

THE
ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND EIGHTEENTH
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HAMILTON, ONTARIO
JUNE 7TH - JUNE 12TH, 1992

OFFICERS OF THE 118TH GENERAL ASSEMBLY

Moderator:	Rev. Dr. Linda J. Bell
Principal Clerk:	Rev. Dr. Earle F. Roberts
Deputy Clerks:	Rev. Dr. Douglas B. Lowry, Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY

Since 1925

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

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

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 -
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 - June 30, 1992
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Rev. T. Gemmell, B.A., B.D.	July 1, 1992 -
Mrs. B.M. McLean, B.Ed.	July 1, 1992 -

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THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

1992 REMITS being sent down under the Barrier Act. Page references are to the Acts and Proceedings, 1992.

(Reports must be received by the Clerks of Assembly in terms of Book of Forms sections 257 and 297.3)

Remit A, 1992: In order to make ruling elders and members of the Order of Diaconal Ministries eligible to moderate the presbytery, synod or general assembly of which they are a constituent member, that sections of the Book of Forms be amended and new sections added to as identified in Clerks of Assembly recommendations 13 as amended and 14 as amended, pages [31](#) and [32](#) (see also pages [279-80](#)).

Remit B, 1992: That the Book of Forms be amended by rewording section 110.4 and inserting new sections 110.4.1 and 110.4.2 as indicated below: (Church Doctrine recommendation 5, pages [274](#) and [72](#))

110.4 The session is responsible for provision for the Sacrament of Baptism. This sacrament is normally to be celebrated in a service of public worship. It is to be administered to unbaptized candidates . . . (remainder unchanged).

110.4.1 Pastoral emergency baptisms administered outside of public worship should be reported to the Session and registered in the congregational records.

110.4.2 Ministers without pastoral charge should not administer the Sacrament of Baptism unless invited to do so by the session of the congregation in which the baptism will be registered.

Remit C, 1992: (The wording of Book of Forms sections 140 and 140.1, as intended by the 1991 Assembly, was incorrectly printed in the 1991 Acts and Proceedings and in this form sent down to presbyteries under the Barrier Act as Remit B, 1991. Remit C, 1992 is the corrected wording) That Book of Forms sections 140 and 140.1 be amended to read as follows (Clerks of Assembly recommendation 7, pages [276](#) and 31):

140. The "professing members" of a congregation, who are entitled to all church privileges, are those who have been admitted into the fellowship of the Lord's Table and who, on a profession of their faith in Christ and obedience to Him, have been received by the session.

140.1 Baptized children, being within the covenant, are members of the Church and may be admitted to the Lord's Table at the discretion of the session and with their parent(s) consent. Baptized persons, whether admitted to the Lord's Table or not, shall be deemed "covenant members". It is their responsibility and privilege, when they reach an appropriate age, to profess their faith publicly and be received by the session as "professing members".

Remit D, 1992: That Book of Forms sections 201.1 and 213.2 be reworded as indicated below (Church Doctrine recommendation 4, pages [473](#) and [72](#)):

201.1 Appointments of ministers to full-time service in congregations shall always be by call and induction, except in cases of retired persons, appointment by the Board of World Mission, stated supply, and, if warranted, assistant ministers. Such persons may be ministers, associate ministers, or assistant ministers, but not assistants-to-ministers.

213.2 When it is deemed inexpedient to proceed to call, presbytery may appoint a minister of the Church as stated supply for a renewable fixed period, not exceeding one year, or as assistant minister for a non-renewable fixed period, not exceeding one year.

Remit E, 1992: (The Assembly, on recommendation of the Clerks of Assembly, declared as ultra vires the proposed changes to Book of Forms sections 258 and 278.1.1 as sent down to presbyteries in Remit G, 1991, Clerks recommendation 2, pages [275-76,31](#)). That sections

258 and 278.1 of the Book of Forms be amended to read as follows (Clerks of Assembly recommendations 3 and 4, pages [276](#) and [31](#)):

258. It is the right and duty of every presbytery to elect, in terms of the "Act anent the Assembly as a representative body", 1876, and amendments, a number from amongst its ministers and members of the Order of Diaconal Ministries, together with an equal number of elders as its commissioners to the General Assembly.

278.1 The General Assembly shall consist of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the several presbyteries of the Church, and an equal number of elders.

INTERIM ACTS: (Book of Forms section 293.3)

The Assembly, by a more than two-thirds affirmative vote, adopted the following Interim Act (Clerks of Assembly recommendations 3 and 4, pages [276](#) and [31](#), Remit E, 1992):

258. It is the right and duty of every presbytery to elect, in terms of the "Act anent the Assembly as a representative body", 1876, and amendments, a number from amongst its ministers and members of the Order of Diaconal Ministries, together with an equal number of elders as its commissioners to the General Assembly.

278.1 The General Assembly shall consist of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the several presbyteries of the Church, and an equal number of elders.

DECLARATORY ACTS: (Book of Forms section 293)

Assembly adopted Declaratory acts as indicated below:

1. Book of Forms sections 176.1.7 (Board of Ministry recommendation 4, pages [383](#) and [63](#))
2. Book of Forms sections 258, 278.1, 278.1.1 (Clerks of Assembly recommendation 1, pages [275](#) and [31](#))
3. Where applicable, in the Book of Forms whenever the words "certified as a candidate for ordination" or similar words appear, they are understood to include anyone who is a licentiate of this Church at the time Remit F, 1991 is adopted.

ASSEMBLY ACTION ON 1991 REMITS

Remits A, C, D, E, 1991: adopted as printed (pages [52-53](#); [444-45](#))

Remit B, 1991: withdrawn (pages [276](#), [31](#); [53](#); [444](#))

Remit F, 1991: adopted as printed with numbering in 1991 A&P (page [261](#)), changed from 210. and 210.1 to read 209. and 209.1 (pages [53](#); [276-77](#), [31](#); [445-51](#))

Remit G, 1991: adopted as printed with 258 and 278.1.1 declared ultra vires and deleted from the Remit (pages [53](#); [275-76](#), [31](#); [451-54](#))

STANDING COMMITTEES OF GENERAL ASSEMBLY

- Advise with the Moderator: Convener Dr. W.J. Adamson
 Secretary Miss T-L Hamilton
- Assembly Council: Convener Mr. A.J. Herridge
 Principal Clerk of the General Assembly Rev. T. Gemmell
 Associate Secretary, Assembly Office and Deputy Clerk Mrs. B.M. McLean
 Treasurer of the Church Mr. G.W. Jones
- Atlantic Missionary Society: President Mrs. W. Wilson
- Business, Committee on, 1993 Assembly: Convener Rev. W.J. Baswick
 Secretary Rev. T. Gemmell
- Church Doctrine, Committee on: Convener Dr. W.J.C. Ervine
- Ecumenical Relations, Committee on: Convener Dr. L.J. Bell
- History, Committee on Dr. J.A. Vissers
 Archivist/Records Administrator Ms. K. Arnold
- International Affairs Committee: Convener Ms. H.M. Lane
- Life and Mission Agency: Convener Mrs. M. Kelly
 General Secretary Rev. H.G. Davis
 Associate Secretaries:
 Ministry and Church Vocations Rev. J.S. Armstrong
 Education for Discipleship Rev. J.R. Bannerman
 Education for Discipleship Mrs. C.J. Hodgson
 Education for Discipleship Rev. D.J. Strickland
 Canada Ministries Rev. J.P. Morrison
 International Ministries Dr. M.J. Ross
 World Service and Development Ministries Rev. R.W. Fee
 Justice Ministries Dr. R. Hodgson
- Maclean Estate Committee: Convener
 Director, Crieff Hills Community Rev. R.C. Spencer
- Nominate, Assembly Committee to: Convener Rev. G.A. Van Bruchem
- Pension Board: Convener Mr. K. Mader
 Office Administrator Mrs. L. Garland
- Presbyterian Church Building Corporation: Convener Senator R.J.H. Stanbury
 General Manager Dr. F.R. Kendall
- Presbyterian Record: Convener Rev. G.C. Brett
 Editor Rev. J.D. Congram
- Service Agency: Convener Rev. G.A. Beaton
 General Secretary Rev. K.A. Hincke
 Associate Secretaries:
 Financial Management (Comptroller) Mr. D.A. Taylor
 Resource Production and Communication Rev. G.A. Cooper
 Co-ordinator of Lending Services Dr. F.R. Kendall
- Theological Education, Committee on: Convener Mrs. M.E. Manson
 Knox College Senate: Convener and Interim Principal Dr. R.A. Humphries
 Presbyterian College Senate: Convener and Principal Dr. W.J. Klempa
 St. Andrew's Hall, Vancouver, Senate: Convener Mr. C. Burns
 Dean Dr. B.J. Fraser
 Vancouver School of Theology: Principal Dr. A. Van Seters
- Trustee Board: Convener Mr. C. Woodbury
 Secretary Mr. D.A. Taylor
- Women's Missionary Society, Western Division: President Mrs. K. Cowper
 Executive Director Miss M.E.M. Nutt

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

held at

Hamilton, Ontario

June 7-12, 1992

FIRST SEDERUNT

At the City of Hamilton, Ontario, and within St. Paul's Presbyterian Church there, on Sunday, the seventh day of June, in the year of our Lord, one thousand nine hundred ninety-two, at seven-thirty o'clock in the evening:

At which place and time 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 Barrie, Ontario, on the second day of June last year.

Public worship was conducted by the Rev. Judith Archer Green and the Rev. Willard K. Pottinger, ministers of St. Paul's, Hamilton, together with the Rev. Alan M. McPherson, Moderator of the Presbytery of Hamilton. They were assisted by the Rev. John R. Cameron, Moderator of the 117th General Assembly. Mr. Cameron preached a sermon entitled "Fellow Heirs with Christ", based on the text of Romans 8:4: "For all who are led by the Spirit of God are children of God." According to appointment, Mr. Cameron together with Ms. Green and (in the sanctuary of James Street Baptist Church) Mr. Pottinger administered the Sacrament of the Lord's Supper.

ASSEMBLY CONSTITUTED

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

ROLL OF ASSEMBLY

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

Ministers and Diaconal Elders

I. SYNOD OF THE ATLANTIC PROVINCES

1. Presbytery of Cape Breton (Nova Scotia)

Murdock F. MacRae, North Sydney J. David Gillan, North Sydney

2. Presbytery of Newfoundland (Newfoundland)

N.E. (Ted) Thompson, St. John's Robert Thompson, Grand Falls-Windsor

3. Presbytery of Pictou (Nova Scotia)

David R. Hayward, Sherbrooke David L. Barnard, Pictou
Robert A.B. MacLean, Barney's River Jessie L. Johnson, Pictou
Patricia A. Rose, Merigomish Gary T. Mingo, New Glasgow

4. **Presbytery of Halifax-Lunenburg** (Nova Scotia)
Jane Johnson, Dartmouth Donald MacLaren, Truro
David W.K. Sutherland, Lower Sackville Dorothy F. Mason, Mount Uniacke
5. **Presbytery of Saint John** (New Brunswick)
David A. Dewar, Harvey Station Marion W. Borthwick, St. George
Herbert E. Hilder, Sackville Kenneth L. MacDougall, Moncton
Robert J. Murray, St. Andrews Brian D. McNally, Sackville
6. **Presbytery of Miramichi** (New Brunswick)
James S. Findlay, Bathurst
Thomas E. Saulters, Dalhousie
7. **Presbytery of Prince Edward Island** (Prince Edward Island)
Linda R. Berdan, Kensington Tom H. Hall, Summerside
John R. Cameron, Charlottetown J. Malcolm MacKenzie, Montague
Richard J. Hein, Alberton Chrissie J. Simmons, Kensington
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
8. **Presbytery of Quebec** (Quebec)
Blake W. Walker, Sherbrooke Wyatt R. Savage, Lennoxville
9. **Presbytery of Montreal (Quebec)**
James S.S. Armour, Montreal Anna Athanasiadis, Fabreville **
Ian D. Fraser, Pointe Claire Elizabeth F. Jordan, Chateauguay
Wally W.H. Hong, Verdun Myra C. Lee, Chateauguay
Hugh N. Jack, Montreal Amy C. McMahon, Lachute
Patrick A. Maxham, Montreal West James Mair, Montreal
Donovan G. Neil, Montreal Margaret E. Manson, Pointe Claire
Daniel J. Shute, Montreal Connie I. Prevost, Pierrefonds
10. **Presbytery of Glengarry (Ontario)**
Leslie L. Walker, Finch Linda A. Carmichael, Vankleek Hill
Kenneth C. Wild, Dunvegan Helen G. Stewart, Ingleside
11. **Presbytery of Ottawa (Ontario)**
James Peter Jones, Ottawa M. Joan Forsythe, Aylmer
Gordon A. Kouwenberg, Orleans Jean E. Lemoine, Ottawa
Wendy L. McConney, Ottawa Susan McKellar, Kars
R. MacArthur Shields, Ottawa Dorothy J. Nekrassoff, Nepean
12. **Presbytery of Lanark & Renfrew (Ontario)**
Linda J. Bell, MacDonald's Corners Laurence J. Mackie, Perth
Larry R. Paul, Perth William H. Barrie, Almonte
13. **Presbytery of Brockville (Ontario)**
Allan M. Duncan, Maitland John T. Carswell, Brockville
Leslie Ujj, Westport Mary P. Moorhead, Spencerville
- III. SYNOD OF TORONTO & KINGSTON**
14. **Presbytery of Kingston (Ontario)**
Lincoln G. Bryant, Kingston Gordon Archer, Trenton
Douglas H. Rollwage, Kingston Doreen L. Dath, Belleville
Stanley D. Self, Trenton D. Edgar Mooney, Amherstview
15. **Presbytery of Lindsay-Peterborough (Ontario)**
G. Dennis Freeman, Beaverton A. Gerald Anderson, Bailieboro
Reg J. McMillan, Peterborough Gayle D. Clarke, Sutton West

Presbytery of Lindsay-Peterborough (Ontario) (cont'd)

James T. McVeigh, Kirkfield Helena Groenendyk, Peterborough
 Mary I. Whitson, Woodville Blanche E. Simpson, Woodville

16. Presbytery of Pickering (Ontario)

Robert K. Anderson, Scarborough Ken Horne, Markham
 Ian A. Clark, Scarborough I. Esther Powell, Markham
 J. Wesley Denyer, Unionville Bruce Rae, Scarborough
 Herbert F. Gale, Stouffville Carman G. Sarles, Whitby
 F. Ralph Kendall, West Hill Ruby S. Sharma, Scarborough
 C. Morley Mitchell, Pickering Donald A. Taylor, Scarborough
 Harry E. Waite, Pickering Pamela Thornhill, Scarborough

17. Presbytery of East Toronto (Ontario)

Gordon A. Beaton, North York William G. Alexander, Willowdale
 Thomas W. Eng, Toronto Mark A. Fullerton, Toronto
 J. Andrew Fullerton, Toronto Edna G. Henry, Willowdale
 Terry V. Hastings, Don Mills Dorothy C. Herbert, Toronto
 Angus D. McGillivray, Newmarket Rosemary J. Herbert, Thornhill
 Nancy Nagy-Williams, Etobicoke Giollo G. Kelly, Toronto
 Drew D. Strickland, Toronto Brian M. Malcolm, Toronto
 Robert A. Syme, Scarborough Nancy E. Stephenson, Toronto
 William A. Wallace, Richmond Hill Dawne Walker, North York
 Lois Powrie, Toronto (Diaconal)

18. Presbytery of West Toronto (Ontario)

Gardiner C. Dalzell, Toronto Donald G. Brownlee, Woodbridge
 Nora A. Gorham, Toronto Dorothy L. Clark, Toronto
 Patrick G.D. Kerr, Etobicoke Donna F. Karabin, King City
 Winston A. Newman, Toronto Alexander J. Kerr, Maple
 Victor H. Turner, Weston George King, Etobicoke
 Lois E. Whitwell, Etobicoke John N. Lang, Weston
 Garth B. Wilson, Etobicoke Campbell M. Snider, King City

19. Presbytery of Brampton (Ontario)

Dennis J. Cook, Mississauga Charlotte E. Farris, Mississauga
 W. Ian MacPherson, Mississauga W. Robert Geddes, Brampton
 Shawn D. Croll, Milton Maureen Kelly, Brampton
 Frederick W. Shaffer, Erin Roy Kirkpatrick, Brampton
 Mark A. Tremblay, Brampton Ellen E. Parker, Bolton
 Colleen L. Smith, Milton (Diaconal)

20. Presbytery of Barrie (Ontario)

Diane E. Clark, Elmvale Gordon M. Gillespie, Victoria Harbour
 Norman W. Hutchinson, Barrie J. Chris Ireland, Huntsville
 William J.M. McLean, Bradford Margaret C. Pomfrey, Torrance
 James N. McLenaghan, Beeton Marie C. Schandlen, Orillia

21. Presbytery of Temiskaming (Ontario)

James G. Smith, Kirkland Lake Eleanor W. Hurd, Kirkland Lake

22. Presbytery of Algoma & North Bay (Ontario)

John L. Archibald, Parry Sound David R. Christie, Sault Ste. Marie
 David T. Jack, Sault Ste. Marie Donald M. Ritchie, Parry Sound

23. Presbytery of Waterloo-Wellington (Ontario)

Wayne C. Allen, Rockwood Eleanor R. Burr, Cambridge
 E. Brooke Ashfield, Waterloo Florence I. Chamberlain, Elora
 John C. Boyne, Elmira Denelda M. Green, Arthur

Presbytery of Waterloo-Wellington (Ontario) (cont'd)

Chester M. Lewis, Waterloo Marjorie Harvey, Cambridge
Wallace I. Little, Cambridge Mary A. Johnston, Waterloo
Donna J. Riseborough, Mount Forest Leslie R. Loughheed, Guelph

IV. SYNOD OF HAMILTON & LONDON

24. Presbytery of Hamilton (Ontario)

Csaba A. Baksa, Hamilton William M. Clark, Hamilton
Mona F. Denton, Ancaster Clare A. Hagan, Hamilton
Caroline R. Lockerbie, Burlington Thomas E. Langs, Dundas
Andrew D.M. Reid, Burlington Lawrence Salmon, Binbrook
David B. Vincent, Burlington William White, Hamilton
Evelyn G. Murdoch, Hamilton (Diaconal)

25. Presbytery of Niagara (Ontario)

S. Murray Barron, Fonthill Sarah E. Crogie, Welland
Wayne J. Baswick, Port Colborne Neil G. Doan, Port Colborne
Alex K. Campbell, Beamsville C. Ross Magee, St. Catharines
Gordon Ford, Niagara-on-the-Lake Elmer Pennanen, Welland

26. Presbytery of Paris (Ontario)

John W. Cruickshank, Simcoe Leslie Hanenburg, Innerkip
Pok Young Ryu, Toronto Anne M. MacKenzie, Brantford

27. Presbytery of London (Ontario)

Sabrina E. Caldwell, London Albert Wm. Aitken, Mount Brydges
Mark W. Gedcke, London Blake McGill, Glencoe
Terrance D. Ingram, London Jean F. Middleton, Mount Brydges
Donald G.I. McInnis, London Barbara J. Weir, Thorndale
Barbara A. Young, Ailsa Craig

28. Presbytery of Chatham (Ontario)

Evelyn M.I. Carpenter, Chatham Anna Lee, Windsor
Gerald E. Doran, Windsor Arthur W. Malmberg, Windsor
Margaret L. Kirkland, Duart ** Ruby I. Malott, Blenheim
Margaret A. Greig, Windsor (Diaconal)

29. Presbytery of Sarnia (Ontario)

D. Laurence DeWolfe, Petrolia Donna Gale, Sarnia
H. Christine O'Reilly, Thedford Queenie McBean, Sarnia
Cornelius Vanbodegom, Forest Clayton B. McGregor, Wilkesport

30. Presbytery of Stratford-Huron (Ontario)

Mark B. Gaskin, Exeter Bert Hastings, Listowel
David S. Thompson, Stratford I. Roy McKay, Mitchell
John M. Zondag, Listowel Hugh A. (Sandy) McTavish, Newton

31. Presbytery of Bruce-Maitland (Ontario)

Kenneth S. Barker, Owen Sound James R. Armstrong, Walkerton
Alex M. Mitchell, Tiverton J. Gordon Leggatt, Wingham
Hugh L. Nugent, Ripley Archie Purdon, Wingham
J. Allan Paisley, Kincardine Donald M. Simpson, Goderich

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

32. Presbytery of Superior (Ontario)

Joanne R. Stoskopf, Geraldton Ruth J. George, Thunder Bay

34. Presbytery of Winnipeg (Manitoba)

L. Blake Carter, Winnipeg Georgia F. Cordes, Winnipeg
 R. Ian Shaw, Winnipeg John E. Guthrie, Pinawa
 Jeffrey L. Smith, Stonewall Fred G. Instance, Winnipeg

35. Presbytery of Brandon (Manitoba)

Peter G. Bush, Flin Flon John E. Towle, Dauphin

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

John C. Ferrier, Weyburn Mary E. Findlay, Swift Current
 Douglas W. Maxwell, Regina Hazel R.J. Leibel, Regina

37. Presbytery of Northern Saskatchewan (Saskatchewan)

Robert L. Adams, Rosetown Georgina M. Bone, Saskatoon
 Colleen J. Gillanders-Adams, Biggar Lillian A. McCallum, Saskatoon
 Brian P. Penny, Prince Albert Marjorie M. Wiseman, Rosetown

VII. SYNOD OF ALBERTA**38. Presbytery of Peace River**

Harold M. Wiest, Dawson Creek, BC R. Graeme Thomlinson, Spirit River, AB

39. Presbytery of Edmonton (Alberta)

Lloyd M. Clifton, Lancaster Park Douglas H. Bracken, Lloydminster
 Stephen P. Haughland, Killam Jackelene P. Fox, Fort McMurray
 Robert H. Sparks, Medley Mavis M. McKay, St. Albert

40. Presbytery of Red Deer (Alberta)

Allen J. Aicken, Rocky Mountain House Betty L.A. Semple, Rocky Mountain House
 Anja R. Oostenbrink, Red Deer (Diaconal)

41. Presbytery of Calgary-Macleod (Alberta)

Frank D. Breisch, Banff Eileen G. Freels, Canmore
 John A. Fraser, Calgary Tihamer F. Kover, Calgary
 M. Jean Morris, Calgary Gordon R. Ritchie, Calgary
 David W. Paterson, Medicine Hat Edward Taylor, Lethbridge

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

Charles R. McNeil, Creston Al Codling, Creston

43. Presbytery of Kamloops (British Columbia)

Young-hwa Lee, Prince Rupert Shirley F. Cochrane, Prince Rupert
 William Perry, Penticton Arthur J. Wiebe, Vernon

44. Presbytery of Westminster (British Columbia)

Robert J. Calder, New Westminster Cecil J. Bridgen, Surrey
 Scott E. Carlson, Maple Ridge Florence A. Edge, Vancouver
 I. Larry Jackson, New Westminster John E. Joslin, Maple Ridge
 Neville F. Jacobs, Vancouver M.H. (Peggy) McFarlane, Vancouver
 Alfred H.S. Lee, Burnaby Agnes Manthorpe, Vancouver
 Rinson T.K. Lin, Vancouver Olive Shuttleworth, Burnaby
 Ivy H. Howard, Vancouver (Diaconal)

45. Presbytery of Vancouver Island (British Columbia)

Robert H. Kerr, Parksville Thomas A. Douglas, Duncan
 James H.W. Statham, Duncan Mary E. Pledger, Victoria
 Lance L.D. Weisser, Victoria Dirk J. Van Ek, Parksville

(cont'd on page [14](#))

YOUNG ADULT OBSERVERS

The Court agreed to list within these minutes the names of the Young Adult Observers to the 118th General Assembly.

Presbytery	Young Adult Observer
3. Pictou	Clasina E. Hazeleger, New Glasgow, NS
5. Saint John	Derek D. O'Brien, St. Stephen, NB
7. Prince Edward Island	Sandra E. Paynter, Summerside, PE
9. Montreal	Robert J. Corkerton, Pincourt, PQ
11. Ottawa	Luc Lamadeleine, Orleans, ON
15. Lindsay-Peterborough	Angela L. Tompkins, Lindsay, ON
18. West Toronto	Lydia R.A. Freeman, Klienburg, ON
20. Barrie	Barry G. Doner, Collingwood, ON
24. Hamilton	Katherine A. Clark, Burlington, ON
26. Paris	Loretta R. Scholten, Brantford, ON
28. Chatham	Karyn E. Robinson, Windsor, ON
30. Stratford-Huron	Marie McIntosh, St. Mary's, ON
32. Superior	Kathy E. Thornburrow, Thunder Bay, ON
34. Winnipeg	Jennifer Bruinooge, Winnipeg, MB
38. Peace River	Rhonda M. Mudryk, Grande Prairie, AB
40. Red Deer	Douglas M. Laut, Calgary, AB
42. Kootenay	Sally A. Penney, Winlaw, BC
44. Westminster	Susan L. Greaves, Vancouver, BC

(cont'd on page [21](#))

STUDENT OBSERVERS

The Court agreed to list within these minutes the names of the Student Observers to the 118th General Assembly.

College	Student Observer
Knox College	Michael P. Barnes
Presbyterian College	Gordon Ritchie
St. Andrew's Hall	R. David Adlard

(cont'd on page [31](#))

ELECTION OF MODERATOR

Mr. Cameron called upon the Assembly to choose a Moderator to preside over its deliberations.

The Principal Clerk reported on behalf of the Committee to Advise with the Moderator (p. [248](#)). In accordance with the method determined by the Ninety-fifth General Assembly, A.M. Duncan moved, seconded by L.R. Paul, that the name of Linda Jean Bell be placed in nomination as Moderator of the 118th General Assembly. There were no further nominations. On motion of D.A. Taylor, duly seconded, nominations were closed and it was agreed that L.J. Bell be declared elected Moderator of the Assembly.

L.J. Bell and the mover and seconder of the motion to nominate her withdrew temporarily in order that the new Moderator might be suitably robed. J.R. Cameron shared an anecdote about his moderatorial year.

INSTALLATION OF THE MODERATOR

Linda Jean Bell was conducted to the Chair by A.M. Duncan and L.R. Paul. J.R. Cameron welcomed her as the first woman to be Moderator of our denomination's General Assembly then called upon God in prayer, asking gifts of government and wisdom for the newly elected Moderator.

CANADIAN BIBLE SOCIETY PRESENTATION

The Rev. Blaine Thierry presented a Bible to the new Moderator on behalf of the Canadian Bible Society.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Assembly called for the report of the Committee to Advise with the Moderator, which, as printed on page [248](#), was handed in by the Principal Clerk on behalf of the Convener. On motion of A.M. Duncan, duly seconded, the report was received and its recommendations were considered seriatim.

Recommendations 1, 2 and 3 (p. [248](#)) were adopted.

Appreciation

The Moderator expressed the gratitude of the court for the gracious manner in which J.R. Cameron had conducted his moderatorial year.

Report as a Whole

On further motion of A.M. Duncan, duly seconded, the Assembly adopted the report as a whole of the Committee to Advise with the Moderator with its recommendations.

RECORDS OF ASSEMBLY, SYNODS & COUNCIL

The Assembly called for the minutes of the 117th Assembly, the several synods, the Administrative Council and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them.

(cont'd on page [15](#))

COMMITTEE ON BUSINESS

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

Recommendation No. 1

That with a view to having the attendance recorded, each Commissioner, Young Adult and Student Observer be requested to write on a card which has been provided for the purpose, his/her name, home address, the presbytery (college) which she/he represents, and other relevant information and hand it in at the Assembly Office. Adopted.

The Special Committee on Restructuring requested that time be set aside for a service of worship and dedication to mark the beginning of a new period in the life of the Church.

Recommendation No. 2

That the Thursday evening sederunt be held at St. Paul's Church starting at 7:00 p.m. with a service of worship and dedication starting at 8:00 p.m.. Adopted.

Recommendation No. 3

That the sederunts of Assembly be on Monday from approximately 8:15 p.m. to 9:30 p.m.; Tuesday from 7:00 p.m. to 9:30 p.m.; Wednesday from 9:30 a.m. to 12:30 p.m. and 2:00 p.m. to 5:00 p.m.; Thursday from 9:30 a.m. to 12:30 p.m., 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 8:00 p.m.; and on Friday from 9:30 a.m. to 12:30 p.m., and from 1:30 p.m. until the business of the Assembly is completed. All sederunts to be held in Room 120, Togo Salmon Hall, McMaster University with the exception of the Monday evening sederunt which will be held at the Hamilton Convention Centre and Thursday evening which will be held at St. Paul's Church.

M.B. Gaskin moved, duly seconded, in amendment to recommendation 3 that the times of the Wednesday sederunts be 9:30 a.m. to 1:00 p.m. and 2:30 p.m. to 5:00 p.m. This change would accommodate the Knox College Alumni meeting. Defeated.

Recommendation 3 as printed was adopted.

Recommendation No. 4

That the Committees of Assembly be constituted as follows:

Committee on Bills and Overtures:

Convener: Doug W. Maxwell

Ministers: Herbert E. Hilder, Lois Whitwell

Elders: John E. Guthrie, Edna Henry

YAO/SO: Loretta R. Scholten

plus the Clerks of Assembly and any Commissioners who are clerks of presbytery or synod

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

Committee on Business:

Convener: Larry J. Cowper

Minister: Wayne J. Baswick

Elder: M. Joan Forsythe

The Principal Clerk or his appointee

YAO/SO: Susan L. Greaves (cont'd on p. [16](#))

Committee on Roll and Leave to Withdraw:

Convener: M. Jean Morris

Ministers: N.E. (Ted) Thompson, David Vincent

Elders: Eleanor W. Hurd, Blake McGill

YAO/SO: Luc Lamadeleine (cont'd on p. [17](#))

Committee on Courtesies and Loyal Addresses:

Convener: James Peter Jones

Ministers: Lance L.D. Weisser, Ralph Kendall

Elder: Anna Athanasiadis

YAO/SO: Derek D. O'Brien (cont'd on p. [76](#))

Committee to Confer with the Moderator re Naming Committees and Commissions:

Convener: John R. Cameron

Minister: Ian D. Fraser

Elders: Maureen Kelly, Gary T. Mingo

Diaconal: Ivy H. Howard

YAO/SO: Jennifer Bruinooge (cont'd on p. [30](#))

Committee on Remits:

Convener: Giollo G. Kelly

Minister: John W. Cruickshank

Elder: Gordon Ritchie

YAO/SO: Michael P. Barnes (cont'd on p. [52](#))

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

Convener: J. Allan Paisley

Secretary: Garry A. Van Bruchem

Ministers: Allen J. Aicken, Gerald E. Doran, James S. Findlay, Murdock J. MacRae, Reg J. McMillan, R. Ian Shaw, James G. Smith, Cornelius Vanbodegom

Elders: A. Gerald Anderson, Georgina M. Bone, Al Codling, Eleanor W. Hurd, Hugh A. (Sandy) McTavish, Laurence J. Mackie (cont'd on p. [20](#))

Committee on Future Assemblies:

Convener: S. Murray Barron

Minister: William Perry

Elder: Clare A. Hagan

YAO/SO: Rhonda M. Mudryk (cont'd on p. [71](#))

Committee to Examine Records (cont'd from p. [13](#)):

Convener: Gordon A. Beaton

(Convener to supervise the whole procedure, see that Committee members receive the proper documents, check to see that the reports are reasonably accurate, and report to the Clerks of Assembly when the examination is complete.)

Minutes of the 117th General Assembly:

Allan M. Duncan (Convener), Alexander J. Kerr, Ken Horne

Minutes of the Administrative Council and the Assembly Council:

Terrance D. Ingram (Convener), Marie C. Schandlen, Dorothy Manson

Synod of the Atlantic Provinces:

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

Blake W. Walker (Convener), Linda Carmichael, Jack T. Carswell

Synod of Quebec and Eastern Ontario:

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

Wallace I. Little (Convener), Colleen L. Smith, D. Edgar Mooney

Synod of Toronto & Kingston:

(examined by Commissioners from the Synod of Hamilton and London)

Evelyn Carpenter (Convener), Kenneth S. Barker, Clayton B. McGregor

Synod of Hamilton and London:

(examined by Commissioners from Synod of Manitoba and North Western Ontario)

Peter G. Bush (Convener), Fred G. Instance, John Towle

Synod of Manitoba and North Western Ontario:

(examined by Commissioners from the Synod of Saskatchewan)

John C. Ferrier (Convener), Mary E. Findlay, Marjorie Wiseman

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Alberta)

Mavis M. McKay (Convener), Betty L.A. Semple, Robert Sparks

Synod of Alberta:

(examined by Commissioners from the Synod of British Columbia)

I. Larry Jackson (Convener), Florence Edge, Shirley F. Cochrane

Synod of British Columbia:

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

Robert A.B. McLean (Convener), Donald MacLaren, Malcolm J. Mackenzie (cont'd on p.

[75](#))

Recommendation 4 was adopted.

Recommendation No. 5

That the Committee to Nominate and the Board of Ministry's Committee on Education and Reception be granted leave to sit during the sederunts. Adopted.

Recommendation No. 6

That permission be granted to distribute the report of the Committee to Nominate as soon as it is available. Adopted.

Notice Of Motion

I give notice of motion that, at a future sederunt, I will move or cause to be moved that the membership of the Ecumenical Relations Committee (recommendation 5, p. [320](#)), the Pension Board (recommendations 5-9, p. [414](#) and recommendation 9, p. [414](#)), the Life and Mission Agency, the Presbyterian Record Committee, the Committee on Theological

Education and the Maclean Estate Committee (Special Committee on Restructuring recommendations 4, 12, 14 and 28, p. [466](#), 468, 469 and 485 respectively) be reconsidered.

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

(cont'd on page [16](#))

PRESENTATION TO THE MODERATOR

D.T. Jack and D.R. Christie made a presentation to the Moderator on behalf of the Presbytery of Algoma and North Bay.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Chedoke Room, Hamilton Convention Centre, on June eighth, nineteen hundred ninety-two at fifteen minutes after eight o'clock in the evening, of which public intimation was given. The sederunt closed with the benediction by the Moderator.

SECOND SEDERUNT

At the Chedoke Room, Hamilton Convention Centre, Hamilton on Monday, June 8th, one thousand nine hundred ninety-two, at eight forty-five in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

ECUMENICAL VISITORS

At the Assembly dinner preceding the sederunt, L.J. Bell, in her capacity as Convener of the Ecumenical Relations Committee, introduced these visitors:

Rev. Dr. Simao Chamango, Principal, United Seminary of Ricatla, Mozambique and Mrs. Adelaide Chamango (cont'd on p. [40](#))

Deacon Emmanuel Williams Udoh, Presbyterian Church of Nigeria (cont'd on p. [48](#))

Deaconess Mrs. Chineme Cheetham West, Presbyterian Church of Nigeria (cont'd on p. [48](#))

The Right Rev. Hugh R. Wyllie, Moderator, The Church of Scotland and Mrs. Eileen Wyllie (cont'd on p. [22](#))

Rev. C.S. Yang, General Secretary, The Presbyterian Church in Taiwan (cont'd on p. [33](#))

(cont'd on page [22](#))

OVERSEAS MISSIONARY STAFF

At the Assembly dinner preceding the sederunt, the following overseas missionary staff were introduced by J.C. Bigelow, Convener of the Board of World Mission:

Pauline Brown, 40 years service, North India

Ted and Marilyn Ellis, 30 years service, Taiwan

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

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

(cont'd on page [21](#))

ROLL AND LEAVE TO WITHDRAW (cont'd from page [14](#))

M.J. Morris, the Convener of the Committee on the Roll and Leave to Withdraw, presented a report, and on her motion, duly seconded, the report was received and its recommendations considered. The Committee reported that Anne Athanasiadis from the Presbytery of Montreal is unable to be at Assembly due to illness. In addition, two requests for leave have been received:

Recommendation 1: That leave to withdraw from the Tuesday evening and Wednesday sederunts be granted to A.D. McGillivray.

Recommendation 2: That leave to withdraw from the Tuesday evening sederunt be granted to D.L. DeWolfe.

Recommendations 1 and 2 were adopted.
(cont'd on page [21](#))

REPORT OF THE MODERATOR OF THE 117TH GENERAL ASSEMBLY

J.R. Cameron reported on his moderatorial year. He spoke of the value of seeing at first hand the work of our church in Canada and overseas. He challenged the Assembly to encourage our people to see for themselves and to catch the vision of outreach by The Presbyterian Church in Canada.

COMMITTEE ON BILLS AND OVERTURES (cont'd from page [14](#))

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

Recommendation No. 1

That Overture No. 8 (p. [592-93](#)), re the dissolving of the present structure of synod, Overture No. 21 (p. [599](#)) re eliminating and/or altering synods and Overture No. 22 (p. [599](#)) re changing basis for membership of synod, be referred to the Clerks of the Assembly for report to the 119th General Assembly. Adopted.

Recommendation No. 2

That Overture No. 9 (p. [593](#)), re review of Board of World Mission policy for funding of church extension, be referred to the Canada Ministries, and that the Life and Mission Agency report to the 119th General Assembly. Adopted.

Recommendation No. 3

That Overture No. 10 (p. [593](#)), re establishment of the Presbytery of Oak Ridges, Overture No. 12 (p. [594](#)), re name change for Presbytery of Edmonton and Petition No. 1 (p. [606](#)), re name change for Presbytery of Red Deer, be referred to a Special Committee for report to this Assembly. Adopted. (cont'd on p. [30](#))

Recommendation No. 4

That Overture No. 11 (p. [594](#)), re restructuring appointment of Associate Secretaries, be referred to the Assembly Council for report to the 119th General Assembly. Adopted.

Recommendation No. 5

That Overture No. 15 (p. [595-96](#)), re guidelines for multiple staff in congregations, be referred to the Ministry and Church Vocations staff, and that the Life and Mission Agency report to the 119th General Assembly. Adopted.

Recommendation No. 6

That Overture No. 16 (p. [596](#)), re review of theology and practice of stipends and allowances, be referred to the Service Agency, in consultation with the appropriate staff of the Life and Mission Agency, and that the Service Agency report to the 119th General Assembly. Adopted.

Recommendation No. 7

That Overture No. 17 (p. [596-97](#)), re ministers on the appendix conducting weddings, funerals, baptisms, be referred to the Clerks of Assembly for report to the 119th General Assembly. Adopted.

Recommendation No. 8

That Overture No. 18 (p. [597](#)), re declaring "Living Faith" as a Subordinate Standard, be referred to the Committee on Church Doctrine for report to the 119th General Assembly.

Permission was granted for D.H. Forget to speak.

Recommendation 8 was adopted on the understanding that all official translations of "Living Faith" be included in the referral.

Recommendation No. 9

That Overture No. 19 (p. [597-98](#)), re disbanding the Order of Diaconal Ministries and ordaining all current members, be referred to the Committee on Church Doctrine, in consultation with the Ministry and Church Vocations staff of the Life and Mission Agency, for report to the 119th General Assembly.

L. Powrie moved, duly seconded, the addition after "Agency" of "and the Order of Diaconal Ministries". Carried.

Recommendation 9 as amended was adopted.

Recommendation No. 10

That Overture No. 20 (p. [598-99](#)), re Christian teachings and practices in public schools, be referred to the Education for Discipleship Team, and that the Life and Mission Agency report to the 119th General Assembly. Adopted.

Recommendation No. 11

That Overture No. 23 (p. [599-600](#)), re VISION Statement vis a vis restructuring, be referred to the Assembly Council for report to the 119th General Assembly. Adopted.

Recommendation No. 12

That Overture No. 24 (p. [600](#)), re term appointment for executive staff, be referred to the Assembly Council for report to the 119th General Assembly.

On motion of R.I. Shaw, duly seconded, consideration of recommendation 12 was deferred until after the Special Committee on Restructuring report. (cont'd on p. [74](#))

Recommendation No. 13

That Overture No. 25 (p. [600-01](#)), re Book of Forms sections 162.2, 170, 172.1 - financial management, be referred to the Service Agency, in consultation with the Clerks of Assembly, for report to the 119th General Assembly. Adopted.

Recommendation No. 14

That Overture No. 26 (p. [601](#)), re ministers participating at the same time in more than one call process, be referred to the Ministry and Church Vocations staff, in consultation with the Clerks of Assembly, and that the Life and Mission Agency report to the 119th General Assembly. Adopted.

Recommendation No. 15

That Overture No. 27 (p. [601](#)), re presbytery status of inactive members of the Order of Diaconal Ministries, be referred to the Clerks of Assembly for report to the 119th General Assembly. Adopted.

Recommendation No. 16

That Overture No 28 (p. [601](#)), re calls of the General Assembly by Agencies and Petition No. 2 (p. [606-07](#)), re search process for Associate Secretary positions, be referred to a Special Committee for report to this Assembly. Adopted. (cont'd on p. [30](#))

Recommendation No. 17

That Overture No. 29 (p. [602](#)), re deficit budgeting and costs of restructuring, be referred to the Administrative Council for report to this Assembly. Adopted. (cont'd on p. [228-29](#) & 69)

Recommendation No. 18

That Overture No. 30 (p. [602-03](#)), re preparing a proposal for Liability Insurance, be referred to the Service Agency for report to the 119th General Assembly. Adopted.

Recommendation No. 19

That Overture No. 31 (p. [603](#)), re regional representation when determining aid-receiving grants schedule, be referred to the Canada Ministries staff, and that the Life and Mission Agency report to the 119th General Assembly.

A.D.M. Reid moved, duly seconded, to delete everything after "be referred to" and replace with "a Special Committee for report to this Assembly". The amendment was adopted as was the recommendation as amended. (cont'd on p. [30](#))

Recommendation No. 20

That Overture No. 32 (p. [603](#)), re extension of Synod Youth Directors Programme, be referred to the Education for Discipleship Team in consultation with the Assembly Council, and that the Life and Mission Agency report to the 119th General Assembly.

R.I. Shaw moved, duly seconded, that consideration of recommendation 20 be deferred until Board of Congregational Life recommendation 15 is considered. Adopted. (cont'd on p. [70](#))

Recommendation No. 21

That Overture No. 33 (p. [603-04](#)), re preparing Aboriginal people for Christian Ministry, be answered in terms of the reply of the 117th General Assembly to Overture No. 7, 1991 (A&P 1991, p. [416, 35](#)). Adopted.

Recommendation No. 22

That Overture No. 34 (p. [604](#)), re health and dental premium based on membership, be referred to the Service Agency for report to the 119th General Assembly. Adopted.

Recommendation No. 23

That Overture No. 35 (p. [605-05](#)), re Doctrine of Ministry, be referred to the Committee on Church Doctrine for report to the 119th General Assembly. Adopted.

Recommendation No. 24

That Overture No. 36 (p. [605](#)), re style and language of overtures, be referred to the Clerks of Assembly for report to the 119th General Assembly. Adopted.

Recommendation No. 25

That Overture No. 37 (p. [605](#)), re title used for presiding officers, be answered by asking the Clerks of Assembly to go through the Book of Forms and change language as appropriate to the decision of the 1990 Assembly (A&P 1990, p. [55](#)). Adopted.

Recommendation No. 26

That Overture No. 38 (p. [605-06](#)), re definition of accountability, be referred to the Assembly Council for report to the 119th General Assembly. Adopted.

Recommendation No. 27

That Appeal No. 1 (not printed), re the Appeal by the Rev. Magdy Sedra against an action of the Presbytery of Niagara, be referred to a Special Committee of the Assembly, to look at the Appeal, to determine if it is properly before the Assembly and to recommend to this Assembly what action might be appropriate. Adopted. (cont'd on p. [30](#))

Recommendation No. 28

That Appeal No. 2 (not printed), re the Appeal by members of the Toronto Formosan congregation against an action by a Commission of the Presbytery of East Toronto, be

referred to a Special Commission of Assembly and that a Special Committee of this Assembly prepare the terms of reference. Adopted. (cont'd on p. [30](#))

Recommendation No. 29

That these Overtures and Petition be not received as they were submitted after the deadline for the receipt of overtures.

Presbytery of Northern Saskatchewan, re Regional Representation when determining grants

Presbytery of Edmonton, re Regional Representation when determining grants

Presbytery of Miramichi, re guidelines about the authority of the Moderator of Assembly

Presbytery of Miramichi, Petition, re public statements of the Moderator Elect

Recommendation 29 was adopted.

(cont'd on page [74](#))

COMMITTEE TO NOMINATE (cont'd from page [14](#))

The Assembly called for the report of the Committee to Nominate Standing Committees, which was handed in by J.A. Paisley, Convener. On his motion, duly seconded, the report was received and its recommendations were 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, J.A. Paisley; the Secretary, G.A. Van Bruchem; or T.L. Hamilton at the General Assembly Office, no later than 9:30 a.m. Wednesday, June 10th, 1992. The change must be in the form of a name replacing another name in the report. Adopted.

Recommendation No. 3

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

Recommendation No. 4

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

Recommendation No. 5

That presbyteries, synods, boards and committees be reminded to submit the names of qualified lay people to serve on the boards and committees of the Church. Adopted.

(cont'd on page [49](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the 9th day of June, nineteen hundred ninety-two, at seven o'clock in the evening, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

THIRD SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Tuesday, June 9th, one thousand nine hundred ninety-two, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator. She invoked God's healing and peace on Russell Self, the E.H. Johnson Award recipient, who took ill earlier in the day.

MODERATOR'S STATEMENT RE PROCEDURAL MATTERS

The Moderator reminded the court of various procedural matters pertaining to the conduct of business, stating that she would be adhering to the Church's usual standards and practices.

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

The Assembly called for the report of the Committee on Business which was given in and read by L.J. Cowper, the Convener. On motion of W.J. Baswick, duly seconded, the report was received and considered, and, being adopted, the business for the third sederunt was ordered accordingly. (cont'd on page [30](#))

ROLL AND LEAVE TO WITHDRAW (cont'd from page [17](#))

M.J. Morris, the Convener of the Committee on the Roll and Leave to Withdraw, presented a report, and on her motion, duly seconded, the report was received and its recommendations considered.

Recommendation 1: That R. Kirkpatrick, Presbytery of Brampton, be given leave to withdraw on account of illness. Adopted.

Recommendation 2: That S.P. Haughland, Presbytery of Edmonton, be given leave to withdraw in response to an emergency at home. Adopted.

Recommendation 3: That R.H. Sparks, Presbytery of Edmonton, be given leave to withdraw after the Thursday afternoon sederunt. Adopted. (cont'd on page [43](#))

MINUTES

The Principal Clerk advised that minutes of the first sederunt are available for distribution. (cont'd on page [43](#))

YOUNG ADULT OBSERVERS (cont'd from page [12](#))

The Moderator called forward Ms. Tori Smit, the YAO Co-ordinator for this Assembly, to introduce the Young Adult Observers (named on page [12](#)). The Moderator welcomed the YAO's. (cont'd on page [54](#))

BOARD OF MINISTRY

The Assembly called for the report of the Board of Ministry, which, as printed on pages [377](#)-412, was handed in by A.M. McPherson, Convener. On motion of M.A. Johnston, duly seconded, the report was received and its recommendations considered seriatim.

Mr. McPherson presented the following recommendations on behalf of the Committee on Education and Reception.

Recommendations 17 through 21 (p. [404](#)-05, 407) were adopted.

Recommendation 22 (p. [409](#)) was referred back for consultation with members of the Presbytery of Hamilton. (cont'd on p. [64](#))

Recommendations 23 through 36 (p. [409-11](#)) were adopted.

Recommendation 37 (p. [411](#)) was referred back for consultation with members of the Presbytery of Niagara. (cont'd on p. [64](#))

Recommendation 38 (p. [411](#)) was referred back for consultation with members of the Presbytery of Hamilton. (cont'd on p. [64](#))

Recommendations 39 and 40 (p. [412](#)) were adopted.
(cont'd on page [41](#))

ECUMENICAL VISITOR (cont'd from page [16](#))

The Moderator asked J.R. Cameron to introduce the Ecumenical Visitor. Mr. Cameron did so, and asked that the Rev. Hugh Wyllie, Moderator of the General Assembly of the Church of Scotland, address the court. Mr. Wyllie spoke of the tasks we share in proclaiming the Lordship of Christ. He then presented to our Moderator an audio tape of the metrical psalms sung at the Church of Scotland's recent assembly. The Moderator thanked him and presented a memento of his visit to the General Assembly.
(cont'd on page [33](#))

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education, which, as printed on pages [488-552](#), was handed in by M.E. Manson, Convener. On her motion, duly seconded, the report was received, and its recommendations considered seriatim.

Recommendation 1 (p. [492](#)) was adopted.

Recommendation 2 through 6 (p. [492](#))

On motion of W.I. Little, duly seconded, recommendations 2 through 6 were referred to the Ministry and Church Vocations staff of the Life and Mission Agency.

Recommendation 7 (p. [494](#))

With permission of the Court, recommendation 7 was reworded. In this form, recommendation 7 was adopted.

Recommendations 8 through 11 (p. [495](#)) were adopted. (Rec. 11 cont'd on p. [37](#))

Recommendation 12 (p. [496](#)) was withdrawn with permission of the Court.

Recommendation 13 (p. [496](#))

With permission of the Court, the Convener presented replacement wording for recommendation 13. In this form, recommendation 13 was adopted.

Supplementary Recommendation 14

A supplementary recommendation 14 was presented by the Convener: That the Reverend Professor W. James S. Farris be appointed Professor Emeritus of Knox College. Adopted.
(cont'd on p. [37](#))

Minute of Appreciation

Assembly adopted the minute of appreciation re the Rev. Stanley D. Walters, spread within the report of the Committee on Theological Education. (p. [497-98](#))

Additional Motion

On motion of M.B. Gaskin, duly seconded, Assembly agreed that the Clerks of Assembly be instructed to include the audited fiscal statement St. Andrew's Hall in the Acts and Proceedings of the 118th General Assembly, and annually thereafter.

Report as a Whole

The report as a whole of the Committee on Theological Education was adopted with its recommendations as amended and added to, on motion of M.E. Manson, duly seconded.

ADMINISTRATIVE COUNCIL

The Assembly called for the report of the Administrative Council, which, as printed on pages [200-47](#), was handed in by A.J. Herridge, Convener. On motion of J.R. Stoskopf, duly seconded, the report was received and its recommendations considered seriatim. Permission was given to the Secretary of the Council, E.F. Roberts, to address the Court during the presentation of this report. Permission was also given to distribute a second supplementary report.

Recommendation 29 (p. [221](#)) was adopted. (cont'd on p. [24](#))

Recommendations 1 through 5 (p. [201](#)) were adopted.

Recommendation 6 (p. [202](#))

On motion of D.S. Thompson, duly seconded, recommendation 6 of the Administrative Council was referred to the Assembly Council for further consideration of advantages and disadvantages, including full financial information and implications for such a change, particularly as it might affect the role of the synods, with instruction to report to the 1993 Assembly. During the discussion, A.F. Johnston, Convener of the Special Committee on Restructuring, was given permission to speak.

Recommendation 9 (p. [206](#))

There being no other nominations for Principal Clerk of Assembly, on motion of C.R. McNeill, duly seconded, T. Gemmell was appointed. The Moderator congratulated Mr. Gemmell and invited him to address the Court.

Recommendation 10 (p. [206](#))

There being no other nominations for Associate Secretary in the Assembly Office and Deputy Clerk of Assembly, on motion of W.I. Little, duly seconded, B.M. McLean was appointed. The Moderator congratulated Mrs. McLean and invited her to address the Court.

Recommendations 41 through 45 (p. [225-26](#)) were adopted.

Recommendation 46 (p. [226](#))

Permission was given to reword recommendation 46. In this form, recommendation 46 was adopted.

Recommendations 47 and 48 (p. [226-27](#)) were adopted.

Recommendation 7 (p. [203](#))

Permission was given to B.J. Fraser to speak during the presentation of recommendation 7.

D. Thompson moved, duly seconded, that consideration of recommendation 7 be deferred until a later sederunt. Defeated.

Recommendation 7 was adopted.

Recommendation 8 (p. [204](#))

W.I. MacPherson moved, duly seconded, that recommendation 8 be referred to the Assembly Council for report to the 1993 General Assembly. Defeated.

Permission was given to Young Adult Observer L.R.A. Freeman to speak to recommendation 8.

R.I. Shaw moved, duly seconded, in amendment to recommendation 8 that the prayer of Overture 43, 1989 be not granted. Defeated.

Recommendation 8 as printed was adopted.

Recommendation 11 (p. [206](#))

On motion of W.I. MacPherson, duly seconded, consideration of recommendation 11 was deferred until after recommendation 17 is considered. (cont'd on p. [49](#))

Recommendations 12 through 16 (p. [206](#)-08) were adopted.

Recommendation 17 (p. [210](#))

P.G. Bush moved, duly seconded, in amendment to recommendation 17 the following replacement wording: that the Remuneration Package Report (pages [209](#)-10 and pages [223](#)-24) be sent to presbyteries, sessions and boards of managers for comment; that presbyteries report on their discussions to the Assembly Council by January 15, 1993; and that the Assembly Council report to the 119th General Assembly.

W.I. MacPherson moved, duly seconded, in amendment to the amendment that the matter be sent also to the Committee on Church Doctrine. Defeated.
(cont'd on page [47](#))

THE TREASURER OF THE CHURCH REPORTS

Assembly moved to the implementation of recommendation 29 (p. [221](#); cont'd from p. [23](#)). Grant W. Jones, Treasurer of the Church, addressed the court on the state of the Church's finances. His address was accompanied by a slide presentation.

On motion of M.A. Tremblay, duly seconded, the Court agreed that the full text of the Treasurer's comments be spread in the minutes.

Moderator, Commissioners and Guests -

I am very honoured to be with you here tonight. As you know, the Treasurer, although an appointee of the General Assembly, has no official standing at the General Assembly. I am here this evening by invitation, to report to you on the past year and also to share with you some personal views, not only on the past, but the future as well. I want to emphasize the word Personal because they are my own, not the views of the Administrative Council or any other group or committee I sit on, and, most important, some of my views may be somewhat controversial.

My comments are divided into two parts:

First - The Good News and here I will speak about:

1. Last year's financial results
2. Management of our investments
3. The National Campaign
4. And the outlook for the future

In the second part, I want to share with you my personal observations as simply a lay person and a businessman volunteer. As I share these observations with you, please remember, I am not an employee of the Church, I do not work at Wynford Drive, I have no stake in the issue other than as just one member of the Church at a small congregation in Richmond Hill, Ontario.

My observations are what I call "the not so good news". Here I will cover:

5. The 1993 budget
6. Location of church offices
7. Theological education
8. Fundraising
9. Restructuring, and
10. Decisions made at Assembly and Assembly Council

1. Financial Results

The Church follows a principle of spending each year all the money it has. I know this seems a bit foolhardy, but it is not solely based on faith - we have as insurance:

- a \$ 1,000,000 endowment fund, the income of which is used to pay for non-recurring major capital expenditures relating to the building;
- an annual contingency fund of around \$ 100,000 provided to pay for un-budgeted and non-recurring expenditures which are approved by the Administrative Council on recommendation of the Finance Committee; and finally
- to avoid unnecessary and wasteful spending at the end of the year by having to use up all of the unspent budget, Boards and Committees are allowed to carry forward to the next year any unspent funds.

Well, how did we do? For 1991, we planned to spend the year's revenues of \$ 9,374,000 and the prior year's unspent budget of \$ 303,201. As I said previously, we planned to spend all the money we had.

We actually spent \$ 190,268 less than this and, combined with revenues of \$ 69,044 greater than expected, we ended up the year with a surplus of \$ 259,312 which we would plan to use in the ordinary course during the current (1992) year. This was an important result, achieved only through significant effort and co-operation of the spending Boards and Committees at a much needed time in the history of the Church given the cost of restructuring.

2. Management of our Investments

The Trustee Board is charged with the responsibility of looking after the Church's money and investments totalling \$ 77,246,574. These are divided principally between the pension fund (75%) and endowment and other trust type funds (24%) with the aforementioned capital replacement fund and operating funds (1%). The investments are all invested by two major investment advisory firms according to guidelines set by the Church and the Board. I can report to you that the Board is very active in pursuing the best practices for the Church and evaluating the professionals investment advice.

3. National Campaign

I have been an observer and advisor on the National Campaign now referred to as "Live the Vision" since, I think, the early 80's and it has been an excruciatingly slow process until the campaign was authorized by the 116th General Assembly. Since then, I have been extremely impressed with the decisions made, timeliness of actions, appropriateness of progress and, most important, results achieved. My personal faith has been renewed on several occasions over this process by observing results that could only be explained by the intervention of someone up there.

I believe the Church is fortunate to have leaders such as Tom Norwood, Harry Waite and others guiding our way. This campaign will be successful and the enhanced stewardship phase of it has enormous potential.

4. Outlook for the Future

For the near future, things look potentially very bright indeed (here I am speaking financially of course).

- the Church operates fiscally in a very responsible way - i.e. it only spends what it has
- the National Campaign will raise much needed and overdue capital funds
- the campaign should increase annual revenues through the enhanced stewardship portion of the campaign
- Hugh Lloyd's tireless and quite substantial activities should bring us the option and benefits of gift annuities and related activities - and lastly
- there are no major unforeseen expenditures on the horizon

Well, that is my good news but before we become too contented I would like to discuss some clouds on the horizon and some opportunities for the future. I will leave it to you to decide which is which. This is described as my not so good news.

5. 1993 Budget

The Church does not have a budget for its next fiscal year. It does not currently even have a process for establishing a budget. Indeed, I am not even sure it has a functional group with the responsibility for developing a budget, other than yourselves of course, which is not practical.

Obviously, this cannot go on for too long without serious consequence, so let me review with you briefly the Church's budgeting principles which have evolved over the years, compared with some alternatives, to provide guidance as this phase of restructuring unfolds.

There are only four main principles. They are:

- Balanced Budgeting
- Stability
- Objectivity
- Incentives

What these each mean are:

- spending only what we have (not what we need) each year
- revising the share of the pie every three years by an independent budget review committee
- keeping the surpluses - or by reducing next years allocation by any deficits

These principles usually had the following results:

- there are never any significant surpluses or deficits
- three year cycles permit longer term planning
- greater fairness in the allocation process
- reduction in unnecessary spending

However, there are alternatives to these principles which are just as valid but will have, of course, different consequences. The alternatives are:

- significant deficits from time to time
- revising budgets annually
- management setting their own budgets
- losing any unspent budgets

Each of these alternatives will have a different result:

- Periodic deficits, while worrisome and leading to uncertainty, do seem to increase the level of givings as the Church "pays back" its deficit.
- Planning would have to be on a year to year basis, longer terms plans are too risky, somebody could restructure us next year.
- Experience has shown that the larger boards and committees usually beat up on the smaller ones and inevitably came out ahead.
- And finally, there could be some inappropriate spending.

My point is, an organization must have principles, otherwise, it will have either anarchy or chaos. But there are reasonable choices. My questions is, who is going to do the choosing, and when?

6. Location of Church Offices

Everyone who has not studied the facts concerning this issue know either the correct location for the National office or at least a far superior location. Some of the relevant facts are:

- If one believes the office should be located closest to the people that need it, its location is not that bad. It is close to the centre of The Presbyterian Church in Canada, demographically, and near the organizations with which it does business.
- It is about the right size of building.
- The structure itself is a very cost effective structure.

The other factors, most of which are financial in nature, can be measured pretty accurately. For example, the cost of housing in Toronto, the cost and ease of transportation to this particular location and so on. We have done so by an independent, outside committee of lay and clergy including some businessman and with the added resources of a large consulting firm. The bottom line on all of these is that there is not and likely never will be any significant economic reason for moving the Church office. The facts are, the costs will inevitably exceed the benefits.

The last time this was studied, the decision to move was made because a huge profit would be realized from the sales proceeds of Wynford Drive versus the cost of the new building. I personally pointed out to the Administrative Council, that no one had verified what the sales proceeds would be and in fact, once confirmed, it turned out there was not going to be any profit realized at all.

Recognizing the tendency for cost overruns, had the decision been made to move at that time, the outcome at best would have been:

- a smaller and inferior building since the Church cannot afford to put more money into its building; together with
- major disruption to its people and services

and at worst, a financial disaster on its hands if it became stuck with two properties.

The problem is, that very well intentioned people feel it should be moved for this reason or that. I can assure you that every single one has been examined thoroughly. The point is, all the facts have to be taken into account before you make the decision, not just some of the facts.

I predict, the move question will recur regularly every 5 to 10 years, sparked by one or two of the facts and the personal preferences of various Church leaders. That is not to say the offices may never be moved. They may become too small or too large. We may choose to share space. The building costs could change. We may choose to invest our resources differently. But when it comes up again, and it will again and again, even, I predict, after it is moved, let's just make sure it is being moved for the right reason - not the wrong reasons.

7. Theological Education

Now I am talking here about our colleges. For over ten years, our colleges have been spending more than they can afford, gradually eating away at their surpluses. They have been requesting additional support, but the Church has not only turned a deaf ear, it has also reduced the colleges share of the pie. What is the reason? There are about 750 active ministers across Canada. Assuming each one's career lasts on average 25 years, the Church needs to replace $750/25 = 30$ ministers per year. In fact, if you look at the last several years, it has averaged around the 30 mark.

Where do they come from? Some come from other denominations. Some come from other colleges. These two categories account for up to 1/3 the total.

The point is we have to educate for our needs around 20 ministers per year. Well, what does this cost? The total charge to the Church's budget is around \$ 1 million per year which amounts to just over 12.8% of the Church's total budget. This works out to a cost to the Church of \$ $1,000,000/60 = \$ 16,666$ per student per year and over \$ 30,000 per year in total cost (since the Church grant covers only half the total costs).

This seems like an awful lot just to educate our ministers when fully 1/3 we can get without any cost at all. However, our Colleges are more than just suppliers of new ministers. Surely they provide our education needs on a broader scale, perhaps across the entire Church. They are the centres of higher thinking (I'm reluctant to use the word research) without which progress stops. They are the recorders and guardians of our Church history. They are symbols of what we Presbyterians in Canada are. Some might even go so far to say they are the soul of the Church.

We, therefore, must correct this financial dilemma and I would propose three steps:

1. Complete an in-depth financial and operational review of the Colleges to determine what the facts are, so that we do not make decisions based on an over-simplified equation such as that I showed you earlier.
2. Identify the most cost-effective ways of doing what needs to be done.
3. Identify new sources of revenue, such as:
 - broadening who we educate including those outside the clergy; outside the Church; even perhaps, outside the country;
 - and new sources of and methods of obtaining donation revenue; and
 - which leads me into my fourth issue.

8. Fund Raising

Now, every spending board, committee, college, etc. in the Church does not have enough money and could accomplish so much more if there were more resources. They are all frustrated by this and the restriction placed on them to raise funds nationally. Basically, funds can be raised on a national basis only in two ways - annually through Presbyterians Sharing and periodically through a national campaign such as "Live the Vision".

The Church has established a principle of restricting fundraising to ones own presbytery and synod. The reason is twofold and straightforward.

1. Co-ordination nationally through one single budget "Presbyterians Sharing" allows controlled allocation of resources.
2. To do otherwise leads to competition, confusion and chaos.

Can you imagine the three colleges all competing nationally for funds? Or, all our members being solicited for the spending programme of the week? Nevertheless, there is a well established principle in business that I believe is applicable here and it is:

1. Empower the individual.
2. Provide the incentive and success will automatically follow.

I strongly believe that this principle can be applied to fundraising in the Church without interfering with our principle of national control. The result will be: enhanced resources for the Church; greater feeling of participation by our Church membership. Imagine, one of our colleges needs additional funds to maintain its library (or pick your own image) and it is able to touch everyone who benefits from this resource.

9. Restructuring

I believe I understand why restructuring came about. What I want to say to you as an outside observer is that while the goals were undoubtedly commendable:

1. The process used was seriously flawed.
2. The resources assigned to the job were inadequate given the magnitude and complexity of the project.
3. As a result, the time to do a proper job was inadequate.
4. In a rush to complete the task, the implementation proceeded prematurely.
5. The consequences are that many, many people, loyal and faithful servants of the Church, have suffered greatly. Others have been hurt deeply and some have incurred significant personal loss.

It remains to be seen whether the restructured national office is better or worse. Unfortunately, and this was another glaring error in the process, not only were the objectives not clearly set out, no process for measuring the results was provided.

10. Decisions Made at Assembly and Assembly Council

The Church has followed a basic principle which for years has served it very well. It is, that no decisions that have financial consequences will be made until the financial implications have been reviewed and assessed by the Administrative Council.

The Finance Committee of Council is, I probably should say was, just a small group of outside business men and women (including a few accountants) who are used to doing this sort of thing on a regular basis. The attributes they bring are: expertise; experience; independence and objectivity; access to additional resources; history of the Church finances; and most important, time, time to get all the facts before judgement is made.

It is also important to note that the Finance Committee makes no decisions, just recommendations. Assembly and even Assembly Council:

- may have some of the expertise - but I doubt if it has the same expertise;
- may have the same degree of experience, but usually lacks the ability to put it into operation during its meetings;
- does not have the same independence and objectivity;
- does not have the same access to additional resources on a regular basis;
- does not have the financial history of the Church at its fingertips;
- does not have the time to investigate and access all the facts BUT in my experience does have one thing the Finance Committee does not have, emotion. This can often get in the way of making the right choices.

It is for these reasons the Church has decided to always refer decisions with financial implications to the Administrative Council for review, evaluation and recommendation.

We have a glaring example of what can go wrong when this is not done. When the restructuring report was tabled with the Administrative Council in 1990, I reported that:

1. The Task Force on Restructuring had not met with the Finance Committee to review the financial implications.
2. Based on my reading of the report, I did not believe they had assessed the financial implications.
3. That the very limited financial information provided was, in many cases, incomplete and incorrect.
4. That the financial information provided was, in my opinion, misleading.
5. That their recommendation was out-of-order until the financial implications have been reviewed.

They were instructed by the Council to meet with the Finance Committee. They failed to show up on the agreed date. Nonetheless, their recommendation went to Assembly and implementation was approved. I report to you today - that this decision will cost the Church over \$ 800,000 in additional salaries, severance payments, retiring allowances and renovations. It is not possible to measure the additional cost in lost productivity, lost history and lost continuity.

While we are going to be able to pay these bills by cutting programmes, deferring certain expenditures and re-directing other funds, all these funds are being taken away from other uses, solely to pay for the restructuring bill. I hope it was worth it. But, I pray you are never ever asked to approve a decision again without the financial implications being assessed and your being told what they are.

While I have been candid and in some areas very critical, I remain impressed with the manner in which the Church operates. As I said at the beginning, these are my personal observations as your Treasurer for the past three years and I am very optimistic about the future.

