major emphasis for the year 2000 be the Millennium/Jubilee initiative, with a lesser emphasis on the 125th Anniversary. A tentative budget was reviewed by Council, which referred the budget and staffing issues to the Finance Committee and Assembly Council Executive for implementation.

On May 7 and 8, 1998, the Committee held a two-day meeting with the Convener, the Rev. J. Mark Lewis, in attendance for part of the meeting, as well as the Chief Financial Officer, Mr. Don A. Taylor. The Committee reviewed and reduced the draft budget, which was approved several days later by the Executive Committee of the Assembly Council. The revised budget of \$212,000 will be spread over a three year period. It will not be drawn from Presbyterians Sharing funds. It will be found from undesignated bequests.

It is interesting to note that the budget for 1975 Centennial, in today's terms, was \$217,000. The 100th Anniversary Committee had lead-time of nearly four years, a paid part-time executive director who had secretarial assistance and a chairman whose congregation donated secretarial support. At the moment, all work is being done on a volunteer basis and there is only one year of lead-time before the 125th General Assembly in June 1999.

THE CELEBRATION PROGRAM

The Celebration will begin at the 125th Assembly to be held in Kitchener-Waterloo in June 1999. It will conclude in December 2000. The year and fall of activity will include special recognitions at the 125th Assembly, congregational millennial eve events (December 31, 1999), opening millennial worship (January 2, 2000), the Millennial Assembly (Hamilton, June 2000), the Youth 2000 Congress and a future-oriented Millennium event (December 2000).

The Committee is asking every congregation to undertake the following:

1. Start with a session resolution "to celebrate".
2. Name two enthusiastic congregational leaders (one over age 30, one under age 30).
3. Commit \$125 as "seed money" to launch a community project (beyond the congregational walls ... such as a local mission).
4. Identify congregational members to lead in the following celebration areas:
 - A. Music, Art and Culture
 - B. Youth

- C. Exposure Tours/Exchanges with Canada and International Ministries
- D. Congregational History and Recognition of Senior Members
- E. Faith-sharing Amongst Members
- F. Health and Your Congregation: new opportunities for physical and spiritual care for aging congregational members
- G. The Year of Jubilee: justice for the marginalized, multicultural and environmental activities with ecumenical friends

A recent Angus Reid survey found that most Canadians see the Millennium as "... a time for celebration and for serious reflection and setting priorities for the future". The poll further noted that "... few Canadians have made personal plans of their own to mark the Millennium". Clearly our denomination is presented with an opportunity to share our Millennium vision. This vision can help kindle true transformation, not just for all of us as individuals, but also for communities, countries, and ultimately all of God's world. Someone has said "... if we let commercial giants like Pepsi, Coca-Cola, Nike or Microsoft take over the Millennial event, we will have missed a chance to help make a conscious shift in human consciousness".

In all of its planning, the Committee has sought to support the six priorities adopted by the 1997 General Assembly. The Life and Mission agency has developed a strategy around the acronym "FLAMES", which encompasses the six priorities:

- Focus on Children, Teens and Young Adults
- Laity enabling
- Appropriate Evangelism
- Mission
- Education for laity
- Spirituality

GENERAL ASSEMBLY LAUNCH

Several members of the Steering Committee will be in Windsor. Two are commissioners. The Committee will have a display, members will participate in briefing sessions on Monday and facilitate Open Space discussions on Tuesday. The Committee will be seeking "best ideas" for celebration from each commissioner.

Since the celebrations will be essentially local and regional, the Committee is seeking the names of two presbytery leaders, one over age 30 and one under 30. The Committee would appreciate your suggestions of enthusiastic persons which can be discussed with presbyteries.

Let's plan a celebration. It's time to Celebrate!

Walter F. McLean
Convener

SPECIAL COMMITTEE RE OVERTURE NO. 15, 1997

To the Venerable, the 124th General Assembly:

Due to the illness of the Convener appointed by the 123rd General Assembly, the Special Committee did not meet until March 25, 1998. The Assembly Commission re Matters Left Uncared For or Omitted has appointed the Rev. Wendy Paterson to convene the Committee.

The Special Committee appreciated and accepted the advice of the Commission of Assembly to not attempt to complete the assignment in time for this Assembly. The Committee plans, therefore, to present a full report to the 125th Assembly in 1999. To facilitate our work, we request permission to add to our membership so that our numbers equal the number appointed by the 123rd General Assembly.

Recommendation No. 1 (withdrawn, p. 48)

That the Special Committee re Overture No. 15, 1997 be authorized to add to its membership to a total of seven persons.

Wendy Paterson
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 124th General Assembly:

The Committee wishes to express its gratitude for the invaluable support provided by the Rev. Dr. Thomas Gemmill, Ms. Terrie-Lee Hamilton and to the staff of the General Assembly Office.

The Committee offers its special thanks to the Rev. Dr. Thomas Gemmill who is retiring this year. His wisdom, his broad experience, his precise knowledge of Church procedure and practice, and not least his sense of humour have been greatly appreciated and will be much missed.

MEMBERSHIP

The Committee welcomed several new members this year, including the convenors of the governing bodies of each of the colleges. It also wishes to express its thanks to all members for their commitment throughout this year.

The Committee states its special appreciation to the following members who complete their term of service with this General Assembly: Thomas Brownlee from Saskatoon, Saskatchewan, Fennegina van Zoren from Olds, Alberta, David Sherbino from Woodbridge, Ontario and William Klempa, who is retiring as Principal of Presbyterian College in Montreal.

Particular thanks is expressed to Dr. Klempa for his faithful participation in the work of this Committee. From its inception, the Committee has valued his role as Principal of The Presbyterian College through a period of great change. His trenchant contributions to the discussions of the Committee will be greatly missed.

OVERTURE NO. 8, 1997 (A&P 1997, p. [499](#), [18](#))

Re: Required Internships for all Candidates for Ministry

OVERTURE NO. 18, 1997 (A&P 1997, p. [504](#), [19](#))

Re: Establishing Mandatory Internships, Especially in Rural, Small Town and Multiple-Point Congregations

Overture Nos. 8 and 18, 1997 raise issues that are very important for our Church as a whole and rural congregations and students for ordained ministry in particular. Both Overtures raise concerns about the lack of practical experience of those preparing for ministry. The history of our Church has been to offer summer student placements. In the past, many students took advantage of summer placements and in so doing gained ministry experience in a variety of settings. Due to a shortage of funding through Presbyterians Sharing, these summer positions are no longer available. Only a limited number of positions are available at present through individual congregations and presbyteries.

In addition, the Church no longer has superintendents of mission who were an invaluable resource in mentoring and supporting the newly ordained in the previous system of ordained missionary (OM) appointments.

Another matter of concern is that many candidates for ministry no longer have an historical connection with our denomination.

All of these factors have contributed to a lack of knowledge base and support base for the newly ordained to draw upon. In response, both Overtures request mandatory internships with special concentration on rural charges which are often, but not always, the location of a person's first call.

Both Overtures point to the viability of mandatory field placements. The Committee has considered their points and respond as follows:

1. The Committee agrees that internships and field placements are a very important and valuable part of the preparation for ministry. It notes that all colleges have reviewed and strengthened field placement requirements and that each college encourages internships whenever possible.

2. While Knox College does fully fund its internship program (\$1,200 per month for eight months), Presbyterian College has no such funds available and Vancouver School of Theology/St. Andrew's Hall has limited funding for internships. This raises questions about the financial viability of mandatory internship programs for all students. Canada Ministries is in a position to fund one student, provided that student works in a rural charge. Congregations associated with the Knox College program share 50 percent of the cost and this puts a limit on the number of congregations able to participate. But, there is still more congregational support, rural as well as urban, to encourage more internships. It is our understanding that, if mandatory internships are established, the goal of this program would not be to provide students for vacant charges. Students would only serve in charges where properly trained clergy supervisors would be available. Knox College is seeking to increase the number of eight-month internships, experiment with four-month summer internships, and provide supervision for selected student charges.
3. The Overtures claim that an internship will only increase a student's education by one term of four months; however, experience points very strongly to an increase of at least two terms as the colleges' curriculum and course load requirements do not allow for that great a flexibility in the student's programs. Another concern raised about adding an additional year is the financial burden of the student. Student loans are not as flexible as they once were and repayment requirements begin immediately upon graduation or the beginning of employment. While on internship, with some loan programs (outside of Ontario), a student would be required to begin making loan payments adding a financial burden. The student would then need to re-apply for loans upon returning for the final year.
4. The Committee is unaware that opportunities for student internships are universally available. Experience shows that internships are often difficult to find.
5. The Overtures call for mandatory rural internships. Statistics from Knox College show that most students are not going to a rural charge as a first call. We would argue that if internships are to be mandatory that a breadth of experience should be available from rural to urban, and also institutional.
6. There was a concern expressed about culture shock. It was noted that a first charge is always difficult, even for those who have interned. Also, it was agreed that a placement in rural Ontario cannot prepare a student for the culture shock of a first call to rural Saskatchewan or the Peace River and vice versa. Congregations need to be more aware of culture shock and undertake training to lessen the "shock" for the newly ordained minister. Also, congregations should recognize that in some instances they must be willing to adapt, perhaps even to refine their expectation.
7. Internships will have a great impact upon the families of students. In order to provide a breadth of internship experiences and the number required for mandatory internships, locations other than in the immediate vicinity of the colleges would have to be considered. This would have serious implications on family life, potentially causing physical separation of family or a further uprooting of an already uprooted life. Many students are preparing for a second or even a third career. Their families have already relocated, children have changed schools. When preparing for a program of mandatory internships, pastoral concern for families needs to be taken into consideration. A high percentage of students must study on a part-time basis because they have work or family responsibilities. Also, life and career experience needs to be credited.
8. Although other denominations require mandatory internships, the Committee has not studied to any degree the costs and benefits of those programs. What difficulties do other denominations have?
9. Students for ministry come from a variety of settings, from rural to big city. Therefore, there will always be students who come from rural and small town congregations that have the experience for which these Overtures are asking.

Is the graduation of a fully qualified minister the responsibility solely of the colleges? Certifying sessions and presbyteries share responsibility for students. Perhaps there needs to be a means for certifying sessions and presbyteries to work more closely with the colleges during the educational years.

Calling presbyteries and sessions need to be aware of their responsibility in that call and to the minister called. In the absence of superintendents of mission, perhaps the interim moderator needs to provide mentoring for at least the first year. Perhaps this could involve a "First Call Program" such as the Evangelical Lutheran Church, USA, has instituted, whereby they work with the congregation to minister to the minister. Together the presbytery and the calling congregation recognize their responsibility to be a training ground.

Recognizing the concerns of the Overtures, the Committee, nevertheless, responds that mandatory internships are not financially viable nor universally applicable, and should not be required. The Committee encourages the colleges to continue to strengthen and revise their field placement programs, to seek funding for more internships, to train more supervisors, to develop more and a wider variety of internship placements, and to encourage students to enter voluntary internship programs.

Recommendation No. 1 (adopted, p. [52](#))

That the prayer of Overture Nos. 8 and 18, 1997 be answered in the terms of the above preamble.

ASSEMBLY COUNCIL REC. NOS. 11 AND 12, 1997 (A&P 1997, p. [205](#), [30](#))

This year the Committee discussed the issues raised in the Assembly Council Recommendation Nos. 11 and 12, 1997 at its meetings. The principals from each of the colleges prepared some background information and this was presented to a working group appointed in February. This group will present a report to the fall meeting and its results will be communicated to the Assembly Council and subsequently to the General Assembly.

FUNDING FOR THEOLOGICAL EDUCATION

The amount received from Presbyterians Sharing in 1997 was \$946,063 which was 8.2 percent of the total revenue for the Church. The grants allocated to each college were:

The Presbyterian College	\$144,578
Knox College	\$679,630
St. Andrew's Hall	\$121,855

CAMERON DOCTORAL BURSARY FUND

This Fund provides bursary assistance to ministers and diaconal ministers of the Church who are pursuing doctoral programs in theological studies (D.Th., Ph.D.) or in educational ministry (D.Ed.). It is administered by a committee convened by the Rev. Dr. John Vissers. Recent awards have been made to Donald Freeman, Stuart Gillan, Grace Kim, Laura Alary, Paul McLean and Kevin Park. The awards for the 1997-1998 academic year amounted to \$30,000. At the end of 1997, the capital account was \$456,290.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

The Sub-Committee met twice since the Assembly to deal with requests, create an evaluation report form and review working guidelines for approving grants.

Guideline Revisions

The Committee on Theological Education made two changes to the Application Guidelines for the Ewart Endowment for Theological Education. It agreed that the grant requests will be considered on an annual basis instead of semi-annually, as it is more fair to the applicants that all are taken into account at the same time. Secondly, the new deadline for submission has been changed to October 15th of the year for grants awarded in the following year. Another change to the guidelines was that ongoing grants would be offered normally up to five years in length. If a project is to go beyond this time frame, the applicants will be encouraged to seek other forms and sources of funding.

Grants

The grants approved in November 1997 and February 1998 were:

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:

- Women in Ministry Committee re Ewart Animator program for research and networking concerning women's studies and lay education from 1998 to 2000, total amount is \$80,000
2. The grants awarded in this category are those which have received approval for an ongoing grant:
- Knox College for the Ewart Professor of Christian Education, \$75,000 (third year of 5 year grant)
 - Knox College for the Mackay Educational Resource Centre, \$14,000 (third year of 5 year grant)
 - Order of Diaconal Ministries for students attending conferences relating to diaconal ministry, \$5,000 (third year of 5 year grant)
 - Knox College for its study on governance, \$20,200 for 1998 (final of a 2 year grant)
 - The Rev. Nancy Cocks for a research project on story telling with children in Christian Education and pastoral settings, \$1,000 for 1998 (final of a 2 year grant)
 - St. Andrew's Hall and Vancouver School of Theology for the Taylor Centre for Theology through Technology in developing a distance education program, \$25,000 for 1998 (final of a 2 year grant)
3. The grants awarded in this category are for one year only:
- Presbyterian College for visiting professor for the fall of 1997, \$2,000
 - St. David's, Hamilton, Ontario, for inter-city outreach program with children, grant given for leadership development in 1998, \$550
 - Presbyterian College for Youth Ministry project which will include workshops for ministers, adding to curriculum on Christian education and include this theme in its Continuing Education program for 1998, \$4,000
 - Life and Mission Agency, Education for Discipleship for developing a video on sign language for children in 1998, \$8,000
 - Life and Mission Agency, Faith Advisory Committee for the Adult Education Bible project for 1998, \$5,000.

The grants awarded since last reporting total \$239,750. Each year 10 percent of the income is to be returned to capital; \$14,350 was the amount in 1997. The balance in the capital account of the Ewart Endowment for Theological Education is \$3,219,025.

Application Information

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 beginning for 1999 and subsequent years is October 15th with the grant being offered in the following year. Applications are to be submitted to the Sub-Committee through the General Assembly Office.

GOVERNANCE FOR KNOX COLLEGE

Various members of the Committee on Theological Education participated in the comprehensive review of Knox College's structures of governance and administration since the process was initiated in 1997. The entire Committee met together with the Knox Governance and Administration Review Committee and the Rev. Dr. John Bryan, a Presbyterian minister who is the consultant for this process, as a part of its November 1997 meeting. At its February 1998 meeting, the Committee received and considered the report, "Proposed Clarification of and Changes to the Governance of Knox College."

PROPOSED CLARIFICATION OF AND CHANGES TO THE GOVERNANCE OF KNOX COLLEGE

INTRODUCTION

Knox College, in undertaking the present review of its structures of governance and administration, is seeking to foster an ethos or culture of openness and accessibility toward its primary constituency, The Presbyterian Church in Canada. It is also signalling a readiness to be responsive to the needs, concerns and creative suggestions that arise from the Church.

Knox College is a theological college of The Presbyterian Church in Canada (PCC), affiliated with The University of Toronto (UofT), a member of The Toronto School of Theology (TST) and an accredited member of The Association of Theological Schools in the United States and Canada (ATS).

As an institution belonging to a particular denomination, Knox College prepares persons for leadership in the PCC and does so within the ecumenical educational setting of TST. Knox College's academic degrees are awarded conjointly with the UofT.

In terms of governance, Knox College comes under the authority of the General Assembly of the PCC which has agreed to its relationships with UofT, TST and ATS and the governance implications of these relationships.

Process of Review

In May 1996, the Senate established a Governance and Administration Review Committee and subsequently (with the support of the Ewart Endowment for Theological Education and a grant from St. Andrew's Church, Kitchener) appointed Dr. John Bryan as outside consultant. The Committee has conducted three workshops during 1997 (January, April and November). These workshops have provided opportunity for extensive consultation with the various constituencies within the College as well as several outside of it [including the whole of the Committee on Theological Education (CTE) at the last workshop].

The Committee has submitted its final report with recommendations to Senate which has forwarded its decisions to the Committee on Theological Education. This Committee submits the present report with its recommendations to General Assembly for its adoption.

Commentary: The reasons for this proposal and its scope

1. Historical changes relating to the governance of Knox College have been numerous and complex since the legislation governing the College was last reviewed in 1946-1947 (See A&P 1948, p. [75-79](#)). This revision updated the Act of Incorporation and Constitution of Knox College, the original legislation of 1858.
2. Since 1947, Knox College has become a member institution of the Association of Theological Schools in the United States and Canada and has signed The Memorandum of Agreement between the University of Toronto, the Toronto School of Theology and its constituent colleges (including Knox College), 1978, and renewed this Agreement several times, see especially A&P 1983, p. [269-70](#) and in 1989 with a revised statement on the appointment and removal of tenured faculty (A&P 1989, p. [292-94](#)). In 1990 the General Assembly established the CTE to provide oversight of the theological colleges of the Church (for the Mandate of CTE see A&P 1994, p. [508](#)). The following year the Assembly amalgamated Ewart and Knox Colleges and also instituted unicameral governance (a single governing body instead of two governing entities) which was called the Senate of Knox College. With all of these changes, the Senate decided that the time had come to set out the authorities and accountabilities of the various entities in their relation to the governance of Knox College: the General Assembly, the Committee on Theological Education, the College's own governing body, the Principal and Administration, and the Faculty.
3. In the following proposals, it is clear that General Assembly has comprehensive authority and accountability for the College. Over the years, the Assembly has entered into agreements and established various bodies (including CTE) to share in the College's governance. In the process, the governing body of the College must also ensure responsiveness to enhanced mandates that the General Assembly may require. These are now spelled out here.
4. When the Assembly instituted unicameral government in the College, the body was named a Senate and included all tenured members of faculty. The present proposal follows the pattern of almost all theological colleges in North America in proposing a Board of Governors with the same number of direct appointees by Assembly and a number of representatives appointed by various bodies including CTE. In universities and colleges, a Board can include Senate's responsibilities but Senate's almost never include Board responsibilities.

5. When Knox College had a bicameral system of governance, the Board of Management was chaired by one of the members named by General Assembly and the Senate was convened by the Principal. With the unicameral Senate, the Principal has served as convener. The Board of Governors would be chaired by one of those persons named by Assembly leaving the Principal free to be an executive officer of the Board. The Principal would still act as the primary spokesperson for the College.
6. The Principal used to be appointed without term. The proposal here follows recent practice in appointing the Principal for an initial term of five years and adds the approval of Assembly for any additional five-year terms with CTE responsible for a final term of less than five years.
7. The renewal of faculty appointments before tenure would now require the agreement of CTE. Assembly would retain the approval of faculty for tenure. These procedures are supported by fully developed faculty appointment regulations that include CTE and extensive faculty review processes that include TST.

How To Read This Document

It will help the reader to engage this document by noting the following:

- Changes from current governance documents and/or practice are indicated in the following section by means of italics.
- In the main, this document represents clarification of existing governance policy. Some changes have been suggested but, even among those noted in the italicized sections, some are just the codification of current practices.
- Appendices at the end of this document are not part of this proposal but do provide important additional information.

AUTHORITIES AND ACCOUNTABILITIES

1. Authorities and Accountabilities of General Assembly in regard to Knox College

By statutory power, General Assembly is the highest governing body for a college of the Church. It has authority to prescribe the theological doctrines and principles to be taught at the college; to make by-laws to govern the college and to amend them as appropriate; and to decide fundamental issues of mission, definition and values for the College.

Historically, the General Assembly has appointed either a bi-cameral or, since 1991, unicameral body to manage the financial and academic affairs of Knox College. By this constitution of a *Board of Governors* for the College, the General Assembly delegates specific authorities for the governance and administration of the College while retaining overall authority for the total program and operation of the College.

The General Assembly has the statutory authority to appoint and dismiss (in keeping with The Memorandum of Agreement between The University of Toronto, The Toronto School of Theology and its Seven Member Schools (including Knox College) as approved by the General Assembly in 1989) the Principal, professors and tutors of the College and to define the terms and responsibilities of their appointments. In 1979, the General Assembly authorized the Senate to make the initial appointment of professors at the rank of assistant or associate and only to have faculty approved by General Assembly when they are granted tenure.

1.1 Process of Discussion, Recommendation and Decision-making

The General Assembly carries out its authority to govern by a process of listening, consultation and decision-making. In this process, the College and the Committee on Theological Education participate in discussions of information and issues and make recommendations regarding decisions to be made by General Assembly concerning the College. This process involves the General Assembly by:

- listening to the concerns of the Church primarily expressed through presbytery overtures and through the committees of General Assembly;
- deciding what concerns should be referred to the Committee on Theological Education and the College for discussion and recommendation;
- evaluating the responses received from CTE and the College;
- deciding on further action based on this consultation.

The principle behind this process is consultation: on any matter arising before the Assembly which directly affects Knox College, the Assembly would ordinarily ensure that consultation involving CTE and Knox College would be carried out before a decision on the matter was made.

1.2 Appointment of a Governing Board for the College

The General Assembly carries out its authority to constitute a Board of Governors for the College by the nomination and appointment of members for, and by delegation of authorities to the Board of Governors.

The members of the Board of Governors of Knox College are appointed primarily by nomination and appointment by General Assembly. *The General Assembly delegates to the Board of Governors the authority to select its convener from among those members appointed to the Board by the General Assembly.* Further, the General Assembly grants authority to specific other bodies to nominate and appoint a specific number of members to represent these respective bodies on the Governing Board (see article 3, para. 1).

The General Assembly prescribes the powers, authorities and accountabilities of the Board of Governors of the College. These delegated powers specified by the General Assembly may be altered or amended by the General Assembly but normally constitute the on-going delegation of decision-making power to the Governing Board for the management of the academic, financial and other affairs of the College (see article 3).

1.3 Appointment of Principal and Faculty of Knox College

The position of Principal and each faculty position are authorized by General Assembly which must also give permission to begin the search process by circularizing the presbyteries. Persons are appointed to these positions by the General Assembly according to the following principles:

The Principal is nominated by the Board of Governors, recommended by CTE and appointed by the General Assembly for a renewable five-year term. *The General Assembly may renew the appointment of the Principal for any additional five-year terms on the recommendation of the Board of Governors and CTE. For a term of less than five years, CTE may renew the appointment on recommendation of the Board of Governors (it being understood that a term of under five years would be a final term).*

The General Assembly appoints faculty at the point of tenure and to the rank of professor. The General Assembly delegates to the Board of Governors the appointment of any faculty member for an initial three year term at the rank of assistant or associate professor, *and delegates to CTE their re-appointment after review for a second three year term on recommendation by the Board of Governors.* The General Assembly delegates to the Board of Governors the appointment of non-tenured, contract position lecturers.

The General Assembly delegates to the Board of Governors the appointment of the Director of Basic Degree Studies and Theological Field Education for a three year term. *The General Assembly appoints this Director for any additional terms after review.*

2. Authorities and Accountabilities of the Committee on Theological Education in regard to Knox College

The General Assembly created the Committee on Theological Education as a unified structure responsible for theological education for the PCC. The Committee on Theological Education has certain authorities delegated to it by General Assembly as well as co-ordinating and collaborative roles with the colleges to advise and make recommendations to General Assembly regarding theological education. In general, CTE acts as a liaison between the colleges, and between the colleges and the Church at large, and agencies of the Assembly (see sec.1.1).

2.1 Response to the Needs of the Church

CTE ensures that the educational programs of the colleges respond to the needs of the Church as set forth in the policies of the General Assembly and offer creative, prophetic leadership.

2.2 Oversight, Co-ordinating and Recommending Roles of CTE

CTE provides oversight and co-ordination of theological education in the PCC, communicates reports on behalf of the colleges to General Assembly, and refers issues and recommendations to General Assembly and its agencies regarding:

- dialogue and feedback from and between the colleges;
- the distribution of financial resources for theological education;
- review of the colleges' admission and graduation requirements;
- the promotion of lay theological education;
- policy and criteria for: curriculum design; selection, promotion and tenure of faculty; field experience and supervision.

2.3 Representation of the College to General Assembly

CTE ensures appropriate representation of the College in the deliberations of General Assembly, provided that in the case of persistent dissent by the College from an action by CTE the College will have direct access to the Assembly to present its case (A&P 1990, p. 25).

2.4 Member on Board of Governors of Knox College

CTE has the authority to appoint one of its own members to be a member of the Board of Governors.

2.5 College Search Committees and Tenure Decisions

CTE has authority:

- *to designate a CTE representative on College search committees for the initial appointment of faculty and principal;*
- *to approve or refuse to approve faculty appointments recommended by the Board of Governors after the first three-year review; and*
- *on recommendation of the Board of Governors, to recommend faculty members to General Assembly for tenure appointment.*

2.6 Participation in the Appointment of the Principal

On nomination of the Board of Governors, CTE has the right to recommend, a new principal for appointment by General Assembly for a five year term. CTE has the authority to recommend (at the request of the Board of Governors) to General Assembly any additional five year terms. CTE has the authority to extend the term of the Principal for an additional term of less than five years on recommendation of the Board of Governors, this being understood as the final appointment of the incumbent.

3. Authorities and Accountabilities of the Board of Governors of Knox College

The Board of Governors will be constituted as follows:

- 15 persons appointed by General Assembly (including ordained, diaconal and lay persons)
- 2 graduates appointed by the Knox-Ewart Graduates Association
- 2 students appointed by the Missionary and Theological Society
- 2 faculty members appointed by the Faculty
- 1 staff person appointed by the Staff Association
- The Principal (ex-officio)
- The Director of Basic Degree Studies (ex-officio)
- 1 member of CTE appointed by CTE (ordinarily a lay person)

Terms of Office

The 15 General Assembly appointees shall ordinarily serve for a 3 year renewable term (maximum 6 years) in rotation so that normally five are appointed each year. *Members not appointed by the General Assembly shall serve a maximum of three consecutive*

years, except for ex-officio members. Members of the Board shall act with care and diligence, honestly and with good faith, and in the best interest of the College as a whole.

Quorum

Meetings of the Board of Governors require a quorum of at least 12 members, six of whom shall be from among those named by the General Assembly.

The Board of Governors of Knox College is the body designated by the General Assembly to manage the academic, administrative and financial dimensions of the College, in particular:

- *Within the fundamental articulation of the direction of the College determined by the General Assembly and within the mandate of CTE, the Board of Governors has the authority to establish the mission, goals and strategic directions of the College. It also ensures their implementation and evaluation.*
- *Within the authority granted by the General Assembly, the Board of Governors determines what issues and concerns will become matters of policy for the College. It has the authority to establish such policy and to assign to appropriate groups their implementation. The policies of the Board of Governors are set forth in written documents such as the Faculty Handbook and the Staff Handbook.*

The following are the authorities and accountabilities granted to the Board of Governors of the College.

3.1 Administrative Structure and Senior Administrative Staff

The Governing Board approves the administrative structure of the College on the recommendation of the Principal and appoints the senior administrative staff in consultation with appropriate College committees and on the recommendation of the Principal.

3.2 Performance Reviews

The Board of Governors approves the performance reviews of the Principal and all faculty members and receives the performance reviews of designated senior administrative staff.

3.3 Committees of the Board of Governors

The Board of Governors has the authority to appoint committees, including an executive, to assist it in carrying out its responsibilities and, where a majority of the members of the Committee are members of the Board, may delegate to any such committee such of its decision-making power as the Board deems appropriate. It may include on its committees persons who are not members of the Board of Governors.

3.4 Officers of the Board of Governors

The Board of Governors has the authority to appoint officers for itself, including a treasurer, secretary, and Convener. *Ordinarily the Convener shall be one of those members appointed to the Board by General Assembly. The authorities and accountabilities of the Convener shall be:*

- *to call regular and special meetings of the Board in keeping with the Board's standing orders;*
- *to chair meetings of the Board of Governors and its executive;*
- *to encourage the participation of all members of the Board; and*
- *to assist and support the work of the Principal, particularly in the area of development and fund-raising.*

3.5 Referrals from General Assembly

The Board of Governors receives and ensures appropriate responses to issues referred to it by the General Assembly.

3.6 Communication Directly from Presbyteries

Presbyteries may communicate directly with the College on any matters of concern to them about the College's educational program (see Appendix 4).

3.7 Curriculum of the College

Consistent with the requirements of General Assembly *and The Memorandum of Agreement, the Board of Governors establishes and sets policies for the curriculum of the College. Within these policies and subject to the approval of the Board of Governors, the Board entrusts to the Faculty the design of the curriculum and regularly receives reports on its implementation. Students, through the Faculty Council, shall have the right to be consulted on any significant changes to the curriculum.*

3.8 Supervision of Students

The Board of Governors sets policies and procedures for the admission, academic superintendence and discipline of students, including occasional students; the placement of students in the various curriculum years; the examination of students in keeping with the Book of Forms sections 174.4.2, 205.2 and 292 and the requirements for graduation. The Board of Governors ordinarily entrusts to the Faculty the implementation of these policies. Educational requirements and the curriculum are outlined in the Knox College Calendar as adopted by the Board from time to time. (This section is intended to replace clauses 19-23 of the 1947 By-Laws.)

3.9 Granting of Degrees, Diplomas and Awards

The Board of Governors, on the recommendation of the Faculty, approves students for graduation, grants the diploma of the College, and awards prizes and scholarships.

3.10 Management of the College

The Board of Governors oversees the whole management of the financial affairs of the College, including management of its property and financial development, and the investment of its funds (in accordance with applicable law).

3.11 Nomination of Principal

The Board of Governors, after consultation with the Faculty, nominates a new principal to CTE for recommendation to General Assembly *for appointment to a term of five years. It can recommend additional terms in keeping with sections 1.3 and 2.6. The Board of Governors may also appoint the Principal to a non-tenured academic position with appropriate rank, including (full) Professor, while holding the office of Principal.*

3.12 Appointment of Acting Principal

If a vacancy exists in the Office of the Principal between General Assemblies, the Board of Governors has the authority to appoint an acting Principal who acts until the next General Assembly.

3.13 Nomination of Tenured Faculty

The Board of Governors nominates a person for a tenured position on the Faculty for approval by General Assembly. These nominations shall be placed before the General Assembly with the recommendation of CTE.

3.14 Appointment of Non-Tenured Faculty

The Board of Governors has the authority to appoint a person to a non-tenured, contract position on the Faculty after more than two successive annual appointments by the Faculty. Subject to budgetary approval, the Board of Governors ordinarily allows the Faculty to appoint non-tenured, contract position lecturers whose term will be no more than two successive years.

3.15 Complaints Against the Faculty

The Board of Governors determines the proper disposition of a complaint or charge against a faculty member on those matters which lie within the purview of the College. This shall not interfere with the jurisdiction of the respective courts of the Church.

3.16 Advice and Re-Nomination of Members of the Board of Governors

The Board of Governors may advise the Committee to Nominate Standing Committees of General Assembly about the skills and abilities desired in the appointments it considers for the Board of Governors. It may re-nominate up to one-third of the persons completing their first term.

3.17 Standing Orders

Standing orders of the Board of Governors, in keeping with the By-Laws in reference to Knox College approved by General Assembly and The Presbyterian Church in Canada's general rules for meetings (Book of Forms chapter 2), will be established by the Board (see Appendix 3 on proposed Standing Orders).

3.18 Accountability and Reporting

The Principal will report on behalf of the College at regular meetings of CTE as requested and the Board of Governors will report annually to the General Assembly and provide an audited financial statement. The Principal will also ensure that the decisions of CTE and General Assembly are reported in a timely manner to the Board.

4. Authorities and Accountabilities of the Principal and Administration of Knox College

4.1 The Principal

The Principal has executive and administrative functions and oversight of the College's academic programs.

4.1.1. Executive and Administrative Functions

The Principal has responsibility for the administration of the College within the authorities granted by the Board of Governors. The Principal has the responsibility for ensuring that needed changes to College policies are brought to the attention of the Board and its committees in a timely manner. The Principal recommends to the Board both the administrative structure of the College and the names of persons to fill senior administrative positions. The Principal manages and provides leadership for the administrative staff, has oversight of administrative functions, and clarifies lines of accountability within the administrative structure.

4.1.2. Oversight of Academic Programs

The Principal is a member of Faculty and carries primary responsibility for the academic programs of the College within the peer and professional relationships of the Faculty. The Principal has co-ordinating, advising and monitoring roles as facilitator of faculty business and decision making; convenes and has a vote in meetings of the Faculty and Faculty Council; implements the day-to-day academic operations of the college; and encourages scholarly advancement of faculty members.

4.1.3. Spokesperson for the College

The Principal is the primary spokesperson for the College which includes representing the College to the Church, CTE, TST and ATS. The Principal attends and is prepared to advise the General Assembly on matters affecting Knox College.

4.1.4. Fund-raising Role

The Principal gives leadership to fund-raising programs approved by the Board of Governors to attract funds for the College's operations.

4.1.5. Role on the Board of Governors

The Principal is the executive officer of the Board of Governors to assist the Board in preparing for its meetings, ensuring appropriate follow-up after each meeting, facilitating the work of Board committees and such other duties as the Board may request. Ordinarily the Principal will not serve as Convener of the Board.

4.2 The Administration

The administration of the College implements the policies set by the Board of Governors. Administration is carried out by the Principal and administrative staff and by individual faculty members when they are assigned administrative duties.

4.2.1. Administrative Structure

The Board of Governors approves the administrative structure of the College on the recommendation of the Principal.

4.2.2. Administrative Staff

The Board of Governors appoints the senior administrative staff in consultation with appropriate College committees on the recommendation of the Principal. The Principal is responsible for the appropriate implementation of the appointment and/or hiring of other administrative staff.

4.2.3. Administrative Functions

The administration of the College implements policies set by the Board of Governors through the setting of procedures, priorities and rules and through the day-to-day carrying out of these policies and procedures. The administration also evaluates on a regular basis all of these functions and communicates this evaluation as appropriate to the Board and its committees.

4.2.4. Accountability

The administration functions with clear lines of accountability--who is accountable for what to whom--using as much as possible participatory management, team work and employee empowerment and using clear levels of participation in decision making.

4.2.5. The Staff Handbook

Staff have the right to be consulted on changes to The Staff Handbook proposed by the Board of Governors and the right to propose changes to the Handbook for consideration by the Board.

5. Authorities and Accountabilities of the Faculty of Knox College

The Faculty of Knox College (as defined in The Faculty Handbook) function as teaching members of Knox College with academic, administrative and ministerial responsibilities; as academic professionals with peer evaluation of scholarly contributions to their fields; and normally as ministers of Word and Sacraments or members of the Order of Diaconal Ministries within The Presbyterian Church in Canada through its various presbyteries.

The governance role of Faculty is carried out through its representatives on the Board of Governors, through faculty participation on various committees of the Board, and through meetings of the Faculty and Faculty Council. The Faculty has advisory authority in relation to the Board of Governors on academic matters.

Within the definitions, requirements and responsibilities specified in The Faculty Handbook, the following are the authorities and accountabilities granted to the Faculty in the realm of governance.