COMMITTEES AND COMMISSIONS NAMED (cont'd from page [14](#))

The Moderator named the following committee, the first named being the convener:

Committee re Overture 10, Overture 12 and Petition 1 re changes of name (cont'd from p. [17](#)):

E.M.I. Carpenter (Convener), J.S.S. Armour, G.M. Bone, D.W.K. Sutherland, J.P. Fox (cont'd on p. [65](#))

Committee re Overture 28 and Petition 2 re search process for Associate Secretaries (cont'd from p. [18](#)):

T.D. Ingram (Convener), A.D.M. Reid, P.A. Rose, Wm. Perry, H. Groenendyk (cont'd on p. [53](#))

Committee re Overture 31 re regional representation re determining aid-receiving schedule (cont'd from p. [19](#)):

E.G. Henry (Convener), R.K. Anderson, D.W. Patterson, W.R. Geddes, J.L. Johnson (cont'd on p. [65](#))

Committee re Appeal No. 1 of Magdy Sedra (recommendation and terms of reference) (cont'd from p. [19](#)):

A.M. Duncan (Convener), G.G. Kelly, R.I. Shaw, M.J. Morris, J.E. Joslin, D. MacLaren, Principal Clerk or appointee as consultant. (cont'd on p. [66](#))

Committee re Appeal No. 2 of the Toronto Formosan Congregation (cont'd from p. [20](#)):

J.W. Denyer (Convener), M.A. Tremblay, H.E. Hilder, I.H. Howard, A. Manthorpe, A. Codling, Principal Clerk or appointee as consultant. (cont'd on p. [66](#))
(cont'd on page [68](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the 10th day of June, nineteen hundred ninety-two, at nine thirty in the morning of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

FOURTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Wednesday, June 10th, one thousand nine hundred ninety-two, at nine thirty in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from page [21](#))

The Assembly called for the report of the Committee on Business which was given in and read by L.J. Cowper, the Convener. On motion of W.J. Baswick, duly seconded, the report was received and considered, and, being adopted, the business for the fourth sederunt was ordered accordingly. (cont'd on page [37](#))

STUDENT OBSERVERS (cont'd from page [12](#))

Mr. Cowper presented to the Court the Student Observers (named on page [12](#)) and Young Adult Observer Marie McIntosh who was absent yesterday writing an examination. The Moderator greeted each one.

(cont'd on page [71](#))

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which, as printed on pages [274](#)-84, was handed in by T. Plomp, Deputy Clerk. On motion of J.C. Ferrier, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 12 (p. [275](#)-78) were adopted.

Recommendation 13 (p. [279](#))

N. Nagy-Williams moved, duly seconded, that "a chaplain or chaplains" be replaced with "an ordained minister or ministers" in the proposed wording of Book of Forms section 13.2. Carried. Recommendation 13 as amended was adopted and reads as follows:

That sections 13.1 and 13.2 be added to the Book of Forms and that the wording be sent down to presbyteries under the Barrier Act:

13.1 All constituent members of presbyteries, synods and General Assemblies are eligible for election to the office of moderator of those courts.

13.2 In those cases where the moderator is not a minister of Word and Sacraments, he/she shall appoint an ordained minister, or ministers, to preside at those ordinances which require a minister of Word and Sacraments.

Recommendation 14 (p. [279](#)-80)

R.I. Shaw moved, duly seconded, in amendment that Book of Forms section 282 be dropped from recommendation 14. Carried.

E.G. Freels moved, duly seconded, in amendment to recommendation 14 that the first sentence of section 278.10 read as follows: "Forty-one commissioners of whom one is the moderator (or moderator pro tem), another twenty are ministers, and another twenty are ruling elders, shall constitute a quorum for the transaction of business...."

W. Denyer moved, duly seconded, that this amendment be referred back to the Clerks of Assembly. Defeated.

The amendment by E.G. Freels carried.

W.I. Little moved, duly seconded, in amendment to recommendation 14 that the words "except the Session" be added after the word "court" in Section 13. Carried.

C. Gillanders-Adams moved, duly seconded, that in Section 278.10 the words "twenty are ministers" be replaced with "twenty are ministers ordained to Word and Sacraments or members of the Order of Diaconal Ministries." Carried.

Recommendation 14 as amended was adopted and reads as follows:

That the following sections of the Book of Forms be reworded as indicated, and that the changes be sent down to presbyteries under the Barrier Act:

13. In every court except the session, one of the members [*] acts as moderator, "for avoiding confusion in reasoning". (G.A., 1563) [*Deletion: who is a minister]

- | | |
|------|-----------------------------------------------------|
| 178. | [as printed in the report, p. 279] |
| 180. | [as printed in the report, p. 279] |
| 183. | [as printed in the report, p. 279] |

235. [as printed in the report, p. [279](#)]
 262. [as printed in the report, p. [280](#)]
 267. [as printed in the report, p. [280](#)]

278.10 [*] Forty-one commissioners, of whom one is the moderator (or moderator pro tem), another twenty are ministers ordained to Word and Sacraments or members of the Order of Diaconal Ministries, and another twenty are ruling elders, shall constitute a quorum for the transaction of business. But twenty commissioners who were appointed twenty-one days before, being met at the place and time appointed, may constitute the court, and adjourn from time to time until a full quorum is present. [* Delete: Forty commissioners, of whom twenty-one are ministers]

282. [deleted]
 283. [as printed in the report, p. [280](#)]

291. When the business of the Assembly is finished, the minutes of the last sederunt are read and sustained. The moderator then addresses the court, and, after praise and prayer, declares, in the name of the Lord Jesus Christ, the King and Head of His Church, that the Assembly is dissolved; and indicts another General Assembly to meet at a time and place previously appointed by the Court. The Moderator, if a minister of Word and Sacraments, or the minister of Word and Sacraments appointed by a non-clergy Moderator, closes the meeting with the Apostolic Benediction. [section amended as a result of amendment to section 13.2 in recommendation 13 above]

Recommendations 15 through 24 (p. [280](#)-84) were adopted.

Referral From 1991 Assembly

Mr. Plomp noted that a referral by the 1991 General Assembly to the Clerks had been missed. Within the body of the Church Doctrine report (A&P 1991, p. [248](#)) the Clerks were asked to draw up changes to the Book of Forms concerning grandparents presenting children for baptism. Permission was given to report to the 1993 General Assembly.

Minute of Appreciation

Mr. Plomp then said: "Before this report is adopted, there is one more duty which is my privilege and pleasure to perform. It is to read into the record of these proceedings a Minute of Appreciation for our Principal Clerk who is leaving this office as of the end of this month. It has been prepared by Mrs. Brenda and Dr. Bill Adamson. Brenda Adamson served with Dr. Roberts for many years as Senior Administrator in the Assembly Office and Bill Adamson worked closely with him as the Convener of a great many of the boards and committees of the General Assembly. In their respective capacities, they came to know Earle Roberts very well indeed and, as you will note, their words speak of both great respect and deep affection. Your Deputy Clerks, who have worked with Earle these past years, share these sentiments. We underline what the Adamsons have written and would add exclamation marks!!! In the years of our collaboration as Clerks of Assembly, Earle has been to us a teacher, a pastor, a respected colleague and, above all, a good friend."

G. Doran moved, duly seconded, that the following minute of appreciation be spread in the minutes. Carried.

Early in 1992, the Church learned that Dr. Earle F. Roberts had decided that he would no longer continue as Clerk of the General Assembly. He has served the Church in this office since 1982. Although he will continue to act in a consultative capacity during the coming year, it is appropriate for us, at this time, to express our gratitude.

Dr. Roberts was appointed Secretary of the Administrative Council in 1982 and conjointly First Deputy Clerk. In 1986, he was called to be Principal Clerk of the General Assembly.

He came into these offices at a time when the Church was facing declining membership, struggling with financial restraints and living in a social milieu that was increasingly secularized. There was a need for clear thinking, careful judgements and strong commitment to the Church. These were qualities that Dr. Roberts brought to his position and exercised throughout his tenure.

It was also a time when we had become somewhat lax in our procedures. Into this situation, Dr. Roberts brought his outstanding administrative skills, putting everything into good order. He had the ability not only to devise workable systems but also to give close attention to details. As a result, he was constantly innovating, making changes that resulted in a smoother and more effective organization.

Communication was a constant concern. He did all that he could to ensure that Assembly and Council were apprised of all the data necessary to make fully-informed decisions, and that it would be in a form that was easily accessible. He chose his words carefully, both in speaking and in writing. He was concerned about precise wording in reports and recommendations in order that everything would be clear and unambiguous.

He had an appreciation of modern office technology and searched out ways to use it more effectively. A notable result is that the Assembly Office is now able to do the entire typesetting of the Acts and Proceedings of the General Assembly inhouse.

Dr. Roberts is not only an able administrator. He also has a deep pastoral concern which was shown in many ways: whether gently advising moderators on sticky procedures of debate, or helping a neophyte commissioner, or assisting colleagues who were dealing with difficult situations. He was always sympathetic to people of the Church who were facing special needs. Many hours of his time have been spent with men and women who sought his advice or brought him their problems and he dealt with each one fairly and compassionately.

His work took him into many ecumenical circles. There he participated fully, but he always maintained his loyalty to his own denomination and represented it effectively.

Dr. Roberts brought to his office many gifts. He has used those gifts in the service of the whole Church. Above all, he brought a deep commitment to the Church and to its King and Head. As he concludes this phase of his ministry, we express to him the gratitude of this General Assembly and of The Presbyterian Church in Canada.

The Moderator spoke warmly of Earle's pastoral approach in his years as Clerk of Assembly. Dr. Roberts responded. The Court noted with thanks the support given to Earle by his wife Dorothy.

Report as a Whole

The report as a whole of the Clerks of Assembly was adopted with its recommendations as amended, on motion of J.C. Ferrier, duly seconded.

ECUMENICAL VISITORS (cont'd from page 33)

H.T. Ellis, on behalf of the Ecumenical Relations Committee, introduced the Rev. C.S. Yang, General Secretary of the Presbyterian Church in Taiwan. Mr. Yang brought greetings and words of encouragement. He invited the Moderator to sign with him the agreement between the two denominations approved at the 117th General Assembly (A&P 1991, p. 481-83, 40). The Moderator presented to Mr. Yang mementos of his visit to General Assembly.
(cont'd on page 40)

SPECIAL COMMITTEE ON RESTRUCTURING

The Assembly called for the report of the Special Committee on Restructuring, which, as printed on pages 455-88, was handed in by A.F. Johnston, Convener. On motion of

N. Nagy-Williams, duly seconded, the report was received and its recommendations considered seriatim.

On motion of N. Nagy-Williams, duly seconded, it was agreed that the opening statement by A.F. Johnston be spread in the minutes.

Moderator, members of the court, I am not a commissioner but the Committee has asked one of our members, the Rev. Nancy Nagy-Williams of the Presbytery of East Toronto to move and Mr. William Barrie, elder commissioner from the Presbytery of Lanark and Renfrew to second all our recommendations.

Last night, Moderator, the Treasurer of the Church expressed in his forthright way his very personal opinions about how first the Administrative Council, then subsequent Assemblies, then the Task Force on Restructuring and finally the Special Committee on Restructuring have carried out the present reform of our boards and committees. For almost every one of his opinions, I must say, I have considerable sympathy, although his memory is not entirely accurate. He stated that the Committee on Restructuring had refused to meet with the Finance Committee before the Assembly of 1990 in Vancouver. That incident occurred between himself and the Convener of the Task Force on Restructuring as a result of a fundamental misunderstanding. This was before the present Committee was asked to take on the job of implementation. My Committee has met with the Finance Committee and we have had the benefit of Mr. Donald Taylor's advise and assistance during our deliberations this year.

There is no doubt in my mind or in the minds of my Committee that the time and resources put at our disposal to accomplish the task of restructuring have been inadequate. In our interim report to Assembly last year we stated: (A&P 1991, p. [397](#) - the paragraph about thinking we couldn't do it that ends with the statement about going forward to do away with uncertainties of budget and for the staff).

We believe that the fact that we stand before this Assembly with the task sufficiently completed to be passed on to the properly constituted new structures is a manifestation of the working of the Holy Spirit through the human and inadequate vehicles of the courts, councils and committees of this Church. As we say in the preamble to this year's report, "We believe that, flawed and difficult though the process has been, God has been with us and will be with us as we move forward in faith to our renewed mission."

Mr. Jones expressed his concern that no budget is in place for 1993-94. This is true. However, as I said in the groups, one of the principles guiding the Restructuring Committee this year has been that we were an implementation committee not a policy making body. Ten years of experience as a senior university administrator, Moderator, has taught me what a powerful instrument of policy a budget is. It is now the role of the Assembly Council, the Agency Committees and the staff to work together to prepare a budget. I understand that there is a motion in the second supplementary report of the Administrative Council calling for the establishment of a committee to deal with that question. This, for me, represents the closing of the circle. This phase of restructuring began in the Administrative Council; it has now returned to the successor of the Administrative Council, the Assembly Council. The new phase of restructuring through the constant reviews built into the Assembly Council is about to begin. It is the review process that has been built into the mandate of the Assembly Council which will be the vehicle to carry out the "process for measuring the results" of restructuring asked for by Mr. Jones last night. We are now a Church reformed and reforming in our theological stance. We will, by the passage of this final report on restructuring, become a Church reformed and reforming in our structures.

A major concern for all of us during the process has been the cost of restructuring. In my introduction of our interim report to last year's Assembly, I emphasized that we were anticipating "one-time-only" costs and indicated that I believed the long term effects would be "budget neutral". There will, indeed, be "one time" costs as I have explained to the groups,

but I can also bring the good news that, in its initial stages at least, there will be significant annual reductions in costs. This will allow us to regain our financial balance as we move forward in what I believe will be a vital new phase in the life and mission of this Church.

The largest part of the net costs of restructuring (as we knew it would be) is "people" costs. The Administrative Council, through its Executive Personnel and Support Staff Committee in response to the heartfelt advice of many in the Church, adopted, in November, a generous severance package and early retirement scheme. We have chosen to treat the servants of the Church, who have worked faithfully through the years, justly and fairly. But in so choosing, we were faced with finding the resources to meet the settlements. These resources have been found not through cutting programmes, as Mr. Jones suggested, but through using funds generated from the sale of resources set aside within the old budgeting system for future projects. These projects will now be funded through the general revenues of Presbyterians Sharing and the ongoing income from the continuing sale of resources. The Church does not go into the future in debt and, to re-emphasize the good news from Mr. Jones last night, the financial future looks promising and the uncertainties caused by the restructuring process are behind us.

During the course of my tenure as Convener of the Special Committee, it was my privilege to attend the Seventh Assembly of the World Council of Churches in Canberra in February, 1991. The theme of the Assembly was "Come Holy Spirit, Renew thy Whole Creation". During our time there, the Spirit blew in often disturbing and unsettling ways. In Canberra, I learned something that has been with me throughout the vicissitudes of the life of my Committee: to be open to the movement of the Spirit is to open ourselves to challenge and disruption. One commissioner asked me, Moderator, if restructuring would save us! Of course it won't. But I believe that through the power of the Spirit we have been led to a point where we have the structural vehicle through which we can move forward in mission.

Recommendation 1 (p. [458](#))

Permission was given to reword the recommendation. Recommendation 1 as reworded was adopted.

Recommendation 36 (p. [487](#)) was adopted. Jean S. Armstrong was called forward, congratulated by the Moderator and invited to address the Assembly. She spoke briefly of the privilege of serving, and asked for the prayers of those present.

Recommendations 2 through 5 (p. [466-67](#)) were adopted.

Recommendations 6 through 11 (p. [467-68](#)) were deferred until after consideration of the report of the Pension Board. (cont'd on p. [56](#))

Recommendations 12 and 13 (p. [468-69](#)) were adopted.

Recommendation 14 (p. [469](#))

M.M. McKay moved, duly seconded, that recommendation 14 read as follows: That the membership of the Committee on Theological Education be changed by deleting the representation from the Board of Ministry and the Board of Congregational Life and replacing it with two representatives from the Life and Mission Agency, namely the Associate Secretary for Ministry and Church Vocations and one of the Associate Secretaries on the Education for Discipleship Team, or alternate. Adopted.

Recommendation 14 as amended was adopted.

Recommendations 30 and 31 (p. [486](#)) were adopted.

Recommendations 28 and 29 (p. [485](#)) were adopted.

Recommendation 15 (p. [476](#))

D.J. Cook moved, duly seconded, in amendment to recommendation 15 the addition to the end of the recommendation of "with the addition to the Life and Mission Agency staff of a ninth Associate Secretary specifically focused on evangelism and church growth".

Since this amendment has financial implications as per Book of Forms section 296.6, recommendation 15 and the amendment were deferred pending consideration by the Administrative Council during this Assembly. (cont'd on p. [67](#))

Recommendation 16 (p. [478](#)) was adopted.

Recommendation 17 (p. [478](#))

M.A. Tremblay moved, duly seconded, that recommendation 17 be amended by deleting "the Committee on Church Doctrine". Defeated. Recommendation 17 as printed was adopted.

Recommendation 18 (p. [478](#))

Permission was granted to H.G. Davis to speak to recommendation 18.

R.A.B. MacLean moved, duly seconded, in amendment to recommendation 18 that following the word "example" these words be inserted: "the Canadian Forces Chaplaincy Committee." (cont'd on p. [56](#))
(cont'd on page [56](#))

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine, which, as printed on pages [253](#)-74, was handed in by M.H. Smith, Convener. On motion of S.M. Barron, duly seconded, the report was received and its recommendations considered seriatim.

Recommendation 1 (p. [271](#))

M.A. Tremblay moved, duly seconded, that the report on human sexuality be referred back to the Committee on Church Doctrine to answer both parts of the overture. Defeated.

D. Thompson moved, duly seconded, that the report on human sexuality be referred to presbyteries for reflection and response, and report to the Church Doctrine Committee by January 15, 1993.

T. Hastings moved, duly seconded, in amendment to the motion to refer, that referral be to sessions as well as to presbyteries.

C. Gillanders-Adams moved, duly seconded, that an immediate vote be taken. Carried.

The amendment adding sessions to the motion to refer was carried.

J. Guthrie moved, duly seconded, that the motion to refer be amended by the addition of "and then be submitted to the 119th General Assembly with a view to its adoption as the Church's constitutional statement on human sexuality." Defeated.

J. Archibald moved, duly seconded, the insertion at the beginning of the motion to refer: "That the report on human sexuality be adopted as an interim report, and..."
(cont'd on page [49](#))

WOMEN'S MISSIONARY SOCIETY - WESTERN DIVISION

The Assembly called for the report of the Women's Missionary Society - Western Division, which, as printed on pages [555](#)-57, was handed in by J. Sampson, retiring President. On motion of D.L. Dath, duly seconded, the report was received and its recommendations considered.

Recommendation 1 (p. [556](#))

B. Carter moved, duly seconded, that recommendation 1 be amended by the insertion of "and the Atlantic Mission Society" after "Women's Missionary Society (WD)." Carried. Recommendation 1 as amended was adopted and reads as follows:

That the Life and Mission Agency, in consultation with the Women's Missionary Society (WD) and the Atlantic Mission Society, be asked to review the manner in which children's and teenage work within the Church is carried out, determining the future of mid-week groups, study the way this ministry will be carried out in the future and establishing policies and priorities.

Recommendation 2 (p. [557](#)) was adopted.

New President

Mrs. Sampson introduced the new president of the Women's Missionary Society, Mrs. Kay Cowper. Mrs. Cowper spoke briefly, asking prayers and support as the Society continues forward in faith.

Retiring President

The Moderator thanked Mrs. Sampson for her years as President of the Society.

Report as a Whole

The report as a whole of the Women's Missionary Society - Western Division was adopted with its recommendations as amended, on motion of D.L. Dath, duly seconded.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the 10th day of June, nineteen hundred ninety-two, at two o'clock in the afternoon, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

FIFTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Wednesday, June 10th, one thousand nine hundred ninety-two, at two o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

W.J.S. FARRIS (cont'd from page [22](#))

The Moderator called forward Dr. W.J.S. Farris and thanked him for his service "beyond the call of duty" as Acting Principal of Knox College and congratulated him on being named Professor Emeritus. Dr. Farris responded with gratitude and humour.

COMMITTEE ON BUSINESS (cont'd from page [30](#))

The Assembly called for the report of the Committee on Business which was given in and read by L.J. Cowper, the Convener. On motion of W.J. Baswick, duly seconded, the report was received and considered, and, being adopted, the business for the fifth sederunt was ordered accordingly. (cont'd on page [43](#))

NOTICE OF MOTION (cont'd from page [16](#))

W.J. Baswick moved, duly seconded, in terms of the notice of motion given in the first sederunt re reconsideration of the membership of various boards and committees. Adopted.

NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

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

Report

Once again, the Assembly is reminded of the generosity of the late Norman M. Paterson. Senator Paterson anonymously provided the funds for the establishment of the Fund for Ministerial Assistance. Following his death, the Fund was renamed the Norman M. Paterson Fund for Ministerial Assistance as an expression of our appreciation for his gift. The Fund is administered by Appointors who meet twice a year to carry out the regulations laid down by the original donor.

In particular, the Appointors are responsible for determining the amount of the gifts to be made to those who qualify according to the terms of the Fund. In the period April 1, 1991, to March 31, 1992, 62 ministers and 112 children received gifts from the Fund. The total distributed in gifts was \$ 135,237. Other persons received special gifts at Christmas to a total of \$ 3,600.

The Appointors are grateful that they are in a position to extend this assistance to servants of the Church and their families. It continues to be a joyous experience to learn through letters from the recipients just how timely the gifts prove to be. One note that is sounded over and over again by those who receive gifts is the sense of well-being that comes from knowing that someone cares.

The following are typical expressions of gratitude: "I was bowled over by the generosity of the Fund for Ministerial Assistance when I opened your letter and found a cheque for \$ 400. This, as the expression goes, 'Blew me away!' . . . It is a privilege to think that there are others who will never see the work that is done in the name of Christ who will volunteer their money for the minister here. It is indeed wonderful to be a part of such a denomination of such a Church."

"I would like to thank you for the gift that you sent to us. It was indeed a blessing in that it was much needed and because it brought with it the assurance that we are cared for and thought about. Even our children got caught up in the excitement of their parents. Again thank you. We have already thanked God for this blessing and we thank you for being the bearers of such a rich and greatly appreciated gift."

"I am writing this note to express both my own and my family's appreciation for all the gifts that we have received from the Fund for Ministerial Assistance during the past year. With three small children, our expenses have risen steadily and these gifts do not only help pay for the necessities but other 'treats' as well. Last summer, for example, we all spent five days at Sauble Beach - an experience the girls simply loved. During the fall, our two oldest children took skating lessons - another experience that they thoroughly enjoyed. The gifts received from the Fund made these things and others possible."

"Please accept our heartfelt appreciation for your gift. It came at just the right time to pay our medical insurance premium. Thank you in Jesus' name."

"While our family is gradually dispersing on us, we still have responsibilities as parents. We were able to help our daughter . . . as she starts her first year of medical studies at U.B.C.. She didn't want to go away that far, but you go where you are accepted! Thank you for helping making this possible, as well as having the first truly joyful Christmas at our place in three years. Thanks to you, we enter 1992 in much better spirits as a family."

"Please convey my gratitude to the people who make this assistance possible. The cheque arrived just at the point when it was not clear whether I would be able to afford to take my

family on a holiday or not. Because of this Fund, we were able to get away for awhile, and count our holiday time together as a great blessing."

"Many thanks for your continued assistance to our family. Beyond the practical assistance of money, the knowledge that we are not alone but are cared for by others on a larger than local scale is encouraging and comforting."

"You've made my day! I am flabbergasted at the serendipity! My wife and I thank you for this very wonderful Christmas gift via the F.M.A.. The T.V. `died' this month for starters. The Mastercard is finally paid off. Praise the Lord!"

The number of letters and notes of appreciation that come from the recipients of gifts tell a delightful story to the Appointors and the family of the original donor, Norman M. Paterson. The letters and notes are bound and sent to the family who are pleased to learn of the continuing happy results of his gift.

In order to be able to continue to provide these gifts and to increase the amounts of the gifts, the Appointors remain conscious of the need for new infusions of capital into the Fund. Other donors have already added their generous gifts to Senator Paterson's original gifts. The Appointors would be pleased if persons across the Church brought the Fund to the attention of those who might be in a position to make such gifts of capital. Any such gifts should be directed specifically to the Norman M. Paterson Fund for Ministerial Assistance.

The Appointors continue to take seriously the task of making sure that anyone who may be eligible to receive gifts is made aware of the Fund. To that end, the Appointors are indebted to the Clerks of Presbytery for their co-operation. The Clerks are key in assuring that annual application forms are placed in the hands of those who may be eligible.

The Appointors decided that total family income should be taken into consideration in determining eligibility for gifts from the Fund. In order to be eligible, the family income must be less than the new base of five thousand dollars above minimum stipend. The reason for this change was to assure that the gifts reached those who most needed them. For the current fiscal period, 32 new applications were received; 26 of those qualified. Of the repeat applications, 19 did not qualify.

The Appointors are deeply indebted to two most faithful servants of the Church who handle the day to day administration of the Fund. The General Secretary of the Board of World Mission, the Rev. Peter D. Ruddell, has acted as Secretary of the Fund for the past three years. While this has been only one of the many duties which fell to his office, he has given it the same careful and considerate attention which has marked all of his endeavours in the life and work of our Church. In the Church's process of restructuring, Mr. Ruddell will be leaving his present position at the end of June. The Appointors hereby express their sincere appreciation to him for his devoted service.

At the same time, we are grateful that Mrs. Mary Taylor, Senior Administrator, Finance in the Board of World Mission, will continue to administer the Fund. Mrs. Taylor handles the processing of all applications, the sending out of gifts and the collating and binding of letters and notes of appreciation. We applaud her for her willing spirit and the excellent way in which she carries out what is asked of her.

We should note at the same time that the Principal Clerk of the General Assembly is an ex-officio member of the Appointors, and we express our deepest appreciation to the Rev. Dr. Earle Roberts as he leaves that distinguished office. His expert counsel and wise judgement have been of inestimable benefit in the work which has been committed to our care.

Finally, the Appointors appreciate the privilege and opportunity that is ours in administering funds that are directed to those who are in need. We ask for your ongoing co-operation and help.

Recommendation No. 1

That the thanks of the General Assembly be expressed to those who have made financial contributions to the Fund, and that this report, especially the 4th full paragraph on page [39](#), be drawn to the attention of sessions. Adopted.

Recommendation No. 2

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

Permission was given to P.D. Ruddell to speak.

Report as a Whole

The report as a whole of the Appointors of the Norman M. Paterson Fund for Ministerial Assistance was adopted with its recommendations, on motion of E.G. Henry, duly seconded.

BOARD OF WORLD MISSION

The Assembly called for the report of the Board of World Mission, which, as printed on pages [557](#)-89 and [612](#)-36, was handed in by J.C. Bigelow, Convener. On motion of A.D.M. Reid, duly seconded, the report was received and its recommendations considered seriatim. Permission to speak during the presentation of the report was extended to R.E. Sand, J.P. Morrison, R. Hodgson, and J. Stevenson.

Recommendation 1 (p. [558](#)) was adopted. The Moderator called Pauline Brown forward, thanked her for her forty years of service and invited her to address Assembly. She declined.

Recommendation 2 (p. [559](#)) was adopted. Marilyn and Ted Ellis were called forward by the Moderator, recognized for their thirty years of service and invited to address the court.

Recommendation 3 (p. [560](#)) was reworded "that the minute of appreciation for the late Rev. Stephen How be adopted." Carried. The minute is to be forwarded to Dr. How's widow with expression of the Court's regrets at his passing.

Recommendation 4 (p. [561](#)) was adopted. Peter Ruddell was called forward by the Moderator, thanked and invited to address the court.

Recommendation 5 (p. [562](#)) was adopted. C. Rodger Talbot was called forward by the Moderator, thanked and invited to address the court.

Recommendation 16 (p. [588](#)) was adopted. Ina Hill was called forward by the Moderator, thanked for her thirty-two years of service and invited to address the court.

Recommendation 17 (p. [589](#)) was adopted. Madge White was called forward by the Moderator, thanked for her nearly thirty years of service and invited to address the court.

Recommendation 6 (p. [562](#)) was adopted.

Recommendations 13 through 15 (p. [570](#), 584, 587) were adopted.

Recommendation 7 (p. [564](#))

R.H. Sparks moved, duly seconded, that recommendation 7 re reconciliation with Aboriginal peoples be referred to the Canada Ministries desk, and that the Life and Mission Agency report to the 1993 General Assembly.

Permission was given to Young Adult Observer Luc Lamadeleine to speak.
(cont'd on page [51](#))

ECUMENICAL VISITOR (cont'd from page [33](#))

C.R. Talbot, on behalf of the Ecumenical Relations Committee, introduced Mrs. Adelaide Chamango and the Rev. Dr. Simao Chamango, Principal of the United Seminary of

Ricatla, Mozambique. Dr. Chamango has guided the United Seminary over the past 16 years, for the most part in the setting of civil war in Mozambique. He appealed for Presbyterians in Canada to pray for peace in Mozambique. The Moderator presented to Dr. and Mrs. Chamango a memento of their visit to General Assembly.

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

BOARD OF MINISTRY (cont'd from page [22](#))

Consideration of the report of the Board of Ministry resumed, A.M. McPherson, Convener, reporting. Permission was extended to T. Gemmell to speak during presentation of the report.

Recommendation 1 (p. [379](#))

With permission of the court, paragraph 2 of the preamble to recommendation 1 was reworded. In this form, recommendation 1 was adopted.

Recommendation 2 (p. [382](#))

Permission was given to Young Adult Observer Luc Lamadeleine to speak in connection with recommendation 2.

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

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which, as printed on pages [323-66](#), was handed in by G. Hodgson, Convener. On motion of N.F. Jacobs, duly seconded, the report was received and its recommendations considered seriatim. Permission was granted to G. Breckenridge and H. Klassen to speak during presentation of the report.

Recommendation 1 (p. [331](#))

Permission was given to reword the recommendation. Recommendation 1 as reworded was adopted.

Recommendation 2 (p. [331](#))

Permission was given to reword the recommendation. Recommendation 2 as reworded was adopted.

Recommendation 3 (p. [331](#)) was adopted.

Additional Motion

On motion of R.I. Shaw, duly seconded, it was agreed that the Statement on the Theology of Peace-Making also be referred to the Committee on Church Doctrine, for report to the 1993 General Assembly.

Notice of Motion

I give notice of motion that at a future sederunt I will move or cause to be moved that Assembly's action on International Affairs Committee recommendation 3 be reconsidered.

D.J. Shute (cont'd on p. [69](#))

Recommendations 4 through 10 (p. [340-41](#)) were adopted.

Additional Motion

C. Baksa moved, duly seconded, that The Presbyterian Church in Canada send a memorandum to the Federal Minister of Employment and Immigration, and to the equivalent Minister in the Government of Quebec, in order to request the waiving of the immigration laws for the Yugoslav refugees stranded in refugee camps in Hungary because of the raging war in their country.

N. Nagy-Williams moved in amendment, duly seconded, that "waiving" be changed to "relaxation". Carried. The additional motion as amended was adopted and reads as follows:

That The Presbyterian Church in Canada send a memorandum to the Federal Minister of Employment and Immigration, and to the equivalent Minister in the Government of Quebec, in order to request the relaxation of the immigration laws for the Yugoslav refugees stranded in refugee camps in Hungary because of the raging war in their country.

Recommendation 11 (p. [355](#))

With permission of the Court, recommendation 11 was reworded. Recommendation 11 as reworded was adopted.

Recommendations 12 through 14 (p. [355](#)) were adopted.

Recommendation 15 (p. [355-56](#))

With permission, the recommendation was reworded. Recommendation 15 as reworded was adopted.

Recommendations 16 and 17 (p. [356](#)) were adopted.

Additional Motion

R.I. Shaw moved, duly seconded, that the Committee on International Affairs choose at most three areas of global concern for study and report to any General Assembly. Carried.

(cont'd on page [69](#))

COMMUNICATION SERVICES

The Assembly called for the report of the Committee on Communication Services which, as printed on pages [293-94](#), was handed in by H.D.R. Horst, Convener. On motion of J.R. Cameron, duly seconded, the report was received.

Minute of Appreciation

The Convener presented a minute of appreciation re Donald O. Stephens and on motion by J.R. Cameron, duly seconded, it was adopted and ordered spread in the minutes.

Don Stephens was appointed as the Director of Communication Services in 1978. He brought to his position a broad experience in Communication theory and practice, developed through many years of teaching and study in the public school system.

As a layman, he saw the need to focus his work specifically at a ministry to congregations. The development of the Audio-Visual Resource Library has been a constant thread in the work that Don has brought before the Committee. His commitment to enabling all congregations, regardless of size, wealth, or geographical location, to engage in opportunities for Christian nurture and education through the means of electronic media, is perhaps his most noteworthy contribution to the life of our Church. He has shared responsibility in leadership at the General Assembly Offices with grace, energy, and enthusiasm. Don will be remembered for his warm and cheerful personality, and for his unflinching loyalty to the Church in which he counts himself privileged to have been able to exercise his gifts in the field of communications. His eager willingness to help and advise the countless number of congregations who have sought out his expertise will indeed be missed.

Those who have worked alongside him seek also to express their thanks for the always gracious, forthright and well prepared manner which has marked the way in which Don has carried out his day to day responsibilities, both as administrator in the office, and visible servant to the Church.

We wish for Don a rich sense of personal accomplishment for his 14 years of service to the Church, and we thank him that he has shared his life's work with his beloved denomination

in tangible, supportive ways. We pray that God will continue to offer avenues in which Don Stephens will yet contribute to the life of The Presbyterian Church in Canada.

In the absence of D.O. Stephens, the Moderator reinforced the gratitude of the Assembly for his work.

Report as a Whole

The report as a whole of the Communication Services Committee was adopted on motion of J.R. Cameron, duly seconded.

MINUTES (cont'd from page [21](#))

The Principal Clerk advised that minutes of the second and third sederunts are available for distribution.

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the eleventh day of June, nineteen hundred ninety-two, at nine-thirty in the morning, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

SIXTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Thursday, June 11th, one thousand nine hundred ninety-two, at nine forty in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from page [37](#))

The Assembly called for the report of the Committee on Business which was given in and read by L.J. Cowper, the Convener. On motion of W.J. Baswick, duly seconded, the report was received and considered, and, being adopted, the business for the sixth sederunt was ordered accordingly. (cont'd on page [48](#))

ROLL AND LEAVE TO WITHDRAW (cont'd from page [21](#))

M.J. Morris, the Convener of the Committee on the Roll and Leave to Withdraw, presented a report, and on her motion, duly seconded, the report was received and its recommendation considered.

Recommendation 1: That permission be granted to Michael Barnes (Student Observer) to be absent during the sixth sederunt to attend a class. Carried.

LIVE THE VISION CAMPAIGN

The Assembly called for the report of the Live the Vision Campaign Steering Committee, which, as printed on pages [366-69](#), was handed in by T.C. Norwood, Convener. On motion of H.E. Waite, duly seconded, the report was received.

A multi image slide presentation on "Live the Vision" was shown to the Assembly.

Additional Motion

B. Walker moved, duly seconded, that this Assembly instruct the Steering Committee of the Live the Vision Campaign to include materials which challenge individuals to commitment, not only with the financial appeal of the national Church, but also with their responsibility

to the local church in regard to time, talent and treasury, both in the preparatory and the public phases of the campaign. Carried.

Additional Motion

J. Mair moved, duly seconded, that disbursement of the \$ 10,000,000 be reviewed and the "lands and buildings" portion be limited to fifty per cent. Defeated.

Report as a Whole

The report as a whole of the Live the Vision Steering Committee was adopted, on motion of H.E. Waite, duly seconded.

PRESBYTERIAN RECORD COMMITTEE

The Assembly called for the report of the Presbyterian Record Committee, which, as printed on pages [434-35](#), was handed in by K.A. Baird, Convener. On motion of D.E. Clark, duly seconded, the report was received and its recommendations considered seriatim.

Recommendation 1 (p. [434](#))

G. Kouwenberg moved, duly seconded, in amendment to recommendation 1 that the word "Christian" be inserted before "faith." Carried. Recommendation 1 as amended was adopted and reads as follows:

That the following statement of purpose be adopted:

The Record, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Recommendations 2 and 3 (p. [435](#)) were adopted.

Retiring Convener

The Moderator thanked K.A. Baird for his years as Convener of the Presbyterian Record Committee.

Report as a Whole

The report as a whole of the Presbyterian Record Committee was adopted with its recommendations as amended, on motion of D.E. Clark, duly seconded.

BOARD OF CONGREGATIONAL LIFE

The Assembly called for the report of the Board of Congregational Life, which, as printed on pages [295-318](#), was handed in by E.A. Pottinger, Convener. On motion of W.I. Little, duly seconded, the report was received and its recommendations considered seriatim. Permission was given to R. Hodgson and I.A. Clark to speak during the presentation of the report.

Recommendation 1 (p. [297](#)) was adopted. Ian Clark, Ray Hodgson and Wilma Welsh were called forward by the Moderator, thanked and invited to address the court.

Recognition

Several members of the Board of Congregational Life support staff who were present in the court were recognized and thanked by the Moderator.

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

Recommendation 3 (p. [298](#))

J.A. Paisley moved, duly seconded, in amendment the deletion of "That consideration be given to include the Life and Mission Agency as a partner with the Church Doctrine Committee" and the insertion of "that the Life and Mission Agency be consulted by the Committee on Church Doctrine."

Permission was granted to M.H. Smith, Convener of the Church Doctrine Committee, to speak.

The amendment to recommendation 3 carried. Recommendation 3 as amended was adopted and reads as follows:

That the Life and Mission Agency be consulted by the Committee on Church Doctrine in any further development of the Human Sexuality report; and the production of interpretative and educational resources to accompany distribution of the Human Sexuality report.

Recommendations 4 through 14 (p. [302](#)-03, 308-09, 311) were adopted.

Recommendation 15 (p. [311](#))

As recommendation 15 has financial implications, as per Book of Forms section 296.6, it was referred to the Administrative Council for report back to this Assembly, on motion of R.I. Shaw, duly seconded. (cont'd on p. [70](#))

Recommendations 16 through 20 (p. [311](#)-12) were adopted.

Recommendation 21 (p. [313](#))

M.J. Forsythe moved, duly seconded, in amendment to recommendation 21 that the recommendation read: "that Cursillo be a programme of the Life and Mission Agency with promotion and support being given by its staff, and the Agency be urged to continue to provide funding. Carried. Recommendation 21 as amended was adopted.

Recommendation 22 (p. [313](#)) was adopted.

Recommendation 23 (p. [313](#))

R.L. Adams moved, duly seconded, in amendment to recommendation 23 that the words "by applying a percentage to the total amount raised for congregational purposes" be replaced by "on a per member basis." Defeated.

Recommendation 23 as printed was adopted.
(cont'd on page [70](#))

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society which, as printed on pages [250](#)-51, was handed in on behalf of the President by J. Carter, Editor of "The Presbyterian Message." On motion of R.A.B. MacLean, duly seconded, the report was received and its supplementary motion considered.

"In addition to the report I wish to mention that as Editor of 'The Presbyterian Message', I received a letter on April 27 from Canada Post stating that we are to lose our Second Class Mail Registration Number. We face a substantial increase in postage costs. In mid-May I appealed this decision. Their letter states that if we lose our appeal, we will have to pay the difference in postage costs retroactive to March 1, 1991."

Supplementary Recommendation: That the Clerk of Assembly send a letter to Canada Post in support of The Presbyterian Message. Adopted.

Report as a Whole

The report as a whole of the Atlantic Mission Society was adopted with its recommendations, on motion of R.A.B. MacLean, duly seconded.

PENSION BOARD

The Assembly called for the report of the Pension Board, which, as printed on pages [413](#)-22, was handed in by K. Mader on behalf of the Convener. On motion of W.G. Alexander, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 6 (p. [413](#)-14) were adopted.

Recommendation 7 (p. [414](#)) was withdrawn. (covered under Book of Forms section **285**)

Recommendation 8 (p. [414](#))

A.F. Johnston was given permission to speak to recommendation 8.

Recommendation 8 was adopted.

Recommendation 9 (p. [414](#)) was adopted.

Recommendation 10 (p. [415](#))

On motion of G. Kouwenberg, duly seconded, recommendation 10 was referred to the Trustee Board, in consultation with the Pension Board, for study and report to the 119th General Assembly.

Recommendation 11 (p. [415](#)) was adopted.

Retiring Convener

The Moderator asked K. Mader to convey to I.W. Malone the court's appreciation for his leadership as Convener of the Pension Board.

Report as a Whole

The report as a whole of the Pension Board was adopted with its recommendations as amended, on motion of W.G. Alexander, duly seconded.

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on pages [423](#)-33, was handed in by W.I. McElwain on behalf of the Convener. On motion of I.E. Powell, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 3 (p. [423](#)) were adopted.

Report as a Whole

The report as a whole of the Presbyterian Church Building Corporation was adopted with its recommendations, on motion of I.E. Powell, duly seconded.

CHURCH ARCHITECTURE COMMITTEE

The Assembly called for the report of the Church Architecture Committee, which, as printed on pages [252](#)-53, was handed in by J.P. Morrison on behalf of the Convener. On motion of F.R. Kendall, duly seconded, the report was received and its recommendation considered.

Recommendation 1 (p. [253](#)) was adopted.

Report as a Whole

The report as a whole of the Church Architecture Committee was adopted with its recommendation, on motion of R.F. Kendall, duly seconded.

ECUMENICAL RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical Relations Committee, which, as printed on pages [319](#)-20, was handed in by J.E. Williams on behalf of the Convener. On motion of H.L. Nugent, duly seconded, the report was received and its recommendations considered seriatim.

Greetings From Other Churches

Letters of congratulation to the Moderator and greetings to the Assembly were received from Marcel Gervais, President of the Canadian Conference of Catholic Bishops and from

Walter Farquharson, Moderator of the United Church of Canada. On motion of K. Horne, duly seconded, reference to these letter was minuted and the Principal Clerk was directed to respond appropriately.

Recommendations 1 through 5 (p. [319](#)-20) were adopted.

Report as a Whole

The report as a whole of the Ecumenical Relations Committee was adopted with its recommendations, on motion of H.L. Nugent, duly seconded.

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History, which, as printed on pages [321](#)-22, was handed in by J.A. Vissers, Convener. On motion of R.I. Shaw, duly seconded, the report was received and its recommendations considered seriatim.

Recommendation 1 (p. [321](#)) was adopted.

Recommendation 2 (p. [322](#)) was adopted. Dr. Melville Bailey was called forward by the Moderator, thanked and invited to address the court.

Recommendation 3 (p. [322](#)) was adopted.

Report as a Whole

The report as a whole of the Committee on History was adopted with its recommendations, on motion of R.I. Shaw, duly seconded.

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

The Assembly called for the report of the Presbyterian World Service and Development Committee, which, as printed on pages [436](#)-43, was handed in by R.H. Smith, Convener. On motion of R.J. Herbert, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 3 (p. [438](#)-39) were adopted.

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

Marjorie Ross was called forward by the Moderator, thanked for her work with PWS&D and invited to address the court.

Additional Motion

On motion of C.R. McNeil, duly seconded, the Court agreed that the field staff of P.W.S. & D. be thanked for their Christian witness and devotion to their work, and that thanks to Ms. Gail Allan be recorded in the minutes.

Report as a Whole

The report as a whole of the Presbyterian World Service and Development Committee was adopted with its recommendations, on motion of R.J. Herbert, duly seconded.

ADMINISTRATIVE COUNCIL (cont'd from page [24](#))

Consideration of the report of the Administrative Council resumed, A. Herridge, Convener, reporting.

Recommendation 17 (p. [210](#), cont'd from p. [24](#))

Permission was given to P.G. Bush to withdraw his amendment to recommendation 17 (p. [24](#)).

J.R. Cameron moved, duly seconded, in amendment that recommendation 17 read as follows: That it be policy, effective January 1, 1993, for the remuneration package to be based on one all inclusive dollar figure, while maintaining the current practice of setting

national minimums and that appropriate guidelines for the implementation of said package be provided to presbyteries and congregations by November 1, 1992.

L.M. Clifton moved, duly seconded, in amendment to the amendment that the dates be dropped, so that the amendment would read: "that it be policy for the remuneration package to be based on one all inclusive dollar figure, while maintaining the current practice of setting national minimums." Carried.

(cont'd on page [49](#))

MINUTES (cont'd from page [43](#))

The Principal Clerk advised that minutes of the fourth and fifth sederunt are available for distribution.

(cont'd on page [68](#))

PERMISSION TO DISTRIBUTE

Permission was given to the Nominating Committee to distribute a supplementary report.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the 11th day of June, nineteen hundred ninety-two, at two o'clock in the afternoon, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

SEVENTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Thursday, June 11th, one thousand nine hundred ninety-two, at two o'clock in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

MEMBERS OF ORDER OF DIACONAL MINISTERS

This Assembly marks the first time that members of the Order of Diaconal Ministries have been able to take part in General Assembly as Commissioners in their own right. The Moderator greeted the members present as commissioners.

VISITOR - TAIWAN ASSOCIATION FOR HUMAN RIGHTS

The Moderator welcomed visitor Chu Chen, Secretary General of the Taiwan Association for Human Rights.

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

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

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

ECUMENICAL VISITORS (cont'd from page [41](#))

P.D. Ruddell, on behalf of the Ecumenical Relations Committee, introduced Deaconess Chineme Cheetham West and Elder Deacon Emmanuel Williams Udoh of the Presbyterian Church of Nigeria. Mr. Udoh shared observations on our Assembly and presented a gift to the Moderator. Mrs. West also addressed the Court and offered a gift. The Moderator presented to them mementos of their visit to General Assembly.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee, which, as printed on pages [369-76](#), was handed in by R.C. Spencer on behalf of the Convener. On motion of W.J. Baswick, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 3 (p. [371](#)) were adopted.

Additional Motion

A.J. Aicken moved, duly seconded, that the administration of the Crieff Hills Community and all its properties and programmes be transferred to a joint committee of the Synods of Hamilton-London and Toronto-Kingston on January 1, 1994, the Maclean Estate Fund continuing to remain under the administration of the Assembly Council. Defeated.

Retiring Convener

The Moderator asked R.C. Spencer to convey the Assembly's thanks to retiring Convener Maynard Nordine.

Report as a Whole

The report as a whole of the Maclean Estate Committee was adopted with its recommendations, on motion of W.J. Baswick, duly seconded.

ADMINISTRATIVE COUNCIL (cont'd from page [48](#))

Consideration of the report of the Administrative Council resumed, A.J. Herridge, Convener, reporting.

Recommendation 17

 (p. [210](#); cont'd from p. [48](#))

On motion of R.J. Hein, duly seconded, it was agreed to take an immediate vote on J.R. Cameron's amended amendment to recommendation 17. The amended amendment carried.

D. Thompson moved, duly seconded, that recommendation 17 as amended be referred to the Assembly Council for report to the 119th General Assembly.

B. Walker moved, duly seconded, in amendment to the motion to refer, that referral be to presbyteries, sessions, and to any interested boards and committees of the Church.

On motion of C. Gillanders-Adams, duly seconded, an immediate vote was taken. Mr. Walker's amendment was defeated.

Mr. Thompson's motion to refer was defeated.

Recommendation 17 as amended was defeated by a recorded vote of 97 to 113.

Recommendation 11

 (p. [206](#); cont'd from p. [23](#)) was adopted.

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

COMMITTEE TO NOMINATE (cont'd from page [20](#))

Consideration of the report of the Committee to Nominate resumed, J.A. Paisley, Convener, reporting. On motion of R.I. Shaw, duly seconded, it was agreed to move into a Committee of the Whole with J.A. Paisley as Convener and G.A. Van Bruchem as Secretary. The Committee agreed to move out of the Committee of the Whole and report progress.

(cont'd on page [57](#))

COMMITTEE ON CHURCH DOCTRINE (cont'd from page [36](#))

Consideration of the report of the Committee on Church Doctrine resumed, M.H. Smith, Convener, reporting.

Recommendation 1 (p. [271](#); cont'd from p. [36](#))

Consideration of the J.L. Archibald amendment to D.S. Thompson's motion to refer continued. I.E. Powell moved in amendment to the amendment to refer, the substitution of "be received as a working draft" for "be adopted as an interim report."

Young Adult Observer Angela Tompkins was given permission to speak.

On motion of J.N. McLenaghan, duly seconded, an immediate vote was taken.

The amendment to the amendment was defeated.

On motion of J.N. McLenaghan, duly seconded, an immediate vote was taken on the amendment to the motion to refer. Carried. (cont'd below)

Dissent re Amendment to Motion to Refer

Leave to record dissent for reasons to be given in was granted to M.A. Tremblay.

I hereby record my dissent from the decision of this General Assembly to adopt the report from the Committee on Church Doctrine as an interim report for the following reasons.

The original Overture of 1987 asked for a statement defining the Church's position on human sexuality, and our understanding of the moral and spiritual values implicit in our sexuality.

I feel it is irresponsible and unacceptable to adopt this report as an interim report when:

1. the court did not have the opportunity to discuss the content of the report,
2. there are many issues of human sexuality omitted from the report; masturbation, spirituality, a definition of a healthy sexual relationship, identifying appropriate expressions of affection, and how the expression of a homosexual orientation separates us from the will of body to name a few.

signed by
Mark Tremblay

Recommendation 1 (p. [271](#); cont'd from above)

The final form of the motion to refer as amended was: "that the report on human sexuality be adopted as an interim report and be referred to presbyteries and sessions for reflection and response and report to the Church Doctrine Committee by January 15, 1993. In this form, the motion to refer recommendation 1 was adopted.

Dissent re Motion to Refer Recommendation 1

Leave to record dissent for reasons to be given in was granted to: R.J. Murray, I.D. Fraser, J. Mair, R.A. Syme, W.W.H. Hong, D.C. Herbert, T.V. Hastings.

Whereas, the text embargo made it impossible for us to openly discuss the content of this report with our colleagues in presbyteries and sessions and to solicit their wisdom.

Whereas, procedural amendments diverted the court's attention from the important and sensitive issues contained in the body of the report.

Whereas, the report was brought directly to the 118th General Assembly in contravention of the understanding that the Board of Congregational Life would be consulted and have an opportunity to review and comment on its contents.

Whereas, the adoption of the current report on sexuality prejudices any open discussion with members of sessions and presbyteries by imposing the opinion of this General Assembly.

Whereas, this report does not admit to the principles by which it interprets scripture while claiming the importance of scripture as the tool by which we understand God's direction for God's people resulting in inadequate exegesis which leaves the strong impression of proof texting.

Whereas, some arguments which distinguish between one's behaviour, one's orientation, and one's intentions and actions lack clarity and cause confusion. For example,

- a) the document defines various physical conjunctions of sexual organs outside of the marriage covenant as inherently sinful; without reference to the whole persons involved in the actions, as God has created them, experience has formed them, and as they have chosen to act; and
- b) it also does not address other concerns within sexual relations such as verbal, emotional, and spiritual abuse manifested in child molestation, wife battery, etc..

Whereas, some of us believe that this is a paper worthy to be received as a draft requiring further study, input, and revision from presbyteries and sessions. We feel its adoption is premature because too much of its scientific and medical references lack adequate documentation.

Whereas, the adoption of this report will tend to perpetuate the impression that the opinions expressed in this report are objective fact and biblical truth, they are neither. The result is a most unpastoral response to the Christian commitment of those members of our community who do not meet the standards of normative sexual behaviour contained in the report.

We, the undersigned, wish to record our dissent and to distance ourselves from the harm this report and recommendation will cause.

R.J. Murray, I.D. Fraser, J. Mair, R.A. Syme, W.W.H. Hong, D.C. Herbert, T.V. Hastings.
(cont'd on p. [68](#))

Recommendation 2 (p. [271](#)) was withdrawn with permission of the court.

Recommendation 3 (p. [272](#))

T.V. Hastings moved, duly seconded, in amendment to recommendation 3 that the word "His" in question 1 be changed to "God's". Defeated.

J.N. McLenaghan moved, duly seconded, that the words "the Creator" in the first paragraph of the preamble with the word "Him". Defeated.
(cont'd on page [72](#))

COMMITTEE ON BENEVOLENCES

The Assembly called for the report of the Committee on Benevolences, which, as printed on pages [251](#)-52, was handed in by J.C. Bigelow, Convener. On motion of M. Kelly, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 through 3 (p. [252](#)) were adopted.

Retiring Convener

The Moderator thanked J.C. Bigelow for his leadership as Convener of the Committee.

Report as a Whole

The report as a whole of the Committee on Benevolences was adopted with its recommendations, on motion of M. Kelly, duly seconded.

BOARD OF WORLD MISSION (cont'd from page [40](#))

Consideration of the report of the Board of World Mission resumed, J.C. Bigelow, Convener, reporting. Permission was given for J.P. Morrison to speak during the presentation of this report.

Recommendation 7 (p. [564](#); cont'd from p. [40](#))

Consideration of the motion to refer recommendation 7 continued. I.L. Jackson moved, duly seconded, in amendment to the motion to refer that it read as follows: That

recommendation 7 re reconciliation with Aboriginal peoples be referred to the Canada Missions desk for a more balanced presentation of The Presbyterian Church in Canada's mission and ministry to native peoples, with the instructions that they listen to a broader spectrum of Aboriginal people to whom our Church has ministered, as well as to former students of the residential schools for which our W.M.S. (WD) was responsible and to people who are presently or have been involved in ministries to Aboriginal peoples within The Presbyterian Church in Canada as well, and that the Life and Mission Agency report to the 1993 General Assembly.

On motion of N. Nagy-Williams, duly seconded, an immediate vote was taken on the amendment to refer. The amendment carried.

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet within the sanctuary of St. Paul's Church, Hamilton, on the 11th day of June, nineteen hundred ninety-two, at seven o'clock in the evening, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

EIGHTH SEDERUNT

In the sanctuary of St. Paul's Presbyterian Church, Hamilton on Thursday, June 11th, one thousand nine hundred ninety-two, at seven o'clock in the evening, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

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

The Assembly called for the report of the Committee on Business which was given in and read by L.J. Cowper, the Convener. On motion of W.J. Baswick, duly seconded, the report was received and considered, and, being adopted, the business for the eighth sederunt was ordered accordingly. (cont'd on page [56](#))

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following list of reports having no recommendations:

- Assembly Council (pages [248-49](#))
- Commission re Appeal No. 1, 1991 (pages [285-86](#))
- Commission re Appeal No. 2, 1991 (pages [287-88](#))
- Commission re Appeal No. 3, 1991 (pages [288-93](#))
- Nominations for Moderator 118th General Assembly (page [412](#))
- Presbytery reports re Remits under the Barrier Act (pages [444-54](#))
- Congregational Statistical and Financial Reports (page [701](#))

On motion of G. Kouwenberg, duly seconded, the above named reports were received and adopted with the exception of the report of the Commissions re Appeals which were received as information.

COMMITTEE ON REMITS (cont'd from page [14](#))

The Assembly called for the report of the Committee on Remits which was given in and read by G.G. Kelly, Convener. On her motion, duly seconded, the report was received and its recommendations considered seriatim.

Recommendation No. 1

That Remit A, 1991 (p. [444](#)), Clerks of Assembly Recommendation No. 16 (A&P 1991, p. [257-258](#), [37](#)) re rewording section 4.4 be approved; that this become the law of the Church; and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 2

That Remit C, 1991 (p. [444-45](#)), Board of Ministry Recommendation No. 5 (A&P 1991, p. [342, 55](#)) re amending section 221 be approved; that this become the law of the Church; and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 3

That Remit D, 1991 (p. [445](#)), Board of Ministry Recommendation No. 7 (A&P 1991, p. [342, 21](#)) re amending section 248.12.6 be approved; that this become the law of the Church; and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 4

That Remit E, 1991 (p. [445](#)), Clerks of Assembly Recommendation No. 23 (A&P 1991, p. [263, 67](#)) re amending section 249.1 be approved; that this become the law of the Church; and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 5

That Remit F, 1991 (p. [445-51](#)), Clerks of Assembly Recommendation No. 20 (A&P 1991, p. [262, 67](#)) re amending sections 205 - 411 as detailed on p. [445-51](#) be approved; that these become the law of the Church; and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 6

That Remit G, 1991 (p. [451-54](#)), Board of Ministry Recommendation No. 13 and 14 combined (A&P 1991, p. [348, 54](#)) re amending sections 105 - 380 as detailed on p. [451-54](#) be approved; that these become the law of the Church; and that the Book of Forms be amended accordingly, noting that by action of this Assembly on Clerks Recommendation 2, 1992 (p. [276](#)), sections 258 and 278.1.1 have been excluded from this Remit. Adopted.

Recommendation 7

That Remit B, 1991 (p. [444](#)) be withdrawn, noting that the Remit was dealt with by Assembly's action on Clerks of Assembly Recommendation 7, 1992 (p. [276](#) & 31).

Report as a Whole

The report as a whole of the Committee on Remits was adopted with its recommendations, on motion of G.G. Kelly, duly seconded.

COMMITTEE RE OVERTURE 28 & PETITION 2 (cont'd from page [30](#))

The Assembly called for the report of the Special Committee re Overture 28, 1992 and Petition 2, 1992, which was handed in by T.D. Ingram, Convener. On his motion, duly seconded, the report was received and its recommendations considered seriatim.

Overture No. 28

Re Calls of the General Assembly by Agencies

The Committee interviewed two members of the Presbytery of Brampton and three members of the Restructuring Committee. In light of the context out of which this Overture is before the Assembly, we empathize with any Gospel call where it may not seem to those involved that the expectations of the call have been fully realized.

We believe that the Restructuring Committee in bringing nominations for the respective positions had due regard for the theology, polity and practice of our Church.

We have been assured that the congregation in question graciously accepted the transition and the Presbytery, based on the information before them, enthusiastically sustained the call referred to in this Overture.

In that such an Overture is before the General Assembly, it might be helpful for all courts of the Church to review the theology, polity and practice of the Gospel Call.

Recommendation No. 1

That the prayer of Overture No. 28, 1992 be not granted.

Petition No. 2

Re Search Process for Associate Secretaries

In the matter of Petition No. 2, similar considerations (as per Overture No. 28) were raised in discussion. Having interviewed two members of the Presbytery of Pickering and three members of the Restructuring Committee, we are of the opinion that:

1. the search committees, given their small size, represented a broad spectrum of our Church and are satisfied of their competency to interview for the purpose of nominating candidates;
2. the Special Committee to review took all the necessary steps to ensure a fair selection process;
3. the entire process of calling for nominations was according to Church practice; and
4. the process sought to be fair and just in dealing with all involved.

We appreciate that in this process of restructuring, by its very nature, some people, incumbents and applicants have experienced pain. For this, the Assembly should extend its sorrow and be prepared to provide pastoral care.

After this long and sometimes painful process, we do not feel that it would be fair or helpful to the newly appointed staff at Church Offices to reopen this issue.

Recommendation No. 2

We recommend that Petition No. 2, 1992 be not granted.

Recommendations 1 and 2 were adopted.

Report as a Whole

On motion of T. Ingram, duly seconded, the report of the Special Committee with its recommendations was adopted.

YOUNG ADULT OBSERVERS (cont'd from page 21)

The Assembly called for the report of the Young Adult Observers, which was handed in by K.A. Clark. On motion of M.A. Tremblay, duly seconded, the report was received and its recommendations considered seriatim. Recommendations were moved by I.A. Clark, duly seconded.

Moderator,

We, the Young Adult Observers, would like to express our sincere thanks to our Presbyteries and to the General Assembly as a whole for giving us the opportunity to represent the young adults of our Church at this 118th General Assembly.

Within this report, we have three recommendations.

Upon observation of this Assembly, we have gained an appreciation for the formal structure of the court and the way in which business is conducted in our Church.

We are happy to see that our Church is wrestling with such extremely critical issues. The two reports with which we have been most concerned are the report on human sexuality (p. 253-71) and that of the rights of Aboriginal Canadians (p. 562-65). Concerning human sexuality, we, the YAO's, feel that the young people in our Church need guidance from a Christian perspective. Contrarily, on the Aboriginal issue, we are not all in agreement and, therefore, appreciate the court's struggle to reach a consensus on this issue. We are also excited by the move of the Church in the area of Francophone Ministry.

We do, however, have some concerns regarding the way in which some commissioners have conducted themselves during the sederunts. For example, when a commissioner has the floor, respect of his/her right to speak should be given by all. This includes avoiding

interruptions such as unnecessary chatter and people entering and exiting the court while business is proceeding - especially noted during the Missionary Societies' reports. We realize that the latter is due to the absence of a recess. We offer, therefore, the following recommendation:

Recommendation No. 1

That the Business Committee of Assembly consider, when planning for future Assemblies, that each sederunt have at least one short 10 minute recess, which would lessen the disruption of the court.

Our second concern is that we have witnessed that, on several occasions, commissioners have not addressed the appropriate recommendation or amendment at hand. Some commissioners have even gone as far as to deliberately ignore the Moderator's requests to wait until the present motion is completed.

During the past week, we have come to realize the need for communication among the youth of our Church and between the youth and the Church as a whole. Recognizing the expense of bringing representatives together nationwide to exchange ideas with leaders of our Church, we offer the following recommendation:

Recommendation No. 2

That the Education for Discipleship Team of the Life and Mission Agency consider extending the length of the Young Adult Observers' stay at future Assemblies by 1 1/2 days for exchange of thoughts and ideas with the Education for Discipleship Team and report back to the 119th General Assembly.

We have also become aware of the opportunities that are available for us to sit on Church committees, and it is our hope that we will be able to encourage the young people of our churches to take advantage of these positions available. The more we become involved in the Church, the more adult members of the Church will come to recognize that the input of all people is an asset to the Church.

We appreciate the positive attitude with which the commissioners have supported us. The commissioners have begun to see us as representatives of the young people in the Church in Canada. In light of this, we feel that it is time to change our title from the Young Adult Observers to the Young Adult Representatives, because our role, in our eyes, no longer consists merely of observation.

Recommendation No. 3

That the title of the Young Adult Observers be changed to the "Young Adult Representatives".

We would like to express our thanks to Dr. Linda Bell, who we admire for her excellent job in fulfilling the role of Moderator during this week of Assembly. We are confident that she will continue in the same fashion throughout the coming year. We also would like to give our personal thanks for the time that she spent with us on our Tuesday YAO meeting and for sharing with us her experiences and her love for the people of our Church.

Finally, we would like to express our special thanks to Tori Smit for her leadership and hospitality. We much appreciate the time she has spent in organizing our activities and explaining to us how the General Assembly operates.

The Young Adult Observers then made presentations to the Moderator and to Tori Smit.

Recommendations 1 and 2 were adopted.

Recommendation 3

On motion of L.M. Clifton, duly seconded, the following was added to recommendation 3: "and that the title of the Student Observers be changed to "Student Representatives". Carried.

Recommendation 3 as amended was adopted, with the stated understanding that the change of title does not change the guidelines for or status of Young Adult or Student Representatives.

Report as a Whole

The report as a whole of the Young Adult Observers was adopted with its recommendations, on motion of I.A. Clark, duly seconded.

ADJOURNMENT

Announcements having been made, the Moderator stated that the Assembly would meet at Togo Salmon Hall, McMaster University, Hamilton, on the 12th day of June, nineteen hundred ninety-two, at nine-thirty in the morning of which public intimation was given.

A service of worship followed.

The sederunt closed with the benediction by the Moderator at the end of the worship service.

NINTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Friday, June 12th, one thousand nine hundred ninety-two, at nine forty in the morning, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from page [52](#))

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

On motion of W.J. Baswick, duly seconded, it was agreed that a time limit of three minutes be placed on all commissioners or people granted permission to speak in all motions coming before the court for the duration of this Assembly.

(cont'd on page [68](#))

SPECIAL COMMITTEE ON RESTRUCTURING (cont'd from page [36](#))

Consideration of the report of the Special Committee on Restructuring resumed, A.F. Johnston, Convener, reporting. Recommendations of the Committee were moved by D.C. Herbert, duly seconded.

Recommendation 18 (p. [478](#), cont'd from p. [36](#))

Consideration of the R.A.B. MacLean amendment to Recommendation 18 continued. The amendment to recommendation 18 carried. Recommendation 18 as amended was adopted and reads as follows:

That, in order to provide continuity in committee work, the membership of those committees that will continue to exist in the new structures (for example, the Canadian Forces Chaplancy Committee, the Committee on Education and Reception) will continue unchanged until the new Agency Committees have met for the first time in the fall of 1992 and have considered the membership of the committees assigned to each Agency.

Recommendation 19 (p. [478](#)) was adopted.

Recommendations 6 through 11 (p. [467-68](#); cont'd from p. [35](#)) were withdrawn as they were considered to be dealt with by Assembly's actions on Recommendations 2 through 9 of the report of the Pension Board (p. [414](#) and 46).

Recommendations 20 through 22 (p. [479](#)) were adopted.

Recommendation 23 (p. [479](#)) was defeated.

Recommendation 24 (p. [480](#)) was adopted.

Recommendation 25 (p. [480](#))

Permission was given to R.H. Smith to speak.

With permission of the Assembly, recommendation 25 was reworded.

On motion of D.A. Dewar, duly seconded, recommendation 25 as reworded was referred to the Assembly Council with power to issue.

Recommendations 26-27 (p. [482](#), 485) were adopted.

Recommendations 32 through 35 (p. [486-87](#)) were adopted.

Supplementary Motion

D.C. Herbert moved, duly seconded, a supplementary motion by the Committee that all those holding appointments in Canada or overseas under the Board of World Mission continue to hold those appointments under the same terms and conditions under the Life and Mission Agency until such time as new terms and conditions are implemented. Adopted.

Additional Motion

J.W. Cruickshank moved, duly seconded, that the Assembly Council prepare and send an appropriate apology for the personal hurt caused within the Church through restructuring. Adopted.

Additional Motion

A.J. Kerr moved, duly seconded, that the Assembly Council be directed to draft a brief report to be published in the Presbyterian Record later this year giving full reasons for the unbudgeted cost of over \$ 800,000 for restructuring, and the sources from which these funds were secured. On motion of M.B. Gaskin, duly seconded, an immediate vote was taken. The motion was adopted. (cont'd on page [67](#))

COMMITTEE TO NOMINATE (cont'd from page [49](#))

Consideration of the report of the Committee to Nominate resumed, J.A. Paisley, Convener, reporting.

J.A. Paisley moved, duly seconded, that the report of the Nominating Committee with its recommendations be taken as read and adopted.

F.A. Edge moved in amendment, duly seconded, that the membership of the Senate of St. Andrew's Hall be changed in the Two Year category by deleting the Rev. David A. Stewart and inserting Mr. F. Keith Brown and in the Three Year category by deleting Mr. F. Keith Brown and inserting the Rev. Elizabeth McLagan. Defeated.

Mr. Paisley's motion was adopted.

Report as a Whole

On motion of J.A. Paisley, duly seconded, Assembly adopted the report as a whole of the Committee to Nominate with its recommendations and ordered the membership of the Assembly Standing Committees spread in the minutes.

GENERAL ASSEMBLY STANDING COMMITTEES - 1992-93

(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, with the Convener being named from among the non-clergy appointees.

One Year - Rev. J. Cameron Bigelow, Brantford, Ont. (91); Dr. Emily Gear-Berkman, Ottawa, Ont. (91).