5.1 Curriculum

Consistent with the requirements of General Assembly and The Memorandum of Agreement, and with the policies of the Board of Governors, *the Faculty designs and implements the curriculum of the College, including the design of courses and the designation of which are required or elective. The Faculty shall report regularly on these matters to the Board of Governors.*

5.2 Supervision of Students

Consistent with the policies of the Board of Governors, the Faculty implements the admission, academic superintendence and discipline of students, including occasional students; the placement of students in the various curriculum years; and the examination of students. The Faculty also recommends to the Board policies related to these matters.

5.3 Granting of Degrees, Diplomas and Awards

The Faculty recommends students for graduation, for the diploma of the College and for prizes and scholarships, for the approval of the Board of Governors.

5.4 Faculty Members on the Board of Governors

The Faculty appoints two of its members to the Board of Governors. Any faculty member appointed shall serve a maximum of three consecutive years.

5.5 Committees of the Board of Governors

The Faculty, on request of the Board of Governors, appoints faculty representatives to the committees of the Board. The committees and the terms and responsibilities of their members are determined by the Board. Such appointments are in addition to those which Faculty serve according to their job description.

5.6 Faculty Performance Reviews

The Faculty participates in the peer evaluation of other faculty members for contract review, promotion, tenure and post-tenure performance, consistent with The Faculty Handbook.

5.7 Recommendation of Scholarly Proposals

The Faculty recommends sabbatical and other scholarly proposals by faculty members that come before the Board of Governors for approval.

5.8 Role in the Nomination of the Principal

The Faculty has the right of consultation in the nomination and re-appointment of the Principal by the Board of Governors.

5.9 Appointment of Contract Position Faculty

The Faculty appoints non-tenured, contract position lecturers whose term will be less than two successive years. The Faculty recommends to the Board the appointment of non-tenured, contract position lecturers whose term exceeds two successive years.

5.10 The Faculty Handbook

Faculty have the right to be consulted on changes to The Faculty Handbook proposed by the Board of Governors and the right to propose changes to The Handbook for consideration by the Board.

5.11 Meetings with the Board of Governors

Regular meetings of the Board of Governors will normally include some liaison with faculty on academic matters as specified in the standing orders of the Board.

Recommendation No. 2 (amended and adopted, p. [32](#))

That the above regulations be the authorities and accountabilities for the governance of Knox College.

APPENDICES

The following appendices are not part of the proposals being presented for approval by General Assembly. They are intended to assist commissioners to understand the proposals better and to indicate matters that need to be given consideration by the new Board of Governors.

- The affirmations and gains provide a broad indication of the issues and concerns that the consultation process sought to address. These will be passed on to the new Board.
- The glossary of terms helps clarify more precisely what is meant by specific language in the proposals.
- The Standing Orders of a body like a Board of Governors has to be established by this entity beyond those matters determined in General Assembly's regulations. This allows modifications to be made as deemed appropriate.
- While the formal structures of participation are outlined in detail, there are many other ways in which the College seeks to relate to the church and encourage the church to relate to the College. It is hoped that these suggestions will prove helpful to all.

Appendix 1 - Affirmations and Gains

1. AFFIRMATIONS: WHAT WE WANT TO KEEP

At the workshops and throughout the process of consultation in this review of governance, participants were asked to articulate traditions, characteristics, and aspects of Knox College

that should be retained after the process was done. Participants told us we should keep the following and these statements have guided our deliberations.

- 1.1 Retain Knox as a college of The Presbyterian Church in Canada (PCC) whose primary mission is “to prepare faithful servants of Jesus Christ who will be equipped to lead the church.” (Knox College Statement of Vision)
- 1.2 Retain the Committee on Theological Education (CTE) as a unified structure responsible for theological education in PCC (A&P 1990, p.21).
- 1.3 Retain the relationships Knox has with the Toronto School of Theology (TST) and University of Toronto (UofT) and keep Knox in its existing building at the UofT campus.
- 1.4 Retain standards and accreditation for Knox by the Association of Theological Schools in United States and Canada (ATS).
- 1.5 Retain the governing body as unicameral body:
 - including presence on the governing body of persons from the church at large, Faculty, graduates, and students;
 - including a committee structure reporting to governing body;
 - including opportunities for persons not on the governing body to serve on committees.
- 1.6 Retain a sound financial basis for Knox College with support from the government and Presbyterians Sharing, augmented by development efforts.
- 1.7 Retain the Office of the Principal with redefinition of responsibilities and clarification of the Principal’s authority.
- 1.8 Retain an administrative structure with accountability to the Principal and, through the Principal, to the governing body.
- 1.9 Retain the Faculty with a primary academic role and authorities.
- 1.10 Retain academic freedom: faculty must be free to teach and serve the college community; retain the authority of the governing body over academic matters in consultation with CTE; at the same time, faculty members by virtue of their ordination/designation vows are responsible to their respective presbyteries.
- 1.11 Retain the current emphasis on planning and evaluation of program at all levels of the college; retain the current emphasis on written policy and procedures at all levels of the college; retain the current emphasis on evaluation of staff and review of faculty at all levels of the college.
- 1.12 Retain the integral role of a lively student body in the teaching-learning process; students have a major responsibility for their education.
- 1.13 Retain a strong library that serves the academic program and provides resources for the Church.
- 1.14 Retain and increase the emphasis on community building, worship, trust, participation, vision and values.
- 1.15 Retain the willingness to explore partnerships with various partnerships in the Church and strengthen the academic and community life of the College (i.e., The McKay Education Resource Centre, with the Order of Diaconal Ministries, Centre for Asian-Canadian Theology and Ministry, the other PCC theological colleges).
- 1.16 Retain the residence at Knox College as a Presbyterian “home” for students studying at Knox College and at the University of Toronto.

2. GAINS: DESIRED IMPROVEMENTS

At the workshops and throughout the process of consultation in this review of governance, participants were asked to identify the gains and benefits they wished to see as a result of this process. As a guide to our deliberations, participants articulated that the following gains and benefits should be sought:

- 2.1 Clarify the roles in governance of General Assembly, the Committee on Theological Education, the Board of Governors of the College, the Principal, administrators, Faculty and students (through the Missionary and Theological Society).

- 2.2 Establish authorities and accountabilities for each of the above.
- 2.3 Enable and support each of the above to fulfill their roles effectively.
- 2.4 Ensure the principle of consultation: that any matters directly affecting Knox College arising from any constituency within the Church will go through a process of consultation with Knox and CTE before any decisions are made.
- 2.5 Ensure the appropriate degree of participation in decision-making by faculty members, students, staff, and graduates.
- 2.6 Provide clear, effective and appropriate means for influencing and seeking decisions regarding Knox by any constituency within the church.
- 2.7 Facilitate and promote critical openness to change.
- 2.8 Foster timely dialogue and review of issues between the College and CTE.
- 2.9 Encourage trust in and awareness of ordinary decision making processes and reduce the need for recourse to General Assembly.
- 2.10 Foster the development of an ethos of trust with students and a relationship that reflects an integration of academic and practical instruction and spiritual development.
- 2.11 Recognizing that Knox College is an amalgamated College (with Ewart College), ensure that the ongoing role of the College with respect to the existing Order of Diaconal Ministries be recognized including the encouragement of preparation for diaconal ministries.

Appendix 2 - Glossary of Terms

Part of the purpose of the “Proposed Clarification of and Changes to the Governance of Knox College” is to clarify the distribution of authorities and responsibilities among the several groups and individual role holders involved in the College’s governance and administration. To that purpose, in the Proposed Changes, this glossary is intended to specify the authorities and responsibilities described.

1. Administer, Administrator or Administrative Authority

Those given or to be given the accountability and authority to organize and manage the affairs of the College within the framework of policies set by the Board of Governors. The administrative structure of the College is approved by the Board of Governors on recommendation of the Principal (see section 4.2 of the proposals).

2. Advise, Advisor or Advisory Authority

To be given the accountability and authority to take the initiative in effectively offering one’s expertise to others. The advisor is held accountable for the timeliness and quality of her/his/their advice. Potential users are held accountable for including the advice received in their deliberations.

Those having an advisory role will be accountable for and have authority to:

- be kept informed about the work of those they advise;
- take the initiative in approaching potential users of their advice; and
- explain why, where and how their advice or ideas may be useful.

3. By-Laws

Those rules, policies or standards established by General Assembly for the government and administration of the College (see section 1 of the proposals).

4. Consulted or Right to be Consulted

To be given the accountability and authority to counsel or inform others of one’s knowledge and/or views at the other’s request and prior to their making specified decisions.

Those having a consulting role will be accountable for and have authority to:

- be asked for their input prior to specified decisions being made; and
- give counsel and information on matters under consultation.

At the discretion of those granting the authority, those having a consulting role also may be granted greater participation in specific decisions, up to level four (see section 9. Level of Participation).

5. Co-ordination, Co-ordinator or Co-ordinating Authority

A co-ordinator is given authority and accountability to use information and persuasion to get those being co-ordinated to work effectively together. Those having a co-ordinating role will be accountable for and have authority to:

- propose how tasks will be approached;
- keep interested parties informed regarding options and progress;
- provide initiative and leadership in overcoming problems and setbacks;
- request others to delay actions/activities;
- arrange meetings, schedule tasks, and gather and distribute information; and
- refer outstanding issues or persistent disagreements to higher authority should his/her/their best persuasive efforts fail to achieve satisfactory results.

6. Governance or Governing Authority

The authority and accountability to direct and control the policies and affairs of the College. General Assembly is the highest governing body for the College (see section 1 of the proposals). General Assembly constitutes a Board of Governors for the College and delegates to the Board authorities to manage and to establish policies to govern the academic, administrative and financial dimensions of the College (see section 1.2 of the proposals). In addition, General Assembly created the Committee on Theological Education and delegates to CTE certain oversight, recommending and co-ordinating authorities (see section 2 of the proposals).

7. Monitor or Monitoring Authority

Whenever it is necessary to ensure that people are adhering to essential policies or maintaining key standards (and they cannot reasonably be expected to do so on their own), monitoring is appropriate. The monitoring role by itself does not include the authority to stop people from continuing with their work or current practices nor authority to set new policies or standards.

A person in a monitoring role is accountable for and will have authority to:

- be kept informed about the matter(s) being monitored;
- make judgments about whether something is or is not beyond acceptable limits;
- initiate discussion of improvements and persuade those being monitored to modify their present practices;
- if not satisfied, report the deficiency/excess to designated higher authority; and
- recommend adjustments to policies/standards as she/he deems needed.

8. Standing Orders

Those rules, policies or standards established by The Board of Governors for its governing the College (see section 3.16 of the proposals and Appendix 3).

9. Participation or Level of Participation in Decision Making

Six alternative levels in ascending order are:

9.1 To be informed of a decision prior to its implementation.

9.2 To be asked for input to a decision prior to its being made.

Opportunity for input is not delegation of authority or responsibility to decide.

9.3 To participate in a debate or a discussion of information and issues prior to a decision being made.

Those participating at this level have access to the input of others and are able to reflect upon it, to offer criteria for resolving differences and to provide additional explanations and information. They are also able to advocate their preferred options and priorities.

9.4 To make recommendation(s) as to what a decision should be.

Those participating at this level are asked to bring their judgment to bear, to formulate conclusions and to recommend a preferred option. Participants at this level may be held accountable for the quality of their advice.

9.5 To be asked (given authority) to decide.

To be held accountable for a decision, this level of participation is requisite.

9.6 To have veto power over a decision (or the right of concurrence).

Participation at this level is limited to determining what will not be done. It does not include authority to determine what will be done. That remains with the decision maker(s).

References:

Bryan, John C., "Practices Which Increase Trust," published in *Creative Change* by The Association for Creative Change, USA, Spring 1993. Revised August 1997.

Jacques, Elliott, *Requisite Organization*, published by Cason Hall and Co., USA, 1989

Appendix 3 - Establishing Standing Orders For The New Board of Governors

In accordance with the authorities and accountabilities of the Board of Governors, granted to and by the General Assembly and in keeping with section 8, "Authority and Governance" of The General Institutional Standards of the Association of Theological Schools in the United States and Canada, the Board of Governors will formulate a set of standing orders to implement its responsibilities as set out in the proposed Authorities and Accountabilities of the Board of Governors of Knox College. The following is a broad sketch of what might be incorporated into those standing orders:

1. Rules for meetings. The rules that normally guide the conduct of business will follow those of the Book of Forms of The Presbyterian Church in Canada, Chapter 2, as these would normally apply to such a body as the Board of Governors.
2. Regular meetings of the Board are normally scheduled mid-October, early February, and mid-May of each year. The exact date to be determined at the May meeting of the Board for the following year. Special meetings can be called by the Convener upon the specific request of the Executive or of any five members of the Board.
3. The Board will establish an Executive and Committee structure (inclusive of the Faculty and Faculty Council) with terms of reference for each (including such matters as their composition, selection of Chair, quorum, procedures, responsibilities and reporting).
4. Officers of the Board. The Board will establish its officers such as Convener, Vice-Convener, Secretary and Treasurer (and also Recording Secretary) each with their respective duties and responsibilities.
5. The Board will establish the academic structure of the College including academic administrators such as the Principal, the Director of Basic Degree Studies and of Theological Field Education, the Registrar, the Director of Advanced Degree Studies, the Library Co-ordinators, the Co-ordinator for the McKay Educational Resource Centre, and the Co-ordinator for Continuing Education. The job descriptions of each of these positions will be attached to the standing orders.
6. Administrative structure. The Board will establish the administrative structure including administrative officers such as the Principal, the Administrator and the Director of Development. The job descriptions of each of these positions will be attached to the standing orders.
7. Faculty and staff handbooks - their status and how they are revised.
8. The re-nomination to Assembly of Board members who have completed their term of office and the clarification to the General Assembly's Committee to Nominate of the gifts and abilities that need to be represented on the Board. Also the right of the Board to appoint interim positions including that of Principal.
9. The creation and revision of standing orders requires notice of motion.

Appendix 4 - Further Means of Participation and Decision-Making

In the foregoing, the formal structures of participation and decision-making have been outlined. These are the official structures and relationships. But there are many other ways in which the College seeks to make itself open and available to the whole church, and also encourage the church to participate in its life. The following sketches some of the principal ways in which this takes place.

1. Knox College encourages communication and participation
 - 1.1 The College publishes a Calendar every few years outlining its life and work, distributes a newsletter, *Connexions*, three times a year, advertises and contributes news and other items to *The Presbyterian Record*, writes an official report to General Assembly and such other reports as Assembly and/or CTE may request.
 - 1.2 The College writes official letters to presbyteries regarding such things as faculty searches, the certification of students and the names of graduating students who are eligible for a call. Matters having to do with the status of students are also communicated to the Ministry and Church Vocations office of the Life and Mission Agency.
 - 1.3 Persons from the College visit congregations, synods and presbyteries of the Church. Each fall the College holds a Knox College Sunday and makes available some 50-60 representatives to speak in congregations and listen to perspectives on the College from the Church. The Principal has visited several synods across much of the country. Faculty and the Principal have participated in numerous congregational, presbytery, regional and national worship services and other gatherings. The Principal also attends all General Assemblies.
 - 1.4 The Knox College choir goes on tour at the end of the spring term and seeks to visit different areas each year. Occasionally the tour has extended to the Atlantic provinces, and western Canada as far as British Columbia. While primarily an offering of music, these tours have established a closer relationship between the College and the Church.
 - 1.5 Knox College's Caven Library is open to any member of The Presbyterian Church, including at a distance. The librarians not only welcome users who come into the library proper but respond as best they can to requests for information by phone or e-mail and often send books out in the mail.
 - 1.6 In order to foster a closer link between the College and congregations of Asian heritage, The Centre for Asian-Canadian Theology and Ministry was established in 1996. The College has since formalized a relationship with The Presbyterian Theological College and Seminary in Seoul.
 - 1.7 In recent years the College has established a Web Page on the Internet and most faculty and administrative offices have begun to use e-mail. This gives Internet users access to extensive information about all of its programs (including many course outlines), the nature of the College and a listing of its faculty, administration and staff, and enables rapid communication right across the country and beyond.
2. The Church at large can and often does participate in the life of the College.
 - 2.1 Sessions and presbyteries write directly to the College about students under their care or prospective students who may be intending to study at Knox.
 - 2.2 The Knox-Ewart Graduates Association encourages on-going contact between the College and the church. Its Executive meets regularly at the College and sometimes sets up special committees or task groups to involve graduates in looking at the programs of the College and/or developing new ways in which the College can serve the Church.
 - 2.3 Over and above persons appointed to the current Senate or CTE a whole host of people in the Church have participated in committees, task forces, workshops and other organized conversations that address such matters as the Knox curriculum, strategic planning, the nature of governance, lay and continuing education, youth ministry, the College's Education Resource Centre, and the preparation of a brochure to communicate basic information about the College, to name but a few.

- 2.4 Numerous individuals and church bodies call or write (letter, fax, e-mail) to the College about aspects of its life and work that they feel requires further clarification, reflection, reconsideration, and the like. Sometimes this is followed up by a visit on or off campus.
 - 2.5 One of the most appreciated forms of participation in the College is that of congregations and field supervisors where students engage in theological field education, internship, or summer field placement. Feed-back from persons and groups involved with students in this area is important with reference not only to the growth and learning of students but also to the shape or effectiveness of the curriculum.
3. Encouraging an ethos of openness, accessibility and responsiveness

This document opened with the following statement:

Knox College, in undertaking the present review of its structures of governance and administration, is seeking to foster an ethos or culture of openness and accessibility toward its primary constituency, The Presbyterian Church in Canada. It is also signaling a readiness to be responsive to the needs, concerns and creative suggestions that arise from the Church.

These words bear repeating because they are a fundamental assumption guiding how this task has been undertaken.

The communication process from the Church to the College, as we have seen, is often through formal, appointed channels. Frequently it is informal. The College welcomes both. Sometimes individuals, congregations or presbyteries have questions or issues that they want to draw to the attention of the College. Sometimes these require additional information. There are numerous policies and documents that could be of assistance such as the original charter, procedures for the appointment of the Principal or individual faculty members, faculty review policies, degree program information beyond the Calendar, residence information, etc.. Many of these are in written Handbooks and are available for the asking. In addition, the Senate has recently developed a five-year strategic plan that focuses on curriculum development toward the 21st century, spirituality and community, and the faculty changes happening over a six-year period. This document is also accessible.

All of this is to say that Knox College and the Church need each other and can best interact out of a spirit of trust. Each may learn from the other regardless of who takes the initiative. Both are called by the same Lord to be faithful to the Gospel.

BY-LAWS OF KNOX COLLEGE

WHEREAS the General Assembly of The Presbyterian Church in Canada (the "Assembly") has power to make rules and by-laws for the government of Knox College (the "College") and to alter, amend and annul the same; and

WHEREAS the Senate of the College established a Governance and Administration Review Committee which has submitted its final report with recommendations to the Senate; and

WHEREAS the Senate has forwarded its decisions on the said report and recommendations to the Committee on Theological Education (the "Committee"), which Committee has recommended to the Assembly that all former By-laws for the government and administration of the College be repealed and that the By-laws hereinafter set forth be adopted in their place;

BE IT AND IT IS HEREBY ENACTED by the Assembly that all former By-laws for the government and administration of the College be and they are hereby repealed and that the following By-laws be made and adopted in their place:

BOARD OF GOVERNORS

Powers and Duties

1. There shall be a Board of Governors of and for the College, which shall govern, manage and control or supervise the government, management and control of the business, affairs, property and revenues of the College in all matters, save and except in respect of those matters which may from time to time be expressly assigned or reserved to the Assembly by statute of the Legislative Assembly of Ontario or by the Assembly.

Without limiting the generality of the foregoing but subject to those exceptions, the Board of Governors has the power and/or duty to:

- (a) establish, within the fundamental articulation of the direction of the College as determined by the Assembly and within the mandate of the Committee, the mission, goals and strategic directions of the College, and ensure the implementation and evaluation thereof;
- (b) establish policies for the College and assign their implementation to appropriate persons or groups;
- (c) prepare, issue and amend from time to time written policy documents, including a Faculty Handbook (in consultation with the Faculty as to changes therein) and a Staff Handbook (in consultation with the staff as to changes therein), the contents of which shall be binding upon those to whom the respective policies and Handbooks relate;
- (d) establish committees, including an Executive Committee, to assist the Board in carrying out its responsibilities, prescribe the powers and duties of committees so established, determine the terms of office and responsibilities of committee members, and delegate to any such committee such of its decision-making powers as the Board deems appropriate; provided that where power and authority to act for the Board are delegated, a majority of the members of the committee shall be members of the Board;
- (e) appoint from among its members and remove officers, normally including a Convener of the Board, a Vice-Convener, a Treasurer and a Secretary, and where deemed necessary or advisable, provide by standing order for the holding of more than one office by the same individual;
- (f) approve the administrative structure of the College on the recommendation of the Principal and appoint the senior administrative staff, in consultation with appropriate College committees and on the recommendation of the Principal;
- (g) delegate such of its powers under this section as it considers proper to the Principal or to such other officer or employee of the College as may be designated by the Board or the Principal; provided that such delegation is determined by the Board to be necessary, advisable and appropriate for the carrying out of particular executive or administrative functions which are either (i) specified by the Board at the time of delegation, or (ii) prescribed by it as functions where decisive action in the interests of the College may have to be taken in a timely way because of unusual or unforeseen circumstances. Any decision or action taken by the Principal or any such other officer or employee under such delegated authority shall be reported by the Principal to the board at its next regular meeting;
- (h) receive and disburse all the monies of the College, keep and manage all its property, transact all its business relating to money and property committed to its care by the Assembly or otherwise, and exercise all the powers in regard to money and property that are vested in the College;
- (i) invest the funds of the College in accordance with applicable law and subject to any express limitations or restrictions on investment powers imposed by the terms of the instruments creating any trust as to the same;
- (j) determine from time to time, by standing order, the fiscal year of the College;
- (k) purchase and maintain insurance for the benefit of persons indemnified under section 11 hereof against any liability incurred by the person in his or her capacity as a governor or officer of the College, except where the liability relates to the person's failure to act honestly and in good faith with a view to the best interests of the College;
- (l) prescribe the manner in which and the person or persons by whom shall be signed (i) deeds, leases, transfers, licences, contracts, agreements, assignments, cheques, bills of exchange, notes, orders for the payment of money, evidences of indebtedness and other instruments, engagements and documents (collectively, "documents"), (ii) any class or classes of documents, and (iii) any particular document or documents, and prescribe the authorities for carrying on the business of the College with its bankers and custodians;
- (m) fill any vacancy in the Board that occurs between Assemblies, so long as a quorum of the Board remains in office;
- (n) appoint, promote, suspend and remove the members of the teaching and administrative staffs of the College and all other officers and employees thereof, save and except those whose appointment, promotion, suspension or removal is reserved to the Assembly or the Committee, and in particular but without limitation, appoint

- (i) faculty members for an initial three-year term at the rank of Assistant Professor or Associate Professor and appoint non-tenured lecturers to contract positions for terms of more than two consecutive years;
 - (ii) the Director of Basic Degree Studies and Theological Field Education for an initial term of up to three years;
 - (iii) an acting Principal of the College, to act until the next Assembly, where a vacancy exists in the office of Principal between Assemblies; and
 - (iv) the Principal to a non-tenured academic position, with appropriate rank including full Professor, while holding the office of Principal;
- (o) nominate the Principal of the College, for appointment by the Assembly on the recommendation of the Committee, for a renewable term of five years and make recommendations to the Committee and the Assembly for the renewal of the appointment of the Principal for any additional terms of five years or to the Committee for the renewal of the appointment for a final term of less than five years;
 - (p) nominate candidates for appointment as tenured professors, with the recommendation of the Committee, for approval by the Assembly;
 - (q) approve the performance reviews of the Principal and all faculty members and receive the performance reviews of designated senior administrative staff;
 - (r) establish, change and terminate academic and administrative units within the College and determine the powers and duties of any such unit;
 - (s) establish, change and terminate chairs, programmes and courses of study;
 - (t) consistent with the requirements of the Assembly and the provisions of any agreement to which the College is a party, determine the policies and procedures and regulate the standards for the admission of students to the College, the contents and curricula of all programmes and courses of study, the placement of students in the various curriculum years and the requirements for graduation;
 - (u) adopt and issue the College Calendar from time to time, setting out the curriculum and educational requirements of the College;
 - (v) appoint examiners and conduct examinations in conformity with the provisions of the Book of Forms;
 - (w) approve students for graduation, grant the diploma of the College and deal with all matters arising in connection with the award of fellowships, scholarships, medals, prizes and other awards;
 - (x) provide for the granting and conferral of and grant and confer, either directly or conjointly as may be provided for in any agreement to which the College is a party, earned degrees in theology, and provide for the granting of and grant honorary degrees in theology, all to such persons as the Board shall determine to be possessed of the necessary qualifications, subject to such examinations and otherwise as may from time to time be prescribed or on behalf of the Board;
 - (y) exercise disciplinary authority over all members of the teaching and administrative staffs and students of the college, make rules for the conduct and discipline thereof and provide sanctions and penalties for the breach of such rules, which may include suspension or expulsion from the College;
 - (z) determine the proper disposition of any charge or complaint against a member of the teaching staff of the College respecting any matter which lies within the purview of the College, but without interfering with the jurisdiction of the respective courts of the Church;
 - (aa) receive and ensure appropriate responses to issues referred to the Board by the Assembly;
 - (bb) submit a report annually to the Assembly on the affairs of the College and all matters entrusted to the Board by the Assembly, accompanied by the audited financial statements of the College for the previous fiscal year;
 - (cc) make rules and establish standing orders regulating the manner of exercise of its powers and the calling and conduct of its meetings and those of committees appointed by it, including the quorum of any such committee, not inconsistent with the provisions of the Book of Forms or the By-laws of the College; and
 - (dd) do all such other acts and things as are necessary or expedient for the conduct of its affairs and the affairs of the College.
2. Members of the Board shall act with diligence, honesty and good faith in the best interests of the College.

Borrowing

3. The Board of Governors may from time to time, subject as hereinafter provided,
- (a) borrow money on the credit of the College;
 - (b) limit or increase the amount to be borrowed;
 - (c) issue debentures or other securities of the College in connection with any such borrowings;
 - (d) pledge or sell such debentures or other securities for such sums and at such prices as may be deemed expedient; and
 - (e) secure any such debenture or other securities, or any other present or future borrowing or liability of the College, by charging, mortgaging, hypothecating or pledging all or any of the real or personal property of the College, whether currently owned or subsequently acquired, including book debts and the rights, powers, franchises and undertaking of the College;

provided that for all the purposes hereof, the terms “borrow” and “borrowing” as used herein shall mean and be restricted to, and the authority of the Board hereunder is limited to transactions involving borrowings, the term of repayment of which, including any renewals or extensions that are available at the time of the borrowing, does not exceed three years from the date of the borrowing, such that money so borrowed is fully repayable during a term of three years or less.

The Board may delegate these borrowing powers to any governors or officers of the College to such extent and in such manner as may be determined from time to time by resolution of the Board.

Composition

4. The Board shall be composed of,
- (a) fifteen persons appointed by the Assembly, including ordained, diaconal and lay persons;
 - (b) two graduates of the College appointed by the Knox-Ewart Graduates Association;
 - (c) two students appointed by the Missionary and Theological Society of the College;
 - (d) two faculty members appointed by the Faculty of the College (as defined in the Faculty Handbook);
 - (e) one member of the administrative staff of the College, appointed by the Staff Association of the College;
 - (f) the Principal, ex officio;
 - (g) the Director of Basic Degree Studies and Theological Field Education, ex officio;
 - (h) one member of the Committee, ordinarily a lay person, appointed by the Committee.

Remuneration and Expenses

5. Members of the Board shall serve without remuneration for the performance of their duties as such, but (i) members may be reimbursed for their expenses reasonably and actually incurred in connection with the performance of their duties, according to such procedures as may be determined by the Board; and (ii) members of the Board who are also officers or employees of the College may receive remuneration for the performance of their duties as such.

Term of Office

6. The appointees of the Assembly shall ordinarily serve for a renewable term of three years, to a maximum of six consecutive years, to be appointed in rotation so that normally, five shall be appointed each year. Except for ex officio members, members not appointed by the Assembly shall serve for a renewable term of one year, to a maximum of three consecutive years.

Quorum and Voting

7. Twelve members of the Board, at least six of whom shall be members appointed by the Assembly, constitute a quorum for the transaction of business at any meeting of the Board.

8. The ex officio members of the Board are voting members thereof. The Convener shall not have an original vote but in the event of an equality of votes on any question, he or she shall have a casting vote.

Convener and Vice-Convener

9. The Convener shall be elected by the Board, ordinarily from among those members thereof who have been appointed by the Assembly. The Convener shall (i) direct the calling of all regular and special meetings of the Board in accordance with its standing orders; (ii) convene special meetings of its Executive Committee as needed; (iii) preside at all meetings of the Board and of its Executive Committee; (iv) encourage the participation of all members of the Board; and (v) assist and support the work of the Principal, particularly in the area of development and fund-raising.
10. In the absence or inability to act of the Convener, the Vice-Convener has the powers and duties of the Convener.

Indemnification

11. Every governor and officer of the College and his or her heirs, executors, administrators and estate and effects, respectively, shall from time to time and at all times be indemnified and saved harmless out of the funds of the College, from and against,
- all costs, charges and expenses whatsoever that he, she or they sustain or incur in or about any action, suit or proceeding that is brought, commenced or prosecuted against him, her, or them, for or in respect of any act, deed, matter or thing whatsoever, made, done or performed by him or her, in or about the execution of the duties of his or her office; and
 - all other costs, charges and expenses that he, she or they sustain or incur in or about or in relation to the affairs thereof,

except such costs, charges or expenses as are occasioned by his or her own wilful neglect or wilful default.

COMMITTEES

12. Subject to the provisions of clause (d) of section 1 hereof, the Board may include on its committees persons who are not members of the Board.
13. The Convener of every committee shall be a member of the Board and except as provided in section 9 hereof and unless the Board appoints some other person to be the Convener, the Principal shall act as Chair of every committee;
14. The Board shall determine the terms of office and responsibilities of members of its committees and for good and sufficient reason, may remove a member of any committee before the expiration of the term of office.
15. Committees may meet for the transaction of business, adjourn and regulate their meetings and proceedings as they see fit, subject to any rules or restrictions imposed or standing orders established from time to time by the Board.
16. Any committee may invite such governors, officers, employees of the College and other persons, including such consultants and professional advisors as it may see fit from time to time, to attend at meetings of the committee and to assist thereat in the discussion and consideration of the affairs of the College.
17. Unless otherwise determined by the Board, the quorum for the transaction of business at any meeting of a committee shall be a majority of the members in office.

PRINCIPAL

18. The Principal has executive and administrative supervision over and direction of the academic programmes and work of the College and the teaching and administrative staffs thereof. Without limiting the generality of the foregoing, the Principal has the power and/or duty to,
- administer the College with the authority granted by the Board;
 - ensure that needed changes to the policies of the College are brought to the attention of the Board and the appropriate committees thereof in a timely manner;

- (c) recommend to the Board the administrative structure of the College and the persons to be appointed to fill senior administrative positions;
 - (d) manage and provide leadership for the administrative staff of the College and prescribe lines of reporting and accountability within the administrative structure;
 - (e) carry primary responsibility for the academic programmes of the College within the peer and professional relationships of the Faculty, of which the Principal is a member;
 - (f) co-ordinate, advise and monitor as facilitator of Faculty business and decision-making;
 - (g) convene and vote at meetings of the Faculty and the Faculty Council;
 - (h) implement the day-to-day academic operations of the College and encourage the scholarly advancement of Faculty members;
 - (i) act as the primary spokesperson for the College, including representing the College to the Church, the Committee and the associations, bodies and organizations with which the College is affiliated or of which it is a member;
 - (j) give leadership to fund-raising programmes approved by the Board;
 - (k) assist the Board in preparing for its meetings, ensure appropriate implementation of Board decisions and facilitate the work of its committees; and
 - (l) perform such other duties as the Board may prescribe.
19. The Principal is a member ex officio of every committee of the Board, may summon a meeting of any such committee and except as provided in section 13 hereof, may convene and preside over any such meeting so summoned.
20. The Principal shall report annually to the Board upon the administration and the academic work of the College and may make such recommendations with respect thereto as the Principal considers advisable, and the Principal shall report upon any matter that is referred to him or her by the Board or the Executive Committee thereof and upon such other matters as the Principal considers advisable.

FACULTY

21. The Faculty of the College is defined in the Faculty Handbook as published from time to time by the Board. Its role in the governance of the College is carried out through its representatives on the Board, through Faculty participation on committees of the Board and through meetings of the Faculty and the Faculty Council. The Faculty has advisory authority in relation to the Board on academic matters.
22. Within and subject to the requirements and responsibilities specified by the Board and in the Faculty Handbook, the Faculty has the power and/or duty to,
- (a) consistent with the requirements of the Assembly, any agreement to which the College is a party and the policies of the Board, design and implement the curricula of the College, including the design of courses and the designation of which are required or elective, and report regularly on these matters to the Board;
 - (b) consistent with the policies of the Board, implement the admission, academic superintendence and discipline of students, including occasional students, the placement of students in the various curriculum years and the examination of students, and recommend to the Board policies related to these matters;
 - (c) recommend students for graduation, for the diploma of the College and for prizes and scholarships, for the approval of the Board;
 - (d) appoint two of its members to the Board;
 - (e) on the request of the Board, appoint representatives to committees of the Board;
 - (f) participate in the peer evaluation of faculty members for contract review, promotion, tenure and post-tenure performance, consistent with the Faculty Handbook;
 - (g) recommend sabbatical and other scholarly proposals by faculty members to the Board for approval;
 - (h) engage in consultation with respect to the nomination and re-appointment of the Principal by the Board;
 - (i) appoint non-tenured, contract-position lecturers for terms of less than two consecutive years, and recommend to the Board the appointment of non-tenured, contract positions lecturers whose terms will exceed two successive years;
 - (j) engage in consultation with respect to changes to the Faculty Handbook proposed by the Board, and propose changes to the Handbook for consideration by the Board; and

- (k) provide liaison with the Board on academic matters at meetings of the Board, as specified in its standing orders.

ENACTED AND PASSED by the Assembly this tenth day of June, 1998 and effective as of and from the twenty-ninth day of October, 1998.

Moderator

Principal Clerk

Recommendation No. 3 (adopted, p. [32](#))

That all former By-laws for the government and administration of Knox College be hereby repealed and that the above By-laws be made and adopted in their place.

OVERTURE NO. 3, 1997 (A&P 1997, p. [495-497](#), [480](#), [45](#))

Re: Faculty Appointments at the Colleges

Overture No. 3, 1998 raised several questions around the process of faculty appointments, the governance of Knox College and the accountability of the college to the Church as a whole and the presbyteries in particular. Particular attention was drawn to the General Assembly regarding the lack of reporting about the nominations for the Chair of Old Testament and the Director of Basic Degree Studies at Knox College. The Committee has considered these matters and discussed them at length. Representatives of Knox College were involved in these discussions as were others.

The lack of reporting in regard to the nominations for the Chair of Old Testament Studies and the position of Director of Basic Degree Studies was an oversight, and apologies were expressed. This oversight has already been corrected by the pertinent information being in the report to the 123rd General Assembly (A&P 1997, p. [483](#)). Greater diligence in reporting on these matters will be striven for in the future as more faculty positions become vacant and are filled.

There have been many developments in the processes and procedures with regards to the governance of Knox College since the early 1940s. A thorough review of the governance has taken place over the past year. This review has tried to be inclusive and open in receiving input from all those concerned with the life and functioning of the College. The Committee on Theological Education reviewed the resulting document on the Governance Knox College at its February meeting and will present it to the General Assembly in June.