Two Years - Mr. Arthur J. Herridge, Toronto, Ont. (Convener)(91); Rev. Nak Joong Kim, Willowdale, Ont. (91); Mrs. Mickey Johnson, Edmonton, Alta. (91).

Three Years - Miss Judith Mowat, Montreal, Que. (91); Rev. Alan M. McPherson, Hamilton, Ont. (91); Rev. Kerry J. McIntyre, Chilliwack, B.C. (91).

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 - Algoma & North Bay - Rev. Shelley C. Sullivan, Sudbury, Ont. (91); Assiniboia - Mr. Brad Fairley, Regina, Sask. (91); Barrie - Rev. James R. Kitson, Midland, Ont. (91); Brampton - Mr. Jeff Sword, Mississauga, Ont. (91); Brandon - Rev. Richard E. Sand, Brandon, Man. (91).

Two Years - Bruce-Maitland - Mr. Noel de Wever, Owen Sound, Ont. (91); Brockville - Rev. Allan M. Duncan, Maitland, Ont. (91); Calgary-Macleod - Mrs. Heather Bryant, Calgary, Alta. (91); Cape Breton - Rev. R. Ritchie Robinson, Bras d'Or, N.S. (91); Chatham - Mr. Robert F. McLean, Amherburg, Ont. (91).

Three Years - Edmonton - Rev. Tony Boonstra, Edmonton, Alta. (91); East Toronto - Mrs. Edna G. Henry, Willowdale, Ont. (91); Glengarry - Rev. Robert Martin, Vankleek Hill, Ont. (91); Halifax-Lunenburg - Mr. Howard M. Jack, Dartmouth, N.S. (91); Hamilton - Rev. James R. Weir, Burlington, Ont. (91).

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 - Mr. Stanley Price, Fredericton, N.B. (91); Quebec & Eastern Ontario - Rev. Nicholas Vandermeij, Prescott, Ont. (91); Toronto and Kingston - Mr. James A. Doherty, Weston, Ont. (91).

Two Years - Hamilton-London - Rev. Evelyn M.I. Carpenter, Chatham, Ont. (91); Manitoba & North Western Ontario - Mrs. Margaret Graham, Thunder Bay, Ont. (91); Saskatchewan - Rev. Annabelle Wallace, Saskatoon, Sask. (91).

Three Years - Alberta - Mr. Ken Harvey, Calgary, Alta. (91); British Columbia - Rev. J.H. (Hans) Kouwenberg, Prince George, B.C. (91).

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

Category 5:4 persons ex-officio without vote, namely: the senior executive staff person in the Life and Mission Agency and the Service Agency; a representative of the Committee on Theological Education; and the Principal Clerk of the General Assembly who will be Secretary of the Council.

Business, Committee on

One Year - Rev. Larry Cowper, Hamilton, Ont.

Two Years - Rev. Wayne J. Baswick, Port Colborne, Ont. (Convener)

Three Years - One person to be named from the Presbytery of East Toronto where the 1994 Assembly is tentatively scheduled to be held.

Ex-officio - The Principal Clerk or his appointee.

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

Canadian Council of Churches Triennial Assembly

For representation see A & P 1987, page [334](#).

Caribbean and North American Area Council,

The World Alliance of Reformed Churches

Delegates: Rev. Terry V. Hastings, Don Mills, Ont. (92); Rev. Jean F. Porret, Montreal, Que. (89); Rev. Evelyn M.I. Carpenter, Chatham, Ont. (91); Ms. Anne Phillips, Uxbridge, Ont. (91).

Alternates: Rev. J. Stephen Kendall, Scarborough Ont. (90); Rev. E.M. Iona MacLean, Pictou, N.S. (91).

Church Doctrine, Committee on

One Year - Dr. Charles H.H. Scobie, Sackville, N.B. (87); Dr. W.J. Clyde Ervine, Toronto, Ont. (Convener)(89); Dr. R. Sheldon MacKenzie, St. John's, Nfld. (87); Rev. M. Beth McCutcheon, Winnipeg, Man. (90); Dr. S. Murray Barron, Font Hill, Ont. (91).

By correspondence - Rev. Peter G. Bush, Flin Flon, Man. (90)

Two Years - Dr. Phillip J. Lee, Saint John, N.B. (88); Dr. J. Andrew Fullerton, Toronto, Ont. (91); Dr. Michael Tai, Saskatoon, Sask. (88); Rev. Peter Han, Toronto, Ont. (91); Dr. Nancy L. Cocks, Vancouver, B.C. (91).

By correspondence - Dr. John A. Ross, Chilliwack, B.C. (91)
Rev. Gael I. Matheson, Murray Harbour North, P.E.I. (91)

Three Years - Rev. Willard K. Pottinger, Hamilton, Ont. (89); Rev. Barbara A. Young, Ailsa Craig, Ont. (89); Rev. Roberta Clare, Montreal, Que. (92); Rev. Stuart MacDonald, Cobourg, Ont. (92); Rev. Edward Stevens, Ottawa, Ont. (92).

By correspondence - Dr. Jonathan Dent, Cornwall, Ont. (92)
Dr. John F. Allan, Victoria, B.C. (92)

Ex-officio - Professor of Systematic Theology in Knox College; the Principal of The Presbyterian College or designee; the Principal of Vancouver School of Theology or designee.

Ecumenical Relations Committee

One Year - Dr. Linda J. Bell, McDonald's Corners, Ont. (Convener)(87); Rev. Ian S. Wishart, St. John's, Nfld. (90).

Two Years - Mr. Kevin Vandolder, Windsor, Ont. (90); Rev. Hugh L. Nugent, Ripley, Ont. (90).

Three Years - Ms. Mary Ellen Ruddell, Don Mills, Ont. (92); Dr. James S.S. Armour, Montreal, Que. (92).

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. Kathy J. Brownlee, Scarborough, Ont. (90); Dr. John A. Vissers, Newmarket, Ont. (Convener)(90).

Two Years - Mr. David Gourlie, Ottawa, Ont. (88); Rev. Angus J. Sutherland, Cambridge, Ont. (91).

Three Years - Dr. Raymond Grant, Edmonton, Alta. (89); Mrs. Elizabeth Sharpe, Newmarket, Ont. (92).

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

International Affairs, Committee on

One Year - Rev. Neville F. Jacobs, Vancouver, B.C. (89); Rev. Karen Timbers, St. Thomas, Ont. (92).

Two Years - Rev. R.J. Graham Kennedy, Ottawa, Ont. (91); Brigadier General Peter De Smedt, Winnipeg, Man. (91).

Three Years - Ms. Hannah M. Lane, Fredericton, N.B. (Convener)(89); Mr. Kun Sil Park, Scarborough, Ont. (92).

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

Life and Mission Agency

One Year - Ms. Muriel Barrington, Nepean, Ont. (92); Rev. Bert Vancook, Summerside, P.E.I. (92); Dr. Michael H. Farris, Winnipeg, Man. (92); Miss Catherine Anderson, Toronto, Ont. (92).

Two Years - Rev. Allen J. Aicken, Rocky Mountain House, Alta. (92); Mrs. Drusilla (Druse) Bryan, Roxborough, Que. (92); Mr. Ken Jensen, Welland, Ont. (92); Rev. Terrance G. Samuel, Etobicoke, Ont. (92).

Three Years - Rev. Terry D. Ingram, London, Ont. (92); Rev. P.A. (Sandy) McDonald, Darmouth, N.S. (92); Rev. A.R. Neal Mathers, Nottawa, Ont. (92); Mrs. Maureen Kelly, Brampton, Ont. (Convener)(92).

Assembly Council appointments - Dr. Emily Berkman, Ottawa, Ont. (92), Rev. J. Cameron Bigelow, Brantford, Ont. (92), Rev. Kerry J. McIntyre, Chilliwack, B.C. (92).

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

Maclean Estate Committee

One Year - Mr. Harry Booty, Cambridge, Ont. (87); Mr. Dave Stewart, Simcoe, Ont. (90).

Two Years - Dr. Ruth Alison, Toronto, Ont. (90); Mr. Norm McInnis, Arthur, Ont. (91).

Three Years - Mr. Jack McClure, Ancaster, Ont. (89); Miss Charlotte Brown, St. Thomas, Ont. (92).

Ex-officio - two members appointed by the Synod of Hamilton and London, two by the Synod of Toronto and Kingston, and two by the Life and Mission Agency.

Nominate, Committee to, for the 1993 General Assembly

Convener, Rev. Garry A. Van Bruchem, Maxville, Ont. (91); Secretary, Rev. Reginald McMillan, Peterborough, Ont. (92); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension Board

One Year - Mr. James Broadwell, Calgary, Alta. (90); Mr. Owen Bailey, Thornhill, Ont. (92); Mr. D. Marshall, Regina, Sask (87); Mr. F. Perry, Sarnia, Ont. (87).

Two Years - Mrs. Diane Reid, Baysville, Ont. (90); Mr. David Wright, Willowdale, Ont. (88); Mr. Kenneth Mader, Halifax, N.S. (Convener)(91); Rev. J.J. Harrold Morris, Toronto, Ont. (91).

Three Years - Mr. Murray McBride, Thornhill, Ont. (89); Mr. Rodger Johnson, Waterloo, Ont. (91); Mrs. Ed MacDonald, Midland, Ont. (92).

Ex-officio - the General Secretary of the Service Agency

By correspondence - Synod Conveners

Presbyterian Record, Committee on The

One Year - Rev. William Fairley, Cameron, Ont. (87); Mr. Lloyd Robertson, Willowdale, Ont. (87); Rev. Diane E. Clark, Elmvale, Ont. (90).

Two Years - Mr. Ivor Williams, London, Ont. (90); Rev. Murray M. Graham, River John, N.S. (91); Rev. G. Cameron Brett, Toronto, Ont. (Convener)(89).

Three Years - Ms. Anne Pennock, Guelph, Ont. (92); Mr. R.H.D. (Bob) Phillips, Saskatoon, Sask. (92); Rev. C.A. (Zander) Dunn, Guelph, Ont. (92).

Senate of Knox College

One Year - Mr. Robert Davidson, Scarborough, Ont. (91); Rev. Carol H. Loudon, Toronto, Ont. (90); Prof. John W. Wevers, Toronto, Ont. (90); Mr. J. Gordon Taylor, Toronto, Ont. (88); Mr. Henry Stewart, Mississauga, Ont. (87).

Two Years - Rev. Theresa Han, Etobicoke, Ont. (91); Mr. W.E. Fraser, St. Catharines, Ont. (91); Miss Colleen L. Smith, Milton, Ont. (91); Rev. J. Patricia Hanna, Toronto, Ont. (88); Mr. Brian E. Cass, Toronto, Ont. (92).

Three Years - Mr. Paul Mills, Victoria Harbour, Ont. (92); Dr. Robert R. Robinson, London, Ont. (91); Rev. Susan Shaffer, Guelph, Ont. (92); Mrs. Lynda Franklin, Toronto, Ont. (88); Dr. Margaret Taylor, Elmira, Ont. (92).

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

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

Senate of The Presbyterian College

One Year - Mr. G. Robert Curnew, Montreal, Que. (87); Dr. Margaret Ogilvie, Ottawa, Ont. (90); Dr. Ina Cummings, Montreal, Que. (90); Rev. Daniel H. Forget, Richmond, Que. (90); Mrs. Won Jin Kim, Montreal, Que. (90); Mr. Philip Allan, Montreal, Que. (90); Rev. Ian D. Fraser, Pointe Claire, Que. (92).

Two Years - Mrs. Dorothy Anderson, Pointe Claire, Que. (88); Rev. Fred H. Rennie, Cornwall, Ont. (88); Mr. Dan E. DeSilva, Dollard des Ormeaux, Que. (91); Miss Elizabeth Kennedy, Town of Mount Royal, Que. (91); Miss Judy LeFeuvre, Montreal West, Que. (91); Dr. Herre deGroot, Town of Mount Royal, Que. (91).

Three Years - Mr. Gerald Auchinleck, Montreal, Que. (92); Rev. David Dewar, Harvey Station, N.B., (92); Mrs. Betty Neelin, Ottawa, Ont. (92); Mr. George Pridmore, Montreal, Que. (92); Dr. Isobel Robertson, Montreal, Que. (92); Rev. Morgan Wong, Outremont, Que. (92); Rev. Glynis R. Williams, Montreal, Que. (92).

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

Senate of St. Andrew's Hall

One Year - Rev. Alfred H.S. Lee, Vancouver, B.C. (91); Rev. Robert M. Pollock, Vancouver, B.C. (87); Dr. Norah Lewis, Richmond, B.C. (91); Mrs. Kathy Ball, Delta, B.C. (91).

Two Years - Rev. David W. Stewart, Vancouver, B.C. (88); Rev. Ronald D. Mulchey, West Vancouver, B.C. (88); Rev. Karen McAndless-Davis, Surrey, B.C. (91); Mr. Charles Burns, White Rock, B.C. (Convener)(91).

Three Years - Mr. John Jennings, Vancouver, B.C. (92); Rev. Mai Hui Chen Lai, Vancouver, B.C. (92); Mr. Charles MacLean, Richmond, B.C. (87); Mr. F. Keith Brown, Vancouver, B.C. (92).

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

Senate of Vancouver School of Theology

Mr. Ed Rumohr, Vancouver, B.C. (88); Rev. Robert H. Kerr, Parksville, B.C. (92).

Service Agency

One Year - Rev. Charles E. MacPherson, Stellarton, N.S. (92); Mr. John Hoag, Toronto, Ont. (92).

Two Years - Ms. Mary Pattinson, Toronto, Ont. (92); Ms. Pat Frew, Regina, Sask. (92).

Three Years - Dr. Ronald Balsdon, Moose Jaw, Sask. (92); Rev. Gordon A. Beaton, Willowdale, Ont. (Convener)(92).

Assembly Council Appointments: Mr. Howard M. Jack, Dartmouth, N.S. (92), Miss Judy Mowat, Montreal, Que. (92).

Ex-officio - as Assembly Council Appointment - The Treasurer of the Church (Mr. Grant W. Jones)

Theological Education, Committee on

One Year - Mr. Donald Elliott, Toronto, Ont. (92); Mrs. Ellen Forfar, Dauphin, Man. (90); Rev. Yme Woensdregt, Edmonton, Alta. (90); Order of Diaconal Ministries: Ms. Tori Smit, Hamilton, Ont. (91).

Two Years - Mrs. Elizabeth Chard, Halifax, N.S. (90); Mrs. Margaret E. Manson, Pointe Claire, Que. (Convener)(90); Rev. Garry A. Van Bruchem, Maxville, Ont. (91); Rev. Charles A. Scott, Delta, B.C. (90).

Three Years - Rev. Donald A. Donaghey, Dundas, Ont. (90); Rev. In Kee Kim, Toronto, Ont. (90); Rev. Rod A. Ferguson, Regina, Sask. (90); Rev. Fennegina Caron, Innisfail, Alta. (92).

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

BOARD OF MINISTRY (cont'd from page 41)

Consideration of the report of the Board of Ministry resumed, A.M. McPherson, Convener, reporting.

Recommendation 2 (p. 382, cont'd from p. 41)

Consideration of Recommendation 2 continued. W.C. Allen moved, duly seconded, in amendment to recommendation 2 the following rewording: that psychological testing become a mandatory component of the Guidance Conference, that no more than three Pastoral Counselling Centres, or Pastoral Counsellors, be employed to administer and interpret the tests, and that the same access rules as apply to Guidance Reports apply to the test results.

J.A. Paisley moved, duly seconded, in amendment to the amendment that the first portion read: "that psychological testing be encouraged and available as a component..." Agreed on motion by R.I. Shaw to take an immediate vote. On being put to a vote, the amendment to the amendment was adopted.

The amended amendment to Recommendation 2 was defeated.

J.A. Paisley moved, duly seconded, in amendment to Recommendation 2 the substitution of "encouraged and available" in place of "required". Agreed on motion of J.E. Guthrie, duly seconded, to take an immediate vote. On being put to a vote, the amendment was defeated.

Recommendation 2 as printed was adopted.

Additional Motion

J.L. Archibald moved, duly seconded, that the Church Doctrine Committee, in consultation with the Ministries and Church Vocations staff and the Colleges, define and circulate to the Church those personal characteristics that are considered desirable or otherwise of persons in ministry. Defeated.

Recommendation 3 (p. 382)

On motion of M. Gaskin, duly seconded, an immediate vote was taken. Recommendation 3 was adopted.

Recommendations 4 through 8 (p. 383-84, 390) were adopted.

Recommendation 9 (p. 391)

On motion of W.G. Alexander, duly seconded, recommendation 9 was referred to the Assembly Council as per Book of Forms section 296.6.

Recommendation 10 (p. [393](#)) was adopted.

Recommendation 11 (p. [395](#))

On motion of J. Johnson, duly seconded, the term "financial support" was substituted in recommendation 11 and in the text above which outlines the principles.

With permission of the court, paragraph 12 of the principles listed in the preamble was reworded.

Recommendation 11 as amended and the preamble reworded was adopted and reads as follows:

That the above principles of financial support [see the preamble to this recommendation in the report of the Board, p. [394-95](#)] be approved and recommended to presbyteries and the Assembly Council, and that the preamble to this recommendation be amended by changing the word "compensation" to "financial support" wherever it appears.

Recommendations 12 through 16 (p. [396-97](#)) were adopted.

Recommendation 22 (p. [409](#); cont'd from p. [21](#))

The Committee reported that having met with the Commissioners from the Presbytery of Hamilton, the following modified wording for recommendation 22 is presented: That the Presbytery of Hamilton be permitted to receive Kathleen Pfeffer on trials to become a candidate certified for ordination, subject to satisfactory completion of one year of study at one of the colleges of this Church, including a year-long congregational field education placement or placements other than that of her current employment. In this form, recommendation 22 was adopted.

Recommendations 37 and 38 (p. [411](#); cont'd from p. [22](#)) were adopted as printed.

Supplementary Recommendation 41

Supplementary recommendation 41 was presented, that Chun Hoi Heo be declared eligible for reception as a minister of this Church and that he be required to satisfactorily complete an examination in Canadian Presbyterian Church History and Government. Adopted.

Declared Eligible

Permission was given to reword the section of the report entitled "Ministers of Other Churches Declared Eligible for Reception" by the addition of a 5th name.

Minutes of Appreciation

It was agreed that the minutes of appreciation for Margaret Henderson and Tom Gemmell (p. [401-02](#)) be adopted. Carried.

The Moderator called Margaret Henderson forward, expressed words of thanks and invited her to address the court.

The Moderator called Tom Gemmell forward, expressed words of appreciation and invited him to address the court.

Retiring Convener

The Moderator also thanked A.M. McPherson for his service as Convener.

Report as a Whole

The report as a whole of the Board of Ministry was adopted with its recommendations as amended, on motion of M.A. Johnston, duly seconded.

COMMITTEE RE OVERTURES NO. 10 & 12 AND PETITION NO. 1 (cont'd from p. [30](#))

The Assembly called for the report of the Special Committee on Overtures 10 and 12 and Petition 1, which was handed in and read by E.M.I. Carpenter, Convener. On her motion, duly seconded, the report was received and its recommendations considered seriatim.

Recommendation 1

E.M.I. Carpenter moved, duly seconded, that Overture No. 10, 1992 (p. [593-94](#)), regarding the establishment of the Presbytery of Oak Ridges, be granted, effective at 12:01 a.m. on January 1, 1993. [added in the 10th Sederunt (p. [74](#)): with the Rev. Michael F. Caveney of King City as Moderator Pro Tem and the Rev. J. Wesley Denyer of Unionville as Clerk Pro Tem for the purpose of calling the first meeting of the Presbytery and overseeing the election of officers.] Adopted.

Recommendation 2

E.M.I. Carpenter moved, duly seconded, that Overture No. 12, 1992 (p. [594](#)), regarding the change of name from the Presbytery of Edmonton to the Presbytery of Edmonton-Lakeland, be granted. Adopted.

Recommendation 3

E.M.I. Carpenter moved, duly seconded, that Petition No. 1, 1992 (p. [606](#)), regarding the change of name from the Presbytery of Red Deer to the Presbytery of Central Alberta, be granted. Adopted.

Report as a Whole

The report as a whole of the Special Committee was adopted with its recommendations, on motion of E.M.I. Carpenter, duly seconded.
(cont'd on page [74](#))

COMMITTEE RE OVERTURE NO. 31 (cont'd from p. [30](#))

The Assembly called for the report of the Special Committee on Overture 31, 1992, which was handed in by E.G. Henry, Convener. On her motion, duly seconded, the report was received and its recommendations considered seriatim.

The Committee considered, at length, the concerns represented by Overture No. 31. The Committee recognizes the regional factors as well as the variety of ministries involved in the allocation of grants in Canada, and the need for consultation to prioritize requests received. The Committee recognizes also the necessity for continuity in the provision of support during these times of changing procedures.

The Committee, therefore, mindful of the stated terms of reference for the Life and Mission Agency and specifically for Canada Ministries, recommends:

Recommendation 1

That the procedures followed in past years be continued for negotiating the grant requests for 1993.

Recommendation 2

That the Life and Mission Agency be requested to set up a Task Force to examine various possibilities for prioritizing and negotiating grant requests; that the membership of the Task Force include the Missions Conveners (or alternates) of the eight Synods, the Superintendents of Mission, and the Secretary for Canada Ministries; and that the Task Force report through the Life and Mission Agency to the 119th General Assembly.

Recommendation 3

That the prayer of Overture No. 31, 1992, be answered in the above terms.

Recommendations 1, 2 and 3 were adopted.

Report as a Whole

The report as a whole of the Special Committee was adopted with its recommendations, on motion of E.G. Henry, duly seconded.

COMMITTEE RE APPEAL NO. 1, 1992 (cont'd from p. [30](#))

The Assembly called for the report of the Special Committee on Appeal No. 1, 1992, which was handed in by A.M. Duncan, Convener. On his motion, duly seconded, the report was received and its recommendations considered seriatim.

Moderator,

Your Committee has examined the documents provided in connection with this Appeal and notes the following:

1. There is a long and involved history leading up to the Appeal.
2. The Presbytery has endeavored to provide solutions to the long standing problem.
3. The Appeal refers to one matter only, namely, the refusal of the Presbytery to issue a certificate at the request of the appellant on what it was convinced were good and sufficient grounds.

Therefore, your Committee recommends:

1. That a special commission be established under the authority of section 290 of the Book of Forms, having all the power of the General Assembly within these terms of reference.
2. That the commission be empowered to investigate any matter that might help to clarify the appeal.
3. That the commission be empowered to call for and examine any records it deems to be relevant.
4. That the commission be empowered to cite any individual or group it deems might be helpful to them.
5. That, in light of the long period of time already consumed, the commission meet as soon as possible and after its review, seek to bring this matter to a conclusion as quickly as they deem advisable in the best interests of all concerned.
6. That procedures of the commission are to be consistent with the law of the Church and the principles of natural justice.
7. That all parties be aware that the sentence of a commission of the General Assembly is final and must be obeyed (section 290.4).

The vote being taken, the Special Commission was established and the above terms of reference adopted.

Report as a Whole

The report as a whole of the Special Committee was adopted with its recommendations, on motion of A.M. Duncan, duly seconded.
(cont'd on p. [74](#))

COMMITTEE RE APPEAL NO. 2, 1992 (cont'd from p. [30](#))

The Assembly called for the report of the Special Committee on Appeal No. 2, 1992, which was handed in by J.W. Denyer, Convener. On his motion, duly seconded, the report was received and its recommendations considered seriatim, noting that in the second sederunt (p. [20-21](#)), Assembly agreed to appoint a Special Commission to hear the Appeal.

J.W. Denyer moved, duly seconded, that the terms of reference for the Special Commission of General Assembly re Appeal No. 2, 1992, the Toronto Formosan Presbyterian Church against a decision of the Presbytery of East Toronto, be as follows:

1. The Special Commission is established under the authority of section 290 of the Book of Forms, and has all the powers of the General Assembly under these terms of reference.
2. The Commission has the authority to deal with all matters relating to the Appeal of the Toronto Formosan Presbyterian Church against the decision of the Presbytery of East Toronto.
3. The Commission has the authority to examine all relevant Presbytery minutes and any other documents which may have a bearing on matters relating to this Appeal; and to cite representatives of the Presbytery of East Toronto, the Session of the Toronto Formosan Presbyterian Church and other parties as the Commission may determine.
4. The proceedings and actions of the Commission will be consistent with the law of the Church and the principles of natural justice.
5. The Commission is instructed to meet as soon as possible and, on completion of its review, to give judgement on the action of the Presbytery of East Toronto and take such action as will promote the welfare and peace of all parties concerned.

On motion of J.W. Denyer, duly seconded, the above terms of reference were adopted.

Report as a Whole

The report as a whole of the Special Committee was adopted with its recommendation, on motion of J.W. Denyer, duly seconded.
(cont'd on page [75](#))

ADMINISTRATIVE COUNCIL (cont'd from page [49](#))

Consideration of the report of the Administrative Council resumed, A.J. Herridge, Convener, reporting. The following supplementary report was presented.

Recommendation 51 (p. [230](#))

Council reported re the D.J. Cook amendment to Recommendation 15 of the Special Committee on Restructuring (4th Sederunt, p. [36](#)) which was referred to Council by this Assembly due to the financial implications of the amendment as per Book of Forms section 296.6.

Assembly noted Recommendation 51 as Council's reply to the referral.
(cont'd on p. [68](#))

SPECIAL COMMITTEE ON RESTRUCTURING (cont'd from p. [57](#))

Consideration of the report of the Special Committee on Restructuring resumed, A.F. Johnston, Convener, reporting.

Recommendation 15 (p. [476](#); cont'd from p. [36](#))

Having received the report from the Administrative Council, discussion of the D.J. Cook amendment to Recommendation 15 resumed.

F.D. Breisch moved that the amendment to recommendation 15 be referred to the Assembly Council for consideration as part of the staff review ordered by the 1991 Assembly for report to the 1993 Assembly.

Permission was given for H.G. Davis to address the court.

The motion to refer the amendment was defeated.

The amendment to recommendation 15 was defeated.

Recommendation 15 as printed was adopted.

Recommendation 37 (p. [488](#)) was adopted and, on behalf of the court, the Moderator expressed appreciation to the Committee and its Convener, A.F. Johnston.

Report as a Whole

The report as a whole of the Special Committee on Restructuring was adopted with its recommendations as amended, on motion of D.C. Herbert, duly seconded.

ADMINISTRATIVE COUNCIL (cont'd from page [67](#))

Consideration of the report of the Administrative Council resumed, A.J. Herridge, Convener, reporting. F.R. Kendall moved, duly seconded, the motions on behalf of the Council.

Recommendations 18 through 23 (p. [211](#)-15) were adopted.

Recommendation 24 (p. [215](#)-16)

R.I. Shaw moved, duly seconded, in amendment that the first line of recommendation 24 read as follows: that fifty percent of the net proceeds realized from the sale be allocated to the Live the Vision campaign and that the remaining fifty percent be used as follows:"

(cont'd on page [68](#))

COMMITTEES AND COMMISSIONS NAMED (cont'd from p. [30](#))

The Moderator named the following ad hoc committee to consider responses to dissents to Recommendation 1 as amended of the Church Doctrine Report (p. [50](#)-51): J.A. Fraser (Convener), D.A. Dewar, M.A. Johnston, in consultation with one of the Clerks of Assembly.

(cont'd on p. [75](#))

(cont'd on page [74](#))

MINUTES (cont'd from p. [48](#))

The Principal Clerk advised that minutes of the sixth, seventh and eighth sederunt are available for distribution.

(cont'd on page [80](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet at Togo Salmon Hall, McMaster University, Hamilton, on the 12th day of June, nineteen hundred ninety-two, at one thirty in the afternoon, of which public intimation was given, and the sederunt closed with the benediction by the Moderator.

TENTH SEDERUNT

At Togo Salmon Hall, McMaster University, Hamilton on Friday, June 12th, one thousand nine hundred ninety-two, at one thirty-five in the afternoon, the Assembly met pursuant to adjournment and was constituted with prayer by the Moderator.

COMMITTEE ON BUSINESS (cont'd from page [56](#))

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

ADMINISTRATIVE COUNCIL (cont'd from page [68](#))

Consideration of the report of the Administrative Council resumed, A.J. Herridge, Convener, reporting.

Recommendation 24 (p. [215](#)-16; cont'd from p. [68](#))

R.I. Shaw's amendment to recommendation 24 was defeated.

C.L. Smith moved, duly seconded, in amendment to recommendation 24 that after "the Ewart Resource Fund" in the first statement, starting "- the first call on . . .", the following be added: "and the Knox College Restoration and Expansion Fund." On motion of M.B. Gaskin, duly seconded, an immediate vote was taken. The amendment to recommendation 24 was defeated.

Recommendation 24 as printed was adopted.

Recommendations 25 through 28 (p. [217](#), 220) were adopted.

Recommendation 30 (p. [221](#)) was adopted.

Recommendations 31 through 33 (p. [222](#))

Permission was granted to reword recommendations 31, 32 and 33 and in this form they were adopted.

Recommendations 34 and 35 (p. [222](#)-23) were adopted.

Recommendations 36 and 37 (p. [223](#)) were withdrawn with permission of the Court.

Recommendation 38 (p. [224](#))

Permission was granted to reword recommendation 38 and in this form it was adopted.

Additional motion

E.B. Ashfield moved, duly seconded, that agencies, synods, presbyteries and congregations of the Church implement Assembly's action re recommendation 38 by July 1, 1992, if possible, and by January 1, 1993, at the latest, and that the Ministry and Church Vocations staff of the Life and Mission Agency provide guidance to the Church in the implementation of this policy. Carried.

Recommendations 39 and 40 (p. [224](#)) were withdrawn with permission of the Court.

Recommendation 49 (p. [229](#)) was adopted.

Recommendation 50 (p. [229](#))

Permission was granted to reword the recommendation and in this form, recommendation 50 was adopted.

Recommendation 52 (p. [230](#))

Mr. Herridge reported on the financial implications of Board of Congregational Life recommendation 15 which was earlier referred to Council as per Book of Forms section 296.6. Recommendation 52 was received as information.

Retiring Convener

The Moderator thanked A.J. Herridge for his work with the Administrative Council.

Report as a Whole

The report as a whole of the Administrative Council was adopted with its recommendations as amended, on motion of C.R. Lockerbie, duly seconded.

NOTICE OF MOTION (cont'd from page [41](#))

D.J. Shute moved, duly seconded, in terms of the notice of motion given in the fifth sederunt that Assembly's action on recommendation 3 of the Committee on International Affairs be reconsidered. Defeated.

INTERNATIONAL AFFAIRS COMMITTEE (cont'd from page [42](#))

Consideration of the report of the International Affairs Committee resumed, G. Hodgson, Convener, reporting.

Recommendations 18 through 20 (p. [365](#)) were adopted.

Recommendation 21 (p. [366](#))

In the absence of C. Rodger Talbot, the Moderator asked G. Hodgson to convey the thanks of Assembly to Mr. Talbot.

Retiring Convener

On motion of L. Weissner, duly seconded, Assembly expressed its deep appreciation to Gordon Hodgson, Convener of the Committee on International Affairs for six years, for his leadership, gifts and devotion to this ministry of the Church.

Report as a Whole

The report as a whole of the International Affairs Committee was adopted with its recommendations as amended, on motion of D.C. Herbert, duly seconded.

BOARD OF CONGREGATIONAL LIFE (cont'd from page [45](#))

Consideration of the report of the Board of Congregational Life resumed, E.A. Pottinger, Convener, reporting.

Recommendation 15 (p. [311](#); cont'd from p. [45](#)) was adopted in terms of Administrative Council Recommendation 52 (p. [230](#) & 67), namely:

That the Synod Youth Director grant be continued until December 31, 1994, noting that the Life and Mission Agency is responsible for providing the funding and overseeing the programme; and that this programme be a part of the review of regional structures and staffing as ordered by this Assembly in adopting recommendations 20 and 21 of the Special Committee on Restructuring.

Recommendation 24 (p. [313](#))

Permission was granted to reword the recommendation and in this form recommendation 24 was adopted.

Recommendations 25 through 27 (p. [313-14](#)) were adopted.

Additional Motion

I.A. Clark moved, duly seconded, that the stewardship of accumulated resources programme begin on September 1, 1992. On motion of W.I. MacPherson, duly seconded, this additional motion was referred to the interim committee (Administrative Council recommendation 50, p. [229](#) and 69) with power to issue.

Recommendations 28 and 29 (p. [314](#)) were adopted.

Recommendation 30 (p. [314](#))

D. Shute moved, duly seconded, in amendment to recommendation 30 that the following be added to the end of the recommendation: and that the Life and Mission Agency be instructed to constitute another task force to revive our metrical psalms and seek out alternative tunes for the same. Defeated.

Recommendation 30 as printed was adopted.

Recommendations 31 through 34 (p. [315](#)) were adopted.

Recommendation 35 (p. [318](#))

D. Shute moved, duly seconded, that recommendation 35 and its preamble be referred to the Life and Mission Agency so that the doctrinal rationale for not using special liturgical garments also be presented. Defeated.

P.G. Bush moved, duly seconded, in amendment to recommendation 35 that the prayer of Overture 26, 1990 be not granted. On motion of M.B. Gaskin, an immediate vote was taken on the amendment. The amendment carried. Recommendation 35 as amended was adopted.

Recommendations 36 and 37 (p. [318](#)) were adopted.

Retiring Convener

The Moderator thanked E.A. Pottinger for her work as Convener.

Report as a Whole

The report as a whole of the Board of Congregational Life was adopted with its recommendations as amended, on motion of W.I. Little, duly seconded.

STUDENT OBSERVERS (cont'd from page [31](#))

The Assembly called for the report of the Student Observers which was handed in by Gordon Ritchie. On motion of C.R. Lockerbie, duly seconded, the report was received and adopted.

COMMITTEE ON FUTURE ASSEMBLIES (cont'd from page [14](#))

The Assembly called for the report of the Committee on Future Assemblies, which was handed in by S.M. Barron, Convener. On his motion, duly seconded, the report was received and its recommendations considered seriatim.

An invitation has been received from the Presbytery of Niagara to host the 119th General Assembly in St. Catharines, Ontario in June, 1993. The facilities of Brock University would be used.

Recommendation No. 1

That the General Assembly accept the invitation of the Presbytery of Niagara to meet on the first Sunday of June, 1993, in St. Catharines, Ontario at Brock University.

In 1994, Knox College will be celebrating the beginning of the Sesquicentennial Anniversary of the founding of the College. To mark the Anniversary, the College wishes to host the 120th General Assembly. The facilities of Knox and of the University of Toronto are available.

Recommendation No. 2

That the General Assembly accept the invitation of Knox College to host the General Assembly in June, 1994.

The congregation of Knox's Galt Presbyterian Church had invited the General Assembly to meet in Cambridge in 1994 in celebration of its 150th Anniversary. On learning of the invitation of Knox College, Knox's Galt withdrew its invitation in favour of Knox College. Instead, Knox's Galt has invited the 121st General Assembly to meet within the bounds of the Presbytery of Waterloo-Wellington with Knox's Galt as host.

Recommendation No. 3

That the General Assembly note the invitation of Knox's Galt to meet in Cambridge, Ontario in June, 1995.

The attention of the Assembly is drawn to the report of the Administrative Council in which a recommendation is made that the 122nd General Assembly be held in Charlottetown, Prince Edward Island in June, 1996.

Recommendations 1, 2, and 3 were adopted.

Report as a Whole

The report as a whole of the Committee on Future Assemblies was adopted with its recommendations, on motion of S.M. Barron, duly seconded.

PRESBYTERIAN RESIDENCE, SASKATOON

The Assembly called for the report of the Board of Presbyterian Residence, Saskatoon, which, as printed on pages [435-36](#), was handed in by the Principal Clerk in the absence of the Convener. On motion of J.R. Cameron, duly seconded, the report was received and its recommendations considered seriatim.

Recommendations 1 and 2 (p. [436](#))

It was agreed that recommendations 1 and 2 were answered in terms of Assembly's action on Administrative Council recommendations 25 and 26 (p. [217](#) and 69).

Vote of Thanks

On motion of R.J. McMillan, duly seconded, the following vote of thanks was recorded: Presbyterian Residence, Saskatoon and the community of people associated with it has been a valued ministry to students of the University of Saskatchewan and has been enjoyed by youth conferences and the annual ministers' conference. The appreciation of the court is extended to all those who have given of their time and energy to the ministry of Presbyterian Residence, Saskatoon.

Report as a Whole

The report as a whole of the Board of Presbyterian Residence was adopted with its recommendations as amended, on motion of J.R. Cameron, duly seconded.

COMMITTEE ON CHURCH DOCTRINE (cont'd from page [51](#))

Consideration of the report of the Committee on Church Doctrine resumed, M.H. Smith, Convener, reporting.

Recommendation 3 (p. [272](#); cont'd from p. [51](#))

Permission was given to reword the recommendation and in this form, recommendation 3 was adopted.

Recommendation 4 (p. [273](#))

Permission was given to reword the recommendation and in this form, recommendation 4 was adopted.

Recommendations 5 and 6 (p. [274](#)) were adopted.

Additional Motion

R. Kerr moved, duly seconded, that Assembly express its concern that the text embargo placed on the report on human sexuality was disregarded, allowing it to be reported in the media before this court had an opportunity to consider it. Carried.

Additional Motion

C. Gillanders-Adams moved, duly seconded, that the Assembly Council be urged to increase funding to the Committee on Church Doctrine so they might meet more frequently in the year. Carried.

Retiring Convener

The Moderator expressed the thanks of the court to M.H. Smith for her work as Convener.

Report as a Whole

The report as a whole of the Committee on Church Doctrine was adopted with its recommendations as amended, on motion of S.M. Barron, duly seconded.

TRUSTEE BOARD

The Assembly called for the report of the Trustee Board, which, as printed on pages [533](#)-34, was handed in by D.A. Taylor on behalf of the Convener. On motion of D.A. Taylor, duly seconded, the report was received and its recommendation considered.

Recommendation 1 (p. [533](#)-34) was adopted.

Report as a Whole

The report as a whole of the Trustee Board was adopted with its recommendation, on motion of D.A. Taylor, duly seconded.

BOARD OF WORLD MISSION (cont'd from page 52)

Consideration of the report of the Board of World Mission resumed, J.C. Bigelow, Convener, reporting.

Recommendation 7 (p. 564; cont'd from p. 52)

Consideration of Recommendation 7 and the R.H. Sparks motion to refer as amended continued. As R.H. Sparks was not in the court, the mover of the motion to refer became L.M. Clifton.

R.L. Adams moved, duly seconded, in amendment to the motion to refer recommendation 7, that the words "and the justice ministries staff" be inserted following the words "ministry and church vocations staff". Carried.

The amended motion to refer recommendation 7 was adopted and reads as follows:

That recommendation 7, re reconciliation with Aboriginal peoples, be referred to the Life and Mission Agency, Canada Ministries and Justice Ministries staff, for a more balanced presentation of this Church's mission and ministry to native peoples, with the instruction that they listen to a broader spectrum of Aboriginal people to whom our Church has ministered, to former students of the residential schools for which the W.M.S. (WD) was responsible and to people who are presently, or have been, involved in ministries to Aboriginal peoples within The Presbyterian Church in Canada, and that the Life and Mission Agency report to the 1993 General Assembly.

Dissent

Leave to dissent against Assembly's action in referring Recommendation 7, with reasons to be given in, was requested by W.C. Allen, F.D. Breisch, P.G. Bush, G.D. Clarke, E.G. Freels, M.B. Gaskin, M.W. Gedcke, H. Groenendyk, T.V. Hastings, D.C. Herbert, M.A. Johnston, A. Lee, Y.H. Lee, L.R. Lougheed, S. McKellar, J.T. McVeigh, J. Mair, B.M. Malcolm, R.I. Malott, A.M. Mitchell, R.J. Murray, A.R. Oostenbrink, H.C. O'Reilly, A.D.M. Reid, R.S. Sharma. (cont'd on p. 74)

Recommendations 8 and 9 (p. 564) were withdrawn by permission of the Court.

Dissent

R.J. McMillan asked leave to dissent to the withdrawal of recommendations 8 and 9 on the grounds that these items should not be delayed, but work should start immediately. J.T. McVeigh also recorded dissent.

Recommendations 10 through 12 (p. 565) were adopted.

Additional Motion

P.G. Bush moved, duly seconded, that the 118th General Assembly affirm its commitment to remote congregations by:

1. charging the Life and Mission Agency with developing methods of addressing the unique needs of remote congregations, ruling elders, and teaching elders; and
2. urging Life and Mission Agency executive personnel to visit a remote congregation (see the definition, A&P 1989, p. 470) at least once in every two year period.

Adopted.

Additional Motion

E. Murdoch moved, duly seconded, that the Life and Mission Agency be reminded that part of our mission responsibility includes inner city and other types of ministry, and that they take seriously the need to support and evaluate these ministries. Carried.

Retiring Convener

The Moderator thanked J.C. Bigelow for his leadership as Convener of the Board of World Mission.

Report as a Whole

The report as a whole of the Board of World Mission was adopted with its recommendations as amended and added to, on motion of A.D.M. Reid, duly seconded.

Dissent (cont'd from page [73](#))

The following people, who have recorded their dissent re Assembly's decision to refer Board of World Mission recommendation 7, believe that the court was competent to deal with "Reconciliation with Aboriginal Peoples". We further affirm that our Church has a need to confess the ways that we have broken faith and oppressed the Native people of this land. The results of this oppression continue today. We affirm that this confession needs to reflect the specific experiences of Native people. The stories of Native people who have been abused need to be heard.

W.C. Allen, F.D. Breisch, P.G. Bush, G.D. Clarke, E.G. Freels, M.B. Gaskin, M.W. Gedcke, H. Groenendyk, T.V. Hastings, D.C. Herbert, M.A. Johnston, A. Lee, Y.H. Lee, L.R. Loughheed, S. McKellar, J.T. McVeigh, J. Mair, B.M. Malcolm, R.I. Malott, A.M. Mitchell, R.J. Murray, A.R. Oostenbrink, H.C. O'Reilly, A.D.M. Reid, R.S. Sharma

COMMITTEE ON BILLS AND OVERTURES (cont'd from page [20](#))

Consideration of the report of the Committee on Bills and Overtures resumed, D.W. Maxwell, Convener, reporting.

Recommendation 29: That Overture 13, 1992 (p. [594-95](#)), re next steps if Remit G, 1991 falls, be answered in terms of the adoption of Remit G, 1991 (p. [53](#)). Carried.

Recommendation 30: That Overture 14, 1992 (p. [595](#)), re Book of Forms section 140, 140.1 - Church Membership and Admittance to the Lord's Table, be answered in terms of Assembly's action re recommendation 7 of the Clerks of Assembly report (p. [276](#) and 31). Carried.

Recommendation 12 (cont'd from p. [18](#))

R.I. Shaw moved in amendment to recommendation 12, duly seconded, that the recommendation read: That the prayer of Overture 24, 1992 be granted. Defeated.

Recommendation 12 as printed (p. [18](#)) was adopted.

Report as a Whole

The report as a whole of the Committee on Bills and Overtures was adopted with its recommendations as amended, on motion of D.W. Maxwell, duly seconded.

COMMITTEE ON OVERTURES 10 & 12 AND PETITION 1 (cont'd from page [65](#))

The Assembly called for the supplementary report of the Special Committee on Overtures 10 and 12 and Petition 1, which was handed in by E.M.I. Carpenter, Convener. On her motion, duly seconded, the report was received and its recommendation considered.

Agreed to add to the end of Recommendation 1 (p. [65](#)) the words: with the Rev. Michael F. Caveney of King City as Moderator Pro Tem and the Rev. J. Wesley Denyer of Unionville as Clerk Pro Tem for the purpose of calling the first meeting of the Presbytery and overseeing the election of officers.

COMMITTEES AND COMMISSIONS NAMED (cont'd from page [68](#))

Commission re Appeal No. 1 - Rev. Madgy Sedra and the Presbytery of Niagara (cont'd from p. [66](#))

Allan M. Duncan (Convener), Gordon A. Beaton, R. MacArthur Shields, Diane E. Clark, Mark A. Fullerton, M. Joan Forsythe with Principal Clerk or appointee as consultant.

Commission re Appeal No. 2 - Toronto Formosan Congregation and the Presbytery of East Toronto (cont'd from p. [67](#))

George A. Malcolm (Convener), Andrew D.M. Reid, Nora A. Gorham, Patrick A. Maxham, Maureen Kelly, I. Esther Powell with Principal Clerk or appointee as consultant.

Committee to Advise with the Moderator

William J. Adamson (Convener), John D. Congram, J. Andrew Fullerton, Margaret Henderson, Karen A. Hincke, Alex S. McDonald, Earle F. Roberts, Thomas Gemmell (Principal Clerk), Terrie-Lee Hamilton (Secretary).

COMMITTEE TO EXAMINE RECORDS (cont'd from page [15](#))

The Assembly called for the report of the Committee to Examine Records, which was handed in by G.A. Beaton, Convener. On his motion, duly seconded, the report was received and its recommendations considered.

Recommendation No. 1

That the minutes of the 117th General Assembly, the Administrative Council, the Assembly Council, the Synod of the Atlantic Provinces, and the Synod of British Columbia be attested as neatly and correctly kept.

Recommendation No. 2

That the minutes of the Synod of Quebec and Eastern Ontario, the Synod of Toronto and Kingston, the Synod of Manitoba and North Western Ontario, the Synod of Hamilton and London, the Synod of Saskatchewan, and the Synod of Alberta be attested, cum nota.

Recommendation No. 3

That a copy of the "cum nota" attached to records requiring attention be retained for use by the Committee to Examine Records of the 1993 General Assembly.

Recommendations 1, 2 and 3 were adopted.

Report as a Whole

The report as a whole of the Committee to Examine Records was adopted with its recommendations, on motion of G.A. Beaton, duly seconded.

COMMITTEE ON RESPONSE TO DISSENT (cont'd from page [68](#))

The Assembly called for the report of the Ad Hoc Committee to prepare a response to the group dissent found on pages [50-51](#) regarding Assembly's action re Committee on Church Doctrine Recommendation 1, which was handed in by J.A. Fraser, Convener. On his motion, duly seconded, the report was received and its recommendations considered.

Recommendation 1

That the General Assembly maintains its right to make statements on any subject properly brought before it.

Recommendation 2

That the General Assembly challenge the statement that by the adoption of the current interim report on human sexuality, the General Assembly has prejudiced open discussion on the subject.

Recommendation 3

That the statements be spread in the minutes as a response to the dissent re Assembly's action re recommendation 1 from the Committee on Church Doctrine.

Report as a Whole

The report as a whole of the Ad Hoc Committee was adopted with its recommendations, on motion by J.A. Fraser, duly seconded.

COURTESIES AND LOYAL ADDRESSES (cont'd from page [14](#))

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses which was given in by D.D. O'Brien, Young Adult Observer, on behalf of the Convener. On motion of M.F. Denton, duly seconded, the report was received and considered.

D.D. O'Brien read the English text addressed to the Queen and another Young Adult Observer, L. Lamadeleine, the French text. Other loyal addresses were taken as read. D.D. O'Brien read the courtesies.

On motion of M.F. Denton, duly seconded, the report as a whole with its loyal addresses and courtesies was adopted and ordered spread in the minutes.

To Her Majesty Queen Elizabeth II

May it please your Majesty! The one hundred and eighteenth General Assembly of The Presbyterian Church in Canada, now in session in St. Paul's Presbyterian Church, in the City of Hamilton, Ontario, respectfully submits this expression of affection and loyalty.

In an age and generation which is filled with excitement and challenge of happy pursuit to overcome the grave difficulties faced by all humankind, we are exceedingly grateful that your Majesty is a person of inner strength and deep devotion, ever witnessing to the presence and guidance of Almighty God. We especially appreciate your warmth and concern for the individual, acknowledging everyone's place in the working out of the destiny of civilization. Our prayer is that you may continue to be upheld in gracious favour before God, so that more and more of your subjects will follow you and your consistent witness to the wide horizon of eternity, which is the gift of our Lord and Saviour Jesus Christ. As the awesome task of your high calling continues to make its demands upon you, please be assured that you are constantly in our prayers before Almighty God, that in God's mercy God will continue to bless you as you set forth the brave example of fulfilling your duty out of devotion to our Maker and your subjects.

We, of The Presbyterian Church in Canada, join our fellow Canadians who will be so honoured as to welcome you shortly as you visit Canada for the Celebration of the One Hundred and Twenty-fifth Anniversary of the Confederation of Canada. May your presence be an inspiration for the welding together of our people across our vast land, that we may be a National people living in harmony before God and under the Crown.

We rejoice with you in this season, as you celebrate the Fortieth Anniversary of your Ascension to the throne. May it be for you, and your gallant Consort, Prince Philip, a time of fond remembrance. It is with thanksgiving that we, your loyal subjects, express our gratitude to God for the dignity which you bring to your official duties, and the pleasing manner in which you mingle with all the varied peoples of the Commonwealth. Each of us in our own way is gladdened by the steadfast and dedicated thoroughness by which you rule with majesty.

May He, who is King of Kings, and Lord of Lords, grant to you and to all the members of the Royal House every blessing of health and strength, wisdom and righteousness, that the purpose of His providence may be fulfilled, - that liberty, peace and joy will be known to all nations and peoples throughout the world.

Our prayer is one of thanksgiving and renewed devotion to your Majesty - your person and your Crown.

A Sa Gracieuse Majesté, la Reine Elisabeth II

Qu'il plaise à Votre Majesté

La cent dix-huitième Assemblée Générale de l'Eglise Presbytérienne dans Canada réunie à l'Eglise Presbytérienne Saint-Paul à Hamilton, en Ontario, vous exprime respectueusement son affection et sa loyauté envers vous.

Dans une époque caractérisée par la vive émotion et le défi de surmonter les sérieuses difficultés devant lesquelles nous nous trouvons, nous sommes extrêmement heureux que Votre Majesté soit une personne puissante et dévouée et que vous témoigniez toujours de la présence et des conseils de Dieu Tout-Puissant. Nous apprécions surtout votre cordialité et votre préoccupation de la personne, et le fait que vous reconnaissez le rôle de chaque personne dans la détermination du destin de la civilisation. Nous prions qu'on continue à vous soutenir gracieusement devant Dieu, de sorte que vos sujets vous suivent de plus en plus alors que vous témoignez constamment de l'éternité qui est le don de Jésus-Christ, Notre Seigneur et Notre Sauveur. Comme votre très haute vocation continue à vous imposer des contraintes, soyez assurée, Votre Majesté, que nous prions constamment que Dieu Tout-Puissant dans sa grâce ne cesse de vous bénir alors que vous manifestez le brave exemple d'accomplir vos devoirs par dévouement à Dieu et à vos sujets.

Nous, les membres de l'Eglise Presbytérienne au Canada, nous joignons à tous les autres Canadiens qui seront heureux de vous recevoir cette année lors de votre visite au Canada à l'occasion cent vingt-cinquième anniversaire de la confédération du Canada. Que votre présence parmi nous inspire l'unité d'un bout à l'autre de ce vaste pays, de sorte que nous soyons un véritable peuple national qui vit en harmonie devant Dieu et sous la Couronne.

Nous nous réjouissons avec vous en cette saison alors que vous marquez le quarantième anniversaire de votre ascension au trône. Que cette saison soit pour vous et pour le Prince Philip une période de beaux souvenirs. C'est avec reconnaissance que nous, vos sujets loyaux, exprimons notre gratitude envers Dieu pour la dignité avec laquelle vous vous acquittez de vos devoirs et pour la manière agréable avec laquelle vous vous adaptez aux divers peuples et nations qui font partie du Commonwealth. Chacun d'entre nous, à sa propre façon, est heureux de constater que vous réglez avec majesté et dévouement.

Nous prions que lui qui est le Roi des Rois et le Seigneur des Seigneurs vous bénisse, vous et tous les membres de la famille royale, et qu'il vous accorde la bonne santé, la puissance, la sagesse et la vertu de sorte que sa volonté soit faite et que toutes les nations du monde connaissent la liberté, la paix et la joie.

Nous rendons grâce à Dieu pour votre majesté, comme nous renouvelons notre dévouement à vous, à votre personne et à votre couronne.

To His Excellency The Right Honourable Ramon K. Hnatynshyn, Governor General of Canada

May it please your Excellency!

The General Assembly of The Presbyterian Church in Canada, in its one hundred and eighteenth General Assembly, convened in the City of Hamilton, Ontario, beg your Excellency to convey to Her Gracious Majesty, Queen Elizabeth II, our loyalty and affection to her office and person.

We are deeply grateful for your commanding influence and moving inspiration as you continue to uphold the teachings and traditions of your high office, as the representative of Her Majesty, in our great and noble land which stretches from sea to sea. We feel especially privileged that you should so courageously and graciously perform your official duties with dignity and reverence. We are heartened by your personal valour, - deeply moved by the loving support of Madam Hnatynshyn and pray Almighty God will continue to favour you both with manifold blessings.

We rejoice in the high standards you set for your fellow citizens of Canada in public service and in private life. We express our deep admiration for your endeavours to unite the whole of Canada, admirably entering into the One Hundred and Twenty-fifth Anniversary Celebration of the Confederation of Canada.

We further pray that Almighty God will bless you and Madam Hnatynshyn with health and happiness so as to enjoy the affection of all Canadians as you continue in your office of high renown.

A Son Excellence, le très honorable Ramon Hnatynshyn, Gouverneur Général du Canada

Qu'il plaise à votre Excellence!

La cent dix-huitième Assemblée Générale de L'Eglise Presbytérienne au Canada, réunie à la ville de Hamilton, en Ontario, vous prie de communiquer à Sa Gracieuse Majesté, la Reine Elisabeth II, notre loyauté et notre affection envers sa couronne et envers elle.

Nous sommes extrêmement reconnaissants de l'influence impérieuse que vous exercez et de la source d'inspiration que vous constituez comme vous continuez à soutenir les traditions de votre charge importante, en tant que représentant de Sa Majesté la Reine en notre vaste pays, qui s'étend d'un océan à l'autre. Nous nous sentons fort privilégiés en remarquant que vous vous acquitez si courageusement et si gracieusement de vos devoirs avec dignité et avec respect. Nous nous inspirons de votre courage personnel et du tendre appui offert par madame Hnatynshyn, et nous prions que Dieu Tout-Puissant continue de vous bénir tous les deux.

Nous nous réjouissons des normes élevées que vous établissez pour les Canadiens en ce qui concerne le service au public et dans votre vie privée. Nous exprimons notre admiration à l'égard de vos tentatives en vue de favoriser un sentiment d'unité parmi toutes les régions du Canada à l'occasion cent vingt-cinquième anniversaire de la confédération du Canada.

De plus, nous prions que Dieu vous accorde, vous et Madame Hnatynshyn, la bonne santé et le bonheur, de façon à vous permettre de recevoir l'affection de tous les Canadiens alors que vous continuez à remplir les devoirs de votre charge importante.

To The Right Honourable Brian Mulroney, Prime Minister of Canada

Right Honourable Sir:

The one hundred and eighteenth General Assembly of The Presbyterian Church in Canada, now in session in St. Paul's Presbyterian Church, Hamilton, Ontario, wishes to extend to you, your ministers and the Parliament of Canada, our most respectful greetings.

In an age when the world community is but one community, we are mindful of the great blessings which are ours to be Canadian in this land of our birth, or of our adoption.

We are also grateful for the challenging opportunity that Canada and Canadians can play in the reshaping of the destiny of the whole of civilization. We are especially pleased with the assistance and leadership that Canada has given to the peace and well-being of all nations and peoples. It is heartening to note that out of the deep religious teaching and noble traditions sacred to our heritage is a consciousness of the caring role that Canada ought to take upon itself.

The fervent prayer of this Assembly is that Almighty God may continue to bless you, the honourable members of the Senate and House of Commons, with Divine guidance to continue to rule with wisdom and righteousness in answer to the opportunities of our time. We appreciate the awesome task of your office, and the grave issues with which you are confronted, and assure you of the constant prayers of our Church and our people that our nation be preserved in unity to the greater glory of God and the betterment of all Canadians.

Our prayer is that Canada be used of God in the Councils of the nations for freedom, peace and well-being among all people. We also beseech the blessings of Almighty God upon you, your beloved wife and children, and that love and affection be in your midst in all the years to come.

Au très honorable Brian Mulroney, Premier Ministre du Canada

La cent dix-Huitième Assemblée Générale de l'Eglise Presbytérienne au Canada réunie à l'Eglise Presbytérienne Saint-Paul à Hamilton, en Ontario, désire transmettre à vous, à vos ministres et au Parlement du Canada nos salutations les plus respectueuses.

A une époque où le monde est réduit à une seule et unique collectivité, nous sommes conscients des avantages qui découlent du fait de vivre dans ce pays de notre naissance ou de notre adoption.

De plus, nous sommes reconnaissants du défi qui été lancé à nous les Canadiens et à notre pays, qui consiste à jouer un rôle dans la détermination du destin de toute la civilisation. Nous sommes surtout fiers de l'aide et du leadership dont le Canada a fait preuve dans ses tentatives d'assurer la paix et le bien-être de toutes les nations. Il est très réconfortant de constater que les enseignements religieux et les traditions nobles si chères à notre héritage sont à l'origine d'une conscience du rôle humanitaire que doit assumer le Canada.

Nous prions avec ferveur que Dieu continue de vous bénir, vous et tous les membres de la Chambre des Communes et du Sénat et de vous aider à gouverner avec sagesse et avec vertu comme vous tentez de répondre aux exigences de notre temps. Nous sommes conscients de la lourdeur de vos devoirs et des sérieuses questions auxquelles vous devez faire face; nous prions constamment que notre nation soit préservée en unité pour la gloire de Dieu et le bien-être de tous les Canadiens.

Nous prions que le Canada puisse servir Dieu dans les assemblées du monde pour amener la liberté, la paix et le bien-être de toutes les nations. Que Dieu vous bénisse, vous, votre épouse bien-aimée et vos enfants, et que l'amour soit toujours avec vous.

Courtesies

We, the Commissioners of the 1992 General Assembly wish to record our thanks and appreciation for the kind and warm hospitality we have received in Hamilton, Ontario.

Our thanks are extended to the Rev. Willard Pottinger and the Rev. Judith Archer-Green, the Session and congregation of St. Paul's, Hamilton, the Local Arrangements Committee, and the Presbytery of Hamilton. Their arduous work in planning and preparation has enabled everyone at this Assembly to worship, fulfil the business of the court, and renew or make new friendships in a comfortable and pleasing atmosphere. A special word of thanks is extended to all who, in some way, introduced us to the beauty of the area within the Presbytery of Hamilton on Wednesday evening. We cannot adequately praise the efforts of all who provided us with delightful, well needed times of relaxation and delicious refreshments. We ask that the Rev. Larry Cowper, Marilyn Repchuk, Heather Hamilton, Marguerite Gilbert and Duncan Jeffrey, of the Local Arrangements Committee receive special commendation and that they convey our gratitude and appreciation to all concerned.

The Assembly opened with worship within the sanctuary of St. Paul's Presbyterian Church. We are grateful to all who gave leadership in this service, specifically the leaders of praise, the General Assembly Choir, members of the Presbytery of Hamilton, and the congregation of St. Paul's, Hamilton. We were all inspired by the sermon of the Rev. Dr. John Cameron who called our attention to the challenge from without and within to fulfil the mandate of Christ. We thank him for his timely message and for his ability to challenge The Presbyterian Church In Canada throughout the past year while at home and abroad.

Daily worship was exciting and thought provoking as we were reminded that in Jesus Christ, through the Holy Spirit, God transforms our "ordinary" days, problems, feelings, etc. and uses us to fulfil his "extraordinary" purpose. Being called to reflect on the will of God before the business of the day brought us together and called us to renew our commitment to being servants of God. We, therefore, thank Dr. Brian Fraser for the preaching of the Word, and we thank the Liturgists, the Readers, as well as all those from neighbouring

churches who provided musical leadership. The music selected for the services was especially meaningful.

On this occasion with our first woman moderator, we are grateful for being able to celebrate women in ministry through the special gifts of graciousness in the person of the Rev. Dr. Linda Bell.

Gratitude is extended to the Young Adult Observers and Student Observers for their creative input in the briefing sessions and court.

Appreciation is also extended to the Ecumenical Visitors who brought messages of joy, hope and challenge.

We thank the Clerks of Assembly, Miss Terrie-Lee Hamilton, and all support staff, who diligently carried out their duties resulting in the smooth proceedings of this Assembly.

To you, Moderator, we thank you for the diligent manner in which you presided over the sederunts and for your gifts of patience, graciousness, sincerity and humour. We appreciate as well the manner in which you conducted and preached the Service of Celebration in recognition of the new appointees through the offices of Restructuring. We are grateful to all who participated in the Service in support of your efforts. As you serve The Presbyterian Church in Canada in this your Moderatorial year may the blessings of God be with you, and may you be given the strength to fulfill your responsibilities.

COMMISSION RE MATTERS UNCARED FOR

On motion of G.A. Kouwenberg, duly seconded, it was agreed to appoint a Commission of the Moderator and the Clerks to deal with matters uncared for, omitted or overlooked during the business of this Assembly.

MINUTES (cont'd from page [68](#))

M.I. Whitson moved, duly seconded, that the minutes of the first through eighth sederunts be sustained. Adopted.

M.I. Whitson moved, duly seconded, that the minutes of the ninth and tenth sederunts be taken as read and sustained. Adopted.

PRESENTATIONS

Several momentos were presented to the Moderator, among them a video tape of the opening sederunt presented on behalf of TV Channel 11 which provided the closed circuit television connection between St. Paul's Church and James Street Baptist Church for the more than 400 persons who were unable to squeeze into St. Paul's for the opening of Assembly.

CLOSING OF ASSEMBLY

The business being finished, the Assembly joined in singing the one hundred and twenty second Psalm. The Moderator led the Assembly in prayer. She then said:

"In the Name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Brock University, St. Catharines in the Province of Ontario, on the first Sunday in June in the year of our Lord, one thousand nine hundred ninety three at seven thirty o'clock in the evening, local time."

The Moderator then closed the Assembly with the Benediction.

REPORTS

ADMINISTRATIVE COUNCIL

(Consideration and adoption, pages [23-30](#), [47-48](#), [49](#), [67](#), 68, [68-69](#))

To the Venerable, the 118th General Assembly:

This will be the last report to Assembly from the Administrative Council in that on June 30, 1992, the Administrative Council will cease to exist and be replaced by the new Assembly Council. Council held its first meeting following the 1960 General Assembly. There have been many persons from across the country who have given exemplary service to Council and its committees, and in this the final report thanksgiving is expressed to God for each of them.

In this report there are a number of issues that require careful consideration. Council and its committees have struggled with these issues and it is only after extended exploration and careful consideration that recommendations on these issues are being presented. To the persons who worked so diligently over the past couple of years goes hearty thanks.

ASSEMBLY

FUTURE ASSEMBLIES RECOMMENDATIONS 2 AND 3, 1991 (A&P 1991, p. [44](#))

Re: Overture 28, 1991 - A Prince Edward Island Assembly and,
Letter from St. Andrew's, Thunder Bay, Ont. inviting Assembly to meet there

There are several matters concerning future meetings of Assembly that need to be considered: (1) planning for future Assemblies; (2) holding Assemblies east of Montreal, in Northern Ontario and westward; (3) invitations from Prince Edward Island and Thunder Bay; (4) the Committee on Future Assemblies.

In 1978, by decision of Assembly following a remit under the Barrier Act, Book of Forms section 281 was amended to allow an Assembly to "determine the location of future Assemblies for the ensuing five years." The stated reasons for this change from planning one year in advance to five years was based on the need to reserve university facilities more than twelve months in advance and the importance of allowing hosting groups to have a longer planning period.

In presenting the above recommendation to Assembly, the Administrative Council suggested that ordinary scheduling of Assemblies should be based on the guideline that within a ten year period the Assembly would meet once in the east, once in the west, and eight times within the three central synods. Subsequently, a 1985 Assembly in Lethbridge, Alberta was scheduled.

The Assembly did not meet in Lethbridge in 1985 for a number of reasons, among them, "financial difficulty partly because of the rapid increase in air fares since 1977, but also because no provision was made to meet the additional cost of a western Assembly." In 1986, Council recommended, and Assembly agreed, "that between the years 1987 and 1991 one meeting of the General Assembly be held within either the Atlantic Synod or one of the western synods." It was further agreed, that the additional cost of such an Assembly be funded over 5 years and that Council be asked to arrange the necessary details." In presenting the above recommendations, Council indicated its intent to review the question of future east/west Assemblies after that Assembly and before recommending a long term policy.

Starting at the end of the 1986 financial year, the sum of \$ 20,000 was set aside each year to assist with the additional cost incurred in holding an east/west Assembly. By the end of 1990, \$ 100,000 had been accumulated. The cost of the Vancouver Assembly, over and above the normal amount budgeted for an Assembly, was approximately equal to the amount set aside. The additional expense related mainly to travel and an additional night's accommodation.

It is difficult to determine if the benefits of the Vancouver Assembly outweighed the additional cost. However, there is no question that the Assembly had great meaning for the congregations within Westminster Presbytery, and for some of the other presbyteries within

British Columbia. It also provided a good opportunity for Commissioners and Young Adult Observers to have a first hand experience of the Church at work in another area of the country. In light of the very positive response from the Vancouver Assembly, it is felt that periodically Assembly should be held outside the bounds of the three central synods.

Recommendation No. 1 (adopted, page [23](#))

That normally in every 5 year period, starting from 1992 (e.g., 1992-96, 1997-2001), the General Assembly meet once outside the area bounded by the Presbyteries of Montreal on the east, Chatham on the south-west and Algoma-North Bay on the north, and that during each year of the 5 year period, one-fifth of the estimated additional cost for the Assembly be set aside for that purpose.

Two of the last three Assemblies held outside the three central synods were in western Canada. Therefore, it seems reasonable to choose the Atlantic Synod the next time.

There were 4 locations considered when Assembly decided to go to Vancouver in 1990: Vancouver, Calgary, Fredericton and Charlottetown. Each site was visited by staff and facilities evaluated. While Charlottetown was a possibility, there were a number of factors that caused concern. Staff have recently visited Charlottetown and are satisfied that reasonable facilities are available for an Assembly and have received confirmation from the Presbytery of the willingness to accept hosting responsibilities.

Recommendation No. 2 (adopted, page [23](#))

That the 1996 General Assembly be scheduled for Charlottetown, P.E.I., and that Assembly's action on this recommendation be the answer to Overture 28, 1991.

Recommendation No. 3 (adopted, page [23](#))

That when consideration is given re a site for the 1997-2001 east-west Assembly, the invitation from St. Andrew's Thunder Bay be considered, and that Assembly's action on this recommendation be the answer to the Thunder Bay invitation.

In order to ensure proper arrangements for an Assembly, staff: reviews each invitation and, as necessary, seeks invitations; provides detailed information re requirements for hosting an Assembly; visits the venue to ascertain suitability and costs; meets with representatives of the proposed hosting group; and decides whether or not the venue is satisfactory, the costs are within budget and the pros and cons of each particular invitation. If, at the conclusion of the investigation, it is decided that a suitable place for an Assembly has been found, staff makes a tentative reservation with the facility for a particular year. The above is normally completed at least two years in advance of the proposed Assembly.

In light of the decision of the 1978 Assembly, many have questioned why each year the Assembly continues to appoint an ad hoc committee to recommend where the next Assembly will be held. In light of the fact that arrangements for Assembly are made by staff two or more years in advance and members of the ad hoc committee have little expertise in arranging for an Assembly and not very much time at an Assembly to gather sufficient background information, for the most part they have little choice but to "rubber stamp" the staff recommendation. The Administrative Council is of the opinion that the new Assembly Council might be a more suitable group to examine the invitations and staff reports and then recommend to Assembly where future Assemblies should be held.

Recommendation No. 4 (adopted, page [23](#))

That effective June 30, 1992, responsibility for recommending to Assembly the time and place for future Assemblies (up to 5 years in advance) be assigned to the Assembly Council.

Recommendation No. 5 (adopted, page [23](#))

That the Assembly Council be encouraged to recommend the year and location of the next east-west Assembly before the commencement of the 5 year period during which that Assembly will be held.

OVERTURE 19, 1991 - Session of Elmwood Church, London, Ont. (A&P 1991, p. [532](#), [17](#))
Re: Biennial General Assemblies

Overture 19, 1991 was referred to Council for report to the 1992 Assembly with the instruction that Council should consult with the Special Committee on Restructuring. The prayer of the Overture is that, as soon as possible, the Church change to a biennial assembly.

On a regular basis Assembly is urged to consider biennial assemblies. Over the past 15 years, there have been at least three such requests that have resulted in the appointment by Council of a task force to study the question and, on at least two occasions, study documents were sent to presbyteries. While there are good reasons for Assembly meeting every other year, there are equally good reasons for meeting every year.

In 1985, Council reported to Assembly that at its spring meeting it had gone on record as favouring less frequent assemblies and stated that it intended to bring a proposal to the 1986 Assembly. The same task force that prepared the statement presented to the 1985 Council meeting, and subsequently to the Assembly, continued to deal with the issue during the following year and reported to the spring 1986 meeting of Council. As a result of its further investigation, Council agreed to inform the 1986 Assembly that "in light of all that would be lost in terms of fellowship, unity and the perceived centralization of authority, Council had to face the question, would such a change be in the best interest of the Church at this time?" Council went on to state that its answer was no, not at this time.

Council is of the opinion that circumstances have not changed so significantly from 1986 as to warrant a reinvestigation at this time of the biennial assemblies question. In support of this position, it should be noted that there are major changes about to take place as a result of restructuring and an annual assembly could prove vital to a smooth transition. Further, the Special Committee on Restructuring favours continuing with an annual assembly, at least for the immediate future.

Recommendation No. 6 (referred to Assembly Council, page [23](#))

That the prayer of Overture 19, 1991, re Biennial Assemblies, be not granted.

EXECUTIVE AND PROFESSORIAL STAFF

PERMISSION TO CALL FOR NOMINATIONS

Re: Theological Education Staff

Currently, when one of the Colleges wants to establish a new teaching staff position or to commence the search for a candidate to fill a vacancy, it must apply to the Administrative Council for permission to establish the position or to commence the search process. When this happens, the Executive Personnel and Support Staff (EPSS) Committee of Council is responsible for working through a process with the College and then preparing a recommendation for consideration by Council which, as appropriate, recommends to Assembly.

Since the establishment of the Committee on Theological Education by the 1990 Assembly, the continuing role of the EPSS Committee in respect to the theological colleges has been questioned, especially in light of the fact that the Committee on Theological Education's mandate states (A&P 1990, p. [533](#), [25](#), recommendation 5):

That this Committee [on Theological Education] develop and co-ordinate policy for theological education as a whole in The Presbyterian Church in Canada, engage in long-range planning and, while recognizing that Colleges will normally take initiative in matters such as curriculum, promotion and tenure, and negotiations with ecumenical theological faculties or consortia, it will oversee the whole of theological education for General Assembly.

The "whole of theological education" would seem to include matters of staffing. While there may be instances when the Committee on Theological Education may want to call on the Service Agency or the General Assembly Office for assistance in the preparation and

examination of job descriptions, the Council is of the opinion that it should be the Committee on Theological Education that decides if a new teaching staff position is required at one of the colleges or if the job description for a principal is adequate.

Recommendation No. 7 (adopted, page 23)

That all matters relating to the granting of permission to one of the Church's theological colleges for the establishment of a new teaching staff position or to begin the search process leading to the filling of a teaching staff vacancy, be the responsibility of the Committee on Theological Education which will, as appropriate, recommend to the General Assembly; noting that there will be no involvement of the restructuring equivalent of the Executive Personnel and Support Staff Committee or the Assembly Council, except in instances where the Committee on Theological Education wishes to explore with Council the possibility of funding in addition to what is provided in its global budget.

OVERTURE 43, 1989 - Presbytery of East Toronto (A&P 1989, p. 32, 19; 1990, p. 201, 37; 1991, p. 206-207, 26)

Re: Appointments by Assembly and its agencies

The prayer of Overture No. 43, 1989 from the Presbytery of East Toronto is concerned with the procedure to be followed when a minister serving a congregation is appointed to a position by the General Assembly or one of its agencies. The Presbytery requested that the following procedure be adopted:

When a minister in a charge is appointed by the General Assembly or one of its agencies to a full-time position, the appointment be dealt with in a similar way to a call from a congregation, i.e., the information relative to the appointment be forwarded to the presbytery in which the person is ministering and action taken as outlined in the Book of Forms, section 226, 228-32, except that when the presbytery is considering the matter "representatives of the Assembly board or agency" be heard on behalf of the appointment (rather than "commissioners of the presbytery, if there be such, and the commissioners of the congregation calling" as required in section 230).

On first examination, the procedure suggested by the Presbytery appears to be easier to follow in respect to persons appointed by one of the agencies of the Church than it is when the person has been appointed by the General Assembly itself. An agency is not a court of the Church, but the Assembly is the "highest" court.

Of primary concern is whether an action of the General Assembly can be subjected to a decision of a lower court. The normal reply is that the decision of Assembly is final. However, this may not be the answer in respect to a call, especially when the person being called is the inducted minister of a congregation.

In the call process, the calling court concerns itself with (1) the needs of the calling group, (2) the strength of support for the call, (3) the qualifications of the person being called, and (4) the guarantee of stipend submitted with the call. The presbytery where the presbyterial certificate of the person being called rests, concerns itself with (1) the congregation where the minister is presently serving, (2) whether a move at this time is in the best interests of the person being called, and (3) are the terms and conditions of the call sufficient to meet the particular needs of the person being called. It is only after both courts are satisfied that the person whose name has been inserted into the call is given opportunity to respond.

One assumes that the General Assembly or its agency fulfills the role of the calling presbytery. But, if a call to accept an appointment by the General Assembly or one of its agencies does not involve the deliberations of the court where the presbyterial certificate of the person being called rests, a very important aspect of the call system within this Church is lost. Therefore, the prayer of Overture 43, 1989 ought to be supported.

However, before agreeing to support the prayer of the Overture, it is important to realize the consequences of a presbytery saying no to an Assembly appointment. When presbytery says no to a call from a congregation, the congregation can re-group and within a few short months fill the vacancy with a different person. To say no to a call

from the Assembly means that another call can not be extended until the next Assembly. This is not necessarily bad, but it is time consuming. It means, that if the system is to have integrity, presbyteries must be prepared to make hard decisions and agencies prepared to accept delays without pressuring presbyteries.

Recommendation No. 8 (adopted, page 23)

That the prayer of Overture No. 43, 1989 be answered in the following terms:

That when the General Assembly or one of its agencies agrees to appoint a Minister of Word and Sacraments or a member of the Order of Diaconal Ministries to a position under its jurisdiction, the appointment 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. This procedure includes the forwarding to the presbytery where the presbyterial certificate of the person being called is lodged, the call to accept the appointment, signed on behalf of the calling group by at least two of its officers, and the guarantee of stipend. Presbytery will process the call as outlined in Book of Forms sections 226, 228-232, except that where reference is made to representatives from the calling congregation this is understood to mean representatives from the Assembly or its agency.

CALL FOR NOMINATIONS

Principal of Knox College

Council reported last year that in accordance to the decision of the 1990 Assembly, which agreed that Knox College could commence its search for a Principal subject to permission from Council, such permission had been granted. When it was decided a year ago that Knox should reopen its search process, Council was again approached and a revised position description for Principal submitted. In September 1991, the Executive of Council granted permission to the College to call for nominations.

CLERKS OF ASSEMBLY

The 1991 Assembly, on recommendation of the Special Committee on Restructuring, agreed "that the position of Principal Clerk be declared vacant as of June 30, 1992, as are all other positions in the present structure, and that the 1992 Assembly appoint the Principal Clerk for the new structure."

The 1991 Assembly also agreed, again on recommendation of the Special Committee on Restructuring, that in addition to the Principal Clerk there would be a second executive staff person in the Assembly Office. It was originally envisioned that the second staff person, who would be an Associate Secretary, would be appointed by the Assembly Council in January 1992, at the same time as the other Associate Secretary appointments were made. However, on further reflection it was decided that this would not be appropriate in that the right to appoint a Clerk of the Assembly rests with the Assembly, not with an agency of Assembly.

The search process, implemented by the Special Committee on Restructuring, followed the same principles and patterns of earlier ones for General and Associate Secretary positions conducted in the recent past. The position description was posted and distributed as widely as practicable. A Search Committee was constituted using the same formula as for the other searches, i.e., there was gender balance, a lay-clergy balance, a representative from the east and one from the west, and an effort at theological balance.

Similar preparations of the Committee took place with briefings on methods, and prayer and planning of the interview sessions by the Committee itself. As in the earlier cases, a resumé for each candidate was sent to each Committee member well in advance of the first meeting. That meeting took place by a telephone conference call and a 'short list' was prepared. At the second meeting, which was held in Toronto, each person on the short list was interviewed. The Committee then prayerfully considered the gifts and experience of each candidate, keeping in mind the emphasis on "team" which the Special Committee on Restructuring is advocating for the General Assembly Office. A balanced judgement was sought about each possible combination for the two positions. When tentative

combinations were established, they were placed on the background of the slate of candidates already in place. In this, the Committee was attempting to give due consideration to the smooth functioning of the larger "team".

Principal Clerk

The Search Committee reported that the Rev. Thomas Gemmell was seen as having many of the gifts required to fill this responsible office. He was seen as having a flexible and human view of matters legal, and having a proven track record of working in many difficult situations as pastor to the pastor (as well as the flock - court and congregation). His gifts of reflection, of considered creative problem solving, and his strong affirmation of a personal faith in Christ and the Church, were additional considerations. He is seen as a strong team member. Finally, he is a holder of crucial corporate memory. He is the only new appointee, at the executive level, who has witnessed and (in earlier phases) participated in, the ongoing process of national church renewal, that began with the initiative in prayer and strategic planning.

Recommendation No. 9 (T. Gemmell appointed, page 23)

That the name of the Rev. Thomas Gemmell be placed in nomination for appointment as Principal Clerk of the General Assembly, effective July 1, 1992.

Associate Secretary - Assembly Office and Deputy Clerk of the General Assembly

The Search Committee states that Barbara McLean has a long proven track record as a committed layperson, and some thirteen years experience as Presbytery Clerk. Her triple gifts of energy, enthusiastic encouragement of others, and being a (self-admitted) "good number two", impressed the Committee as very appropriate for the Associate Secretary position. That she is female was an added bonus. Again a strong affirmation of a personal faith in Christ and commitment to prayerful seeking of strength and guidance in difficult situations, seemed to meet requirements of the office. Her sense of the importance of working as a team, along with an apparent stamina for travel, rounded out the factors which impressed the Search Committee. As in the case of Tom Gemmell, strong recommendations came from a variety of sources within the Church.

Recommendation No. 10 (B. McLean appointed, page 23)

That the name of Mrs. Barbara M. McLean be placed in nomination for appointment as Associate Secretary in the Assembly Office and Deputy Clerk of the General Assembly, effective July 1, 1992.

REMUNERATION FOR EXECUTIVE STAFF AT WYNFORD DRIVE OFFICE

The Special Committee on Restructuring approached the spring 1992 meeting of Council with the request that Council clarify the remuneration package for executive staff at the national office. There were two areas of concern in respect to the payment of appropriate accommodation: (1) eligibility when both husband and wife are receiving remuneration for services rendered to The Presbyterian Church in Canada; and (2) payment based on geographical area of residence.

At the 1990 Assembly, on recommendation of Council, a decision was taken to delete an amendment to a 1989 Council recommendation. By this action the Assembly said that a person serving at General Assembly Minimum Stipend rates, whose spouse also received remuneration from The Presbyterian Church in Canada sources, was not eligible for a second manse, or if in lieu of a manse an allowance was provided, the combined allowance could not exceed the fair rental value of the accommodation occupied. While this decision was directly related to minimum stipend persons, the Convener and Staff of Council have always understood the decision as being applicable to all Church workers. It is this understanding that the Special Committee on Restructuring challenged.

The second item concerns the practice of Council in respect to setting the appropriate accommodation allowance for professorial and executive staff. Council's practice has been based on the principle that the cost of accommodation in one area or city may be very different than in another area or city. Council's Committee responsible for annually recommending to Council the appropriate amount for the accommodation allowance, has a

generic description of what is considered as an appropriate house for staff. The Committee then looks at the various areas of the country where such staff reside and, using information obtained through real estate sources, determines the appropriate allowance for that area. The Special Committee on Restructuring's position is that the allowance should be the same for all executive staff.

Because the new structure will become effective on July 1, 1992, and it is hoped that all or nearly all of the newly appointed staff will be ready to assume responsibility on that date, the Special Committee on Restructuring asked Council to state the remuneration package for executive staff with an office at 50 Wynford Drive in terms of a total dollar figure, which would be inclusive of all allowances, and that such amount would be paid to all such persons without modification. After discussion, Council agreed to both requests.

Recommendation No. 11 (consideration deferred, page [23](#); adopted, page [49](#))
That the following decision of Council be homologated:

That the remuneration package for all Executive Staff at the 50 Wynford Drive Office, regardless of geographical location of residence or the vocation of spouse, be at the 1992 all inclusive rate of \$ 54,285 per annum for a General Secretary and \$ 52,785 for an Associate Secretary, with an additional sum of \$ 12,430 for those who do not qualify under the income tax act for tax free accommodation.

FINANCIAL

FINANCIAL AUDIT

1991 Statements

The 1991 audited financial statements for The Presbyterian Church in Canada (p. [233](#)-42), the Pension Fund (p. [416](#)-22) and the J.B. Maclean Bequest Fund (p. [372](#)-76) have been reviewed by Council and its Audit Committee, found in order, and adopted.

Recommendation No. 12 (adopted, page [24](#))

That the 1991 audited financial statements for The Presbyterian Church in Canada, the Pension Fund of The Presbyterian Church in Canada and the J.B. Maclean Bequest Fund be received as information.

1992 Auditor

Recommendation No. 13 (adopted, page [24](#))

That the firm of Coopers and Lybrand, Chartered Accountants, be continued as auditors for the 1992 Church accounts and the Assembly Council be authorized to set the fees.

1991 Income and Expenditures

The attention of Assembly is drawn to the financial statements for The Presbyterian Church in Canada as found on pages [236](#)-47. The statement of Operating Fund Revenue, Expenditure and Fund Balance-Unallocated indicates a total 1991 contribution from congregations to Presbyterians Sharing of \$ 8,179,037. This is an increase of \$ 248,457, or 3.1%, over 1990 revenues, but a shortfall of \$ 194,963 of the 1991 estimated revenue from Presbyterians Sharing. Other income of \$ 1,264,007 exceeded estimated revenue and offset the shortfall mentioned above.

While recognizing that estimated revenue was considerably greater than actually experienced revenue, Council is grateful to God for the income received from Presbyterians Sharing and wishes to express sincere thanks to congregations and individuals for their gifts to Presbyterians Sharing.

Expenditures for 1991 totaled \$ 9,486,933. The boards and committees generally geared their expenditures to the income available to them. It should be noted that as a result of decisions taken by Assembly and the resultant appointment of staff, the Special Committee on Restructuring incurred operating costs of \$ 89,135 for which no budget had been established.

The fund balance at the end of the year represents unspent accumulations available to the boards and committees to meet their future programme costs.

BUDGETS FOR 1992 AND 1993

1992 Budget

The budget for 1992 has been restated in format from the traditional method to allow a comparison of the January/June period operating under the present budget process with July/December period which will be redesigned as result of restructuring.

The budget authorized by the 1991 General Assembly totalled \$9,504,000

To this has been added:

1. Restructuring Office 92,000

This provides for the operation of the office for the first six months of 1992, for which there was no budget provision.

2. Restructuring Costs - People * 551,855

This is the anticipated amount required as severance/retirement for 11 persons who will not continue to work for the General Assembly offices beyond June 30, 1992.

3. Renovation to building 100,000

This is an amount which is expected to cover renovations to the structure of the building to accommodate the physical requirements to allow the restructured organization to function. It will cover minor demolition/construction of offices for personnel.

4. One time over-expenditures amounting to 156,145

These will be incurred by various boards/committees which will be short of funds to complete their 1992 authorized programmes. The budget will be redistributed for 1993 to reflect the restructured programme and will ensure that these shortfalls do not reoccur.

\$10,404,000

* This is the maximum amount that will be required; most recent estimates indicate that it may be some \$ 70,000 less.

In summary, Council is recommending an addition to the 1992 budget by adding a line in the revenue section to increase funding by \$ 900,000, to be obtained from balances presently held by boards and committees, and increasing the expenditure budget by a similar amount as stated above.

Recommendation No. 14 (adopted, page [24](#))

That the 1992 revenue/expenditure budget be increased by \$ 900,000 to reflect the costs of restructuring with funding to be secured by transfers from balances presently held at the discretion of boards and committees; and that the Life and Mission Agency be urged to provide for the ecumenical commitments and priorities set re curriculum development and the development of worship resources, in consultation with BCL personnel who were involved in setting these priorities.

1993 Budget (p. [231](#))

The estimated revenue for 1992, as set by the 1992 Assembly on recommendation of Council, took into account the large increase anticipated, but not entirely realized, for 1991. This year the Church is faced with a severe economic situation and uncertainty in the country which makes it very difficult to project a reasonable revenue level for 1993. In light of present realities, Council is recommending a 2% increase to Presbyterians Sharing revenue, which amount approximates the rate of inflation percentage when Council met at the end of March.

Council is unable to present a detailed 1993 Expenditure Budget due to the extensive changes taking place as a result of restructuring. These details can only be finalized after the Agency Committees have met.

Recommendation No. 15 (adopted, page [24](#))

That the estimate of revenue from Presbyterians Sharing for the year 1993 be set at \$ 8,674,000 and from other sources at \$ 1,000,000, for a total of \$ 9,674,000 and that the Assembly Council, at its November, 1992 meeting, be authorized to set the expenditure budget in keeping with past practice and as modified by restructuring.

REFERRAL FROM 1991 ASSEMBLY (A&P 1991, p. [413](#), [34](#))
Committee on Theological Education 1992 Budget

Recommendation No. 3, 1991 of the Committee on Theological Education was referred simpliciter to the Administrative Council. The Recommendation is "that the 1992 grant for the expenses of the Committee be \$ 40,000." Assembly referred the Recommendation to Council simpliciter.

The Committee's authorized expenditure budget for 1991 was \$ 29,300. Council's Finance Committee requested documentation in support of the \$ 40,000 request. The documented request was for less than the original amount requested. On recommendation of the Finance Committee, Council agreed that the 1992 authorized expenditure budget for the Committee on Theological Education be \$ 35,000 and reports same to Assembly as the reply to the referral.

REFERRAL FROM THE 1990 ASSEMBLY (A&P 1990, p. [71](#); 1991, p. [209](#))
Knox College short-term borrowing

The 1989 Assembly gave permission to Knox College to enact a short-term borrowing by-law and gave to the Administrative Council the responsibility for determining the exact terms of the by-law. Council reported to the 1990 Assembly that it had approved the terms for the by-law and it was now in place. Later in that Assembly it was agreed that "the Administrative Council assist Knox College with financial and administrative matters for the duration of short-term borrowing."

Representatives of Council continue to meet regularly with representatives of Knox College and report to Council and its Executive.

BCL RECOMMENDATION no. 26, 1992 RE GIFT ANNUITIES (p. [314](#))

The Board of Congregational Life is recommending to Assembly the adoption of a business plan re gift annuities. Council's Finance Committee has on several occasions had detailed presentations and as a result the business plan has been enhanced to the point where Council is satisfied with its presentation.

Recommendation No. 16 (adopted, page [24](#))

That Council's satisfaction with its review of the financial implications of the Board of Congregational Life's business plan for gift annuities and its endorsement of the programme, be noted.

STIPENDS AND ALLOWANCES

REMUNERATION PACKAGE

In 1989 Council, as part of its general review of stipends and allowances, recommended to the General Assembly, "That in the remuneration package for all minimum stipend categories, the cost of appropriate accommodation be paid as an addition to base stipend and increments, effective January 1, 1990 (A&P 1989, p. [212](#), recommendation 26).

At the Assembly, the recommendation was amended by inserting after the words "stipend and increments" the following: "(regardless of the marital status of the person involved)" (A&P 1989, p. [58](#), recommendation 26).

Following the Assembly, Council realized that the amendment had financial implications in that the Board of World Mission had several persons serving under its appointment whose spouse was receiving an accommodation allowance from the Church and, therefore, according to BWM regulations, the appointee was not eligible for an accommodation allowance. By the law of the Church, "undertakings for which new or increased expenditure is required shall not receive final approval of the General Assembly until a report from the Administrative Council has been received." (Book of Forms section 296.6) This was reported to the 1990 Assembly and Assembly agreed "That the amendment to Council's Recommendation No. 26, 1989, adopted by the 1989 General Assembly (A&P 1989, p. [58](#)), be not implemented."

Arising out of the discussion at Assembly, Council has continued to consider the question of accommodation in relation not only to clergy couples but also to two or more church workers sharing the same accommodation. This has led to more general discussion which has included two income families, human rights legislation, etc..

The Presbyterian Church in Canada has cherished the concept of stipend as the most suitable form for the worldly support of its servants, i.e., Ministers of Word and Sacraments, Members of the Order of Diaconal Ministries and Lay Missionaries. The basic concept of stipend is that a person is provided with a living based on need so that he/she is relieved of the need to provide such for oneself and, therefore, is freed to devote full attention and energy to the service of the Church. At different times, the exact form of the stipend has varied. At one time, it consisted of an amount of money plus "free use of manse and glebe", and including enough to cover the expenses of the ministry involved. In this model, it was often expected that part of the stipend would be in kind, that is, produce from the farms of the church members. As the Church moved into the industrial and urban era, stipend became an amount of money plus free use of a manse, with other emoluments added over time - pension plan, utilities, car allowance, health and dental plan, continuing education leave and allowance, specific holiday periods, housing allowance in lieu of manse, etc..

As each new component has been added to "stipend", its traditional meaning has been eroded. More and more, the remuneration provided has come to appear like a salary to congregations and to ministers. The introduction of the concept and practice of a minimum stipend without regard to a person's needs or situation in life (married, single, two income families, number of children, etc.) has further eroded the meaning of stipend. Local economic conditions are also ignored in the minimum stipend scale. Recognition of years of service as a factor in setting stipends is another feature which seems more like a salary. The time has come for The Presbyterian Church in Canada to frankly admit that it has moved entirely away from the basic meaning of stipend and today follows a practice more like that of paying a salary.

Other factors have contributed to this development. When the Church decided to ordain women to its Ministry of Word and Sacraments in 1965, a process of change was instituted. Ministers began to marry other ministers, leading to the phenomenon of "clergy couples". At approximately the same time, it became the fashion for ministers to purchase their own home rather than living in a manse provided by the congregation. The practice of multi-staff ministries has also emerged, encouraged by the church growth movement, as well as by the complexity of ministering to and managing religious institutions which depend largely

on volunteer efforts. In multiple-staff congregations, the remuneration of staff members other than the senior minister, has had to be worked out on a different basis in the interest of justice and fairness. The presbyteries have been involved in this process, acting as mediator between the congregation and staff members. For the first time, some congregations found themselves providing a cash remuneration which had a housing component.

Canadian social norms were changing as well. The notion of women having careers developed into the norm of having life-long careers, enabled by day-care and joint-parenting practices. Two-career couples have also been encouraged by the incredibly high cost of providing housing in the modern market-place.

The norm had been one minister with a stipend which includes a housing component (free use of manse, or a housing allowance). This norm has been followed except where two church workers share the same accommodation. In such cases the practice, at least for those remunerated wholly or partially from Presbyterians Sharing revenue, has been that the dollar amount of stipend is paid to both but only one manse or housing allowance is provided. If the concept of stipend is strictly followed, such a practice is just. But in actual fact, as has been pointed out above, our practice has moved a long way from stipend. Therefore, is this fair and just in terms of today's practice?

Today, the spouse of many ordained ministers/members of the Order of Diaconal Ministries work outside the Presbyterian Church. In such instances, when it comes to the provision of an accommodation allowance in lieu of a manse, the spouse's income is not taken into consideration, even when the spouse works for another Christian denomination. But if that spouse happens to work for The Presbyterian Church in Canada, then it becomes a factor. To be just, the Church either has to recognize family income in all cases or not at all.

In the opinion of Council, it is time for the Church to frankly admit that it is no longer paying a stipend and, having admitted this, begin to use the correct name for current practice, namely salary. We should no longer divide the compensation package into base stipend, housing, utilities, etc.. Rather, there should be one all inclusive figure and from this amount the church worker would be responsible for providing accommodation, paying the utilities, providing food for the table, gas for the car, etc..

Does this mean that congregations should immediately go out and sell their manse? No. In some instances, church workers may choose to live in the manse and pay from their remuneration package the fair rental value to the congregation.

It is not intended that the suggested change will effect annual vacation entitlement, study leave entitlement and allowance, disability or extended illness policy, medical-dental plan, etc..

Recommendation No. 17 (considered, pages [24](#), [47-48](#), [49](#) and defeated, page [49](#))

That it be policy, effective July 1, 1992, for the remuneration package to be based on one all inclusive dollar figure, while maintaining the current practice of setting national minimums.

There are a number of matters related to the above which will require consideration and decision by Assembly. Council has asked its Executive to deal with these at its May meeting and present them to Assembly through a Supplementary Report which will be handed out at the time of registration on arrival in Hamilton.

REFERRAL FROM THE 1990 GENERAL ASSEMBLY (A&P 1990, p. [70](#))

Re: Impact on pension of shared accommodation policy

The referral centres on a concern re the implications for pension of the decision of the 1990 Assembly that two or more persons working for the Church and sharing the same accommodation are not eligible to receive more than the equivalent of one manse or housing allowance in lieu of a manse.

The dollar figure for maximum pensionable earnings is established each year based on a formula which includes a dollar amount for the free use of a manse or an equivalent housing allowance. If one or more of the persons sharing the accommodation does not receive a full manse/housing allowance, their allowable contribution to the Pension Plan may fall short of the maximum allowable amount, unless, of course, their stipend portion is high enough above minimum stipend so that it offsets the housing component shortfall. If, because of the housing component, the contribution falls short of the maximum allowable contribution, then this may impact on future benefits from the Pension Plan. However, this will not be the case if Recommendation No. 18 above is adopted.

Whether Recommendation No. 17 above is adopted or not, there needs to be careful consideration given to the various components used in formula for setting annually the figure for maximum pensionable earnings.

Recommendation No. 18 (adopted, page [68](#))

That the referral to the Administrative Council by the 1990 Assembly of the Lamont Additional Motion (A&P 1990, p. [70](#)), re impact on pension of the policy on shared accommodation, be referred to the Assembly Council along with the request that the current formula for setting maximum pensionable earnings be studied and report made to the 1993 Assembly.

OVERTURE NO. 1, 1992 - PRESBYTERY OF WESTMINSTER (p. [589](#))

Re: Guarantee of stipend re appropriate accommodation, Book of Forms Appendix A-10

At the request of the Presbytery of Westminster, Overture No. 1, 1992 was referred to Council. The prayer of the Overture is that Appendix A-10 of the Book of Forms be revised "to include guarantee of provision of housing allowances at fair rental value for appropriate accommodation".

Appendix A-10 already makes provision for a housing allowance. What the Overture wants is for A-10 to state that the housing allowance is the "fair rental value of appropriate accommodation". It is the responsibility of presbytery, when examining the guarantee of stipend presented with the call, among other things, to decide whether the stipend is appropriate and the housing allowance, if part of the call, in accordance with the guidelines set by the General Assembly.

The Clerks of Assembly are constantly cautioning the Church against the tendency to add detail to the Book of Forms. This caution appears to be good advice at this point in that by the congregation making such a statement in the call, it does not in any way relieve the presbytery from ensuring that the housing allowance is appropriate according to decisions of the General Assembly.

Recommendation No. 19 (adopted, page [68](#))

That the prayer of Overture 1, 1992 be not granted.

MISCELLANEOUS OVERTURES

OVERTURE 34, 1991 - PRESBYTERY OF KINGSTON (A&P 1991, p. [538, 18](#))

Re: Book of Forms section 167, Congregational Treasurer and membership on Board of Managers

Overture No. 34, 1991 was referred to Council by the 1991 Assembly on recommendation of the Committee on Bills and Overtures. The Overture directs attention to the increasing and more specialized knowledge required of the congregational treasurer and asks that section 167 of the Book of Forms be amended to allow that the treasurer need not be a constituent member of the Board of Managers, but in such cases should be appointed annually by the congregation on recommendation of the Board of Managers.

Currently, section 167 states that the treasurer is appointed by the annual meeting of the congregation from among the members of the Board and if this is not done, the Board makes the appointment at its first meeting held after the annual meeting. This ensures that the treasurer is member of the Board and is responsible to the Congregation through the Board for the duties as described under section 170 of the Book of Forms concerning the

maintenance of records and the banking of monies. The relationship of the treasurer to the Board and to the congregation is very important and should not be changed.

Section 160 of the Book of Forms indicates that one third of the Board shall retire each year by rotation and there is nothing stated in the Book of Forms that the person who has expertise and has been the treasurer of the congregation cannot be re-elected for any number of times.

Should the situation be such that the person who has been elected treasurer cannot carry out the function of maintaining the records, then the Board of Managers could decide to devolve the duties of maintaining the records to another volunteer or to an individual who is paid for his/her services and who would be responsible to the treasurer.

By following this procedure, the congregation would have the books maintained in an acceptable manner while at the same time having the responsible person holding the office of treasurer as a member of the Board of Managers, and responsible through that body to the congregation at an annual meeting.

Recommendation No. 20 (adopted, page [68](#))

That the prayer of Overture 34, 1991 be not granted.

OVERTURE NO. 2, 1992 - PRESBYTERY OF WESTMINSTER (p. [589](#))

Re: Provision in call for annual contribution to an R.R.S.P.

At the request of the Presbytery, Overture No. 2, 1992 was referred to the Administrative Council. The prayer of the Overture is "to enact a provision within the Call by which congregations include provision for an annual contribution of not less than one thousand dollars (\$ 1,000) towards an R.R.S.P.".

There are many good reasons why professional church workers should invest in R.R.S.P.'s, some of which are mentioned in the preamble to the prayer of this Overture. However, whether or not an individual participates ought to be a personal rather than a corporate decision. The Church provides a pension fund and requires every professional church worker to join and every congregation to contribute to it. Regularly, the plan is reviewed to insure that pensions paid on retirement, when combined with benefits from the Canada/Quebec Pension Plan and Old Age Security, provide a basic income on which a person can live. Whether that income should be increased by R.R.S.P. investments is a decision of the individual and must be based year by year on specific factors related to the individual.

The Overture suggests that in the year the compulsory R.R.S.P. contribution is first introduced there be no increase to basic stipend so that the money saved would offset the cost of the R.R.S.P. The difficulty with this suggestion is that the annual increase to basic stipend is normally at approximately the rate of inflation for the previous year. To withhold an increase means a reduction in current buying power without any hope of recovery until after one reaches retirement age. For those who are already having an extremely difficult time to make ends meet, the promise of a better retirement has little meaning. This procedure was followed in part when the medical-dental plan was introduced, but the decision was based on the premise that there would be an immediate return in that everybody has some medical-dental expenses each year. Even then, the procedure caused a great deal of hardship in certain instances.

While supporting the idea of encouraging professional church workers, whenever possible, to contribute regularly to R.R.S.P.'s, Council is convinced that to make such a contribution mandatory is inappropriate.

Recommendation No. 21 (adopted, page [68](#))

That the prayer of Overture 2, 1992 be not granted.

OVERTURE NO. 3, 1992 - Presbytery of Westminster (p. [590](#))**Re: Use of Pension Funds for First Mortgages**

Overture No. 3, 1992 was referred to Council at the request of the Presbytery. The prayer of the Overture is that Assembly "instruct the Pension Board . . . to review its policies concerning investment funds with a view to providing first mortgages to Ministers of Word and Sacraments and other professional church workers".

It is the mandate of the Trustee Board to invest Pension Plan funds to maximize the rate of return. This would by definition not allow for low interest rates nor could the Trustee Board consider mortgages at greater than traditional percentages of the value of the property. It is noted that investments for the pension fund are not for the benefit of the Church but for the benefit of the "employees", who are the members of the fund.

Recommendation No. 22 (adopted, page [68](#))

That the prayer of Overture No. 3, 1992 be not granted.

MISCELLANEOUS**REFERRAL FROM ASSEMBLY (A&P 1991, Rec. No. 18, p. [418](#), [35](#))****156 St. George Street, Toronto, property****Terms of reference**

The 1991 General Assembly, on recommendation of the Committee on Theological Education, agreed:

That a committee of the Administrative Council, appointed jointly by Council and the Committee on Theological Education, investigate possibilities re future uses or disposal of the property at 156 St. George Street, Toronto; that in its investigation the Committee consult the Atlantic Mission Society, the Women's Missionary Society (W.D.) and members of the 1990-1991 Board of Ewart College; that the Committee consider the use of proceeds should the building be sold, noting the concern of the Board of Ewart College for support of diaconal education; that it report to both Council and the Committee on Theological Education during the year; and that Council report with recommendations to the 1992 Assembly.

Introduction

The Committee has been persistent in seeking the views and comments of interested parties with regard to the future of 156 St. George Street. In particular, the Committee encouraged submissions not only from those named in the reference but as well the Order of Diaconal Ministries, Women in Ministry Committee, the alumnae of Ewart College and students enrolled in the Diaconal programme.

The Committee interviewed at length Dr. Robert Mathewson, Acting Principal of Ewart College until its amalgamation with Knox College, Dr. Helen Goggin, formerly Professor of Christian Education at Ewart College and currently Professor of Christian Education in the amalgamated College and Dr. Robert Robinson, Convener of the 1990-1991 Board of Ewart College.

The Committee acknowledges the consultative support of Donald Taylor, Comptroller of the Church and of Brian Malcolm, Administrator of Knox College.

There is quiet acquiescence to the reality of the amalgamation of Ewart and Knox Colleges. The Committee notes with pleasure the positive reports from Dr. Goggin and Dr. Mathewson on the smooth transition and integration of the Diaconal Programme at Knox College during the 1991-1992 academic year.

In the view of the Committee, the acceptance inherent in this transaction has been enhanced by the decision of the 1991 Assembly re the placing of important/meaningful memorabilia and the Chapel furnishings from Ewart College within Knox College.

It was the considered view of many that the Committee ought not to act precipitately. The Committee itself was of the view that sufficient time has been available for careful and prayerful reflection and thorough consideration of alternate uses.

Because it was considered prudent not to leave the building standing vacant while deliberations were ongoing and rental revenues were essential and sufficient to cover basic operating costs, the Committee advised the Senate of Knox College that the residence facility at 156 St. George Street would be available for student accommodation for the 1992-1993 academic year. In effect this was an extension of the decision made by the Commission on Ewart College for the 1991-1992 academic year.

Alternate uses

1. Several submissions suggested the relocation of the Church Offices from 50 Wynford Drive to 156 St. George Street. However, current zoning regulations do not permit this property to be used for office purposes. The current Toronto Historical Board Study, Heritage Conservation District, and the Official Plan Part II Study by the City of Toronto, while incomplete but expected in June 1992, are likely to be even more restrictive of uses that are not consistent with the "University Community District."

2. The use of 156 St. George Street as a lay training centre was also suggested in anticipation of new programmes in this area being proposed by the Committee on Theological Education.

The view of the Committee is that an urban training centre in Toronto would not only compete with Crieff Hills, it would run counter to the belief that regional training centres would be more effective. The Committee was told that no urban lay training centre is more than temporarily successful. The recent sale by the United Church of Canada of its Centre for Christian Studies in Toronto is seen as being supportive of the Committee's position against this option. Current trends suggest that lay training centres should be regionally based.

3. It has been suggested by the Deputy Church Archivist that part of the lower level of 156 St. George Street be used to meet the space required for the Church Archives. This proposal would require but a small part of the building, leaving the larger question of the best use of the whole. A divided or partial use of the building would necessitate varied patterns of access and security which would result in significant capital costs. For these reasons, as well as understanding that some additional space is available at Knox College, the Committee decided against this proposal.

4. Several representations pointed out the need for married students' quarters or suites. No detailed architectural or engineering studies of the conversion of the 156 St. George Street building to a married student residence have been carried out. However, it is the view of the Committee that the costs would be substantial and beyond the Church's financial capabilities at the present time. As well, pursuing this option would remove the opportunity to utilize the proceeds of sale for higher priority purposes. For those reasons the Committee has rejected this proposal.

It is instructive to note that in recent years the 156 St. George Street residence (65 spaces) was used by only one to three Ewart students, five to seven non-Ewart students registered as being Presbyterian, and the balance having no evident Presbyterian relationship. At Knox (107 spaces) the average number of theological students in residence has been 20 to 30, an average of 30 to 45 having registered as Presbyterians, and the balance with no evident connection with the Church.

5. A suggestion was made to continue the current use of the former Ewart facility as a student residence while awaiting a stronger market for real estate. Such an approach would permit consideration of options not previously considered.

As was stated previously, the residence at 156 St. George Street will continue until June 1993. One concern with continuing beyond that date is the uncertainty of the larger economic situation including the real estate market,

student enrollment, etc.. By far the larger concern is the likelihood of major repairs being required to certain parts of the building. The boiler, air conditioning and compressor are considered to be vulnerable. An assessment made in 1990 by R. E. Barnett, Architect, estimated the costs of basic installations for security, handicapped access and fire bylaw compliance at \$ 45,000. Major failures in the plant systems could result in costs of up to \$ 200,000.

Thus any expected gain to be achieved in waiting for improved real estate markets could be more than offset by the general depreciation of the physical plant as well as major expenses.

The Committee therefore recommends against the longer term residence option.

Disposal option

Expressions of interest in the possible purchase of 156 St. George Street have been made by: The University of Toronto (Capital Budget Department), Innis College, Woodsworth College, Jewish Students Union, Advisory Committee on Korean Ministries of the Board of World Mission, and the Anglican Church.

Even though the property could be put on the market earlier, the closing date for the sale could not be before June 1993, because the residence has been committed for the 1992-1993 academic year. The building was appraised in February 1991, at \$ 3.4 to 3.8 million.

The first draw on the proceeds of sale should be an amount sufficient to repay the Ewart College Resource Fund for borrowings, including interest, used to meet operating costs prior to amalgamation.

A question arises as to whether the Committee should recommend that the balance of the proceeds go to the amalgamated College, as a consequence of the amalgamation. This view has been expressed to the Committee as being what the 1990-1991 Ewart Board assumed would happen.

An alternative view is that the balance of the proceeds be turned over to the Committee on Theological Education for its allocation. In support of this approach is the current practice of grants for the theological colleges being allocated to the Committee on Theological Education.

Recommendation No. 23 (adopted, page 68)

That the property at 156 St. George Street, Toronto, be offered for sale with a closing date no earlier than June 1993, unless the purchaser agrees to honour the existing residence contracts.

Recommendation No. 24 (adopted, pages 68-69)

That the net proceeds realized from the sale be used as follows:

- the first call on the net proceeds shall be an amount sufficient to repay the borrowings from the Ewart Resource Fund, with interest;
- the balance from the net proceeds shall be used to establish an endowment for theological education to be named the Ewart Endowment for Theological Education, in recognition of the long history of Ewart College and its contribution to The Presbyterian Church in Canada;
- the capital of the Ewart Endowment shall be invested as part of the Consolidated Portfolio of The Presbyterian Church in Canada;
- 10% of the annual interest on the Endowment shall be capitalized and the balance be available for disbursement;
- the interest income available from the Ewart Endowment shall be administered by the Committee on Theological Education;

- the first call on the available income shall be to support diaconal education programmes leading to a recognized degree at an accredited theological institution; and

- awards or grants in the name of the Ewart Endowment shall not displace or diminish the institutional grants to the Theological Colleges.

PRESBYTERIAN RESIDENCE, SASKATOON

A year ago, representatives of the Board of Presbyterian Residence made a presentation to Council to redevelop the Residence property by erecting a luxury condominium building known as Presbyterian Place with limited facilities for university students and meeting space. After discussion, Council agreed to recommend to the General Assembly (A&P 1990, p. [216](#), [26](#), recommendation 31):

That agreement, in principle, be given to transferring the title of the Presbyterian Residence property to a Saskatchewan corporation, established by and responsible to the Synod of Saskatchewan, for the development of a project similar to Presbyterian Place; the agreement to include restrictions on the sale of this property for a period of 25 years that would provide for payment to the Church for the then land value; and that Council be given power to issue.

Assembly adopted the recommendation and the Synod of Saskatchewan was asked to consider the proposal. Before presenting its proposal for redevelopment to the Administrative Council, the Board of the Residence gave a report to the 1990 meeting of the Synod and provided much of the same information as was presented to Council. Representation from the Board of the Residence reported again to the 1991 meeting of Synod. The Synod gave considerable time for general discussion and questions about the redevelopment proposal and the liability Synod would inherit by establishing a corporation for the redevelopment of the property. In the end, Synod decided to recommend to the Administrative Council that the Presbyterian Residence property be sold and a fund established with the proceeds realized from the sale. They further requested, that Council establish guidelines for the fund based on suggestions submitted by the Synod.

By way of background, in 1985, the General Assembly adopted the following motion (A&P 1985, p. [43](#)):

that this General Assembly instruct the Board of Presbyterian Residence, in consultation with the Synod and presbyteries within Saskatchewan, to assess the future of the Presbyterian Residence's ministry, building and property, and to recommend a definite course of action to the 112th [1986] General Assembly.

The Board reported on their assessment in 1991 with the Presbyterian Place proposal. The decision of the 1991 Synod represents the assessment of the Synod. It appears that both are in agreement that the present ministry and building should not continue. In light of the fact that the Synod is not prepared to become involved in the Presbyterian Place proposal, the February 1992 meeting of the Executive of Council agreed to recommend for consideration by Council that the residence be closed and the property sold.

Subsequently, the Board of Presbyterian Residence has prepared recommendations for presentation to this Assembly that the building no longer be operated as a residence for students and that the property be retained until "an amount closer to its real value can be realized from its sale."

Council at its spring 1992 meeting considered both the recommendation from its Executive and the recommendation to Assembly from the Board of the Residence. In the end it decided to adopt and forward to Assembly the recommendation from its executive in that there is no suggested timing for the sale in the Executive's recommendation and if, after investigation of all factors, it seem wise to delay the sale, this was possible. However, if the investigation indicated an early sale would be in the best interests of the Church, this was also possible.

It should be noted that there is a commission of Council, made up of representation from Council and the Trustee Board, which deal with the disposal of properties, using local contact persons as required.

Recommendation No. 25 (adopted, page 69)

That Presbyterian Residence be closed forthwith, the property sold, and the Board of Presbyterian Residence be discharged with the sincere thanks of the Assembly for their very long and devoted service.

The decision as to the use of the assets realized from the sale of the property is not one that has to be taken by this Assembly. Council is of the opinion that the matter requires investigation and careful consideration.

Recommendation No. 26 (adopted, page 69)

That the use of assets realized from the sale of the Presbyterian Residence, Saskatoon property and the recommendations from the Synod of Saskatchewan re the use of those assets, be referred to the Assembly Council for report to a future Assembly.

STRATEGIC PLANNING

Council reported to the 1989 Assembly on the Strategic Planning exercise engaged in by the presbyteries of the Church and presented a VISION STATEMENT resulting from that process. As part of its report, Council recommended "that in order for congregations which have not yet done so to develop a VISION for their own setting, they be called to participate in the process of strategic planning during the fall of 1989 and the spring and fall of 1990; that the model developed by Dr. Howard Gillies be commended as appropriate for their use; that wherever possible they call upon the expertise of one of the facilitators trained for the events that took place in the fall of 1988; that they report to their presbyteries by December 31, 1990, re the VISION of their future which has developed." The 1990 Assembly, on recommendation of Council extended the reporting date to the end of 1991.

In the fall of 1989 Council arranged for the training of additional facilitators and through 50 Wynford executive staff has encouraged congregations to develop their own VISION. Early this year questionnaires for congregations and presbyteries were developed and in February, 1992, sent to every session and presbytery. As of the end of March when Council met, replies had been received from 164 congregations and 10 presbyteries. This report is based on those replies.

Congregational responses

The questions addressed to the congregations were the following:

1. When did your congregation engage in a strategic planning process?
2. Did you make use of one of the facilitators trained by The Presbyterian Church in Canada?
3. How many people participated in the process?
4. What percentage of your households were represented?
5. Were the participants representative of your congregational demographics: men, women, youth?
6. What steps have you taken to put into place or action the plans that evolved from your process?
7. What difference has strategic planning made in the life of your congregation?
8. Did you develop a vision statement? Has it influenced thinking about the future of your congregation? In what ways?
9. Did you develop a mission statement of purpose and has it proven helpful in ongoing planning? In what ways?
10. The Presbyterian Church in Canada is going to be developing a mission statement. Out of your congregational experience what would you say should be key elements in that statement?

Fifty seven replied that they had not engaged in strategic planning. There were a variety of reasons but the most mentioned were size, rural setting and no incumbent minister. Several indicated that they would probably do something in the future.

One hundred and seven congregations have engaged in some form of strategic planning. With one or two congregations it has been an ongoing process since the 1970's. In their replies they stressed the importance of continued planning, evaluating and renewing of goals for the congregation's ministry and mission.

The bulk of the congregations have done strategic planning between 1988 and 1992. Some started and then stopped, but hope to pick it up again. Others are just in the early stages.

Several congregations availed themselves of the services of one of the facilitators trained by The Presbyterian Church in Canada. However, the major number found the resource person in the congregation or in the community. Some ministers led their own congregations through the process after engaging in a workshop at presbytery. One congregation acquired and followed the manual prepared by Dr. Howard Gillies.

In terms of the number of people involved the range was from 12 to 450 depending on the design of the particular process.

These numbers represented from 10 to 100% of households. The average range was 40 to 60% of households. In the majority of cases, the demographics of the congregations were well represented. If any group was under-represented, it was youth.

The redirection of or new directions for ministry and mission that came out of strategic planning in these congregations were implemented in different ways. Sometimes, items were given to one person to carry forward. In other situations, standing committees were given broadened or new mandates or, new action groups were organized for specific purposes. Often, the congregational meeting decided upon very specific steps that were to be taken.

Several salient results flowed from a planning process being instituted in these congregations. Among the specific results cited were the following: people have a personal stake in the congregation, a more far-reaching sense of mission, communication more open, enthusiasm and intentionality about being a member of the church, issues better understood, focus for congregational leadership, changes in style of worship, increased youth group attendance, renovations to building to accommodate new programmes, and additions to staff. There were a few congregations where it was felt that strategic planning had made very little difference.

In the majority of congregations, both a vision and a mission statement, or a combination of the two had been developed. The main comment with respect to these was that they were serving to keep the congregation more focused. They were very useful in setting goals and getting congregations back on track in terms of Christian education, stewardship, evangelism and church growth, and mission. People in the congregations were more hopeful and future looking. More people were volunteering for various leadership tasks. There was increased confidence among people as they sought to be the church in their community. One common thread was the intentionality with which the vision and the mission statements were kept in front of the congregations. Again, some replies reported that these statements had very little impact. Others said that it was too early to tell. Approximately one third of the of the respondents indicated that they had neither a vision nor a mission statement.

A number were reluctant to comment on what elements might be in a mission statement for The Presbyterian Church in Canada. There was a general opinion that such a statement should be brief and clearly depict the purpose of The Presbyterian Church in Canada. Further, it should be something with which congregations can identify. It should be concrete, challenging and dynamic, and should reflect the totality of the God's ministry and mission in which God's people are called to be engaged.. There should be a process for continual revision. Finally, one unique thought, it should be written in non-religious language.

Presbytery responses

The questions addressed to presbyteries were:

1. Has the presbytery actively promoted the idea of congregations engaging in a strategic planning process?
2. What assistance has the presbytery given to congregations wanting to engage in such a process?
3. What number of congregations within the bounds have engaged in a strategic planning process?
4. What number of congregations still have an intention of doing strategic planning?
5. What number of congregations will not engage in such a process? What are some of the factors here?
6. Has the presbytery noted any difference in the life of the congregations who have engaged in strategic planning? What are some observations?
7. Has the presbytery itself engaged in a strategic planning process? What changes has this brought about? If not, will it considered doing so? Reasons for not doing so would be helpful.

Of the ten presbyteries that completed and returned a questionnaire, seven indicated that they had promoted strategic planning among their congregations. This was backed up with encouragement, provision of facilitators, and follow-up during Presbytery visits. Some had done nothing or very little to assist congregations.

The number of congregations ranged from none in one presbytery to all in another. The average was 4 to 9 congregations. Where applicable, there was knowledge of only two or three congregations which still had an intention of engaging in a strategic planning process.

No numbers were given with respect to congregations which had no intention of undertaking strategic planning. However, the following reasons were stated: protection of turf; not applicable to our situation, especially rural settings; can't be bothered; no desire or energy at this time; not a priority.

There are some congregations which have engaged in an informal process for vision setting and do not identify it with strategic planning.

Presbyteries report that where congregations have engaged in a planning process there have been noticeable, beneficial results. Those listed included: a sense of purpose, easier to motivate members, improved stewardship and outreach programmes, better communication, new format for congregational committee structures, stronger pastoral relations, projects and programmes which excite congregations, smaller congregations strengthened and encouraged. Again, in some situations there is little discernible difference.

Six of the presbyteries indicated that they had engaged in some form of strategic planning for the work of the presbytery. The reports were both positive and negative: focus on fundamental issues and new ways of ministry, identification of sites for new congregations, not likely to have a lasting impact, no follow-up, very little change. One presbytery cited the difficulty in finding the needed energy and enthusiasm when the presbytery lurches from one crisis to another. Another presbytery saw a strategic planning process as being too costly with too few benefits. A rural presbytery saw a planning process as simply not applicable to their situation.

Conclusions

It appears from the replies to the questionnaires that congregations have benefited from their engagement in strategic planning. They have identified new directions for themselves in ministry and mission which is producing excitement and commitment among the people in those congregations. There are those congregations which for a variety of reasons have not attempted to plan strategically. Ways and methods for them to do this with a process that is appropriate for their size and location should be explored.

Recommendation No. 27 (adopted, page 69)

That the Assembly Council be asked to establish ways and means to continue to support the strategic planning process in those congregations that have engaged in such a process and to report ongoing results to the General Assembly.

Recommendation No. 28 (adopted, page 69)

That the Assembly Council be asked to develop a visioning and planning process that reflects the particular needs of small and rural congregations and design ways of assisting presbyteries in their motivation of these congregations to engage in such a process.

LENDING FUNDS COMMITTEE

During 1991 there were 24 new loans for congregations from all of the funds. 16 congregations completed repayment of their debt. At December 31, 1991, there were 144 loans outstanding totalling \$ 4,010,492.

The committee wishes to report that it will hold stated meetings on October 29, 1992, and February 11, 1993, to consider applications and urges presbyteries to forward new applications to the Secretary, Mr. Donald A. Taylor, Comptroller well before those dates.

The committee finds itself with only cash flow from payments of existing loans to provide funding for new applications, and therefore, urges all efforts to forward payments promptly as due on outstanding loans.

ENHANCED STEWARDSHIP PROGRAMME AND FINANCIAL CAMPAIGN

During the summer and early fall of 1991, Council's Enhanced Stewardship Programme and \$ 10 Million Financial Campaign Planning Committee completed its work with the appointment of the Rev. Harry E. Waite as Campaign Director and the naming of the Campaign Steering Committee, convened by Mr. Thomas C. Norwood.

The Steering Committee is charged with preparing for and carrying-out the financial campaign and enhanced stewardship programme and in all things is accountable to Council. Funds received from the campaign will be distributed by decision of Council in accordance to the terms set for the campaign. With restructuring, the Administrative Council's responsibilities will pass to the Assembly Council.

EXPERIMENTAL FUND

The Experimental Fund has been established to provide grants to individuals or groups within The Presbyterian Church in Canada who are pursuing projects which will spread the Gospel of Jesus Christ and further the reign of God. The Fund will support projects which are both innovative and practical in nature. The Fund may provide seed money, i.e., partial funding of projects to encourage the start-up or renewal of a project, although this is not its primary function. The Directors meet in March and October each year to consider applications for grants. Application forms are available from the Associate Secretary of Ministry in the Life and Mission Agency.

During the past year, grants were approved to assist the Rev. Andrew Lee in a research project related to ministerial leadership for Korean congregations; to St. Andrew's Presbyterian Church, Edmonton for a project entitled, "Enabling and Empowering Youth to Participate"; to The Presbyterian Record for "The Talking Fund", a project to make contents of The Record available to persons with visual impairment; to the Synod of Alberta for a "Conference of Prophets"; and to Gracefield Presbyterian Centre to support development of a winter outdoor education programme. The total value of grants made since the last Assembly is \$ 9,000.

The Directors of the Experimental Fund are the Rev. Fred Rennie, Mrs. JoAnne Walter, Mr. George van Beek, the Rev. Nan St. Louis, the Secretary of the Assembly Council, and the Associate Secretary for Ministry.

SUPPLEMENTARY REPORT

There were a number of items that Council, at its spring meeting, was unable to complete and, therefore, empowered its Executive to deal with them and report to Assembly.

FINANCIAL

TREASURER OF THE CHURCH

Recommendation No. 29 (adopted, page [23](#); presented, page [24](#))

That the Treasurer of the Church, Mr. Grant W. Jones, be given permission to address the court on the state of the Church's finances.

REFERRAL FROM THE 1990 ASSEMBLY (A&P 1990, Rec. No. 26, p. [538](#), [35](#))

Re: Raising funds in addition to Presbyterians Sharing allocation

The Task Force on Theological Education recommended to the 1990 Assembly that "the new Committee [on Theological Education] recommend to the Administrative Council all appropriate ways in which the Committee ... and the Colleges can raise funds in addition to the operating grants received through Presbyterians Sharing."

The original request was for permission to solicit funds from congregations and individuals to support the ongoing programmes of the Colleges. The intent was that the money raised be over and above funds allocated from Presbyterians Sharing. Subsequently, the Committee on Theological Education changed the intended use of the monies raised by restriction to bursaries, scholarships and libraries.

Council's Finance Committee is still awaiting receipt from the Committee on Theological Education of a financial analysis in support of the request. In light of the Church's current commitment to the Live the Vision Campaign and the lack of a financial analysis in support of the request, Council has agreed that at this time no change be made to the existing policy re special financial campaigns.

REFERRAL FROM ASSEMBLY (A&P 1991, Bd. of Min. Rec. No. 4, p. [342](#), [55](#))

Annual grant of \$ 10,000 to VST Library

The Board of Ministry recommended to last year's Assembly that annually a grant of \$ 10,000 be made to the Vancouver School of Theology Library. As per Book of Forms section 296.6, Assembly referred the request to Council without comment. Council asked for comment from the Committee on Theological Education and reminded the Committee that such grants ought to come from its 12.5665 percent of the Presbyterians Sharing budget. The Committee replied to Council asking that a one time grant of \$ 10,000 be approved from the general funds of the Church and indicating that the Committee will review the matter re future years.

Council's Finance Committee reviewed the request and, in view of the current state of the Church's financial resources, recommended that no grant be made at this time.

Recommendation No. 30 (adopted, page [69](#))

That Board of Ministry's Recommendation No. 4, 1991, re a \$ 10,000 annual grant to the Vancouver School of Theology Library, be not granted.

STIPENDS AND ALLOWANCES

1993 INCREASES

For many years it has been the practice in late February or early March to prepare recommendations for increases to minimum stipends and allowances effective January 1st of the following year and using as a guide the annual increase for Canada in the consumers price index at the end of the previous year. Many times this has led to criticism. When, during the current year the consumers price index jumps well above the end of the previous year's level, ministers complain that the next year's increase is too low. When, during the current year the index drops well below the end of the previous year, congregations

complain that the stipend increases are over generous. While in actual fact, the increases balance themselves out over the years, this is not perceived to be the case.

Council is recommending a change in the method used to set increases. Rather than Council recommending to Assembly each year an increase based on December 31st of the previous year, it is suggested that the actual increase be determined in relation to the consumers price index for Canada as of September 30th each year. The intent is that as soon as this percentage is known, the Service Agency shall prepare a schedule showing the actual increases and send it immediately to presbyteries. The September 30th date has been selected so that the increase is known at the time the Canada Ministries staff prepare the final documentation for the grants committee meeting and can, therefore, adjust their stipend figures to reflect the actual increase. The Committee is of the opinion that this change will be beneficial whether the Assembly chooses to change to one all inclusive remuneration figure or decides to continue with the current component method.

Recommendation No. 31 (reworded as below and adopted, page [69](#))

That the 1993 increases to minimum stipends and allowances be based on the annual increase in the consumers price index for Canada as of September 30, 1992; that immediately following announcement of this percentage the Service Agency prepare the 1993 minimum stipends and allowances schedule, using the method for calculation as determined by the 1989 Assembly; and that it be sent to presbyteries and other concerned parties as soon as possible thereafter.

Recommendation No. 32 (reworded as below and adopted, page [69](#))

That the 1993 increases in respect to the stipends of professorial and executive staff be based on the annual increase in the consumers price index for Canada as of September 30, 1992.

Recommendation No. 33 (reworded as below and adopted, page [69](#))

That 1993 maximum pensionable earnings be set after September 30, 1992, as per the approved formula and that presbyteries and other concerned parties be advised as soon as possible thereafter.

1993 ACCOMMODATION RATES

The attention of Assembly is drawn to the decision of the 1989 Assembly re the introduction of the payment of full fair rental value for appropriate accommodation for all stipend categories. The decision provided for a three step schedule for introducing the allowance. According to that schedule, on January 1, 1993 each church worker remunerated under one of the Church's minimum stipend categories is entitled to the full fair rental value of appropriate accommodation.

Recommendation No. 34 (adopted, page [69](#))

That presbyteries be reminded that effective January 1, 1993, all persons remunerated under one of the minimum stipend categories for church workers are to receive 100 percent of the fair rental value of appropriate accommodation.

Overture No. 5, 1992 - Session, Knox, Ripley, Ont. (p. [591](#))

Re: Basing stipend increases on economic realities

Overture 5, 1992 was forwarded on behalf of the Session by the Presbytery of Bruce-Maitland with the request that it be referred to the Administrative Council. The prayer of the Overture is that Assembly "assure that proposed stipend levels are realistically related to the present economic realities affecting the Church's people."

The concern raised by the Overture has been expressed on numerous occasions in recent years, sometimes by congregations, sometimes by church workers. The preamble to Recommendation No. 31 above and the recommendation itself address part of the concern raised by this Overture. Further, Recommendation No. 17 (p. [210](#)) is intended to take into consideration regional variances.

Recommendation No. 35 (adopted, page 69)

That Overture No. 5, 1992 be answered in terms of Assembly's action on Administrative Council Recommendations No. 17 and No. 31.

REMUNERATION PACKAGE

In its original report to Assembly, Council recommended that the remuneration package for all professional church workers be one single all inclusive amount and no longer be expressed in terms of separate items covering basic stipend, travel, manse or accommodation allowance, and utilities (see Rec. No. 17, page 210). There are several matters relating to this recommendation that require clarification.

Setting National Minimums

Council's Committee that prepared the report leading to Recommendation No. 17 intended that there would be no General Assembly minimum stipend but that each presbytery would set its own minimums. Council decided that there ought to be guidance from Assembly to presbyteries so as to ensure adequate remuneration in all areas of the country.

There are certain regional and/or local variables, such as the cost of accommodation and the price of utilities, food and clothing, that ought to be considered when setting a presbytery minimum remuneration package. Some presbyteries may decide to set two minimums, one to reflect factors relating to urban areas within their bounds and another to reflect rural factors. Council suggests that the Assembly annually set the base figure on which presbytery will build its own minimum, using such factors as mentioned above as variables. To introduce the scheme, it is suggested that the base figure for 1993 as set by Assembly be the 1992 basic stipend rate increased by the 1993 recommended increase (see Rec. No. 31 above). Further, since years of service increments remain unchanged year after year, that these be used by presbyteries as part of their minimum schedules.

Recommendation No. 36 (withdrawn, page 69)

That Assembly annually set a base figure for the remuneration package on which presbyteries will build their own minimum remuneration schedules; that for 1993 the base figure be the 1992 basic stipend rate plus the 1993 percentage increase, applied as per the procedure adopted by the 1989 Assembly; that presbyteries when setting their own minimum rates be instructed to add to the Assembly base rate such factors as area and/or regional cost of living, accommodation, utilities, etc.; and that presbyteries provide in their schedules for a minimum of eight increments for years of service at a rate not less than was applicable in 1992.

Manse

The intent of the all inclusive remuneration package is that in every package there be included an amount to cover the cost of accommodation. In instances where there is no manse, the matter is quite straight forward in that from remuneration received the church worker will pay the cost of accommodation and utilities with no additional assistance from the congregation unless, of course, the congregation wants to make mortgage money available. However, where there is a manse available, the church worker must decide whether or not to rent the manse. If he/she opts to rent the manse than the presbytery will serve as mediator in setting a fair rental value for the manse. If the selected option is not to rent the manse, the congregation is free to rent to someone else.

Recommendation No. 37 (withdrawn, page 69)

That the attention of presbyteries be drawn to the above paragraph re manses and instructed to work with congregations on this matter as need arises.

Clergy and/or Diaconal Ministries Couples

In presenting changes to the basis upon which the remuneration package is calculated, it is the intent of Council to do away with any adjustment to remuneration which is based on two or more persons sharing the same accommodation and receiving remuneration from Presbyterian Church in Canada sources.

Recommendation No. 38 (reworded as below and adopted, page 69)

That any decisions taken by a previous Assembly, or by a committee or board of Assembly, which modifies an individual church worker's stipend or allowances on the basis of the vocation of one's spouse, be rescinded.

Student Remuneration (not applicable as Rec. 17 was defeated)

The remuneration package for students on yearly appointment will be set by presbytery, building on the base rate for this category set annually by Assembly.

Rates for students on summer appointment will continue to be set by Assembly.

Sunday Supply

The minimum rate for Sunday supply will continue to be set by Assembly.

Aid-receiving Congregations and Mission Institutions (not applicable as Rec. 17 was defeated)

Canada Ministries provides financial assistance to presbytery in respect to aid-receiving congregations and mission institutions. Because there will be no General Assembly minimum remuneration package, Canada Ministries will have to work-out with presbytery the maximum amount it will contribute toward these ministries.

Continuing Education

The Assembly will continue to set the minimum annual Continuing Education grant. Presbyteries are free to set any amount in excess to that set by Assembly.

Overture No. 38, 1991 - Presbytery of Waterloo-Wellington (A&P 1991, p. 539, 19)**Re: Accommodation allowance payable to each professional church worker**

By decision of the 1991 General Assembly, Overture 38, 1991 was referred to Council for reply to the 1992 Assembly. The prayer of the Overture is that the Assembly "affirm our Church's support for family and for marriage and for human rights by immediately, or as soon as possible, providing a housing allowance component to each professional church worker regardless of their marital status."

Without commenting on the preamble to the "therefore" statement of the Overture, Council believes that the prayer of the Overture is addressed in the above recommendation re remuneration package.

Recommendation No. 39 (withdrawn, page 69)

That Overture 38, 1991 be answered in terms of Assembly's action on Administrative Council's Recommendations No. 17, 36, 37 and 38.

Overture No. 20, 1991 - Presbytery of Waterloo-Wellington (A&P 1991, pages 532, 17)**Re: Including dollar value for accommodation in all stipends**

The 1991 General Assembly agreed to refer Overture 20, 1991 to the Board of Ministry. The Board of Ministry, upon examining the prayer of the Overture, decided that since the Administrative Council was already studying matters relating to the prayer of the Overture, it was best to refer the Overture to Council for reply to Assembly. The prayer of the Overture is that the Administrative Council be requested "to establish a task force of persons with expertise to develop a policy of providing stipends to all professional church workers which are inclusive of an amount for housing with provision for congregations to maintain their manses by providing them to professional church workers".

The Committee is of the opinion that the prayer of Overture 20, 1991 has been covered as part of Council's report to Assembly re the remuneration package.

Recommendation No. 40 (withdrawn, page 69)

That Overture 20, 1991 be answered in terms of Assembly's action on Administrative Council's recommendations re remuneration package.

EXECUTIVE AND PROFESSORIAL STAFF

CLERKS OF ASSEMBLY (cont'd from p. [205](#), Rec. No. 10)

At the spring meeting of Council concern was expressed re insuring continuity in the Clerkship as the new Clerks assume office. It was also noted that there was need to clarify the role of the current Deputy Clerks. Council agreed that a special committee should prepare recommendations that would provide stability/continuity in the Clerk's Office during the coming year as well as delineate the role of the current two Deputy Clerks and report to the May meeting of Council's Executive for recommendation to this Assembly.

Dr. Roberts will cease to be Principal Clerk on June 30th. However, the material for the Acts and Proceedings will not be ready for the printer until the middle of July and the multiplicity of business arising out of Assembly will not be completed until early September.

When Dr. Plomp was appointed as a Deputy Clerk in 1987 it was for a term of five years. That term is completed on June 30, 1992. Dr. Plomp has indicated a willingness to continue as a Deputy Clerk if requested by Assembly.

Dr. Lowry's appointment as Deputy Clerk is at the pleasure of the Assembly and does not have a set term. He too has indicated his willingness to continue as a Deputy Clerk.

The two persons being nominated to this Assembly for appointment as Clerks have no experience as a Clerk of Assembly, although both have served as a Clerk of Presbytery. Thus, it will take them, or whoever is appointed to the positions, some time to acquire background information, become acquainted with the routine duties of the office, and acquire a basic understanding as to how to deal with the complex issues that routinely come to the Clerks.