The 105th General Assembly granted to Knox College permission to appoint Associate or Assistant Professors without tenure. (A&P 1979, p. [471](#), [88](#)) The intent of this was to allow the College, and all concerned, to have a time to assess those who are teaching so that, when they came to the point of considering granting tenure, there would be sufficient information to offer to the Senate of the College and the Assembly on which to base a sound and reasoned decision. Another reason for this was to facilitate the hiring process, as it would be very difficult to hire a new faculty person if they were only approved in June by Assembly and were expected to begin in July (the normal time to begin), or to wait a full year. The Committee on Theological Education, which has representation from across the Church geographically, appoints one of its members to the search committees. The Committee informs the General Assembly once the initial three year appointment has been made, and includes the curriculum vitae as part of this information. The wider Church and individuals' presbyteries are encouraged to give relevant feedback to the Colleges during this initial period which will be taken into consideration by the review committee during the first third year review. The re-appointment after the first three years requires the recommendation of a review committee, the Senate of the College, and the approval of the General Assembly's Committee on Theological Education. If any presbytery would like to know about the procedure of the review process they are encouraged to request this information from the College. It is noted that the positions of Principal and Director of Basic Degree Studies are handled differently since these key positions are seen as being of greater concern. These two positions are term appointments and come directly to the General Assembly.

There has been a significant shift in the way Knox College is governed. If the governance proposal is adopted, there will be fewer faculty on the Board of Governors. A member of the Committee on Theological Education will be added to the Board of Governors. The proposed

rules for governance are clear and readily available. The Principal of Knox College has made special efforts to keep the channels of communication open between the college and Church. It is hoped that all of these actions will increase the communication between the college and the Church. The Committee is also looking at a more inclusive pattern of involving the congregations and presbyteries in the future training of persons for ministry. This more inclusive approach also has been part of the Committee's discussion relating to Overture No. 18, 1997 which deals with the question of adequate training for ministry in the twenty-first century.

Recommendation No. 4 (adopted, p. 52)

That the prayer of Overture No. 3, 1997 be answered in the terms of the above preamble.

THE PRESBYTERIAN COLLEGE

Minute of Appreciation for the Rev. Dr. William J. Klempa

After twenty years in the office of the Principal at the Presbyterian College, Montreal, Dr. William Klempa has decided to retire from this post, with the endorsement of the General Assembly. While he is not retiring from active ministry at this time, he will be greatly missed by the College community as well as his many friends and colleagues in the colleges and the Faculty of Religious Studies at McGill.

His genuinely pastoral approach in setting the leadership style within the College is appreciated by students, senators and colleagues alike. It is well known that his office door is always open to those who might like a word with him.

He has had a high profile within the Faculty of Religious Studies at McGill where he has taught Reformed Theology at both the undergraduate and graduate levels for many years. He is respected for his scholarship both in Canada and abroad, having written numerous articles and publications. He is recognized as an outstanding authority on the life and work of Karl Barth.

Dr. Klempa has been active in Church affairs both in his own Presbytery and across The Presbyterian Church in Canada, and is known for his leadership in matters of Church polity. He is a man of faith and deep commitment to the cause of Christ's Kingdom as well as to the Church in which he has been called to serve.

He will be missed as he ends his time as Principal but we look forward to the contribution to The Presbyterian Church in Canada he, no doubt, will continue to make and we pray God's blessing on him and his family.

Recommendation No. 5 (adopted, p. 52)

That the above minute of appreciation for the Rev. Dr. William Klempa be adopted.

Resignation of the Rev. Dr. Geoffrey Johnston

The Senate of The Presbyterian College presented a recommendation to the Committee with the request that the Rev. Dr. Geoffrey Johnston to be permitted to resign as Director of Pastoral Studies at Presbyterian College effective August 1, 1999.

Recommendation No. 6 (adopted, p. 52)

That the request from the Rev. Dr. Geoffrey Johnston to resign as Director of Pastoral Studies at Presbyterian College effective August 1, 1999, be approved.

Search Process for Director of Pastoral Studies

The College would like to begin the search process for the position of Director of Pastoral Studies.

Recommendation No. 7 (adopted, p. 52)

That the Senate of The Presbyterian College be authorized to begin the search process for a Director of Pastoral Studies, to circularize presbyteries for nominations and to present a nomination to the 125th General Assembly, conditional upon presentation of an acceptable job description to the Executive of the Committee on Theological Education.

KNOX COLLEGE

Resignation of Helen Goggin and Raymond Humphries

The Senate of Knox College informed the Committee that the Rev. Dr. Helen Goggin and the Rev. Dr. Raymond Humphries are planning to retire at the end of the 1998-1999 academic year.

Recommendation No. 8 (adopted, p. [52](#))

That the request from the Rev. Dr. Helen Goggin to resign as the Ewart Professor of Christian Education at Knox College effective June 30, 1999 be approved.

Recommendation No. 9 (adopted, p. [52](#))

That the request from the Rev. Dr. Raymond Humphries to resign as Professor of New Testament and language and Literature at Knox College effective June 30, 1999 be approved.

Search Process for Two Faculty Positions

Recommendation No. 10 (adopted, p. [52](#))

That the Senate of Knox College be authorised to begin the search process for the Ewart Professor for Christian Education and that presbyteries be circularized for nominations and to present a nomination to the 125th General Assembly.

Recommendation No. 11 (adopted, p. [52](#))

That the Senate of Knox College be authorised to begin the search process for the Professor for New Testament Language and Literature and that presbyteries be circularized for nominations and to present a nomination to the 125th General Assembly.

Search Process for Principal

At its meeting February 19-21, 1998, the Committee on Theological Education received and considered the report of the Knox College Principal Search Committee which was presented by its Convener, Donald Carman. Following his presentation, Mary Rogers, Convener of the Committee on Theological Education, gave a report on her participation on the Search Committee, indicating that her's was the dissenting vote and gave reasons. Later in the meeting, Prof. Rogers apologized for having made her report from the Chair. After further discussion of the nomination of the Rev. Dr. Dorcas Gordon for Principal of Knox College, the vote was taken by ballot and the motion to approve the nomination and forward it to the General Assembly was defeated by a vote of 11 to 9.

Later in the meeting, the Committee reviewed the following term of reference:

Provision will be made, if required, for any College's persistent dissent from a Committee action to come to the Assembly." (A&P 1990, Rec. No. 5, p. [25](#))

It was decided, on the basis of the above, to make provision for the Senate of Knox College to make its case concerning the appointment of a Principal, directly to the 124th General Assembly. The Committee, therefore, requests the Assembly to invite the Senate of Knox College to make its nomination for a Principal at this time.

Recommendation No. 12 (withdrawn, p. [41](#))

That this Assembly receive and consider the report of the Senate of Knox College re the appointment of a Principal.

Mary Rogers
Convener

Thomas Gemmell
Secretary

SPECIAL REPORT OF THE SENATE OF KNOX COLLEGE RE NOMINATION OF DORCAS GORDON FOR PRINCIPAL

The Senate of Knox College brings forward the name of The Rev. Dr. Dorcas Gordon for the position of Principal effective July 1, 1999, after the retirement of Arthur Van Seters.

The Search Process and Resulting Decisions

The 123rd General Assembly granted the Senate permission to circularize presbyteries for nominations for Principal.

- Seven nominations came from 25 presbyteries (see p. 457) and 1 session
- Senate approved a Search Committee of 12 persons each appointed by their respective groups: Senate (4), Faculty (2) and 1 from each of Students, Staff, Committee on Theological Education, Order of Diaconal Ministries, Knox-Ewart Graduates Association, and Toronto School of Theology. The committee was chaired by Donald Carman, a member of Senate. The membership included 5 ministers of Word and Sacrament, 1 Diaconal Minister, and 6 laypersons.
- All nominees were asked to respond and 4 declined to be considered. Three, all of whom had been nominated by at least 5 presbyteries, were asked to provide a curriculum vitae and statement of their vision for Knox College.
- Each candidate was separately interviewed by 3 representative groups (students, staff, faculty) and then had an extensive interview with the Search Committee. Great care was taken to ensure that the interviews were thorough and equitable. The Search Committee allowed each candidate to respond to the same prepared questions and speak to their vision of Knox as a college of the Church.
- The Search Committee received reports from each group and all 3 groups endorsed Dr. Gordon as their choice. The Search Committee conducted its own discussion and deliberations.
- The Search Committee by a vote of 10 to 1 recommended Dr. Gordon's name to the Senate meeting of February 11, 1998. Senate, after a lengthy discussion, voted overwhelmingly, with no negative votes, to send the name of Dr. Gordon to the Committee on Theological Education to be the official nominee for Principal.
- The Chair of the Search Committee, Donald Carman, presented Senate's recommendation to the Committee on Theological Education on February 20, 1998. After two lengthy discussions, the Committee decided to vote by secret ballot but agreed that the vote count be declared. By a count of 11 against and 9 in favour of the Senate recommendation, the Committee declined to approve the nomination. No reasons were stated for the outcome of the vote.
- Subsequently, the Committee on Theological Education voted unanimously to permit the College to bring a recommendation directly to Assembly in accordance with the 1990 legislation which allows for "persistent dissent" (A&P 1990, p. 25).
- After a lengthy discussion and strong written support for the search process and Dr. Gordon from the Staff Association, the Faculty, and Students (M&T Society), the Senate of Knox College at its meeting on March 12, 1998, overwhelmingly agreed to forward the name of The Rev. Dr. Dorcas Gordon directly to General Assembly to be appointed Principal of Knox College effective July 1, 1999.

Reasons for Direct Nomination

From the beginning of the search process, the Search Committee understood that the position of Principal required:

1. a minister of Word and Sacraments with experience in congregations and all courts of the Church;
2. academic credentials;
3. proven administrative experience and abilities;
4. strong demonstrated teaching skills; and
5. recognition within The Presbyterian Church in Canada, the wider Reformed communion and the ecumenical church.

It is the judgment of the Search Committee and Senate that the Rev. Dr. Dorcas Gordon fits these qualifications in the following ways:

- Dr. Gordon graduated from Knox College in 1972 and was ordained as a minister of Word and Sacraments in 1984. She practiced team ministry in St. David's Presbyterian Church from 1984 to 1993. She served in interim-ministry from 1993 to 1994 and has been an active member of several presbyteries, including work as an interim-moderator. She continues as a minister in good standing.
- Dr. Gordon has a Th.D. from Knox College, Toronto School of Theology, in New Testament. Her publications include her dissertation, "Sister or Wife? I Corinthians 7 and Cultural Anthropology" (1997), and other academic and professional articles.

- Dr. Gordon has served as a lecturer at Knox College for eight years in Greek and New Testament with excellent evaluation from students.
- She has served since 1994 as Director of the Doctor of Ministry program at Toronto School of Theology. This position requires both extensive administrative and teaching skills including regular leadership in integration seminars.
- As Director of the Doctor of Ministry program she has demonstrated exceptional administrative skills while evidencing a great ability to work with others as a team and is widely respected by her colleagues.
- Dr. Gordon has played a significant role in the World Alliance of Reformed Churches for nearly a decade, especially the Caribbean and North America Area Council of which she is a former moderator. She was one of The Presbyterian Church in Canada's representatives to the General Council of the World Alliance of Reformed Churches in Debrechen, Hungary in 1997.
- She has extensive ecumenical experience in the Canadian Council of Churches, presently a Vice-President and with the World Council of Churches as a participant in a World Council of Churches Workshop in Bossy, Switzerland, in 1991.

She emerged from the search process having the confidence of all groups within the Knox College Community, and was the sole nominee brought forward by the Search Committee to Senate.

In light of

- the care, diligence and openness of the Senate's search process;
- the high level of participation by the Knox College community and the church at large;
- the unwavering support for Dr. Gordon by all groups, lay, diaconal and clergy; and,
- the qualifications and skill Dr. Gordon would bring to the position

the Senate of Knox College makes the following recommendation.

Recommendation No. 13 (adopted, p. [41](#))

That The Reverend Dorcas Gordon, B.A., M.Div., Th.M., Th.D. be appointed Principal of Knox College effective July 1, 1999.

Charlotte Stuart
Vice Convener

SUPPLEMENTARY REPORT

OVERTURE NO. 22, 1995 (A&P 1995, p. [427-28](#), [19](#); A&P 1997, p. [479](#), [45](#))

Re: Establishing a Chair for Youth Ministries

BLANE ADDITIONAL MOTION (A&P 1997, p. [45](#))

ROSS ADDITIONAL MOTION (A&P 1997, p. [45](#))

The General Assembly referred the issue of Overture No. 22, 1995 back to the Committee on Theological Education. The Blane and Ross Additional Motions on the issue of youth ministry were referred for consideration and the text of the Motions are:

Blane Additional Motion

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).

Ross Additional Motion

That the colleges be urged to include teen and young adult ministries as 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.

At the fall meeting of the Committee, a discussion on the Overture and these motions was held. Susan Kerr from Knox College and Anthony Pfaff from Vancouver School of Theology joined the Committee in this discussion. A small group was then appointed to collate the information in order to prepare a response for this General Assembly.

The Presbyterian College in Montreal, in responding to the issues of youth ministry, held a special continuing education event which featured seminars on youth ministry. It was supported with a grant from the Ewart Endowment for Theological Education.

Knox College has done a variety of things in relation to this issue.

1. A job description was approved by the Senate, and the Committee of Theological Education, for the Ewart Professor of Christian Education and Youth Ministry. A recommendation earlier in this report is asking that Knox College be given permission to circularize the presbyteries with a view to receiving nominations for the position (see p. [501](#)).
2. The College has begun to include youth ministry as part of the required curriculum and provides students with the opportunity to take further courses in the Toronto School of Theology and McMaster Divinity College. A course from McMaster Divinity College entitled "Youth Ministry with Adolescents" is taught at Knox College.
3. The Faculty Council is currently considering a one year certificate course in youth ministry and courses from this program will be available to the M.Div. (basis degree) students.

Recommendation No. 14 (adopted, p. [52](#))

That the above preamble be the response to Overture No, 22, 1995 and the Blane and Ross Additional Motions.

PRESBYTERIAN COLLEGE, ACTING PRINCIPAL

The Senate reported to the College in February that it did not have a nomination for the office of Principal for the College. Since that meeting, the Senate was asked to present a recommendation for Acting Principal to the Executive of the Committee.

Professor Frederik Wisse is well known in both the Presbyterian College community as well as at the Faculty of Religious Studies of McGill University, where he has taught for a number of years. He is thoroughly familiar with the structures of the consortium of theological colleges in which Presbyterians collaborate with United and Anglican partners, and is familiar with current issues and preoccupations. During the academic years 1985-1986, he served as the Acting Principal of the College when the Principal was on sabbatical leave, and Professor Wisse has proven his ability to fill the post.

Recommendation No. 15 (adopted, p. [52](#))

That Dr. Frederik Wisse be appointed as the Acting Principal for The Presbyterian College as of August 1, 1998.

Mary Rogers
Convener

Thomas Gemmell
Secretary

BIOGRAPHICAL INFORMATION - THE REV. DR. J. DORCAS GORDON

The Rev. Dr. J. Dorcas Gordon, B.A., M.Div., Th.M., Th.D., graduated from Knox College in 1972 (M.Div.) and in 1991 (Th.D.). She was ordained in 1984, and served as minister of St. David's Presbyterian Church from 1984 to 1993, and as interim minister at the Fenelon Falls-Glenarm pastoral charge from 1993 to 1994. For the past four years, she has been the Director of the Doctor of Ministry Program at the Toronto School of Theology and Special Lecturer in New Testament and Greek at Knox College.

As part of her life long commitment to the Presbyterian Church, Dorcas Gordon has served on numerous committees at the presbytery and national level. Presently, she is a member of the Churches' Council on Theological Education, the E.H. Johnson Memorial Trust Fund, the Theology Committee of the Caribbean and North American Area Council, the World Alliance of Reformed Churches, and is Vice-President of the Canadian Council of Churches. She was a Presbyterian delegate to the World Alliance of Reformed Churches Council meetings in Hungary (1997). Her committee work is also extensive within the Toronto School of Theology and the Associate of Theological Schools in the United States and Canada.

Teaching and administration are how she presently exercises her call to ministry. In addition to these responsibilities, Dorcas Gordon has served six years as a Teaching Assistant and four years as a Sessional Lecturer. She has taught at the Vancouver School of Theology Summer School (1991), at the Atlantic Seminar in Theological Education (1991) and at Stephen's College, Edmonton (1997, 1998) and will be teaching in the Doctor of Ministry program at the Melbourne College of Divinity, Melbourne, Australia, this summer. A regular component of her teaching commitments includes congregational Bible studies and workshops as well as presentations at national and ecumenical events.

Dr. Gordon's publications are academic and ministry centred. These include: *Sister or Wife? 1 Corinthians 7 and Cultural Anthropology*, a book published in 1997 by Sheffield Press; *Counting the Women: A Book of Women's Sermons* which she co-edited; "Ministry Studies in an Ecumenical, Plural and Global Context", an article in *Pacifica Journal*; "The Richness of Cultures: How it Enriches our Faith and Reflections on 'Who are we called to be?'" in *Reformed World*; and articles in *The Practice of Ministry in Canada* and in *The Presbyterian Record*.

In her personal biography and vision statement, Dorcas Gordon says that it is an "exciting time to be in theological education and to be challenged in our particular context by ecumenical, plural and global reflections". To this task she brings "a teacher's love of learning" and a commitment to the needs of the local congregation where her "faith and call to ministry are constantly challenged and renewed".

Dorcas Gordon is married to Noel and they have four children: Mark (24), Sarah (22), Tim (20) and Aaron (19).

Charlotte Stuart
Vice-Convener

REPORT OF THE COLLEGES

KNOX COLLEGE, SENATE OF

The 154th Convocation

The 154th Convocation will take place on May 13, 1998, 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. The degree of Doctor of Divinity (honoris causa) will be awarded to the Rev. Cameron Brett, minister of St. Andrew's Church, King Street, Toronto; Pauline Brown, missionary in community health based in the Bhopal Diocese, Church of North India; and the Rev. Dr. Timothy Murere Njoya, pastor of the Dagoretti pastoral charge in Nairobi, Kenya. The Convocation address will be given by a widely acclaimed scholar and popular conference speaker, Dr. Gabriel Fackre of Andover Newton Seminary, Boston.

The following students are expected to receive the Master of Divinity Degree: Steven Andrew Boose, John Cameron Borthwick, Laura Jane Duggan, Victoria Eldridge, Janice Hamalainen, Dong-Ha Kim, Bryn E. MacPhail, Kaja Muhn, Edward Walter Musson, James Herbert Lindsay Redpath, Paula Elizabeth Ryan, Susan Sheridan, Stephen Mark Magnus Thompson, Jeffrey Veenstra, Allyson Ann Voo, Linda Gail Young.

The Diploma of the College recipients are Steven Andrew Boose, John Cameron Borthwick, Laura Jane Duggan, Victoria Eldridge, Janice Hamalainen, Dong-Ha Kim, Bryn E. MacPhail, Edward Walter Musson, James Herbert Lindsay Redpath, Paula Elizabeth Ryan, Susan Sheridan, Allyson Ann Voo, Linda Gail Young.

Special General Assembly Certificates recipients are Rosemary Elizabeth Anderson, Peikang Dai, Thomas James Hamilton, Linda Roy Reid.

Master of Theology Degree: Michael Puxon Barnes, Robert Donald Pollock, Frederick William Shaffer

Doctor of Ministry Degree: Caroline Hilda Loudon

Doctor of Theology Degree: Kyu Sam Han

Review of Governance and Administration Structures

The Senate is recommending through the Committee on Theological Education that General Assembly adopt new By-laws for the governance of the College. This extensive report is the result of one and a half years of careful study and open consultation and marks the first comprehensive review in 50 years. The full proposal is included in the Committee's report, including new By-laws drawn up by the College's legal council, H. Donald Guthrie of Cassels Brock & Blackwell (see p. 478). Senate believes that this proposal will enable greater clarity and understanding regarding decision making within the College and in relation to the needs and concerns of the Church as expressed through General Assembly and the Committee on Theological Education.

Faculty Matters

In February 1998, Stuart Macdonald, Director of Basic Degree Studies and Theological Field Education was awarded his Ph.D. in History by the University of Guelph. His thesis is entitled, "Threats to a Godly Society: The Witch-Hunt in Fife, Scotland 1560-1710".

Professor Iain Nicol has been on sabbatical during the spring term of 1998 and Professor Calvin Pater will be on sabbatical in the fall of 1998. Recent faculty publications include the following:

Professor Pat Dutcher-Walls, Narrative Art, Political Rhetoric, The Case of Athaliah and Joash.

Professor Iain Nicol, Reformed, But Ever Reforming: Sermons in relation to the Celebration of the Handing over of the Augsburg Confession (1830), [of Freidrich Schleiermacher].

Professor Stephen Farris, Preaching that Matters, The Bible and Our Lives.

In addition to those who regularly teach in our program (John Henderson, Pastoral Care; Andrew Fullerton, Philosophy of Religion and Ethics; and Dorcas Gordon, Greek and New Testament), other lecturers include David Overholt, Youth Ministry, spring 1997; Grace Kim, doctoral student at Knox and Professor Wenh-In Ng (Emmanuel College) jointly on Asian North American Theology and Ministry, summer 1998; Dr. Dennis Ngien, on Luther, fall 1998; and Kevin Park, completing his doctorate at Princeton on Theology, spring 1999. There is a possibility that David Overholt might teach the Youth Ministry course again in 1999.

Dr. E. H. Johnson Scholar-in-Residence

The Rev. Dr. Timothy Njoya of Kenya has been Scholar-in-Residence during the 1997-1998 academic year and has made numerous visits to other universities across Canada, to the House of Commons in Ottawa and both Houses of Congress in Washington, DC, as well as to many congregations and other groups. One of the surprises in his year has been the numerous requests from university departments like Sociology, Political Science, History, etc. that want to hear him speak and lecture about his experience in Kenya and ethical matters related to it.

Other Special Lecturers

Professor Walter Brueggemann of Columbia Seminary in Decatur, Georgia, gave the Laidlaw Lectures at Knox College in November 1997, to an enthusiastic response from a capacity audience in the Knox College Chapel. Professor James Torrance of Scotland, who was in Canada on the invitation of the Renewal Fellowship made a presentation at the College in early March 1998 and Professor Gabriel Fackre will present the Continuing Education Program sponsored by the Knox-Ewart Graduates Association, May 11-12, 1998, prior to Convocation.

Special Certificate Courses for Lay People

Senate has approved a flexible ten-course program that can be taken on a part time basis by lay persons to qualify for a Certificate in Christian Studies. Since this program dovetails with the Basic Degree Program, students will have to meet the same entrance requirements of a baccalaureate degree. They may choose their courses from offerings in Bible, theology, history, etc. or any other courses that are in the regular M.Div. curriculum (including Toronto School of Theology offerings). Senate is also considering the development of a Lay Ministry

Certificate Program of ten courses with the possibility of specialization in Youth Ministry. For more information on these courses, please contact the Registrar of Knox College.

Consider Ministry Day

For the past several years the College has sponsored a day-long event to acquaint persons interested in exploring theological study in one kind or another to come to the College on a Saturday in mid-February to speak with students, to get information from faculty and staff, and to become better acquainted with the programs of the College. Each year twenty or more persons have been coming to these events and have found them most useful.

Appreciation

The College has benefitted enormously from the volunteer contribution of its Senate members who have given unstintingly of their time and contributed so much out of their experience and wisdom to enhance the work of the College in the service of the Church. Retiring members of Senate who have completed their terms include Mr. Paul Mills, an elder from Penetanguishene; Mr. Brian Cass, a lawyer, who has been the Treasurer as well as Chair of the Property and Finance Committee; the Rev. Peter Han who served as the first Co-ordinator of the Centre for Asian Canadian Theology and Ministry; and the Rev. Laurence DeWolfe of Petrolia. The contribution of these and so many other committee or workshop participants has been invaluable. The Knox-Ewart Graduates Association, especially through its Executive also continues to make an important contribution to the College.

Arthur Van Seters
Principal

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

“Be strong and of good courage” is the formula of commissioning and encouragement that is repeated three times in Joshua 1:6-9. It is also the substance of Moses’ charge to Joshua in Deuteronomy 31:23. The Senate, faculty and students of The Presbyterian College, Montreal, have drawn strength and encouragement from these words during the 1997-1998 academic session and give thanks to God for His unfailing presence and guidance and the confidence: “be not frightened, neither be dismayed; for the Lord God is with you wherever you go” (Joshua 1:9).

Students

Twenty-five students registered at the College for the 1997-1998 academic session. Twenty are full-time students and the other five are part-time students, three of whom are taking courses to be received as ministers of the Church. Six new students entered the theological program in September of whom two students later withdrew but two students entered the program in January. The Principal visited the Presbytery of Pictou at the end of January for recruitment purposes. Visits will be made to presbyteries in proximity with Montreal during the spring months to recruit students.

Alison-Stewart-Patterson Memorial Lectures

The second Alison Stewart-Patterson Memorial Lecture was given on Thursday, March 5, 1998, by Professor Elsie McKee, the Archibald Alexander Professor of Reformation Studies and the History of Worship at Princeton Theological Seminary, Princeton, New Jersey. Under the general title Partners in Ministry: Katharina Schütz and Matthew Zell in Reformation Strasbourg, Professor McKee gave two excellent lectures on “Becoming a Lay Woman Reformer: The Life of Katharina Schütz Zell” and “Partnership as Ideal and Practice: The Zells’ Pastoral and Preaching Ministries”. Professor McKee’s two books on the Zells will be published later this year.

Continuing Theological Education

Continuing theological education for ministers remains one of the College’s priorities. Two week-long programs were held. The topics and leaders were as follows:

Program A, February 23-27, 1998

Vexing Questions for Today's Christians	Prof. Gabriel Fackre, Andover Newton Seminary
Preaching from the Book of Acts	President Ward Gasque, President of the Pacific Association for Theological Studies in Seattle, Washington
Biological Engineering in a Christian Context	Rev. Joseph Bassett, First Church, Newton, Mass.
Engaging the Culture: Authentic Church Mission in Postmodern Canada	Dr. Glenn Smith, Secretary, Christian Directions, Montreal

Program B, March 2-6, 1998

Science, Soul and Society	Prof. Margaret Somerville, Dept. of Medicine, Ethics and Law, McGill, Montreal
The Case for Catechism	Prof. Richard Osmer, Princeton Theological Seminary
Reading Old Testament Stories	Prof. Patricia Dutcher-Walls, Knox College, Toronto
Family-Based Youth Ministry	Rev. Mark DeVries, First Presbyterian Church, Nashville, Tennessee

Workshop on Youth Ministry

A workshop on Youth Ministry was held on Wednesday, March 4, 1998, led by Rev. Mark DeVries, author of Family-Based Youth Ministry and on the staff of First Presbyterian Church, Nashville, Tennessee. This workshop, intended for ministers, diaconal ministers, elders, youth leaders and other interested persons, drew sixty persons. Mr. DeVries gave two excellent presentations: the first on "Selecting a Youth Ministry Model" and the second on "Understanding Today's Youth Culture". Participants in the workshop gave it a high evaluation. Thanks are expressed to the Ewart Endowment for Theological Education, its convener Professor David Stewart and secretary, Ms. Terrie-Lee Hamilton, for a grant which made the workshop possible.

Lay Education

Two Lay Education courses were offered during the 1997 fall term: "The Prophets Without Mass Suicide" by Dr. Michael Pettem and "Three Reformers: Luther, Calvin and Knox; How They Changed our World" by Dr. William Klempa. Each course had twenty-five registrants.

During second term, Dr. Michael Pettem gave a six-week course on "Paul the Apostle: Christianity to the Whole World" and Dr. Natalie Polzer on "Rabbinic Judaism: The People of the Covenant".

A successful elderhostel program, entitled "Montreal: City of Churches", was held in August 1997, at the College, organized by Dr. Geoffrey Johnston.

College Finances

The College has received a partial distribution from the Menard Estate in the amount of \$66,500. A total of \$166,500 has now been received. The College Endowment Fund now stands at over \$3,200,000 which has quadrupled since 1978. At the same time, the income from the Endowment Fund is about 5 percent annually. With the Principal retiring in 1998 and Dr. Geoffrey Johnston, the Director of Pastoral Studies, retiring in 1999 there will be extraordinary retirement allowance expenses of about \$50,000. The Senate's Finance Committee is projecting large deficits during the next two years. It is hoped that the allocation from Presbyterians Sharing will be increased.

As the Senate faces some serious financial decisions, the Finance Committee has provided solid leadership over the past year. It has carefully analyzed the College's investment

portfolio as well as researched trust fund restrictions. In addition, the format for preparing financial statements has been redesigned.

Building Maintenance Schedule

The Building Officer has identified a number of areas in the building that will require serious attention within the next three to five years. The Senate approved the naming of a task force to work in collaboration with the Building Officer to draw up a schedule reflecting the priorities of major projects to be undertaken, for example, the replacing of windows.

There was no major structural damage caused by the ice-storm in January 1998. However, additional expenses were incurred in having the ice removed professionally from roof areas.

Search For a New College Principal

The search process for a new principal began in earnest once the 123rd General Assembly approved Principal Klempa's retirement as of July 31, 1998.

As the result of circularizing the presbyteries and advertising the post in both national and international professional journals, the Search Committee received seventeen names for consideration. Following initial screening, seven of this group were identified for further consideration. A short-list of three names was presented to the Senate at its December 1997 meeting for information, with a view to recommending a single candidate in February. Two of the three subsequently withdrew from the process, leaving one candidate to be interviewed. The interview was held in Montreal in mid-January.

It was the unanimous decision of the Search Committee not to recommend this candidate to the Senate but rather that the search continue with a more pro-active approach, and that an Acting Principal be appointed to serve during the interval (see p. [504](#)). At the February meeting the Senate accepted the recommendations of the Search Committee.

Discussions have begun at the Executive Committee level on presenting the name of a suitable candidate for the post of Acting Principal to the Senate at the April meeting.

This information was reported to the Committee on Theological Education in February.

Director of Pastoral Studies

The Senate is requesting permission from General Assembly, through the Committee on Theological Education, to circularize the presbyteries to fill the vacancy that will be created by the resignation of the Rev. Dr. Geoffrey D. Johnston, effective July 1999 (see p. [500](#)).

Theological Education In French

After a number of years of reporting on this topic, we are at last able to report that, even though Presbyterian participation requires the endorsement of the Committee on Theological Education and the approval of General Assembly, the program is virtually in place. The Anglican and United Colleges, our partners in the Montreal consortium, expect to sign a protocol with the Université de Montréal in anticipation of accepting registrations for the 1998 fall session.

The Senate of the Presbyterian College has approved the program and it is hoped that in due course students from this College will be authorized to enroll in the courses leading to the "B.Th., théologie pratique" at the Université de Montréal.

Faculty and Staff

We were greatly saddened by the sudden death of Professor Edward J. Furcha, Professor of Church History at the Faculty of Religious Studies, McGill. Dr. Furcha was a good friend of the College. He will be greatly missed by his colleagues and by students who held him in high regard.

The McGill Consortium experienced a second great loss in the death of Emeritus Professor George Johnston, who was for many years Professor of New Testament. He also served as Dean of the Faculty of Religious Studies and Principal of United Theological College.

Dr. Torrance Kirby, a graduate of Oxford and recently a fellow at the Center for Theological Inquiry at Princeton Theological Seminary has been appointed to teach Church History.

Professor Douglas Farrow of King's College, London was appointed to the Chair of Christian Theology.

Professor Joe and Mrs. Audrey McLelland celebrated their Golden Wedding Anniversary in August, 1997 and the congratulations of the College community were communicated to them. Dr. McLelland continues with the important task of editing the works of the sixteenth century Italian reformer, Peter Martyr Vermigli.

Mrs. Cathy Unger McInnis, our administrative assistant and secretary, resigned at the end of December in order to take up residence with her husband in Prince Edward Island. Previous to coming to the College, where she gave eleven years of superb service, she was the secretary of the Joint Board of Theological Colleges for an equal number of years. We are grateful for her distinguished record of service to theological education. She was honoured at an Advent party in December and given a purse of money collected from faculty, students and graduates for a trip to Scotland.

Mrs. Caroline O'Connor has filled the vacancy left by Cathy. Originally from Edinburgh, Scotland, she has worked at the Faculty of Graduate Studies, McGill and the Montreal Children's Hospital. She is a valuable addition to our staff.

Organ Recitals

Once again this year the College was pleased to offer a series of recitals organized by Philippe Bélanger, featuring a variety of young musicians. These weekly events, held on Thursdays during lunch-time, were open to the public. Mr. Bélanger, the College organist, is himself a student at the Faculty of Music, McGill.

Convocation

The 131st Annual Convocation was held at the Church of St. Andrew and St. Paul on Thursday, May 14, 1998. Principal William Klempa was the Convocation Speaker and gave the lecture to the graduates on the Thursday morning. The following final year students expect to receive the M.Div. degree, the diploma of the College or the General Assembly's Certificate:

M.Div. and Diploma of the College: L. Dale Gray, B.A., B.Th., Bonita Mason, B.A., Linda Paquette, B.A., Karla Wubbenhorst, B.A. (Hons.)

General Assembly Certificate: Carol Bain, B.Th., Ruth Houtby, B.Th. (Hons.), Job van Hartingsveldt, B.Th.

The degree of Doctor of Divinity (honoris causa) will be conferred on the Rev. James Ross Dickey, B.A., B.D., a distinguished parish minister and presently Minister of St. Paul's Presbyterian Church, Hamilton, Ontario and for ten years Editor of the Presbyterian Record; and on Professor Margaret Ogilvie, B.A., D.Phil., M.A., LL.B., F.R.S.C., Professor of Law at Carleton University. Professor Ogilvie is a distinguished legal scholar and an authority on the relation of ecclesiastical and civil law.

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

ST. ANDREW'S HALL

The Board of St. Andrew's Hall expresses its deep gratitude to God for the gifts and generosity that have enabled us to accomplish what we have this past year and for the imagination and energy that is evident as we approach the coming year. We remain committed to our stated mission of being influential leaders in theological education, pastoral ministry and student accommodation. We have done what we set out to do in 1997 and by the time General Assembly meets in June, we will have established a new set of objectives and strategies in each of the three areas of our mission.

Theological Education

At its November meeting, the Board established the "St. Andrew's Institute for Elders' Education". We see this effort as a service to the whole Church and intend to work as closely as we can with the denominational agencies and the other colleges of our Church. We are especially grateful for the support of Vancouver School of Theology, with its considerable expertise in distance education and leadership training. We have engaged the Rev. Dr. Michael Farris as our Co-ordinator of Internet Education. He will tend our home page and develop tools and resources that will assist sessions and individual elders to exercise their ministry more faithfully and effectively. We have secured funding to begin to write a new manual for ruling elders, using the St. Andrew's website (www.standrews.edu) to invite contributions from across the Church. We hope to have the manual written, edited, and available in a variety of formats by the Assembly in 2000. We continue to seek funding for a video/CD-ROM on basic knowledge and skills for ruling elders. Again, our target for completion is the 2000 General Assembly. We hope to find major funding within the next year to provide staff and develop programs over a three-year period, after which the Institute would be self-supporting. We wish to express a special word of thanks to Barbara McLean, Deputy Clerk of Assembly, for her enthusiasm and support as we have developed our plans.

We continue to work on strengthening our relations with and support for Vancouver School of Theology. The new agreement signed in 1996 has resolved many of the misunderstandings that existed previously and is working very well. Over the next year, the Joint Working Group will negotiate what constitutes a "fair share" of financial support from St. Andrew's Hall on behalf of The Presbyterian Church in Canada.