Dr. Roberts has been approached and has indicated a willingness to be available during the coming year on a part time basis to complete the 1992 Acts and Proceedings, work with the new Principal Clerk to complete the business arising out of Assembly; provide orientation and handover; during the coming year be available on a consultative basis, and as required by the newly appointed Principal Clerk, for advice and corporate memory; and assist the new Clerk with preparations for the 1993 Assembly. In addition, Dr. Roberts would complete a number of projects relating to ready access to decisions of past Assemblies and the Book of Forms, opinions of former Clerks re various aspects of the Church's practice and procedure, etc..

Recommendation No. 41 (adopted, page [23](#))

That Dr. Earle F. Roberts be retained as a consultant to the General Assembly Office for the period July 1, 1992 to June 30, 1993, on a contract basis of half-time, and that the remuneration package be included as part of the cost of restructuring.

At the 1984 Assembly, it was agreed that at that time only three Clerks were required to do the work of Assembly. At the same Assembly, it was also agreed that in the event of vacancies occurring in the Clerkship, that positions not be filled beyond the number of three without prior permission of the Assembly (A & P 1984, p. [63](#)).

Recommendation No. 42 (adopted, page [23](#))

That during the period of transition, permission be granted to increase the number of Clerks of Assembly from three to four.

Recommendation No. 43 (adopted, page [23](#))

That Dr. Douglas Lowry and Dr. Tony Plomp be continued as Deputy Clerks of the General Assembly pending the report of the Assembly Council to the 1993 Assembly re the review of staffing levels ordered by the 1991 Assembly in adopting Recommendation No. 12 from the Special Committee on Restructuring (A&P 1991, p. [407](#) and [46](#)).

MISCELLANEOUS

TRUSTEE BOARD

Membership

It is the responsibility of Council to recommend to Assembly the names of persons for appointment to the Trustee Board.

During the past year, Mr. H. Donald Guthrie resigned from the Board for personal reasons. With this Assembly Miss Sheila Limerick and the Rev. Dr. Edward McKinlay complete their term of six years and are not eligible for reappointment. The Trustee Board has indicated to Council that the Rev. G. Cameron Brett, senior minister at St. Andrew's (King St.) Toronto, Ms. Anne Donaldson-Page an elder at St. Giles Kingsway Toronto, and Mr. Roger Lindsay an elder at Calvin Toronto have indicated their willingness to serve on the Trustee Board.

Recommendation No. 44 (adopted, page [23](#))

That G. Cameron Brett, Anne Donaldson-Page and Roger Lindsay be appointed as members of the Trustee Board for a term of six years.

Mr. Ian W. Malone was appointed as a member of the Trustee Board by the 1991 Assembly for a term of one year. The appointment came about as a result of the decision that the Convener of the Pension Board should be a member of the Trustee Board. Mr. Malone completes his six years on the Pension Board at the close of this Assembly.

Recommendation No. 45 (adopted, page [23](#))

That Kenneth Mader, Convener of the Pension Board, be appointed as a member of the Trustee Board for a term to expire on the date he ceases to hold office as Convener of the Pension Board.

Dr. Earle F. Roberts and Miss May E. Nutt are members of the Board. The length of their term is tied to the current office they hold in the Church. Dr. Roberts will officially cease to hold his current office on June 30th and Miss Nutt will retire at the end of 1992.

Recommendation No. 46 (reworded as below and adopted, page [23](#))

That Thomas Gemmill be appointed as a member of the Trustee Board for a term of six years, but terminating if he ceases to hold the office of Principal Clerk of the General Assembly.

Recommendation No. 47 (adopted, page [23](#))

That the Rev. Karen A. Hincke be appointed as a member of the Trustee Board for a term of six years, but terminating if she ceases to hold her current office in the Church, namely that of General Secretary of the Service Agency.

MORRIN COLLEGE, QUEBEC CITY (A&P 1991, p. [200-01](#), [26](#))

Re: Report from Church's representative on College Board

The principle responsibility of the Board is to deal with financial matters and to award bursaries from the proceeds of the College's investments. The bursaries are available to Presbyterian and United Church members living in the Quebec City region who are attending an institution at a level higher than high school. Presbyterians benefiting from these bursaries have been members of St. Andrew's, Quebec City; St. Andrew's, Inverness; St. Andrew's, Valcartier Village; and the Leggatt's Point Congregation. There are also grants available to assist Christian Education Programmes in these congregations. Total expenditures for these purposes during the last academic year totaled \$ 54,500.

The Board has decided to follow up on a suggestion made by the late Rev. Dr. Donald J.M. Corbett and to co-sponsor with The Presbyterian College Montreal a Continuing Education Week for Ministers. The event will be held in Quebec City in early March, 1993. The United Theological College Montreal has been invited to participate as a co-sponsor.

Robert Sim, Representative

MEDICAL-DENTAL PLAN

OVERTURE 16, 1990 - PRESBYTERY OF RED DEER (A&P 1990, p. [606](#), [18](#); 1991, p. [212-13](#), [26](#))

Re: Medical-Dental Plan

The Overture was referred to Council by the 1990 Assembly. The prayer of the Overture is that Assembly "direct its administration to investigate a more broadly and ecumenically based plan and to report back with information that will allow this, or a future Assembly, to arrive at the choice of a plan with an optimum cost-benefit ratio".

Council reported to the 1991 Assembly on the Overture and recommended that the prayer of the Overture be not granted. Assembly amended the recommendation by deleting the word "not", thus granting the prayer of the Overture.

Council is not yet ready to report to Assembly on this matter.

Recommendation No. 48 (adopted, page [23](#))

That the Service Agency be asked to investigate with other churches the possibility of a medical-dental plan which would be inclusive of several denominations, and report to a future Assembly.

ADMINISTRATIVE COUNCIL rec. NO. 25, 1991 (A&P 1991, p. [213](#) and [26](#))

Re: Review of the medical-dental plan at end of first five years of operation

In its report to the 1991 Assembly re Overture 17, 1990, Council indicated that it would employ a consultant to review the medical-dental plan at the end of the first five years of operation. Council contracted with the firm Sedgwick James Consulting Group to undertake the review.

The following is the Sedgwick James Executive Summary for the review.

- 1) The benefit programme is generous and comprehensive in its design.
- 2) Future cost containment and cost sharing with the plan participants (if these are issues of concern) could be achieved by revising the reimbursement of certain coverages where the plan is more than competitive when compared to those of private sector employers. These containment measures would include the introduction of co-insurance for the Prescription Drugs and the Restorative and Surgical Procedures of the Dental benefit. In addition, consideration could be given to lengthening the time limits for certain Dental procedures. That is, rather than requiring six months between Dental services, revise the limitation to nine months or twelve months.
- 3) Due to the wide ranging level of services eligible for reimbursement, there are few areas of enhancements. However, you may wish to review the following plan revisions:
 - a) Increase the calendar year maximum for Speech Therapists and Licensed Psychologists from \$ 300 to \$ 500, in keeping with the maximum for other paramedical services. Also, including the services of a Licensed Massage Therapist, upon a physician's referral.
 - b) Enhance the Vision Care benefit by one of two ways. The first would be to leave the present limit as is and participate in one of the Vision Care networks. These networks would give your programme's participants a discount on optical products if purchased from a network store. The second method would be to increase the maximum reimbursement level from \$ 100 to \$ 125 or \$ 150.
 - c) Introduce an International Travel Assistance benefit. The benefit is a service which would facilitate the out of Canada coverage which is already included in your Medical programme.

- 4) The programme presently operates on a Retention Accounting basis. At the end of each policy year, Sun Life will produce a financial report which will outline the disbursement of the premiums paid by the Church. The report will itemize the claims paid, the reserves held, the administrative expenses charged and the interest credits and/or debits. The surplus or deficit position of the programme is determined through this annual accounting.
- 5) The Retention Accounting expense and reserve levels required by Sun Life were the most competitive five years ago when an underwriter was sought for the programme. The level remains competitive for this underwriting technique.
- 6) After five years of operation the Church's Medical and Dental programme is in a surplus position. The total surplus presently on deposit with Sun Life is \$ 197,069. This amount represents approximately 15% of the total premium projected for the 1992 policy year.
- 7) The Church should negotiate with Sun Life the level, expressed in terms of a percentage of annual premium, to which the surplus funds will accumulate with Sun Life. The Church's position on the disposition of any excess surplus should also be determined.
- 8) Sun Life presently holds \$ 176,610 as reserves for claims which are incurred but not yet reported. They should be requested to perform a claims lag study to compare the reserves held with the actual claims lag of your plan.
- 9) As premiums are determined based on past claims history and administrative expenses, a reduction in these expenses would result, on a relative basis, in lower future premiums. One way of achieving lower expenses would be by way of a Minimum Premium/Split Funding underwriting technique. This underwriting method virtually eliminates the premium tax (generally 2% of premium) component of the administrative expenses.

Sedgwick James Consulting Group
May, 1992

The Sedgwick James report was received too late for Council's Executive to consider the recommendations. This will be done as soon as possible and the necessary adjustments made.

SECOND SUPPLEMENTARY REPORT

Overture No. 29, 1992 - Presbytery of Brampton (p. [602](#)) Re: Deficit Budgeting and Costs of Restructuring

The prayer of the Overture states that in the interest of prudent stewardship the practice of budgeting for deficits be stopped and that the actual costs of the restructuring programme should be clearly communicated to the Church at large.

The suppositions of the Overture are incorrect for the following reasons:

The 1984 General Assembly received as information the report of the Administrative Council which established a new budgeting process built around a three year cycle. Each of the spending agencies was to be given a fixed percentage of the total authorized expenditures for the three year cycle for which it was free to set its own budget and make necessary adjustments during the year. A review committee was established to recommend changes to the fixed percentages for the ensuing three year period (A & P 1984 p. [207-8](#)).

In November 1984 the Administrative Council passed two further recommendations:

- (1) that commencing in 1984, if a surplus/deficit (receipts minus budget expenditures) is incurred, it be credited/charged to the succeeding year as a credit/first charge against income for that year.

(2) that commencing with the 1985 budget, if a spending board has a surplus or incurs an unauthorized deficit in one year, it be credited/charged to the succeeding year as a credit to or a first charge against the share of income for that spending unit.

These policies have been followed since those dates and as a result of operations a surplus has been created. This sum belongs to the spending agencies who under-spent in one year and have the right to plan an expenditure in the next year.

This has resulted in the information contained in the first 4 whereas of Overture 29. At no time has a budget been created which would have used more than the balance in the surplus account and which would have created a true deficit. Therefore, since 1985 the Church has not budgeted for a deficit.

The matter of the actual costs of the restructuring programme is presented to this Assembly in the Restructuring Committee report (p. [482](#)) and the report of the Administrative Council (p. [207](#)).

Recommendation No. 49 (adopted, page [69](#))

That the foregoing preamble be the response to Overture No. 29, 1992.

AUTHORITY TO ACT COMMENCING JULY 1

It seems prudent that there be a body authorized to deal with and approve any matter which emerges from the transition process until the date on which the Executive of the Assembly Council meets. It is proposed that a small committee comprised of members of the Assembly Council be authorized to act. It should be noted that Recommendation No. 34 of the Special Committee on Restructuring (p. [486](#)) provides a means of dealing with only one aspect of issues which may emerge from the transition process.

Recommendation No. 50 (reworded as below and adopted, page [69](#))

That a special committee of the Assembly Council composed of Mr. Arthur J. Herridge (Convener), Dr. Linda J. Bell, Mr. Grant W. Jones (Treasurer) and Mrs. Edna G. Henry be authorized, after consultation with staff, to issue on financial matters emerging from the transition process until the Executive of the Assembly Council meets.

THIRD SUPPLEMENTARY REPORT

D.J. COOK AMENDMENT (p. [36](#))

SPECIAL COMMITTEE ON RESTRUCTURING RECOMMENDATION 15

A proposed amendment to Recommendation No. 15 of the report of the Special Committee on Restructuring had financial implications and was, therefore, referred to Council as per Book of Forms section 296.6. Recommendation No. 15 states:

That the initial terms of reference for the Life and Mission Agency, the Service Agency and the Assembly Council be as described in this report.

The Cook proposed amendment was to add to the end of the recommendation the following words:

with the addition to the Life and Mission Agency staff of a ninth Associate Secretary specifically focused on evangelism and church growth.

Council estimates that the total cost of adding an executive staff position to the Life and Mission Agency would be approximately \$ 110,000 per year. This amount is inclusive of normal expenses and an additional support staff person. Further, Council notes that part of the mandate of the Education for Discipleship Team is evangelism and church growth and is of the opinion that the Team ought to be given an opportunity to demonstrate how it intends to deal with this responsibility. Council suggests that since the 1991 Assembly called for a staffing review report to the 1993 Assembly, consideration of the proposed amendment should await the review.

Recommendation No. 51 (noted as information, page 67)

That consideration of the D.J. Cook proposed amendment to recommendation 15 of the Special Committee on Restructuring be deferred until the staffing review report is considered by the 1993 Assembly.

BOARD OF CONGREGATIONAL LIFE RECOMMENDATION 15

The Board of Congregational Life presented the following recommendation to Assembly:

That the Synod Youth Director grant be continued until December 31, 1994.

As the continuation of this grant has potential financial implications for all of the programmes of the Church, as per Book of Forms section 296.6, Recommendation No. 15 was referred to Council for report to this Assembly.

The Synod Youth Director Programme was approved in 1987 with the Assembly providing up to \$ 120,000 per year for the years 1988 through 1992. Originally the funds were found by reducing the authorized expenditure budget for each board and committee. Under restructuring, there are specific fixed costs and the balance of the funds available will go to the programme costs for the Life and Mission Agency. In light of this change in budgeting procedures, funds designated for such programmes as Synod Youth Director will come from the Life and Mission budget. Therefore Council presents the following recommendation.

Recommendation No. 52 (noted as information, page 69)

That the Synod Youth Director grant be continued until December 31, 1994, noting that the Life and Mission Agency is responsibility for providing the funding and overseeing the programme; and that this programme be a part of the review of regional structures and staffing as ordered by this Assembly in adopting recommendations 20 and 21 of the Special Committee on Restructuring (p. 479 and 57).

Arthur J. Herridge
Convener Secretary

Earle F. Roberts

AUTHORIZED 1992 AND 1993 BUDGETS

	1992 JAN/JUN	1992 JUL/DEC	1993 BUDGET	1993 BUDGET
INCOME				
Congregations			8,504,000	8,674,000
Other			1,000,000	1,000,000
Funds Held at Discretion of Boards/Committees			900,000	-
			10,404,000	9,674,000
EXPENDITURES				
Pension & Group Life	420,000	780,000	1,200,000	
Contingency Fund	75,200	84,800	160,000	
Youth Programme	56,400	63,600	120,000	
Interest Expense	9,400		9,400	
Theological Education	481,502	542,969	1,024,471	
Presbyterian Residence	4,691	5,290	9,981	
Salaries & Benefits	1,068,606	1,042,621	2,111,227	
General Assembly	156,070	0	156,070	
GA Committees	42,937	47,204	90,141	
AC Meetings	14,310	18,970	33,280	
GA Office	(16,695)	(17,394)	(34,089)	
	196,622	48,780	245,402	
Life & Mission Programme	2,550,524	2,550,524		
BWM Programme	2,005,310		2,005,310	
BCL Programme	111,282		111,282	
BM Programme	14,445	-	14,445	
	2,131,037	2,550,524	4,681,561	
Service Agency Operations	(69,527)	(69,527)		
Building Operation	129,800		129,800	
Financial Management	(23,580)		(23,580)	
Legal & Audit	26,309		26,309	
Archives/History Committee	(676)	(676)		
Resource Distribution	(93,500)		(93,500)	
Communication Services	(26,868)	-	(26,868)	
	11,485	(69,527)	(58,042)	-
Authorized Budget	4,454,943	5,049,057	9,504,000	9,674,000
Restructuring Office	92,000		92,000	
Restructuring Costs - People	551,855	551,855		
Renovations to Building	100,000	100,000		
Net Over-Expenditures to be covered	-	106,651	156,145	
Revised 1992 Budget	4,546,943	5,807,563	10,404,000	

THE PRESBYTERIAN CHURCH IN CANADA

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ADVISE WITH THE MODERATOR, COMMITTEE TO

(Consideration and adoption, pages [12](#), 13)

To the Venerable, the 118th General Assembly:

The Committee met twice with Dr. Cameron to consider requests for visits by the Moderator. It was decided that the invitation from the Presbyterian Church of East Africa, Kenya for The Presbyterian Church in Canada to be represented at their centenary celebrations be honoured, and that the Moderator should attend. During this overseas trip, Dr. Cameron also visited Malawi and Mozambique.

In Canada, Dr. Cameron travelled first to the prairies where farming communities have suffered much hardship in recent years; here he attended the Synod of Saskatchewan and the Synod of Manitoba and North Western Ontario. Numerous invitations were accepted in Ontario, and as would only be fitting, in the Maritimes where Dr. Cameron was born and where his ministry has been spent. In May, he attended the General Assembly of the Church of Scotland.

Dr. Cameron was untiring in making himself available for a wide variety of engagements with congregations, presbyteries, synods and colleges. In all of these, he has acquitted himself with distinction and earned the warm homage of the Church.

Nomination for Moderator (elected, page [12](#))

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates the Reverend Doctor Linda J. Bell as Moderator of the 118th General Assembly.

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

That the sincere appreciation of the Assembly be extended to the Reverend Dr. John R. Cameron for bringing a ministry of challenge and encouragement to the Church at every opportunity, and for his thoughtful reflections on our task as Christians in today's world.

Recommendation No. 2 (adopted, page [13](#))

That the thanks of the Assembly be extended to particular individuals, various organizations and institutions, congregations, presbyteries and synods who received Dr. Cameron, and his wife Anne, in their midst with kindness and courtesy.

Recommendation No. 3 (adopted, page [13](#))

That the thanks of the Assembly be expressed to the congregation of St. James, Charlottetown, for their generous willingness to release Dr. Cameron for his Moderatorial responsibilities; and to the Rev. Susan M. Lawson, for undertaking preaching and pastoral duties in the Kirk during Dr. Cameron's absences.

Douglas G.M. Herron Terrie-Lee Hamilton

Convener Secretary

ASSEMBLY COUNCIL

(received and adopted, page [52](#))

To the Venerable, the 118th General Assembly:

The 1991 General Assembly, on recommendation of the Special Committee on Restructuring, named the membership of the new Assembly Council and authorized it to meet once during the ensuing year and to make appointments to the twelve Associate Secretary level positions identified in the Restructuring Committee's report to the 1991 Assembly.

The Council met on January 31 and February 1, 1992. Before dealing with the appointments, Council gave careful consideration to the procedure followed by the Special Committee on Restructuring's Search Committees in preparing the nominations for the various Associate Secretary positions. As a result of this discussion, Council agreed:

that the search procedures, resulting in the presentation to this meeting of Council of nominations for appointment to the various Associate Secretary positions, be endorsed.

Council then dealt with each position separately, receiving in nomination the name of the person nominated by the Special Committee on Restructuring and then calling for additional nominations from members of Council. When there was more than one nomination, a secret ballot was taken.

At that meeting, Council agreed to offer the following persons an appointment:

Associate Secretary for:	Name of Appointee
- Ministry	- Rod A. Ferguson
- Canada Ministries	- J. P. (Ian) Morrison
- Justice Ministries	- Raymond Hodgson
- International Ministries	- Marjorie J. Ross
- World Service and Development Ministries	- Richard W. Fee
- Resource Production and Communication	- Glenn A. Cooper
- Financial Management (Comptroller)	- Donald A. Taylor

Council was unable to reach a satisfactory conclusion re the appointment of the members of the Education for Discipleship, Evangelism and Church Growth Team and in the end agreed to refer the matter to a special committee with specific terms of reference. The report of the Committee, when received by the Secretary of Council, was distributed to all members of Council and a postal vote was taken. As a result of the postal vote the following were offered an appointment:

Associate Secretaries for the Education for Discipleship, Evangelism and Church Growth Team:

- John R. Bannerman
- C. Joyce Hodgson
- Diane J. Strickland

After the call had been sent to the Presbytery of Assiniboia in respect to the Rev. Rod A. Ferguson, he informed his Presbytery that he had decided not to accept the call to an appointment as Associate Secretary for Ministry.

Council was authorized by the 1991 Assembly to appoint the Associate Secretary in the General Assembly Office. The Special Committee on Restructuring decided that since the Associate Secretary would also be appointed as a Deputy Clerk, the Assembly should make the appointment.

Council has noted the various referrals from the 1991 Assembly and at its meeting commenced work on the preparation of a mission statement for submission to the 1993 Assembly.

Arthur J. Herridge	Earle F. Roberts
Convener	Secretary

ATLANTIC MISSION SOCIETY (consideration and adoption, page [45](#))

To the Venerable, the 118th General Assembly:

PURPOSE

The purpose of the Society is to support with prayer, study and service the mission endeavour of The Presbyterian Church in Canada through its Boards, the Synod of the Atlantic Provinces and the presbyteries within its bounds.

MEMBERSHIP

The members of the Society are persons who are in agreement with the purpose and who are members of an auxiliary of the Society or an affiliated group, as active members or as home-helpers. There are 161 Auxiliaries in the eight presbyteries within the Atlantic Synod, with a total membership of 1,792 members and 746 home-helpers.

ACTIVITIES

Auxiliary members are involved in many projects in the local congregations and give support to many programmes and projects in their communities in many facets of Christian service. The Society, as stated in the purpose, supports many projects through the Board of World Mission, together with projects and programmes within the Synod of the Atlantic Provinces.

OUR CHILDREN AND YOUTH WORK

There are 31 children's groups registered with the Society which have reported a wide range of activities and learning experiences through mid-week groups. This year, the Learning-Sharing Project was Helping New Canadians from Central America for which \$ 3,200 was raised and sent through Spanish and Portuguese Ministries of The Presbyterian Church in Canada.

There are a number of youth groups which have registered with the Society. The Society gave financial support for the young people of the Synod to attend the Rise Up Youth Conference 1991 in Ottawa. It also had bursaries available for students under the care of the presbyteries within the Atlantic Synod.

ANNUAL MEETING

The 115th Annual Meeting was held in Calvin Church, Chatham, N.B., on September 18-20, 1991. The theme of the meeting was Meeting the Challenge of Change. All eight presbyteries were represented with a total of 104 in attendance. Mrs. Priscilla Anderson and Mrs. Joyce Hodgson were the guest speakers.

THE PRESBYTERIAN MESSAGE

Ten times a year, The Presbyterian Message is published. It is available to everyone and has been recommended as an excellent resource for mission education by the Mission Committee of the Synod. Once a year, a leaflet is printed, The Home-Helpers Newsletter, which is available through all Auxiliaries for their members.

NEW ENDEAVOURS

Miss Ina Adamson has written a new study booklet, The Bible-One Story, and has updated the booklet, Our Missionary Heroes. These are the part of a series of four booklets planned for children's groups but also available to all. Miss Adamson has also compiled a leader's guideline booklet for Children of the Church.

FINANCIAL HIGHLIGHTS

The following is a short summary of receipts and disbursements. A complete report can be found in the Annual Report of the Society.

Receipts from members	\$ 120,264.62	
Interest	4,682.36	
Miscellaneous	999.00	
	\$ 125,945.98	
Disbursements		
The Presbyterian Church in Canada		63,000.00
Special Grants	20,217.22	
Stipend, Travel	22,898.94	
General Expenses, Miscellaneous	12,546.91	
	\$ 118,663.07	

Interest from the Anna B. MacDonald Memorial Fund is used for children of Guyana and this year amounts to \$ 1,200.

Clerks' Note: Supplementary recommendation, page [45](#).

Winnifred Wilson
President

BENEVOLENCES, COMMITTEE ON

(consideration and adoption, page [51](#))

To the Venerable, the 118th General Assembly:

The Benevolences Committee administers the various funds for benevolent and bursary purposes that are under the care of the Administrative Council.

BENEVOLENCES

During 1991, there were 32 persons who received regular monthly assistance from benevolence funds. Those receiving this assistance included retired and/or disabled ministers, retired and/or disabled members of the Order of Diaconal Ministries, retired catechists, spouses and dependents of deceased professional church workers, all of whom have a very minimum yearly income and who, without this regular assistance, would find themselves in dire straits.

There are seven benevolent funds against which the monthly grants are drawn: the Jardine Memorial Fund; the McVicar Memorial Church, Montreal Pension Fund; the Mrs. Mary Morgan Benevolence Fund; the Clarence MacLeod Pitts General Benevolence Fund; the Joseph B. Robert and Dame Sarah Robert Fund (Benevolences); the Dr. Ephraim Scott Benevolent Fund and the Special Fund.

The Emergency Benevolence Trust Fund, gifted in the late 1980's, has proven to be of tremendous help as it has allowed the Committee to use more of the money available from the other funds to deal with the impact of inflation on the regular monthly grants and to use the Special Fund to look after pressing special needs. The 13 one-time grants made from this fund provided financial relief to professional church workers who suddenly found themselves confronted with a financial crisis. It is a privilege to be able to administer gifts such as this.

It is with thanksgiving that the Committee reports that toward the end of 1990 a bequest became available from the estate of the late Christina Currie for the establishment of the Christina Currie Memorial Deaconess Alumnae Benevolence Fund. The Benevolences Committee is working with the Executive of the Order of Diaconal Ministries to establish guidelines for this fund.

At the end of 1991 investments in respect to all of the above mentioned funds were valued at \$ 1,522,930.

BURSARIES

There are 14 bursary funds under the direct care of the Committee and another 4 which look to the Committee for names of persons who require bursary assistance. The majority of the bursary funds have been designated by their donor(s) to assist students preparing to enter the ordained ministry of The Presbyterian Church in Canada, although a couple can be used to assist students preparing for designation to the Order of Diaconal Ministries. Some of the bursary funds restrict awards to specific colleges or to students from a restricted geographical area of Canada or a particular congregation or presbytery of the Church.

At the end of 1991, investments in respect to those funds directly under the care of the Committee were valued at \$ 395,339. During 1991, 31 students received awards from the funds totalling \$ 31,650. The procedure followed is that individual applications for assistance must be forwarded to the Secretary of the Committee through the Bursary Committee of the college where the student is certified. In forwarding the application, the college's Bursary Committee must give its comments regarding need and place a priority on the application as compared to other applications which they are forwarding. Awards are normally made twice per year in September/October and January/February, although additional awards can be made at other times.

Recommendation No. 1 (adopted, page [51](#))

That the thanks of the Assembly be extended to the congregations and individuals who have made financial contributions to the benevolences funds during 1991.

Recommendation No. 2 (adopted, page [51](#))

That congregations and individuals be invited to remember needy servants of the Church in their prayers and with their gifts.

Recommendation No. 3 (adopted, page [51](#))

That congregations and individuals be reminded of the special need for bequests and special gifts that can be used for needy non-ordained professional church workers and their families.

J. Cameron Bigelow
Convener Secretary

Earle F. Roberts

CHURCH ARCHITECTURE, COMMITTEE ON

(consideration and adoption, page [46](#))

To the Venerable, the 118th General Assembly:

The terms of reference for the Committee on Church Architecture were established by the 1962 General Assembly and are summarized in the following decisions (A&P, 1962, p. [291](#)):

1. That all congregations and presbyteries be reminded of the rulings of the 1953 and 1957 Assemblies, namely: in the future, congregations applying for financial assistance from the funds of The Presbyterian Church in Canada must have their designs submitted to this Committee, and before a grant or a loan is made, the report of this Committee must be received by the General Board of Missions and the presbytery concerned.
2. That all congregations contemplating building a church or educational building, regardless of their method of financing, be required to submit the preliminary drawings of their proposed project to this Committee before the working drawings are undertaken; and that the presbytery concerned receive the report of this Committee before it grants final approval to the congregation.

3. That all congregations undertaking the building of a sanctuary or education building be required to employ a qualified architect.

The 1990 General Assembly qualified No. 3 above with the following (A&P, 1990, p. [247](#)):

1. That presbyteries be instructed to ensure that congregations comply with Provincial legislation in providing both architectural and engineering services in the design of public assembly buildings.

2. That, where the size or the cost of a public assembly building makes it optional to engage the services of an architect, presbyteries encourage congregations to engage the services of an architect.

A concern of the Committee is that there is some ambiguity in the interpretation of when it is necessary to present drawings for approval. Some congregations have made major additions or renovations and have not felt it necessary to have this Committee present its report to the presbytery concerned. The Committee offers the following recommendation to help clarify this matter.

Recommendation No. 1 (adopted, page [46](#))

That all congregations contemplating building a church or education building, or contemplating making a major renovation or extension of an already existing church building, regardless of the method of financing, be required to submit the preliminary drawings of the project to the Committee on Church Architecture before the working drawings are undertaken; and that the presbytery concerned receive the report of the Committee before granting final approval to the congregation.

The Committee has completed a revision of the booklet, *Guidelines for Planning a Church*. This booklet is available from the Resource Distribution Centre at a nominal cost. The Committee will now undertake a revision of the Property Committee Handbook.

John Hoag
Convener

J.P. (Ian) Morrison
Secretary

CHURCH DOCTRINE, COMMITTEE ON

(consideration and adoption, pages [36](#), [49-51](#), [72](#))

To the Venerable, the 118th General Assembly:

overture no. 22, 1987 - presbytery of westminster (A&P 1987, p. [468-69](#), [17](#))

Re: Defining the Church's Position on Human Sexuality

overture no. 9, 1989 - presbytery of peace river (A&P 1989, p. [516-17](#))

Re: Human Sexuality

The Committee on Church Doctrine, aware of the years that have elapsed since the 1987 General Assembly commissioned a report on sexuality, and responsive to numerous urgent requests that the said report be presented this year, met for three meetings plus an adjourned meeting, a total of seven days, most of which time was occupied with editing and revising texts written between meetings. The Committee is pleased to present the following report.

All Scriptural quotes are from the New Revised Standard Version unless otherwise specified.

1. Introduction - Where We Find Ourselves in the 1990's

1.1 In the past three decades, human sexuality has been extensively researched, discussed and debated in the medical sciences, social sciences and theology. Cultural and sociological changes have brought to the fore questions about human sexuality and standards for appropriate sexual expression. Family patterns have changed dramatically. Traditional gender roles are being redefined. Old assumptions about sexual behaviour are being challenged, giving rise to confusion, conflict and the challenge of relating sexual issues to Christian faith and life.

1.2 This statement will address issues relating to human sexuality. Its aim is to provide a scripturally based and theologically sound guide to members of The Presbyterian Church in Canada concerning some of the moral issues which this involves. The Church has a responsibility to preach and teach Christian belief and practice, in sexual as well as in other matters, with honesty and humility, candour and compassion, showing a pastoral concern for all those who struggle with these difficult issues in their daily lives. In presenting this statement the Committee strived to avoid being swept along by the tide of current beliefs and practices. On the other hand, it is essential, in response to the challenges confronting the Church, to explore and state the Christian position in contemporary terms as clearly and as persuasively as possible.

2. The Authority and Sources for Christian Faith and Life

2.1 The ultimate authority for the Church and for Christian faith and life is God, revealed in Jesus Christ, witnessed to by the Holy Spirit speaking in the Scriptures. The Preamble to the ordination vows for a minister of The Presbyterian Church in Canada states:

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

Thus our primary source for the understanding of God's will is to be found in Scripture. In attempting to discern the will of God we also consult other sources: tradition, reason and experience. However these must never supplant the primary authority of Christ as witnessed to in Scripture.

2.2 Scripture

2.2.1 As Living Faith, 5.1 puts it:

The Bible has been given to us
by the inspiration of God
to be the rule of faith and life.
It is the standard of all doctrine
by which we must test any word that comes to us
from church, world, or inner experience.
We subject to its judgment
all we believe and do.

2.2.2 The New Testament witnesses to the same God who is revealed in the Old. However, the understanding of revelation unfolds in new ways and both are to be read in the light of the supreme revelation of God in Christ. The revelation in Christ does not destroy the Law and the Prophets but it does fulfil them, i.e., it adds to them and completes them. Nevertheless it is also true that there are some aspects of God's revelation, (for example, teaching on creation) which are more fully and clearly set

forth in the Old Testament than in the New, and which are no less authoritative than the New Testament.

2.2.3 In employing Scripture as the primary source for Christian faith and life, it is best to begin by attempting to understand the Bible in its original historical setting. For this a wise use of historical-critical methods is essential. We recognize therefore that Scripture is shaped by its particular historical and cultural circumstances. For example, the Old Testament clearly reflects a patriarchal society; polygamy was at first accepted but later gave way to monogamy. We too are conditioned by our own time and culture. Consequently, biblical interpretation involves the interaction of the historical text with the contemporary situation. In view of this, individual texts should not be isolated, but should be studied in the light of the total canonical context.

2.2.4 If the Bible has been given to us by God to be the rule of faith and life, then that rule must apply to every aspect of our lives, including our sexuality. Since our sexuality is an inherent aspect of our whole being, that is, our humanity, the Bible's teaching about human relationships, including sexual relationships, should never be divorced from its teaching about the whole human person.

2.2.5 Christian ethical reflection must be grounded in biblical theology and biblical ethics. In the Old Testament, law is not primarily a means of earning God's favour. God graciously delivers the people of Israel and enters into covenant with them. Torah, meaning "teaching" or "direction" rather than "law", is a gift of God and provides guidelines for the life of God's covenant people. It includes both moral and ceremonial law.

2.2.6 In the New Testament, the requirements of the ceremonial law are superseded or reinterpreted; however, Jesus not only reaffirms moral laws, but makes them even more demanding. Paul emphasizes that no one can earn salvation by keeping the law; salvation is a gift of God's grace in Christ, to be received through faith. However, though believers are not saved by works of law, they are saved in order that they might do good works. They are to manifest in their lives "the fruit of the Spirit" (Galatians 5:22); the greatest gift of the Spirit, and the supreme guiding principle, is love. Believers are to be guided by the twin command to love God and love neighbour. The moral law revealed in the Old Testament, and known to Gentiles through conscience, remains binding on Christians, not in any legalistic sense but as a revelation of the will of God for God's people. Believers are to "fulfil the law of Christ" (Galatians 6:2). The Ten Commandments, for example, are still valid guidelines for Christians, and the New Testament epistles provide specific ethical directives as well as general guiding principles.

2.2.7 Calvin recognized three uses of the moral law: as well as convicting persons of their sin, and restraining unrighteousness, it serves to instruct believers in the will of God and confirm them in their obedience to it, though not in any legalistic way. Reformed theology recognizes that Scripture does provide ethical guidance and direction for the life of God's people.

2.3 Tradition

2.3.1 Biblical understanding occurs within the context of the historical Christian community of the past two millennia, and in formulating a Christian sexual ethic, that community, in its contemporary manifestation, must take seriously the tradition which it has received. "Tradition" simply means something handed down from the past to the present. In Christianity, this term embraces the beliefs, practices and institutions which are handed down from generation to generation. In the New Testament Paul speaks of what he has received from the Lord and delivered to the Church in Corinth (1 Corinthians 11:23; 15:3). The author of Jude speaks of the faith which was once for all delivered to the saints (Jude 1:3). Jesus Christ is the tradition to which all other traditions are subordinate, and because it is Scripture that witnesses to Christ, Scripture remains the standard by which all Christian traditions are to be measured and evaluated. For example, although a strong ascetic tradition which exalted the ideal of celibacy developed, especially from the fourth century onwards, the

Reformers rightly rejected this as inconsistent with the main thrust of the biblical teaching on sexual relationships.

2.3.2 While tradition may be accepted as a rich resource which provides stability, nevertheless Scripture remains our primary standard. In the words of the Westminster Confession of Faith:

The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture. (I.10)

2.4 Reason and Experience

2.4.1 In addition to Scripture and tradition, Christian theology has normally ascribed some role to reason and experience in discerning and understanding the will of God. The Old Testament Wisdom tradition is rooted in rational reflection upon observation and experience of the world around us and of human society. It seeks to learn the art of living and pass this on to future generations. Scripture however also recognizes the limits of human wisdom, and it must always be remembered that "the fear of the Lord is the beginning of wisdom" (Proverbs 9:10).

2.4.2 Various positive roles can be assigned to reason in the process of theological reflection. Any theology which aims to produce a coherent and consistent statement of Christian belief must obviously make use of reason, for example in its discussion of Scripture and tradition. Reason may also be employed in reflecting on and seeking to make sense of experience.

2.4.3 There is Scriptural warrant for acknowledging reason as a means for discerning the revelation of God in creation. Paul recognizes that Gentiles who have no knowledge of the revelation in Scripture, nevertheless are able to perceive God's power and deity in creation (Romans 1:20), and through conscience have God's law inscribed on their hearts (Romans 2:15). The Westminster Confession of Faith (I.1) acknowledges that "the light of nature, and the works of creation and providence... manifest the goodness, wisdom and power of God." Calvin, too, argues that with respect to "earthly things," - i.e., politics, law, economics and the liberal arts - reason operates in a positive way (Institutes II,2,12f).

2.4.4 Clearly there are limits to the use of reason as a means of knowing God's will. Historically, an excessive emphasis on reason's competence has led to the rejection of some of the most basic assertions of the revelation of God in Scripture. Reason then, may be regarded as an essential means towards ends appropriate to its use, but it must always be evaluated on the basis of the revelation of God in Scripture.

2.4.5 Experience is ordinarily taken to be a special form of knowledge. Traditionally this has been understood as Christian experience in the sense that Christian faith is a way of life to be experienced and not just a theory to be believed. Calvin made use of the ancient notion that "experience teaches" and he could say "we teach nothing not borne out by experience" (Institutes III.22.1). Some later Reformed theologians argued that the experience of the life of faith comes from participation in the community of faith. In this they recognized that experience does not stand or act alone; it is never an independent source of truth but rather confirms and applies Scriptural truth. More recently, some have claimed a greater role for experience. In liberation and feminist theologies, for example, the experience of oppression and discrimination can lead to a radical questioning of traditional Christian attitudes. This is to be welcomed insofar as it challenges theology which is divorced from actual human experience, and insofar as it uncovers aspects of the biblical revelation which have been neglected or distorted. However, when this type of experience is understood as constituting an independent source or even the norm of truth, the question has to be asked whether experience can function in this way to overrule Scripture as our primary source of the knowledge of the will of God.

2.4.6 Experience and reason are combined in the procedures adopted by the natural and social sciences in formulating theoretical models of sexuality. Science works with data and uses reason to construct various models in an attempt to understand and explain human behaviour. These models (e.g. Freudian, Jungian) can help us clarify the nature of human sexuality and some of the ethical issues which surround it. Science can provide information and concepts which must be taken into account in articulating a theology of sexuality. For example, the discussion of moral issues relating to genetic engineering or euthanasia must take into consideration information which science provides on such matters. However, while biology, psychology, anthropology and sociology can provide helpful insights into the human condition, they cannot in themselves determine in any final way the criteria on which our ethical decisions should be based. For instance, the pervasiveness of certain types of sexual behaviour (e.g. prostitution) does not mean that such behaviour is acceptable from a Christian point of view. In brief, science can help the Church reflect on human sexuality. It can also assist the Church to challenge cultural assumptions, including our own, about sexual behaviour. It cannot, however, tell us whether certain forms of sexual behaviour do or do not conform to the will of God. We believe that the true nature and calling of humanity cannot be rightly known apart from the knowledge of God and of God's will.

2.5 Conclusion

2.5.1 There is always a delicate interplay among Scripture, tradition, reason and experience as sources for our knowledge of God's will for God's people. Yet our ultimate authority and our primary source for our knowledge of God's will for his people remains the revelation of God, in Jesus Christ, witnessed to in Holy Scripture, speaking to us through the power of the Holy Spirit. A Christian sexual ethic will make wise use of tradition, reason and experience, but will subject these to the witness of Scripture. Experience and rational reflection may act as spurs which drive us back to look again at the biblical revelation.

2.5.2 Members of the Church should be encouraged to reflect upon and discuss the question of authority and the sources for ethical decision making, subjecting their own views and attitudes to critical scrutiny, and listening to the views of others in an open, sympathetic and caring fashion.

3. Biblical and Historical Insights

3.1 In dealing with any aspect of the human condition, the Church traditionally begins its discussion with the Creation text: "So God created humankind in his image, in the image of God he created them; male and female he created them." (Genesis 1:27). Though this classic text does not spell out for us precisely in which sense human beings are created in this "image of God", the phrase does tell us that it is in our likeness to God that we discover our humanity.

3.2 The image of God in humanity is expressed through both male and female, and it is in men and women working and living together that the wholeness and goodness of God's creation is reflected (Genesis 1:26-31). Genesis 2 expands our understanding of the first chapter. It is "not good" for the newly created "adam" to live alone, and so a "partner" (Genesis 2:18) is created, an equal in creation. The description of the creation of the partner is followed by a reference to sexual union of the male & female partners within the marriage relationship. "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" (Genesis 2:24). Scripture portrays marriage as the proper context for the expression in sexual intercourse of humanity's sexual longings. The Song of Solomon is nothing less than a celebration of erotic love between bride and bridegroom:

How fair and pleasant you are,
O loved one, delectable maiden!
You are stately as a palm tree,

and your breasts are like its clusters.
 I say I will climb the palm tree,
 and lay hold of its branches.
 Oh, may your breasts be like clusters of the vine,
 and the scent of your breath like apples,
 and your kisses like the best wine
 that goes down smoothly,
 gliding over lips and teeth. (Song of Solomon 7:6-9)

3.3 It is traditional in the Christian wedding ceremony to recognize Jesus' first miracle at Cana as an endorsement of marriage (John 2:1-11). The Pauline image of husband and wife as a parallel of Christ and church might be considered the culmination of the Creation story (Ephesians 5:22-33). Thus in our relatedness to one another in marriage we fulfil the divine intention.

3.4 With such a positive view of sexual relations evidenced in Scripture, why is it that Christians have so often regarded this aspect of our humanity in such a negative light? The answer lies partly in the reality of our sinfulness. Our rebellion against the Creator, our refusal to obey God's commands, has resulted in a distortion of everything good, including the sexual aspect of our humanity.

3.5 Both Old and New Testaments, chronicle misguided and, at times, calamitous sexual relations. Rape is a brutal form in which sin and lust are expressed. (See, for example, Genesis 34, Deuteronomy 22:25-27, Judges 19:11-30, 2 Samuel 13.) Adultery is another betrayal of God's intention for sexual fidelity in marriage. (See, for example, Deuteronomy 22:22-24, 2 Samuel 11, John 8:1-11). The human sexual story, like all our other stories, has been perilously marred by sin.

3.6 In the Christian tradition, sexual desire has often been seen as essentially sinful. Particularly in the male it has been experienced as an irrational and dangerous force which can overpower the will, distract from spiritual concerns, lead into mortal sin, and cause much suffering to others and oneself. This view is reinforced by Paul's admonition to exercise self control in sexual matters (I Corinthians 7:9). The widespread problem of sexual abuse forces us to recognize that there is a dark side to sexuality which makes it not just a gift to be enjoyed, but also an impulse which it is our moral duty to channel and control.

3.7 Another factor which contributed to the devaluation of marriage and the family was the conviction of some in the apostolic church of Christ's imminent return. Paul, in I Corinthians, looked for the coming of Christ in his own generation. The most authentic Christian life was seen to be one concentrating on that event. Therefore, marriage and the family were possible impediments to the service of the kingdom.

I think that, in view of the impending crisis, it is well for you to remain as you are. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. (I Corinthians 7:26, 27)

3.8 By the third century, celibacy was presented as a higher way than married life.

3.9 The elevation of the celibate Christian life along with the traditional linking of sexual desire (concupiscence) with sin came to dominate the Church's teaching in the fourth and fifth centuries. This was particularly the case with Augustine (354-430), Bishop of Hippo, who gave a profound analysis of the human condition but one in which sin was strongly identified with concupiscence. This sexual desire, Augustine taught, had to be struggled against, disciplined and controlled. Augustine also held that original sin was transmitted from one generation to another through sexual intercourse. Closely aligned with this attitude to sexual activity was a view of women as temptresses and as the gateway by which sin entered the world. This attitude toward human sexual relations had a profound impact on subsequent history.

3.10 The Protestant reformers, Martin Luther (1483-1546) and John Calvin (1509-1564) were strongly influenced by Augustine but they came to question the identification of sin with sexual desire and they rejected the medieval view of celibacy as a higher kind of Christian discipleship. By accepting marriage for themselves both reformers

endorsed the committed sexual relationship as a faithful response to the Gospel. Calvin argued for the sanctity of marriage in the warmest terms, employing Paul's metaphor of the Church as the Bride of Christ as a proof of the high esteem in which Scripture held marriage. In Calvin's view, "the intercourse of husband and wife is a pure thing, good and holy" (Commentary on I Corinthians 7:6).

3.11 At the same time, the Protestant reformers emphasized that marriage was instituted not simply for the purpose of procreation, but for the mutual help of husband and wife. According to the Westminster divines a century later, this was seen as the first purpose of marriage:

Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for the preventing of uncleanness. (W.C.F. xxv.2)

3.12 The legacy of Christian teaching regarding sexual activity (as might be expected) is rather ambivalent. On the one hand, the Church has accorded to the married state and sexual intercourse within the context of marriage a largely positive value. On the other hand, in linking sexual desire with sin, sexual sins were perceived to be among the most serious and shameful. This gloomy, negative attitude was often combined with the view that women were to blame for being the cause of sexual temptations.

3.13 In rebelling against such unacceptable ideas, our generation has often gone in quite opposite directions, regarding all sexual regulations as oppressive, leaving all sexual practices up to individuals involved, accepting everything so long as the parties involved were consenting. Such a view has left behind it a great deal of misery in terms of poisoned relationships, broken marriages, transmission of sexual diseases and unfulfilled dreams.

3.14 Today's culture tends to focus only on individual, personal experiences of sex and thereby over-emphasizes individual pleasure. Physical sexual activity is separated from moral considerations and commitment. This can result in casual or callous sex with disregard for who one's partner is. Furthermore, this pervasive individualism undervalues other essential aspects of sexual activity revealed by the concerns and needs of the wider community: the wellbeing of the species (reproduction) and the wellbeing of society (marriage and family).

3.15 The Church needs to declare a more positive view of sex and the family. Living Faith provides a helpful understanding:

God's purpose for us can be realized in both single and married life.
Marriage is not God's will for everyone.
Fullness of life is offered to all,
both single and married.

Christian marriage is a union in Christ
whereby a man and a woman become one in the sight of God.
It is the commitment of two people
to love and support one another faithfully for life.
God's law forbids adultery.
Loyalty is necessary for the growth of love.
Disloyalty destroys the union of marriage.
Sexual union in marriage is intended to provide
mutual joy and comfort as well as
the means of creating new life.

(Living Faith 8.2.2 and 8.2.3)

4. Contemporary Insights

4.1 In the report thus far, the term "sexuality" has not been used in examining biblical and traditional thinking on sexual relations. The word "sexuality" is relatively new to the English language. The Oxford English Dictionary (unabridged) places its earliest usage in the nineteenth century. Its definition encompasses "the quality of being

sexual or having sex", "sex" referring to the reproductive elements of either male or female biology. It also includes "the possession of sexual powers and the capability of sexual feelings". A dictionary definition, however, is not exhaustive in identifying the range of human experience related to this term. In recent thinking, sexuality relates not only to the physical functions of the human body and the feelings of sexual attraction to another person, but also includes emotional, cognitive, spiritual, social and cultural dimensions. Section four presents an exploratory consideration of the many aspects in contemporary discussions of human sexuality.

4.2 Both the understanding and the experience of sexuality are shaped by social expectations and cultural norms expressed in language, art, and media. Notions of beauty as well as appropriate dress, roles for women and men, and taboos for unacceptable behaviour all reflect a society's conclusions about sexuality. Recent exploration of the nature of human sexuality has begun to address factors in human identity on which Scripture and Christian tradition have not focussed. Theological and pastoral reflection now encounter experience and information presented from new perspectives.

4.3 Perhaps the most striking example is provided by the work on women's sexuality undertaken in the last thirty years. Many studies show that men and women differ not only in their physical experience of sexual identity but also in the ways they value and interpret the many dimensions of human sexuality. Working out relationships which respect and explore these differences is an important dimension of contemporary consideration of sexuality.

4.4 A broader understanding of the facets of human sexuality also has a profound impact on our appreciation of human development. Our experience of sexuality grows and changes as we develop physiologically. The infant and the child, male and female, become aware of their bodies and their identities as boys or girls, picking up early cues regarding self-worth and appropriate gender behaviour and response. Physical and verbal expressions of affection for the child are the early foundation to healthy sexuality. How girls and boys learn to value each other is also subject to early influence, often with lasting impact.

4.5 Typically, the onset of adolescence raises new experiences of and questions about sexuality. Physical and emotional response to sexual attraction must now be integrated with moral values and ethical decisions which guide behaviour. At an increasingly earlier age, young people face social pressure and opportunity for sexual behaviour. Aware of physical and emotional risks from such behaviour, the Church is challenged to bring moral and spiritual values to bear on adolescent life without denying or degrading sexuality within human experience as part of the goodness of God's creation. There is need to help young people learn what kinds of physical and emotional contact are appropriate and satisfying as their relational skills mature.

4.6 Each succeeding age group in human development faces its own particular concerns and issues in expressing sexuality. For young adults, decisions about sexuality are wide ranging: searching for and establishing intimate relationships, testing commitments and setting limits within those relationships, deciding whether to marry, whom to marry, and whether or not to bear children are all matters which involve one's understanding of sexuality. In mid-life and throughout aging, sexual relationships change with time and circumstance as do physical abilities and interests. As Christian individuals and as church communities we need to be sensitive to and to respond to these changing needs and situations.

4.7 We affirm sexuality as a profound component of human life for every individual, even before that individual considers or engages in sexual intercourse. The Church's message of self-discipline and mutual responsibility in sexual practice as well as its affirmation of human sexuality within marriage ought never to deny the rich reality of each individual's identity and integrity as a sexual being.

4.8 The individual's longing for intimacy and mutuality can be met not only in sexual relationships. Such longings can find fulfillment in the personal affection of friends

and the more public affirmation of peers and community. In affirming sexuality, the Church ought to be deeply concerned with the physical, emotional and spiritual needs of all, whether married or single, whether young or old, whether heterosexual or homosexual.

4.9 Responding adequately as a Church community to these deepest of personal longings requires careful and caring consideration of human sexuality. Personal responsibility for the Christian individual in the midst of sexual pressures and pleasures, anxiety and longing, begins with the sense of Christian vocation. Each individual, unique and gifted by God, is called to a style of life and service shaped by faith. As one strand of our identity, sexuality is woven into the fabric of what each person offers to God and the world. Other human capacities, intellect and imagination, manual skills and gifts of personality, art and energy, are equally significant to identity and the integration of each human life. In the framing of sexual ethics and a theological understanding of sexuality, the rich potential created by these other aspects of human identity and ability ought not to be overlooked or underestimated.

5. Our Vocation as Sexual Beings

5.1 Introduction

5.1.1 Christians understand themselves as people called by God to live in all aspects of their lives as disciples of Jesus Christ. We are "a people of the way", people who seek to live God's way for us. This "way", this calling or vocation is marked by both gift and limitation. We are given the grace that enables us to live out what we believe God requires of us. But as followers of God's way we accept that our vocation has limits built into it. This way of looking at vocation roots our sexual lives in the fundamental structure of Christian life. Fulfillment and happiness, while important, are secondary to seeking God's meaning for our lives within the larger purposes of God for the world.

5.1.2 As sexual beings we are either male or female. Some are single; some are married. Some have a heterosexual orientation; some have a homosexual orientation. Some choose a life of celibacy. How are these various differences to be understood with reference to living the way of Christ?

5.2 Marriage

5.2.1 Our marriage service affirms that marriage was instituted by God the Creator, who made us male and female (Genesis 1:27). Ordained by God for the life-long companionship, help and comfort of husband and wife, marriage was given to the man and the woman (Genesis 2:18,24) to be a covenantal relationship of unity, fidelity and mutuality, and for the procreation of children and the continuance of family life as the basis for the welfare of human society. The biblical concept of covenant is wider than a mere contractual relationship. Covenant in the Bible is rooted in the relationship between God and the people of Israel. God promises to be their God and the people promise to obey and worship God. Christian marriage is understood as a covenantal relationship in which promises of faithfulness are made between a woman and a man in the presence of God (Malachi 2:14).

5.2.2 Jesus endorses marriage as a creative act of God. "From the beginning of creation, `God made them male and female.' `For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'" (Mark 10:6-8). Sexual relationship within marriage is therefore grounded in creation and affirmed by Jesus. The values of mutuality, equality and communion are echoes of God's purpose for humanity as recorded in both Genesis and the Gospels. These values are also part of the expression of our sexuality within marriage.

5.2.3 Marriage was established as a covenant between families in the ancient world. Promises were made, property and livestock changed hands, and laws were established to define the terms of the covenant relationship. The book of Ruth tells the story of such a covenant understanding. The covenant relationship between God

and Israel is frequently described in the Old Testament prophets as a marriage relationship, and was both formed and informed by the development of the Hebrew understanding of marriage. While there are examples of polygamy in the patriarchal period and the monarchy in ancient Israel, monogamy and fidelity became normative moral behaviour.

5.2.4 God's covenant is fulfilled in the love for the world and its people, love revealed in Jesus. He is God's covenant love; a love enacted in his life, death and resurrection. In the New Testament, the Greek word *agapē* is the word used to describe this self-giving love of Jesus, a love to be made evident in all Christians in their dealings with all people. This includes the relationship of husband and wife.

5.2.5 Paul declared that husbands and wives have a mutual responsibility to meet each other's sexual needs: "the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement..." 1 Corinthians 7:4-5a, RSV).

5.2.6 In the first century the wedding ceremony was a state ceremony. The Church, more concerned with the quality of life of the marriage than in the actual wedding ceremony, emphasized that for Christians, marriage was to be in the Lord and spouses were to love and serve each other as Christ loved and served the Church. Within such a relationship, the partners were encouraged to keep their marriage vows of fidelity in every respect.

5.2.7 In Ephesians 5:22-33, Colossians 3:18-19, 1 Peter 3:1-7, the controlling idea is that of mutual submission: "Be subject to one another out of reverence for Christ" (Ephesians 5:21). Both husbands and wives have duties to each other and all relationships are to be "in the Lord", i.e., permeated by the spirit of Christ. Thus there can be no question of superior or subordinate partners. While the roles of the partners may differ, the sharing and the responsibility are mutual. This includes the area of sexuality. A marriage certificate does not make forced sexual intercourse legitimate. This is still rape. It is not the case that one partner has conjugal rights, while the other has only conjugal duties. The principles of mutuality and consent apply. Similarly, "sexual favours" should not be used as weapons, given or withheld in order to gain favours in other areas of the marriage. In a marriage of equality and mutuality, deepening sexual pleasure joins with love to make possible the most satisfying relationship.

5.2.8 Adultery occurs when a married person willingly engages in sexual intercourse with someone other than the spouse. It is thought a betrayal of the fidelity and loyalty which a marriage partner is to have for the other.

5.2.9 Sexual fidelity in marriage includes mutual respect and caring, a valuing of, and a commitment to, the marriage relationship and not wanting to damage what is precious.

5.2.10 The Church acknowledges that often we fail in this commitment. Jesus allowed for this possibility when he permitted divorce for the reason of marital unfaithfulness (Matthew 5:32; 19:9). The Westminster Confession of Faith (24.5.6) allows divorce on the grounds of adultery and wilful desertion. Our Church interprets wilful desertion to include economic, physical or emotional desertion. Living Faith (8.2.5) comments that a marriage may be shattered beyond repair and it is sometimes better that it be dissolved than that the family continue to live in bitterness. Other factors such as physical and mental abuse may contribute to marriage breakdown. It is always a tragedy when the effects of sin are manifested in the marriage relationship and divorce can sometimes be the lesser of two evils.

5.2.11 While adultery is a just cause for divorce, it need not result in divorce. Jesus' teaching in Matthew 19:9 is permissive and not prescriptive. In an age of sexual licence, the Church needs to affirm God's law in what it upholds and in what it forbids, and offer the gift of God's grace and forgiveness. Adultery is a violation of

God's will for the expression of our sexual natures. But even here, God's grace is sufficient to meet our weakness.

5.2.12 Marriage finds its ultimate meaning and joy in a relationship with God through Jesus Christ. Christian marriage is a union in Christ. We are enjoined to "marry in the Lord". Faithfully, we are called to live by the biblical teachings concerning how we are to express our sexual natures in marriage - not as legal codes of conduct but as the expression of our life in Christ. Pastorally, we are enjoined to deal compassionately with those who struggle and fail and hold out the forgiveness and renewal which alone comes through our Lord.

5.3 Homosexual Relationships

5.3.1 The question before us is not just a general one about the nature of homosexuality, but the more practical and pastoral one - are homosexual relationships a Christian option? They are no longer subject to criminal prosecution in Canada. Indeed, legislation is increasingly sensitive to and supportive of homosexual partnerships and the human rights of homosexuals. Should the Church therefore reaffirm or revise its traditional prohibition of homosexual practice in light of recent legislation and the demands for justice that the homosexual minority as well as others rightly make?

5.3.2 It is useful in order to deal with the moral issues to distinguish between homosexual orientation and homosexual activity. Sexual orientation describes the direction of a person's sexual urges, while sexual behaviour describes the sexual activity in which a person may engage. The two are related but not identical. We may or may not have a choice about our sexual orientation. However, we do have choices to make about our sexual behaviour. This report will therefore focus, not on sexual orientation, but on sexual practice.

5.3.3 We are not dealing here with promiscuity or pederasty, which are equally incompatible with the Christian, whether heterosexual or homosexual. What we need to explore are the parameters for sexual expression between two persons of homosexual orientation who have a faithful committed relationship.

5.3.4 There are no Biblical passages which appear to approve of homosexual genital relations.

5.3.5 All the Biblical texts which appear to refer to homosexual genital relations portray them in a negative light. They are: Genesis 19; Leviticus 18:23; 20:13; Deuteronomy 23:17; Judges 19:22-25; I Kings 14:24; 15:12; 22:46; II Kings 23:7; Romans 1:26-27; I Corinthians 6:9; I Timothy 1:10; Jude 7.

a) The Genesis 19 account of Sodom has traditionally been interpreted as an account of homosexual sin. More recently, some scholars have argued that the sin of Sodom was not that of homosexual activity, but that of inhospitality or injustice. Most, however, have yet to be convinced that homosexual activity is not in view, especially, in the parallel passage of Judges 19:22-26. Even so, the Sodom story appears to be the story of homosexual gang rape.

b) Leviticus 18:22 and 20:13 are similar in wording and both clearly condemn male homosexual activity. Because there is no technical term for homosexual practice in Hebrew the wording is awkward, but the meaning is not in doubt: "You shall not lie with a male as with a woman; it is an abomination" (Leviticus 18:22, RSV, NRSV). The Septuagint (Greek) version, which was used by writers of the New Testament, offers a fairly close translation, literally, "With a male you shall not lie the bed of a woman" (meta arsenos ou koimithisi koitn gynaikos). These texts form part of the Holiness Code which gives directions aimed at keeping Israel "holy" or separate from the beliefs and practices of the Canaanites. They take the offense extremely seriously and Leviticus 20:13 prescribes the death penalty. Some interpreters have argued that these condemnations of homosexual practice are to be classified as cultic or ceremonial laws, the implication being that they have no relevance for

Christians. The Holiness Code, however, includes many moral laws and it is significant that the immediate context in both ch.18 and ch.20 refers to both adultery and incest, moral offenses condemned as such in the New Testament. It is also noteworthy that Leviticus 20:13 says of the participants in homosexual activity, "both of them have committed an abomination," and provides the same penalty for both; since they are held equally responsible, it is clearly an act between consenting partners which is envisaged.

c) The remaining Old Testament texts, I Kings 14:24, 15:12, 22:46; II Kings 23:7, refer negatively to male temple prostitution. Such homosexual activity is considered an "abomination" in the context of idolatrous worship.

d) Romans 1:24-32 Paul lists both male and female homosexual activity as the prime example of "the improper conduct" to which God gives up those who live in idolatry. He considers homosexual relationships to be against nature. In saying so he is not speaking of nature in the way we so often assume, as meaning everything that exists in the present world. (Most of the activities prescribed in succeeding verses are in that sense quite "natural"!) He is thinking of nature in terms of the original will of God for humanity, that is, of the creation. The natural is that which accords with the will of God.

e) I Corinthians 6:9-10, I Timothy 1:8-10 contain lists of the types of persons who are regarded as "unrighteous" and "ungodly" and who "will not inherit the kingdom of God." The list in I Corinthians 6:9 includes the terms *malakoi* and *arsenokoitai*; the latter term recurs in I Timothy 1:10. *Malakoi* derives from the Greek *malakos* meaning "soft" and hence "effeminate". The RSV translates the two words together as "sexual perverts" (as does the REB), and the NEB translates both words as those "who are guilty...of homosexual perversion." The term *malakoi* appears to have referred to the male who played the passive role. Some interpreters have argued that it refers specifically to boys who offered their services to men for money or "catamites." The NIV and the NRSV translate "male prostitutes." Both lists contain the word *arsenokoitai* translated (in I Timothy 1:10) by the RSV and NRSV as "sodomites" and by the NEB as "perverts." Some interpreters argue that this term refers to the male who played the active role. Both words might thus refer to the practice of pederasty and hence, it is argued, are not relevant to modern discussions of homosexual relations between consenting and committed adults. However, these New Testament references are the earliest known examples of the word *arsenokoitis* so that one cannot argue the meaning of the term from prior usage. It derives from the Greek words *arsen* meaning "male" and *koiti* meaning "bed" and means literally "one who beds (or, has sexual relations) with a male." As used by Paul it clearly echoes the Greek version of Leviticus 18:22 and 20:13, and implies that Paul regarded those condemnations of homosexual practice as valid indications of the will of God for Christians. *Arsenokoitis* also corresponds to the Hebrew term *mishkav zakur* used in the Jewish tradition (in rabbinic texts) to refer to homosexual activity. The fact that Paul refers in Romans 1:26 to homosexual relations among women as well as men shows that in the discussion of this matter his thought is not restricted to pederasty. It is important to note here that homosexual relationships are not the only sins he lists. I Corinthians 6:9,10 makes clear that those who had formerly engaged in, but had renounced these sins, were perfectly welcome in the early Christian communities.

5.3.6 As we have seen, the Creation stories in Genesis suggest that a committed and joy-filled heterosexual union is God's gift and God's original intention for humanity. (see sections 3.1-3.3 above) This positive evaluation of human sexuality is repeated at numerous junctures through the Scriptures. It must be noted that when these positive evaluations of human sexuality are found they are always connected to the expression of a committed heterosexuality.

5.3.7 Traditionally, homosexuality has been seen as a choice and rejected by the Church. In the contemporary debate, many experts on sexuality hold to an essentialist or constitutional view of homosexuality, where the homosexual orientation is perceived to be a genetic given; others hold to a non-essentialist view of homosexuality, where the homosexual orientation is perceived to be a life-style chosen as a result of psychological immaturity. The debate continues to rage between those who believe homosexuality has a biological and even physiological basis, and those who believe homosexuality results from arrested psychological development. At this point, scientific and clinical study has reached no consensus. However, most people of homosexual orientation experience their sexual orientation not as an option which they have chosen, but an orientation with which they were born. We need to attend to homosexual experience and the questions it raises about identity, isolation and acceptance.

5.3.8 In its struggle with the critical question of whether or not homosexual activity can ever be the will of God, the Church listens to the findings of science and reflects on the personal experiences of homosexual persons. All this has become a part of the Church's own experience in the twentieth century.

5.3.9 What conclusions are we to draw concerning homosexual relationships? Our review of specific texts led us to conclude that biblical references to homosexuality were negative. We also considered Scripture's positive teaching on male and female sexual expression within the covenant of marriage. Committed heterosexuality is connected with creation in such a way that one can consider it as part of the intention of God for humanity. All other contexts for sexual intercourse, Scripture treats as departures from God's created order.

5.3.10 While we acknowledge with Isaiah 43:18ff that God can always do a new thing, the light of biblical revelation appears to be clear. Homosexual practice is not an alternative life-style to heterosexual union but contrary to what we understand as God's will, from our study of Scripture. From this all sorts of pastoral implications follow.

5.3.11 The appeal which some make to the love quality of homosexual unions in order to provide ethical justification for them is again difficult. Compassion is aroused for those wishing to express responsibly their deep love for another in a homosexual relationship, but who are being told that such activity violates God's standards. After all, can what appears loving and profound, be sinful? Do we as a Church thus rob homosexuals of the opportunity for sexual fulfillment and intimacy, and condemn them to loneliness and sexual frustration? Is it just?

5.3.12 The Church needs to tread very tenderly here. Nevertheless, as Biblical and Reformed Christians we cannot allow love or justice to be defined simply by sexual desire, or human need, or quality of relationship. Biblical love and biblical justice are defined by God's law. Law and love are companions, not enemies. Jesus said: "If you love me you will keep my commandments." (John 14:15) Love in the Bible is not a sentimental or indulgent emotion; nor is it primarily sexual. Love honours God and cares for the neighbour. It is shaped by God's own nature and has no meaning apart from the divine will. Loving God, loving our neighbour, loving ourselves, will often mean, not the fulfillment of every desire, or the meeting of every perceived need, but the acceptance of denial and sacrifice which is at the heart of the Christian faith. Depth of love in isolation from other moral considerations cannot justify what God's law forbids, and this will apply both to homosexual unions and heterosexual unions outside of marriage.

5.3.13 While many in general society perceive sexual expression as essential to human fulfillment and psychological health, the Christian must disagree. Scripture teaches us that sexuality is good; that sexual expression through intercourse in marriage is God's gift, but is not given to all, and is not indispensable to our humanness. Our definition of humanness cannot be based on current cultural insights alone, but defined by

God's will for us revealed in Scripture. Indeed, we believe Jesus to have been single, yet whole, celibate yet complete.

5.3.14 As with all good pastoral care, the Church must listen to and share the very real pain homosexuals and their families have had to face. Our standards cannot be ignored, but the truth must always be spoken in love.

5.3.15 Since homosexual practice is only one among many forms of sexual activity that gives evidence of sin's disorder in our world, it would be a considerable error to suppose that in the Church, heterosexuals and homosexuals are in a we/they relationship. Some of our congregations have members who have disclosed their homosexual orientation. Statistically speaking it is a probability that in every congregation of any size there are also those that have not made public their homosexual orientation. Many of these Presbyterians live under considerable stress. They may be deeply torn by conflicting voices about their orientation and feel themselves unloved and unwanted. But they are part of this world for which Christ died, and of Christ's church. All Church members, heterosexual or homosexual, therefore, have a pastoral responsibility to deal lovingly with each other, to learn from each other, to serve with each other and bear one another's burdens.

5.3.16 The Church, in faithfulness to God speaking in the Scriptures, will also call homosexual brothers and sisters in Christ to abstain from homosexual genital activity. This will mean that they, along with many others, will be asked to embrace a life-style different from what they might otherwise have hoped for. Many in our society live with severe limitations, sexual or otherwise.

5.3.17 Homosexual persons are not called to a two-in-one-flesh unity. Their's is, appropriately, the oneness of friends, of "philia", not of sexual union, "eros".

5.3.18 Some will refuse our counsel as impossibly idealistic, or reject it as sexually unhealthy. To those who will accept the challenge of homosexual celibacy is promised the joy of obedience to the Lord of our consciences, whose yoke is easy and whose burden is light.

5.3.19 The challenge to godly obedience has a double edge, however, for the Church as a whole must repent of its homophobia and hypocrisy. All Christians, whether our sins are of the spirit or of the flesh, whether heterosexual or homosexual, need God's forgiveness and mutual forgiveness as we pursue together the path of holy living. To all, God's grace abounds, and in our weakness God's strength is made known.

5.4 Singleness

5.4.1 The Church has long recognized the vocation of celibacy as an intentional commitment to be in communion with God and unconditionally available to serve others. The gift of this communion and availability comes, however, with a clear limitation. Sexual intimacy in intercourse is not compatible with this calling. The acceptance of this limitation is integral to this vocation.

5.4.2 Can we speak of all forms of singleness as a vocation? There may be periods in people's lives when they are single but wonder if they may be called to be married. Singleness then, is different from celibacy in the sense that the latter is an intentional commitment. There may be times when those who are single believe that God wants them simply to serve God as single persons. Indeed, singleness often allows wider relationships and forms of service than are possible in married life. Since we understand that from a Christian perspective sexual intercourse is a gift in the vocation of marriage, single people accept this limitation, believing that God gives along with the freedom of singleness, the grace to accept its discipline. Even in the loss of a spouse when one may feel wrenched from the relationship of marriage, one can be assured of God's special presence and enabling grace.

5.4.3 Sexuality remains an integral part of the identity of every person who is single. It is a dimension of life which can draw us out of isolation into community and out of loneliness into relationship. Our sexual nature can be shared in the intimacy of

friendship, in acts of tenderness and kindness. In a gesture, a smile, a look, in a touch or an embrace, in a word or an attitude, we can express our sexuality and be drawn into community with others who offer us fulfillment and support.

5.4.4 This being said, the Christian community must respond to those who struggle to live out this model and find it not liberating but oppressive, unrealistic or irrelevant. Christians will respond by identifying with and accepting those who struggle, acknowledging the difficult situations in which single people often find themselves and the conflicting expectations they face among family and peers. There is no substitute for caring support within the Christian community, constantly given, whatever the circumstance or realities being considered. Understanding, not judgement, affirmation, not condemnation must be sought, exhibited and offered to all who seek to learn how to order and celebrate the mystery of their sexuality, within the discipline offered by the Church, living in response to the word of God.

6. Issues in Human Sexuality

6.1 Cohabitation

6.1.1 The question of the legitimacy of cohabitation as a Christian expression of our sexual natures also confronts the Church today. A recent survey found that 28% of Canadians had lived or were living in common-law relationships in 1990, compared with 16% in 1984. Some of these Canadians are Church members. Often ministers must deal with people who wish to be married after having cohabited for some period of time. In other cases it may be that one partner desires marriage but the other, not having the same conviction, sees it only as a social convention and feels no need of "that little piece of paper". Fearing loneliness, the one partner acquiesces to the other. Someone who has been through a disastrous marriage may hesitate to "go through it again", but may still crave companionship.

6.1.2 There is social science research that suggests that living together does not appear to be as ideal as expected, especially for women. The reason seems to be associated with different expectations about commitment and fidelity. Men and women have different expectations when they enter into cohabiting relationships. Men frequently cohabit for sex, women frequently place a higher value on commitment. Couples who live together before marrying have a higher divorce rate than those who do not.

6.1.3 As previously stated (see section 3.2 above), Scripture portrays marriage as the proper context for sexual intercourse. Marriage, and not cohabitation, reflects the only kind of commitment, love and fidelity between a man and a woman to accord with the will of God for individuals and for society. Nevertheless, the Church is enjoined to deal pastorally with those in our number involved in cohabiting relationships. Couples who choose to cohabit need to be encouraged to consider together the implications of God's call to order sexual relationships in marriage. Those who come seeking marriage testify to their need to be joined together in such a covenantal relationship and to them the Church can offer pastoral counselling that proclaims the grace of God in Jesus Christ.

6.2 Sexual Violence

6.2.1 Through sexual violence and abuse, the healthy sexual relations God established within creation are destroyed. Sexual violence disregards the mutuality of choice in which adults give themselves to each other in intercourse. Sexual abuse of children denies the safety a child should expect from a trusted adult and replaces honesty and consent with coercion and deceit. Sexual abuse is a misuse of power and trust. Victims are left with physical, emotional, psychological and spiritual scars. Response to the proliferation of sexual violence in society needs to address issues of power and control in relationships which express human sexuality.

6.2.2 In Canadian society, sexual violence is most often perpetrated by men against women or children. These women are often the wives or partners of the perpetrators; child victims are most often assaulted by trusted male authority figures. In all cases, the

victim is objectified and where the perpetrator is known to the victim, trust is betrayed. The consequences of sexual assault and abuse are long lasting and deeply destructive of the victim's sense of self and her or his ability to form intimate relationships.

6.2.3 Christians cannot deny that sexual violence exists in society and that both victims and perpetrators are found in the church community. Statistics indicate that one out of every four girls and one out of every seven boys are sexually abused before they are eighteen years old. We can therefore expect that many men and women in our congregations have experienced sexual violence and harbour feelings of anger and powerlessness.

6.2.4 Until very recently, the Church, has remained largely silent regarding this issue. The record of society in addressing crimes of sexual violence such as rape, until recently was no better. Victims of sexual violence are too often subject to humiliating examination which adds insult and suspicion to their injury.

6.2.5 The Bible speaks of sexual violence in a number of passages. The story of the Levite and the concubine (Judges 19:11-30), the claiming of the wives by the tribe of Benjamin (Judges 21:13-24), the rape of Dinah (Genesis 34), the rape of Tamar by Amnon (2 Samuel 13) and Deuteronomical and Levitical laws (Deuteronomy 22:13-29, Leviticus 18:6-13) can be interpreted by some to reinforce patriarchal values and serve to underline the place of women in the ancient world. In a different perspective, others would point out that the stories of Tamar and Dinah also reveal a powerful Biblical condemnation of rape. In both of these stories the cry of the victim is recorded, the nature of the violation is condemned, and the assailant is punished by death. King David, in particular, suffers no end of trouble because he fails to punish Amnon for his crime and do justice to Tamar.

6.2.6 The Scriptural foundation for attitudes which will help eliminate sexual violence is also found in texts not specifically related to such acts of violence. Concern for powerless and vulnerable people - widows, orphans, strangers - pervades Hebrew Scripture. As noted in both the Law and the prophets, those who had no one to protect them, and were vulnerable to cruelty and risk, deserved special care from the community. Similar thoughts are expressed in James 1:27. This epitomizes Jesus' command that we love one another (John 13:34)

6.2.7 Some aspects of Christian tradition have added unhelpful principles and priorities for the Church in its response to sexual violence. The ancient propensity to identify womankind with "the flesh" and its "evil" desire sets up women as targets of that desire who can then be interpreted to deserve or even enjoy what they get. The view of woman as temptress feeds a tendency to blame the victim, ignoring the suffering of those who experience acts of sexual violence. Attitudes about the rights of the husband within marriage have caused the Church to ignore or underestimate the effects of violence within the home on both women and children.

6.2.8 The connection Scripture and the Church often makes between suffering and punishment is misapplied to victims of sexual violence and is to their detriment. Either God is seen to have inflicted the suffering as punishment upon the victim or the victim is expected to manage suffering by faith in God. Victims, however, are more likely to feel abandoned by God and intensify their suffering with feelings of guilt, anger and isolation. Pastoral care must show sensitivity in the use of traditional faith language in the counseling of victims. Persons who have been raped by their fathers may not be reassured by the image of God as Father.

6.2.9 Another theological complication arises in relation to forgiveness, repentance and reconciliation. Often victims of sexual violence internalize anger and feelings of guilt, learning to hate themselves. Their relationship to a perpetrator within the family is fraught with risk and no quick or simple reconciliation is available. Especially for victims of child sexual abuse, the process of coming to terms with their past and their future is lengthy and painful. The victim of sexual abuse within the family is often alienated from other members. Embarrassment and denial among the family

complicate the victim's healing as well as the pursuit of justice. Acknowledging abusive behaviour and recognizing it as a crime is a necessary but often difficult step which must precede forgiveness within the family unit. Reconciliation with a perpetrator is exceedingly difficult for the victim and should not be forced.

6.2.10 The Church needs to take seriously its responsibility to identify signs and symptoms of abuse, to find protection for the victim, whether adult or child and to report evidence of abuse or violence. This reporting is a new legal requirement in cases involving minors. Ministers, youth leaders and teachers take note! Ministering to victims of sexual violence and to offenders is a challenge for the Church. Victims will need strong support when charges against an offender are pursued. They also need gentle and consistent encouragement to confront their past and to accept God's healing and life-affirming presence. Offenders need to hear a call to repentance reinforced by a Christian framework for human sexuality.

6.3 Church Leaders and Sexual Responsibility

6.3.1 Those in positions of leadership in the Church, to whom trust, loyalty and respect are given in varying degrees, include not only clergy, members of the diaconal ministries and elders, but also organists, choir directors, educators, and youth leaders.

6.3.2 Religious leaders are as prone to sexual misbehaviour as other Church members. Since the days of the worthless sons of Eli (I Samuel 2:22), the sexual conduct of some church leaders has often fallen short of the Biblical sexual standards. All followers of Christ, no matter their place within the Church, are called to the same discipleship in the conduct of their sexual lives, both public and private.

6.3.3 All inappropriate behaviour on the part of any person in a position of leadership in the Church is an abuse of power and a betrayal of trust. Inappropriate behaviour includes any overture in the form of language (whether verbal or body), innuendo or suggestion, playfully or seriously made, that intimidates another person, raises a suspicion, or creates a distrust in the mind of another person with respect to the Church and its leadership.

6.3.4 Sinful sexual conduct by church leaders can be devastating for its victims as well as for the Christian community as a whole. Church leaders are normally trusted. Vulnerable members of a congregation, especially children or women in distressing circumstances, can be emotionally manipulated and sexually abused by church leaders who do not merit the trust bestowed upon them.

6.3.5 An immediate response by the appropriate church court, to complaints of physical and/or sexual abuse or sexual overtures is necessary to protect all involved.

6.3.6 If it has been established that inappropriate sexual behaviour has taken place, it is important that the church court take immediate measures (a) to assure the victim(s) of the support and compassion of the Church and offer help, (b) to ensure that the offender is dealt with by the appropriate civil and ecclesiastical courts, and (c) to see that the community in which the offence has taken place is given access to whatever healing and restorative resources are available.

6.3.7 It is essential that the problem of inappropriate sexual conduct on the part of a minister not be solved at the expense of some other congregation and community by processing a Call to another congregation.

6.3.8 If irresponsible sexual conduct has occurred on the part of church leaders, it is important to ensure that it cannot be repeated, by taking whatever steps are necessary in the circumstances, including help for victim and offender, so as to ensure the health of the whole Christian community.

6.3.9 Ministers, members of the Order of Diaconal Ministries, and ruling elders are called to express the same high calling of all who are followers of Christ in their whole lives, including their sexual behaviour. While they are called to the same standard of sexual conduct as all other followers of Christ, they do have a higher degree of responsibility

in sexual behaviour. Ministers, ruling elders and members of the diaconal ministry take ordination/designation vows to conduct themselves in public and in private as befits the gospel. The gospel must be expressed in a disciplined manner of life as much as by words. Church leaders are expected to practise what they preach.

6.4 HIV Infection and Sexually Transmitted Diseases

6.4.1 People are concerned with the rapid spread of HIV (Human Immuno-deficiency Virus) infection, as well as the spread of sexually transmitted diseases such as herpes II, syphilis, gonorrhoea, chlamydia and AIDS. Sooner or later, every congregation across the nation will have to face the reality that one of our brothers or sisters is infected with the AIDS virus. As a Church which is called to minister to the poor, the captives, the blind, the oppressed and the sick (Luke 4:18), we must speak to these diseases with Christian conviction and compassion.

6.4.2 The increase in promiscuous sexual activity is undoubtedly a major cause of the increase of sexually transmitted diseases in the general population. However, it should be emphasized that some of these diseases are transmitted in ways other than sexual activity. HIV infection, a disease of a person's immune system, for example, can be transmitted by infected blood supplied to haemophiliacs and other hospital patients. It can also be transmitted by the sharing of or accidental pricking by contaminated needles and syringes. An infected mother can transmit the virus to her baby before or at birth or through breast-feeding. It cannot be transmitted through air, water, food or by shaking hands, hugging, massaging, casual kissing. While in North America HIV infection still occurs mainly within the homosexual population, it is becoming more widespread within the heterosexual population as well. Heterosexual intercourse is the chief means for its transmission in some African countries.

6.4.3 In the face of HIV infection, the Church has a responsibility to speak with honesty and clarity as it seeks to be faithful and pastoral in its ministry to persons with AIDS, regardless of how they became infected. The Christian community must play a direct role in ministering to those who suffer from HIV infection and other sexually transmitted diseases, and to their families in the name of Jesus Christ. Christian compassion demands that we take steps to help meet the physical, social and spiritual needs of people with HIV infection and their loved ones. People with HIV are still loved by God. As a Church, we need to minister to them with compassion and Christian support.

6.4.4 Moreover, the Church has a role to play in preventing the further spread of HIV infection. First and foremost, it must preach both effectively and pastorally the Christian sexual ethic expounded in this statement. Secondly, it must encourage and offer educational programmes to educate all about the dangers of sexually transmitted diseases. The Church must take seriously its responsibility to work with parents in educating children and adolescents. Thirdly, it must ask governments to increase support for medical research and for improved facilities for the treatment of those who are infected. Government must also be urged to protect the civil rights of all persons with HIV infection.

6.4.5 Sadly, realism demands that we recognize that not everyone will remain celibate or faithful to one partner. Health authorities urge those who engage in sexual relationships that are not committed and mutually monogamous within the context of marriage, to take appropriate precautions. Efforts to promote responsible attitudes towards sexual relations should be supported by the Church. Nevertheless, the Church's primary task must be to witness to its belief that a life ordered according to the will of God is both happiest and healthiest.

7 Conclusion

7.1 We believe that obedience to the lordship of Jesus Christ demands that we order our sexual lives according to the will of God made known in Scripture. While we often

struggle with our sexuality and need to confess our failures to so order our sexual lives, God's grace is sufficient to meet our need.

Appendix

1. In 1987, the General Assembly agreed to the request from the Presbytery of Westminster to produce a statement on human sexuality (A.&P., 1987, Overture 22, p. [468-469](#)). The Presbytery overruled Assembly to:

- a) produce a statement defining the Church's position on human sexuality, and our understanding of the moral and spiritual values implicit in our sexuality, and
- b) prepare suitable materials and resources for use by parents for teaching their children concerning the moral and spiritual values implicit in our sexuality.

2. The preparation of this statement was assigned to the Committee on Church Doctrine in consultation with the Board of Congregational Life and an eight person sub-committee was struck. Four members were appointed by Church Doctrine, one of whom was convenor of the sub-committee, and four members were appointed by the Board of Congregational Life. The Committee met regularly from September 1988 to May 1991.

3. After the Committee was struck, three other overtures were made to the General Assembly in relation to the issue of human sexuality and all were referred to the Committee on Church Doctrine. First, the Presbytery of Peace River asked the 1989 General Assembly to make a clear and definitive scriptural statement affirming the sinfulness of genital-sexual activity outside the God-given-norm of heterosexual marriage, the source of sexual sinfulness in the fallen human heart and the assurance of God's grace in Jesus Christ for all who repent of sexual sinfulness (A&P 1989, Overture 9, p. [516-517](#)). Secondly, the Session of St. Andrew's Church, Moncton, N.B., in 1990, requested that the General Assembly declare that "the norm for sexual union is within the covenant of monogamous marriage between a man and a woman", and that all sessions and presbyteries be required to inquire of and ensure that all licentiates, ministers, diaconal ministers and candidates for the diaconal ministry subscribe to that norm (A&P 1990, Overture 3, p. [599-600](#)). Thirdly, the Session of St. James Church, Newcastle, N.B., in 1990, made an identical request to that of the Session of St. Andrew's Church (A&P 1990, Overture 29, p. [612](#)).

4. The sub-committee presented their work to the Committee on Church Doctrine in September, 1991, and were dismissed with thanks. This statement is the result of the work of the sub-committee and the Committee on Church Doctrine, in response to some of the concerns of the overtures above. Certain aspects of these overtures have also been addressed in the statement, "The Church and Homosexuality" prepared by the Committee on Church Doctrine, approved by the 1985 General Assembly (A&P 1985, p. [238-241](#); [31](#)), reaffirmed by the General Assembly in 1991 (A&P 1991, p. [33](#)), and the study paper "Human Sexuality" prepared by the Board of Congregational Life in 1987 (A&P 1987, p. [328-331](#); [22](#)).

Recommendation No. 1 (adopted as interim statement, referred to presbyteries and sessions, page [50](#); see also page [36](#), 49)

That the report contained in the preamble to this recommendation be the answer to the concerns raised by Overture No. 22, 1987, part a, and Overture No. 9, 1989.

Recommendation No. 2 (withdrawn, page [51](#))

That the Church be encouraged to use the statement, found in the preamble to this recommendation, in discussing Christian sexual ethics.

BOARD OF CONGREGATIONAL LIFE REC. NO. 9, 1991 (A&P 1991, p. [282](#), [36](#), [50](#))
Re: Preamble and Questions in the Ordination, Designation and Induction Rites

The intention of the revision is to make the human language more inclusive in accordance with the decisions of previous General Assemblies and to make the text more conducive to reading aloud. There being no doctrinal changes nor usage of language which has not

already been sanctioned by previous General Assemblies, the Committee on Church Doctrine concurs that the changes be made without reference to the Barrier Act.

The Committee proposes the following text (all changes from the 1970 text being underlined for purposes of comparison):

PREAMBLE AND QUESTIONS

(Revised 1991)

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 pastors and teachers. He requires and enables the Church to discern and to confirm by ordination those whom he calls to this pastoral and teaching office. The standards of his Church he entrusts in a special degree of responsibility to their care.

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.

All these things you have examined and are ready to accept. Being assured of your faith in Christ and your love for people, the Presbytery is prepared to ordain you in the name of the Triune God to the ministry of Word and Sacraments. That your faith may appear in the presence of God and the people of God, we now ask you the appointed questions in terms of this preamble.

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?

2. Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures?

3. Do you accept the government of this Church by sessions, presbyteries, synods and general assemblies, and do you promise to share in and submit yourself to all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?

4. Do you promise in the strength and grace of the Lord Jesus Christ to conduct yourself in your private and public life as becomes his gospel, and do you give yourself diligently and cheerfully to the service of Christ's word, sacraments and discipline, for the furtherance of his reconciling mission in the world?

Recommendation No. 3 (reworded as below and adopted, page [72](#))

That the reply to the referral of Board of Congregational Life Recommendation 9, 1991, be that the above text for the Preamble and Questions be approved for ordination, induction and recognition rites.

The Committee did not have the opportunity to prepare changes to the Preamble and Questions for the designation of members of the Order of Diaconal Ministries and the ordination of ruling elders. These will be part of the report to the Assembly next year.

CLERKS OF ASSEMBLY REC. 15, 1988 (A&P 1988, p. [286-87](#); 1990, p. [250-51](#))

Re: Authority of Presbytery to Make Full-time Ministerial Appointments

The Committee on Church Doctrine, in its report to the 1990 General Assembly, stressed the importance of the call and induction for ministerial appointments, and protecting the role and rights of congregations in such matters. In special situations, it was the judgement of the Committee that the right of presbytery to appoint as stated supply for one year, which is open to renewal, was sufficient. Therefore, the Committee recommended:

That the authority of presbytery to make appointments continue to be limited to stated supply for one year (A&P 1990, p. [251, 57](#)).

This recommendation was referred back to the Committee. In consulting with those who moved the referral, it was determined that the concern was that the answer did not deal with the issue of assistant ministers. Concern was raised about the call procedure being time-consuming and complicated.

The Church has not had much experience with multiple staff ministries. Practically, it would seem to make sense to have presbytery appoint full-time assistant ministers in some cases. Yet, this still compromises the right of the congregation to call. The procedure of call and induction is important for both the congregation and the assistant minister in affirming their roles.

Therefore, the Committee is recommending that allowance be made for presbytery to appoint an assistant minister for a fixed period, not exceeding one year and not renewable. If the session wishes to continue the services of an assistant minister appointed by presbytery it would need to proceed with a call, with a term or "ad vitam aut culpam", and an induction.

In other instances, it remains the judgement of the Committee that the right of presbytery to appoint as stated supply for one year, which is open to renewal, is sufficient to deal with the anticipated special situations, and thus avoid further eroding the norm of appointment by call and induction (Book of Forms section 201.1).

Recommendation No. 4 (reworded as below and adopted, page [72](#))

That the Book of Forms sections 201.1 and 213.2 be reworded as indicated below, and the reworded sections sent down to presbyteries under the Barrier Act:

201.1 Appointments of ministers to full-time service in congregations shall always be by call and induction, except in cases of retired persons, appointment by the Board of World Mission, stated supply, and, if warranted, assistant ministers. Such persons may be ministers, associate ministers, or assistant ministers, but not assistants-to-ministers.

213.2 When it is deemed inexpedient to proceed to call, presbytery may appoint a minister of the Church as stated supply for a renewable fixed period, not exceeding one year, or as assistant minister for a non-renewable fixed period, not exceeding one year.

OVERTURE NO. 11, 1991 - PRESBYTERY OF SARNIA (A&P 1991, p. [529](#))

MEMORIAL NO. 1, 1991 - PRESBYTERY OF SARNIA (A&P 1991, p. [541, 19](#))

Re: Baptism: Private or Home and in Emergency Situations

The argument of the Overture is that only public baptisms are acceptable within The Presbyterian Church in Canada and the prayer is that ministers and sessions neither condone nor conduct private baptisms. The Memorial argues that baptism in cases of emergency not be subject to the same constraints as private baptisms.

Recommendation No. 5 (adopted, page 72)

That the Book of Forms be amended by rewording section 110.4 and inserting new sections 110.4.1 and 110.4.2 as indicated below, and that reworded section 110.4 and new sections 110.4.1 and 110.4.2 be sent down to presbyteries under the Barrier Act.

110.4 The session is responsible for provision for the Sacrament of Baptism. This sacrament is normally to be celebrated in a service of public worship. It is to be administered to unbaptized candidates . . . (remainder unchanged).

110.4.1 Pastoral emergency baptisms administered outside of public worship should be reported to the Session and registered in the congregational records.

110.4.2 Ministers without pastoral charge should not administer the Sacrament of Baptism unless invited to do so by the session of the congregation in which the baptism will be registered.

Recommendation No. 6 (adopted, page 72)

That Assembly's action on Recommendation No. 5 above be the reply to Overture No. 11, 1991 and Memorial No. 1, 1991.

M. Helen Smith
Convener

CLERKS OF ASSEMBLY

(consideration and adoption, pages 31-33)

To the Venerable, the 118th General Assembly:

1991 INTERIM ACT - MEMBERS OF THE ORDER OF DIACONAL MINISTRIES AND THE COURTS OF THE CHURCH**Re: Commissioners to Assembly**

The 1991 Assembly adopted as an Interim Act the remit giving voting privileges in the courts of the Church to members of the Order of Diaconal Ministries. As per Interim Act section 278.1.1, the Clerks of Assembly gathered a list of all active members of the Order and, after establishing guidelines, placed the names on a rotation roll and notified the presbyteries of the first six names on the rotation roll that ...(name)... had been selected as a commissioner to the 1992 Assembly.

Arising out of this exercise, there are a couple of matters that require clarification.

The Board of Ministry recommended to the 1991 Assembly that a new section 176.5 be added to the Book of Forms which would read:

A member of the Order of Diaconal Ministries is a constituent member of the presbytery within which he/she serves throughout the period of active service. Constituent membership includes the rights to speak, make motions, vote, and be eligible for commissions to General Assembly. Members of the Order of Diaconal Ministries have no effect on parity between ministers and elders.

Assembly amended 176.5 to read:

A member of the Order of Diaconal Ministries is a constituent member of the presbytery within which he/she serves, on a minimum of a half-time basis, throughout the period of active service. Constituent membership includes the right to speak, make motions, vote, and be eligible for commissions to General Assembly. Equalizing elders shall be appointed as necessary for members of the Order.

When the Clerks of Assembly studied the Interim Act to try to determine whether or not elder commissioners should be named to offset member of the Order commissioners, they concluded from the reading of Interim Act sections 258, 278.1 and 278.1.1 that they should not be appointed. The sections read:

258. It is the right and duty of every presbytery to elect, in terms of the "Act anent the Assembly as a representative body", 1876, and amendments, an equal number of ministers and elders as its commissioners to the General Assembly, and also appoint members of the Order of Diaconal Ministries as per section 278.1.1.

278.1 The General Assembly shall consist of one-sixth of the whole number of ministers whose names are on the rolls of the several presbyteries of the Church, and an equal number of elders. In addition, one-sixth of the active members of the Order of Diaconal Ministries serving under appointment by a court of the Church are eligible on rotation for commissions to General Assembly.

278.1.1 The Clerks of Assembly shall maintain a roll of all active members of the Order of Diaconal Ministries and will notify annually specific presbyteries of their right and duty to appoint certain members of the Order as commissioners to Assembly.

While the legislation does not provide for elder commissioners, the Clerks are of the opinion that in keeping with the thrust of the amendment made at the 1991 Assembly in respect to equalizing elders at presbytery, there should be additional elder commissioners to General Assembly equal to the number of Order of Diaconal Ministries commissioners.

Recommendation No. 1 (adopted, page 31)

That, conditional upon the adoption of Remit G, 1991, a Declaratory Act be passed stating:

That Book of Forms sections 258, 278.1 and 278.1.1 are understood to require an elder commissioner for each member of the Order of Diaconal Ministries commissioner, such elder commissioner to be commissioned by the same presbytery as commissions the member of the Order.

The Presbytery of Pictou received a letter from the Clerks of Assembly informing them that a Member of the Order of Diaconal Ministries from within their bounds had been selected as a commissioner and, as per the instruction of Interim Act section 278.1.1, requesting them to name that person as a commissioner. After a lengthy discussion, Presbytery refused to commission the person. They based their decision on their belief that the Assembly acted *ultra vires* when assigning to the Clerks of Assembly responsibility for selecting specific members of the Order to be commissioners when the Book of Forms clearly states that it is the right of presbytery to name its own representatives. The Presbytery decided as they did, not because they were necessarily opposed to members of the Order being commissioners in their own right, but on the principle that Assembly exceeded its authority when it told its Clerks to tell presbyteries whom they could name.

The Clerks of Assembly agree with the Presbytery of Pictou that presbytery alone has the right to name its own commissioners, and while acknowledging that this right was not completely removed from presbytery by action of the 1991 Assembly, it did in fact impinge on presbytery's right of free selection. This becomes much more obvious in the proposed legislation by the use of the word "duty" in that it is not only presbytery's right to name members of the Order as commissioners, but it is also their duty. Duty to name the person selected by the Clerks of Assembly?

The Clerks have considered possible ways around this difficulty and suggest that one way would be to place the names of active members of the Order on the same rotation list as presently used in respect to minister commissioners. By doing this, they would then take their turn on the same basis as all other persons on the list. Such an approach removes the guarantee that at each Assembly there will be one-sixth of the members of the Order as commissioners. However, it does mean that, like ministers of Word and Sacraments, members of the Order, who stay in one presbytery for a number of years, are likely to be a

commissioner more often than once in six years and in some presbyteries it will be every three or four years.

Recommendation No. 2 (adopted, page [31](#))

That the portion of Remit G with respect to Book of Forms section 278.1.1 and 258 be declared ultra vires.

Recommendation No. 3 (adopted, page [31](#))

That section 278.1 of the Book of Forms be amended in the following terms and the proposed change be sent down to presbyteries under the Barrier Act:

The General Assembly shall consist of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the several presbyteries of the Church, and an equal number of elders.

Recommendation No. 4 (adopted, page [31](#))

That section 258 of the Book of Forms be amended in the following terms and the proposed change be sent down to presbyteries under the Barrier Act:

It is the right and duty of every presbytery to elect, in terms of the "Act anent the Assembly as a representative body", 1876, and amendments, a number from amongst its ministers and members of the Order of Diaconal Ministries, together with an equal number of elders as its commissioners to the General Assembly.

Recommendation No. 5 (adopted, page [31](#))

That the proposed rewording of Book of Forms sections 278.1 and 258 be adopted as an interim act.

Recommendation No. 6 (adopted, page [31](#))

That presbyteries be urged to recognize the length of service of members of the Order of Diaconal Ministries in establishing their appointment of commissioners to General Assembly.

REMIT B, 1991 (A&P 1991, Church Doctrine Rec. No. 2 as amended, page [32-33](#))

Re: Rewording Book of Forms section 140 and inserting new section 140.1

The Clerks of Assembly regret that they must report to Assembly that an omission in the minutes of the 1991 Assembly has been discovered which has bearing on Remit B, 1991. In their report to the 1991 Assembly, the Church Doctrine Committee presented a suggested rewording for Book of Forms section 140 and a new section numbered 140.1. By amendment, the Assembly made two additions to section 140.1. Firstly, the word "publicly" was inserted in the text after the words "to profess their faith" and the words "as professing members" added to the end of the section. Unfortunately, when the minutes were printed the word "publicly" was omitted and thus the Remit was sent out with this very important word missing. The Clerks advise Assembly that it would be contrary to the intent of the 1991 Assembly for this Assembly to adopt the wording of Remit B, 1991 as sent down to presbyteries under the Barrier Act.

Recommendation No. 7 (adopted, page [31](#))

That the corrected rewording of sections 140 and 140.1 be sent down to Presbyteries under the Barrier Act.

REMIT F, 1991, SECTIONS 210 AND 210.1 (A&P 1991, p. [261](#))

In their report to the 1991 Assembly, the Clerks suggested a number of changes to the Book of Forms in order to reflect the proposed change from licensing to certifying candidates for ordination. In the report it was suggested that section 210 be reworded and a new section 210.1 added. In actual fact, the reference was to section 209, not 210. The Clerks are of the opinion that this correction is not of sufficient moment as to warrant sending it down again under the Barrier Act and have therefore made the change in the printed text of Remit F as it appears on page [447](#).

Section 210 as it currently reads requires amendment in two places: (1) delete "licensed" in line 3 and insert "certified as a candidate for ordination"; and (2) delete "licensing" in line 6 and insert "certifying". This type of change is covered by Recommendation No. 21 as adopted by the 1991 Assembly: "That in the event the Clerks have overlooked other sections in the Book of Forms that require amendment as a result of these changes, that such changes be made `mutatis mutandis'"

Recommendation No. 8 (adopted, page [31](#))

That the action of the Clerks in changing the numbering of section 210 and 210.1 to 209 and 209.1 in the text of Remit F, 1991, be homologated.

CLERKS RECOMMENDATION 13, 1991 (A&P 1991, p. [67](#), [254](#))

Re: Book of Forms Appendix A-52 through J on computer disk only

As part of their report to the 1991 Assembly re a referral from the 1990 Assembly dealing with archives, records management and the Book of Forms, the Clerks recommended that Appendices A-52 through J be made available on floppy diskette and not in print form. This recommendation was referred back to the Clerks along with a proposed amendment which stated: "that the Clerks be asked to consider where the Declaration of Faith concerning Church and Nation, presently found in Appendix E, is to be printed in order to be accessible to all church members."

The Clerks report that they still have the reason for the original recommendation, the actual recommendation and the proposed amendment under consideration. The Clerks wonder if perhaps their original recommendation was a bit ahead of the times and so are considering other possible ways of dealing with the overcrowding of the Book of Forms binder.

Recommendation No. 9 (adopted, page [31](#))

That the Clerks be granted permission to report to a future Assembly on the referral-back by the 1991 Assembly of Clerks Recommendation No. 13, 1991 and its proposed amendment.

OVERTURE NO. 10, 1991 - PRESBYTERY OF EAST TORONTO (A&P 1991, p. [528](#)-29, [258](#)-59, & [37](#))

Re: Permission to sit and correspond at meetings of presbytery

The prayer of Overture No. 10, 1991 is that presbytery be allowed to give standing permission for members of the Order of Diaconal Ministries and Lay Directors of Institutions to sit and correspond at meetings of the court. The Clerks, in light of the Board of Ministry's recommendation that Assembly grant voting rights in the courts of the Church to members of the Order of Diaconal Ministries, received permission to report on the Overture to this Assembly. Since the status of members of the Order will not be known until this Assembly acts on the Remit, the Clerks are not able to suggest at this time a reply to Overture 10, 1991.

Recommendation No. 10 (adopted, page [31](#))

That permission be granted to the Clerks of Assembly to report to the 1993 Assembly re Overture 10, 1991.

OVERTURE NO. 18, 1991 - PRESBYTERY OF SARNIA (A&P 1991, p. [531](#)-32)

Re: Book of Forms section 176.4 - Ministers on Roll

At the request of the Presbytery, Overture 18, 1991 was referred to the Clerks of Assembly. The Clerks received the referral too late for reply to the 1991 Assembly and, therefore, obtained permission to report to this Assembly.

Section 176.4 of the Book of Forms reads:

The names of ministers, whether in self-sustaining, augmented or ordained mission charges, are to be arranged on the roll of presbytery in the order of their induction or appointment in the presbytery, and the mission fields supplied by ordained missionaries are to be reported on the roll in alphabetical order, and where the name

of the missionary is not reported, the post office address of the representative elder is to be given. (A&P 1907)

The prayer of the Overture requests that the section be amended to read: "The names of ministers are to be arranged on the roll of presbytery in the order followed by the General Assembly."

The Clerks of Assembly assume that the "order followed by the General Assembly" refers to the statistical information normally starting on page [602](#) in the annual edition of the Acts and Proceedings. This section is not intended as a "roll" in the same sense as that referred to in Book of Forms section 176.4. The A&P listing is given for information and is based, firstly, on the congregations within the presbytery with their minister(s)/lay missionary and clerk of session and the mailing address of the congregation and, secondly, a list of all other professional church workers, both active and inactive, who reside within the bounds of the presbytery.

The roll referred to in the first part of section 176.4 is the official roll of ministers of Word and Sacraments whose names are on the constituent roll of the presbytery by virtue of the fact that they have been inducted into a congregation, appointed to a congregation, or appointed by a court or an agency of the General Assembly to a specific task and are residing within the bounds of the presbytery. Since the year 1907, when section 176.4 was first inserted into the Book of Forms, the Assembly has granted eligibility for other groups of ministers to be included on the constituent roll (see sections 176.1.4, 6, 7, and 8) and in such cases section 176.4 has been followed, using as the applicable date that of presbytery's decision to place them on the constituent roll.

It appears to the Clerks of Assembly that the reasons stated in the Overture for the proposed change create a situation similar to comparing apples with oranges. Because some of the same information appears in the two lists does not necessarily mean that they are the same and must, therefore, be recorded in exactly the same way.

Recommendation No. 11 (adopted, page [31](#))

That the prayer of Overture No. 18, 1991 be not granted.

Overture 18, 1991 was not clear as to whether it was proposing the deletion of all of section 176.4 or only the first part dealing with the roll of ministers. In reading the second part of 176.4, the Clerks were troubled in that there appears to be a conflict between the first and the second part in respect to ministers serving ordained mission charges. Unable to understand what the second part was trying to say, a 1907 copy of the Acts and Proceedings was consulted and on page 79 of the minutes the answer was found. Where the current Book of Forms reads, "that the mission fields supplied by ordained missionaries", the 1907 A&P reads, "that the mission fields supplied by unordained missionaries...." It appears that someplace along the way a typesetter accidentally dropped the "un" before "ordained."

Recommendation No. 12 (adopted, page [31](#))

That the typographical omission in Book of Forms section 176.4, line 5 be corrected by inserting "un" before "ordained" so that it reads "... supplied by unordained missionaries are to be reported"

SPECIAL COMMITTEE RE CLERKS OF ASSEMBLY RECOMMENDATION NO. 7, 1990 (A&P 1991, p. [393-95](#), [43-44](#))

Re: Eligibility of Elders as Moderators

A Special Committee of the 1990 Assembly reported to the 1991 General Assembly on the eligibility of all constituent members for election to the office of moderator of presbyteries, synods and assemblies. The outcome was that the Clerks of Assembly were instructed to prepare legislation to be sent down under the Barrier Act. Two decisions of the 1991 General Assembly are to be implemented:

That all constituent members of presbyteries, synods and General Assemblies be eligible for election to the office of moderator of those courts; and

That in those cases where the moderator is not a minister of Word and Sacraments, he/she shall appoint a chaplain, or chaplains, to preside at those ordinances which require a minister of Word and Sacraments.

Four sections of the Book of Forms state that the moderator is a minister. These sections are 13, 178, 262 and 283. Each is amended by a simple deletion. Section 180 requires a one word change. The two decisions from 1991 warrant inclusion in the Book of Forms; they are added as sections 13.1 and 13.2.

Modifications are required in sections 235, 282 and 291. Appendix A-47 requires a slight change. Note that changes to appendices need not go down under the Barrier Act.

The regulations re quorum are built on the presumption that the moderator is a minister. Changes are offered affecting sections 183, 267 and 278.10.

Note that there is no change to law concerning moderators or interim moderators of session.

Recommendation No. 13 (adopted as amended, page [31](#))

That sections 13.1 and 13.2 be added to the Book of Forms and that the wording be sent down to presbyteries under the Barrier Act:

13.1 All constituent members of presbyteries, synods and General Assemblies are eligible for election to the office of moderator of those courts.

[Clerks' Note: section 13.2 amended by Assembly, page [31](#)]

13.2 In those cases where the moderator is not a minister of Word and Sacraments, he/she shall appoint a chaplain, or chaplains, to preside at those ordinances which require a minister of Word and Sacraments.

Recommendation No. 14 (adopted as amended, pages [31-32](#))

That the following sections of the Book of Forms be reworded as indicated, and that the changes be sent down to presbyteries under the Barrier Act:

[Clerks' Note: section 13 amended by Assembly, page [31](#)]

13. In every court one of the members [*] acts as moderator, "for avoiding confusion in reasoning". (G.A., 1563) [~~Deletion: who is a minister~~]

178. The moderator [*] is generally appointed for six or twelve months. (G.A., 1582) [~~Deletion: is a minister, and~~]

180. In the absence of the moderator, his/her predecessor in office or any other constituent member chosen by the court may preside. Should the moderator appear at any stage of the proceedings, he/she must take the chair, and the fact is recorded. Also, when the moderator is a party concerned in any case before the court, the presbytery appoints another to take his/her place, who, for the time being, has all the rights and functions of moderator, but in signing documents adds to his/her signature "pro tempore".

183. Three members, the moderator (or moderator pro tem) and two others, one of whom is a minister, form a quorum.

235. When satisfactory answers have been given, the candidate for ordination kneels, and the presiding minister offers prayer, during which, by the laying on of the hands of the ministers of Word and Sacraments, the candidate is solemnly set apart to the office of the holy ministry, and commended for guidance and success therein to the grace of God. The presiding minister then gives him/her the right hand of fellowship, saying: "In the name of the Lord Jesus Christ, the only king and head of the Church, and by the authority of the Presbytery of _____, I invite you to take part of this ministry with us, induct you to the pastoral charge of this congregation and admit you to all the rights and privileges thereto pertaining, subject to the regulations concerning

retirement." The other members of presbytery also give the right hand of fellowship.

262. The moderator [*] is chosen at each ordinary meeting. He/she holds office until his/her successor is appointed. Presbyteries may nominate for the office. [* Deletion: is a minister, and]

267. One-fourth of the members on the certified rolls of presbyteries or fifteen, whichever may be the smaller number, shall constitute a quorum for Synod competent to transact business, provided there are in the said quorum members of at least two presbyteries, one of whom is a minister but not the moderator. (A&P, 1928; 1935)

[Clerks' Note: section 278.10 amended by Assembly, page [32](#)]

278.10 Forty-one commissioners, of whom one is the moderator (or moderator pro tem) and another twenty are ministers, shall constitute a quorum for the transaction of business. But twenty commissioners who were appointed twenty-one days before, being met at the place and time appointed, may constitute the court, and adjourn from time to time until a full quorum is present.

[Clerks' Note: section 282 deleted by Assembly, page [32](#)]

282. At the time appointed for meeting, a diet of public worship is held when a sermon is preached or an address delivered by the moderator of the last Assembly, or, in his/her absence, by a former moderator. Immediately thereafter, the Assembly is constituted with prayer, and a provisional roll, consisting of the names of commissioners appointed at least twenty-one days before, is submitted in printed form by the Clerk. The General Assembly elects its moderator on nominations made immediately after the Assembly has been constituted, who then takes the chair.

283. The moderator's [*] duties are to constitute the Assembly; to open and close each sederunt with prayer; to preserve order; to see that the business is properly conducted, and that the minutes are correctly taken; to take the vote; to announce decisions; to sign all documents having the authority of the Assembly; and to exercise any other functions assigned to him/her by the court. [* Deletion: moderator is a minister; his/her]

[Clerks' Note: section 291 amended by Assembly as per action on recommendation 13, pages [31](#) and [32](#)]

291. When the business of the Assembly is finished, the minutes of the last sederunt are read and sustained. The moderator then addresses the court, and, after praise and prayer, declares, in the name of the Lord Jesus Christ, the King and Head of His Church, that the Assembly is dissolved; and indicts another General Assembly to meet at a time and place previously appointed by the Court. The Moderator, if a minister of Word and Sacrament, or the Moderator's chaplain, closes the meeting with the Apostolic Benediction.

Recommendation No. 15 (adopted, page [32](#))

That "presiding minister pronounced the solemn sentence of deposition" be substituted for "moderator pronounced the solemn sentence of deposition" in Book of Forms Appendix A-47.

OVERTURE NO. 22, 1991 - PRESBYTERY OF MONTREAL (A&P 1991, p. [533-534](#), [17](#))
Re: Second Question for Ordination of Elders

It is the prayer of the Overture that one of the ordination vows for both elder and deacon ordination (Book of Forms sections 412.2 and 413.2) be changed from its present wording to one which is in greater harmony with the wording of the similar ordination vow for clergy. The latter asks assent to acceptance of the "subordinate standards of this Church" but then adds the significant rider, "promising to uphold its doctrine under the continual

illumination and correction of the Holy Spirit speaking in the Scriptures." The ordination vow for elders does not include this rider. Indeed, the ordination vow for deacons uses the "old" question, "Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union of 1875, to be founded on and agreeable to the Word of God, and do you promise faithfully to adhere thereto?" The Clerks suppose that this question and others were left unchanged as an oversight since so very few of our churches have a Deacon's Court! The Clerks agree that this ought to be rectified if only for reasons of consistency and because we "adhere to the doctrine that the higher office scripturally includes the lower and that ministers and elders are also deacons" (section 135.1). The wording of these vows ought to conform to those asked of elders.

The Clerks are not certain, however, whether they are competent to make what may, on the surface, appear to be a simple change in wording when it comes to the vow for elder ordination. Although it would be a strength for the Church if elders were to be fully conversant with matters of theology and doctrine, they are not expected to be. It is clergy who have received the appropriate theological training and are called to a teaching office. Elders usually have not received such training and are not so called. Theirs is a full ministry but one of pastoral care and confirmation of the "fruits of the Holy Spirit" in the lives of the people. Clergy, on the other hand, as part of their teaching office, ought to be especially equipped to critique the subordinate standards "under the continual illumination and correction of the Holy Spirit speaking in the Scriptures". This fact is recognized in the Preamble to the Ordination Questions for clergy, to wit, "The standards of His Church He entrusts in a special degree of responsibility to their care".

The Clerks believe that since this is a matter having to do with the theology of our polity and our understanding of the doctrine of ministry, it should be referred to the Committee on Church Doctrine for further study and report.

Recommendation No. 16 (adopted, page [32](#))

That the prayer of Overture No. 22, 1991 be referred to the Committee on Church Doctrine for report to the 1993 General Assembly.

OVERTURE NO. 24, 1991 - PRESBYTERY OF OTTAWA (A&P 1990, p. [533-4](#))

Re: Definition of "Ecclesiastical Charges"

The Presbytery of Ottawa seeks a definition of the term "ecclesiastical charges" in Book of Forms section 201, and "the implications of presbytery's responsibility in respect to the appointment and continuing service of persons to whom this might apply." The Overture notes the variety of appointments over which presbyteries "are anxious to exercise their powers responsibly and consistently."

The Clerks agree with the Presbytery of Ottawa that many positions accepted as valid ministries of the Church today were not envisaged when the term "ecclesiastical charges" was written into section VII:15 of the Second Book of Discipline. The writers of the First Book of Discipline would not countenance even educators, wishing that "colleges, other than presently are parish churches or schools, be utterly suppressed in all bounds and places of this realm" (section III:1). The Second Book decries the proliferation of job titles (here we keep the old spellings) . . . "deanes, archdeanes, chantors, subchantors, thesaurers, chancellors and others having the lyke titles flowing from the Pape and canon law onlie, wha heve na place in the reformit kirk" (chapter XI).

Historically (Second Book, section II.2), "the whole policy of the Church consists in three things . . . doctrine, discipline and distribution." Administration of the sacraments was annexed to doctrine. Section III deals with how persons that bear ecclesiastical functions are admitted to their office. The prerequisites to bearing an "ecclesiastical charge" were an inward call, a life conformable to a good conscience, election by the congregation, and ordination which presumed passing the scrutiny of "this kynde of assemblie, withint thair awin bounds, being well erectit, and constitute of many pastors and elders of sufficient abilitie" (section VII:15).

How do we apply that history to the heterogeneous ministries accepted by the Church today? The most recent clear statement on the matter (mentioned, incidentally, by the Overture) was adopted by the 1986 General Assembly (A&P 1986, p. [213](#), [27](#)):

That Assembly note as information and presbyteries and sessions be reminded that the minimum stipend rates (which include basic stipend, increments, accommodation, utilities, travel, annual vacation and continuing education benefits) as set annually by the General Assembly are applicable to all persons who are paid by a congregation or agency subject to the jurisdiction of a court of the Church, or by a court itself, and who carry out one or more of the tasks normally assigned to a worker classified under one of the categories mentioned in the yearly listing of minimum stipend rates. When such personnel are working only part-time, the minimum rates are pro-rated.

The variety of positions has expanded, but an underlying principle is preserved . . . that the person's sense of call is validated by a court of the Church, and the livelihood is provided by the Church or one of its agencies in order to sustain the person "bearing [that] ecclesiastical charge".

The implications for presbytery extend beyond ensuring that livelihood is provided. The presbytery has the historic right and responsibility to provide oversight as applicable of purity or doctrine, right administration of the sacraments, good discipline, and capable administration of ecclesiastical goods.

The Clerks found Overture 24, 1991 less than totally clear. The Presbytery of Ottawa may wish to pursue the matter further, should the Clerks' answer appear to them incomplete.

Recommendation No. 17 (adopted, page [32](#))

That the action of the 1986 General Assembly in terms of Administrative Council recommendation number 26 be reaffirmed, and that this be the answer to Overture No. 24, 1991 re the definition of "ecclesiastical charges".

Recommendation No. 18 (adopted, page [32](#))

That Overture No. 24, 1991 be referred back to the Presbytery of Ottawa.

OVERTURE NO. 33, 1991 - SESSION OF ST. ANDREW'S, SACKVILLE, NB (A&P 1991, p. [537-38](#))

Re: Stipend split in multiple point charges

The Session of St. Andrew's, Sackville, N.B., in Overture No. 33, notes that in its view a call document to a minister is a legal contract of employment guaranteeing stipend and benefits. The Session points out that this contractual arrangement is possibly threatened in multiple point charges where the proportion of stipend and benefits to be paid to a minister is arranged informally between the participating congregations in the charge. The Session foresees scenarios where one or more of the congregations in the charge refuse or are unable to pay their share or where these congregations are unwilling to agree within a reasonable length of time on a new division of these costs.

In the light of these concerns, the Session petitioned the 1991 General Assembly "to consider that the specific percentage division for which each congregation is responsible and the mechanisms for changing these percentages be part of the terms of a call from a multiple point charge to a minister . . ."

With the utmost respect, the Clerks of Assembly nevertheless are unhappy with the terminology used by the Session of St. Andrew's, Sackville when it refers to the call document as a "contract of employment". Although this is most certainly the case as far as the secular world is concerned and the validity of that fact is to be observed within the Church, nevertheless the Clerks hope that within our denomination we are still able to speak of the call document as a "covenant". Words have power and they describe how we see reality. We trust the Sessions of St. Andrew's, Sackville, would join the Clerks in reaffirming the covenant nature of the call to a minister as well as the covenant nature of the relationship between congregations in a multiple point charge.

Regarding the petition itself, the Clerks see no need to add to the rules and regulations that are already in place to safe-guard the sanctity and security of the call. Any presbytery and the charge involved are perfectly free to add to any call a specific statement as to the share each congregation in a multiple point charge should contribute towards the minister's stipend as well as the mechanisms for changing these percentages. It should be noted that if all this is so spelled out in the call, the minister who is to be called must also be consulted and agree to these terms. It is our opinion, however, that the minister's involvement in determining and agreeing to such a division of percentages is neither wise nor appropriate. This is properly the concern of the presbytery and the calling multiple point charge. It is the presbytery that guarantees the stipend and it is ultimately the presbytery that must finally ensure that the terms of the call be met. We believe a memorandum of understanding between the congregations involved in the charge along the lines suggested by the Session of St. Andrew's, Sackville, and agreed to by presbytery should meet the concern of the petitioners. The Clerks do not believe this requires the action of the Assembly.

Recommendation No. 19 (adopted, page [32](#))

That the prayer of Overture No. 33, 1991 be answered in terms of the above preamble.

OVERTURE 6, 1992 - SESSION OF ST. JOHN'S, CORNWALL, ONTARIO (p. [591-92](#))
Re: 1991 Declaratory Act - Congregational Trustees

At the request of the Presbytery of Glengarry, Overture No. 6 was referred to the Clerks of Assembly. The prayer of the Overture is that Book of Forms section 149, re congregational trustees, and the Declaratory Act passed by the 1991 Assembly relating to this subject (A&P 1991, p. [250, 37](#)), be replaced by a wording suggested by the St. John's Session.

As the role of trustees has only recently been reviewed, with the resultant 1991 Declaratory Act, the Clerks suggest that it is too soon to again examine that role. Further, in the opinion of the Clerks, if the suggested wording were adopted, the role of trustees would change significantly and become quite foreign to what is understood and practised currently.

Recommendation No. 20 (adopted, page [32](#))

That the prayer of Overture No. 6, 1992 be not granted.

REMIT F, 1991 (A&P 1991, Clerks Recommendation 20, pages [262](#) and [67](#))

Re: Changing from licensing to the certification of candidates for ordination

The proposed legislation sent down under the Barrier Act by the 1991 Assembly re discontinuing the practice of licensing persons to preach and replacing it with the certification of candidates for ordination, does not make reference to those persons who were licensed prior to the date the new legislation is adopted but not yet ordained. Most of the proposed legislation has no bearing on such persons, but there are certain sections, such as 214, 251 and 378, that do. In order to provide for such instances, the Clerks present the following recommendation.

Recommendation No. 21 (adopted, page [32](#))

Conditional on the adoption of Remit F, 1991 that the following Declaratory Act be affirmed:

Where applicable, in the Book of Forms whenever the words "certified as a candidate for ordination" or similar words appear, they are understood to include anyone who is a licentiate of this Church at the time Remit F, 1991 is adopted into law.

BOOK OF FORMS APPENDIX A-10

The last paragraph of Appendix A-10 states:

IMPORTANT NOTE: In connection with Form 10, see page [446](#), A&P, 1972, the three paragraphs beginning "Overture No. 18 from the Presbytery of East"

This reference is no longer required as Assemblies since 1972 have made decisions that deal with the points mentioned in the 1972 reference.

Recommendation No. 22 (adopted, page [32](#))

That the "IMPORTANT NOTE" at the end of Book of Forms Appendix A-10 be deleted.

ANNUAL CLERKS' CONSULTATION

In 1988 the Administrative Council recommended to the Assembly that for an experimental period of four years the Clerks of Assembly and St. Andrew's Hall, Vancouver jointly sponsor an annual consultation for clerks of presbyteries and synods. The fourth and final consultation of the experimental period was held in January of this year. Previous consultations had been for presbytery clerks only, but the final one was for synod clerks with some newly appointed presbytery clerks also in attendance.

Funding for the four consultations came from the St. Andrew's Hall Endowment Fund and General Assembly funds. St. Andrew's Hall has indicated that it will not continue its funding now that the experimental period is completed.

At the January, 1992 consultation, the clerks in attendance urged that the annual consultations be continued and suggested alternate possibilities for funding, including asking presbyteries and synods to set aside annually funds towards the cost of their clerk attending such a consultation once in every four year cycle.

The Clerks of Assembly believe that the consultations have proven helpful to the Church in a number of different ways. Not only do they help clerks with the technical aspects of their responsibilities but they also provide a forum for sharing ideas, learning from each other how to deal with special situations, and hearing from those with special expertise how to spot potential situations of crisis which if allowed to develop can detract the attention of presbytery for a long time.

Recommendation No. 23 (adopted, page [32](#))

That the Clerks of Assembly be granted permission to continue holding annual consultations for clerks of presbyteries and synods, based on a four year rotation cycle similar to what has been the pattern during the past four years, and that they be given permission to explore possible funding with synods, presbyteries and other sources.

TERMINOLOGY RE NEW AGENCIES

As a result of restructuring and the establishment of new agencies, there are a number of places in the Book of Forms that will require some adjustment to the terminology used. For example, section 175.3 refers to the Board of Ministry and 176.1.2 and 176.1.3 refer to the Board of World Mission. There is a similar situation occurring in relation to the amalgamation of Ewart College and Knox College. This type of change does not require referral to presbyteries under the Barrier Act.

Recommendation No. 24 (adopted, page [32](#))

That permission be granted to the Clerks of Assembly to make the necessary changes to the Book of Forms to reflect the new structure which will become effective on July 1, 1992 and the amalgamation of Ewart and Knox Colleges.

Clerks' Note: minute of appreciation, E.F. Roberts, page [32-33](#)

Earle F. Roberts, Douglas B. Lowry, Tony Plomp
Clerks of Assembly

COMMISSION, SPECIAL, RE APPEAL NO. 1, 1991

(received as information, page [52](#))

To the Venerable, the 118th General Assembly:

The 1991 General Assembly appointed a Special Commission to consider an appeal from the Reverend Wayne L. Chatterton against the Presbytery of Lindsay-Peterborough where the Presbytery found Mr. Chatterton guilty of following a divisive course and subsequently suspended him sine die.

The 1991 General Assembly set terms of reference for this Commission as recorded in the Acts and Proceedings, 1991, page [28](#).

Members of the Commission were M.D. Summers (Convener), L.J. Bell, A.D. Lee, F.R. McPhee, K. Yarrow and E.F. Roberts (Consultant).

PROCEDURES

The Commission met from October 4 to 5, 1991. It spent two and one half hours in hearings and nine hours in its own deliberations. It carried on the balance of its work by correspondence. The Commission followed procedures in keeping with the law of the Church, especially sections 325 and 379 of the Book of Forms, and the principles of natural justice. The Commission understands these principles of natural justice to be that both parties have the right: to be told what the Appeal is; to be present in person during proceedings concerning the Appeal; to have the opportunity to reply; and to be assured that there will be no bias on the part of the persons hearing the Appeal.

At the time of the hearing, Mr. Chatterton was permitted to present his reasons as to why his Appeal should be sustained. The Presbytery then presented its position. Questions were permitted by both sides. Members of the Commission were then permitted to ask questions. The Presbytery then presented its final summation, followed by Mr. Chatterton as the final person to speak.

It should be noted that although Mr. Chatterton had listed ten items as complaints in his request to appeal, at the time of the hearing he limited his comments to two areas of concern: 1) he had been convicted even though "the prosecution did not prove beyond a reasonable doubt the charge that he was following a divisive course", and 2) "even if it had been proven that the accused was leading worship for a non-Presbyterian group, it is contended that the censure was not appropriate".

FINDINGS

The Commission is of the opinion that the Presbytery proceeded systematically and cautiously.

The Presbytery is to be commended for following the spirit of Book of Forms section 325, i.e., the Presbytery laid the charge against Mr. Chatterton which resulted in the formal process of a trial only as a last resort, following several attempts both by individuals and the Ministry and Personnel Committee of the Presbytery to help Mr. Chatterton.

As it proceeded to trial, the Presbytery laid out the steps leading up to the trial and the procedures that would be followed and distributed a typed copy to all present at the trial. Every effort was made to follow pre-determined procedures.

At times, the transcript of the trial showed some lack of judicial crispness on the part of the Presbytery. This would appear to be a result of the Presbytery's deep pastoral concern to help Mr. Chatterton.

The basis of Mr. Chatterton's Appeal was "prove it" with ongoing reference to section 361, Book of Forms.

Although the Presbytery called no human witness, and used as evidence two printed documents dated July 1, and July 15, 1990, respectively, the Commission saw no reason

to doubt the authenticity of these documents and that the person named in them as Wayne was one and the same Mr. Chatterton named in the charge.

Presbytery approached the trial in the spirit of section 379 of the Book of Forms, assuming Mr. Chatterton's commitment to the same. The Commission, like the Presbytery, was surprised and frustrated by Mr. Chatterton's unwillingness to do so, and by his repeated harkening back to "innocent until proven guilty".

The Commission hearing the Appeal discovered that prior to the trial that precipitated Mr. Chatterton's Appeal, the Presbytery had been involved in a long process that resulted in the dissolving of the pastoral tie between Mr. Chatterton and the charge of St. Andrew's, Bowmanville. The Presbytery, therefore, was aware of a body of information that did not get into the evidence of that trial.

The censure placed on Mr. Chatterton by the Presbytery of Lindsay-Peterborough, i.e., suspension sine die, was the sentence handed down to him after the Presbytery voted twenty-eight to three to find Mr. Chatterton guilty as charged.

The Commission is of the opinion that the Presbytery should have followed the Book of Forms appeal process as set out in sections 94 and 95, namely that the appeal process must be initiated immediately the decision is taken and the party informed. If this had been adhered to, this Appeal would have been out of order at the onset. However, it was its pastoral concern for Mr. Chatterton that caused the Presbytery to permit the Appeal to Assembly to be initiated at a later date.

It is the further opinion of the Commission that the Presbytery of Lindsay-Peterborough carried out the trial of Mr. Chatterton within the spirit of section 379 of the Book of Forms, i.e., it made every effort to guard "the purity of the Church and the character of its office bearers, including their own". On the other hand, Mr. Chatterton came from an inquisitor (innocent until proven guilty) stance, and did not "give every facility for clearing up an allegation . . . affecting" himself (section 379, Book of Forms).

Although it would have been in the Presbytery's interest to have had at least one human witness, the Commission does not consider this sufficient cause to overturn the decision or sustain the Appeal.

CONCLUSION

The Commission concluded, on the basis of Church law, that justice had been carried out in this case and, therefore, denied the terms of the Appeal of the appellant, Wayne Chatterton, while upholding the decision of the Presbytery of Lindsay-Peterborough.

The Commission, although very much aware of Mr. Chatterton's deep hurt, goes on record with the Presbytery of Lindsay-Peterborough in stating to him that the penalty handed down to him, namely suspension sine die, is an appropriate one in that he gave pastoral leadership to a group including some members of St. Andrew's, Bowmanville, who left that congregation following the dissolving of the pastoral tie between that congregation and Mr. Chatterton by the Presbytery of Lindsay-Peterborough while he was still a minister of The Presbyterian Church in Canada. The Commission, like the Presbytery, assured Mr. Chatterton that the penalty need not be the end of his ministry. Every effort should now be renewed by both Mr. Chatterton and the Presbytery to remove any scandal (section 325, Book of Forms). As a beginning, the Commission prayerfully urged the Presbytery to outline clearly to Mr. Chatterton the steps that he must take in order to have the suspension removed.

The Commission reported in the above terms to the parties (the Reverend Wayne L. Chatterton, the Presbytery of Lindsay-Peterborough and members of the Commission) by correspondence dated December 10, 1991. This method of reporting was used because Mr. Chatterton declined the opportunity to meet with members of the Commission and the Presbytery of Lindsay-Peterborough for a personal presentation.

Malcolm D. Summers
Convener

COMMISSION, SPECIAL, RE APPEAL NO. 2, 1991

(received as information, page [52](#))

To the Venerable, the 118th General Assembly:

The Special Commission was appointed by the 1991 General Assembly to consider the Appeal of the Rev. Stuart O. McEntyre against the actions by the Presbytery of Pickering taken by a Special Commission of that Presbytery. The Commission's membership was Dr. Clyde Ervine (Convener), Dr. Peter Darch (who, due to illness, was unable to serve as a member and Convener), Ms. Ailsa M. Currie, Rev. Harry Klassen, Mr. Hank VanDyke and, as consultant, Dr. Douglas Lowry. The Commission named Dr. Ervine to serve as Convener on the withdrawal of Dr. Darch. Dr. Lowry was named to serve as Secretary. The full report, including preamble, procedures and findings, is available through the Clerk's Office. The judgment and instructions follow.

JUDGMENT

It is the judgment of this General Assembly Commission that the Commission of the Presbytery of Pickering acted within the authority granted to it by the Presbytery and in accordance with the laws and procedures of the Church, with deep pastoral sensitivity for all involved. Its request that Mr. McEntyre apply to Presbytery for retirement under Book of Forms section 245 was motivated by concern for his physical health and the spiritual health of the pastoral charge. This Commission, therefore, denies the Appeal of Mr. McEntyre and upholds the actions of the Presbytery of Pickering and its Commission.

The Presbytery did allow two minor infractions of Church law, namely, (1) in accepting without comment the April 4, 1990 letter from the joint Boards of Managers which was not sent to the Presbytery via the Sessions. (See Book of Forms section 70, 73), and (2) the Presbytery Commission, prior to its call on the pastoral charge to provide a retiring allowance of \$ 10,000 to Mr. McEntyre, neglected to consult with the pastoral charge, as suggested by Book of Forms section 245. However, the pastoral charge subsequently and graciously agreed to provide the \$ 10,000 suggested. These minor infractions were not of such import as to warrant setting aside the decisions of the Presbytery in regard to the points under appeal.

INSTRUCTIONS

1. In upholding the actions of the Presbytery, the Commission repeats the Presbytery Commission's original ruling (with necessary changes); that the pastoral tie must come to an end in one of two ways:

a) Mr. McEntyre may apply to Presbytery for retirement under Book of Forms section 245. Presbytery shall consider that application favourably and shall proceed with the various steps indicated by section 245. Presbytery shall express its esteem and appreciation for his ministry on a suitable public occasion.

b) Upon approval of his retirement application, the congregations shall provide Mr. McEntyre with a retiring allowance of \$ 10,000.

c) The Commission directs Mr. McEntyre to re-submit an application to the Pension Board, properly filled out before January 31, 1992, which application the Pension Board shall consider as having been dated April 12, 1991.

2. Failing that, the pastoral tie between Mr. McEntyre and the congregations of Burns/Ashburn and St. John's, Port Perry, shall be severed as of January 31, 1992, on the grounds that his disability makes it impossible for him to continue to serve as minister.

3. The Commission would further instruct Mr. McEntyre to reconsider his use of language, cautioning him against the intemperate tone of his accusations, and against his threats of civil action. (See I Corinthians 6:1-7, and Book of Forms, section 321.)

4. The Commission instructs the Presbytery to commend the congregations for their more than fair financial support of Mr. McEntyre. It also urges Presbytery, in the

interests of the health and welfare of the pastoral charge to look again at the relationship between the Sessions and Boards, examining evidence of discontent, and to consider, if necessary, either the dismissal or discipline of individual elders or Board members, or the organizational changes to the Boards of Managers suggested by Mr. McEntyre and the Church's 1969 LAMP Report. The Commission also instructs Presbytery to examine further whether the two congregations should continue in one pastoral charge.

5. Having heard the pain of all parties, the Commission instructs the Presbytery to continue giving pastoral support to Mr. and Mrs. McEntyre, and further instruct the Board of Ministry to prepare guidelines for support of spouses of church officers who are involved in stressful or conflict situations.

6. The Commission instructs Presbytery to dissolve its Commission.

W.J. Clyde Ervine
Convener

COMMISSION, SPECIAL, RE APPEAL NO. 3, 1991

(received as information, page [52](#))

To the Venerable, the 118th General Assembly:

The Commission was appointed by the 1991 General Assembly in response to the Appeal of Miss Isabelle McLaren against a decision of the Session of Knox Church, Woodstock, to remove her as an elder.

The terms of reference for the Commission as set by Assembly are recorded on pages [28](#) and [29](#) of the 1991 Acts and Proceedings.

The Commission's membership: Rev. John J. Hibbs (Convener), Rev. Robert P. Fournery, Ms. Shirley J. Henry, Rev. Gale A. Kay, and Ms. Barbara Woodruff. The Rev. Dr. Earle F. Roberts, Clerk of Assembly, was appointed as Consultant to the Commission.

The Commission met in Woodstock on November 22 and 23, 1991, and between then and December 18th, when the report was delivered, exchanged views by correspondence and telephone calls.

PROCEDURES

A Framework of Approach to hearing the appellant and respondents was set. All such parties were to have the right to express themselves within the guidelines of decorum and courtesy set-down by the Commission, and in an established order of hearing; both the appellant and all respondents were also granted the opportunity to respond to each others' presentations; and the instructions of the former Commission of the General Assembly to Knox Church, Woodstock, (A&P 1989, p. [332](#)-3) were established as the focus through which statements and responses would be heard by this Commission.

During the proceedings, it was necessary for the Commission to rule that correspondence being referred to in the course of the hearing, namely, certain "letters from elders and members of Knox Church", Woodstock, which were excluded from the judicial record of the 1989 Commission and never involved in the process of that Commission, would not have any credence whatsoever in the deliberations of the 1991 Commission.

THE APPEAL

Miss McLaren's appeal states:

1. The 1989 General Assembly Judicial Commission sustained my earlier appeal, as well as those of three other Knox Church elders. Therefore, how can this matter be dealt with by the Session of Knox Church? In addition, section 134 of the Book of Forms

indicates that "representation should be made in proper form to the Presbytery by the Session". The attached letter dated March 6, 1991, came from Knox Church and not from Presbytery.

2. My presentation at the Presbytery of Paris meeting of February 19, a copy of which is included as part of this appeal, explained the current status of Instructions 2 and 3. I was not given an opportunity at that meeting to elaborate on any information contained therein. When the minister of Knox Church visited the four elders last year, there was no indication that meetings dealing with the eldership were being scheduled. Nor was there any encouragement to worship at Knox. Instead, it was suggested that we find another church. (However, I have continued to participate in my WMS auxiliary and have been attending services at Knox.)

3. At the above mentioned Presbytery meeting, when asked if I would attend sessions to be arranged by the minister in compliance with Instruction 3, my first response was to question the lack of an invitation for us to participate in a meeting of reconciliation as set out in Instruction 7. No satisfactory answer was given. When I was asked a second time and told to give a yes or no answer, my response was "yes". This may be verified by the nine members of Knox (including four active elders and one who recently resigned) who accompanied me to the Presbytery meeting.