St. Andrew's Hall provides all of the bursary support for Presbyterian students at VST. Without very generous financial support from the Assembly Office, we would not be able to meet these needs. Our own endowments for student bursaries amount to only \$195,000. The Hall is grateful to the increasing number of churches and individuals who contribute annually to the St. Andrew's Hall Bursary Fund and we plan to work diligently this coming year to increase contributions and solicit bequests.

The Hall welcomes the decision of the Board of Vancouver School of Theology to launch a Doctor of Ministry program in 1998. With its focus on "Interpretation, Communication, and Leadership in the Local Christian Faith Community", we are confident that it will serve the Church well. Details on Presbyterian students at VST and the work of the School on the Church's behalf will be found in the report of the Principal of Vancouver School of Theology.

Through generous support from the Ewart Endowment for Theological Education, St. Andrew's Hall, Vancouver School of Theology, Knox College and The Presbyterian College are co-operating in the production of a distance education course on Canadian Presbyterian history due for completion and launch at the 1999 General Assembly.

Pastoral Ministry

The addition of the Rev. Elaine Nagy to the staff team at St. Andrew's Hall has been a real blessing. She brings enthusiasm, sensitivity and spiritual insight to her responsibilities as Chaplain to St. Andrew's Hall and Presbyterian Chaplain at Vancouver School of Theology. She works closely with our Community Co-ordinators in caring for the residential community. She co-ordinates worship at the Hall and use of the Chapel has increased significantly through her contacts on the university campus. Her contribution to the work of Vancouver School of Theology is very much appreciated. She co-ordinates and teaches in the Presbyterian denominational studies program and, with the other chaplains at VST, teaches some of the faith formation seminars offered in every term of the School's program.

Student Housing

The new residences at St. Andrew's continues to be very much in demand by students at the University of British Columbia. During the academic year, they are consistently full, with long waiting lists. We continue to enjoy the reputation of being one of the best places to live on campus and make every effort to live up to that reputation. Summer rentals continue to increase. In 1997, calculations indicated an average occupancy of 78 percent from May 1 to August 31. The Board expresses its sincere thanks for the superb service being rendered by the Hall's Administrator, Helen Pigott.

The present facilities include 40 traditional dormitory rooms where students have their meals in the dining room as well as 93 apartments that house single students, couples and families in a variety of options. All apartments are self-contained and are furnished. Each area is supervised by a community co-ordinator who has some responsibility for residence life. We find that the general rule is one of mutual respect and hospitality and our staff is grateful to God for the people who live in the St. Andrew's community.

We are just beginning to think about a second phase of development on the property at the heart of the campus. The dormitory wing and the chapel are over forty years old and beginning to show signs of age. The University has just approved an Official Community Plan that encourages further development of the lands on the university campus. We have begun working closely with the other colleges in the theological precinct on a local area plan that will maximize the benefits of developing the whole 22 acres involved. Just what will be built to replace the current dorm and chapel remains to be decided, but the Board is committed to continuing to serve the needs of the University and the Church in the most effective ways possible.

The only disappointing feature of the approval of the Official Community Plan for the University was the delay it necessitated in the construction of the day care centre at St. Andrew's Hall. We plan to incorporate this facility into the new wing to be built, we hope, within the next five years. As a result of the delay, we had to forfeit our government grant of \$75,000. The Alma Mater Society pledge of \$225,000 remains in place. As a first phase, we will construct a playground for the children of St. Andrew's Hall in the next year. It will then be incorporated into the day care when the new centre is built.

Finances

The decision to increase St. Andrew's Hall's share of the Committee on Theological Education's grant from Presbyterians Sharing to 14 percent is very much appreciated.

We have done three-year projections on our budgets and anticipate balanced budgets throughout that period. The depreciation reserve now totals \$140,000, with 4 percent of budgeted revenue from the residence operation being added annually.

The Capital Campaign continues. This past year, over \$50,000 was received in pledges and new gifts. With the changes in plans for constructing the day care centre noted above, the revised goal for the campaign is \$600,000 of which \$430,000 has been raised. The focus for the completion of the campaign will be congregations in Western Canada. Each congregation is being asked to participate in the "Loonies for Learning" program. Coin banks will be distributed in the fall for the next two years. We hope to have exceeded our goal by the end of 1999.

The Board is pleased to announce that the loan of \$250,000 from the Consolidated Fund of the Church was paid much sooner than anticipated. As noted above, without this timely loan in the early stages of the development of the new residences, we would not have been able to proceed. Again, we extend our sincere thanks to the trustees of the fund for their willingness to provide this assistance.

Coopers Lybrand were appointed as our auditors.

A sizeable portion of our endowments and reserves is invested with the Consolidated Fund of the Church and we are most grateful for the rate of return it has provided.

William Walker
Convener

VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL

As we near the end of the 1997-1998 academic year at Vancouver School of Theology, we do so with the feeling that must have prevailed during the time of Ezra-Nehemiah. In those times, there was a need for a division of labour. Some would preserve that which had been built up over years, and others would build new foundations for an exciting but unclear future. "So some of us defend the wall and others build the city ... because the people have a will." At VST, this is a time for "guarding our wall and building our future".

We already have a unique and proven curriculum and the experienced, gifted faculty to make it work. But we are preparing for a major change in faculty and administration due to retirements. The new faculty members will possess the knowledge and skills of the past while preparing themselves to take us into new and important fields of study and experience. Each will have to experiment and learn to teach through electronic delivery systems while at the same time maintain the outstanding quality of classroom work that has been our hallmark. Each will have to engage a student body that reflects the new generation of theological students: more women than men, wide-ranging and rich life experience, ethnically and culturally diverse and different vocational and pastoral goals. We are blessed with a faculty that teaches the great Christian traditions with creativity and commitment, but also understands the new needs and is prepared to meet them with enthusiastic vision.

Two of our faculty, Dr. Harry Maier and Dr. Nancy Cocks, have been promoted recently to the position of Associate Professor. Both are distinguishing themselves and bringing honour to the school through their excellent scholarship, outstanding teaching and constant service to the church. In this academic year, we welcomed the Rev. Elaine Nagy in her new position as Chaplain to VST's Presbyterian students along with her work at St. Andrew's Hall and the University of British Columbia. She co-ordinates denominational studies for Presbyterian students, reports on their progress, provides pastoral support, and assists in teaching Faith Formation. She has brought grace and a strong pastoral presence to our community.

The contemporary church calls theological schools to be a vital resource for many different constituencies, only some of whom are preparing for ordination. VST has always believed theological education is a life-long process; therefore, we engage in lay education, vocational preparation and continuing education. As we continue to defend this tradition, we are widening the scope to accommodate the dramatic growth in lay and continuing education. Many people have only a few days per year to study, but want to do it at a depth and with highly qualified leaders. In the past eight to ten months, over 1,500 people have taken short courses at the school or with our faculty off-campus. Our excellent Summer School continues to grow each year. The new elderhostel programs and the educational tours to the spiritual centres of Great Britain and Strasbourg are other ways we are serving a varied but challenging community of learners. For all of those involved, we must ensure that the traditions of the church, the solid theological faith and the Biblical centre are faithfully taught, communicated and interpreted. Each student requires and deserves the careful attention of a dedicated faculty. So we guard the past and build the future.

In this academic year, VST has 20 students from The Presbyterian Church in Canada. Of the 30 students expecting to graduate in May, Jackson Clelland, Jin Kue Noh, Anthony Pfaff, Steven Stead, Shirley Cochrane, Eric Muirhead and Cathy Victor are Presbyterian. We feel sure they will make significant contributions to the church and community because of their time at the school.

The contextual issues before us are vexing and call out for prophetic and faithful response. We are responding in various ways.

- Dr. Peter Lee from Hong Kong is working with us for several months to advise us on helping build and support the ethnic ministries of our partner denominations.
- We are seeking the best way to prepare leaders to work with youth and young adults.
- The Native Ministries Degree Program, which prepares native leaders for churches of aboriginal communities, has just been fully accredited by the Association of Theological

Schools. Now we need to find ways to help prepare leaders to meet the problems of the urban aboriginal communities.

- We are investing in time and equipment to deliver our programs via electronic media and to learn how, with those media, to build teaching/learning relationships effective enough to bring about the transformation of students and build community with people we may never meet face-to-face.

- The Doctor of Ministry program for active clergy begins this year. It is shaped to prepare outstanding leaders for the church. We have designed diploma and certificate programs to meet some of the needs the church has articulated to us: spiritual formation, biblical and theological interpretation, vital worship leadership and people who can enable new forms of Christian learning communities.

- As is the case with most theological schools, students, denominational leaders and individuals have high levels of expectation of VST for educational services. We are faced with far more opportunities than we can serve with our limited resources. We are trying to be good stewards, but we need increased support of the churches to do this.

The school is well served by outstanding volunteers, some of whom are elected to our Board by their respective denominations to guide and advise the administration of the school. The Presbyterian Church has provided us with exceptional support in the Rev. Dr. J.H. (Hans) Kouwenberg and Mr. Bill Walker. We are very thankful for their commitment and expertise.

Vancouver School of Theology needs and appreciates the support of people of the Presbyterian Church. We consider ourselves partners with the Church in the task of preparing its leaders. We seek your prayers, your continued commitments and your encouragement as we do our part in defending the values of the past and building the leadership foundations of the future.

William J. Phillips
Principal

TRUSTEE BOARD

To the Venerable, the 124th 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 1997 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 Rev. Cameron Brett and Mr. Roger A. Lindsay 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 reports that it satisfactorily concluded a review under a good governance process of all the major elements of the management of the investment portfolio of the Pension Fund. This examination included updating all of the criteria both for allowable elements of the investing process and for setting benchmarks for judging the on-going progress of the results.

The Church has been well served over many years by what is now Indago Capital Management Inc. but the Board decided during an intensive interviewing process of five finalists that it would be better served by having the Fund divided into two equal portfolios and that same should now be managed by Phillips, Hager & North Investment Management Limited and M.K. Wong & Associates Limited. The transfer of responsibilities was undertaken at the end of October 1997 and was concluded satisfactorily. The Board thanks the investment firms that participated in the interviews for their participation in the process. The Board is now involved in a similar review for the Consolidated Fund Portfolio. The Board wants to express its gratitude to Mr. Roger A. Lindsay for leading us successfully through this process.

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, 1997 on behalf of the funds of the Church.
- A list of properties whose title is held by the Board for various organizations of the Church.

The following are currently members of the Trustee Board:

Mrs. June Beattie	Mr. Brian Malcolm
Rev. G. Cameron Brett	Mr. Donald H. MacOdrum
Ms. Elizabeth A. Fisher	Mr. Russell E. McKay
Rev. Thomas Gemmell	Mr. Donald A. Taylor
Mr. R. George Hutchinson	Mr. Gordon Taylor
Mr. Roger A. Lindsay	Mr. Merv Worden
Rev. J. Mark Lewis	

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

To the Venerable, the 124th General Assembly:

Throughout the year, Council and Council Executive, synodicals, presbyterials and local groups have been encouraged to continue to implement actions of the Five Year Plan, adopted in 1994. A number of regions have restructured and made adaptations at the synodical and presbyterial levels to meet the needs of their particular areas. Many local groups serve as catalysts for mission work in congregations and communities. The formation of some new WMS groups is seen as an encouraging and positive sign. The task force on the WMS Name Change has compiled the results of the questionnaire re the Name Change of the Society. Synodicals and presbyterials will now review these results and a final decision will be made at the Council meeting in 1999.

ANNUAL COUNCIL MEETING

The 1997 Council meeting, held at Crieff Hills Community, focused on the theme *Mission Possible*. An array of tapestries and fabrics welcomed delegates as worship and Bible study leader, Margaret (Greig) Robertson, Program Secretary, developed the themes 'How Can we Hear?', 'Finding our Voices' and 'Reweaving Dreams'.

Other highlights included a special evening to recognize the contribution of Dorothy Ruddell who resigned as Book Room Manager in August. Two sessions focused on the recommended study themes and 'Redesigning for Mission', a creative workshop looking at new possibilities for doing mission. Vice-President, Esther Powell, paid tribute and gave gifts to seven retiring officers.

The Rev. Rosemary Doran retired from the Presidency after three years of dedicated service and Esther Powell was installed as the new President.

COUNCIL EXECUTIVE

Representatives of Council Executive worked with the Life and Mission Agency to develop a proposal for a 'One Stop Shopping' resource centre at 50 Wynford Drive. The WMS also participated on the Regional Staffing Review Committee. Both of these reports were discussed at the May Council meeting, 1998.

President, Esther Powell participated in the Mission Exposure tour to India in November, led by Marjorie Ross, Associate Secretary for International Ministries. Included in the celebrations were the 100 Year Jubilee Celebrations in Amkhut and the 75th Anniversary Celebration of the Jobat Christian Hospital. Gifts of money on behalf of the WMS were given to the Jobat Christian Hospital, Jobat weaving project and the Helen MacDonald Memorial School in Jhansi.

June Stevenson, editor of the Glad Tidings and one of the recipients of the E.H. Johnson Exchange visited the Presbyterian Reformed Church in Cuba in October, as one of the first steps in the new partnership agreement between the church there and The Presbyterian Church in Canada.

STAFF CHANGES

Patricia Heidebrecht was welcomed as Book Room Manager in August. A special evening to say farewell to Judy Lee, Book Room Assistant was held at the fall Council Executive meeting. This position has been filled by Martha Carmichael.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

1. The WMS continues to fund Regional Staff through a grant of \$390,000 to The Presbyterian Church in Canada and synodicals are actively represented on Consultative Committees of Regional Staff.
2. In addition to our contribution of \$150,000 to Presbyterians Sharing, the Society has directed the use of grants from investments to assist mission projects in Canada and overseas, leadership training and development conferences for youth and adults, theological student bursaries, to name a few. Grants for Christian Literature in the amount of \$10,000 were given in 1997 to provide printed resources for Nigeria, Central America, Malawi, Taiwan, Nepal and Canada.
3. The WMS, with its interest in work with children and youth, continued in its participation with the Covenant Community with Children and Youth. A grant of \$25,000 to the Life and Mission Agency supported the work of Dorothy Henderson in this area.
4. The Society continues to work co-operatively with the Church on the preparation and promotion of mission study materials for adults and children.

FINANCES

The following is a summary of receipts and disbursements for 1997:

Receipts:	Synodicals	\$869,823
	Special Gifts	11,662
	Legacies	130,499
	Bank & Investment Interest	59,312
	Life Membership Income	2,753
	Total	<u>\$1,074,049</u>
Disbursements:	Presbyterians Sharing	\$150,000
	Mission Education & Regional Staff	755,079
	Administration & Grants	128,709
	Grants, Bursaries, etc. from Investments	72,369
	Gifts Received & Sent Overseas	1,550
	Investment Fee	12,502
	Total	<u>\$1,120,209</u>

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 CONSTITUTION

Revenue Canada requires that the WMS Constitution must state that it is a not-for-profit Society if it wishes to retain a charitable number. The Society must retain its charitable number to be able to issue receipts for tax purposes. It is, therefore, necessary to amend the

WMS Constitution, with the remaining sections to be numbered consecutively following after the insertion of the new section 'III Administration'.

Recommendation No. 1 (adopted, p. [36](#))

That the following section be added to the WMS Constitution:

III Administration

The business of the Society shall be carried on without gain for its members, and any profits or other accretions to the Society shall be used to support the Aims and Purposes of the Society.

REPORT OF THE REGIONAL STAFFING REVIEW COMMITTEE

The Council at its May meeting adopted the report of the Regional Staffing Review Committee. This report is contained in the Life and Mission Agency Committee supplementary report. The WMS concurs with its findings and recommendations (see p. [389-95](#)).

ONE STOP SHOPPING

The Council, at its May meeting, adopted the One Stop Shopping report, a summary of which is contained in the Assembly Council supplementary report (see p. [218-19](#)).

Esther Powell
President

Charlotte Brown
Executive Secretary

**SPECIAL REPORT RE THE PRESBYTERY OF MONTREAL
AND ST. ANDREW'S CHURCH, LACHINE**

To the Venerable, the 124th General Assembly:

The Special Commission of the 123rd General Assembly dealt, under its terms of reference, with two appeals against actions of the Presbytery of Montreal and seven overtures and a memorial addressing perceived inaction of the Presbytery re Mr. Darryl Macdonald. Thus, it addressed the status of Mr. Macdonald as a licentiate of this Church. The Findings and Judgement of that Special Commission have been reported to this General Assembly. The Special Commission ordered that the Presbytery of Montreal revoke Mr. Macdonald's status as a licentiate of the Church, barring him from the pulpits of all congregations within The Presbyterian Church in Canada, an order which the Presbytery obeyed and of which all the presbyteries have been informed.

It appears that subsequently, the Session and membership of St. Andrew's Presbyterian Church, Lachine, Quebec, decided that they would not acquiesce to the ruling of the Presbytery of Montreal and of the Special Commission of General Assembly and continued to have Mr. Macdonald conduct their services of worship and offer pastoral leadership. No doubt they were motivated by their high regard for Mr. Macdonald and his ministry as well as by their disagreement with the present policy of The Presbyterian Church in Canada that someone who is a practising homosexual should not be ordained to the ministry of Word and Sacraments.

Whatever the motivation, the action of the Session is clearly a deliberate act of defiance of a ruling of the General Assembly (Commission) and a decision of the Presbytery of Montreal, thus contempt of courts of the Church, and a fundamental breach of the vow elders take at their ordination to share in the government of this Church "by sessions, presbyteries, synods and General Assemblies" and "to submit yourself in all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church". This is a most serious matter with far-ranging implications. It is no longer about whether or not one approves of the ordination of practising homosexuals but has to do with the good order, peace and unity of the Church. To disobey the order of higher courts, in this case the highest court of the Church, is clearly a violation of ordination vows and subject to discipline. The Session and congregation of St. Andrew's, Lachine, had the option to comply with the ruling of the General Assembly or to leave the denomination.

The Clerks of Assembly believe that the Special Commission of the 123rd General Assembly fulfilled its mandate and its terms of reference in coming to a decision regarding the status of Mr. Macdonald and in ordering the Presbytery of Montreal to take action. The Presbytery obeyed that order. The Session of St. Andrew's, Lachine, however, refused to comply. It is the view of the Clerks of Assembly that it is the duty of the Presbytery to act in this matter and to order the Session of St. Andrew's, Lachine, to cease and desist from its contumacious behaviour. The consequences of disobeying such an order would be for the Presbytery to remove the Session and, *in extremis*, bar the congregation from the use of its buildings. This view was presented to the Presbytery of Montreal but the Presbytery concluded that it was unable to take any further action since such action would cause further division within the court.

The Clerks of Assembly believe, however, that this refusal to act on the clearly contumacious behaviour of a session has caused further discord and hurt not only within the Presbytery but also to the whole of The Presbyterian Church in Canada. The governance of the Church has been brought into disrepute by the Session of St. Andrew's, Lachine. The indecisiveness of the Presbytery in the matter of taking appropriate disciplinary action has had a similar effect.

The Presbytery of Montreal has recommended that a mediator be appointed to resolve this issue. The Clerks of Assembly do not believe this is possible since mediation implies that both parties bring matters to the table that are subject to negotiation. There can be no negotiation on such a fundamental issue as the clear and public violation of ordination vows by members of session.

The Book of Forms allows for synod to deal with matters on which a presbytery finds itself unable to act. This, however, means that the public offense cannot be removed until the synod meets, although the Moderator or members of the synod could call for a *pro re nata* session. In this case, however, the synod has not been involved in the judicial proceedings and, therefore, the appropriate body to deal with the matter is the General Assembly.

Since the issue has also been brought to this General Assembly by way of further appeals, the Clerks of Assembly recommend the following:

Recommendation No. 1 (referred to a Special Committee, p. 21)

That this 124th General Assembly appoint a Special Committee to report to this Assembly with recommendations to bring this matter to a conclusion in accordance with the law and good order of the Church.

Recommendation No. 2 (referred to a Special Committee, p. 21)

That among the Special Committee's terms of reference, it be clearly stated that this Special Committee deal solely with the evidence before it of the contumacious action of the Session and congregation of St. Andrew's Church, Lachine, and of Mr. Darryl Macdonald, according to section 323 of the Book of Forms.

Thomas Gemmell, Barbara McLean, Tony Plomp
Clerks of Assembly

STATEMENTS OF YOUNG ADULT REPRESENTATIVES

The Assembly decreed that the statements made on behalf of the YARs be recorded and they are as follows:

Most perceive Presbyterians as a denomination that is slow. Slow with evangelism, slow to change and slow with just about everything. And they're right! But the age old saying stands true - slow and steady wins the race.

Though most roll their eyes and sigh during long meetings (and so do we!), this is one aspect that makes us strong. As young adult representatives, we see the wisdom of the Presbyterian Church, in the time they take in meetings.

Instead of being impulsive and grabbing the “shiny” offers, we take a step back. We consider not only the pretty side of things, but the consequences and repercussions we might face in the future. We look carefully at every issue, consider all ideas, and take the time to make an educated decision.

Yes, sometimes it drags along and everyone always wishes that those long-winded Presbyterians would not be so long. But we, the YARs of this 124th General Assembly, would like to say thank you. Thank you for the long debates and dragging sermons. Thank you especially for being willing to discuss and for listening to each other whether in agreement or not!. For this is what has strengthened our Church, kept it strong and keeps it going still.

Susy Sturgess, Presbytery of Barrie

While many of the YARs have had a good experience with churches deeply committed to prayer, we discussed several areas of prayer that we thought were important to mention:

1. Jesus prayed a lot. He is even recorded in the gospels to have prayed the entire night. We as a Church should, therefore, pray a lot.
2. Our experience as YARs tells us that prayer works. There are outcomes to prayer and we have seen them.
3. Prayers in The Presbyterian Church in Canada need to be more specific and less general. Many times we've heard prayers in our churches such as “God bless everyone. Amen.” If our prayers were specific, such as the overtures brought from the presbyteries and sessions, our prayer life as a Church would be even more effective. Even the letter to the Philippians says “make your prayers and petitions known to God”. Petitions are specific. We need to be more specific in our prayers as The Presbyterian Church in Canada.
4. Have open prayer in services and at church meetings. By open prayer, we mean prayers that are spoken by more than one person. One person can open and close the prayer, but in between, time is left for people to speak and add to the prayer time. We've seen this work in our churches and it is powerful in bringing the community and its needs before God.

On a personal note, it is clear to me that prayer needs to be the heart of the Church. Prayer can never stop becoming more and more the centre of our Church. This will happen if each of us makes prayer more and more the centre of our own lives.

Greg Davidson, Presbytery of Ottawa

Each one of the YARs standing before you have been influenced by the Church's youth ministry programs. We believe that if it wasn't for them, it is unlikely that we would be here or be active in our Church! So, we want to thank the Church for making us feel important and for giving us opportunities to mature in our faith. I stand here today on behalf of the YARs to affirm that The Presbyterian Church in Canada is going in the right direction.

Having said that, we need to recognize that The Presbyterian Church in Canada does not have an outstanding reputation on a whole in its youth ministry initiatives. Therefore, we encourage you to do more together.

1. We look forward to seeing the fruit that will come from the Flames initiative.
2. We look forward to when our colleges will offer more courses in youth ministry so that we will have highly trained and effective youth leaders.
3. We look forward to our summer camps becoming a stronger influence.
4. We look forward to having more youth pastors in our churches to disciple us.

So, let the Flame of youth ministry burn bright in The Presbyterian Church in Canada!

Jason Stefan, Presbytery of Hamilton

Evangelism - to go out, ‘discipling’ to others, bringing them to a closer understanding of the Holy Trinity, and in that, by the grace of God, helping to develop a personal relationship between the individual and Jesus Christ our Lord and Saviour.

Presently, we seem to be scrambling to find a way to bring members back into the Church. It seems that the youth of the Church are the popular choice to lead this great task. We have heard the term “the future of our Church” and it has been associated with the youth already in

the Church. What has been lost here is that they are already in our congregations, and we must acknowledge them as members now. Not later because if we wait until later, they will have already strayed. The youth are no more the future of the Church than adults are the past.

It is the effort and responsibility of the whole congregation, young and old, to go out and 'disciple' people to the Church. We all need to learn how to communicate with each other, how to interact with each other, how to talk about our faith, our spirituality, our love of God. This is done by communicating about our faith within our congregation and within our communities through prayer, by using our resources and finally by putting our words into action. Getting out of our pews and into the community, giving the great and amazing gift Jesus gave to us, the Holy Spirit.

In conclusion, quoting from Living Faith section 9.1, "As God sent Christ to us, so Christ sends us into the world. We are here to proclaim Christ in word and deed."

Erin Walker, Presbytery of Huron-Perth

Before I wrote this, I asked others what were their thoughts on the topic? The number one theme for all of us is that we have done a lot of learning this week. We learned the procedures and protocol of the Assembly that governs our Church, which seem to be a combination of heated debates and short cat naps; learning about others, our differences, our similarities, culture and churches; and above all, I think we all learned a lot about ourselves. Our theme for this week has been unity through diversity. We've seen a lot of this in the past week. There is diversity in the people attending the Assembly. We have representatives from one coast of Canada to the other as well as our visitors from several countries around the world. All of us come with different views, some from different cultures and, indeed, some with different language. However, we are all gathered here for the same reason, we are united in our purpose, our conviction and our love of God.

We learn and gather strength from each other by realizing that the issues we are dealing with in our churches and lives are not just our own but are common to all of us, and between all of us. We can find a solution!

For all of us, the week was an uplifting and moving experience learning about our faith, our Church and commitment.

We have formed new friendships, experienced new things, met hundreds of new people. I think the Lord sent each one of us here for a purpose, whether it was to make a motion on the floor of this Assembly or to meet a new friend. For some it may be as simple as a week away from the worries at home. Each of us will accomplish our purpose in that we take comfort that the Spirit of the Lord has been with us and we have served him to the best of the abilities he gave us.

There are many other experiences and thoughts that we'd like to mention, however, I will break with Presbyterian tradition and actually end on time for a change.

Jeff Dornan, Presbytery of Lindsay-Peterborough

On behalf of the Young Adult Representatives at the 124th General Assembly, I would like to express a sincere thank you to our advisors and friends, Erin Crisfield and Spencer Edwards. Through their guidance, leadership and humour, they have created a safety net for the YARs to discuss our issues of faith and life. Indeed, our debates have been as passionate as those in this room. Our advisors reminded us that we speak of theologies, not people which we sometimes forget. We thank Erin and Spence for their kindness in remaining fair and providing insight. They have a special gift exceeding the needs of our groups, while being a compassionate friend to each of us. For most of us, this our first Assembly so the advisors have provided a strong link with the Assembly. Presbyterians should be pleased with Erin and Spence's invaluable contribution to the youth in our churches. Thank you.

Jennine Rawana, Presbytery of Superior

OVERTURES - 1998

NO. 1 - SESSION, ST. JOHN'S, CORNWALL, ONTARIO

Re: Book of Forms section 149 concerning congregational trustees

(Referred to Clerks of Assembly, p. [242](#))

WHEREAS, the role of trustees should be expressed in permissive rather than restrictive terms, and
 WHEREAS, constituting the trustees as a Board will provide for corporate decision-making, and
 WHEREAS, having the moderator as part to all deliberations will further provide accountability for
 the congregation, and

WHEREAS, trustees should be aware of the restrictions of the Trustees Act of the jurisdiction (e.g.
 The Trustees Act of Ontario permits only low risk financially sound transactions and
 investments in Canada),

THEREFORE, the Session of St. John's, Cornwall, humbly overtures the Venerable, the 124th
 General Assembly, to replace section 149 of the Book of Forms and/or the Declaratory Act of
 Clerks of Assembly contained in Recommendation No. 2 adopted in 1991 by the 119th
 General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem
 best.

Transmitted simpliciter by the Presbytery of Seaway-Glengarry.

NO. 2 - FIRST HUNGARIAN CHURCH, TORONTO, ONTARIO

**Re: Allocating 50 percent of Presbyterians Sharing from Hungarian congregations for
 schools of the Hungarian Reformed Church**

(Referred to Life and Mission Agency, p. [330-32](#))

WHEREAS, the restoration of the judgement of the 1920 Trianon Peace Treaty after the Second
 World War has given two thirds of the territories of Hungary to the countries of Hungary,
 Romania, Slovakia and Ukraine, 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 Session of First Hungarian Church, Toronto, humbly overtures the Venerable,
 the 124th 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, may deem best.

With support of the Presbytery of West Toronto.

NO. 3 - PRESBYTERY OF SUPERIOR

Re: Creating travel pools for events

(Referred to Assembly Council, p. [212-13](#))

WHEREAS, national programs of our Church, for example Congress, are promoted as being
 available for Presbyterians across Canada, and

WHEREAS, some regional programs of our Church, for example Rise Up, are promoted as being
 available for Presbyterians in a more specific area, in this case the Synods of the Atlantic
 Provinces, Quebec and Eastern Ontario, Southwestern Ontario and Toronto-Kingston, and

WHEREAS, with a few exceptions, such programs are organized and hosted in the central regions
 of Canada, and

WHEREAS, rural or remote or isolated congregations and communities have members who want to
 attend such conferences and would benefit from them, and

WHEREAS, the absence of any travel assistance for members in these communities constitutes at
 least an impediment and at worst a barrier to attendance, and

WHEREAS, the provision of some form of offsetting travel assistance would foster a climate for a
 broader constituency to attend,

THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 124th General Assembly, to direct its agencies and organizers of such conferences as Congress, Rise Up, etc., to build into conference registration fees a provision for a travel pool to assist in offsetting travel costs for our membership who are in rural, remote or isolated communities, or to do otherwise to this end as the Assembly, in its wisdom, may deem best.

NO. 4 - SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Re: Making funding for regional staffing a high priority

(Referred to Assembly Council, Life and Mission Agency, WMS, p. [395](#))

WHEREAS, the General Assembly has committed itself to making rural and remote ministry a high priority in recent years, and

WHEREAS, a goodly number of charges in this Synod are either rural or remote, as well as being spread over a large geographical area, and

WHEREAS, the driving time from one end of the Synod to the other is 24 hours or the time it takes to drive from Windsor, Ontario, to St. John's, Newfoundland, and

WHEREAS, the General Assembly, through the Life and Mission Agency, has inaugurated regional staff positions with a view to recognizing the unique needs of various parts of our country, and which program has also vitally enhanced the life and work of our charges, and

WHEREAS, the regional staff program in a short time has proven extremely beneficial to the life and work of both urban and rural congregations within our bounds, and

WHEREAS, the regional staff program is an essential resource of this Synod, and

WHEREAS, on the basis of available information from the Women's Missionary Society assured funding only until December 1998 and hence the total funding for this important program is unknown, and

WHEREAS, the Synod is geographically furthest from many of the resources of the denomination (for example, a theological college), and

WHEREAS, in the Synod, the ratio of ministers in their first charge to all ministers on the constituent roll is very high, and

WHEREAS, regional staffing is the highest priority of this Synod, and

WHEREAS, one of the strengths of The Presbyterian Church in Canada has been the strong helping the weak,

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, 124th General Assembly to make regional staff funding a very high priority for this Synod in the Life and Mission Agency budget through to December 31, 2003, and request that this matter be referred prior to the Assembly to the Life and Mission Agency Committee, the Assembly Council and the Women's Missionary Society Council so that it may be dealt with at the 124th General Assembly, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 5 - SYNOD OF SOUTHWESTERN ONTARIO

Re: Funding for regional staffing for next five years

(Referred to Assembly Council, p. [395](#))

WHEREAS, the Life and Mission Agency, with approval of Assembly, has on several occasions affirmed the need for regional staffing in the Church (A&P 1994, p. [221](#)-24; A&P 1991, p. [279](#)ff; A&P 1992, p. [311](#)), and

WHEREAS, each region (synod and Women's Missionary Society synodical and Atlantic Mission Society) of the Church now employs at least one full-time staff person in ministry, and

WHEREAS, some regions have two years or less experience with their present staffing structure, and

WHEREAS, no region has had sufficient experience with its present staffing structure to conduct an adequate evaluation, and

WHEREAS, regional staffing must continue in all regions of the Church for several more years before its effectiveness and impact on the regions can be fully realized, and

WHEREAS, we must be able to assure staff of employment for a reasonable term or contract period, as called or appointed ministers of the Church, and

WHEREAS, the uncertainty of funding from the Life and Mission Agency and the Mission Societies beyond the next budget year, or two at most, makes it impossible for regions to make long-term commitments to staff, and

WHEREAS, the uncertainty of funding makes it difficult for synods to make financial projections, and project increases in synod dues, for more than one year at a time, and
 WHEREAS, the loss of funding would force synods to cut staff and/or increase dues by as much as fifty percent in one year,

THEREFORE, the Synod of Southwestern Ontario humbly overtures the Venerable, the 124th General Assembly, to direct the Life and Mission Agency, working together with the Mission Societies, to guarantee funding for regional staffing for a period of five years, beginning in 1999, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6 - PRESBYTERY OF SUPERIOR

Re: Plan for assessing congregations and General Assembly pension contributions

(Referred to Pension Board, p. [462](#))

WHEREAS, the proposed revisions to the Pension Plan penalize the small churches and reward the larger ones, and

WHEREAS, our Church has historically committed itself to rural and remote ministry, and

WHEREAS, theologically, God is more concerned for those who cannot care for themselves,

THEREFORE, the Presbytery of Superior humbly overtures the Venerable, the 124th General Assembly to devise ways of assessing congregations for the pensions of ministers and professional church workers that will shift the burden from the smaller congregations to the larger congregations and review the possibility that the General Assembly will continue to pay part of the pension costs or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 7 - SESSION, CALVIN CHURCH, ABBOTSFORD, BRITISH COLUMBIA

Re: Designing certificates of transfer for congregational members

(Referred to Life and Mission Agency, p. [319-20](#))

WHEREAS, The Presbyterian Church in Canada is now defining members as “baptized” or “covenant” members (Book of Forms section 140.1) as well as “professing” members (Book of Forms section 140), and

WHEREAS, the membership transfer certificates presently available only refer to “members in good standing” (usually meant to refer to the older designation of “communicant” member, or “member in full communion” and usually signifying only adults or young people who have made a profession of faith), and

WHEREAS, it would be more consonant with Reformed and Presbyterian theology, as well as our current polity, to transfer the names and relevant data, such as date of birth, baptism, and perhaps profession of faith of each one associated with any family transfer,

THEREFORE, the Session of Calvin Church, Abbotsford, humbly overtures the Venerable, the 124th General Assembly to direct the Life and Mission Agency, Education for Discipleship Team, to design and offer a membership transfer certificate that may give opportunity for the transferring congregation to include, with family members requesting a transfer, the date of birth and baptism, and profession of faith, where applicable, of children associated with that family, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded with approval of the Presbytery of Westminster.