4. Section 322.2 of the Book of Forms states that "it is the duty of the person intending to complain to communicate his/her purpose to do so to the person concerned; otherwise, the court may decline to receive his/her complaint." No member of Knox Church Session has communicated a complaint to me either in this instance or two years ago when the humiliation, harassment, and defamation of my character began.

5. At the March 5 Session meeting, the seven elders, who two years ago apparently wrote letters against four of their fellow elders, were allowed to vote on the motion to remove me. Surely this was a conflict of interest which would obviously "prejudice the result" (Book of Forms section 64). Four elders elected during our one year leave of absence also voted. They would have no personal knowledge of my work as an elder.

PRIMARY QUESTIONS

In its deliberations, and during the hearing, there were three questions the Commission sought to address, namely:

1. What particular instructions of the General Assembly's 1989 Commission to Knox Church, Woodstock, had a specific bearing on this Appeal?
2. Did the instruction of the Presbytery of Paris on February 19, 1991, to the Session of Knox Church, Woodstock, to remove Miss Isabelle McLaren from its eldership roll, compromise Church polity?
3. Was the action of the Session of Knox Church, Woodstock, on March 5, 1991, removing the name of Miss Isabelle McLaren from the roll of its eldership, in accordance with Church polity?

The Commission dealt with all of these questions primarily in response to the Appeal of Miss Isabelle McLaren, inasmuch as they were relevant to points raised in the details of her Appeal. As a matter of explanation, Question 1 was originally addressed to four elders of Knox Church, Woodstock, three of whom had, prior to Miss McLaren's Appeal, either resigned their eldership, transferred church membership, or withdrew from active involvement in the congregation and/or declined any further responsibility for the Instructions of the 1989 Commission of the Assembly.

FINDINGS

While the appellant is correct in noting that the former Commission to Knox Church, Woodstock (1989), sustained her Appeal of that time, that Commission laid down specific Instructions to the appellant, requiring her to comply with them. As section 290.4 of the

Book of Forms makes clear: "That sentences of a Commission of the General Assembly are final, and must be obeyed." That is not debatable in this Appeal. It is the lack of compliance by the appellant with the Instructions of that Commission that forms the substance of the matter referred to by the appellant in Article 1 of her Appeal, and not the sustaining of her former Appeal. Actions taken by the Session of Knox Church, Woodstock, and/or the Presbytery of Paris, was/were pertinent to these Instructions (binding upon them as well as the appellant), and therefore, within their jurisdictions.

Furthermore, while this Commission would reiterate the principle of Church polity enunciated in the report of the former Commission, to wit, "that a higher court (of the Church), while having the right of responsibility of jurisdiction over a lower court (section 200, Book of Forms), must also respect the jurisdiction of the lower court" concerning its inherent right to fulfill responsibilities that belong to it, the Commission recognizes that the order of procedure for removing the appellant from the eldership of Knox Church, according to section 134 of the Book of Forms, was not exactly followed in its stated terms. However, the Commission also recognizes that all the elements in section 134 of both the need to act on the part of the Session of Knox Church, and the inter-relatedness of the Presbytery of Paris to respond, were present in the removal of Miss Isabelle McLaren as an elder of the congregation. That is, Instruction 8 of the last Commission, instructs the Session of Knox Church, to give an initial report to the Presbytery relating to the Instructions being fulfilled by all of the former appellants. The Session sent its report to the Presbytery, notifying the Presbytery of the disposition of all such parties to the Commission's instructions at that time, stating that "Miss Isabelle McLaren . . . [has] failed to comply with the [Commission's] report, particularly on points two and three", and of the unsuccessful efforts of the incumbent Minister of Knox Church to meet with all parties concerned at one time, and of their stated unwillingness to pursue matters further.

The Commission concluded that this notification enacted the `spirit of the law' of section 134 of the Book of Forms, if not `the letter of the law'.

In like respect, the Presbytery was faced with the appellant's failure to comply with the Instructions of the General Assembly, and not with the procedural question of section 134 of the Book of Forms.

The resultant action of the Presbytery of Paris, and following two citations to the appellant to appear before the Court, the latter of which was accepted, instructing the Session of Knox Church, Woodstock, to remove her from the eldership roll of the congregation, can appear to be not following the procedures outlined in section 134, but in fact, this action was in direct relationship to the appellant's failure to comply with the instructions of the General Assembly. The Commission, therefore, further concludes that this is the reason for the procedure taken, and that once the Presbytery had cited the appellant to appear before the Court because of her failure to so comply, the Presbytery had sole responsibility to notify the Session of its action, which in turn led to the Session responding in a letter to the appellant, notifying her of her removal from the eldership of the congregation by the Session.

Again, the Commission concluded that the spirit of the law of section 134 was enacted, notwithstanding the procedural conundrum presented to both the Session and the Presbytery by the lack of compliance, on the part of the appellant, to fulfil the instructions she received from the General Assembly.

The Commission determined early in its deliberations that clarity on the interpretations of Instructions 2, 3 and 7, of the 1989 Commission, was of paramount importance in addressing this Appeal, and particularly in terms of the appellant's reasonings for making it.

Instructions 2 and 3 stated:

(2) "We instruct the four appellants that before completion of the leave of absence, they must review, with the Interim Moderator/Minister of Knox Church, Woodstock, the role, duties, and responsibilities of the eldership, including elders' use of power".

(3) "We instruct the Interim Moderator/Minister of Knox Church, Woodstock, to lead at least four sessions with the appellants, as a group, in relation to instruction 2 above".

As a Commission, we interpret instructions 2 and 3 to be exclusive of one another in their 'modus operandi' or method of procedure.

Instruction 2 implies both an ongoing process and responsibility on the part of the addressed appellants to make inquiry of the enabling person, and engage themselves in a review process with that person concerning the Office of eldership and use of power therein. The onus of this instruction is primarily upon the appellants, as individuals, to do this, and by mutual arrangement with the enabler.

Instruction 3 implies a specific number of sessions with the appellants as a group. The onus of this instruction is primarily upon the enabler to so arrange these sessions with the appellants, and again by mutual agreement.

The Commission concludes that it was incumbent upon the appellant of this Appeal to make inquiry of and/or make arrangements concerning the fulfillment of instruction number 2, and not, as stated in Article 2 of her Appeal upon the then incumbent Minister. This responsibility to comply with instruction 2 was both in terms of the review and of a show of willingness to proceed with arrangements for the review.

The Commission further concluded that the incumbent Minister was readily available to mutually arrange such a process of review, but was neither approached by the appellant, nor was the appellant found willing to either discuss or initiate conversation to this effect. In point of fact, the appellant's behaviour was seen by the Commission as obstructive rather than constructive in terms of the requirement to comply with the instruction of the General Assembly.

The Commission also concluded that instruction 3 was initiated by the incumbent Minister as instructed. With particular reference to the appellant, the Minister was confronted with evasive behaviour and comments to the contrary and attempts to fulfill this instruction failed in terms of the appellant's unwillingness to comply. Again, a point in fact, concerning the appellant's response at a Presbytery meeting, on this very point. While being seemingly affirmative in her response to attend such a meeting(s), on cross-examination by the Commission, the appellant admitted that such was "given with reservation", implying an open question as to her willingness to comply or not.

The Commission further concluded that the appellant's reference to instruction 7 of the 1989 Commission, to justify such lack of compliance with instruction 3, was unjustified in that the instruction called for a time apart by the Session of Knox Church, Woodstock, which was held at a time the four elders were "on leave of absence from the Session for a year".

The Commission also had to deal with references made to sections 322.2 and 64 of the Book of Forms by the appellant in her Appeal. The Commission concluded that the appellant's use of these sections to further justify her lack of compliance was equally unjustified. Section 322.2 does not apply to the appellant's argument because no complaint/charge was ever laid against her by the Session. The judgment or decision of that Court was not based on her work as an elder, nor on her ability as an elder. It was based solely on her being guilty of contumacy, as spelled out in the notification from the Session of Knox Church, Woodstock, to the Presbytery of Paris, dated January 9, 1991, to wit:

". . . Miss Isabelle McLaren . . . [has] failed to comply with the [Commission's] report, particularly on points two and three."

Furthermore, the response of the Presbytery to the Session, dated February 20, 1991, and following the appellant's appearance before that Court, bears out this same conclusion, to wit:

"1. She failed to comply with instructions 2 and 3 of the Judicial Commission of the General Assembly;

2. She presented no acceptable explanation for her non-compliance of the instructions;
and

3. She failed to give an unqualified commitment to comply in the future."

And subsequently, in the action of the Session, on March 5, 1991, this conclusion is further spelled out, as detailed in the correspondence sent to the appellant, dated March 6, 1991, removing her from the eldership roll, and with particular reference to:

"[her] failure to comply with instructions 2 and 3 of the Judicial Commission of the General Assembly."

Section 64 equally does not apply to the appellant's argument because all duly elected elders of a congregation have the right and the responsibility to vote on all matters that come before them at all properly constituted meetings of the Session, unless they are a party at the bar.

JUDGMENT

It was the judgment of the Commission that the Session of Knox Church, Woodstock, in removing Miss Isabelle McLaren from the roll of elders of the congregation, acted on the basis of instruction number 8 given to it by the 1989 Commission, namely, to advise the Presbytery of Paris of the wherewithal of the appellant's fulfillment of instructions 2 and 3 of that Commission.

The procedures for such removal were complicated by the failure of the appellant to comply with those instructions, but in the ruling of the Commission, the eventual action of the Session was not 'ultra vires' of its responsibility.

Again, this judgment does not question the work nor the ability of the appellant as an elder, but is directly related to her contumacy. Her removal was based solely on her failure to comply with the instructions of the General Assembly.

Therefore, the Commission ruled that the Appeal of Miss Isabelle McLaren against the action of the Session of Knox Church, Woodstock, be not sustained.

INSTRUCTIONS

The Commission directed:

1. That all parties involved in the Appeal refrain from further discussion of the matters contained therein, in any negative or unhelpful way, within the fellowship of the congregation of Knox Church, Woodstock, and the local community to respect, in fact, the goodwill and well-being of the Church of Christ, and its members in particular.

2. That the Presbytery of Paris be encouraged to provide pastoral care for the appellant in the following terms:

- 2.1 that some avenue of inter-personal exchange between the appellant and an objective support person be pursued;

- 2.2 that the appellant be helped to find constructive channels of experience for the expressing of her gifts for ministry within the Church.

3. That the Presbytery of Paris, in its function of providing pastoral care for all of its members, be instructed to be cognizant of its responsibility to the incumbent Minister of Knox Church, Woodstock, relative to the strain of the past months on her ministry, and with particular reference to how that strain expressed itself in her personal report before the Commission.

4. That in concurrence with the instructions of the Commission to Knox Church, Woodstock, the concerted action of the Session of Knox Church, Woodstock, to focus on the reconciliation of differences among its members and the use of power within the Session, be continued, and relative to the positive effect of such a continuation of this process upon the life and ministry of the congregation it serves.

REPORTING

The Convener and one other member of the Commission reported to all parties concerned (Miss Isabelle McLaren, representatives of the Session of Knox Church, Woodstock, representatives of the Presbytery of Paris) in Woodstock on December 18, 1991.

John J. Hibbs
Convener Secretary

Barbara J. Woodruff

COMMUNICATION SERVICES COMMITTEE

(consideration and adoption, page [42-43](#))

To the Venerable, the 118th General Assembly:

In 1973, when the Audio-Visual Services Committee was changed to the Communication Services Committee, the report to that General Assembly included the aim "to alert the Church to the challenge and opportunities that face us in the communication of the gospel because of the rapid change and astounding advances that have been made, and are continuing to be made in the whole communications field". (A&P 1973, p. [291](#))

In 1992, in this final report to the General Assembly, the Committee wishes to celebrate 19 years of providing leadership in assisting the Church to be more creative, innovative and effective in the use of this ever changing communication technology. It also wishes to celebrate and give thanks for the dedication and effort put forth by Committee members and Conveners and the commendable work of the staff.

From the spoken and printed word, from flannel boards, glass lantern slides, filmstrips, 16mm sound films to the modern technology of audio and video tapes, camcorders and VCR's, radio and community cable television programming, and finally computers and FAX machines, many of our Church agencies, presbyteries and congregations have taken communication seriously. They now see communication not simply as an adjunct but rather as being central to the very life and mission into the 21st Century. This is the proud legacy Communication Services leaves with our Church.

The Committee and the staff are pleased to see the birth of a new central, co-ordinated resource production and communication organization that should ensure the successful development of the kinds of communication that will effectively support all within the Church. Such a new organization should be able to meet successfully the ever growing demands for and the delivery of high quality services and resources to congregations. As a result, they will be better enabled to educate and nurture their people as well as directing them towards effective outreach in proclaiming and living the Good News of Jesus Christ with relevance and power. It will encourage the development of a communication network that will truly facilitate the effective two-way flow of information to everyone.

The Audio-Visual Resources Library has grown from a single shelf of filmstrips into a viable video library of 876 titles. In 1991, more than 500 congregations again made extensive use of these resources to support programmes for all age groups. A new master catalogue was produced which lists all video titles alphabetically as well as a 34 subject heading master index. This should prove most helpful to those planning to use video resources to support Christian education or for special congregational events and programmes.

During this past year, very few 16mm films, filmstrips or slides were used, thus it would be recommended that these resources be taken out of circulation and all future resource productions and acquisitions be in the half-inch VHS video format. Many of the filmstrips may still be of value to some congregations. A plan should be devised to make these filmstrips available to those congregations who could effectively continue to use them.

The Committee has been encouraged by the number of individuals and congregations who have donated video resources to the Audio-Visual Resources Library. Through their kind support, the Library has been able to add special video titles which have been very widely used by many congregations. The Committee hopes this will continue.

The Committee notes, with interest, the growing number of congregations which have begun congregational video libraries. The cost of purchasing religious and inspirational video resources is now well within the budget of many congregations and the Committee would encourage the development of such libraries. A list of companies distributing such video resources is available as well as information to help establish a local congregational video library.

The Committee truly believes, now more than ever, that the still small voice of God can be heard through the modern day of VCR's, TV's and radio systems. Our Church has proven it can work to make the gospel audible, visible and tangible as we near the 21st Century. We challenge individual congregations, presbyteries, synods and the new restructured national church agencies to embrace the thrust and emphasis of the "Renewed Communication Strategy in the 1990's" that we presented to the 117th General Assembly (A&P 1991, p. [273-74](#)).

As we close this, our final report to the Church, we wish to extend our sincere and grateful thanks to the staff who so ably carried out their duties in a caring and dedicated manner. To Neville Stevenson, we say a special thank you for his eight years of professional service as our Production Technician. His outstanding photography and video productions speak for themselves. His expertise and skill in producing so much with so little equipment is commendable. Very special appreciation is extended to Mrs. Meta Robinson who retired in January, 1992, after 15 years of outstanding service as our Secretary/Librarian. To so many she was the link between the congregations and the national church offices. Her always pleasant and helpful manner will long be remembered by those who have made use of the services of the Audio-Visual Resources Library over the years. We wish her well in her retirement.

Also, we wish to extend our deep gratitude and appreciation to Don Stephens after serving for the past 14 years as Director of Communication Services of our Church. Don has faithfully directed the rapidly-expanding responsibilities of this portfolio as the world has witnessed huge technological leaps in the field of communications. He has served our Church proudly and effectively at the various levels of ecumenical and secular work that are such an important part of keeping abreast of advances in communications. Along with the Church as a whole, the Communication Services Committee wishes him the best of success in finding new avenues for Christian service for his excellent skills in such an important field. It would be tragic if the Church could not continue to benefit from his expertise and deep love for serving Jesus Christ with his many gifts and talents.

As we prepare to pass into a new era for the national structures of the Church, it is the heartfelt prayer of our Committee that the firm foundation established by the outgoing administration and its dedicated personnel will support the new directions for sharing Christ's gospel to which we are being called in the next century. The staff of Communication Services are owed a great debt for a job well done with minimum resources. The mandate to proclaim to all the world the gospel of our Lord Jesus Christ remains our Church's call to active witness. There are many with whom we have yet to communicate the love of God. "And how are they to believe in Him of whom they have never heard?"

Clerks' Note: Minute of Appreciation, D.O. Stephens, pages [42-43](#).

H.D. Rick Horst
Convener Director

Donald O. Stephens

CONGREGATIONAL LIFE, BOARD OF

(consideration and adoption, pages [44-45](#), [70-71](#))

To the Venerable, the 118th General Assembly:

INTRODUCTION

The Board of Congregational Life has been a good and faithful steward of its resources during this past year. Our administrative and programme capacity was reduced significantly after December 1991, by the departure of the Executive Director, Dr. L.E. (Ted) Siverns. Dr. Siverns also managed the Stewardship portfolio.

Dr. Ian A. Clark directed the Church Education portfolio, which came to include the administrative oversight of the Gladys E. Montgomery Fund (distribution of a trust fund for camping and outdoor ministry purposes) and in 1992, increased stewardship responsibilities.

Dr. Raymond Hodgson's responsibilities for the Church and Society portfolio necessitated activities in two areas: the development of resources for congregations and as a representative on several of the ecumenical coalitions. In 1992, Dr. Hodgson assumed administrative oversight of the Evangelism portfolio.

During 1992, Dr. Hodgson and Dr. Clark have included administrative responsibilities as part of their work.

Miss Wilma Welsh is the energetic and capable Senior Administrator of the department. Ain Chaudhry, Loretta Jones, Daphne McWatt, Madeline Simmonds and Anne Sluman, with knowledge, accuracy, thoroughness and technical skill, have assisted the Board and served the Church with grace.

The Board contracted with the Rev. Drew Strickland to assist in the completion of The Book of Common Worship and other worship related tasks; the Rev. Deborah Lannon-Farris to work with the Psalter Committee; the Rev. Dr. Shirley Gale to work with the Task Force revising The Book of Praise; and the Rev. Mary Campbell to coordinate the production of bulletins.

The Stewardship portfolio received a major gift in 1991-1992. That gift is the many hours of expertise and concern given to the Church by Hugh Lloyd. Presbyterians Sharing, the capital funds campaign, and the stewardship of accumulated resources programme have benefitted greatly from the generous volunteering of Mr. Lloyd.

The Board of Congregational Life acknowledges the contribution of its committee conveners without whose faithfulness and energy the Board could not have functioned in 1991-92:

Mrs. Dorothy Herbert, Church and Society
 Rev. Chris Vais, Church Education
 Mrs. Kathy Fraser, Evangelism
 Rev. Terry Samuel, Stewardship
 Rev. Dr. Andrew Fullerton, Worship
 Rev. Garry Morton, Gladys E. Montgomery Estate Continuing Committee
 Mrs. Jean Stewart, Psalter Task Force

MINUTES OF APPRECIATION

The Rev. Dr. L. E. (Ted) Siverns

Quips and witty allusions have been made many times concerning the departure of Dr. Ted Siverns from the dangers of work in Lebanon, then a war zone, and his commencing work at the Board of Congregational Life in August, 1989. The Board notes the truth that is contained in these remarks: Dr. Siverns came to the Board as Interim Executive Director when the status quo could not continue, when priorities were being cancelled, established and altered, when staff changes were challenging the Board's abilities to meet the many requests for expertise and resources. Dr. Siverns helped the Board, its staff and

committees through the land mines of this period. He led with confidence, daring and wisdom.

A portion of the Executive Director's work time was given to direct the Stewardship portfolio. In this area Dr. Siverns worked with the Stewardship Committee as it addressed the financial, educational and promotional requirements of the national budget of the Church. He also consulted with presbytery stewardship conveners and with the Synod Mission Superintendents to improve communication and the distribution of resources to support stewardship. Stewardship quotes in Equip appeared under his leadership. Progress was also made in the areas of planned giving, the use of volunteers, field work and the promotion of Presbyterians Sharing.

As an administrator, procedures were streamlined; lines of accountability clarified and strengthened; policies were confirmed and acted upon. His door was open to all for ideas and vision, for questions and personal concerns.

In December, 1991, Dr. Siverns was called to the congregation of Westminster, Smiths Falls, Ontario. The Board and its staff wish him every blessing, and thank God for his time with us.

The Rev. Dr. Ian A. Clark

There are few servants of the Church who would be willing to respond to the call of the Church half way through restructuring. This is precisely what the Rev. Dr. Ian Clark did and did with ability and enthusiasm. In the short time since November 1, 1990, Dr. Clark has served as Programme Director, Church Education, providing leadership in curriculum development, stewardship education, camping and outdoor ministry, youth support and eldership nurture.

Dr. Clark has responded ably and with enthusiasm to the many requests for help; he has energetically initiated support for pastors, educators and elders. He has been an articulate presence at several presbyteries, synods and the General Assembly. He has written and spoken with keen perception, wisdom and spirit. In ecumenical work he quickly established himself as a capable colleague.

There is no doubt that in a very short time Dr. Clark made a significant contribution to the work of educational ministry in the Church. The Board expresses its gratitude and prays that Ian will continue to challenge and remind us of the opportunities and responsibilities in educational ministry.

The Rev. Dr. Raymond Hodgson

This is but a paragraph in the expression of thanks to the Rev. Dr. Ray Hodgson. Although Dr. Hodgson will cease bearing the title, Programme Director, Church and Society, he will continue the important work of justice ministry serving through the Life and Mission Agency.

Since July 2, 1986, Dr. Hodgson has engaged in research, advocacy and education to challenge us to take seriously institutional sin and sin in its economic, social and political forms. He has worked well with several Church committees and also has been a formidable presence in the many ecumenical coalitions. He has been diligent in budget management, careful in resource production and astute in the promotion of resources. The Board has greatly benefitted from his usually quiet but always persistent leadership.

As the next chapter begins, the Board's best wishes go with Dr. Hodgson as he continues to insist that sin is not just personal and justice is not just for some.

Miss M. Wilma Welsh

Since 1975, Wilma Welsh has worked for the Board of Congregational Life. Miss Welsh is the Senior Administrator and in many ways she has been its most consistent and loyal supporter. The duties of administering the office have been her prime responsibility; her office colleagues as well as the individuals she has assisted can testify to her enormous love

for the Church and its work, and her attitude of thoroughness and excellence toward her work, and both of these attitudes bound together with good humour and compassion.

In addition to the responsibilities of administration, Miss Welsh has worked indefatigably for Cursillo. Cursillo's widespread acceptance and success within the Church is due in no small measure to her faithfulness and hard work.

The Stewardship portfolio has been divided and reassigned many times during the life of the Board. Wilma has been a valuable resource for this portfolio; her affection for and dedication to it has enabled Presbyterians Sharing to be promoted more effectively than otherwise would have been possible.

Miss Welsh will continue with the new structure. The Board wishes her happiness, good health and every personal and administrative blessing.

Support Staff

These minutes of appreciation have to be completed by mentioning the faithfulness, good will and competence of the support staff of the Board. Particularly during these past 18 months, when requests and volume of work have not diminished in spite of a reduction of resources and resource people. Their dedication and efficiency have been essential to the Board's work, and therefore much appreciated. Well done and thank you to: Ain Chaudhry, Loretta Jones, Daphne McWatt, Enid Sills (until September 1991), Madeline Simmonds and Anne Sluman.

Recommendation No. 1 (adopted, page [44](#))

That the above minutes of appreciation for the Rev. Dr. L. E. (Ted) Siverns, the Rev. Dr. Ian A. Clark, the Rev. Dr. Raymond Hodgson, Miss M. Wilma Welsh and the support staff of the Board of Congregational Life be adopted.

CHURCH AND SOCIETY

Programme Director: The Rev. Dr. Raymond Hodgson

OVERVIEW

Coalitions

The work of Church and Society is enhanced by the ecumenical social justice coalitions and task forces which provide a wider network for research, advocacy, education and networking on issues of concern. The Board helps fund the Task Force on Churches and Corporate Responsibility, the Aboriginal Rights Coalition and the Church Council on Justice and Corrections. In addition, it contributed to the Ecumenical Farm Coalition, the Interfaith Social Assistance Review Committee, People for Sunday Association, the Coalition of Unrelated Practitioners (for the Health Professions Legislative Review) and Citizens for Public Justice. The Board commends the work of these groups and brings their importance to the attention of the Assembly.

Recommendation No. 2 (adopted, page [44](#))

That the work of the Task Force on Churches and Corporate Responsibility, the Aboriginal Rights Coalition, and the Church Council on Justice and Corrections be affirmed, and that the Life and Mission Agency be urged to continue to provide funding.

Aboriginal Justice

To groups wanting more information on Aboriginal justice issues, the Board commends the three bulletin inserts previously included in the PCPak and the video, Sharing the Journey. Work on appropriate responses to Aboriginal issues will need to be a high priority in the Life and Mission Agency.

AIDS

The Board has prepared and made available a paper entitled, Pastoral Care Concerns and Justice Issues Involving People Living with AIDS and Their Associates. It is an update of the report presented to the 1988 General Assembly, and includes an extensive bibliography.

Canadian Constitutional Crisis

A brief response to the current constitutional proposals of the federal government is included in this report entitled, Response to the Constitutional Proposals. The response is focussed on identity, diversity, distinctiveness and Aboriginal rights.

Economic Justice

A brief statement with recommendations on the current economic climate entitled, The Current Economic Climate, is included in this report.

Environment

This year's major report is on hydro megaprojects and is presented with its recommendations under the title Hydro-Electric Magaprojects. The Board draws attention to other resources for addressing environmental issues. The video, Care of the Earth, is now available for rental through the Audio Visual library. The booklet, What Your Church Can Do About UNCED, was prepared by the World Council of Churches and adapted for Canadian congregations. It will assist congregations wanting to examine issues related to the United Nations Conference on Environment and Development in Rio de Janeiro in June.

Euthanasia

Although a paper and study guide have been prepared by the BCL there is no General Assembly approved statement on euthanasia. The Board commends the preparation of such a statement as an issue to be addressed by the Life and Mission Agency.

Human Sexuality

Although the Board has participated in the work of the Church Doctrine sub-committee which prepared the initial report, it has not had opportunity to review the final report, or therefore, to propose an educational component to accompany it. The Board of Congregational Life respectfully urged the Committee on Church Doctrine not to send a report on Human Sexuality to this General Assembly without the Board's consultation. It would be helpful if the General Assembly would consider the relationship between the Church Doctrine Committee and the Life and Mission Agency in this matter.

Recommendation No. 3 (adopted as amended, pages [44-45](#))

That consideration be given to include the Life and Mission Agency as a partner with the Church Doctrine Committee in any further development of the Human Sexuality report; and the production of interpretative and educational resources to accompany distribution of the Human Sexuality report.

HYDRO-ELECTRIC MEGAPROJECTS

Preamble

The Church has been concerned about energy development and use for some time. The 1981 General Assembly passed a recommendation on energy efficiency and conservation recognizing the conservation of natural resources as an integral part of stewardship. The 1983 General Assembly adopted a statement on the peaceful uses of nuclear energy which included a general statement on energy policy. In 1984, the General Assembly adopted a statement on acid rain which included a request to the Government of Ontario to reduce emissions from fossil fueled electrical facilities. In 1991, the General Assembly considered energy policy and noted the need for a comprehensive energy policy emphasizing efficiency, conservation and the development of alternative sources of renewable energy and for full public participation in environmental impact assessments.

This report on hydro-electric megaprojects examines their effect on Canadian society with the aim of promoting social awareness and public responsiveness. The facts and issues are viewed in the light of the social teachings of the Christian faith. The results of the research are considered within the context of Canadian society, its structures and history. This report reflects concern for the impact of hydro-electric megaprojects on both humans and the environment.

Introduction

Hydro-electric megaprojects are civil engineering ventures involving construction of dams and reservoirs and with large capital investment. Canada is the world leader in large hydro-electric plant construction.¹ Hydro is still the most important source of electrical energy in Canada. In 1990, hydro generation amounted to more than 57% of the total capacity.² In Newfoundland, Quebec, Manitoba and British Columbia hydro generation accounted for more than 94% of the total electrical energy produced in 1990.³ The hydro-electric megaproject is a Canada-wide phenomenon; five of Canada's provinces have major projects. Some of the project names frequently appearing in the news and in relevant literature include: Peace Site 'C' in British Columbia, Conawapa in Manitoba, Churchill/Nelson Diversion in Manitoba, Moose River Basin in Ontario, James Bay II in Quebec, and Churchill Falls in Newfoundland.

Theological Rationale

A starting point for the analysis of how hydro-electric megaprojects impact Canadian society is the doctrine of the sovereignty of God.

In the Judaeo-Christian tradition we believe God is the Creator of all things and that human beings are to uphold and preserve the goodness of God's creation. Genesis 2:4b-25 portrays the human as being commissioned by God to have dominion over the earth; in the words of Professor W.J.S. Farris, "we are commissioned to exercise responsible stewardship in our use of the earth".⁴ Genesis 1 teaches that all humans were created in God's image. This means that all are called to share equally in God's creation and to respect the dignity and worth of each human being. Being created in God's image calls each one to be in a loving relationship with God and with other human beings. The Christian faith confesses God to be One who is in relationship with creation. We believe that to choose not to be in relationship with God and with other human beings is sin. We believe that in Jesus Christ God has overcome the power of sin and calls each of us to discipleship, which means we are to promote the values of the Christian faith in our lives. We are called to challenge and oppose all that undercuts these values. As Jesus' earthly ministry was public so is the expression of our Christian faith to be public as we challenge the structures and practices of our society.

The Situation

1. The Decision Makers

Electrical energy supply is a provincial jurisdiction under the Canadian Constitution. Provincially owned crown corporations control the production and delivery of electricity. The source of electric power in Canada is water, occasionally coal, and nuclear reactors. The trend in Canada has been to construct large-scale (mega) projects. There has been "a persistent belief that electricity is a natural monopoly that only a giant government utility can deliver."⁵ It is because of this belief that these power corporations have become large in size and in influence; they have come to be regarded as being necessary for our country's growth and maintenance. According to the Energy Probe Foundation, Ontario Hydro is a government-subsidized monopoly which grossly underprices the electricity it sells to consumers. This encourages consumption hence the need for more and bigger generating systems. Such public utilities are financial giants. In value of assets, "the largest of the eight provincially-owned power corporations make up three of Canada's top five corporations (excluding financial institutions)."⁶ What further stands out is the extent to which these power corporations can control and manipulate the Canadian landscape. In Power to Choose they are referred to as, "with few exceptions, Canada's dam builders, forest and canyon flooders, and river diverters."⁷ In their planning and implementation of electricity producing megaprojects, these power corporations, in the guise of the common good, set out to master the elements and drastically change lifestyles of peoples living in the vicinity of their projects.

As is so often the case with citizen-government relationships, whether or not concerned citizens will have ready access to information and detailed plans of these government

agencies is an issue. Are the decision-makers really and truly aware of the costs of their megaprojects, or is their stated awareness based on market considerations only?

Hydro megaprojects are very attractive to politicians. The most obvious illustration is the dream of then Quebec Liberal leader Robert Bourassa in the early 1980's to expand further Quebec's hydro-electricity producing capacity. At election time this proposal paid political dividends.

In a time of political discontent in Canada's provinces, interprovincial export of electricity generated from hydro megaprojects can be viewed in a positive light as an important good neighbour policy. While there may be benefits, there are however, significant costs related to the construction and operation of hydro-electric megaprojects.

2. Costs/Implications of Hydro-electric Megaprojects

In examining hydro-electric megaprojects it becomes clear that costs are borne not only by society but also by the natural environment. Costs are difficult to measure when they are social and environmental. There is a network of relationships to be considered: environmental, social and economic.

Environmental Costs

While it is true that hydro-electric facilities are a clean source of energy, in comparison to nuclear and fossil-fuel sources of energy, the means for providing for this hydro-electric power are not clean. Research has shown that the norm in hydraulic development has been to divert river systems in northern Canada to make possible projects such as the Nelson River programme in Manitoba and the James Bay project in northern Quebec. Such developments alter Canada's landscape by flooding large areas to the detriment of natural ecosystems. Plant and animal life are deprived of shelter and means of sustenance. Water system disturbance and the creation of huge storage reservoirs have resulted in water pollution, riverbank erosion, siltation of water routes, threats to fish and migratory waterfowl. These ecological disturbances have brought disruptions for people who rely on farming, fishing, trapping and hunting for their livelihood. It must be noted that the cost of providing hydro-electric power by the provincial power corporations has not included the environmental and social costs borne by Canada's natural habitat and those who rely most directly on it.

Social Costs

There have been tremendous costs borne by Aboriginal peoples in the northern regions of Manitoba, Ontario and Quebec because of hydro-electric megaproject development. There is also concern for the Innu Nation of Labrador who could be similarly affected by the proposed large dams on the Churchill River in Nitassinan. What has happened can be described as falling dominos: the construction of hydro megaprojects has disturbed, even destroyed, sections of land and waterways, which has disturbed the traditional way of life for Aboriginal peoples whose economy is tied to the waterways. This in turn has contributed to increasing sociological problems of violence and substance abuse in the effected communities. For Aboriginal peoples there have not been benefits such as cheap electric power or increased opportunity for employment from the hydro megaproject.

The presence of hydro-electric megaprojects on Aboriginal lands represents an injustice within Canadian society. It is cruel and unjust to disturb a way of life by the destruction of trapping lands, the contamination of fish with mercury released from decomposing trees, and the flooding of native burial grounds. What is most disturbing is that the phenomenon of hydro megaprojects is typical of the injustice done to Canada's Aboriginal peoples because there is often no consultation and hence no participation with them in the planning of these projects. The valid and legitimate concerns of Aboriginal peoples are ignored when the power corporations plan to develop these megaprojects on lands which native peoples inhabit, land which they believe is theirs to care for and preserve. In particular, Hydro Quebec's James Bay II project violates the James Bay and Northern Quebec agreement signed in 1975, which requires the involvement and approval of Cree and Inuit people in the assessment process for any further hydro-electric projects in their region. It is

clear that Aboriginal people have been treated as second-class citizens. While these projects are promoted as being "for the common good", a portion of the population is generally excluded.

This exclusion may be viewed as being a symptom of a larger phenomenon in Canada: the geographic distinction of northern society and southern society. For example, the natural resources needed for an industrial nation such as Canada are in the northern region; the users of these primary resources are in the southern region. The megaproject is thus but one instance of the population in the south making decisions without consultation. Northerners bear the costs while Southerners reap the benefits.

Another justice related concern is that, in general, the processes and procedures for planning and implementing hydro megaprojects have not been just or participatory. For example, few hydro megaprojects have undergone comprehensive environmental impact assessment. Political machinations have allowed for construction to begin on some projects despite calls and protests for revision and reconsideration of plans from concerned parties. The power corporations demonstrate an air of being above the rest of society. Such an attitude can only breed contempt and cynicism.

There are, however, encouraging signs for the future. The current environmental hearings into Ontario Hydro's 25 year energy plan have brought about at least one positive development: Ontario Hydro has decided to put on hold its plan to develop hydro facilities in the Moose River Basin. Also, increasing pressure from environmental groups in Canada and in the United States aims at stopping the entire James Bay II development. Consequently Hydro Quebec's Great Whale Project will undergo an environmental review in 1992.

Economic Costs

A hydro-electric megaproject has costs which far outweigh the financial gains available to the region in which the project is developed. The recent trend in hydro megaprojects planning is to develop them in order to export hydro-electric power to the United States. Conawapa, Site 'C', and James Bay II have become notorious even before completion as contributing to the selling of Canada to foreign interests. In order to finance construction of these projects, billions of dollars have to be borrowed. The provinces of Quebec, Manitoba and British Columbia have had to borrow extensively from American sources. The result of these activities has been substantial increases to the debt loads of these provinces. Foreign indebtedness is a vicious cycle. The financial gains believed to be attained will go towards paying the debt accumulated in the project development. It is detrimental to the future economic growth of Canada, hence to Canadian identity, to deprive Canadians of energy sources needed for its industrial base. It is misleading to support hydro megaprojects because of an anticipated increase in employment opportunities. These facilities are capital, and not labour intensive; most workers who are hired to develop the facilities will not have continued employment after project completion. Given the immense environmental and social costs of these projects it is astonishing that economic motivation is still so misdirected.

Response

We recognize that we are living in a developed technological society. A hydro-electric megaproject is, in itself, a remarkable engineering accomplishment which is designed to provide a commodity upon which modern society depends. While human intention is to develop technologies to provide for the maintenance and betterment of society, too often a belief in human progress becomes an end. Blind belief in progress as an end in itself, at whatever cost, is an irresponsible, even dangerous mind set. There is an apt description of the progress that results from a megaproject in an article written for *The Financial Post*: "a megaproject has become less the symbol of progress and civilization, than of the invasion of pristine wilderness by our industrial way of life."⁸

The Christian faith calls one to respect and consider those who are adversely affected when growth occurs for growth's sake, and when humans manipulate the environment and each other by an excessive emphasis on bigness and control. Christians are called to challenge

attitudes, practices and structures which do not promote the well-being and the preservation of God's created order. Especially we are called to challenge and protest against the decision-making processes behind the planning and development of hydro megaprojects which do not take seriously enough the concerns of all people. In particular, injustice has been done to Canada's Aboriginal peoples in not respecting their way of life, and in not listening to their stories. In following the example of our Aboriginal sisters and brothers let us, the community of faith known as the Church, acknowledge and proclaim that the relationship between the land and the people is based on respect and gratitude not domination. Let us aim to protect God's creation as a way of meeting the Creator's will. One way the Church can support Canada's Aboriginal peoples is by supporting responsible development of hydraulic resources by those native groups who have themselves expressed their willingness to do so in a way that destroys neither the land nor their way of life.

The Church must call upon the authorities of the provincially owned power corporations to acknowledge fully and satisfactorily settle all damage claims brought forward by those communities and individuals who have been affected adversely by hydro facilities. For those projects which are in the proposal stage, we call for a full accounting of all costs, including social and environmental, to prevent or minimize damage in the future.

It is not enough for the Church to respond with a prophetic voice alongside those concerned citizens and environmental groups who oppose further development of hydro megaprojects. The Church must decide whether or not it should stand with those who oppose the centralized power corporation in general, and call for decentralization of the public electricity sector in particular. For example, Energy Probe advocates that by having a mostly private, market-oriented and market-priced electricity generating industry there would be reduction of waste and of energy consumption.

The Church should also support those conservation groups which call for provincially owned power corporations to purchase needed power from private sector industries, especially those who utilize cogeneration. A cogenerating system produces electricity and heat in tandem. Such systems have great potential in industry, where a significant requirement for electricity is coupled with a large demand for process steam.

The Church should call for increased energy efficiency by all persons and institutions, which will reduce the demand for electric power thus promoting conservation not only of energy produced but also the earth's resources.

Recognizing that the needs for energy are important in our society, the Church should support the development of alternative energy sources which are renewable and not harmful to the environment or peoples. These include passive, active and photovoltaic solar, wind, biomass, ocean and geothermal energy, and, in part, energy obtained from urban and rural wastes.

Footnotes

1. Energy Power in Canada, 1990. Dept. of Energy, Mines and Resources Canada, p. 41.
2. Ibid.
3. Ibid, p. 47
4. W.J.S. Farris, "A Theological Reflection on the Problem of Energy Production and Use", Energy As An Issue for the Church, The Committee on Outreach and Corporate Witness, The Presbyterian Church in Canada, 1982, p. 3.
5. "Time right to privatize Ontario Hydro", The Globe and Mail, Sept. 5, 1990, p. B10.
6. GATT-Fly, "Power to Choose: Canada's Energy Options", Between the Lines: Toronto, 1981, p. 54.
7. Ibid.
8. Stephen Probyn, "An Economically Sound Megaproject", The Financial Post. January 9, 1990.

Recommendation No. 4 (adopted, page [45](#))

That the federal and provincial governments be urged to institute a moratorium on developing hydro megaprojects until full environmental impact assessments and hearings have been completed.

Recommendation No. 5 (adopted, page 45)

That the principle, re that the development of projects for the export of power should not adversely affect the local ecosystem, be commended to the federal and provincial governments.

Recommendation No. 6 (adopted, page 45)

That the federal and provincial governments be encouraged to compensate adequately, through the institution of appropriate programmes, groups displaced by hydro megaprojects.

Recommendation No. 7 (adopted, page 45)

That the Life and Mission Agency be requested to work ecumenically to provide pastoral support for remote communities which have been adversely affected by existing megaprojects.

RESPONSE TO THE CONSTITUTIONAL PROPOSALS**Introduction**

The Church responds to the current constitutional situation out of reflection on its own life and heritage. Our global relationships have given us opportunities to listen to people who are deeply involved in the life of many communities and nations. The Church has worked closely with other Canadian churches in drafting both an ecumenical study guide and an ecumenical response to the constitutional proposals. The Church's experience teaches the importance of justice, peace, and sustainability as important ethical values. We believe that people of diverse backgrounds can build a community where justice underlies our relationships with each other, where peace building is a concrete expression of our concern for health and wholeness, where our stewardship ensures a sustainable environment both now and in the future.

We draw on our own heritage, Reformed and Canadian, as we reflect on the constitutional proposals. One part of our confessional heritage is A Declaration of Faith Concerning Church and Nation, adopted in 1954. Over the years a series of statements relating to issues in Canadian society has demonstrated the Church's willingness to dialogue with other sectors in the country over a wide range of societal concerns. The denomination also uses Living Faith to help communicate our basic beliefs.

The current proposals are wide ranging. As a denomination we cannot comment on all of them. Indeed, we urge that the present round of constitutional negotiations be focused on the most urgent concerns:

- the recognition of the distinctiveness of Quebec;
- the recognition of the inherent rights of Aboriginal peoples to self-government with an adequate land and economic base; and
- the protection of the social, economic and political rights of all people living in Canada.

Other issues can be addressed more thoroughly if they are separated from questions of constitutional relationships and responsibilities.

Preamble: Our Approach to Mutual Responsibility**Our Identity**

In Galatians 3:28, Paul writes of the essential unity of Jew and Gentile in Christ even though there is significant diversity in cultural traditions between the two. In the new creation of Christ common humanity is to be affirmed and cultural distinction celebrated. We are called to develop our God given uniqueness as individuals and as nations, while at the same time rejoicing in our unity with others in the new humanity.

The unity of slave and free in Christ implies that in the new creation of Christ there is neither oppressed nor oppressor. Extreme individualism and the exploitation of one segment of society by another are incompatible with the Biblical emphasis on community and mutual service. We are called to work for justice and freedom for all peoples.

The unity of male and female in Christ implies that in the new creation there is to be no domination of male over female. The unity of Jew and Greek implies that there is no domination of one ethnic group over another, of nation over nation. Neither authoritarianism nor passivity is an appropriate role in individual or corporate relations. We are created as partners with other human beings to care for one another and to exercise stewardship over God's creation.

Our Calling

Ephesians 2:14 can help us discover our calling: "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing, that is, the hostility between us." We are Christ's Body in the world and our calling is to carry on the ministry of breaking down walls between people and groups of people. By our attitudes, opinions and behaviour we contribute either to wall building or to the breaking down of walls. As Christians, we do not have any choice about what our responsibility is. How do we respond to situations in our society and the world? Do our responses create or maintain barriers, or are they attempts to remove barriers? Can we as Canadian Christians speak and act boldly in ways that dismantle the walls of division on our continent and in the world?

As we seek to fulfil our calling, we affirm that our primary allegiance is to Jesus Christ and not to any individual group or institution. The "Declaration of Faith Concerning Church and Nation" states:

The one holy Triune God, sovereign Creator and Redeemer, has declared and established His Kingdom over all powers in heaven and earth. By the incarnation, death and resurrection of Jesus Christ, and by His exaltation to the right hand of the Father, all things have been made subject to Him, so that even age-long evil is overruled for good.

In all of the issues that confront us, then, in our national and international relationships, we are to be aware of our primary identity as Christ's people and our calling to carry on Christ's work of reconciliation.

The Role of the Constitution

We believe that God created humankind in the image of God. "The mystery of human existence is that we belong to God and have been made in the divine image. In God we live and move and have our being." (Living Faith) Our vision for Canada is based upon and shaped by this fundamental assertion. Because every human being bears the image of God, the most important role for the constitution lies in the possibilities created or denied for people to live in communities sustained by mutual responsibility.

The second most important role for the constitution is closely related to the first. The constitution must embody our collective aspirations as a country in order to call us back to our primary purpose in the day to day struggles of political life. Every institution, if it is to endure, must have a point of reference to which to return for correction, renewal and regeneration. This point of reference is the institution's animating principle.

From our own history we can sadly state that institutions can lose their way or become caught up in selfishness, to the detriment of those we should serve. However, when the Christian community has returned to its Scriptures with open eyes and ears, it has been recalled to that which is of primary importance to the life of faith. The Scriptures thereby continue to renew the Church. The constitution should remind the country of those principles which are at the root of its life, and which guide, influence and renew its political decision making.

Historically, the Canadian constitution has addressed the division of powers between the federal and provincial governments. Its function as a reference point for the quality of community life in Canada has been limited. However, among the present set of proposals, certain references open up a new possibility to set forth a vision for Canadian society (the proposed Canada clause, for example). Therefore, we would like to add our concerns and understanding to this new dimension for the Constitution.

Addressing the Government's Proposals

The government's proposals, as described in "Shaping Canada's Future Together", are presented in three categories.

1. Shared Citizenship and Diversity
2. Responsive Institutions for a Modern Canada
3. Preparing for a More Prosperous Future

The concerns will be presented and illustrated in discussion of Section 1 only. Comments relating to the other sections will be interspersed. This report will not be providing a detailed response to every proposal because the proposals are subject to change when final negotiations take place.

Shared Citizenship and Diversity

The first section of the government proposals outlines a complex pattern of rights, relationships and responsibilities. Our vision is that human differences, including all those expressed in language and culture, will be experienced as enriching rather than threatening. Therefore, unity, interdependence and mutual accommodation between people, and between majorities and minorities, are values we want to see realized in political life in Canada.

We have also learned that pursuit of the common good involves a collective, mutual and comprehensive understanding of our relationship as neighbours. The first section of the government's proposals seems to emphasize the extension of individual rights, by entrenching property rights, for example. We seek a stronger affirmation of our collective responsibility for the common good in order that we may call each other to account in the future.

1. The Historical Distinctiveness of Quebec

We applaud section 1.3 of the proposal which recognizes the historical distinctiveness of Quebec as a linguistic, cultural and political community. God has created the peoples of the earth in great variety, but has also made them to be members of one universal family. God delights in the variety of humankind and differences are not to be barriers among people, but enhancements of true human community. Rather than being a cause of division, our differences of language and culture are deeply enriching to our mutual experience and to the country.

Human sinfulness takes the differences and creates barriers among people. In our sinfulness, Canadians, of both major linguistic groups, have failed to see the enhancing character of the dual nature of our relationship. All too often we have allowed our linguistic allegiances to foster suspicion of the other. Both major linguistic groups are called by God to recognize each other's rights to full cultural, linguistic and economic identity.

The Declaration of Faith Concerning Church and Nation states:

The Church must not merge or confuse her Gospel with any political, economic, cultural or nationalistic creed. At the same time, the Church may not hold aloof from the affairs of the Nation, whether the authorities be of the faith or against it, for she must fulfill the ministry laid upon her by her Lord who became one with us for our redemption.

Therefore, no Christian group has the right to assert that any specific constitutional arrangement past, present, or future, possesses divine approval: all constitutions are human inventions. Nevertheless, in its divinely appointed mission as the conscience of the state, the Church has the responsibility to speak out on behalf of the principle of unity in difference. This principle is implicit in the Christian understanding of human relationships and should be inevitably and dynamically involved in every consideration or discussion of Canada's political and constitutional development.

Another part of the Declaration asserts that: Christ... calls and appoints men [sic] to the offices of civil government. He commissions the civil authorities with the right and duty of using force-under-law against internal disorder and external aggression.

Therefore, it is important that the conversations regarding political options become neither so disorderly nor so aggressive that the use of force-under-law should become necessary. The gospel of reconciliation calls the Church to be sensitive to the rights of groups and individuals and to avoid an atmosphere of confrontation, which arises out of fear and distrust.

The Presbyterian Church in Canada neither affirms nor denies the right of self-determination for the Province of Quebec, or any other part of Canada. The Church does affirm that the division of a nation, and the resulting new political arrangements, are political decisions. Canada, and its parts, must determine through democratic processes what actions, if any, are to be taken. Any decisions must be made in a climate where debate and public discussion is marked by fairness, justice and mutual respect.

It is clear, however, that if one cohesive segment decisively, conclusively and democratically decides on an independent existence, the Christian response is to continue an active presence and witness in every jurisdiction, and to shun the use of force of arms or any other means of coercion. The witness of the Church is to seek, by negotiation, the constitutional basis of any new realities.

2. The Inherent Right for Aboriginal Self-Government

Section 1.4 which addresses relationships with Aboriginal peoples is an important recognition that Aboriginal concerns must be addressed at this time in Canada's history. Aboriginal peoples in Canada governed themselves long before the arrival of Europeans. This right to self-government is an inherent right that pre-dates the Canadian Confederation and should be recognized in the constitution. It is not a legal right delegated to Aboriginal peoples by federal and provincial authorities that could be extinguished by political decision.

This implies, therefore, that Aboriginal peoples have an inherent right to self-government with an adequate land and economic base arising from Aboriginal title. Their communities should participate in all constitutional discussions leading to the development of appropriate forms of self-government. Political negotiations and not the decisions of the courts should determine forms of self-government. The provisions outlined in Section 1.4 are not adequate from this perspective. Furthermore, the naming of an artificial ten year time line is an unfair delay and not helpful to the process of negotiation.

3. The Canada Clause

In this first section of the government's proposals, the Canada Clause is also framed. It seeks to "acknowledge who we are as a people and who we aspire to be." Reference to Canada as an "economic union" and the principle of "equality of opportunity throughout Canada" offer an insufficient definition of our responsibilities to each other.

The Christian faith, as proclaimed in Scripture and taught in the creeds and confessions of the Church, places on majority groups in society the responsibility of honouring the linguistic, cultural and religious rights of minorities in their midst. Indeed, the bias in the New Testament is specifically toward those who make up the disadvantaged of whatever nature. Therefore, concerning the matter of minority rights, Christians must reject any doctrine that denies the fundamental unity of the human family under God.

The gospel of reconciliation calls us to deal justly with all other humans, so that people of different races, cultures, languages and religions may fulfil themselves by living together in mutual respect, care and openness. Such a relationship is ideally no more nor less than Christ's call for the same exercise of justice towards the rights of others that we as Christians ask for ourselves. The Canadian experiment of confederation, whatever its defects or imperfections, remains fundamentally a movement towards community through its own attempt at reconciling diverse interests.

The Declaration of Faith Concerning Church and Nation asserts that the state "has the duty of establishing public peace and providing protection, and guarding impartially the rights of every citizen". Therefore, we urge all majority groups in all parts of our nation so to conduct their affairs that due recognition be given the rights of minorities within their bounds, to the end that all minority groups may exercise fully the rights and privileges of citizenship, within the inevitable limitations of their situation.

In Living Faith we read, "Justice requires concern for the poor of the world. It seeks the best way to create well-being in every society. It is concerned about employment, education, and health, as well as rights and responsibilities." We believe that all human beings are valuable persons and that any attempt to measure the value of human life in economic or educational terms provides an opportunity for a display of injustice, prejudice, arrogance and racism. Deuteronomy 10:17-19 reminds us that fair treatment for the poor and the stranger is a constant theme throughout Scripture. Fundamental to our relationship with God is how we, as a community of faith, relate to others. Those who are most in need or at risk in society were to be cared for by those who were privileged. Matthew 23:23-24 reminds us that sometimes we are so preoccupied with our own concerns that we neglect justice, mercy and honesty. We are called to live out our faith in the context of justice. As Christians we are called to strive constantly for justice in our society and in our personal lives. The spread of God's reign requires the breaking down of the walls of separation in society and building a community that recognizes the needs and aspirations of all people.

We are opposed to any shifting of priorities that adversely affect the poor and disrupt current social programmes. Such a shift says, in fact, that human resources and the well-being of all our people are of no direct economic value and that the proper functioning of persons, families and communities are not essential to the smooth running of our industrial complex. Yet these very social welfare programmes have been developed to deal with the human casualties of economic and technological change. In short, social welfare and economic development and progress, rather than being competing elements are intimately related and interdependent. Nations which seek economic revival at the expense of cutbacks in social programmes have invariably failed.

In addition, the Canada Clause contains a reference to sustainable development. This concept must be defined to mean:

- economic decisions must be environmentally sound;
- government policies must anticipate and prevent environmental damage; and
- citizens have the right to participate in decisions about the environment.

The federal and provincial governments must share responsibility for environmental protection and resource conservation. The federal government must have the power to enact minimum national standards. Provincial governments, moreover, should be permitted to enact stronger legislation. We believe that, in the words of Living Faith, "Our care for the world must reflect God's care. We are not owners, but stewards of God's good earth. ... Our stewardship calls us to explore ways of love and justice in respecting God's creation and in seeking its responsible use for the common good."

Section 3, Preparing for a More Prosperous Future, outlines a framework to achieve a future of prosperity and well-being for Canadians. The government's vision is based on greater competitiveness and efficiency to assure growth within the economic union. Comment must be made here because its main points are mentioned in the proposed Canada Clause.

At the heart of this section lies a fatal contradiction. On the one hand, the section assures that Canadian business can become more competitive in the Canadian and world markets and so bring prosperity to all Canadians. On the other hand, we are assured that the various regions in Canada are in a win-win situation with the free movement of people, goods, services and capital within Canada. But surely this cannot be.

As Christians we are called to love our neighbour as ourselves and to respect our neighbour's concerns. We do not express that love if we are willing to let an economic

system have free reign in our society heedless of the social cost. To express that love we, as Christians, must change our attitudes and challenge all of society to change theirs.

Conclusions

This brief has concentrated on the following three points:

- the recognition of the distinctiveness of Quebec;
- the recognition of the inherent right of Aboriginal peoples to self-government with an adequate land and economic base; and
- the protection of the social, economic and political rights of all people living in Canada.

The government's proposals attempt to do more than provide an opportunity for citizens and institutions to work together for justice in mutual responsibility. The burden of defining so complex a network of economic and social relationships in so short a time threatens the ability to reach any agreement whatsoever. Consensus will more likely be achieved in the present debate if it focuses on the search for a common expression of our constitutional obligations to each other as neighbours.

Recommendation No. 8 (adopted, page [45](#))

That the statement, Response to the Constitutional Proposals, be endorsed and forwarded to the appropriate federal and provincial committees working on the Constitution.

THE CURRENT ECONOMIC CLIMATE

This is a time of economic retrenchment in Canada which is affecting the livelihood of many people. While in many respects similar to the economic crisis of the early 1980s, there are some significant differences. For example, recovery this time appears to be extremely slow and tenuous. The 1982 General Assembly approved a statement, which described the situation at that time. Some of the factors listed were unemployment, dislocations of family, bankruptcies, social problems and government cut-backs.

Today there are other factors in addition to those listed above. Despite more than a year of monetary stimulation and declining interest rates, a durable recovery for the North American economy has yet to take hold. In Canada, growth will also be impeded by higher taxes introduced by federal and most provincial governments. These include increases in indirect taxes on alcohol, tobacco and gasoline. Consumer spending and confidence is low because of a severe decline in disposable income due mainly to the GST and depressed employment.

About one third of the gross national product is generated through trade. In comparison, the figure is 13% for the United States. Export growth is expected to be sluggish as the U.S. economy continues its poor recovery and the Canadian dollar stays relatively strong. Key exports such as primary metals, pulp and paper, and wood products are especially affected. Canada's minerals, metals and energy industries account for 25% of exports and world prices are relatively low. Historic losses have been suffered by lumber and pulp and paper companies. Canadian agriculture exports nearly one half of its annual production but both domestic and export prices are very low, not because of oversupply but because of international trade wars.

Employment growth will be very slow and unemployment rates will remain high. Operating under the economic environment of free trade and the high Canadian dollar, firms are forced to improve productivity and thus increase the overall unemployment. The Ontario economy has been hit much harder than the rest of the country, due primarily to a severe downturn in the manufacturing sector. During this recession, Ontario accounted for 75 percent of the total jobs lost in Canada.

Many congregations are responding to the current economic situation through the support of community food banks, clothing depots and emergency shelters. Other congregations are undertaking new initiatives. St. Andrew's, Ottawa, for example, has established a Family Nutrition Programme with assistance from the local Community Health Centre and the Emergency Food and Clothing Centre. Groups of five to seven people participate in

initial planning and then are trained over five months to maximize family nutrition through wise purchase and preparation of food. Skills are gained which can be shared with others. As this programme expands, several groups will develop thus easing hunger among an increasing number of families in the community.

Reaching consensus on solutions to this economic situation is difficult. Previous Assemblies have expressed concern over the curtailment of social programmes (1982), suggested tax reform (1986, 1989, 1990), energy conservation (1991), and conversion of military expenditure (1990) as possible ways toward stimulation of the economy.

Recommendation No. 9 (adopted, page [45](#))

That presbyteries and congregations, through initiatives such as the Family Nutrition Programme, be encouraged to increase efforts to alleviate human suffering due to the current economic situation.

Recommendation No. 10 (adopted, page [45](#))

That the federal and provincial governments be encouraged to ensure that efforts directed towards economic recovery should not occur in concert with the curtailment of social programmes.

Recommendation No. 11 (adopted, page [45](#))

That federal and provincial governments be urged to examine further more appropriate means of stimulating economic recovery, for example, tax reform, energy conservation and conversion of military expenditure.

FROM THE 1991 GENERAL ASSEMBLY REFERRAL (A&P 1991, p. [51](#))

Re: Scott Additional Motion

Although the above two reports "Response to Constitutional Proposals" and "The Current Economic Climate" begin to address the Scott additional motion regarding constitutional discussions and the future of The Presbyterian Church in Canada in Quebec, it is evident that additional consideration is required.

Recommendation No. 12 (adopted, page [45](#))

That the Scott additional motion be referred to the Life and Mission Agency for further study and report to the 1993 General Assembly.

CHURCH EDUCATION

Programme Director: The Rev. Dr. Ian Clark

"Christian Education for the 21st Century" is a Board document that calls for a consideration of resources and needs. The affirmations of the document are supported by several current resources that are commended to the Church which include:

- A Step Along The Way
- Bible Discovery
- Celebrate (including the New Adult Curriculum and associated videos)
- Kerygma
- Horizon Studies
- The Covenant Study Series
- Mission theme resources
- Development educational materials

Need exists for educational and resource development in other areas including:

- A renewal of Heritage materials
- Intergenerational materials
- Training in resource use
- Ecumenical educational facilitators and resource centres
- Workshops and experiential tours
- Further support of Sunday School/Church School Teachers
- Development of networks

It is hoped that the Life and Mission Agency will be able to use Christian Education for the 21st Century and to note the resources and needs identified above, as a way of fulfilling their responsibilities in the area of Church Education.

YOUTH AND YOUNG ADULT TASK FORCE

Recommendation No. 3 of the Board of Congregational Life's report to the 1989 General Assembly asked:

That congregations, presbyteries and synods be encouraged to adopt a policy of intentionality in including youth and young adults between the ages of 16 and 25 on committees and in all decision making processes; and that the Board of Congregational Life be requested to monitor the response over a period of three years and report to the 118th General Assembly.

The Task force seeks to report diligence. The recommendation as passed does not stand in isolation. The Board report of that year to the General Assembly called for each synod to establish a youth and young adult forum to "meet at least once a year to discuss issues and concerns facing the Church both nationally and locally, and to exchange ideas and activities related to ministry with youth and young adults taking their place in their presbyteries." The report of the previous year had called for similar action in terms of the presbyteries. Guidelines for these forums were prepared and circulated by the Board.

Following the 1989 Assembly, the Task Force initiated a survey of 100 randomly selected congregations in an attempt to measure young adult participation in the Church. (The full report comprising some 30 charts and summary on 14 pages is available on request.) The survey showed that the youth and young adult portion of the Church was small and their participation at worship even smaller.

It was not surprising therefore, that the sample found few members of sessions in the age group under survey. Less than 10% of the survey had an elder under 30 years of age. The age range of those who serve on the congregations' Board of Managers and/or finance committees was also charted, as was participation of young adults in committee and task force work.

Attempts were made to discover the effect of congregational size and other factors upon levels of involvement. The summary of the 1989 survey states that youth and young adults (ages 13-25) represent approximately 13% of the membership of the Church and when all opportunities for involvement in groups and organizations are considered their overall involvement corresponds with their overall presence in the congregations as members. They are however less likely to be found in those positions which are traditionally considered to have greatest status and influence.

Specifically, for the 13-25 age group:

- no young adults appeared as elders;
- they represented 2% of the membership of Boards of Management/Finance Committees;
- 4% in standing committees;
- 5% in special short term committees;
- 11% in other groups and organizations; and
- 32% in other places of service.

There was no correlation between their involvement and the size of the congregation which they represented. There was some evidence that affirmative action policies for involvement did produce greater representation as one would expect.

A smaller version of this survey was repeated in late 1991 for presbyteries and synods, and in early 1992 for congregations. The attempt was to monitor the development using the same survey.

Few significant developments were reported from presbyteries and synods. Indeed the request for information was frequently received as if it was new business. The Synod of British Columbia and the Presbytery of Westminster were among the exceptions with plans in place for a third synod youth forum, and two active young adult observers in Presbytery.

In congregational life there was little or no change in the levels of involvement over the period monitored. In session membership, for example, two sessions increased their number under 25 by one while a decrease of one was reported by another session. The

others remained the same. There is no evidence of any increase in the consideration given to young adults in making recent appointments nor in the creation of slates for elected office.

Recommendation No. 13 (adopted, page 45)

That it be noted with concern that there is little evidence that the policy of intentionally increasing the involvement of youth and young adults between the ages of 16 and 25 on committees and in the decision making processes of the Church has made progress over the last three years.

Recommendation No. 14 (adopted, page 45)

That the detailed survey, re young adult participation in the Church, be referred to the Life and Mission Agency as a document for its study and concerned response.

SYNOD YOUTH DIRECTORS

Considerable effort is being expended in the synods to make suitable appointments. In the past year veterans Scott Sinclair and Wendy McConney resigned their posts in Hamilton-London and Quebec and Eastern Ontario respectively, while Margaret Wilson (Saskatchewan), Michael McInnes (Manitoba), and Gwen Brown (Hamilton-London) have taken up this ministry. As minimum continued support for the programme, it is hoped that the General Assembly will continue financial grants to synods that have not yet been able to take full advantage of the programme.

The evaluation and affirmation of the Synod Youth Director programme received and passed by the 1991 General Assembly (A&P 1991, p. 279f.) is still valid. Financial support for the programme however is one of the factors affecting the two current search processes, and was a concern in Manitoba and North West Ontario where an appointment was recently made. The recommendations which follow attempt to develop the principle agreed to last year by the General Assembly that a reduced financial support programme is required in order to firmly establish the SYD programme in several synods, including: Manitoba and North East Ontario, Saskatchewan, Alberta, and British Columbia. A funding level of \$ 60,000 per year for the next two years (50% of the original plan) will allow these synods to establishing their particular programme.

The present programme, due to end on December 31, 1992 has been in place for 53 months. It offers synods 1/4 of a full-time minister's stipend plus benefits and has been used by the synods as follows:

Synod	Number of months	Comment
Atlantic	52	full time/linked to camps
Quebec & Eastern Ontario	47 1/2	vacant/was full time/ congregational link
Toronto-Kingston	22	now full time
Hamilton-London	47	full time/linked to camps
Manitoba and NW Ontario	9 1/2	part-time
Saskatchewan	26	part-time
Alberta	28	part-time
British Columbia	27	vacant

Recommendation No. 15 (referred to Admin. Council, page 45; adopted in terms of Admin. Council reply, page 70)

That the Synod Youth Director grant be continued until December 31, 1994.

Recommendation No. 16 (adopted, page 45)

That the Life and Mission Agency be given responsibility for distributing these grants according to the principles stated in the above preamble and with first call on funds to the following synods: Manitoba and North Western Ontario, Saskatchewan, Alberta, British Columbia.

Recommendation No. 17 (adopted, page 45)

That the Life and Mission Agency ensure that the present Youth and Young Adult task force arrange for the annual Synod Youth Directors consultation in November, 1992.

Recommendation No. 18 (adopted, page 45)

That the coordination and support of the Synod Youth Director Programme be referred to the Life and Mission Agency for the renewal or revision of the Task Force mandate.

Recommendation No. 19 (adopted, page 45)

That those who served on the Youth and Young Adult Task Force be thanked for their service.

FIRST DISTRIBUTION OF THE GLADYS E. MONTGOMERY ESTATE FUND

Camp Geddie	\$ 16,000
Camp MacLeod	6,000
Gracefield Presbyterian Centre	32,500
Camp d'action biblique	5,000
Presbyterian Music Camp	4,000
Glen Mhor Camp	17,000
Camp Iona	21,000
Evangel Hall	19,900
Camp Kintail	25,000
Huron Feathers	23,000
Prescawa Camp	35,500
Camp Christopher	26,000
Camp Kannawin	30,000
Camp Douglas	28,000

Grant & Expenditure Summary

Approximate total available for distribution	\$ 534,000	
Total amount of cheques to be issued in February 1992	265,900	
Expenditures approved for later in 1992	23,000	
Approved expenditures for January 1993 (including some which are conditional)		79,000
Other pending expenditures in 1993	60,000	
Approved for 1994, 1995, 1996	53,500	
Other pending expenditures 1994, 1995, 1996	10,000	
One grant being held back pending updated reports		30,000

Recommendation No. 20 (adopted, page 45)

That the Gladys E. Montgomery Estate Continuing Committee be a committee of the Life and Mission Agency.

EVANGELISM

RESOURCES

An important new resource, A Thinking Church ... with a Tender Heart, has been prepared and distributed along with several other evangelism related resources.

CHRISTIAN FESTIVAL

The next Canadian Christian Festival is to be held in Hamilton, Ontario, in the summer of 1994.

CURSILLO

Cursillo has been programme of the Board of Congregational Life since 1980. Over 1,000 persons have attended a Presbyterian Cursillo weekend. The first weekends were held in the Toronto area. In 1990, weekends were held at the invitation of the Presbytery of Pictou in Nova Scotia. In 1991 the Presbyterian Cursillo movement expanded to Alberta. In the

spring of 1992 weekends were held in the Presbytery of the Kootenays. We look forward to Cursillo weekends within the presbyteries of Westminster and Vancouver Island within the next year.

Recommendation No. 21 (adopted as amended, page [45](#))

That Cursillo be a programme of the Life and Mission Agency with promotion and support being given by its staff.

STEWARDSHIP

PRESBYTERIANS SHARING

Let us give thanks to God for support in 1991 of Presbyterians Sharing. Although the target was not met, the Church experienced a 3.13% increase over 1990.