NO. 8 - PRESBYTERY OF WESTMINSTER

Re: Financial assistance to presbyteries affected by the creation of the Han-Ca Presbyteries

(Referred to Assembly Council, p. [210](#))

WHEREAS, the formation of the Han-Ca Presbyteries will lead to a decrease in the total membership of the various presbyteries to which a number of Korean Presbyterian congregations formerly belonged, and

WHEREAS, in the case of the Presbytery of Westminster, this will lead to a substantial decrease in the financial resources available to the Presbytery (about \$8,000, or 10 percent of its annual budget), and

WHEREAS, the General Assembly has ordered that, in order to maintain liaison, both Han-Ca Presbyteries, as well as the affected presbyteries to which the Korean congregations formerly belonged, will need to appoint representatives to each other's Courts with the right to sit and correspond, and

WHEREAS, a committee consisting of the moderators and clerks of all the presbyteries affected, including the Han-Ca Presbyteries, are ordered to meet annually, and

WHEREAS, due to the large geographical size of the Han-Ca Presbyteries, this may entail considerable food, board, and travel expenses for all parties concerned, and

WHEREAS, these extra costs are not the result of the actions of the affected presbyteries but by order of the General Assembly,

THEREFORE, the Presbytery of Westminster, humbly overtures the Venerable, the 124th General Assembly to provide financial relief to the affected presbyteries for the duration of the five-year experimental period that the Han-Ca Presbyteries are in existence, with the extent of this support to be negotiated between the parties concerned, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 9 - PRESBYTERY OF OTTAWA

Re: To study the ethical, moral and theological aspects of research in human cloning and genetic manipulation

(Referred to Life and Mission Agency, p. [335](#))

WHEREAS, the possibility of cloning human beings seems to be more and more imminent as research in the external manipulation of genetic material progresses; and

WHEREAS, there are grave moral and ethical considerations with respect to cloning humans in that the external manipulation of genetic material breaks down the normal societal and religious customs, rules and laws concerning sexual relations, inheritance and relationships within the conventional family of father, mother and children; and

WHEREAS, there are grave moral and ethical considerations of cloning or other genetic manipulation to produce custom designed or specific body parts (e.g. foetal tissue); and

WHEREAS, the basic techniques of genetic manipulation and cloning are well understood around the world, and human curiosity can not be stifled, so genetic researchers need ethical principles and guidelines to circumscribe their work; and

WHEREAS, The Board of Congregational Life of General Assembly produced, in 1979, an introductory study on "Genetic Engineering and the Meaning of Human Life" which recognized the need for ethical guidance in genetic research (A&P 1979, p. [225-232](#), [63](#)); and

WHEREAS, the 105th General Assembly adopted a recommendation "that in consultation with representatives of the Board of Congregational Life a task force be set up including representatives of the medical, legal and theological professions to study and monitor developments in this vast and complex area" of genetic engineering (A&P 1979, p. [232](#), [63](#));

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 124th General Assembly to direct the Life and Mission Agency to work with representatives of the legal and medical professions in a study of ethical, moral and theological considerations of current research in human cloning, and of genetic manipulation in general, and to produce a set of principles and guidelines for genetic researchers, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 10 - PRESBYTERY OF WESTMINSTER

Re: Petitions and appeals to synods and General Assembly be accompanied by a financial bond

(Referred to Life and Mission Agency (Ministry and Church Vocations) in consultation with Clerks of Assembly, p. [311](#))

WHEREAS, it has become common as a reflection of the individualistic values of our society, for individuals and groups to petition the courts of the Church to dispense justice for alleged wrongs, and

WHEREAS, the occurrence of these types of petitions and appeals is only going to increase in number and demand, and

WHEREAS, the Church tends to respond to these petitions and appeals because of its concern that justice be seen to be done even when the petition may be frivolous and vexatious, and

WHEREAS, petitions and appeals are often based on legal minutiae where Church courts have sought to respond fairly and clearly to all concerned, and

WHEREAS, our Lord was deeply concerned about justice for others but refused to plead his own case, and

WHEREAS, it is an important lesson to learn that ecclesiastical, judicial approaches and process are costly both to the Church and those seeking their own vindication, and

WHEREAS, we value and take more seriously our concerns when there is a time, treasure and talent-cost involved, and

WHEREAS, the cost of these petitions and appeals at this stage is carried largely by the Church, deflecting much needed financial and people resources away from the mission of the Church,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 124th General Assembly, in terms of the following recommendations:

1. that petitions and appeals which are appealed to a higher court beyond the presbytery level and lack presbytery support, be accompanied by a financial bond based on an estimate of the cost of labour, time, transportation and hospitality,
2. that this bond be lodged with the Trustees of The Presbyterian Church in Canada,
3. that if the petition or appeal be not granted by the higher court, the bond be forfeited to The Presbyterian Church in Canada, and
4. that if the petition or appeal be granted, the bond be returned to the petitioners, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: Those in institutional pastoral ministries being eligible for pension plan

(Referred to Pension Board, p. [461](#))

WHEREAS, The Presbyterian Church in Canada has long recognized that ministry happens and occurs outside the traditional congregational ministry, and

WHEREAS, at least some of these positions deemed by the guidelines of the Church to be pastoral and are handled as a regular gospel call, such as hospital, institutional and military chaplains, and

WHEREAS, many of these positions are on a year to year or fixed contract with no possibility of joining or receiving pensions from these institutions, and

WHEREAS, these ministries are vital and important to the proclamation of the gospel, and

WHEREAS, there is precedence for those not in traditional congregational ministries to receive the benefits of "Church Pension" (for example, personnel working at Church Office), and

WHEREAS, it does not appear fair that those who serve God and are accountable to The Presbyterian Church in Canada within their ministry should forego adequate pension benefits, and

WHEREAS, the accounting and pension plans in both private and public sectors have allowed for and encouraged this concept and the formulations are available, and

WHEREAS, in cases where the "pensionable time" has been completed and a pay back schedule over the projected remaining time contributing until retirement; a formula taking into account a fair interest rate would be just for the individual and also to the pension fund, and

WHEREAS, for the sake of the spiritual and mental health and welfare of professional church workers in this ministry and witness, such a measure would appear wise and necessary,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 124th General Assembly to amend the pension policy within The Presbyterian Church in Canada:

1. to allow all those working in ministry deemed pastoral, including institutional and military chaplains and within the framework of a regular gospel call, to be active contributing members of the pension fund,

2. that the Pension Board create formula that would allow members to “buy back” pensionable time either in a one-time payment or on a payment schedule. or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 - PRESBYTERY OF WESTMINSTER

Re: To prepare study materials on meaning of subordinate standards, and on Living Faith/Foi Vivante

(Referred to Clerks of Assembly, p. [243](#), 18)

WHEREAS, the documents Living Faith and Foi Vivante have had a great deal of use in congregations since their publication and because their effectiveness for use in both congregational worship and instruction is widely appreciated, and
 WHEREAS, there have been a few overtures to the General Assembly seeking to elevate the status of these documents to that of subordinate standards, and
 WHEREAS, these documents were not prepared or presented to the Assembly with the intention that they should serve as subordinate standards, and
 WHEREAS, there is no clear, common mind in the presbyteries as to what the function and authority of these documents as subordinate standards would be,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 124th General Assembly to instruct the Committee on Church Doctrine, in consultation with the Clerks of Assembly and the Education for Discipleship of the Life and Mission Agency, to prepare a study for sessions and presbyteries on the nature and function of a subordinate standard in the life of the courts and congregations of the Church, and on the documents Living Faith and Foi Vivante in light of the nature and function of subordinate standards, in order to give presbyteries and sessions adequate time and support to assess the value and appropriateness of declaring Living Faith and Foi Vivante subordinate standards, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 - PRESBYTERY OF WESTMINSTER

Re: Remit C, 1997

(Referred to Clerks of Assembly, p. [18](#))

WHEREAS, the Presbytery of Westminster is sympathetic to the intent of Remit C, 1997, and
 WHEREAS, there is a task force of the Life and Mission Agency studying the doctrine of ministry of The Presbyterian Church in Canada and its expression in various orders of ministry of the Church, including the Office of Deacon, and
 WHEREAS, there exists some confusion in understanding the relationship between the Order of Diaconal Ministries and the local Office of Deacons within congregations, as pointed out in the study paper on the Office of Deacons in the 1997 Acts and Proceedings, and
 WHEREAS, the proposed changes to the Book of Forms in Remit C, 1997, do not take into account the current study paper or address adequately the contemporary forms of diaconal service which exist in The Presbyterian Church in Canada,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 124th General Assembly to postpone further changes to the Book of Forms and the Book of Common Worship sections regarding the Office of Deacons until the current Study of Diaconal Ministries is completed and to ensure full consultation on the Doctrine of Ministry Study between the Life and Mission Agency Task Force and the Committee on Church Doctrine, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 14 - PRESBYTERY OF WESTMINSTER

Re: Remit H, 1997

(Referred to Clerks of Assembly, p. [18](#))

WHEREAS, the Presbytery of Westminster is sympathetic to the intent of Remit H, 1997, and
 WHEREAS, the language of the remit, viz. “In consultation with the executive of the Order of the Diaconal Ministries”, is at best ambiguous and may lead to frustration and confusion,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 124th General Assembly to instruct the Life and Mission Agency to clarify the nature and intent of such consultation, especially both in relation to the judicial authority of the consultation and the role of presbyteries in such matters, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 15 - PRESBYTERY OF WESTMINSTER**Re: Remit I, 1997**(Referred to Clerks of Assembly, note p. [18](#))

WHEREAS, the Presbytery of Westminster is sympathetic to the intent of Remit I, 1997, and
 WHEREAS, the language of the remit, viz., “the candidate should be reviewed by presbytery”, is
 ambiguous in relation to “should be” (is this optional?) and “presbytery” (where he or she is
 resident or he or she has membership, or simply presbytery?) and to the final sentence which
 appears to be redundant and includes the word “present” in an ambiguous way,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 124th General
 Assembly to instruct the Life and Mission Agency to clarify and improve the language of this
 remit, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 16 - PRESBYTERY OF LONDON**Re: Clarifying Book of Forms section 214**(Referred to Clerks of Assembly, p. [243](#))

WHEREAS, when congregations are meeting to consider a call to a new minister, the interim
 moderator, “asks the congregation if they are now prepared to proceed with the call” (Book
 of Forms section 214), and
 WHEREAS, the common practice of the answer to this question is in the form of a duly moved and
 seconded motion, and
 WHEREAS, such a motion appears to many members in congregations to be an affirmation of the
 call of the one person being considered, and
 WHEREAS, such a motion is made before the name and terms of call can be clearly heard and
 discussed by the congregation, and
 WHEREAS, congregations are prepared to proceed when a search committee is struck to work with
 the interim moderator, and
 WHEREAS, on many occasions in our experience this part of the call process has caused much
 concern at congregational meetings as to its meaning and purpose in the call process,
 THEREFORE, the Presbytery of London humbly overtures the Venerable, the 124th General
 Assembly, to remove, add or change the wording of the relevant sentences of section 214 of
 the Book of Forms in order to make them clearer for common usage in our congregations or
 to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 17 - SESSION, ST. JAMES CHURCH, FOREST, ONTARIO**Re: Amending Book of Forms sections 125.3 and 125.5**(Referred to Clerks of Assembly, p. [243](#))

WHEREAS, the Session of St. James Church, Forest, Ontario, feels that the traditions and intent of
 membership in The Presbyterian Church in Canada should be maintained where possible, and
 WHEREAS, we believe that the members of The Presbyterian Church in Canada should be
 expected to maintain the integrity of their membership status, and
 WHEREAS, we believe that it is desirable, for pastoral reasons, to maintain membership ties with
 inactive members,
 THEREFORE, the Session of St. James Church humbly overtures the Venerable, the 124th General
 Assembly to revise the recording of membership by amending Book of Forms section 125.3
 and 125.5 to allow for the following:

1. Active Roll
 - a) The active roll to include “professing members”, “covenant members” and
 “adherents” with notation to be made on the membership roll indicating
 membership status.
 - b) Those on the active roll attend services of worship, especially the Sacrament of
 Holy Communion and participate in the work and life of the congregation.
 Otherwise, they will be transferred to the “inactive roll”.
 - c) Active covenant members and adherents will be encouraged to become
 professing members as an extension of their growing spirituality rather than as a
 ritual of church membership.

2. Inactive Roll

- a) Those on the inactive roll will be encouraged to attend worship, especially the Sacrament of Holy Communion and to participate in the life and work of the Church, all-the-while included as a member of the “church family”. The Session will encourage those who have moved away to become active members at their new location;

or to do otherwise as the General Assembly, in its wisdom, may deem best.

With support of the Presbytery of Sarnia.

NO. 18 - PRESBYTERY OF BRANDON

Re: Assessing congregations based upon dollar base for pension and medical plans

(Referred to the Assembly Council to consult the Pension and Benefits Board, p. 18)

WHEREAS, The Presbyterian Church in Canada has historically been a national church where members contribute to the program and mission of the Church in a just system of equalized allocations and assessments, and

WHEREAS, all worshipping congregations are expected to contribute their fair share to the programs of the Church through Presbyterians Sharing which includes pensions, health and dental plans, long term disability, and death insurance for its ministers and professional church workers, and

WHEREAS, the new funding formula for the pension plan moves away from the time honoured concept of the strong helping the weak within The Presbyterian Church in Canada, and

WHEREAS, the financial burden of contributing the same amount as larger congregations to the health and dental plan and, in its new proposal, contributing significantly larger sums to the pension fund is seriously decreasing a smaller congregation’s ability to be involved in mission projects locally, nationally and internationally,

THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 124th General Assembly, to instruct the Pension Board to find a more equitable way of assessing congregations according to dollar base to cover employer contributions to the plan, and to revisit the idea of assessing congregations according to their dollar base to fund the Church’s health and dental plan, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 19 - PRESBYTERY OF BRANDON

Re: Maintaining concept of equal pension benefits

(Referred to the Assembly Council to consult the Pension and Benefits Board, p. 18)

WHEREAS, God, through the people, calls ministers to congregations requiring their particular gifts and skills, regardless of stipend and allowances, and

WHEREAS, remote, rural and smaller congregations in urban centres require experienced and mature ministers to lead them into the future, and

WHEREAS, such congregations are typically only able to offer minimum stipends, already requiring a financial sacrifice for any experienced minister responding to the call, and

WHEREAS, ministers and professional church workers benefiting from higher stipends and allowances have a greater ability to contribute to personal RRSP’s throughout their career to supplement their pension received from the Church, and

WHEREAS, it is only human for ministers and professional church workers to be concerned about their future and an unequal pension scheme will only add to the difficulty smaller congregations have in attracting experienced ministers,

THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 124th General Assembly, to direct the Pension Board to maintain the concept of equal pensions for equal years of service, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 20 - PRESBYTERY OF BARRIE

Re: To suspend charging for obituaries in the Presbyterian Record while a special committee studies the matter

(Referred to the Presbyterian Record Committee, p. 18)

WHEREAS, the Presbyterian Record is the official organ of The Presbyterian Church in Canada, and

WHEREAS, as such, the Presbyterian Record has an obligation to the Church to accurately report on events and happenings, as well as the history of the Church, and

WHEREAS, a part of the history of the Church is contained in the obituaries of deceased servants of the Church, and

WHEREAS, the Acts and Proceedings of the General Assembly of The Presbyterian Church in Canada contains only those obituaries submitted by the clerks of the presbyteries within whose bounds the said deceased servants of the Church resided, and

WHEREAS, for a seven year period from 1898 (24th General Assembly) to 1904 (13th General Assembly) no obituaries were contained in the Acts and Proceedings of the General Assembly, leaving the Presbyterian Record as the sole source for this information during this period, and

WHEREAS, the Presbyterian Record has been, and continues to be, a valuable resource for scholars, researchers and others vitally concerned with the history of our Church, and

WHEREAS, since the September 1997 (Volume CXXI, No. 8) issue of the Presbyterian Record, the Committee with the oversight of this official organ of the Church has been charging for obituaries at a rate set so high as to discourage rather than encourage the submission of these records of the lives and work of these deceased servants of the Church, aforesaid, thereby causing this valuable historical information to be lost forever,

THEREFORE, the Presbytery of Barrie humbly overtures the Venerable, the 124th General Assembly:

1. to instruct the Presbyterian Record to suspend this practice immediately, ad interim, pending review, that the Moderator of the 124th General Assembly appoint a special committee to review this practice and to submit a report, with recommendations, to the 125th General Assembly;
2. that pending the submission of the report of this special committee, the Presbyterian Record accept and print obituaries of the deceased servants of the Church, aforesaid, at no cost as has always been the custom and practice of the publication prior to Volume CXXI, No. 8,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 - PRESBYTERY OF PICKERING

Re: Clarification of the status of ministers called to serve at the national level in relation to the employing body and the presbytery of which they are members

(Referred to the Clerks of Assembly to consult the Committee on Church Doctrine, p. [18](#))

WHEREAS, the Presbytery of Pickering desires to act pastorally towards all ministers and members of the Order of Diaconal Ministries within its bounds who are under call to serve the national Church, and

WHEREAS, actions of the Assembly Council in recent years in recommending to Assembly changes in the terms of employment of those under call, and the right of those under call to participate in Assembly as commissioners, has created confusion as to the role of presbytery,

THEREFORE, the Presbytery of Pickering humbly overtures the Venerable, the 124th General Assembly, to clarify, through the Clerks of Assembly and the Church Doctrine Committee, the status of ministers called to serve at the national level in relation to both the employing body and the presbytery of which they are members, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 - PRESBYTERY OF MONTREAL

Re: To ensure that ongoing medical, psychological and theological discussions on homosexuality and related issues are before the Church

(Referred to the Committee on Church Doctrine to consult widely, p. [18](#))

WHEREAS, the issue of the ordination of practising homosexuals has proved to be extremely divisive for The Presbyterian Church in Canada, and

WHEREAS, the Commission on the subject appointed by the 123rd General Assembly did not call for action under the Barrier Act, and

WHEREAS, the Commission dealt only with the judicial aspects of the case at St. Andrew's, Lachine, and

WHEREAS, many people across the Church feel that the theological questions raised by the Lachine case remain unsolved,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 124th General Assembly, to establish a committee, or to direct an existing committee to keep abreast of the medical, psychological and theological discussion of homosexuality and related issues, and report regularly to the Church through its publications, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 23 - PRESBYTERY OF MONTREAL

Re: Amending Book of Forms section 13 to allow presbyteries and synods to elect moderators from those on the appendix to the roll

(Referred to the Clerks of Assembly, p. [18](#))

WHEREAS, the Book of Forms section 13 restricts the office of moderator to constituent members of the court, and

WHEREAS, a number of synods and presbyteries are experiencing a shortage of people who can undertake the numerous responsibilities of the courts, and

WHEREAS, many presbyteries list on their appendices people who could fill the moderatorial office with great dignity,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 124th General Assembly, to take steps to amend the Book of Forms section 13 in such a way as to allow presbyteries and synods to elect moderators from the appendix to the roll, or to do otherwise as the General Assembly, in its wisdom, it may deem best.

NO. 24 - PRESBYTERY OF HURON-PERTH

Re: Worship at General Assembly

(Answered, Bills and Overtures Committee, Rec. No. 8, p. [18](#))

WHEREAS, The Presbyterian Church in Canada celebrates and affirms the Living God, Almighty and Eternal, follows and proclaims Jesus Christ and believes in the presence and power of the Holy Spirit, and

WHEREAS, it is our faith that brings us together as a Church, a family and a General Assembly, and

WHEREAS, “such time is spent in devotional exercises as may be determined by the court”, (Book of Forms section 287),

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 124th General Assembly that it be the practice of the General Assembly to set aside an hour of worship a day, where we celebrate our faith, bring our praise and invocations to the Triune God, as a community, and that the worship budget reflect worship as a priority of our time together, and our desire to be inclusive and creative, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 25 - SESSION, ST. PAUL'S CHURCH, GLAMMIS, ONTARIO

Re: Allowing vacant charges to be exempt from paying health and dental premiums

(Referred to the Assembly Council to consult the Pension and Benefits Board, p. [18](#))

WHEREAS, many of our smaller pastoral charges are known to be vacant for longer than a year, and

WHEREAS, the present system of paying health and dental premiums finds charges paying benefits for a minister they do not have,

THEREFORE, the Session of St. Paul's Church, Glammis, Ontario, humbly overtures the Venerable, the 124th General Assembly, to direct those who oversee the Church's health and dental benefit system to restructure in such a way as to allow vacant pastoral charges to be excused from paying health and dental premiums for the entire extent of a pulpit vacancy, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Grey-Bruce-Maitland.

NO. 26 - SESSION, ST. ANDREW'S CHURCH, CHATSWORTH, ONTARIO**Re: Practice of linking congregation's allocations for Presbyterians Sharing to specific mission projects**

(Referred to the Life and Mission Agency (Associate Secretary for Mission Education and Stewardship), p. [19](#))

WHEREAS, the Church of Jesus Christ is, by virtue of the great Commission that the Lord Jesus Christ gave us, a missionary community, and

WHEREAS, the people and congregations of our denomination wish to see that this mission is carried out faithfully and fruitfully, and

WHEREAS, the people and congregations of our denomination wish to be good stewards of the resources that God has placed at their disposal, and

WHEREAS, there seems to be a growing concern within our denomination to use money locally where the results can be seen more easily, and

WHEREAS, the projects funded by Presbyterians Sharing are often remote from the congregations that fund them, and

WHEREAS, we see this sense of remoteness contributing to the recent relative decreases in the support of Presbyterians Sharing in relation to support for the work of the local congregation, and

WHEREAS, there was at one time a practice of linking the allocations of each congregation with specific mission projects and/or missionaries in order to encourage a sense of ownership and involvement in the project, and to permit direct communication, education and specific prayer and support to take place, and

WHEREAS, the practice, if still in place today, would help to connect congregations to those mission projects carried out by the denomination and thereby encourage a renewed sense of ownership and an increased level of support,

THEREFORE, the Session of St. Andrew's Presbyterian Church, Chatsworth, Ontario, humbly overtures the Venerable, the 124th General Assembly, to institute again the practice of linking congregational allocations to specific mission projects of the Church, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Grey-Bruce-Maitland.

NO. 27 - PRESBYTERY OF HURON-PERTH**Re: Establishing educational and information opportunities on the business to be presented to each General Assembly**

(Referred to the Clerks of Assembly to consult the Assembly Council, p. [19](#))

WHEREAS, the General Assembly meets to perform specific duties assigned to it by the constitution of the Church (Book of Forms section 277.1), and

WHEREAS, the General Assembly meets for five days to determine in all matters that come before it, to the glory of God, and the good of the Church, according to the word of God, the Confession of Faith, and agreeable to the constitution of this Church, as it will be answerable (Book of Forms section 279), and

WHEREAS, it is a fundamental principle of Presbyterian polity that every member of a court has a right to take part in, and is responsible for, the whole business of the court (Book of Forms section 4.1), and

WHEREAS, many commissioners attend General Assembly once or twice in their lifetime and it is the Church's responsibility to enable all commissioners to make informed decisions, and

WHEREAS, the Assembly receives and disposes of petitions, overtures, references, complaints and appeals, reviews all records of synods, deals with matters respecting doctrine, worship discipline and government of the Church; prescribes and regulates the course of study of students having the ministry in view, admits ministers and certified candidates for ordination or licentiates from other churches, forms new synods and presbyteries; corresponds with other churches; conducts missionary operations of the Church; receives and disposes of reports in respect to the colleges and from committees charged with the care of the different departments of the work of the Church; and in general, adopts such measures as may tend to promote true godliness, to repress error or

immorality to preserve the unity of the Church, and to advance the kingdom of Christ through the world, and

WHEREAS, commissioners charged with the task of these important matters and responsibilities have access to written reports prior to the meeting of Assembly, come with questions, concerns and need for clarification on issues,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 124th General Assembly, to establish educational and information opportunities to be presented in a thoroughly objective manner, during the first two days of the General Assembly focused on the work that will come before the court that year, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 28 - SESSION, ST. ANDREW'S CHURCH, MONCTON, NEW BRUNSWICK

Re: Affirming and assuring that the heterosexual basis of marriage is taught in the colleges of the Church

(Referred to the Committee on Theological Education to consult the Committee on Church Doctrine, p. [19](#))

WHEREAS, Jesus Christ is the only Head and King of the Church, and

WHEREAS, The Presbyterian Church in Canada acknowledges the scriptures of the Old and New Testaments to be "the canon of all doctrine by which Christ rules our faith and life" (Preamble to the Ordination Questions), and

WHEREAS, we accept the Westminster Confession of Faith and the Declaration of Faith Concerning Church and Nation as our subordinate standards, and

WHEREAS, there is an ongoing discussion and debate on the meaning and practice of human sexuality and the Church is in danger of accommodating itself to the cultural and moral relativism of the times, and

WHEREAS, our Lord Jesus Christ confirmed in Matthew 19:4-5, the heterosexual basis for marriage in Genesis 2:24 ("... a man will leave his father and mother and be united to his wife and the two shall become one flesh."), and

WHEREAS, the Westminster Confession of Faith affirms this heterosexual basis for the marriage union: 'marriage is to be between one man and one woman' (Chapter 24.1), and

WHEREAS, our future Church leaders, pastors and teachers who will be ministering to couples in marriage preparation, are for the most part trained by our colleges and their professors and teachers through which they are given a grounding in our Presbyterian and Reformed doctrines,

THEREFORE, the Session of St. Andrew's Presbyterian Church, Moncton, New Brunswick, humbly overtures the Venerable, the 124th General Assembly to:

1. affirm that it is the revealed will of God for his people to live in heterosexual marriage or holy celibacy;
2. ensure that all future Presbyterian principals, professors and lecturers who are appointed to our colleges are committed to the biblical and orthodox view of marriage and sexuality as stated in the subordinate standards, and
3. take such steps as are deemed necessary to ensure that all courses and lectures on marriage and human sexuality given in our colleges shall conform to the teaching of scripture and the subordinate standards and as further expressed in the Report on Human Sexuality of the Committee on Church Doctrine as adopted by the 120th General Assembly,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with support of the Presbytery of St. John.

NO. 29 - PRESBYTERY OF WINNIPEG

Re: Reviewing the mandate and membership of the Committee on Education and Reception

(Referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Theological Education, p. [19](#))

WHEREAS, the Committee on Education and Reception advised the 123rd General Assembly that it had decided to reframe its mandate around the priority of "excellence" (A&P 1997, p. [397](#)), and

WHEREAS, that same report sets out in its introduction a number of perceptions and/or biases that form other essential criteria apart from those set forth in the Book of Forms and/or current Guidelines (A&P 1997, p. 398ff), and

WHEREAS, some of those essential criteria make assumptions not easily validated nor necessarily of benefit to The Presbyterian Church in Canada (for example, the inferiority of “alternate programs” vis a vis a “regular Canadian Presbyterian education”), and

WHEREAS, there is a need for the General Assembly and the presbyteries to give careful oversight to all candidates to the ministry of Word and Sacraments in order to sustain excellence in spiritual character and gifts for ministry and adherence to denominational essentials; as well as responding to the Spirit’s call and leading which sometimes can’t be contained by “old wineskins”, and

WHEREAS, the stated self-perception of its mandate indicates a mindset in the Committee on Education and Reception that it is to act as a gate rather than as a gate keeper, and

WHEREAS, those serving in institutions may have a greater vested interest in such “blocking” perspectives or attitudes,

THEREFORE, the Presbytery of Winnipeg, humbly overtures the Venerable, the 124th General Assembly:

1. to alter the membership of the Committee on Education and Reception by reducing the number of ex-officio representatives to four (4) and increasing the number of direct Assembly appointees to eight (8), and
 2. to establish a special committee to review thoroughly both the mandate and the underlying ethos or attitude of the Committee on Education and Reception and to report to the 125th General Assembly,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 30 - PRESBYTERY OF PEACE RIVER

Re: Providing Canada Ministries funding annually for increase of stipends, ministry and living costs

(Referred to the Assembly Council to consult the Life and Mission Agency, p. 19)

WHEREAS, it is necessary to continue to provide ministry in areas where congregations are unable to be self-supporting, and

WHEREAS, it is necessary to start new ministries and congregations in newly populated areas or previously ignored or forgotten areas, and

WHEREAS, it is necessary to attract clergy persons and other church workers to other than self-supporting situations, and

WHEREAS, it is necessary to provide a liveable stipend for professional church workers in aid-receiving situations, and

WHEREAS, we all share in the task of sharing the gospel throughout the world and need to be more creative in doing so, and

WHEREAS, some ministries in which we are or will be involved, will or can never be self-supporting, and

WHEREAS, Canada Ministries is having to decrease the number of ministries that it can assist or reduce the amount of money that can be provided beyond what is reasonable, and

WHEREAS, Canada Ministries is trying to meet increasing expenses for ministry with the same amount or less money each year, and

WHEREAS, General Assembly determines whether or not professional church workers get an increase in stipend and how much,

THEREFORE, the Presbytery of Peace River humbly overtures the Venerable, the 124th General Assembly, to provide additional funds to Canada Ministries on an annual basis in accordance with the increasing cost of providing stipends, ministry and living or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 31 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: To study vocational plans and satisfaction of professional church workers

(Referred to the Life and Mission Agency (Ministry and Church Vocations), p. 19)

WHEREAS, it is a long recognized reality that professional church workers leave the full-time “ministry” of the Church to find secular employment, and

WHEREAS, studies from churches in the United States indicate that within the next ten years, 40 percent of those currently filling pulpits will be working in secular fields, and

WHEREAS, there is no research within the Canadian church to discern if this projection is accurate within our culture, and

WHEREAS, even if these American projections are overstated within our culture, seeking identifiable reasons why professional church workers leave our Church for secular work would seem prudent, and

WHEREAS, no questions are being asked of present serving professional church workers to discern if there are any situations or events that are moving them to leave full-time ministry within the Church, and

WHEREAS, some possible identifiable stressors on professional church workers, such as demanding expectations, financial uncertainty, and trying to minister to needs within a changing society and decline of church membership, may cause some professional workers to move from the pulpit to secular employment, and

WHEREAS, professional church workers can often feel isolated with the communities in which they serve, either because the professional church worker is perceived as an outsider in the community, or because conventional views on the role of the minister prohibit or inhibit integration and the development of personal friendships, and

WHEREAS, we recognize the need to look at the reasons why people who have invested much of their lives to prepare for this vocation, yet leave for secular employment, and discern if there are identifiable problems, within our training, administration or our ability to minister to or be ministered to, and

WHEREAS, the increasing cost of education and the decreasing ability of congregations, and presbyteries to give traditional support to students for full-time Christian service, and while stipends do not seem to reflect the increasing debt load of graduates and new ordinands, it would seem to be prudent to use the limited resources of the Church to the best use, and

WHEREAS, a survey of professional church workers who are currently employed within the denomination, as well as those who have left may give some indication, as to identifying problems and/or concerns, and finding methods of addressing these identified issues, and

WHEREAS, a questionnaire sent to all professional church workers who have graduated from our theological colleges and have been received into our Church through Education and Reception, and designed to identify stressors and areas of vocational dissatisfaction, could be an inexpensive means of gathering the raw data, and

WHEREAS, for the sake of the spiritual and mental health and welfare of both professional church workers and congregations in their ministry and witness, such a measure would appear wise and necessary,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 124th General Assembly to form a task force to study professional church workers' vocational plans and satisfaction which includes all those on the rolls of presbyteries plus the appendix, as well as professional church workers who have been ordained or received since 1980, and report back with any recommendations as to improvements or changes which can be made in the screening, training, job descriptions or pastoral support of professional church workers, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 32 - PRESBYTERY OF WATERLOO-WELLINGTON

Re: Clarification of the role and tasks of interim ministers

(Referred to the Life and Mission Agency (Ministry and Church Vocations), p. [19](#))

WHEREAS, the terms 'interim ministers' and interim ministry are finding increased usage within the Church, and

WHEREAS, their usage may not be with clear definition of the specific role of an interim minister, nor the specific tasks of interim ministry, and

WHEREAS, this specificity has been delineated by centres for the training of interim ministers within the wider Church, and the accreditation of such as interim ministry specialists, in distinct contrast to the role and tasks of stated supply and pulpit supply ministries within the Church, and

WHEREAS, in the life and work of congregations of the Church, the time between regularly settled ministers may require a designated period of interim ministry, and

WHEREAS, this requirement is often necessitated by the circumstances congregations find themselves in at this time of transition, and

WHEREAS, the circumstances that may give cause to having a designated period of interim ministry often include such anomalies as long-term pastorates, distress following the departure of a minister and/or of members, unresolved conflict within congregational leadership, with resultant widespread unsettlement, and sometimes the desire for greater lay participation in the ministry of congregations, and

WHEREAS, these, and other such anomalies warrant the leadership of persons with specific skills, who can help such congregations deal with their past, function in the present, and also prepare for effective ministry in the future, and

WHEREAS, such specific skills are the qualifications of interim ministers with training, trained to help conflicted congregations of the Church journey a specific process of mediation that enables them to identify clearly their needs, act upon them, and set appropriate goals/objectives for their life and work, relative to the future settlement of their pastoral charges, and

WHEREAS, such interim ministers also exercise full pastoral care and ministry within such congregations, while taking them through this specific process, and during the designated term of their appointments,

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 124th General Assembly to request the office of Ministry and Church Vocations of the Life and Mission Agency to clarify the role and the tasks of Interim Ministers within the Church, in order that presbyteries of the Church may have clear guidelines for determining when and where it is appropriate to appoint interim ministers within their bounds, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 33 - PRESBYTERY OF KOOTENAY

Re: A study on the freemasonry

(Referred to the Committee on Church Doctrine, p. [19](#))

WHEREAS, a controversy exists over the doctrinal status of those in Freemasonry, and

WHEREAS, such controversy is apparent by articles in the Presbyterian Record, such as "You Were Asking - Masons and the Church", December 1997, p. 40 and a long series of articles and correspondence in the same publication which went on between September 1986 and May 1987, having finally to be stopped by the editor, and

WHEREAS, many elders and ministers who subscribe to the doctrine and ordination questions of The Presbyterian Church in Canada may have incompatible religious and/or spiritual commitments in Freemasonry, and

WHEREAS, the confusion which exists around Masonic beliefs brings dissension and division within our congregations and leadership, and

WHEREAS, these issues involve the integrity of belief systems and the possibility of conflicting memberships in groups with opposing theologies, pastoral care must be exercised for all concerned, and

WHEREAS, such pastoral concern cannot negate the importance of researching the Masons, Eastern Star, Shriners, Daughters of the Nile, Job's Daughters and other Freemasonry movements so as to determine their theological position in comparison with The Presbyterian Church in Canada, particularly since such groups often ask to participate in Sunday morning "church parades", and

WHEREAS, this is not an inquiry into the morality and/or the good works of Masons or Masonic organizations, but rather an inquiry into the belief systems and/or spiritual commitments of those who take Masonic oaths, and

WHEREAS, many Christian denominations have found Masonic vows and Christian vows are incompatible, such as: Free Methodists, Wesleyan Methodists, the Eastern Orthodox Church of Greece, the Lutheran Church of Canada, the Mennonite General Conference, the Salvation Army, the General Association of Regular Baptist Churches, the Reformed and Orthodox Presbyterian Churches, the Roman Catholic Church, a Synod Working Group of the Church of England, and the Christian Reformed Church, and

WHEREAS, some Christian writers have also written about the alleged incompatibility of these belief systems, for example, Tom C. McKenney's "Please Tell Me", Huntington House (1994), George A. Mather and Larry A. Nichols, "Masonic Lodge", Zondervan (1995), and WHEREAS, only ministers, ruling elders and diaconal ministers take vows to "accept (our) subordinate standards" and to "uphold its (the Church's) doctrine" (Book of Forms sections 409.2, 409.3), "to be guided thereby in fostering Christian belief" (section 412.2), and "promising to be guided by them" (section 414.2), therefore the results of any research into these groups would have particular practical recommendations for these leaders, THEREFORE, the Presbytery of Kootenay, humbly overtures the Venerable, the 124th General Assembly, to undertake a study of Freemasonry to determine whether or not its belief systems and/or spiritual commitments are compatible with the ordination vows of ministers, ruling elders and diaconal ministers of the Church, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 34 - SESSION, ROSEDALE CHURCH, TORONTO, ONTARIO

Re: Appointing a special committee to investigate and explore the understanding of "sexual orientation"

(Answered, Bills and Overtures Committee, Rec. No. 18, p. [23-25](#))

WHEREAS, The Presbyterian Church in Canada finds itself divided over the matter of its understanding of the meaning of "sexual orientation" and the consequences that this presents to the Church, and

WHEREAS, in 1985, the General Assembly of the Church received a report which used this phrase for the first time in its history, and in that report the authors indicate, in the strongest of terms, that their report in no way discusses the matter of "sexual orientation", and

WHEREAS, in the report of the Church Doctrine Committee concerning human sexuality, the usage of the phrase "sexual orientation" is inconsistent and reflective of different understandings, and

WHEREAS, the matter of our understanding is central to our behaviour towards people who claim or understand themselves to be other than heterosexual, and

WHEREAS, the Church of Scotland has decided not to take any stand on this matter for the foreseeable future, realizing that both belief and practice are seriously affected by the advances of science and medicine, and that any premature conclusion to this serious matter could be more harmful than helpful,

THEREFORE, the Session of Rosedale Presbyterian Church, humbly overtures the Venerable, the 124th General Assembly, to appoint a special committee whose terms may be as follows:

1. to investigate and explore the biblical, theological, pastoral, scientific and medical understanding of the phenomenon commonly called "sexual orientation"; and
2. to include the issue of the role of gays and lesbians within the life of the Church; and
3. that the special committee be given no less than four years to report; and
4. that the composition of the special committee include persons with relevant expertise, competence and interest; and
5. that the special committee be funded appropriately, to enable it to contribute to the study of the issue urged by previous General Assemblies; and
6. that all disciplinary proceedings including appeals, currently pending before the courts of the Church, be suspended until the special committee reports;

or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of East Toronto.

NO. 35 - PRESBYTERY OF HURON-PERTH

Re: To cease the use of table groups at General Assembly

(Referred to the Clerks of Assembly and the Assembly Council, p. [19](#))

WHEREAS, the General Assembly meets in a variety of venues, with limited space and variable acoustic systems, and

WHEREAS, it is vital to the work of the Assembly that commissioners be able to access a microphone, and
 WHEREAS, table groups make it more difficult to consult with experts, like-minded or more informed commissioners on specific issues, and
 WHEREAS, table groups limit the people with whom you meet and interact,
 THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 124th General Assembly, to cease from the use of table groups in the future, or to do as the General Assembly, in its wisdom, may deem best.

NO. 36 - PRESBYTERY OF HURON-PERTH

Re: Establishing a fund to assist graduates in reducing student costs

(Referred to the Assembly Council to consult the Committee on Theological Education and the Benevolence Committee, p. [20](#))

WHEREAS, students certified by a presbytery to one of our colleges have been required to pay tuition since 1989 which has added about \$10,000 to the costs a student, who is seeking to be trained for the ministry, must bear, and
 WHEREAS, over half of all students in the colleges are second career people who have financial obligations in addition to their schools costs, and
 WHEREAS, many of the graduates of the colleges are entering their first charges needing to repay loans in excess of \$15,000, and
 WHEREAS, this level of debt puts a great strain on new ordinands and their families, which inevitably affects their ministry, and
 WHEREAS, this level of debt confronts the Church with a new situation,
 THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 124th General Assembly, to take steps to deal with this growing problem by establishing a fund that would assist new ordinands in paying off educational loans; such fund would pay off \$1,000 of a recent graduate's education on the first anniversary of his/her induction/recognition in his/her first charge, provided the graduate is still in that charge and is not delinquent in the repayment of the education loan; the fund would pay off \$2,000 of the ordinand's loan of the second anniversary, again on condition that she/he is still in his/her first charge and are not delinquent in the repaying of the loan; the fund would pay off \$3,000 of the loan on each subsequent anniversary until the debt is gone, providing the graduate remains in a pastoral charge or in the employment of some branch of The Presbyterian Church in Canada and has maintained the loan repayment schedule; or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 37 - SESSION, ST. ANDREW'S CHURCH, MONTAGUE, PRINCE EDWARD ISLAND

Re: Elders who move away from the congregation

(Referred to the Committee on Church Doctrine to consult the Clerks of Assembly, p. [20](#))

WHEREAS, the scriptural warrant and the doctrine of the Church concerning the status of elders who have moved their residence to a place outside the bounds of their congregation is quite clear, though apparently little understood, and the practice of the Church is frequently inconsistent with the scriptural warrant, and
 WHEREAS, the eldership is a spiritual function, as is the ministry (2nd Book of Discipline VI:2c), and
 WHEREAS, the office of the eldership like the office of ministry is not an honorary office but an office of service, and
 WHEREAS, "active" in elder's status must be defined in terms of "service" which constitutes: holding a district, an office in the session such as clerk or representative elder, or simply the ability to attend meetings, and
 WHEREAS, the scriptural warrant for elder as laid down in the "The Principles and Practices of Presbyterian Churches as set forth in the Second Book of Discipline, 1578," (Book of Forms section 3) states: "Albeit such a number of elders may be chosen in certain congregations, that one part of them may relieve another for a reasonable space, as was among the Levites under the law in serving the temple" (2nd Book of Discipline VI:2e), and

WHEREAS, Levites served their term in the temple and then went home to their various residences in the Israelite community, they remained Levites but became inactive; so elders moving their residence far afield from the congregation remain elders but become inactive; we see this practice carried into the New Testament in Luke 1:23 where Zechariah leaving the temple and returning home signifies release from duties, and

WHEREAS, when an elder moves his/her residence outside the bounds of the congregation, the scriptural warrant for his/her active service terminates, as was with the Levites under the law in serving the temple, and

WHEREAS, this is a proper, common understanding of the law and doctrine of the Church, practised in many sessions and congregations throughout the Church, and

WHEREAS, there have been elders who have moved their residence to places far removed from the bounds of the congregation, where they are no longer able to function in the session, (generally with no request for “leave of absence” or notice of resignation) which has resulted in the need to elect additional elders; and then the elder who has moved away returns after a considerable period of time and assumes that he/she can just pick up as active elder often to the consternation and anguish of the session, and in violation of the scriptural warrant, and

WHEREAS, section 134 of the Book of Forms reads: “In the case of an elder who has ceased to be useful 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, the General Assembly has directed that, upon representation made in proper form to the presbytery by the session, the presbytery has power, if it sees 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”, and

WHEREAS, this paragraph was the reply of the 40th General Assembly in 1914 to an overture from the Presbytery of Calgary where one congregation sought to discharge its minister together with the entire session and board of managers, and

WHEREAS, in this situation, neither the minister nor any member of the session had removed themselves from the bounds of the congregation, and

WHEREAS, this paragraph touches ordination, an appeal against invoking it is almost certain to follow, which would result in some charges being laid, which would negate the purpose of the paragraph and cause agitation and dissention in the congregation which is the very situation the paragraph seeks to avoid, and

WHEREAS, it is in keeping with the scriptural warrant, more Christian, charitable and Presbyterian to have such elders listed as “inactive” as was the practice with the Levites, and is common practice in the Church; where, if and when such elders become available again they could be invited by the session to participate as was also the case with Levites returning to the temple, which would not be possible after applying to the presbytery under section 134 of the Book of Forms to have them removed, which of necessity touches ordination,

THEREFORE, the Session of St. Andrew’s Presbyterian Church, Montague, Prince Edward Island, humbly overtures the Venerable, the 124th General Assembly, to endorse the doctrine and practice of the Church, and the scriptural warrant upon which the law is based, and forward this overture to the Assembly’s Committee on Church Doctrine, to consider recommending in principle:

1. that the sentence in section 134 of the Book of Forms, “even though no charge could be preferred against him/her in the way of discipline,” be removed;
2. in compliance with the scriptural warrant, and in keeping with the biblical practice as outlined in the 2nd Book of Discipline; three new sub-paragraphs be added to the Book of Forms:
 1. In the case of an elder who has removed his/her residence far from the bounds of the congregation, so long as the elder’s membership certificate is vested in the congregation he/she should be listed in the session records as “inactive”. [As was the practice of the Levites under the law serving the temple, where, as the Levites still remained Levites, elders remain elders. (2nd Book of Discipline VI:2e)].
 2. Sessions listing such absent elders as “inactive” are required to maintain a proper register of all elders so listed, which should be available in the regular manner for presbytery inspection.

3. In the case of an elder who has moved away returning to take up residence within the bounds of the congregation, he/she, may apply in proper form to the session to be taken once again into the active eldership, and the session depending on its requirements may accept or reject the application.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Prince Edward Island.

NO. 38 - PRESBYTERY OF MONTREAL

Re: Westminster Confession of Faith, section 35:6.145

(Referred to the Committee on Church Doctrine with an instruction to begin by researching whether a previous Assembly has already made a statement on this matter, p. [20](#))

WHEREAS, the Westminster Confession states that “There is no other Head of the Church, but the Lord Jesus Christ; nor can the Pope of Rome, in any sense be the head thereof; but is, that Antichrist, that Man of sin and son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God” (Chapter XXXV.6.145), and

WHEREAS, Presbyterians and Roman Catholics recognize one baptism and must work closely together if they are to shape the new school system in Quebec which is now organized along linguistic rather than denominational lines, and

WHEREAS, the year 2000 is to be celebrated as a year of Jubilee and reconciliation, and

WHEREAS, a better understanding of the ways in which the past divides us from each other is necessary if we are to overcome acrimonious division and truly open ourselves to the possibilities of God’s grace and redemption in the new millennium,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 124th General Assembly, to put the said passage in the Westminster Confession in its proper historical context and make some statement about its meaning in our own time, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 39 - PRESBYTERY OF CALGARY-MACLEOD

Re: Book of Forms section 10

(Referred to the Clerks of Assembly, p. [20](#))

WHEREAS, the Book of Forms section 10 provides that the courts of the Church are open courts, except for sessions, and

WHEREAS, the intention and perception is that matters considered and discussed by a session are to be kept confidential, and

WHEREAS, the fact is that matters considered and discussed are not kept confidential, and

WHEREAS, most matters discussed by a session should be made known to members and adherents of a congregation to keep them informed and unified in furthering the work and witness of the congregation, and

WHEREAS, section 10 provides the means, “but on motion made any court may sit with closed doors”, by which matters of discipline and/or confidentiality can be considered, thus honouring the intention in this section regarding session,

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 124th General Assembly, to amend Book of Forms section 10 by deleting the words “...except the session...”, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 40 - PRESBYTERY OF MIRAMICHI

Re: Reviving the office of deacon

(Referred to the Life and Mission Agency, p. [20](#))

WHEREAS, the office of deacon is rooted in scripture (Acts 6:1-6; Phillipians 1:1; 1 Timothy 3:8, 10, 12-13), is ordained for the benefit of the church, is for the administering the temporal affairs of the church, and is designed to free the teaching elders and the ruling elders to serve the church better, and

WHEREAS, ordination to the office of deacon by prayer and the laying on of hands is for life and gives the person elected and ordained to that office a solemn sense of trust and service to Christ, and

WHEREAS, the office of deacon may be a training and testing period for the office of ruling elder, and

WHEREAS, the 123rd General Assembly considered the question of reviving the office of deacon (A&P 1997, p. [352-359](#); [233-234](#), [31](#)) and the special Task group appointed there unto recommended that deacons “be ordained for life” and that the office of deacon be “re-instituted at the congregational level” (A&P 1997, p. [359](#)), and

WHEREAS, provision for the election and ordination of deacons is recognized in the polity of the Church (Book of Forms sections 113.4, 135-138.1, 152-154, 158, 413-413.5), and

WHEREAS, the office of deacon has a long history in the Reformed church and Presbyterian tradition,

THEREFORE, the Presbytery of Miramichi humbly overtures the Venerable, the 124th General Assembly, to pass a motion encouraging congregations to revive the office of deacon as expeditiously as possible, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 41 - PRESBYTERY OF QUEBEC

Re: Granting permission to lay missionaries to administer the sacraments

(Referred to the Committee on Church Doctrine to consult widely, p. [20](#))

WHEREAS, there are a goodly number of charges in the Church served by lay missionaries overseen by interim moderators, and

WHEREAS, the geographical boundaries between some pastoral charges are often so large that the execution of certain pastoral acts by the interim moderators is made difficult by time constraints, etc. and may even threaten local ministry, and

WHEREAS, the celebration of the sacraments of the Lord’s Supper and Baptism are pastoral acts central to the expression of a congregation’s faith and the exercising of these pastoral acts by lay missionaries in pastoral charges would contribute to the solidification of the pastoral relationship thereby sealing the on going pastoral work, and

WHEREAS, the administration of said pastoral acts would be an extension of the pastoral duties of the interim moderator and under his/her guidance and oversight, and

WHEREAS, other Christian denominations experiencing these same difficulties have moved in a similar appropriate direction to correct such difficulties, and

WHEREAS, it is understood that the presbytery would be required to ensure that lay missionaries be properly trained in the administration of the sacraments, and

WHEREAS, this situation of great geographical distances is particularly relevant and difficult for the four ordained ministers in the Presbytery of Quebec,

THEREFORE, the Presbytery of Quebec humbly overtures the Venerable, 124th General Assembly, to grant permission for lay missionaries to conduct the sacraments in the absence of the interim moderators, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NAMES TO BE PLACED ON CONSTITUENT ROLL

NO. 42 - PRESBYTERY OF MONTREAL

Re: The Rev. Jean Porret

(Answered, Bills and Overtures Committee, Rec. No. 42, p. [20](#); Special Committee, p. [38](#))

WHEREAS, the Rev. Jean Porret’s support as chaplain at the L’Universite du Montreal was discontinued by the student body, however, he has continued in essentially the same position but under an entirely ‘secular’ classification, and

WHEREAS, he was placed on the appendix to the roll of the Presbytery of Montreal as a result of the above decision, and

WHEREAS, this action limits the functions he can fulfill both locally and across the Church, and

WHEREAS, he feels marginalized by this status, and

WHEREAS, he continues, without the title of chaplain, to have a ministry among student by voluntarily providing Protestant services, including worship services at the University,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 124th General Assembly, to give permission to place Mr. Porret’s name on the constituent roll of the Presbytery under the provisions of the Book of Forms section 176.1.8, or to do otherwise as the General Assembly, in its wisdom, may deem best.

APPEALS - 1998

**NO. 1 - ELDERS AND MEMBERS OF KOREAN PRESBYTERIAN CHURCH,
MONTREAL**

Re: Against Decisions of the Presbytery of Eastern Han-Ca

(Not received, p. [20](#))

NO. 2 - KENNETH D. BELL, MONTREAL

Re: Against Decisions of the Presbytery of Montreal

NO. 3 - WILLIAM MANSON, MONTREAL

Re: Against Decisions of the Presbytery of Montreal

(Referred to Special Committee, p. [20](#), [49-50](#))

**NO. 4 - D. CLEMENTS, D. THOMPSON, A. MCMILLAN, V. TOZER AND C.
CAMPBELL**

Re: Against a Decision of the Presbytery of Huron-Perth

(Referred to a Special Commission, p. [23](#), [54](#))

COMPLAINT - 1998

NO. 1 - DR. STEWART FYFE AND MR. CHARLES PESTER ET AL

Re: Against the Special Commission of the 123rd General Assembly re Appeal No. 7, 1997

(Not received, p. [23](#))

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Allison, Andrew	B.Sc. B.Ed. M.Div.	Mt. Allison, New Brunswick Mt. Allison, New Brunswick Knox College, Toronto
Bassous, Aziz	B.A. M.Div.	Haigazian College Near East School of Theology
Brett, Cameron	D.D.	Knox College, Toronto
Bynum, William	B.A. M.Div.	McMaster University, Hamilton Knox College, Toronto
Chan, Cirric	M.Div.	Ontario Theological Seminary
Coughlin, Olwyn	B.A. B.R.E. M.Div.	
Crosby, Brian J.	B.A. B.D.	University of British Columbia University of St. Andrews
Dambrowitz, Ivan	B.A. (Hons) T.h.M.	Carleton University, Ottawa Knox College, Toronto
Denton, Peter	B.A. M.A. M.A. M.Div. Ph.D.	University of Winnipeg; University of Toronto University of New Brunswick Knox College, Toronto, McMaster University, Hamilton
Deogratsias, Charles	B.A. M.Div.	Univ. of East Africa School of Theology University of Denver, Colorado
Dickey, Jim	D.D.	Presbyterian College
Donnelly, T. Hugh	B.A. M.Div.	University of Prince Edward Island Knox College, Toronto
Fair, John	B.Th. M.Div.	McGill University, Montreal McGill University, Montreal
Hennessey, William	B.A. M.Div.	University of Illinois McCormick, Chicago
Herbert, Dorothy	Dip. C.E. B.Sc. (Eng.)	Ewart College, Toronto
Hoogsteen, Mark	B.A. B.Th. M.Div.	Waterloo University, Waterloo McGill University, Montreal Presbyterian College, Montreal
Inglis, Jeff	B.A. B.Th. M.A. M.Div.	University of Guelph McGill University, Montreal University of Western Ontario University of Toronto
Jeffrey, Duncan	M.A. Dip.Ed. M.A. M.Div.	University of Glasgow University of Edinburgh McMaster University, Hamilton Knox College, Toronto
Kim, Sang Hwan	B.A. M.Div. Th.M.	Keim Young University, Korea Presbyterian Theo. Semin. Seoul Waterloo Lutheran Seminary
Kim, Seung-Rhyon	B.A. M.Div.	
Kouwenberg, Hans	B.A.(Hons.)	
Lee, Philip J.	D.Litt	University of New Brunswick
Leggatt, Dave	B.A. M.Div.	University of Waterloo Knox College, Toronto
Lin, Larry K.	Ph.D.	Trinity Theological Seminary, Newburg
MacPhail, Bryn	B.A. M.T.S. M.Div.	University of Western Ontario Ontario Theological Seminary Knox College, Toronto

MacRae, Karen	B.P.E. B.C.S. M.R.E. M.Div.	University of New Brunswick Arcadia University, Wolfville Acadia Divinity College Acadia Divinity College
McCowan, Ruth	Dip.C.E.	Ewart College, Toronto
Mack, Donald B.	Ph.D.	Queen's University, Kingston
Menard, Wayne L.	B.A. S.T.M.	Concordia University McGill University, Montreal
Nieuwhof, Carey	B.A. LLB. M.Div.	York University, Toronto Osgoode Hall, Toronto Knox College, Toronto
Papp, Maria	B.A. M.Div.	University of Toronto Knox College, Toronto
Rose, Patricia A.	M.Th.	Acadia University, Wolfville
Scholten-Dallimore, Lori	B.A. M.Div.	University of Western Ontario Knox College, Toronto
Sharpe, Ron	B.B.A. M.Div.	Acadia University, Wolfville Knox College, Toronto
Stewart, David	B.A. B.Th. M.Div.	University of Cape Breton McGill University, Montreal Presbyterian College, Montreal
Van Duyvendyk, Adriana	Dip.Rec.Tec.	
Wood, Carol	B.Sc. M.Div. D. Min.	East Carolina University Columbia Theo. Seminary, Ga Columbia Theo. Seminary, Ga
Wu, John	Th.D. Th.M. M.Div.	
Yando, Beth Anne	Th.D. B.A. M.R.E.	Knox College, Toronto University of Toronto McMaster Divinity College

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 1997, and received by Financial Services, as of July 1, 1998:

	<u>1997</u>	<u>1996</u>
Number of ministers	1,245	1,229
Number of Elders	11,792	12,124
Baptisms	3,642	3,990
Communicant members	143,784	145,328
Households	102,056	101,641
Church school pupils	30,602	30,918

Financial

A summary of the financial reports from congregations for the year ended December 31, 1997, and received by Financial Services, as of July 1, 1998:

Total raised by congregations	90,118,705	86,124,357
Total raised for congregational purposes	77,329,822	74,637,141
Remitted to Presbyterians Sharing	8,554,675	8,470,426
Other missionary and benevolent purposes	4,234,399	4,021,049
Raised by WMS(WD) & Atlantic Mission Society	1,155,305	1,789,611
Stipends of principal minister	23,861,112	23,679,704
Total normal congregational expenditures	81,014,372	78,212,007
Dollar Base	72,744,413	70,193,086

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS
AND CONGREGATIONS**
AS REPORTED BY THE CLERKS OF SYNODS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Richard W. Frotten, June 18, 1997

PRESBYTERY OF ST. JOHN

Mark Higgins, December 4, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Brian Neilson

L. Ann Blane, January 20, 1998

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY AND PETERBOROUGH

Derrick Cunningham, January 20, 1998

PRESBYTERY OF PICKERING

Vicki Homes, May 20, 1997 and January 20, 1998

John Bigham, October 15, 1997

Lynda Reid, October 15, 1997 and January 20, 1998

Rosemary Anderson, October 15, 1997 and January 20, 1998

PRESBYTERY OF BRAMPTON

Jan Hieminga, September 16, 1997

Thomas J. Hamilton, September 16, 1997

Donna Jackson, September 16, 1997

Pam Emms, September 16, 1997

Cheryl MacFadyen, September 16, 1997

Susan Sheridan, September 16, 1997

PRESBYTERY OF OAK RIDGES

Michelle Armstrong, May 20, 1997

Susan Morton-Leonard, May 20, 1997

PRESBYTERY OF ALGOMA-NORTH BAY

Dan Reeves, June 25, 1997

Lance Odland, September 16, 1997

PRESBYTERY OF WATERLOO AND WELLINGTON

Amanda Birchall, December 9, 1997

Shelley Butterfield-Kocis, December 9, 1997

Mark Godin, December 9, 1997

Kristy Todd, December 9, 1997

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Katherine Campion, May 13, 1997

PRESBYTERY OF PARIS

Dean Adlam, April 21, 1998

David Elliott, April 21, 1998

PRESBYTERY OF LONDON

Julia Morden, February 11, 1997

Elizabeth Nicholas, January 13, 1998

Kathy Fraser, January 13, 1998

Synod of Manitoba and North Western Ontario

PRESBYTERY OF WINNIPEG

Joyce Platford, November 20, 1997

Matthew Brough, February 19, 1998

Synod of Alberta & the Northwest

Shannon Krushell-Tallman
 PRESBYTERY OF CALGARY MACLEOD
 Jeremy Sanderson

Synod of British Columbia

PRESBYTERY OF KOOTENAY
 Shirley Barker-Kirby, November 18, 1995
 PRESBYTERY OF KAMPLOOPS
 Shirley Cochrane, May 6, 1998
 PRESBYTERY OF WESTMINSTER
 Anthony Pfaff, October 7, 1997
 Kathleen Helmer, October 7, 1997
 Catherine C. Victor, October 7, 1997

CANDIDATES CERTIFIED FOR ORDINATION**Synod of Toronto & Kingston**

PRESBYTERY OF BRAMPTON
 Susan Sheridan, January 20, 1998
 Thomas J. Hamilton, January 20, 1998

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA
 Ruth Houtby, February 18, 1998

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
 Charles Ahn, April 8, 1997
 Colin J. Cross, April 8, 1997
 Diane Tait-Katerberg, February 3, 1998
 Catherine C. Victor, February 3, 1998
 Anthony Pfaff, February 3, 1998

ORDINATIONS**Synod of Atlantic Provinces**

PRESBYTERY OF CAPE BRETON
 Georgine G. Caldwell, January 9, 1997
 PRESBYTERY OF HALIFAX-LUNENBURG
 Kirk D. MacLeod, June 22, 1997

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
 Michelle McVeigh, March 8, 1998

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON
 Chen-Chen Abbott, November 30, 1997
 PRESBYTERY OF PICKERING
 Andrew J. Allison, May 21, 1997
 John Bigham, November 18, 1997
 PRESBYTERY OF EAST TORONTO
 Linda Martin, August 24, 1997
 Arlene Onuoha, November 30, 1997
 Allan Lane, March 15, 1998
 PRESBYTERY OF BRAMPTON
 Gary R.R. Robinson, July 6, 1997
 Walter M. Hearn, September 3, 1997
 Lara Scholey, September 30, 1997
 Allyson Voo, March 1, 1998

PRESBYTERY OF OAK RIDGES

Virginia P. Brand, June 22, 1997
 Douglas Scott, August 10, 1997
 Christopher Jorna, November 30, 1998
 Bryn MacPhail, January 18, 1998
 Lori Scholten-Dallimore, March 8, 1998

PRESBYTERY OF WATERLOO AND WELLINGTON

Mark T. Hoogsteen, June 22, 1997
 Robert C. Dawson, June 29, 1997

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Kathryn A. Strachan, June 19, 1997
 Duncan Jeffrey, February 15, 1998

PRESBYTERY OF NIAGARA

Linda N. Robinson, November 30, 1997

PRESBYTERY OF LONDON

Margaret A. Greig, June 22, 1997

PRESBYTERY OF ESSEX-KENT

Mary Templer, November 30, 1997

PRESBYTERY OF SARNIA

Kristine O'Brien, July 27, 1997

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Ina Golaiy, August 3, 1997

Synod of Alberta and the Northwest**PRESBYTERY OF CENTRAL ALBERTA**

Sandra Franklin-Law, May 4, 1997

PRESBYTERY OF CALGARY-MACLEOD

Fiona Wilkinson, November 23, 1997
 Marion R. Barclay, January 26, 1997
 John Crowdis, February 9, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

Colin J. Cross, November 15, 1997

PRESBYTERY OF WESTMINSTER

Guy Sinclair, September 7, 1997

DESIGNATION TO ORDER OF DIACONAL MINISTRIES**Synod of Toronto and Kingston****PRESBYTERY OF WATERLOO AND WELLINGTON**

Lynn Harris, May 25, 1997

RECEPTIONS FROM OTHER DENOMINATIONS**Synod of the Atlantic Provinces****PRESBYTERY OF MIRAMICHI**

John Crawford, United Baptist Church, June 21, 1997

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

A. Donald MacLeod, Presbyterian Church (USA), May 23, 1997

INDUCTIONS**Synod of the Atlantic Provinces****PRESBYTERY OF ST. JOHN**

Steven C.H. Cho, Greenock, St. Andrew's, and St. Stephen's, St. Stephen, April 2, 1997
 MacRae, Karen, Eastern Charlotte Pastoral Charge, January 12, 1998

PRESBYTERY OF MIRAMICHI

Murdo MacKay, Grace, Millerton and Ferguson, Derby, February 26, 1997
 Melvin Fawcett, St. Luke's, Bathurst, September 3, 1997

PRESBYTERY OF PRINCE EDWARD ISLAND

M. Wayne Burke, Central Parish, June 17, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF QUEBEC**

Scott G. Emery, St. Andrews, Quebec, August 3, 1997

PRESBYTERY OF MONTREAL

James F. Douglas, St. Laurent, February 18, 1998
 Michelle McVeigh, Westminster, March 29, 1998

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

A. Donald MacLeod, St. Andrew's, Trenton, May 23, 1997
 Chen-Chen Abbott, St. Andrew's, Stirling, November 30, 1997

PRESBYTERY OF LINDSAY AND PETERBOROUGH

Douglas Scott, Knox, Bobcaygeon and Rosedale, August 24, 1998
 Douglas G. Brown, St. Andrew's, Cobourg, September 4, 1997
 Byron Grace, Beaverton and Gamebridge, November 9, 1997

PRESBYTERY OF PICKERING

Andrew J. Allison, St. Paul's, Leaskdale, May 21, 1997
 Mary E. Bowes, Wexford, Toronto, January 4, 1998
 Neville F. Jacobs, St. David's, Scarborough, January 11, 1998
 Phillip J. Robillard, Grace, West Hill, January 11, 1998

PRESBYTERY OF EAST TORONTO

Linda Martin, Queen Street East, Toronto

PRESBYTERY OF WEST TORONTO

Allan Lane, Coldstream, March 22, 1998
 Susanne M. Rescorl, Runnymede, February 15, 1998

PRESBYTERY OF BRAMPTON

Gary R.R. Robinson, Burns, Erin and Knox, Ospringe, July 6, 1997
 Fairlie Ritchie, St. Andrew's, Hillsburg, July 30, 1997
 Kathy J. Brownlee, St. Marks, Malton, September 21, 1997

PRESBYTERY OF OAK RIDGES

Vincent Lee, Markham, Chinese, May 25, 1997
 Allyson MacLeod, St. Andrew's, Sutton West, September 12, 1997
 Kirk D. MacLeod, St. Andrew's, Sutton West, September 12, 1997
 Bryn MacPhail, St. Andrew's, Beeton and Fraser, Tottenham, January 18, 1997

PRESBYTERY OF TEMISKAMING

Richard J. Hein, Knox, Cochrane, September 14, 1997

PRESBYTERY OF ALGOMA & NORTH BAY

James J. Gordon, Westminster, Sault Ste. Marie, February 16, 1998

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Robert C. Dawson, Brant Hills, Burlington, July 6, 1997
 Stephen R. Lindsay, Cheyne, Stoney Creek, July 20, 1997
 J. Mark Lewis, McNab St., Hamilton, September 7, 1997
 Catherine Stewart-Kroeker, St. Cuthbert's, Hamilton, September 14, 1997
 James R. Dickey, St. Paul's, Hamilton, October 2, 1997

PRESBYTERY OF NIAGARA

Ronald Sharpe, St. Andrew's, Welland, September 28, 1997
 Donna J. Riseborough, First, Port Colborne, January 4, 1998
 Martin A. Wehrman, Scottlea, St. Catharines, January 18, 1998
 Bernard Gale, Knox, Welland, April 5, 1998
 Douglas U. Schonberg, Chippawa, Niagara Falls, April 26, 1998

PRESBYTERY OF LONDON

Jennifer L. Cameron, Burns, Mosa, February 2, 1997

Kathryn A. Strachan, Appin, Appin and Guthrie, Melbourne, September 14, 1997

PRESBYTERY OF SARNIA

Kristine O'Brien, St. Andrew's, Strathroy, July 27, 1998

PRESBYTERY OF HURON-PERTH

David D. Clements, Knox, Goderich, July 6, 1997

Virginia P. Brand, Atwood Presbyterian, July 13, 1997

PRESBYTERY OF GREY-BRUCE-MAITLAND

Bruce J. Clendening, St. Paul's, Wiarton, December 7, 1997

Edward J. Creen, senior minister, St. Andrew's, Owen Sound, March 10, 1998

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Diane J. Strickland, First, Winnipeg, November 2, 1997

Drew D. Strickland, First, Winnipeg, November 2, 1997

PRESBYTERY OF BRANDON

Leslie L. Walker, St. Andrews, Virden and Lenore, Lenore, November 18, 1997

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

George B. Yando, St. Paul's, Prince Albert, January 4, 1998

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

John Green, Strathcona, Edmonton, January 13, 1998

David Leggatt, Knox, Lloydminster, May 12, 1998

PRESBYTERY OF CENTRAL ALBERTA

Sandra Franklin-Law, St. Paul's, Eckville, May 4, 1997

PRESBYTERY OF CALGARY-MACLEOD

Donald G. Wilkinson, Chalmers, Calgary, October 16, 1997

Fiona Wilkinson, Knox, Bassano and Gem, November 23, 1997

David M. Crawford, St. Paul's, Banff, January 3, 1997

Marion R. Barclay, St. Andrew's, Calgary, January 26, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

Charles R. McNeil, St. Andrew's, May 6, 1997

Richard Moffat, St. David's, September 14, 1997

Colin J. Cross, St. Andrew's, November 15, 1997

PRESBYTERY OF WESTMINSTER

S. Bruce Cairnie, Langley, January 4, 1998

Herbert E. Hilder, Cooke's, Chilliwack, January 11, 1998

Katharine J. Michie, Cooke's, Chilliwack, January 11, 1998

PRESBYTERY OF VANCOUVER ISLAND

Brian J. Crosby, Trinity, Victoria, February 1, 1998

INSTALLATIONS**Synod of Toronto & Kingston****PRESBYTERY OF WATERLOO-WELLINGTON**

Lynn Harris, Livingston, Borden, May 25, 1997

APPOINTMENTS AND RECOGNITIONS**Synod of the Atlantic Provinces****PRESBYTERY OF ST. JOHN**

John M. Allison, Eastern Charlotte Pastoral Charge, stated supply, January 8, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF OTTAWA**

Robert Hill, interim minister, St. Andrew's, Ottawa, September 1, 1997

PRESBYTERY OF LANARK & RENFREW

Edward R. Wiley, CFB Petawawa, November 18, 1997

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Gordon R. Haynes, Associate Secretary, Canada Ministries, January 21, 1998

J.P. Ian Morrison, General Secretary, Life and Mission Agency, January 21, 1998

Susan Shaffer, Associate Secretary, Ministry and Church Vocations, January 21, 1998

PRESBYTERY OF WEST TORONTO

Harry J. Klassen, Weston, Toronto, January 25, 1998

PRESBYTERY OF OAK RIDGES

Kirk D. MacLeod, Keswick, September 12, 1997

Allyson MacLeod, Keswick, September 12, 1997

PRESBYTERY OF TEMISKAMING

Cecelia Dambrowitz, lay missionary, St. Paul's, Englehart and Tomstown Presbyterian,
September 1, 1997

PRESBYTERY OF ALGOMA & NORTH BAY

Drew D. Jacques, interim minister, Calvin, Sudbury, December 1, 1997

Stanley Self, interim minister, Hillside and Knox, Sudbury, December 1, 1997

PRESBYTERY OF WATERLOO AND WELLINGTON

Lara Scholey, interim minister, Rockwood and Eden Mills, November 2, 1997

Edward McKinlay, interim minister, St. Andrew's, Mount Forest, March 1, 1998

Robert L. Adams, interim minister, Calvin, Kitchener, March 22, 1998

Mary Jane Bisset, Family Ministries Program Co-ordinator, Knox's Galt, Cambridge, March
16, 1998

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Carolyn B. McAvoy, half time at Heritage Green, Stoney Creek, December 1, 1997

Carolyn B. McAvoy, Heritage Green, Stoney Creek, November 30, 1997

PRESBYTERY OF NIAGARA

John Hwan Kim, Korean, Niagara Falls, July 27, 1997

Linda N. Robinson, St. Andrew's, Merritton, November 30, 1997

PRESBYTERY OF SARNIA

Ian K. Johnston, Laurel-Lea-St. Matthew's, Sarnia, October 19, 1997

Synod of Manitoba and North Western Ontario

Len Bellamy, lay missionary, St. Andrew's, Flin Flon, December 1, 1997

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Dennis Irving, Indian Head, Qu'Appelle, September 3, 1997

PRESBYTERY OF NORTHERN SASKATCHEWAN

Erna Campbell, Mistawasis, December 2, 1997

Harvey Pechawis, Mistawasis, December 2, 1997

Rev. Walter Donovan, Calvin-Goforth, Saskatoon, July 1, 1998

Synod of Alberta and The Northwest**PRESBYTERY OF PEACE RIVER**

D. Allan Young, North Peace Territorial Ministry & Strang, Dixonville, January 1, 1998

PRESBYTERY OF CALGARY-MACLEOD

David S. Heath, interim-minister, St. Andrew's, Lethbridge, March 8, 1998

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

Ina Golaiy, Kitimat, September 9, 1997

Heather L. Balsdon, Lakeside, September 14, 1997

PRESBYTERY OF WESTMINSTER

N. Elaine Nagy, chaplain of St. Andrew's Hall, May 1, 1997

Guy Sinclair, assistant minister, Calvin, July 14, 1997

DESIGNATION OF OVERSEAS MISSIONARIES**Synod of Toronto and Kingston****PRESBYTERY OF PICKERING**

Mark Gordon, lay missionary, Presbyterian Church of Mozambique, January 22, 1998

PRESBYTERY OF WEST TORONTO

Kevin Savage, Malawi, December 14, 1997

PRESBYTERY OF OAK RIDGES

Christopher Jorna, Ghana, November 30, 1997

Synod of Southwestern Ontario**PRESBYTERY OF HURON-PERTH**

Lillian Sparling, Presbyterian Church in Taiwan, July 20, 1997

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS****Synod of the Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Georgine G. Caldwell, January 9, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF OTTAWA**

Robert Hill, September 1, 1997

William C. MacLellan, September 16, 1997

PRESBYTERY OF LANARK & RENFREW

Edward R. Wiley, November 18, 1998

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Fred H. Austen, May 20, 1997

C. Duncan Cameron, July 20, 1997

Lloyd M. Clifton, January 20, 1997

Duncan Jeffrey, February 22, 1998

PRESBYTERY OF OAK RIDGES

Margaret A. Robertson, January 20, 1998

Lori Scholten-Dallimore, Caven and Nashville, March 8, 1998

PRESBYTERY OF TEMISKAMING

Richard J. Hein, October 1997

PRESBYTERY OF WATERLOO AND WELLINGTON

John J. Hibbs, March 2, 1997

Robert L. Adams, March 22, 1998

Synod of Southwestern Ontario**PRESBYTERY OF NIAGARA**

John Hwan Kim, July 27, 1997

Linda N. Robinson, November 30, 1997

PRESBYTERY OF LONDON

Sabrina E. Caldwell, October 14, 1997

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

George B. Yando, January 4, 1998

Synod of Alberta and the Northwest**PRESBYTERY OF EDMONTON-LAKELAND**

John Green, January 13, 1998

David Leggett, May 12, 1998

PRESBYTERY OF CALGARY-MACLEOD

David M. Crawford, January 3, 1997
 Marion R. Barclay, January 26, 1997
 Donald G. Wilkinson, October 16, 1997
 Fiona Wilkinson, November 23, 1997

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

N. Elaine Nagy, May 1, 1997
 Guy Sinclair, September 7, 1997
 S. Bruce Cairnie, January 4, 1998
 Herbert E. Hilder, January 11, 1998
 Katharine J. Michie, January 11, 1998

**PLACED ON THE CONSTITUENT ROLL
 MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Toronto and Kingston**PRESBYTERY OF WATERLOO-WELLINGTON**

Mary Jane Bisset, March 29, 1998

Synod of British Columbia**PRESBYTERY OF VANCOUVER ISLAND**

Ruth McCowan, extension worker, Western Communities, June 24, 1997

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

Synod of the Atlantic Provinces**PRESBYTERY OF NEWFOUNDLAND**

Ian S. Wishart, June 1997

LEAVE OF ABSENCE

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Michael Tai, August 1, 1997 to June 30, 1998
 James A. McKay, May 1, 1998 to July 31, 1998

Synod of Alberta and The Northwest**PRESBYTERY OF PEACE RIVER**

Tak Wang, January 16, 1998 to April 3, 1998

Synod of British Columbia**PRESBYTERY OF KOOTENAY**

Murray L. Garvin, May through July 1997
 D. Ron Foubister, November 1997
 Meredyth Robertson, May through October 1998

PRESBYTERY OF WESTMINSTER

Harry F. Bailey, January through March 1998
 Paul Myers, December 8, 1997 through April 5, 1998

TRANSLATIONS

Synod of Atlantic Provinces**PRESBYTERY OF PICTOU**

C. Ian MacLean, to Presbytery of Seaway-Glengarry, July 20, 1997

PRESBYTERY OF ST. JOHN

David C. Kettle, to Presbytery of Edmonton-Lakeland, November 6, 1996

PRESBYTERY OF PRINCE EDWARD ISLAND

Donald G. Wilkinson, to Presbytery of Calgary-Macleod, October 5, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

Harris Athanasiadis, to Presbytery of East Toronto, February 8, 1998

Synod of Toronto and Kingston**PRESBYTERY OF LINDSAY AND PETERBOROUGH**

Mary E. Bowes, to Presbytery of Pickering, December 31, 1997

PRESBYTERY OF BRAMPTON

Wayne R. Hancock, to Presbytery of East Toronto, August 15, 1997

Lara Scholey, to Presbytery of Waterloo-Wellington, October 1, 1997

Scott A. Elliott, to Presbytery of Pickering

PRESBYTERY OF OAK RIDGES

Virginia P. Brand, to Presbytery of Huron-Perth, June 22, 1997

Douglas Scott, to Presbytery of Lindsay-Peterborough, August 10, 1997

George B. Yando, to Presbytery of Northern Saskatchewan, December 31, 1997

PRESBYTERY OF TEMISKAMING

Drew D. Jacques, to Presbytery of Algoma & North Bay, October 1, 1997

James J. Gordon, to Presbytery of Algoma & North Bay, February 1, 1998

PRESBYTERY OF WATERLOO AND WELLINGTON

Nak Gyoo Choi, to Presbytery of Eastern Han-Ca, October 1, 1998

Donna Riseborough, to Presbytery of Niagara, January 1, 1998

Synod of Southwestern Ontario**PRESBYTERY OF NIAGARA**

Kathy J. Brownlee, to Presbytery of Brampton, September 21, 1997

Ronald Sharpe, to Presbytery of Niagara, September 30, 1997

Lori Jensen, to Presbytery of Essex-Kent, September 9, 1997

Andrew Jensen, to Presbytery of Essex-Kent, September 9, 1997

Margaret M. Robertson, to Presbytery of Oak Ridges, January 13, 1998

Gordon E. Timbers, to Presbytery of Kamloops, February 10, 1998

John Herman, to Presbytery of Paris, March 10, 1998

Calvin Lewis, to Presbytery of Waterloo-Wellington, April 30, 1998

Barbara McGale, to Presbytery of Niagara, May 13, 1998

PRESBYTERY OF PARIS

Carol B. McAvoy, to Presbytery of Hamilton, November 23, 1997

Lori Scholten-Dallimore to Presbytery of Oak Ridges

PRESBYTERY OF HURON-PERTH

James R. Dickey, to Presbytery of Hamilton, September 30, 1997

Kevin Steeper, to Presbytery of Pictou, May 18, 1998

Kathleen S. Ballagh-Steeper, to Presbytery of Pictou, May 18, 1998

PRESBYTERY OF GREY-BRUCE-MAITLAND

C. Duncan Cameron, to Presbytery of Pickering, July 20, 1997

Stephen R. Lindsay, to Presbytery of Hamilton, July 31, 1997

Jeffrey F. Loach, to Presbytery of Essex-Kent, November 16, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF MANITOBA**

Bruce J. Clendening, to Presbytery of Grey-Bruce-Maitland, November 20, 1997

PRESBYTERY OF BRANDON

Charles R. McNeil, to Presbytery of Kamloops, April 1, 1997

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

Annette Hoskin, to Presbytery of Pickering, April 12, 1998

PRESBYTERY OF CALGARY-MACLEOD

Peter D. Denton, to Presbytery of Winnipeg

John Crowdis, to Presbytery of Seaway-Glengarry, February 9, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

John Green, to Presbytery of Edmonton-Lakeland, December 31, 1997

PRESBYTERY OF WESTMINSTER

Neville F. Jacobs, to Presbytery of Pickering, September 9, 1997

RESIGNATIONS**Synod of the Atlantic Provinces****PRESBYTERY OF PICTOU**

Wayne G. Smith, Hopewell Pastoral Charge, April 4, 1997

William G. Johnston, West River Pastoral Charge, June 30, 1997

Carol Smith, Marine Drive Kirk's, August 4, 1997

PRESBYTERY OF HALIFAX-LUNENBURG

Donald C. Hill, Pastoral Care Co-ordinator of Valley Regional Hospital, Kentville, December 1, 1996

PRESBYTERY OF ST. JOHN

Steven C.H. Cho, St. George, December 31, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF OTTAWA**

S. Bruce Cairnie, Gloucester, January 25, 1997

Jo-Anne E. Nichols, St. Andrew's, Kars, and Osgoode, Vernon, March 29, 1998

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Carolyn B. McAvoy, St. Paul's, Oshawa, September 30, 1997

PRESBYTERY OF WEST TORONTO

Joyce C.E. Elder, Weston, October 1, 1997

PRESBYTERY OF OAK RIDGES

D. Patricia Strung, Caven and Nashville, July 22, 1997

PRESBYTERY OF TEMISKAMING

Drew D. Jacques, St. Paul's, Englehart and Tomstown Presbyterian, October 1997

James J. Gordon, Knox, Kapuskasing, February 1, 1998

PRESBYTERY OF ALGOMA & NORTH BAY

Phyllis Snyder, Calvin, Sudbury, June 13, 1997

PRESBYTERY OF WATERLOO AND WELLINGTON

Harry J. Klassen, from Calvin, Kitchener, October 31, 1997

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

W. Craig Cook, Heritage Green, Stoney Creek, June 30, 1997

William H. Joubert, West Flamborough, August 31, 1997

Douglas C. Boyce, St. John's, Grimsby, October 31, 1997

PRESBYTERY OF LONDON

Barbara McGale, Knox, Figal and St. John's, Port Stanley, May 13, 1998

PRESBYTERY OF GREY-BRUCE-MAITLAND

Robert O. Rahn, St. Andrew's, Priceville, September 30, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF SUPERIOR**

Keith E. Boyer, St. Andrew's, Thunder Bay, September 14, 1997

PRESBYTERY OF BRANDON

David S. Wilson, Knox, Neepawa, December 31, 1997

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Douglas W. Maxwell, Norman Kennedy, Regina, June 22, 1998

PRESBYTERY OF NORTHERN SASKATCHEWAN

Yeon Wha Kim, St. Andrew's, Biggar, September 30, 1997

Martin Wehrmann, St. James, Melfort and St. Andrew's, Tisdale, October 31, 1997

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

D. Allan Young, Fort St. John, December 31, 1997

Tak Wang, Knox, Wanham and Munro, Blueberry Mountain, April 3, 1998

PRESBYTERY OF CALGARY-MACLEOD

Mona F. Denton, St. Andrew's, Lethbridge, May 5, 1997

Peter Denton, St. Andrew's, Lethbridge, May 5, 1997

RETIREMENTS**Synod of the Atlantic Provinces****PRESBYTERY OF NEWFOUNDLAND**

Ian S. Wishart, January 1, 1998

PRESBYTERY OF PICTOU

Murray M. Graham, July 1, 1997

J. Bruce Robertson, July 31, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF OTTAWA**

James Peter Jones, March 31, 1997

D. Garry Morton, September 1, 1998

J. Desmond McConaghy, St. Paul's, December 31, 1998

PRESBYTERY OF LANARK & RENFREW

Gordon H. Fresque, October 26, 1997

Robert Elford, May 22, 1998

Leo E. Hughes, April 30, 1998

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

S. Lindsay McIntyre, June 30, 1996

Stanley D. Self, August 31, 1996

William F. Duffy, September 30, 1996

James W. Hutchison, January 31, 1998

PRESBYTERY OF LINDSAY-PETERBOROUGH

Donald A. Madole, September 1, 1996

J. Morrison Campbell, October 31, 1997

PRESBYTERY OF PICKERING

Elizabeth Kenn, June 17, 1997

Wallace E. Whyte, October 31, 1997

A. Alan Ross, February 25, 1998

PRESBYTERY OF EAST TORONTO

Tamiko Corbett, June 30, 1996

PRESBYTERY OF WEST TORONTO

Gardiner C. Dalzell, January 1, 1997

Andrew M. Duncan, January 1, 1997

Jon van Oostveen, April 1, 1997

Lois E. Whitwell, January 1, 1998

Joseph E. Williams, July 1, 1997

PRESBYTERY OF ALGOMA & NORTH BAY

George Hunter, July 31, 1997

Wilfred M. Moncrieff, October 1, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

William M. Barber, June 30, 1996

Gordon Griggs, March 1, 1997

Synod of Manitoba and North Western Ontario

PRESBYTERY OF BRANDON

David S. Wilson, December 31, 1997

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

John Herman, January 3, 1998

PRESBYTERY OF GREY-BRUCE-MAITLAND

Kenneth S. Barker, October 31, 1997

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

J. Brown Milne, May 23, 1997

Frank D. Breisch, September 1, 1997

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

William Perry, May 31, 1997

PRESBYTERY OF WESTMINSTER

Iris M. Ford, July 31, 1997

Lazlo Szamoskozi, March 31, 1998

ADDED TO APPENDIX**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Georgine G. Caldwell, January 14, 1997

PRESBYTERY OF PICTOU

Wayne G. Smith, April 4, 1997

William G. Johnston, June 30, 1997

Carol Smith, August 4, 1997

Murray M. Graham, July 1, 1997

J. Bruce Robertson, July 31, 1997

PRESBYTERY OF HALIFAX-LUNENBURG

Kirk D. MacLeod, June 22, 1997

J. Bruce Robertson, August 1, 1997

PRESBYTERY OF ST. JOHN

John M. Allison, November 6, 1996

Walter Tait, June 18, 1997

Terrance R. Trites, June 18, 1997

Murray M. Graham, September 10, 1997

PRESBYTERY OF PRINCE EDWARD ISLAND

Gael I. Matheson, December 31, 1996

Daphne A. Blaxland, July 8, 1997

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Maurice Bergerson, August 8, 1997

PRESBYTERY OF OTTAWA

S. Bruce Cairnie, January 25, 1997

Ellen T. Lemen, May 20, 1997

Wiloughby H. Lemen, May 20, 1997

PRESBYTERY OF LANARK & RENFREW

Leo E. Hughes, May 1, 1998

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Stephen J. Weaver, April 15, 1997

Douglas N. Henry, November 18, 1997

James A. Hutchison, January 31, 1997

Gordon H. Fresque, February 19, 1998

PRESBYTERY OF LINDSAY-PETERBOROUGH

William W.H. Baird, November 1, 1996

PRESBYTERY OF PICKERING

W. James S. Farris, October 15, 1996

Edward McKinlay October 15, 1996

Elizabeth Kenn, June 17, 1997

Catherine Chalin, June 17, 1997

Wallace E. Whyte, October 31, 1997

Scott A. Elliott, February 17, 1998

PRESBYTERY OF EAST TORONTO

Rodger Hunter, May 7, 1996

Michael Barnes, July 1, 1996

Hyung Soon Park, August 1, 1996

Paul Shorbridge, September 8, 1996

Geoffrey M. Ross, March 9, 1997

PRESBYTERY OF OAK RIDGES

Robert Ewing, March 1, 1997

PRESBYTERY OF BARRIE

Donald A. Madole, December 10, 1996

Robert L. Adams, February 28, 1997

PRESBYTERY OF ALGOMA-NORTH BAY

Shelley C. Kennedy, September 14, 1996

Phyllis Snyder, June 25, 1997

George Hunter, July 31, 1997

Wilfred M. Moncrieff, October 1, 1997

PRESBYTERY OF WATERLOO-WELLINGTON

Wayne C. Allen, December 19, 1996

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Kathryn A. Strachan, June 29, 1997

W. Craig Cook, June 30, 1997

William H. Joubert, August 31, 1997

Douglas C. Boyce, October 31, 1997

Duncan Jeffery, February 15, 1998

PRESBYTERY OF PARIS

John Herman, April 21, 1998

PRESBYTERY OF LONDON

John Herman, January 13, 1998

Deane Cassidy, January 13, 1998

PRESBYTERY OF GREY-BRUCE-MAITLAND

Robert O. Rahn, September 30, 1997

Kenneth S. Barker, October 31, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF SUPERIOR**

Keith E. Boyer, September 14, 1997

PRESBYTERY OF WINNIPEG

Roy D. Currie, November 20, 1997

Peter Denten, November 20, 1997

Mona F. Denton, November 20, 1997

Wing H. Mack, January, 1998

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Ina Golaiy, August 3, 1997

Douglas W. Maxwell, June 22, 1998

PRESBYTERY OF NORTHERN SASKATCHEWAN

Yeon Wha Kim, September 30, 1997

Martin Wehrmann, October 31, 1997

Ronald N. Schroeder, November 30, 1997

Synod of Alberta and the Northwest**PRESBYTERY OF PEACE RIVER**

Tak Wang, April 3, 1998

PRESBYTERY OF EDMONTON-LAKELAND

John Green, January 1, 1998

David Leggatt, April 1, 1998

PRESBYTERY OF CALGARY-MACLEOD

Mona F. Denton, May 6, 1997

Peter Denton, May 6, 1997

J. Brown Milne, June 1, 1997

Hector W. Rose, January 1, 1997

John Crowdis, February 9, 1997

Cathy J. McFarlane, March 4, 1997

Frank D. Breisch, September 1, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

William Perry, June 1, 1997

PRESBYTERY OF WESTMINSTER

Iris M. Ford, July 31, 1997

Ian S. Rennie, November 4, 1997

Lazlo Szamoskozi, May 1, 1998

PRESBYTERY OF VANCOUVER ISLAND

Wing H. Mak, October 1, 1997

**ADDED TO APPENDIX
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES****Synod of Southwestern Ontario****PRESBYTERY OF LONDON**

Jean Cassidy, January 3, 1998

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Tamiko Corbett, November 4, 1997

PRESBYTERY OF VANCOUVER ISLAND

Flora Whitehead

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS****Synod of the Atlantic Provinces****PRESBYTERY OF ST. JOHN**

John M. Allison, January 8, 2997

PRESBYTERY OF PRINCE EDWARD ISLAND

M. Wayne Burke, June 17, 1997

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

S. Lindsay McIntyre, October 15, 1996

PRESBYTERY OF LINDSAY-PETERBOROUGH

Mary I. Whitson, September 17, 1996

PRESBYTERY OF EAST TORONTO

Karen A. Hincke, October 1, 1996

J.J. Harrold Morris, February 19, 1997

Hector M. McRury, March 8, 1997

Geoffrey M. Ross, March 16, 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**

William H. Joubert, August 31, 1997

PRESBYTERY OF NIAGARA

Ian K. Johnston, September 15, 1997

David S. Heath, April 15, 1998

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Fred W. Douwsma, September 1997

Synod of Alberta and the Northwest**PRESBYTERY OF CALGARY-MACLEOD**

Duncan A. Colquhoun, February 19, 1997

John Crowdis, March 25, 1999

Mona F. Denton, September 17, 1997

Peter Denton, September 17, 1997

Synod of British Columbia**PRESBYTERY OF KAMLOOPS**

Edward Bragg, March 26, 1998

PRESBYTERY OF WESTMINSTER

Ronald D. Mulchey, May 6, 1997

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

none reported

CERTIFICATES GRANTED**Synod of the Atlantic Provinces****PRESBYTERY OF PICTOU**

Terrance R. Trites, to Presbytery of St. John, March 18, 1997

Wayne G. Smith, to Presbytery of Barrie, April 4, 1997

Murray M. Graham, to Presbytery of St. John, July 1, 1997

Richard J. Hein, to Presbytery of Temiskaming, July 11, 1997

J. Bruce Robertson, to Presbytery of Halifax-Lunenburg, July 31, 1997

Carol Smith to Presbytery of Barrie, August 4, 1997

PRESBYTERY OF HALIFAX-LUNENBURG

Malcolm A. Caldwell, to Presbytery of Seaway-Glengarry, November 1, 1996

Donald C. Hill, to Presbytery of Calgary-Macleod, December 1, 1996

Kirk D. MacLeod, to Presbytery of Oak Ridges, June 30, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF OTTAWA**

Edward R. Wiley, to Presbytery of Lanark & Renfrew, November 18, 1997

John C. Duff, to Presbytery of Newfoundland, November 18, 1997

S. Bruce Cairnie, to Presbytery of Westminister, November 18, 1997

PRESBYTERY OF LANARK AND RENFREW

Douglas N. Henry, to Presbytery of Kingston, November 18, 1997
 Robert Hill, to Presbytery of Ottawa, November 18, 1997
 Robert Currie, to Presbytery of Winnipeg, November 18, 1997
 Lloyd M. Clifton, to Presbytery of Pickering, November 18, 1997
 Gordon H. Fresque, to Presbytery of Kingston, February 17, 1997

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Douglas R. Kendall, to Presbytery of Kingston, May 26, 1996
 J.J. Harrold Morris, to Presbytery of East Toronto, May 26, 1996
 David M. Howes, to Presbytery of Barrie, June 7, 1996
 Carolyn B. McAvoy, to Presbytery of Paris, September 24, 1997
 W. James S. Farris, to Presbytery of St. John, December 11, 1997
 Edward McKinlay, to Presbytery of Waterloo-Wellington, April 1, 1998

PRESBYTERY OF EAST TORONTO

Paul Shorbridge, to Presbytery of Niagara, September 8, 1996
 Michael Barnes, to Presbytery of Barrie, October 9, 1996
 C. Joyce Hodgson, Diaconal Minister, to Presbytery of Winnipeg, January 15, 1997

PRESBYTERY OF WEST TORONTO

Andrew M. Duncan, to Presbytery of East Toronto, January 1, 1997
 Jon van Oostveen, to Presbytery of Hamilton, April 1, 1997
 Ellen T. Lemen, to Presbytery of Ottawa, April 8, 1997
 Wiloughby H. Lemen, to Presbytery of Ottawa, April 8, 1997
 Hugh MacDonald, to Presbytery of Lanark Renfrew

PRESBYTERY OF OAK RIDGES

John R. Bannerman, to Presbytery of London, January 12, 1997
 Dillwyn T. Evans, to Presbytery of Lindsay-Peterborough, May 10, 1997
 Ronald F. G. Campbell, to Presbytery of East Toronto, January 20, 1998

PRESBYTERY OF ALGOMA & NORTH BAY

Phyllis Snyder, to Presbytery of East Toronto, August 26, 1997
 Wilfred M. Moncreiff, to Presbytery of Lindsay-Peterborough, November 18, 1997

PRESBYTERY OF WATERLOO AND WELLINGTON

Harry J. Klassen, Presbytery of West Toronto, March 13, 1998

Synod of Southwestern Ontario**PRESBYTERY OF HAMILTON**

Fred H. Austen, to Presbytery of Pickering, June 17, 1997
 Kathryn Strachan, to Presbytery of London, June 30, 1997
 Duncan Jeffery, to Presbytery of Pickering, February 15, 1998
 Robert Adams, to Presbytery of Waterloo-Wellington, March 10, 1998
 Mary Jane Bisset, Diaconal Minister, to Presbytery of Waterloo-Wellington, March 10, 1998

PRESBYTERY OF SARNIA

Deane G. Cassidy, to Presbytery of London, November 20, 1997
 Jean Cassidy, Diaconal Minister, to Presbytery of London, November 20, 1997

PRESBYTERY OF HURON-PERTH

James R. Dickey, Presbytery of Hamilton, September 30, 1997
 Kevin Steeper, Presbytery of Pictou, May 18, 1998
 Kathleen S. Ballagh-Steeper, to Presbytery of Pictou, May 18, 1998

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Elizabeth Jack, to Presbytery of Grey-Bruce-Maitland, November 20, 1997

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Ina Golaiy, to Presbytery of Kamloops, August 31, 1997
 Brian P. Penny, to Presbytery of Edmonton-Lakeland, September 1, 1997

PRESBYTERY OF NORTHERN SASKATCHEWAN

Yeon Wha Kim, to Presbytery Eastern Han-Ca, October 8, 1997

Martin Wehrmann, to Presbytery of Niagara, January 4, 1998

Synod of Alberta and the Northwest**PRESBYTERY OF CALGARY-MACLEOD**

Mona F. Denton, to Presbytery of Winnipeg, September 9, 1997

Duncan A. Colquhoun, to Presbytery of Hamilton, February 19, 1997

Synod of British Columbia**PRESBYTERY OF VANCOUVER ISLAND**

Ronald Benty to Presbytery of Montreal, June 24, 1997

Wing H. Mak to Presbytery of Winnipeg, November 25, 1997

LETTER OF STANDING GRANTED**Synod of the Atlantic Provinces****PRESBYTERY OF PICTOU**

V. Bruce Dennis, June 17, 1997

PRESBYTERY OF HALIFAX & LUNENBURG

David Hayward, October 20, 1997

Synod of Toronto and Kingston**PRESBYTERY OF OAK RIDGES**

Gregory Y.N. Yu, January 25, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Frederick Douwsma, November 2, 1997

DISSOLUTION OF PASTORAL TIE**Synod of the Atlantic Provinces****PRESBYTERY OF PRINCE EDWARD ISLAND**

Gael I. Matheson, Murray Harbour North Charge, December 31, 1997

Synod of Toronto and Kingston**PRESBYTERY OF EAST TORONTO**

David J.C. Cooper, St. Mark's, Don Mills, February 18, 1997

PRESBYTERY OF WEST TORONTO

Lois Whitwell, Mimico Pastoral Charge, January 1, 1998

PRESBYTERY OF BARRIE

Robert L. Adams, Cookstown, Baxter and Ivy, February 28, 1997

PRESBYTERY OF ALGOMA-NORTH BAY

Shelley C. Kennedy, Knox, Sudbury, July 31, 1996

PRESBYTERY OF WATERLOO-WELLINGTON

Wayne C. Allen, Rockwood and Eden Mills, December 19, 1996

Synod of Alberta and The Northwest**PRESBYTERY OF CALGARY-MACLEOD**

Mona Denton, St. Andrew's, Lethbridge, May 5, 1997

Peter Denton, St. Andrew's, Lethbridge, May 5, 1997

SUSPENSION FROM THE MINISTRY

none reported

DEPOSITION FROM THE MINISTRY

none reported

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Waldon B. Moase, January 30, 1997
Fraser J. Dunbar, June 20, 1997

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

J. Clarke Hood, June 28, 1997
Donald F. Collier, March 7, 1998

PRESBYTERY OF LANARK & RENFREW

William D. Van Gelder, March 21, 1998

Synod of Toronto and Kingston

PRESBYTERY OF BRAMPTON

Donald A. Powell, November 9, 1997
Fred A. Howick, November 27, 1997

PRESBYTERY OF OAK RIDGES

Robert J. Boggs, October 4, 1997
P. Gordon MacInnes, February 11, 1998

Synod of Alberta and The Northwest

PRESBYTERY OF CENTRAL ALBERTA

Richard J. Ritchie, January 5, 1998

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Edward Bragg, March 26, 1998

PRESBYTERY OF WESTMINSTER

Bernard Embree, December, 1997

PRESBYTERY OF VANCOUVER ISLAND

James S. Clarke, August 4, 1997
J. Lewis McLean, January 11, 1998

CHANGE OF STATUS OF PRESBYTERY

Synod of Toronto & Kingston

Han-Ca, East, created with the following congregations, October, 1997
Kitchener-Waterloo, Cambridge
Korean Christian, London
West Korean, Mississauga
Korean, Montreal
Korean, Niagara
Mahn-Min, Toronto
Central Toronto, Toronto
East Toronto, Toronto
Metropolitan, Toronto
North York-Living Stone, Toronto
Toronto, Toronto

Synod of British Columbia

Han-Ca, West, created with the following congregations, October, 1997
Ah Reum Da Woon, Burnaby
Korean, Edmonton
Korean, Jasper
Korean, Surrey
Galilee, Vancouver
Korean, Vancouver
Manitoba Korean, Winnipeg

CONSTITUTION OF NEW CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO
Ghanaian Presbyterian Church, September 9, 1997

Synod of British Columbia

PRESBYTERY OF KAMLOOPS
Kelowna Korean, January 13, 1998
PRESBYTERY OF WESTMINSTER
Galilee Korean, October 5, 1997
PRESBYTERY OF VANCOUVER ISLAND
West Shore Community, March 24, 1998

CHANGE OF NAME OF CONGREGATION

Synod of Toronto-Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
Knox, Woodville to Woodville Community, Woodville

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT
St. Andrew's, Puce to St. Andrew's, Lakeshore

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
North West Korean Extension Ministry to Galilee Korean, May 6, 1997
Deung Dae Korean to Ah Reum Da Woon, June 17, 1997

CHANGE OF STATUS OF CONGREGATION

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO
Pine Ridge and Rexdale became single point charges, February 10, 1998
PRESBYTERY OF ALGOMA & NORTH BAY
Hillsdale, Sudbury, becomes a point of the Hillsdale and Knox Charge, May 20, 2007
Knox, Sudbury, becomes a point of the Hillsdale and Knox Charge, May 20, 1997

DEDICATION OF CHURCH BUILDINGS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN
St. James, Hanwell, new sanctuary and renovated facilities, April 27, 1997

Synod of Toronto and Kingston

PRESBYTERY OF OAK RIDGES
Thornhill, hall, offices and chapel, January 11, 1998
PRESBYTERY OF WATERLOO AND WELLINGTON
Knox, Guelph, Christian Education wing and administrative offices, January 5, 1997

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Komoka, Komoka, Christian Education building, December 14, 1998

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND
South Granville, December 3, 1996

Synod of Quebec & Eastern Ontario**PRESBYTERY OF QUEBEC**

Charney, October 19, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF SUPERIOR**

St. Andrew's, Atikokan, September 27, 1997

AMALGAMATION OF CONGREGATIONS**Synod of the Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Union Church, Mira Ferry and St. Columba Church, Marion Bridge, became one congregation with two preaching points and one session, known as the Mira Pastoral Charge, April 7, 1997

Zion Church, Louisbourg, and St. James Church, Catalone, became one congregation with two preaching points and one session, known as the Louisbourg-Cataone Pastoral Charge, April 7, 1997

PRESBYTERY OF ST. JOHN

Greenock Church, St. Andrews and St. Stephen's Church, St. Stephen became the St. Andrews-St. Stephen Pastoral Charge on January 1, 1997

The Kirk, Pennfield and the Kirk, St. George, became the Eastern Charlotte Pastoral Charge on January 1, 1997

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

Beckwith Memorial Church with St. Michel, June 30, 1997

Synod of Manitoba and North Western Ontario**PRESBYTERY OF BRANDON**

St. James, Dauphin amalgamated with Knox, Winnipegosis, March 31, 1997

MEMORIAL RECORDS**SYNOD OF QUEBEC AND EASTERN ONTARIO**

THE REV. DR. DONALD F. COLLIER

The Rev. Dr. Donald F. Collier died following an accident at his home in Buckham's Bay, Ontario, on March 7, 1998 in his seventy-first year.

As a child, Donald grew up in Toronto and attended Glenview Presbyterian Church, Toronto. His ministry gave shape to his spiritual formation and led him to commit his life to the ministry at the tender age of thirteen years.

Following elementary and secondary education, Don, as most people knew him, entered the University of Toronto from which he graduated with two degrees, a B.A. and M.A. (in English and Philosophy). He then entered Knox College, Toronto, and later studied at New College in Edinburgh, Scotland.

Upon returning from Scotland, Donald became the founding minister of St. Mark's Church, Don Mills. During his tenure the membership grew rapidly and soon became a thriving congregation. Following this ministry at St. Mark's he accepted an appointment with the Addiction Research Foundation and for eleven years was program director at Bon Accord Farm (a community for Skid Row alcoholics) near Elora, Ontario. Subsequent service saw Don become minister of St. Paul's Church in Hamilton and Knox Church in Ottawa. Following his retirement he served as interim minister for Gloucester Church and St. Stephen's Church, both in Ottawa. As well he supplied as guest minister with other congregations in the Ottawa Presbytery. He was a beloved pastor who brought a creative expression to all aspects of his ministry: the preaching of the Word; the development of meaningful liturgy, pastoral care; and the nurturing of children.

Don also possessed a concern for the fabric and preservation of Church buildings and the beauty of their environs. He left a garden at every church, reflecting his love of nature. Don will also be remembered as an avid amateur photographer, as one who loved music and had a passion for justice. He participated in the 1963 Selma to Montgomery Human Rights March led by Martin Luther King Jr.

When he was awarded the honorary D.D. degree by Knox College Donald wrote:

It is quite simply true that if there had been achievements in my ministry They are due to our Lord's grace and the love by which he has surrounded me from my birth.

A memorial service was conducted at St. Stephen's Church on March 11, 1998. The Presbytery of Ottawa gives thanks for the life of the Rev. Dr. Donald Collier. He is lovingly remembered by his wife Jean, and children, Gordon, Mary, Thomas and Timothy and by seven grandchildren.

THE REV. J. CLARKE HOOD

J. Clarke Hood, peacefully passed into eternity at the age of eighty following an extended period of deteriorating health on June 28, 1997.

Clarke, as everyone knew him, was born in Creemore, Ontario, in 1916. Following elementary and secondary school he entered the University of Toronto from which he graduated with a B.A. degree. He entered Knox College and completed his first year of theological studies before joining the Royal Canadian Air Force during the early part of World War II. He was attached to the Royal Air Force and spent twenty-two months in Egypt, during which time he was able to visit Jerusalem and other places in Israel. This had a significant impact upon him as recorded in his diary. Following his war service Clarke returned to Knox College to complete his theological education. After graduation he attended McCormick Seminary in Chicago from which he secured a Bachelor of Divinity degree.

Clarke served as minister in Norwich and Bookton, Ontario, Ormstown and Valleyfield, Quebec, and in Thunder Bay, Ontario. During his ministry he also served on several national Church Committees including the Mission Board and the Organization and Planning Committee. He was Clerk of the Presbytery of Superior for nineteen years and was elected Moderator of the Synod of Manitoba and Northwestern Ontario. Upon "official" retirement Clarke moved to Ottawa where he served as a pastoral visitor for St. Andrew's Church for twelve years. While in Thunder Bay, he was chaplain for the Port Arthur Legion Branch for several years.

Clarke Hood will be remembered as a man who enjoyed people, as a loving husband and grandfather, as a faithful pastor, and as one who had a passion for sports, especially baseball, football and hockey.

A funeral service was held at St. Andrew's Church, Ottawa, on July 3, 1998.

The Presbytery of Ottawa gives thanks for the life of the Rev. J. Clarke Hood. He is survived by his widow, Grace, son Jamie, daughter Ellen (Westlund) and by four grandchildren, Serena, Jamie, David and Katie, and by a sister, Dorothy Anderson.

THE REV. DAVID MCLEAN SMITH

The Rev. David McLean Smith was born on November 18, 1937, son of parents of Irish descent and died in Chateaugay on September 13, 1997.

David was educated in Montreal, and after a few years in the business world trained as a teacher and taught music and Morals and Religious Education in Lake of Two Mountains and Chateaugay until 1987. In the spring of 1988 David enrolled in The Presbyterian College, Montreal, graduated in 1991, and was ordained and inducted as minister of Maisonneuve-St. Cuthbert's Church, Montreal, on February 14, 1993, where he served faithfully until his death.

During his few years in the Presbytery of Montreal, David contributed much more than was expected of him. He served as Convener of the Chaplaincy Committee and a member of other

committees, helped out where needed and acted as an interim-moderator for First Church Verdun.

Those who knew David well understood that in him they had a great friend and pastor. David's parents brought him up in a strong Christian home where example was equally as important as teaching the faith.

Because of this background, David gave much of his life to serving others: beginning as a young boy running errands and carrying coal upstairs to elderly people to taking care of all those whom he found to be in any kind of need. David shared easily and many have been cheered by his kindly, quick and unique sense of humour and his ability to have all those around him, friends or members of congregations, singing as he played the piano or organ. For many years he served as organist to the Beauharnois, Beechridge and Chateauguay congregations.

All who met David were touched by his openness, honesty, down to earth approach to all situations and his strength of faith and duty to the Church at large.

The Presbytery of Montreal, the congregation of Maisonneuve-St. Cuthbert's, the community of Chateauguay and all who knew David will miss him.

David was predeceased by his parents and sister Jean for whom he cared for with devotion and whom he nursed until her death a few years ago.

SYNOD OF TORONTO-KINGSTON

THE REV. ROBIN JOHN BOGGS

The Reverend Robin J. Boggs was born in Derry City, Northern Ireland, the youngest son of Adelaide and John Boggs. He received his education in Foyle and Magee Colleges and in Trinity University, Dublin. He was a good athlete captaining rugby and cricket teams in school and college. He had two brothers, Ernest and Cliffe. All three became ministers of the Presbyterian Church in Ireland.

On June 15, 1938, he married Margery Kyle of Bangor, County Down. They had a very happy marriage for fifty-nine years and she survives him. They lived in Clough, County Down, for thirteen years and had four children Cathryn, Michael, Gillian and Patricia. During the war, he served as chaplain in North Africa and Palestine with the Argyle and Sutherland Highlanders.

On September 11, 1951, Mr. Boggs and his family left Ireland to live in Canada. His first charge was Molesworth and Gorrie, Ontario, where he was warmly welcomed. He adapted to Canadian life, learned to skate, which resulted in a broken elbow and also learned to drive on winter roads.

In January 1955, he began his ministry in Weston where he served for twenty-one years. During his years in Weston extensive renovations to the church were carried out and in Canada's Centennial Year stained glass windows were installed. He was noted for his good speaking voice and his excellent sermons. He was a faithful pastor engaging in pastoral visitation. He had a good singing voice and enjoyed a warm relationship with the choir. His ministry attracted many young people and the Pax Bible Class had a large attendance.

After he retired in January 1976, he remained active in the Canadian Legion attending functions such as Burns Nights, Remembrance Day Services and funerals. He was made Minister Emeritus of Weston Presbyterian Church. After his wife retired from teaching they travelled to Africa, Australia, New Zealand and Europe and also enjoyed several cruises.

Mr. Boggs had a number of interests: nature, fishing, travelling and reading. He lived a full life and when illness prevented him from being active, he accepted his condition and lived with his memories.

On October 9, 1997, the funeral was conducted by Rev. Joyce E.C. Elder in Weston Church and he was buried in Beechwood Cemetery. He is survived by his widow, four children and eight grandchildren.

THE REVEREND GARDINER C. DALZELL

The Rev. Gardiner C. Dalzell was born at New Annan, Prince Edward Island, son of the late Edson W. and the late A. Florence (Larkin) Dalzell, and one of thirteen children, seven girls and six boys. He attended the New Annan Public School and the Summerside High School and Academy. He graduated from Acadia University, with a B.A. degree in History and English Literature. He attended The Presbyterian College, Montreal from 1951 to 1954, and received the Bachelor of Divinity degree; in 1966, he was at Yale Divinity School, New Haven, Connecticut, where he obtained the Master of Sacred Theology degree in Social Ethics. The honorary Doctor of Divinity degree was conferred on him by The Presbyterian College, Montreal, in 1984, in recognition of his service to the whole church.

Gardiner's student summer appointments with the then Board of Missions included Woodstock and Kirkland, New Brunswick; Robsart and Divide, Saskatchewan; Elmsdale, Hardwoodlands and Kennelcook, Nova Scotia, and Breadalbane, Prince Edward Island. Following his ordination by the Presbytery of Prince Edward Island, May 18, 1954, Gardiner served his ordained missionary appointment at St. Andrew's Church, Flin Flon, and Knox Church, Cranberry Portage, Manitoba. From June 1956 to September 1964 he was minister of St. Andrew's Church, St. Lambert, Quebec. He served as stated supply at Croton Falls, New York, in the Presbytery of Hudson River while studying at Yale University.

After Gardiner returned to Canada in August 1966, he was called to First Church, Chatham, Ontario, where he served until October 1987. On February 1, 1988, he was inducted at Runnymede Church from which he retired from "active ministry" on December 31, 1996.

During his nearly forty-three years of active ministry, Gardiner had been very much involved in the courts of the Presbyterian Church in Canada. He was Past Moderator of the Presbyteries of Brandon, Montreal, Chatham (now Essex-Kent) and West Toronto; and he was past Moderator of The Synod of Hamilton and London, (now South-Western Ontario). He served on a number of boards and committees of synods and presbyteries. All through his years in ministry he was involved in inter-church groups and projects.

We will miss Gardiner very much in his work with the Presbytery, the synod and the national Church, in special projects such as Bonar-Parkdale Place and Highway Terraces.

Gardiner, having faithfully served his Lord here on earth, has gone to be with the same Lord who said, "I go to prepare a place for you that where I am, there you may be also." This anticipation is seen in the poem that Gardiner liked so well, "There is no death." We hear his exhortation in the last line of the poem: "How shall their passing leave one least regret, who go to join their Lord?"

He died on December 9, 1997.

THE REV. PETER GORDON MACINNES

The Rev. Peter Gordon MacInnes died of pneumonia at Markham Stouffville Hospital, Markham, Ontario, on February 11, 1998, after many years of gracious acceptance as a parkinsonian.

He was born in Brantford, Ontario, on December 5, 1914, the fourth child of the Reverend Peter Wright and Mary Piper Campbell MacInnes. His public schooling was in Penzance, Saskatchewan, and Hornby, Ontario, as his father's congregations changed. Once again, secondary school locations reflect family church relocations: Uxbridge and Bracebridge. Gordon came to Toronto and apprenticed in pharmacy at MacFarlanes on Mount Pleasant Road and Marshall's in Rosedale. He then was called to become a minister and completed a degree at the University of Toronto, graduating from Knox College in 1948, and being ordained in his father's church, Durham, Ontario.

His student pastorates included Banks and Gibraltar (Collingwood area), Guthrie, Oro and Oro Station, Palmerston, Dromore and Normanby. His ordained missionary year was spent in Assiniboia, Saskatchewan. His pastorates following his ordination included Knox, Elora; Westminster Smiths Falls, Chippawa Niagara Falls; and St. John's, Toronto. As an example of his innovative approaches to his professional duties, in 1964 he inaugurated that the young people

and the Chippawa Congregation would meet on the observation level of the Seagram tower for an Easter Sunrise Service; a practice that continues today.

Gordon retired from the pulpit of St. John's in 1981, and became the Minister Emeritus of that congregation in 1988. During his ministry he served as Clerk of Presbyteries of Lanark and Renfrew, Niagara and East Toronto; he served as Clerk of the Synod of Toronto and Kingston and Moderator of the Synod of Ottawa and Montreal: 1963. At the national level of The Presbyterian Church in Canada, he chaired the Committee to Appoint General Assembly's Clerk in 1975 and chaired the Committee to Advise the Moderator in 1977; served on the Stewardship Committee, the Fund for Ministerial Assistance, Christian Education and the Church Worship Committees. Gordon's association with the following Church camps has been varied: Glen Mhor, Goforth, Gracefield and Lancaster.

From their meeting in Bracebridge, he married Leila in June, 1945. They remained a loving couple for over fifty-two years. Their daughter, Nancy and son Brian, were born in Elora and a third child, Peter, died in infancy in Smiths Falls. He was the proud grandfather of Scott, Andrew and Graeme.

A "builder" in his professional and private life, he and his family were part to large projects such as the construction of a twenty-one foot cabin cruiser, cruising the Rideau waterway and a cottage at Wasaga Beach.

A well attended service of remembrance was held for Gordon on Saturday February 14, 1998, at St. John's, Toronto. The Rev. Charlotte Stuart, St. John's congregation and Rev. Cameron Brett of St. Andrew's, Toronto, conducted the service. Many colleagues and fellow presbyters joined family and friends in celebrating his life during this service.

Perhaps Gordon's ministry is best summarized by his Clerk of Session, Doug Nichol, on the occasion of his retirement:

You have served the Church faithfully and well. You have been genuinely interested in our spiritual development. You have at all times kept before us the great messages of the Word of God and made us aware of our place as a congregation of God's people and of our responsibilities as a part of Christ's church and his Kingdom. Our troubles have been your troubles. You have been a spiritual guide and comforter and a faithful servant.

The riches of Gordon's ministry continue on in the lives of his family and parishioners.

SYNOD OF SOUTHWESTERN ONTARIO

THE REV. J. WALLACE MURRAY

The Rev. J. Wallace Murray died on December 13, 1996, in London, Ontario.

Wallace Murray was born in London, Ontario, where the family was active in Knollwood Park Church. His love of music and his desire to know the scriptures better led him to Moody Bible Institute, Chicago. Following graduation and further studies at Western University, Wallace served mission charges in Saskatchewan and Prince Edward Island. Upon the death of his father, he took over the family home construction business for several years and then became a building inspector for Canada Mortgage and Housing.

In 1962, Wallace entered The Presbyterian College, Montreal, and studied theology while serving as student minister at St. Matthew's, Ingleside, Ontario. In 1965 he was ordained and appointed to Knox Church, Westport, Ontario, where he ministered almost four years. He served his last full-time pastorate in Mitchell, Ontario, for eleven years, retiring to London in 1980. From that time until his death, he preached in many churches of the London Presbytery.

The memorial service, held in New St. James Church, London, was conducted by the Rev. Dr. Leslie Files and the Rev. Donald J. McInnis. The Rev. Terry Hastings also participated.

Wallace was known for his reverence for the Word and his Christ-centered life. He was a dearly loved pastor to the congregations he served with joy and humility.

Wallace Murray is survived by wife Eva, daughter Marilyn and husband Don, and three grandchildren, Sarah, David and John Hepburn.

SYNOD OF ALBERTA AND THE NORTH WEST

THE REV. MAJOR R.J. RITCHIE

The Rev. Major R.J. (Dick) Ritchie B.A. died January 5, 1998 at the age of seventy-eight. He was born in Ashford, Kent, England, November 9, 1919. He came with his family to settle in Minnesota, the United States and later in Ontario.

He served with the Royal Canadian Naval Volunteer Reserve during the Second World War, following which he studied at the University of Toronto and Knox College, graduating in 1951.

Dick was appointed to Merigomish, Nova Scotia, that year and answering a call to enter the chaplaincy, he served twenty-five years at eight bases in Europe and Canada. He was called to Olds-Carstairs in the Presbytery of Red Deer (now Central Alberta) where he ministered until his retirement on July 31, 1985. Dick's service as a chaplain of the Royal Canadian Legion in Olds was recently recognized with the Meritorious Service Medal. His ministry extended to a wide range of church and community activities.

He is lovingly remembered by the people of his church and fellow citizens. A deeply spiritual man of God, he daily witnessed a warm and human presence. He was a devoted husband and father, much beloved by his wife Pat and son Peter. "A good name is more desirable than great riches; to be respected is better than silver."

THE REVEREND DR. EDWARD BRAGG

The Reverend Dr. Edward Bragg passed away peacefully at Haven Hill Retirement Centre, Penticton, Thursday March 26, 1998, in his eighty-ninth year of life on planet earth. Dr. Bragg, as he was affectionately known, leaves to mourn his loving wife, Grace, nee Mackay, sisters-in-law Lillian Boyce of Dorset, England; Jean (Ronald) Reason of Whitby, Ontario; Sophia Mackie of Penticton; Margaret (Bill) Walker of Vancouver. Dr. Bragg is predeceased by his first wife, Mary Andrews of St. John's, Newfoundland; his mother and his brother, Anthony Boyce of Devon, England.

Dr. Bragg spent almost 40 years in the full-time ministry of Word and Sacraments in The Presbyterian Church in Canada, including ten years as a missionary in British Guiana, now Guyana. He also served as minister of St. Andrew's, Church of Scotland congregation in Nassau.

Dr. Bragg returned to Canada and served the Church in Aurora, Ontario; Central in Vancouver, British Columbia; St. Andrew's in Quebec City, Quebec. Dr. Bragg took great pleasure in serving St. Andrew's, Quebec City, for thirty years, always noting that this congregation is the oldest of Scottish origin in Canada. It was during this period of his ministry that Knox College conferred on Dr. Bragg the honorary Doctor of Divinity degree. Dr. Bragg returned to British Columbia and served with the congregation of St. Stephen's, Creston, prior to retiring to Penticton in 1980; though he never really retired, rather retained his keen interest in the ministries of the Church as was always ready, willing and able to participate in the conduct of worship. He was a traditionalist in the best sense of that word when it came to leading the faithful and he was skilled in crafting the sermon.

Dr. Bragg valued the relationships of his life and work and reminisced about them. He visited his Guyana congregation as their guest in 1970 for its 25th Anniversary Celebrations and was invited again in 1995 for their 50th Anniversary. On this occasion, due to frailer physical health, not to speak of limited economic resources, he chose to send greetings with Marjorie Ross and received greetings in return through Marjorie. Dr. Bragg also kept in touch with his former fellow Presbyterians and colleagues in the common causes of the Gospel of Jesus Christ.

Dr. Bragg will be missed and well remembered for his dedication, faithfulness and untiring services to the Church. Neither will his sense of humour, love of a good laugh, or a game of bridge and a relaxing pipe with a friend be soon forgotten.

THE REV. DR. JAMES S. CLARKE

The Presbytery of Vancouver Island notes with deep regret the death of the Rev. Dr. James S. Clarke on August 4, 1997. Dr. Clarke served our Lord and his Church conscientiously and diligently over a lifetime in a wide range of responsible and stressful tasks.

He was born and raised in Woodstock, Ontario, and after graduation from the University of Toronto in 1936, entered Knox College to train for the ministry of The Presbyterian Church in Canada. In 1939 he graduated from Knox College and was ordained by the Presbytery of Winnipeg and appointed ordained missionary at Knox Church, Selkirk, Manitoba.

A larger and more mixed congregation, St. Paul's, Prince Albert, Saskatchewan, extended a call to him and in November 1943, he was inducted. There was a good Church School and under his leadership the work flourished. A summer camp was established at Christopher Lake, twenty-five miles away, and served the whole presbytery, as well as St. Paul's. Facilities were built and equipped to accommodate fifty boys or girls and two or three camps were held annually.

All this coincided with a rising determination in several parts of the Church and other denominations to improve the teaching ministry of the church through the revision of curricula and methods for age groups in the respective memberships. This desire was reflected in our Church by the revision of the Board of Christian Education and the appointment of J.S. Clarke to be its General Secretary in 1948.

Dr. Clarke served the Church faithfully in this office until his resignation in 1970. He was a very gentle man of peace who often found the turbulence of his Board very distressing.

During this time, he met and married Miss Sarah Kline, a very talented artist and writer of material for children's publications. They adored one another and were a very happy couple. After a few years of retirement in Victoria, they moved to Portland, Oregon, and there they rest side by side "until the morning comes."

SYNOD OF BRITISH COLUMBIA

THE REV. DR. BERNARD LLOYD MELTON EMBREE

The Rev. Dr. Bernard Embree was born on March 25, 1923, in Summerland, British Columbia. Upon graduation from high school he studied at a Bible College in Saskatoon, Saskatchewan, and earned a Bachelor of Arts degree from the University of Manitoba after which, for a time, he taught at the Western Bible College in Winnipeg. He pursued studies at the University of Toronto towards a Master of Arts degree while at the same time teaching at a Bible College in Peterborough, Ontario. From 1953 to 1958 he was professor at Ecclesia Bible Institute in Hong Kong during which time he studied as an external student with the University of London, England, from which he earned a Bachelor of Divinity degree.

Upon his return to Canada, Bernard completed his Master of Arts degree at the University of Toronto and in 1961 was received as a minister of The Presbyterian Church in Canada, receiving also his Master of Theology degree from Knox College.

From 1961 to 1977 Bernard served as a missionary to Taiwan, teaching English, Greek and Hebrew at the Taiwan Theological Seminary, where he became acting Principal from 1975 to 1977. He returned to Canada in 1977, entered the Advanced Degree Studies programme at the Toronto School of Theology and lectured in Greek. He received a Doctor of Theology degree from Knox College in 1981.

In 1981, he returned to the Orient and served as Regional Professor of Biblical Languages for South East Asia Graduate School of Theology and taught in the Philippines, Singapore, and Indonesia, returning to Canada in 1984 when he was appointed by the then Board of World Missions as minister of Seymour Community Presbyterian Church in North Vancouver, British Columbia.

In 1987 he was appointed China Liaison for The Presbyterian Church in Canada and from his base at the Christian Study Centre in Hong Kong traveled extensively in China, visiting churches

and seminaries. He returned to Canada in 1990 and retired in Coquitlam, British Columbia. During this time Bernard pursued many personal interests, particularly computer-based research, and family genealogy. In 1997 he was granted an honorary Doctorate of Divinity degree by Taiwan Theological College and Seminary at a special ceremony held within Kerrisdale Presbyterian Church, Vancouver.

As a published author, Bernard produced a "Dictionary of Southern Min" (1973) and an "Intensive Course in biblical Hebrew" (1977), as well as an "Intensive Course in New Testament Greek" (1982). He also had various articles published in theological journals.

Bernard was a loving husband, father and grandfather, who enjoyed spending time with his children and grandchildren. He will be deeply missed by his dear wife, Ruth Evelyn, and the many members of his family. He will be remembered by his many friends, colleagues and students for his unquenchable intellectual curiosity, a deep concern for social justice and a profound faith in Christ.

Bernard was a faithful member of the Presbytery of Westminster, serving many years on its Missions Committee. Among his colleagues he was known for his gentle and courteous ways and for his sermons in which he eloquently probed the depths of the mysteries of God.

A Memorial Service was held on December 23, 1997, at 11:00 am within West Vancouver Presbyterian Church, the Rev. Ian Victor officiating. The choir of the Vancouver Taiwanese Presbyterian Church also participated.

The Moderator led the court in prayer in grateful remembrance of Dr. Embree.

THE REV. DR. J.L.W. MCLEAN

The Presbytery of Vancouver Island records its thanks to God for the life and ministry of the Rev. James Lewis Walter McLean C.D., M.A., D.D. Lewis McLean was born in Peterborough, Ontario, in 1905 and died at Victoria, British Columbia January 11, 1998.

He graduated from the University of Toronto and Knox College in 1930. Following ordination, he served the congregations of Knox, Toronto, and Knox, Leamington, Ontario. In 1938 he was called to St. Andrew's, Victoria, where he ministered for thirty-four years. Under his leadership, the Kirk Hall of St. Andrew's Church was build to serve the children and youth of the church and community. He served three years in Elmira, Ontario, prior to retiring to Victoria. He was named Minister Emeritus of St. Andrew's, Victoria. In 1952 he received an honorary Doctor of Divinity from Knox College. Dr. McLean was Moderator of the Presbytery of Vancouver Island, the Synod of British Columbia and the 80th General Assembly. For many years, he served as Missions Conventor for the Synod and was a member of the General Board of Missions. He was a Vice President of the Canadian Council of Churches.

During World War II, he was Padre of the Canadian Scottish Regiment. Dr. McLean was active in civic and community affairs as an alderman for the city of Victoria, President of the Children's Aid Society, senior member of the Victoria Kiwanis Club and Chaplain of St. Andrew's and Caledonian Society. In 1983 he was named an Honorary Citizen of the City of Victoria.

Dr. McLean was predeceased by Frances who was for fifty-seven years his wife and partner in ministry. He is survived by sons the Rev. Walter, Blair and David and their families.

The funeral in St. Andrew's Church, Victoria, on January 16, 1998, was conducted by the ministers of St. Andrew's, Dr. John F. Allan and the Rev. Geoffrey Jay, assisted by the Rev. Glen Ball, Moderator of the Presbytery, Bishop Remi De Roo, the Rev. Dr. Brian Fraser and Mr. Geof Young, Acting Mayor of Victoria.

Dr. J.L.W. McLean was a beloved pastor and a faithful servant of Christ. The Presbyterian Church in Canada was greatly enriched by his leadership and wise counsel.

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	No.	Page	Presbytery
1	602, 678	45	643, 701	Eastern Han-Ca
2	603, 679	24	644, 701	Hamilton
3	603, 679	25	647, 703	Niagara
4	606, 681	26	649, 704	Paris
5	607, 681	27	650, 704	London
6	609, 682	28	653, 706	Essex-Kent
7	610, 683	29	654, 707	Sarnia
8	611, 684	30	655, 707	Huron-Perth
9	612, 685	31	657, 708	Grey-Bruce-Maitland
10	615, 686	32	659, 710	Superior
11	617, 687	33	660, 710	Winnipeg
12	619, 688	34	662, 711	Brandon
13	620, 689	35	663, 712	Assiniboia
14	621, 690	36	664, 713	N. Saskatchewan
15	624, 691	37	665, 713	Peace River
16	626, 692	38	666, 714	Edmonton-Lakeland
17	630, 693	39	667, 715	Central Alberta
18	632, 695	40	668, 715	Calgary-Macleod
19	635, 696	41	670, 716	Kootenay
20	636, 697	42	671, 717	Kamloops
21	639, 698	43	672, 717	Westminster
22	639, 699	44	674, 719	Vancouver Island
23	640, 699	46	676, 719	Western Han-Ca

Congregation	Presbytery	Congregation	Presbytery
A		Ancaster:	
Abbotsford, Calvin	43	Alberton	24
Acton (ON), Knox	18	St. Andrew's	24
Acton (NS) (see Harvey Station)	5	Carluke, St. Paul's	24
Agincourt:		Binbrook, Knox	24
Bridlewood	15	Angus, Zion	20
Knox	15	Appin	27
Ailsa, Craig	27	Melbourne, Guthrie	
Ajax:		Armstrong, St. Andrew's	42
St. Andrew's	15	Arnprior, St. Andrew's	12
St. Timothy's	15	Armour Heights (Toronto)	16
Alberton (ON)	24	Arthur, St. Andrew's	23
Alberton (PEI)	7	Gordonville, St. Andrew's	
West Point		Ashburn, Burns	15
Albion Gardens (Toronto)	17	Ashfield	
Alderwood (Toronto)	17	31	
Aldershot (Burlington)	24	Ripley, Knox	
Allenford, St. Andrew's (see Tara)	31	Athelstan (see Huntingdon)	9
Alliston, Knox	20	Atwood	30
Mansfield, St. Andrew's		Aurora, St. Andrew's	19
Alma, St. Andrew's (see Elora)	23	Avonmore St. Andrew's	10
Alma Street (see St. Thomas)	27	Gravel Hill, St. James	
Tempo, North Street		Monkland, St. Andrew's	
Almonte	12	Avonton	30
Kinburn, St. Andrew's		Motherwell-Avonbank	
Alvinston, Guthrie	29	Aylmer (QU), St. Andrew's	11
Euphemia, Cameron		Ayton, Knox (see Hanover)	31
Napier, St. Andrew's			
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

French River (see Merigomish)	3	Georgetown, Knox	18
French River, Calvin (see North River)	1	Limehouse	
G		Hamilton:	
Gairloch, St. Andrew's (see Hopewell)	3	Calvin Grace	24
Galahad, St. Paul's (see Killam)	38	Central	24
Galt, Knox's	23	Chalmers	24
Galt, St. Andrew's (now Cambridge)	23	Chedoke	24
Gamebridge, Knox (see Beaverton)	14	Eastmount	24
Gananoque, St. Andrew's	13	Erskine	24
Ganton (see Lloydminster)	38	Heritage Green (Stoney Creek)	24
Garden of Eden, Blair (see Blue Mountain)	3	John Calvin Hungarian	24
Gem (see Bassano)	40	MacNab Street	24
Georgetown:		New Westminster	24
Howick (QU)	9	Roxborough Park	24
Riverfield		St. Columba	24
Knox (ON).....	18	St. Cuthbert's	24
Limehouse		St. Enoch	24
Geraldton, St. Andrew's	32	St. John & St. Andrew	24
Glace Bay, St. Paul's	1	St. David's	
Glamis (see Paisley)	31	St. Paul's	24
Glasgow Road (see Hunter River)	7	South Gate	24
Glenarm, Knox (see Fenelon Falls)	14	Hamilton, St. Andrew's Bermuda	17
Glencoe	27	Hampton, St. Paul's	5
Wardsville, St. John's		Barnesville	
Glenelg (see Marine Drive Kirk)	3	Hanover, St. Andrew's	31
Gloucester (see Ottawa)	11	Ayton, Knox	
Goderich, Knox	30	Hanwell, St. James	5
Goldenville (see Sherbrooke)	3	Prince William, Riverside	
Gordon (see Burnaby)	43	Haney	43
Gordonville, St. Andrew's (see Arthur)	23	Hardwood Lands (see Elmsdale)	4
Gorrie, Knox (see Molesworth)	30	Harrington, Knox (see Embro)	26
Grand Falls, St. Matthew's	2	Harriston, Knox-Calvin	23
Grande Prairie, Forbes	37	Hartney, St. Paul's	34
Grand River	1	Hartsville	7
Framboise, St. Andrew's		Harvey Station, Knox	5
Loch Lomond, Calvin		Acton	
Grand Valley, Knox	18	Hastings, St. Andrew's (see Warkworth)	14
Granville South (see North Tryon)	7	Havelock, Knox (see Norwood)	14
Grattan, Scotch Bush	12	Hawkesbury, St. Paul's (see Vankleek Hill)	10
Gravel Hill, St. James (see Avonmore)	10	Heart Lake, Brampton	18
Gravenhurst, Knox	20	Hemmingford, St. Andrew's	9
Greenbrier (see Brantford)	26	Hensall, Carmel	30
Greenhill, Salem (see West River)	3	Hespeler, St. Andrew's (now Cambridge)	23
Grenfell, Trinity (see Indian Head).....	35	Hillsburgh, St. Andrew's	18
Grimsby, St. John's	24	Hillsdale, St. Andrew's	20
Guelph:		Craighurst, Knox	
Knox	23	Holstein (see Dromore)	31
Kortright	23	Hopedale Oakville	18
St. Andrew's	23	Hopewell, First	3
Westminster-St. Paul's	23	Gairloch, St. Andrew's	
Guthrie	20	Rocklin, Middle River	
Oro, Central		Horning's Mills, Knox (see Dunedin)	20
Oro Station, St. Andrew's		Howick, Georgetown	9
Gwillimbury, 2nd West (see Bradford)	20	Riverfield	
H		St. Urbain, Beechridge	
Hagersville, St. Andrew's	24	Hudson's Hope (see Foothills)	37
Port Dover, Knox		Humber Heights, St. Andrew's	17
Halifax:		Hungarian	
Calvin	4	First (Oshawa)	15
Knox	4	First (Toronto)	17
Church of St. David's	4	First (Windsor)	28
Halton Hills:		Calvin (Calgary)	40
Acton, Knox	18	Calvin (Delhi)	26
		Calvin (Edmonton)	30
		Calvin (Ottawa)	11
		Calvin (Vancouver)	43

John Calvin (Hamilton)	24	Kintyre, Knox	27
Montreal	9	New Glasgow, Knox	
Mt. Brydges (Komoka)	27	Rodney, St. John's	
Pleasant Ridge (Brantford)	26	Kipling, Bekevar	35
Hunter River	7	Kirk Hill, St. Columba's (see Dunvegan)	10
Glasgow Road		Kirkfield (see Bolsover)	14
Brookfield		Kirkland, St. David's	5
Huntingdon, St. Andrew's	9	Kirkland Lake, St. Andrew's	21
Athelstan		Kirkwall	24
Huntsville, St. Andrew's	20	Sheffield, Knox	
Huron Feathers, Sauble Beach	31	Kitchener:	
I		Calvin	23
Ilderton, Bethel	27	Doon	23
Ile Perrot, Pincourt	9	Kitchener East	23
Indian Brook, Knox (see North River)	1	St. Andrew's	23
Indian Head, St. Andrew's	35	Kitimat	42
Grenfell, Trinity		Knollwood Park (see London)	27
Qu'Appelle, St. Andrew's		Knox, Sixteen	18
Ingersoll, St. Paul's	26	Komoka	27
Ingleside, St. Matthew's	10	North Caradoc	
Innerkip	26	Mount Brydges, St. Andrew's	
Ratho		Korean:	
Innisfail, St. Andrew's	39	Ah Reum Da Woon	46
Olds, St. Andrew's		All Peoples	45
Inverness, St. Andrew's	8	Brantford	26
Iroquois, Knox	10	Calgary	40
Cardinal, St. Andrew's & St. James		Edmonton	46
Islington, St. Andrew's	17	Living Stone	45
Italian, Beckwith Memorial	9	London, Christian	45
Ivy (see Cookstown)	20	Mahn Min	45
J		Metropolitan	45
Jarrett, Willis, (see Uptergrove)	20	Mississauga West	45
Jarvis, Knox	24	Montreal	45
Walpole, Chalmers		Niagara Falls	45
Jasper Korean	46	Oshawa	15
Jersey, New (see Tabusintac)	6	Surrey	46
Jumbo Valley, Knox (see Fort Mcleod)	40	Toronto, Central	45
K		Toronto, East	45
K-W Korean	45	Toronto, North York	16
Kamloops, St. Andrew's	42	Toronto, West	17
Kanata, Trinity	11	Vancouver	46
Kapuskasing, St. John's	21	Vancouver, Galilee	46
Kars, St. Andrew's	11	Waterloo, Kitchener Waterloo	45
Vernon, Osgoode		Winnipeg	46
Kelowna, St. David's	42	Kouchibouguac, Knox (see Chatham)	6
Kemptville, St. Paul's	10	L	
Kenloch (see Middle River)	1	Lac La Hache, Caribou	42
Kenora, First	33	Lachine, St. Andrew's	9
Kensington	7	Lachute, Margaret Rodger Memorial	9
New London, St. John's		Lake Ainslie (see Middle River)	1
Kerwood, West Adelaide (see Beechwood) .	29	Lake Dore	12
Keswick	19	Lake Megantic, St. Andrew's	
Killam	38	(see Scotstown)	8
Galahad, St. Paul's		Lakefield, St. Andrew's	14
Kilmaurs, St. Andrew's	12	Lakehurst, Knox	
Kimberley, St. Andrew's	41	Lakehurst, (see Lakefield)	14
Kinburn, St. Andrew's (see Almonte)	12	Lakeport, St. Paul's (see Colborne)	14
Kincardine, Knox	31	Lakeshore, St. Andrew's	28
King City, St. Andrew's	19	Lancaster, St. Andrew's	10
Kingston:		Martintown, St. Andrew's	
St. Andrew's	13	Langley	43
Strathcona Park	13	Lansdowne Church of the Covenant	
Kinlough (see Teeswater)	31	(see Caintown)	10
Kinloss, South (see Lucknow)	31	Largie, Duff (see Crinan)	27
		Leaf Rapids, Cross of Faith	34
		Leamington, Knox	28

Rexdale	17	Knox	27
Pine Ridge		St. Urbain, Beechridge	9
Richmond, (BC)	43	Sackville, St. Andrew's	5
Richmond, St. Andrew's (ON)	11	Port Elgin, St. James	
Richmond Bay Pastoral Charge:		Saint John:	
Freeland	7	Pastoral Charge of St. Columba	
Tyne Valley	7	and St. Matthew's	5
Victoria West	7	St. John and St. Stephen	5
Lot 13	7	Salmon Arm, St. Andrew's	42
Richmond Hill	19	Salt Springs, St. Luke's (see West River)	3
Ridgetown, Mount Zion	28	Sandhill (see Pittsburg)	13
Ripley, Knox (see Ashfield)	31	Sandwith, St. Philip's (see North Battleford)	
River Denys (see Orangedale)	1	Sarnia:	
Riverfield (see Howick)	9	Laurel-Lea-St. Matthew's	29
River John, St. George's	3	Paterson Memorial	29
Toney River, St. David's		St. Andrew's	29
Riverview:		St. Giles	29
St. Andrew's (see Springhill, NS)	3	Saskatoon:	
Bethel (NB)	5	Calvin Goforth	36
Rockburn (see Ormstown)	9	Circle West	36
Rocklin, Middle River (see Hopewell)	3	McKercher Drive	36
Rockway (see North Pelham)	25	Native Circle Ministry	36
Rockwood	23	Parkview	36
Eden Mills		St. Andrew's	36
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
Rosburn	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	Knox (Agincourt)	15
St. Albert, Braeside	38	Malvern	15
St. Andrew's East	9	Melville (West Hill)	15
St. Andrew's, Greenock	5	St. Andrew's	15
St. Stephen, St. Stephen's		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's	8
St. George, The Kirk (see Eastern Charlotte		Scottlea	25
Pastoral Charge)	5	Seaforth, First	30
St. Foy, St. Marc	8	Clinton, St. Andrew's	
St. John's, Newfoundland:		Selkirk, Knox	33
St. Andrew's	2	Shakespeare	30
St. David's	2	North Easthope, Knox	
St. John's, New London (see Kensington) ...	7	Sheffield, Knox (see Kirkwall)	24
St. Lambert, St. Andrew's	9	Sherbrooke:	
St. Laurent	9	St. James (see Marine Drive Kirk)	3
St. Lawrence (see London)	27	St. Andrew's	8
St. Mary's, East River (see Blue Mountain)	3	Sherwood, St. Mark's (Charlottetown)	7
St. Mary's	30	Marshfield, St. Columba's	
St. Michel	9	Shipman	36
St. Paul's (see East River)	3	Meath Park	
St. Stephen, St. Stephen's (see Greenoch)	5	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
		Slocan, St. Andrew's (see Castlegar)	41

Slocan Park, Slocan Valley Community (see Castlegar)	41	Sylvan Lake, Memorial	39
Smiths Falls, Westminster	12	Sylvania, Knox	36
Smithville (see Beamsville)	25		
Snow Road (see McDonald's Corners)	12	T	
Sooke, Knox	44	Tabusintac, St. John's	6
South Kinloss (see Lucknow)	31	New Jersey, Zion	
South Monaghan, Centreville	14	Oak Point, St. Matthew's	
Millbrook, Grace		Tara, Knox	31
South Mountain, St. Andrew's	10	Allenford, St. Andrew's	
Southampton, St. Andrew's	31	Tatamagouche, Sedgewick Memorial	3
Southminster (see Brandon)	34	Pugwash, St. John's	
South Nissouri (see Dorchester)	27	The Falls, St. Andrew's	
Spencerville, St. Andrew's-Knox	10	Wallace, St. Matthew's	
(see Prescott)		Teeswater, Knox	31
Springhill, St. David's	3	Kinlough	
Oxford, St. James		Tempo (see St. Thomas)	27
Riverview, St. Andrew's		Thamesville, St. James	28
Springville (see East River)	3	Duart	
Stamford (see Niagara Falls)	25	Thedford, Knox	29
Stanley, St. Peter's	5	Watford, St. Andrew's	
Williamsburg, St. Paul's		The Falls, St. Andrew's (see Tatamagouche)	
Stayner, Jubilee	20	Thompson, St. Andrew's	33
Sunnidale Corners, Zion		Thorburn, Union	3
Stellarton, First	3	Sutherland's River	
Stirling, St. Andrew's	13	Thornbury, St. Paul's	31
West Huntingdon, St. Andrew's		Thornhill	19
Stittsville, St. Andrew's	11	Thornhill, Agape Korean	45
Stokes Bay, Knox	31	Thorold, St. Andrew's	25
Stonewall, Knox	33	Thunder Bay:	
Stoney Creek		Calvin	32
Cheyne	24	First	32
Heritage Green	24	Lakeview	32
Stouffville, St. James	19	St. Andrew's	32
Stratford:		Tillsonburg, St. Andrew's	26
Knox	30	Windham Centre, St. Andrew's	
St. Andrew's	30	Timmins, MacKay	21
Strathcona Park, Kingston	13	Tisdale, St. Andrew's (see Melfort)	36
Strathroy, St. Andrew's	29	Tiverton, Knox	31
Streetsville, St. Andrew's		Tomstown (see Englehart)	21
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Sudbury:		Albion Gardens	17
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Sunny Corner, St. Stephen's	6	Central Toronto Korean	16
Warwick, St. Paul's		Chinese (Toronto)	16
Surrey		Choong Hyun	16
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Korean	46	Coldstream	17
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Whalley	43	Evangel Hall	16
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Sydney, Bethel	1	Glebe	16
Sydney Mines, St. Andrew's	1	Glenview	16
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		Grace (West Hill)	15

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Knox (Agincourt)	15	Tryon, North	7
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Malvern	15	East Oro, Essen	
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St. Andrew's (Islington)	17	St. Columba	43
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St. Stephen's (Scarborough)	15	Vaughan, St. Paul's	19
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Iona, Toronto	16		

Y

Yarmouth, North, St. James (see Belmont) .	27
York Mills, Trinity (Toronto)	16
Yorkton, Knox	35
Dunleath	

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CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

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19	635	Oak Ridges	41	670	Kootenay
20	636	Barrie	42	671	Kamloops
21	639	Temiskaming	43	672	Westminster
22	639	Algoma & North Bay	44	674	Vancouver Island
23	640	Waterloo-Wellington	46	676	Western Han-Ca

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