Amount raised by congregations to December 31, 1991	\$ 8,179,037
Amount raised by congregations to December 31, 1990	7,930,580
Increase over 1990	\$ 248,457 (3.13%)

Total anticipated from congregations	\$ 8,374,000
Shortfall from congregations	194,963 (-2.33%)

Comparison

1991 Givings

Presbyterians Sharing	\$8,179,037	\$52.26 per member
(an increase of \$1.76 over 1990 - using 1990 membership)		

1991 Accepted as reported	8,124,774
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76 congregations did not report 1991 accepted allocation to presbytery convener.

264 congregations accepted an allocation for 1991 less than giving for 1990.

The Board draws attention to the extensive resources, print, video and workshop, that are available to support teaching responsible Christian stewardship.

Recommendation No. 22 (adopted, page [45](#))

That appreciation be expressed to all who supported Presbyterians Sharing in 1991.

ALLOCATIONS

This Board has concluded that the allocation method must be simplified. Testing indicates that simply applying a percentage to a single figure will accomplish the same purpose as the present more complex method. The intent is to base suggested allocations on the total amount raised by the congregation, i.e., statistical form line 18, which is shown as "From Cong" in the statistical reports which appear in the Acts and Proceedings.

Recommendation No. 23 (adopted, page [45](#))

That the Life and Mission Agency, in determining allocations to presbyteries, do so by applying a percentage to the total amount raised for congregational purposes.

Recommendation No. 24 (reworded as below and adopted, page [70](#))

That presbyteries be encouraged to set allocations for congregations that meet or exceed the amount raised for Presbyterians Sharing in previous years.

Recommendation No. 25 (adopted, page [70](#))

That congregations be instructed to remit monthly funds designated for Presbyterians Sharing.

ACCUMULATED RESOURCES

The Administrative Council has reviewed the proposal that a programme be instituted to support and encourage the stewardship of accumulated resources of members and friends of the denomination. The Board anticipates that this will be a self-supporting programme after 5 years which will provide long-term additional funding for the mission and ministry of

the denomination. It will allow the Church to respond to new opportunities in the 21st century.

Recommendation No. 26 (adopted, page [70](#))

That the stewardship of accumulated resources programme be endorsed and the Life and Mission Agency be asked to actively support and encourage the programme among members and friends of the denomination.

Recommendation No. 27 (adopted, page [70](#))

That in order to implement this programme, the Life and Mission Agency seek the appointment of staff as soon as possible .

WORSHIP

THE BOOK OF COMMON WORSHIP

The Book of Common Worship, completed in 1991, has been received with enthusiasm.

In the preparation of The Book of Common Worship, the ten regional Task Forces included William J. Adamson, Allen J. Aicken, Marion Barclay, Linda R. Berdan, Keith E. Boyer, G. Cameron Brett, Kent Burdett, John W. Burkhart, Nancy L. Cocks, Glenn A. Cooper, Janet A. DeWolfe, D. Laurence DeWolfe, Carrie Doehring, Donald A. Donaghey, Forbes George, Nora A. Gorham, J. Patricia Hanna, Ernest Herron, Douglas G. M. Herron, Noel Kinnon, Philip J. Lee, Basil C. Lowery, Alex S. MacDonald, E. M. Iona MacLean, James A. McKay, Katherine Michie, Brown Milne, Barbara Molengraaf, David W. Patterson, Neville W. B. Phills, Jean Frederic Porret, Thomas A. Rodger, Richard E. Sand, Christine Shaw, Paul D. Scott, M. Helen Smith, Robert H. Smith, Sheina Smith, Nancy Steeves, Alison Stewart-Patterson, H. Kenneth Stright, S. Reid Thompson, James A. Thomson, George C. Vais, Annabelle Wallace.

Consultants and Advisors to the Committee and task forces included Harold M. Daniels, Stephen C. Farris, David W. Hay, Stephen A. Hayes, Joseph C. McLelland, David R. Newman, V. Bruce Rigdon, James A. Thomson, Stanley D. Walters, William H. Willimon.

Members of The Worship Committee of the Board of Congregational Life during the preparation of The Book of Common Worship were Wm. J. Adamson, Keith E. Boyer, Gerard J. V. Bylaard, Sabrina Caldwell, David J. C. Cooper, Glenn A. Cooper, Kenneth R. Craigie, Carrie Doehring, Bona Duncan, Andrew Fullerton, Herb. F. Gale, Douglas G. M. Herron, Lois Klempa, Alex. S. MacDonald, James McLenaghan, Barbara Molengraaf, Lydia Olson, Nancy Serrick, Jean Stewart, Drew Strickland, Reid S. Thompson, James A. Thomson, Judy Wootten. Conveners during the period from 1982 to 1991 were Alex S. MacDonald, Douglas G. M. Herron, Lois Klempa, Andrew Fullerton. Staff included E. Margaret MacNaughton, Programme Director for Worship, Drew Strickland, Coordinator for Worship and Loretta Jones, Support Staff.

Recommendation No. 28 (adopted, page [70](#))

That the Life and Mission Agency publicize and promote The Book of Common Worship.

Recommendation No. 29 (adopted, page [70](#))

That the Life and Mission Agency prepare liturgical educational materials for congregational instruction using the commentaries in Worship for the Way, and Word and Sacraments, and, if possible, providing a video supplement.

A Psalm sampler entitled Sing Praises with a Psalm has been prepared and distributed to selected congregations for testing.

Recommendation No. 30 (adopted, page [70](#))

That the Life and Mission Agency be instructed to ensure that the work of the Psalter Task Force continues with all possible speed towards a published Psalter.

HYMN BOOK

The Board commends the following guidelines for the production of a new hymn book:

Text

1. The texts will be rooted in Scripture, the rule of our faith and life.
2. The texts will express the faith of the Church universal.
3. The texts will be a faithful reflection of Reformed heritage.
4. The texts will have theological substance and literary merit.
5. The texts will explore the broad range of Biblical imagery for God.
6. The language of the texts will be inclusive of all God's people.
7. The editing of texts will be done with sensitivity to the needs of the Church and respect for the theology, style and imagery of the original author.
8. The texts will help the Church to hear anew and respond faithfully to the call of Christ in the contemporary world.

Music

1. The music will draw upon the broad heritage of the Church, including both the familiar and the new.
2. The music will embrace a variety of styles.
3. Both tunes and settings will exhibit musical interest and integrity, as well as technical competence.
4. The music of each hymn will illuminate and support its text.
5. Tunes and settings will respect the diversity of musical gifts and resources within our congregations.
6. The presentation will include practical helps for the musician.

The Book As a Whole

1. The book will reflect our Presbyterian heritage of Reformed and always being reformed.
2. The book will draw upon the riches of the Church universal.
3. The book will seek to help us express our response to Christ's call as we enter a new millennium.
4. The book will honour the special place of the Psalms in Presbyterian worship.
5. The book will provide additional resources for the celebration of the Church year and the sacraments.
6. The book will furnish additional settings of the Lord's Prayer, the Doxology, and other service music.
7. The book will honour the generational and ethnic diversity of the Church.
8. The book will incorporate the work of Presbyterian and other Canadian poets and musicians.
9. In format, the book will provide:
 - a) a full range of indices, including a Scriptural index.
 - b) where appropriate, suggestions as to tempo, chord symbols, descants, alternate harmonizations, and parts for non-keyboard instruments.
 - c) guidance as to verses which may be omitted on occasion.
 - d) all copyright information on the same page as the hymn.

Recommendation No. 31 (adopted, page [70](#))

That the above guidelines and principles for the development of the hymn book be approved.

Recommendation No. 32 (adopted, page [70](#))

That the Life and Mission Agency be authorized to appoint, for a three year period beginning January 1993, a full-time editor/project manager to oversee the revision and production of the Book of Praise.

Recommendation No. 33 (adopted, page [70](#))

That the Life and Mission Agency be encouraged to organize events/workshops introducing alternative hymnody and innovative liturgical resources.

Recommendation No. 34 (adopted, page [70](#))

That the Life and Mission Agency be encouraged to continue to investigate the need for a new edition Service Book as mandated by the 1988 General Assembly.

OVERTURE NO. 26, 1990 - PRESBYTERY OF SARNIA (A&P 1990, , p. 610)**Re: Standards of Dress Appropriate for the Conduct of Public Worship.**

The Presbytery of Sarnia noted that there is a wide variation in the practice within The Presbyterian Church in Canada regarding the use of robes and vestments or lack of the same that are worn in the conduct of the public worship of God. It seeks guidance on what is appropriate both from within the Reformed tradition and the broader, more ancient and ecumenical tradition.

Commentators on the subject of Christian vestments recognize that all forms of clerical dress for use in the service of God in public worship derive originally from secular roots, many of which continued on in liturgical use after their common, public, use had come to an end. Certain of these vestments are of greater antiquity than others and appeal as signs of the continuity of worship through the ages. Other vestments have come into use through distinctively historical processes such as the Reformation reaction to the elaborate clerical mass vestments of the middle ages.

Does it really matter what leaders of public worship wear? Is the pulpit and table attire of the Ministers of Word and Sacraments of any significance in themselves and for congregations? W. Jardine Grisbrooke has made the following important observation:

It has come increasingly to be realized that everything that makes up the totality of the Liturgical act is important, albeit some things are more important than others. The vesture of the officiating ministers and their assistants is one of those factors, secondary in themselves, which contribute to the total effect of the celebration....9

Grisbrooke reminds us that no matter what one wears as leaders of worship, his/her presence creates an impression and molds an image in people's minds as to what is taking place. Reformed and Presbyterian practice and theology have always given the highest place to the act of the public worship of God. It is not something that is to be done carelessly or haphazardly. It is not something to be done that separates us from the conscious awareness that we are a part of the one body of Christ. Unfortunately, much that we do in this area of our corporate life has been molded by reaction to particular practices that in themselves were accommodations to non-theological realities. Many of the vestments of the mediaeval mass represented more of an accommodation to the power and wealth of the Church of that period than it did to earlier practices. We need to see beyond these particular historical expressions to the more basic matters of the Biblical doctrines of people called to service, of love as the basis of all acts directed to and in honour of God, and of the joy that is to be expressed by an Easter people in their worship of God.

The most ancient robe associated with the Christian in the worship of God is the white alb, the symbolic baptismal garment expressive of the purity and joy of the new life in Christ. This has supplanted the cassock in much of the Christian world as the basic garment of the Christian clergy. The cassock, a much more tailored and fitted article of clothing became a standard of western clergy from around the sixth century and was most often black in colour. Most but not all of the Protestant churches at the time of the Reformation denounced the very elaborate mass vestments of the day and, certainly in the Reformed tradition, replaced them with garments taken from the universities. This was done to enhance the new role of the clergy as teachers of the people, preachers of the Gospel, whose preparation for ministry required a disciplined process of academic training. The standard garb of Reformed clergy thus became a blend of the old and the new in the wearing of cassock and Geneva or Edinburgh gown. The stole of the Roman priest, symbolic of his ordination, became transformed into the Protestant preaching scarf. As a part of the iconoclasm of certain elements of the Protestant movement, all use of colour was banished and everything became uniformly black.

The Church has been able in recent years to return to a much richer and yet at the time simpler expression of the garb of the leader of worship. Colour, especially as it relates to the themes of the Christian calendar and year, has been able to inject a spirit of warmth and joy back into worship. This use of colour is not capricious but orderly and uniform. Appearing on stoles, pulpit falls, table runners, organ drapes and banners, it focuses attention upon the themes of the Christian year in an orderly and meaningful way. Thus

the black preaching scarf reverts to the coloured stole of ancient times witnessing that he or she who wears it is ordained to office.

The white or flaxen alb has once again gained a uniform recognition as the common garb of the clergy, not so much separating them from those they lead as uniting them to them, inasmuch as the vestment is the common baptismal garb of every Christian (Rev. 3:5, 18, 7:9, 19:14). It was the practice of the Church of the early centuries to reclothe those who had just been baptized in these white garments and it is to this practice that these references from the Revelation of John point. Many ministers will continue to wear the cassock as an undergarment simply out of common usage. For many the colour blue has been traditionally associated with Presbyterians and is widely used to present a less sombre and more joyful appearance. For Presbyterians, the Geneva gown, emphasizing an important role of the minister, will likely continue to have importance as an overgarment in the pulpit.

The Church's recognition that the worship of God is to be a response of faith to the God who has acted so graciously for us in Christ Jesus will ultimately be the single parameter of what we do in worship. As God is a God of order who forms the world and calls people into a covenant community of mutual support, so worship of God will be orderly and designed to draw the Christian community into common praise of God. The appearance of those who lead that worship should be consistent with this, garbed in such manner as to link us with our historic roots and to represent visually the joy and love of service to God.

With regard to the use of academic vesture there is some difference of opinion and practice within the Church. There are those who believe that academic hoods are simply part of the basic university garb that has identified Reformed clergy for centuries and is appropriate as part of pulpit attire. When only black robes were worn, such hoods were the only colourful aspects of the worship leader's appearance. In fact, the so-called academic hood originally had nothing to do with universities but is a later derivation of the mediaeval tippet, a shoulder cape with long ends that designated office. The universities adopted it to mark one who was a graduate. For Reformed clergy, it identified them as people who had demonstrated competence in academic preparation. Others, however, feel strongly that the hood is simply one more mediaeval symbol of power that separates the Christian leader of worship from his/her people and that there is no place for its use in the role of leader of the faithful assembly. For similar reasons, it is also believed that there is no place for doctoral stripes on Geneva gowns.

The use of secular apparel in the leadership of worship by the clergy is to be resisted. David Cooper, in an article entitled, *Vesture: A Reformed Perspective*, commented that,

The use of secular apparel in a liturgical setting is either:

- 1) the adoption of the uniform of bankers, lawyers, politicians, or business people, an uncritical visual endorsement of this world's order of things;
- 2) a refusal to see clothing consciously, as a stewardship, reducing it usually to the level of trivia, beyond the pale of serious theological consideration, a dangerous attitude to anything in what is now our 'global village'.¹⁰

God calls persons to special offices of leadership but does so for the sake of those being led, not for the sake of the leader. Vestments must visualize that call of God without so separating the leader from the people as to deny the basic function of leadership in the Church. Consequently, vestments are not a matter of individual whim but are visual signs of a person's call by God to leadership in the Church and should represent the Church's understanding of that office in its historic continuity with the holy catholic church, reformed.

Footnotes

9. Grisbrooke, W. Jardine "Vestments", *The Study of Liturgy*, ed. Jones, Wainwright & Yarnold, SPCK London 1978.

10. Cooper, David J.C. "Vesture: A Reformed Perspective", *Reformed Liturgy and Music*, XXII:1, (Winter, 1988).

Recommendation No. 35 (adopted as amended, page 70 - prayer not granted)

That the preamble to this recommendation be the response to Overture No. 26, 1990 from the Presbytery of Sarnia.

WORSHIP & LITURGY TRUST FUND

The purpose of the Worship and Liturgy Trust Fund is to encourage and assist persons who are committed to improving their knowledge and skills as leaders in worship in The Presbyterian Church in Canada.

Recommendation No. 36 (adopted, page 70)

That the Worship and Liturgy Trust Fund be administered by the Life and Mission Agency according to the above purpose.

ECUMENICAL CONNECTIONS

In matters of worship, the Board has enjoyed a profitable dialogue with committees of the following ecumenical associations: The Canadian Council of Churches; The National Council of Churches of Christ in the USA (NCCC); The Canadian Liturgical Society (CLS); Consultation on Common Texts (CCT); English Language Liturgical Consultation (ELLC); Canadian Churches Coordinating Group on Worship (CCCGOW).

Recommendation No. 37 (adopted, page 70)

That the Life and Mission Agency be encouraged to continue to participate in the worship-related ecumenical connections.

CONSULTATION ON CHURCH AND SOCIETY

As per the instruction of a previous Assembly, the report of the Consultation on Church and Society must be submitted as part of the report of one of the participating boards or committees, but any views expressed are not necessarily those of that board or committee.

The Consultation met several times during the past year. Some of the meetings focussed on the work of the Commission on Justice and Peace of the Canadian Council of Churches. The April, 1991 meeting of the Commission was unable to come to any decisions regarding the restructuring of ecumenical social justice coalitions. The Council decided to review the mandate and operation of the Commission. The Consultation participated in this process.

The Consultation also discussed the budgetary requests from the ecumenical social justice coalitions. After some discussion the various funding bodies respond to each coalition regarding funding. The coalitions then send their budgets to the Coalition Administration Committee (CACOM). It is made up of representatives from sponsoring denominations who oversee budgetary and personnel matters affecting the coalitions. The Consultation helps fund the necessary administrative support for this.

From time to time coalitions approach the Consultation regarding a review of their mandates and seek advice on specific issues. Last year Ten Days for World Development consulted widely on its 1993 programme. The Consultation took part in this. Specific areas of work of coalitions are frequently discussed at meetings of the Consultation.

The Consultation remains committed to the continuing struggle for justice and peace and commends to the General Assembly the reports of various Boards and agencies which deal with this vital aspect of discipleship. The Consultation also looks forward to the full implementation of the new structure which will make coordination of justice work easier.

Dr. Raymond Hodgson, Facilitator, Consultation on Church and Society

Enid A. Pottinger
Convener

ECUMENICAL RELATIONS COMMITTEE

(consideration and adoption, pages [46-47](#))

To the Venerable, the 118th General Assembly:

The nature of the work of the Ecumenical Relations Committee is to liaison with ecumenical partnerships, mainly the Canadian Council of Churches; the World Alliance of Reformed Churches and its Caribbean and North American Area Council; and the World Council of Churches.

CANADIAN COUNCIL OF CHURCHES

The General Board of the CCC met in Bolton, Ontario in November, 1991, and the continuing work and restructuring of the CCC was reviewed. From among the many issues discussed and because of its timeliness, the Ecumenical Relations Committee shares the following issue. 1992 marks the 500th Anniversary of the arrival of Christopher Columbus in the Americas. Many will want to celebrate this Anniversary. Many will not. In considering this Anniversary, the CCC made the following resolution, with preamble: "The arrival of Columbus and those who followed him from many European countries has had devastating effects on the original inhabitants, the First Nations, of the lands of North, Central and South America. The resolution calls on Canadian churches to "mark 1992 as a year of reflection and repentance, an opportunity in prayer and action to re-examine the history of Canada from the perspectives of the First Nations." The CCC resolution recommended "that church people educate themselves about the history of contact between the First Nations and later arrivals."

Recommendation No. 1 (adopted, page [47](#))

That congregations and presbyteries give consideration to the above resolution of the Canadian Council of Churches.

The CCC Triennial held in the spring of 1991 emphasized the importance of ecumenical educational events at the local level and passed a resolution that every community participate in at least one such event within the next three years. There are excellent resources for community events available in the CCC publication *Entre-Nous*, materials from the Ten Days for World Development, and within the Week of Prayer for Christian Unity and the World Day of Prayer booklets.

Recommendation No. 2 (adopted, page [47](#))

That congregations participate in or host at least one ecumenical educational event in their community within the next three years.

Member churches were also reminded that November, 1992, has been designated as Ecumenical Youth Month.

Recommendation No. 3 (adopted, page [47](#))

That congregations and presbyteries consider ways of celebrating Ecumenical Youth Month (November, 1992) and invite neighbour churches to join them in the celebration and appreciation of our youth, and that the Life and Mission Agency be asked to develop a process whereby Ecumenical youth events and programmes are fostered.

ECUMENICAL DECADE OF CHURCHES IN SOLIDARITY WITH WOMEN IN CHURCH & SOCIETY, 1988-98

Barbara Woodruff is the denomination's liaison on the National Ecumenical Decade Committee and June Stevenson is the Convener for the Staff Committee on the Ecumenical Decade, both of whom are at 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

To date, Groundswell, a publication of the National Ecumenical Decade Committee, has been circulated throughout the Church through the PCPak mailing; a letter has been sent to the Restructuring Committee thanking it for seeking a balance of male/female employees within the new structure; an artist has been commissioned to do an original piece of art for the Church Offices to mark the Ecumenical Decade; the video, *What*

Decade is now available from Communication Services; and the Decade has been highlighted through the back of a bulletin and in weekly articles in the Presbyterian Record.

At the national ecumenical level, a book, *Images of Ourselves*, has been published and is available through the WMS Bookroom and it is noted that Barbara Woodruff and June Stevenson were very much involved in its selection, editing and design process.

Recommendation No. 4 (adopted, page 47)

That congregations and presbyteries take note of the resources that are available to assist congregations and communities to participate in the Ecumenical Decade of Churches in Solidarity with Women in Church and Society.

WORLD COUNCIL OF CHURCHES

The Executive of the WCC is engaged in an evaluation of the Seventh Assembly, studying what will be the purpose, size and nature of the Eighth Assembly. One major theological issue revolves around eucharistic hospitality and will likely be a major portion of the work leading up to the 1998 Assembly.

There are four Commissions of the Council that continue to work between Assemblies: Unity and Renewal; Mission, Education and Witness; Justice, Peace and Creation; and Sharing and Service. Dr. Alexandra Johnston is a member on the Mission, Education and Witness Commission.

**WORLD ALLIANCE OF REFORMED CHURCHES (WARC)
AND ITS CARIBBEAN AND NORTH AMERICAN AREA COUNCIL (CANAAC)**

The Executive Committee of the World Alliance of Reformed Churches met in August, 1991, in Sao Paulo, Brazil, in conjunction with the General Meeting of the Reformed Churches in Latin America. The backdrop for this meeting, a city of 16 million with significant pollution, endless squatter villages, faveles, populated by the destitute, brought home the urgent questions about justice in the hemisphere.

The work facing the Alliance in 1992 includes the Single European Act, the anniversary of the arrival of Columbus in the Americas, the division of the Korean peninsula and the continuing struggles of South Africa. Good news is that funding is finally available for a staff portion to work on Women's Issues. Area councils are firmly established in Europe, North America and the Caribbean, and Southern Africa. Talks have begun bringing forth the possibility of the formation of further councils in Asia, West Africa and Latin America. The meeting in Sao Paulo provided the Caribbean and North America Area Council an opportunity to establish contact with brothers and sisters of the Reformed family in Latin America and the beginning of talks moving towards an all-American consultation in 1994.

RESTRUCTURING

The Committee is aware that much of its budget is for ecumenical grants and committee meetings and that it is not, therefore, involved with programming. It was suggested that the membership for the Ecumenical Relations Committee be decreased so that more finances can be allocated for grants and possible programming. It was suggested that those attending the WCC and WARC Assemblies and CANAAC should be members of the Ecumenical Relations Committee by correspondence as well as most others who have been ex-officio members of the Committee.

Recommendation No. 5 (adopted, page 47)

That the Ecumenical Relations Committee membership be reduced from nine General Assembly appointed members to six, with two in each year category and with not more than one member beyond the central synods at a time; that the Principal Clerk and the General Secretary of the Life and Mission Agency, or their designate, be ex-officio members; and that representatives to CCC, CANAAC, WARC and WCC and representatives of the WMS and the Record be members by correspondence.

Linda J. Bell
Convener Secretary

Joseph E. Williams

HISTORY, COMMITTEE ON

(consideration and adoption, page [47](#))

To the Venerable, the 118th General Assembly:

The Committee reports diligence in responding to the various responsibilities entrusted to it by previous Assemblies. This report to the 1992 General Assembly contains a summary of some of the important matters with which the Committee dealt during the past year.

ARCHIVES

The Archives of The Presbyterian Church in Canada is used regularly by a wide variety of people for various types of research and reference work. The number of enquiries by telephone and mail, as well as visitors to the Archives, are indications that a valuable service is being provided to the Church and the community. In 1991, new public hours were instituted: the Archives is open to the public Monday through Friday, 1:30 to 4:30 p.m. and by special appointment at other times.

In 1991, new accessions included minutes of general assemblies, synods, presbyteries, congregations, personal papers, documents of the Church's colleges, the Women's Missionary Society (WD) and the Atlantic Mission Society. The Committee continues to monitor the physical condition and the security of the Archives in the basement of Knox College in order to provide adequate housing for the historical records of the Church.

The re-cataloguing project noted in the last two reports was completed in November, 1991. The Committee wishes to express its gratitude to Ms. Donna Murphy for her work on this project which was made possible by a special grant. Ms. Murphy left the employ of the Archives on November 15, 1991.

It should be noted that after June 30, 1992, the Archives will fall under the supervision of the General Assembly's new Service Agency for administrative purposes. The Committee on History will continue to set policy for the preservation and promotion of the history of The Presbyterian Church in Canada in consultation with the Archives and the Service Agency.

The Committee wishes to express its appreciation to the Archivist, the Rev. Dr. T. Melville Bailey and Deputy Archivist, Ms. Kim Arnold, for their continuing diligence and dedication to the work of the Archives on behalf of the Church; Ms. Donna Murphy, for the competent manner in which she has undertaken the re-cataloguing project; Nicolette Blase, who worked in the Archives as our summer student; and finally to our volunteers, Miss Margaret Waterman (genealogical correspondence), Mrs. Janet Bailey (reference collection), and Betty and Roy Arnold (graphic collection).

CHURCH RECORDS

The Church wishes to encourage all church organizations, congregations, presbyteries, synods and others to send their inactive records to the Church Archives for microfilming. The Committee continues to emphasize that church records are not the personal property of individuals. Every effort should be made to see that inactive records are sent to the Archives for deposit and/or microfilming. A pamphlet on the microfilm process and costs involved is available upon request. Recently, one congregation made a video of their church building, inside and outside, as a means of providing a living record. The Committee encourages all congregations to explore this possibility as a means of recording their histories.

Recommendation No. 1 (adopted, page [47](#))

That all congregations be encouraged to explore the feasibility of making a video of the exterior and interior of their churches as a living record.

HISTORY PRIZE

The Committee is pleased to announce that the History Prizes for 1991 have been awarded for "A History of Knox Church, Walkerton, 1886-1986" by Frederick Neill, and "This Place of Worship: 150 Years in the History of Central Presbyterian Church, Hamilton 1841-1991"

by Pat Hamilton Ingraham. Honourable mention is given to "Knox Burgoyne" and "Dunblane for Light Through the Years, 1862-1987".

RETIREMENT OF ARCHIVIST

The Committee on History, recognizing the dedicated and outstanding leadership of Dr. T.M. Bailey, acknowledged throughout the Church as pastor, editor and historian, and more especially as Archivist of The Presbyterian Church in Canada over the past eleven years, has, with regret, accepted his resignation from the latter office, effective June 1st, 1992, and unanimously designated this faithful servant of Jesus Christ with the honorary title of Archivist Emeritus. The following minute of appreciation is presented as part of this report to the General Assembly:

Following retirement from the pastoral charge of South Gate, Hamilton, in 1980, Dr. Bailey responded positively to the Committee's invitation to accept the position of Archivist, a post without financial remuneration but fraught with heavy responsibilities in meeting the ever increasing challenges placed upon the archives by the denomination. Aably supported by a team of volunteer staff, students and a full-time Deputy Director, Dr. Bailey has greatly contributed to the enviable position which the Presbyterian Archives now holds in the Canadian archival world. Newsletters and pamphlets display his editorial gifts while at the same time he took personal responsibility for writing, travelling and speaking, hither and yon, in support of the microfilming and collecting of all official church court records. Dr. Bailey has even been an encourager of the computerization of the Church's archival holdings and a staunch supporter of a records management programme for the denomination. The Church pays tribute to this faithful, gifted and beloved servant and prays every blessing upon him in all the years ahead.

Recommendation No. 2 (adopted, page [47](#))

That the minute of appreciation for the Rev. Dr. T. Melville Bailey be adopted, and that the Moderator express the thanks of the court to Dr. Bailey for his service as Archivist.

HERITAGE SUNDAY

The Committee is recommending that the last Sunday of October, 1993, be designated as a Heritage Day for congregations. This Sunday is often celebrated as Reformation Sunday. The focus on this occasion in 1993 would be a celebration not only of our Reformed heritage in The Presbyterian Church in Canada but also of the histories of individual congregations. It is suggested that congregations work toward the collection of historical records and memorabilia which may be suitably recognized on this occasion. It is also hoped that this will provide incentive for congregations to collect and account for all relevant historical records. The Committee on History intends to provide suggestions and guidelines suitable for such a celebration in its report to the 1993 General Assembly.

Recommendation No. 3 (adopted, page [47](#))

That October 31, 1993, be designated as a Heritage Sunday for congregations of The Presbyterian Church in Canada.

PUBLICATIONS

In 1991, Volume III of "Called to Witness", edited by Professor John Moir, was published by the Committee on History. This volume is available for purchase through the Church Archives. The Committee wishes to express its thanks to Professor Moir for his editorial work and his continuing contribution to our Church's historiography. The Rev. Peter Bush has taken over as editor of "Presbyterian History" which serves as the official bulletin of the Committee on History and is distributed through Church mailings to ministers and congregations. Archival newsletters and information are also available through the Committee on History.

John A. Vissers
Convener Secretary

Raymond J.S. Grant

INTERNATIONAL AFFAIRS COMMITTEE

(consideration and adoption, pages [41-42](#), [69-70](#))

To the Venerable, the 118th General Assembly:

For a number of years the International Affairs Committee has reported on global issues of concern to The Presbyterian Church in Canada. Usually the Committee responded to various contemporary situations analyzing the problems and calling the Church to action accordingly.

This year, the Committee focussed on peace-making, in the broadest sense of the term, and endeavoured to develop an assessment of the theology of peace-making from which to examine thematic topics under which peace is broken globally. Clearly peace-making refers to far more than the cessation of armed hostilities, it refers to all situations in which stress arises from justice denied. Then the Committee analyzed particular situations where such problems are clearly apparent in order to illustrate the dimensions of the problems in the world scene. Finally, it looked for signs of hope where the endemic problems showed some signs of improvement.

THEOLOGY OF PEACE-MAKING

As Canadians and Christians, we face the national and international scene with a mixture of hope and apprehension. We are certain that Christ, the Prince of Peace, calls His followers to seek peace in the world (Living Faith, 8.5.1). We are less certain and less committed concerning specific peace-making strategies in dealing with crimes of violence, wars of liberation, nationalistic uprisings and the deadly strife of competing social, economic and political power-structures with their bitter harvest of poverty, disease, tyranny and environmental disasters. In presenting a report that deals with these issues, the Committee believes the Church must face some hard questions and make some hard choices. How can the pursuit of genuine peace be distinguished from the activities that destroy it? Above all, how can we witness and minister in the name of the God of peace in our time and place in God's world?

The God of peace

In the world of the Bible, peace, the Hebrew *shalom* with its Greek equivalent *eirene*, embodies a wide variety of meanings, including wholeness, well-being, prosperity, security and freedom from war, oppression and injustice, founded on mutual relationships of harmony, respect and good will between individuals and nations, reaching out to embrace all forms of life in a peaceable realm.

The Biblical writers expressed their views about peace, war and history from a distinctively theological perspective, as they perceived the direct participation of the sovereign God in human affairs. This larger meaning of peace involves much more than the mere absence of war or the presence of political stability. The prophet Jeremiah indicates that people say "Peace, peace, when there is no peace", since peace as wholeness demands not only the cessation of war, but the healing of war-wounds and the removal of the sinful injustice that renders true peace impossible (Isa. 57: 17-21). The source of peace is God, who alone is able to offer a relationship rooted and grounded in never-failing justice, mercy and steadfast love (Ex. 34: 6, 7). In the Biblical understanding of history, therefore, peace depends on the actions of human beings in response to the Creator who offers it. A right relationship with God creates wholeness and social stability; alienation from God leads inexorably to disharmony and social conflict. Hence the restoration of peace can only come from God and essentially is salvation in its total range and scope.

God's peace cannot be separated from God's righteousness, justice, and steadfast love (the Hebrew word *hesed*). This is eloquently expressed by the author of Psalm 85: 8-11:

Let me hear what God the Lord will speak,

for he will speak peace to his people,

to his faithful, to those who turn to him in their hearts.

Surely his salvation is at hand for those who fear him.

that his glory may dwell in our land.

Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.

Faithfulness will spring up from the ground,
and righteousness will look down from the sky.

This is reinforced in Isaiah 48: 18-19:

O that you had paid attention to my commandments!
Then your prosperity would have been like a river,
and your success like the waves of the sea;

your offspring would have been like the sand,
and your descendents like its grains;

their name would never be cut off
or destroyed from before me.

And again in Isaiah 54: 10, 13:

For the mountains may depart
and the hills be removed,

but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,
says the Lord, who has compassion on you.

All your children shall be taught of the Lord,
and great shall be the prosperity [shalom] of your children.

God's peace, therefore, involves both a gift and a command. The command is a summons to keep the peace by making it and sharing it. In the gift and command, God promises that peace will be bestowed on future generations. Yet, it was in this context that the other message came: the God of peace was also a God of war! Israel's liberation and the destruction of Pharaoh's army was celebrated, as the people sang in triumph:

I will sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea.

The Lord is my strength and my might,
and he has become my salvation...

The Lord is a warrior;
(Exodus 15: 1-3a.)

Much conflict and bloodshed was involved in the Exodus from Egypt, in the conquest of Canaan, and above all in the establishment of the Davidic throne, celebrated in song and liturgy throughout the history of Israel and Judah. But in that very celebration lurked the deadly temptation to equate victory with the glory of world empires and their success stories, instead of celebrating the reality of God's righteousness, the only source of true shalom. It is worth noting that the same God who taught David how to fight (Ps. 144:1), forbade him to build the temple because he had been a warrior and had shed blood (1 Chron. 22:8).

God's peace is not cheap as the people of God had to learn. The peace of God was repudiated by violence, greed and lust for power, and it turned out that the enemy was not some hostile evil empire, but none other than the Lord of heaven and earth, who dealt most severely with those uniquely chosen and loved (Am. 3:2). Shalom in such a case can only be restored on the basis of radical repentance and a renewed commitment to justice in all its social relationships. The ways of aggression must be replaced by the pursuit of peace (Ps. 34: 14). Justice must be done and mercy loved (Mic. 6:8). Jealousy and rage must give way to love for God and neighbour, any neighbour (Lev. 19:17, 18; Lk. 10:25-37).

Peace with God is typically expressed in terms of a covenant relationship, which involves both a divine-human relationship and a social contract. Such was God's covenant with Abraham, the friend of God (2 Chron. 20:7; Ja. 2:23), chosen together with his descendents

to bring blessing to all the families of the earth (Gen. 12:19) in order to keep the way of Yahweh by doing righteousness and justice (Gen. 12: 19). Social justice was entrenched in Yahweh's covenant with Israel at Sinai (Ex. 20:12-17) and the Davidic covenant. God's covenant with Israel, nevertheless, ultimately has a cosmic purpose and mission to fulfill. To the Lord's servant the commission is given:

It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to restore the survivors of Israel;

I will give you as a light to the nations,
that my salvation may reach to the end of the earth.
(Isaiah 49:6)

Salvation belongs to God alone but the light that brings peace to the nations shines through the people of God, as Jesus emphasized (Matt. 5:14). Undoubtedly it is God's sole prerogative to dispense both judgement and mercy, and on the basis of everlasting love to hold to the covenant of peace despite human infidelity (Isa. 54:10). But we must choose between the ways that lead to war and the paths of peace (Prov. 3:17) and our choice really answers the question: Who is our God? (Jer. 9:23, 24).

The Prince of Peace and the Gods of War

The message that peace is not a possession to be jealously guarded, but is God's gift to be shared with the world creates severe earth-tremors. The proclamation of peace on earth was exciting good news to some, especially the poor and the marginalized, like Mary, Jesus' mother (Lk. 1:46-55). To others, especially people of privilege and power, like King Herod, it posed a deadly threat (Matt. 2:2).

Jesus' home-town inaugural address at Nazareth was certainly ill-received (Lk. 4:16-30). God's shalom was rejected, not only by Babylon and Rome, but by the religious establishment in Jerusalem, which found Jesus' peace terms unacceptable. In fear and trembling, all who truly long for a just and lasting peace must ask why this is so.

The agents of violence operate everywhere, but are especially at home in the corridors of power. They wear masks and have hidden agendas. Peace conferences and non-aggression pacts abound but new power plays are planned behind the scenes. Bread and circuses entertain the people, but tournaments of champions are preferable; for the games are really war games, the bloodier the better (2 Sam. 2:12-17) and of course, what went on at the Roman Coliseum is well known. Intensely competitive commercial enterprises are everywhere, promising the good life, based on ever-increasing productivity and consumption, endless growth of the Gross National Product, with prosperity for all. However, as the competition gets bigger it gets meaner, the gloves come off, deals are made, weapons-systems are purchased (Kings 18:24), and merchants demand their pound of flesh, human flesh (Mic. 3:3-5). All orders of society, including holy orders, preach peace, but greed destroys it and creates a society that is far from peaceable (Jer. 6:13,14). People are cheated in the halls of justice and in the marketplace (Isa. 29:20, 21; Am. 9:4-6).

The victims of economic aggression at last are driven into bankruptcy, despoiled of their land and sold into slavery by an intolerable burden of debt, and generally dehumanized, pauperized, deported, enslaved, incarcerated or simply slaughtered, to serve the economic priorities of mercantile power-brokers (Isa. 5:8; Neh. 5:1-13; Am. 1:6; Nah. 3:1-3). And so the truth comes out: power-seeking really becomes a religion. It releases a dynamic that tries to conquer and control the material world, the mind, heart and conscience of the people - a superpower that demands nothing less than worship; unconditional allegiance and devoted service, on pain of a fiery holocaust (Dan. 3:4-6; Matt. 4:8-10).

Against all this, Jesus of Nazareth came preaching the gospel of repentance, a radical conversion in character and conduct, a right-about-turn that compels people to face the truth: war and peace can't be served at the same time! We try, of course, and usually vacillate between serving a secular milieu in which we must be competitive in order to survive while engaging in labours of sacrificial love to express our faith. But Jesus warns us: we cannot serve both God and mammon (Matt. 6:24). A choice must be made.

Jesus insists that we must forsake the peace-destroying accumulation of wealth and property (Lk. 12:15-21), the violent abuse of power over the lives of others (Mk. 12, 1-11) and pride of place, which is often linked to economic brutality (Mk. 12:38-40), war-gods all. In contrast He reveals His own power of a radically different sort: a power that creates peace as it brings good news to the poor, the outcasts and the untouchables, heals the sick, comforts the broken-hearted and liberates those who are oppressed, including those bound by invisible chains of fear, guilt, loneliness and lovelessness all of whom are war casualties.

In doing this, Jesus rejected outright the spurious power-and-authority conflict model that pervaded society at that time. He preached and practiced a peace radically different from that of the prevailing world order (Jn. 14:27), a peace based on mutual trust, shared ministry and sacrificial love (Jn. 15:15; 14:12; 15:12-14). His peaceable community has no head table and is open to all comers, except predators and power-brokers, who come to steal, kill and destroy (Jn. 10:10). He reveals God as a God of family and offers a community where all are needed and wanted, the gifts of all the members are welcomed and put to good use, where women, men and little children each have their special place (Matt. 18:10; Jn. 12:1-3) while maintaining the unity of the Spirit in the bond of peace (Eph. 4:3).

To bring this community to birth in a violent society, Jesus put His life on the line, and the members of the power-elite recognized Him as their mortal enemy. For that He paid the price, as all who embrace the cause of true peace must be prepared to do. Wars: domestic wars, trade wars or military operations exact a terrible price from all levels of society, innocent and guilty, victims and victimizers, and from the earth itself. Peace-making, therefore, must have equal depth and scope, and is surely no less costly. Jesus accepted the cost as essential to His messianic mission. He established a new peace-covenant offered to all the world and sealed in His own blood (Mk. 14:22-25) to restore shalom through "the punishment that makes us whole [makes peace]" (Isa. 53:5), on terms to which all who take His bread and wine are committed.

The Gospel of Peace

Christ came to restore a relationship of peace with God, whereby we receive forgiveness and reconciliation to fulfill His loving purpose for our lives (Rom. 5:1, 11). We have the intimate relationship of adopted children that allows us to call God "Abba", the Aramaic word Jesus used, a term of affection used by small children addressing their father, surely indicating a relationship of shalom (Rom. 8:15-16). Personal reconciliation with God, the only source of true peace, is the heart of the gospel, and a family, uniting us to God and to one another (1 Jn. 3:1; Gal. 3:28). But in Christ that relationship is now offered to every human family, thereby breaking down the wall of hostility that divides us (Eph. 2:13-18) and commissioning His church to serve His reconciling ministry to the world (2 Cor. 5:18-19). His oft-repeated "Peace be with you" was more than the conventional Jewish greeting. It was the costly gift of God's shalom, offered in love, promising not only his protecting presence, but also committing his friends to the cause of peace in God's world, on God's terms (Jn. 20:19-23).

Peace-making, then, must surely begin at home, the place for us to start demonstrating that repentance unto life which is our Christian calling (Acts 11:18). What dreadful revelations of rape, child abuse and domestic violence meet us on every side, and what contrition, confession, conversion and restitution is surely called for! And the ways in which we bite and devour one another (Gal. 5:15) and the wounds we inflict on one another. Who can count them? Right around home we must return from the ways that lead to war and mutual assured destruction, and embrace the things that make for peace and mutual upbuilding (Rom. 14:19). We must repent of everything that violates the royal law of love for neighbour (Jas. 2:8).

When we are involved in a "breach of the peace" we must seek to set it right. If we have hurt a sister or brother, we must seek forgiveness (Matt. 5:23,24). If our sister or brother has hurt us, we must seek a private, person-to-person reconciliation, and if necessary seek the reconciling aid of the faith community (Matt. 18:15-17; Gal. 6:1). Peace-making must reach out beyond our compatible culture-group to seek the alienated and the outsider,

offering them the support of the community and honouring their gifts (Matt. 18:12; Jn. 10:16). It requires speaking the truth in love (Eph. 6:15), confessing faults (our own, of course), praying for one another (Jas. 5:16) and whenever possible making restitution for unjust practices (Lk. 19:8,9). And forgiveness, humbly sought and freely given, is grounded in the forgiveness and unconditional love of Christ who is our peace (Col. 3:12-15).

Peace-makers, God's children (Matt. 5:9) cannot rest content with mere co-existence, a balance-of-power armistice or even a charter of rights and freedoms that exalts personal or group independence. Christ's peace is social peace that builds, not private or corporate domains in control of their own destinies, but communities where consensus in the Spirit rather than majority rule is the governing principle (Matt. 18:19, 20) where those who seem to be of least importance may well be the most important (Matt. 18:1-4), and where the true messiah is not ashamed to wash tired, dirty feet (Jn. 13:12-17). Only as every member of the community is loved and respected and free to exercise his/her gifts in the social organism, can God's shalom be served (Eph. 4:1-16). The depth and power of Christ's peace-making ministry has its source in the love that brought Christ to His cross, and calls all would-be peace-makers to cross-bearing (Mk. 8:34; 10:42-45), the love that reveals Christ's reconciling purpose for the entire creation, making peace by the blood of that cross (Col. 1:20).

Peace and the Reign of God

The gospel of peace cannot be restricted to matters of personal devotion to God or relationships within the community of believers. The drama of war and peace is also played out on the world stage: in halls of justice, legislative assemblies, corporation boardrooms, and wherever vicious global competition drives the race for economic and political power. Jesus' peace mission reached its climax before the Jewish Sanhedrin and Pontius Pilate, and the early Church was compelled to confront the power structures of Jewish and Roman society. As a witness to God's reign the Church must address the well-organized roots of violence, deal with the world powers-that-be that bear a special responsibility for all aspects of social justice, and seek out the men and women of good will who are working for the cause of peace and need well organized support.

During the first three centuries of the Church's history Christ seemed to have rejected the military option. The right of the civil power to wield the sword was recognized by the apostle Paul (Rom. 13:1-7) who was himself a Roman citizen and availed himself of the privileges of Roman citizenship (Acts 17:35-39). But quite a different view emerged in the enduring centuries of persecution, as recorded most vividly in the book of Revelation, where the same Roman power was identified as anti-Christ. On one central issue, however, Christians were in no doubt: Caesar must never be worshipped.

The era of Constantine, however, marked a definitive watershed. When Constantine embraced Christianity in 313 AD, boasting that he had conquered using the sign of the cross, the Church faced a painful dilemma, with which it is still struggling. Sacramentum, the soldier's oath of allegiance to the emperor, is the same word Christians use for the sacrament of baptism, our oath of allegiance to Jesus Christ, the Prince of Peace. Who then do we serve: Christ or Caesar, Church or nation? A choice must be made. The Church has wrestled with this problem over many centuries. Augustine, Thomas Aquinas, John Calvin and many others searched their Bibles and their hearts to answer the questions: when and how, if ever, should war be waged, and how can the peace of God be served in a sinful world?

Roland Bainton distinguished three main Christian attitudes to war, cited by William Klempa in "Peace, War and God's Justice:

- non-participation, or pacifism;
- reluctant participation, or the just and mournful war; and
- hearty participation, or the crusade.

Reformed theologians have, in the past, usually endorsed some version of the mournful war. Theologians notwithstanding, the war business continues unabated, growing ever more mournful and suicidal. Meanwhile the world is ravaged by crusades, pogroms, jihads, witch-hunts, inquisitions and torture-chambers. All leading to the ultimate horror of the

holocaust; horrors at best mitigated or ignored, at worst supported and acclaimed, by religious leaders who see participation as guaranteeing an entrance to paradise, while stoking the fires of hell.

Where is the reign of God's peace in this dreadful story? In fact, where is God?

When comes the promised time

That war shall be no more -

Oppression, lust and crime

Shall flee Thy face before?

(Thy Kingdom come, O God, Book of Praise, No. 222)

Perhaps the God of peace is not wholly absent from the fact that another watershed seems to have been crossed in our time. A growing number of people throughout the world are now eager to turn from the war-making business and to choose a road that leads to some sort of peace. Among many factors involved in this change in direction, a few stand out that surely call the Church to renewed witness and evangelical action:

- two world wars with their traumatic effects, and the consequent proliferation of weapons of mass destruction, including nuclear, chemical and biological weapons;
- the realization that we live in a global village, where all our roots are in each other, and where mass communication dramatizes the cost of war and the universal longing for peace;
- social analysis, revealing that modern war is total war, including economic war and the rise of the military-industrial complex, with its destructive impact on world problems, including violence and poverty;
- the environmental crisis, exacerbated by economic and political aggression; and
- the recognition of oppressed and marginalized groups, Aboriginal peoples, and especially women and children all of whom pay the highest price for war, and have the most to contribute to the ways of life-giving shalom.

At a deeper level, the fact that the voices of those who have long been silenced are now getting a hearing, may mark a decisive change of direction. A change from simply analyzing and seeking to restrain the nasty business of the war-makers, to listening to those who have suffered and are learning where true peace is to be found.

The experience of the United Nations is instructive here. While contending super-powers and their client states have been held in a futile deadlock, peace-keeping forces have worked to bring stability to strife-torn areas, often with Canadian involvement. While pacification at gun-point is no solution (as the Korean war revealed), peace-keeping is clearly better, but still only contains conflict without ending it (as the Cyprus war revealed). Peace-making through negotiated political settlements (now being pursued in Cambodia) is obviously better but is nevertheless limited to addressing the symptoms of disorder while the disease rages on, since the basic structural sources of conflict remain unchanged (as the Middle East peace talks make abundantly clear).

A more effective approach than any of the above, however, appears in the fundamental claims of non-governmental organizations operating around the world. Their common thrust is that peace can never be achieved without first achieving justice. If there is justice for the underprivileged, the poor, the oppressed, the dispossessed and the forgotten of God's people, then there will be peace. Otherwise, strife and wars will continue.

It is in this context that genuine peace-building or peace-making will occur, enabling people to build systems of sustainable development, health and education, and above all, to have a voice as full partners in the process.

Thus, a remarkable convergence is beginning to appear between the thrust of secular agencies and the witness of faith communities including The Presbyterian Church in Canada.

- the horrors of totalitarianism and total war brought men and women of all faiths and no specific faith together for survival and mutual help;

- the crumbling of imperial structures gave multitudes a new voice and new opportunities, including Third World churches;
- the World Council of Churches and Vatican II have brought about a major reduction in inter-church confrontation, and Christians now work together on a wide variety of social justice and peace-making activities (e.g., Canadian coalitions, Ten Days for World Development);
- 'just war' advocacy has declined, and peace-making concerns have gained ground (with some tragic exceptions) in many parts of the world church including the World Alliance of Reformed Churches to which our Church belongs, the Canadian Council of Churches and a wide variety of ecumenical groups. Still, what do we say to those weary of decades or centuries of oppression who say that they must use violence to overcome the greater violence of their oppressors?

The Presbyterian Church in Canada has given much prayerful consideration to the theology of peace-making in all its aspects, through a wide variety of boards and committees. Much of the content of the Declaration of Faith concerning Church and Nation, one of the Church's subordinate standards, comes to grips with this theme, as do relevant sections of Living Faith those sections on love, justice and world peace. Such statements certainly do not rest content with the just and mournful war position, but seek to guide the Church to more resolute action and a more confident faith in the God of peace.

In spite of all this, we find ourselves deeply troubled as the international story continues to unfold. The recommendations from this Committee during the past several years concerning peace-making have in the main been approved by General Assemblies but without any budget to carry them out! Statements have been made, and positions established - sound, evangelical ones. We firmly believe and we have certainly prayed, and will continue to pray, for true peace, as all Christians must do. But the question still haunts us: how much, in fact, are we actually doing? The question surely is not, Where is God? Perhaps it is the God of Peace who is asking us, Where is My Church? Where are My Peace-Makers?

A Modest Beginning

The Committee proposes as a modest beginning, some gospel guidelines and discussion questions as people seek to hear and answer God's call to peace-making.

The ways of war are rooted in conquest and the will to win is at all costs: to build empires created and ruled by force. The ways of peace are rooted in good will and the desire to serve, to build communities created and ruled by love.

Are there neighbours we know, or can search out, who are being abused by little Caesars and need our understanding and support, as perhaps we need theirs? Is it possible that we ourselves sometimes act like little Caesars?

Our social order is functioning on the basis of an undeclared state of war where natural and human resources are developed to generate profits for the few who control contending economic and political powers. The cause of peace can only be served when resources are developed to meet human need and to serve the well-being of all life, shalom.

For instance, what can we do to help the farmer in Canada and throughout the world? After all, everybody needs food. And town and country need to live together in mutual support. Can rural and urban churches help each other here?

The pursuit of unlimited growth in GNP, capital, material possessions, power and glory is a systematic recipe for war, oppression and environmental destruction. Peace-builders, however, are content to share resources for the common good, seeking only to grow in grace and social usefulness, a recipe for harmony and ecological sanity.

More people need to use the resources produced by Ten Days for World Development and Presbyterian World Service and Development.

A social system that gives priority to aggressive individualism and private rights on the one hand, or to a domineering authority group on the other hand, has a manifest destiny

leading to anarchy, dictatorship or perpetual conflict. Peace-makers, however, give priority not to competitiveness but to co-operation and mutuality. They live by interdependence and govern themselves by consensus.

Rugged individualism is not the only social mode and certainly not a Christian one. Should the Church promote some sort of declaration of interdependence? How can we re-learn the obvious gospel truth that we are one family and one body in Christ?

Justice in a militant society is essentially retributive justice, whereby all elements are brutalized, violence is systemically entrenched, and age-old feuds are perpetuated. However, true peace and Christians must insist on this, comes only when justice is tempered with mercy, and forgiveness and reconciliation are offered and accepted.

Where do we need to seek forgiveness, and offer restitution? To abused children, women, Aboriginal people, prisoners, refugees or to that one person we don't want to think about? Can we move towards restorative justice?

A world where all people fight for their rights will surely only perpetuate wrongs. The people who live for peace seek only the right to develop and share the gifts the Creator has given them, to find enrichment in the abundant life Jesus Christ came to offer us.

How can we discern the undeveloped gifts of neighbours near and far, who want to contribute to the rich variety and shalom of all creatures great and small in God's world?

The ultimate test that distinguishes the reign of God's peace from evil structures and evil within our hearts that can produce evil empires or local tragedies can only be the presence or absence of agape, God's own costly love revealed in Christ. Where love is not, there is no peace. Where love is at work - even in the most unlikely places and the most hostile environment, the God of peace is at work and we must work with all who manifest it.

What are the most unlikely places and the most hostile environments where we can seek love, and be found by it? Will Christ not meet us there?

Here is the source of our Christian witness. Wars can kill, and evil empires will self-destruct, but only the God of steadfast love can raise the dead. That is the hope and the prayer of the Church:

Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory for ever and ever. Amen. (Heb. 13:20, 21).

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Recommendation No. 1 (reworded as below and adopted, page [41](#))

That the statement entitled, *Theology of Peace-Making*, be received as a starting point for creating a definitive statement on peace-making as it applies to everything from contemporary violence in the home to ancient concepts of just wars.

Recommendation No. 2 (reworded as below and adopted, page [41](#))

That individual members, congregations and church courts be urged to study and comment on the statement entitled, *Theology of Peace-Making*, to the International Affairs Committee by January 21, 1993.

Recommendation No. 3 (adopted, page [41](#))

That the Assembly Council be mandated to produce an action programme on peace-making within the Church, including appropriate materials for study and action at the congregational and presbytery levels.

HOW PEACE IS BROKEN - OBSTACLES TO PEACE

The theology of peace repeatedly calls for justice both in the Old and New Testaments. Justice is denied and peace is broken in a wide variety of ways. Typically they relate to greed and selfishness, and the victims are almost always the poor and defenceless.

How Peace is Broken - Coffee and Tractors

In the 1970's, five tons of coffee was enough to buy a tractor from the west, and Africa exported enough coffee to pay for its entire grain imports. Twenty years later, coffee still costs about \$2 per pound; but it now takes twelve tons of coffee to buy a tractor, and coffee exports cover only one-quarter of the costs of grains required to feed Africa's hungry people. Increases in Africa's population are matched by decreases in the value of commodity prices, and people are only beginning to get a look at the problems of global economics.

Today's five billion people will be six billion by the year 2000. One quarter of that number live in developed industrialized countries, where almost everyone has access to food, education and health care, as well as democracy, human rights, clean water, cheap coffee and lots of tractors (which are no longer made in Canada!). Coffee, sugar, tea, rubber, copper and many manufactured articles come to Canadians from the other three-quarters of the world's people, at low prices.

Meanwhile, in the developing world, many people struggle just to survive day by day (only one-half make it to age 40) to earn enough to provide a meal for each family member, and to withstand the threats of disease and displacement. Housing, medicine and education are all question marks, compounded by illiteracy, poverty and generations of hopelessness. The

presence of the few rich who, in the words of the Psalmist, are sleek and free of adversity provoke a spirit of rebellion and a threat of danger and violence.

The Third World owes one trillion dollars in outstanding debts. We were happy to lend those funds because we wanted our money to earn interest, and we had run out of other people willing and able to pay us a return on our investment. The Third World was paying us back until we jacked up the interest rates in the early 1980's and the value of Third World exports fell to record lows combined with wild increases in the price of oil. How can a people whose annual per capita income is less than \$ 400 pay back a trillion dollars if their cash export crops and raw materials are worth less and less while tractors from our factories cost more and more?

Of course, they offered to cut down their forests, to sell us prime furniture lumber, but we decided that the greenhouse effect requires that their forest remain standing, while we keep our lumber mills operating as best we can. Half the world's forests of a century ago are now gone and we want others to keep theirs intact to protect the world's atmosphere. The world's poorest peoples have to cut down the few remaining trees, even though they are needed as forest cover to prevent soil erosion, to cook food to live on until tomorrow comes, even though these same trees are a vital key to their survival.

With regard to the outstanding debt of one trillion dollars, we want our monies returned, with interest paid in full, so we put pressure on poor debt-ridden countries to restructure their economies so that food and raw material production is directed towards raising funds to pay back their foreign debt. Impoverished countries thus are forced to export the cream of their foodstuffs and resources, while their own peoples are in danger of starvation, and their fragile economies are geared to making payments to rich money lenders rather than to education and health care at home.

There are some signs that rich and poor alike are tackling these problems, and that some of today's desperate situations may yet be conquered or alleviated. The human spirit is still alive in our world, and where it receives any encouragement, support or training, it rises to seek to overcome tremendous odds. A village in India asks for help to learn to read and write. Today, just over one-half of the world's peoples can read in their own language. Another village refuses pre-fab homes (four walls, and three windows, with one door) because they are simply inappropriate. They will build homes of their own if someone will just supply bricks or loans for building supplies. Groups of women in Africa contract to engage in road repairs. Self help is part of their spirit.

The economic realities of our world in terms of poverty, hunger, illiteracy, inequality and injustice are mindboggling in scale. The rich are arrayed against the poor in a struggle to own and control access to wealth, resources and power, whether economic, military or social/ethnic/religious. Yet the Christian faith calls on us to consider each person our brother and sister in Christ and to love that person as we do ourselves. Where the ozone layer is in danger and deforestation is a global problem, suddenly our neighbour is a lot closer than we had thought. South Americans may indeed be only four hours from the Texas border and Africa is just across a body of water. God calls on us to join in building a world in which we share the assets, the resources, the wealth, the safety, the good times and the dignity which we expect in this country as our natural birthright.

Further reading:

Christian Faith and Economic Justice: Towards a Christian Perspective, edited by Cranford Pratt and Roger Hutchinson, Trinity Press, 1988.

CIDA development reports: Africa, 1987; Cities, 1988; Education, 1985; Fisheries, 1988; Food production, 1987; Forests, 1986; Humanitarian aid, 1987; Transportation, 1986; Telecommunications, 1986; Women, 1987.

CIDA reports: Asia (Canadian Developmental Assistance); America and Africa

CIDA reports: Canada and Third World Fisheries; Sustaining the Forest: An ecological challenge; Water, Sanitation and Development.

External Affairs and International Trade: Commonwealth Heads of Government meeting, October 16-22, 1991; Government response to the report of the Standing Committee on External Affairs and International Trade entitled: Canada's stake in the unfinished business of Third World debt; The London economic summit, July 15-17, 1991

CIDA reports: Annual report, 1989-90; Sharing our future, 1987; Canada's food aid, 1989; Canada and International humanitarian assistance organizations; Canada and multilateral development.

Conflicts of Interest: Canada and the Third World, edited by Jamie Swift and Brian Tomlinson, Between the Lines, 1991.

The International Debt Crisis: A discussion paper prepared for the Canadian Churches Taskforce on Churches and Corporate Responsibility and the Inter-Church Coalition, Inter-Coalition Debt Network, 1989.

Canadian Churches and Foreign Policy, edited by Bonnie Greene, James Lorimer & Company, Toronto, 1990.

How Peace is Broken - Structural Adjustment Programmes

Coffee and tractors illustrated one specific dimension of the debt theme in the Third World, that of simultaneously falling prices and rising costs. Those problems were exacerbated when lending countries forced structural adjustment programmes onto many of the same countries in an effort to restructure their economies so that they could meet their ballooning debt problems.

We all know, some of us far too well, that there is a recession in Canada and the United States. We may not, however, be aware that there is a full-blown economic crisis in much of the developing world, a crisis which dates back to the beginning of the last world recession in the early 1980's. Throughout much of the decade, for example, the economies of sub-Saharan African countries shrank on an average by almost 3% per year. Their foreign debt soared. In many countries government finance had fallen into disarray most of which had soaring deficits, depreciating currencies and rising inflation.

Under these circumstances major adjustments to economies became unavoidable. No country will be permitted for long to run serious deficits in its balance of international payments. Moreover, in public as well as private finance, it is impossible to continue for long to spend money that you do not have. Sooner or later, adjustments will occur. Unplanned adjustments are by their nature uncontrolled, and usually have disastrous results for all concerned, especially for the poor, who are always most vulnerable to economic downturns. In theory, when a government directs the adjustment of its economy, it becomes possible, if the government so wills, to control its impact and ensure that the burden is fairly shared by all classes.

It was the realization that adjustments were inevitable that led African governments to agree, in 1986, to the United Nations Programme of Action for African Economic Recovery and Development, referred to by the formidable acronym of UNPAAERD. When this programme was agreed to, there was an implicit understanding that, in return for African countries restructuring their economies along lines laid down by western economists, western governments would provide increased economic aid. This was in recognition of the fact that African recovery would be impossible without substantially increased development assistance.

In May of 1991, the UN Economic Commission for Africa convened a meeting of African finance ministers to review the progress of UNPAAERD. It became clear throughout this meeting that, over the five years of the programme, the large majority of African countries had undertaken far-reaching economic reforms. They had taken steps to increase exports and reduce imports, had drastically reduced government spending and had reversed their former policies by ending government interference in the marketplace. Market forces were being allowed full rein. In addition, at least thirty countries had made significant progress towards political democratization. The requirements of the western countries had been met.

On the other hand, it was evident that these reforms, properly called structural adjustment programmes but universally referred to as SAPs, had imposed great economic and social costs on the Third World. Government spending on social programmes, notably health care and education, had been slashed. Subsidies on staple foods, cooking fuel, public transport, all of which affected the masses of the people, had been eliminated. Yet there were few benefits to be seen in terms of economic revival, except, in most cases, an enhanced ability to service foreign debts.

Moreover, the looked-for additional resources from the industrialized countries had not materialized. In fact, net resource flows to Africa had fallen over the period of structural adjustment. Private foreign investment had declined sharply, and aid flows, although they increased somewhat, were not enough to offset the money flowing out of Africa to northern creditors, chiefly to the international financial institutions, principally the International Monetary Fund (IMF). The final crippling blow was that prices of the commodities that formed Africa's chief exports had fallen over this period by one third, thus severely limiting its import income. All of this meant that Africa's economies were going rapidly from bad to worse. The same was true of a number of other developing countries.

The churches in many countries articulated the economic hardships of their people, and many strongly protested the imposition of the SAPs. There, as here, most people do not understand the economic reasons as to why such programmes were deemed necessary. They only knew that in a time when people were struggling to get by and feed their families, prices of staples shot skyward, government employees were let go, medical services and school fees suddenly quadrupled. Moreover, the workings of the marketplace benefitted the haves at the expense of the have-nots.

Here, for example, is a comment on the structural adjustment programme in Guyana, written by the general secretary of the Guyana Council of Churches:

The removal of as many controls as possible in order that market mechanisms can have full play is dividing [our] society into a majority who are increasingly marginalized to the sidelines and a minority who remain players in the game. A logical consequence of this trend is the growth of economic activities in which the wealthy provide services for the wealthy - or at least the better off. Private charter air services have replaced public air services to most parts of the interior, leaving Amerindians to whatever fate they can eke out; fast boats have replaced ferry services; private taxis are replacing mini-buses that replaced public transport; courier services are replacing the public mail service... (all these services are progressively out of reach of the majority of people...)

On a global level, it is clear that the undirected workings of the marketplace will relegate much of Africa, and other parts of the developing world, to the sidelines.

The Interchurch Fund on International Development, a coalition of six church development agencies, including Presbyterian World Service and Development, together with the International Affairs Committee of the Canadian Council of Churches, made a study in 1991 of the impact of SAPs on developing countries. Their particular concern has been the harsh impact that these programmes have had on the poor.

Recognizing the conditions that made some adjustments necessary, these two groups have protested the negative effects of a narrow insistence on a minimal state, market-dominated, outward-oriented strategy as the only formula for economic success in developing countries. In particular, they have urged CIDA, the Canadian International Development Agency of the government of Canada, to change its current policy of linking Canadian government-to-government assistance to the acceptance of IMF conditions, that is to the acceptance of an orthodox structural adjustment programme. They protest CIDA's stated objective of promoting structural adjustment programmes in developing countries which they see as a contradiction of CIDA's primary objective of aiding the poorest countries and peoples.

These concerns were set out in a brief entitled, *Diminishing Our Future* which was presented to the president of CIDA in October of 1991, and leading to an ongoing dialogue between CIDA and ICFID.

Further reading:

Diminishing our Future, ICFID and the Churches Committee for International Affairs, Canadian Council of Churches, Toronto, October, 1991. This is a 64-page document available from the Interchurch Fund for International Development, 214 Merton Street, Toronto, prepared with the assistance of several senior academics in economics and political science.

Tester, Frank James, Democracy and Discontent: Canada in the Global Economy of the 1990's; an address to the Professional Institute of the Public Service of Canada, February 25, 1992, University of British Columbia

How Peace is Broken - Fading Aid

Falling prices, rising costs and the imposition of structural adjustment programmes lead to increased hardships in impoverished Third World countries. At the same time, rich nations appear to be cutting back on their direct aid programmes for Third World development. Canada is one of the nations with fading aid, another situation in which peace is broken.

One of the most important tools any developed nation has for shaping a more peaceful world is its overseas development aid. It is often said this is "the best investment we could make for the common security of Canada and the whole world". But it is even more. Overseas development aid is a profession of faith. Christ proclaimed that He was sent to announce good news to the poor. Overseas development aid offers Canadians a concrete opportunity to follow Christ's example, one we neglect to others' detriment and our own.

Overseas development aid is a tool that many nations take seriously. The international target for aid from industrialized countries starts at 0.7% of its gross national product (GNP). In 1989 Norway dedicated 1.04% of its GNP to this end, Sweden 0.97% and the Netherlands, 0.94%.

In 1992, the world's wealthy nations are contributing \$46 billion in relief-developmental aid to the Third World, about the same amount as the Canadian government spends on our own health-care system. Our share of the \$46 billion is about \$3 billion. The Church enabled one million dollars to be used for relief and development aid throughout the world in 1991, the first half of which was contributed by congregations and individual members, and the second half by matching government support (CIDA and the governments of Saskatchewan and Alberta).

Does Canada take overseas development aid seriously as a tool that makes for peace? The 1992 budget of the Canadian International Development Agency (CIDA) represents only 0.43% of our nation's GNP. If measured on a per capita basis, Canadian commitment to overseas development aid is second in the world but, if measured according to our blessings and resources, Canadian commitment is half-hearted at best.

Canada's dedication to overseas development aid is being reduced although earlier commitments called for it to be increased. In 1984, the new government announced that it would meet the 0.7% of GNP target by 1990. Then in 1988, the prime minister of Canada addressed the United Nations and accepted a firm commitment of 0.6% by 1995 and 0.7% by 2000. In fact, in 1988, only 0.5% was allocated. In 1989, overseas development aid sustained severe cuts in the government budget, being reduced to 0.44%. This decrease of 0.06% of GNP might sound like a small amount but, it resulted in a 9% decrease in actual dollars! In 1991, the allocated funds were further reduced to 0.43%.

The proportion of federal revenues dedicated to peace-making through overseas development aid therefore now stands at its lowest level in almost two decades, and as a share of GNP only about three-quarters of what Canada spent 15 years ago. This has led the Organization for Economic Co-operation and Development to criticize Canada officially for probably the first time, noting "with regret the recent significant decline in Canadian aid". This decline was significant because it was not a proportional decline. The cuts in overseas development aid constituted 23% of the total cuts in the 1989 federal budget, even though it constituted less than 3% of total government expenditures!

An example:

In 1978, the Jamaican ministry of education reported that 50% of children who completed primary school could neither read nor write. It also reported that this was due mainly to a lack of textbooks and paper. Through CIDA, the Church supported a Canadian organization called CODE and sent books and paper. Due to responses like this, in less than a decade the illiteracy rate dropped to 20%. But this aid programme that was working effectively for peace had its funds reduced by almost 18% in 1990, as reported by Christopher Young of Southam News in the *Montreal Gazette*, May 29, 1991.

Canada's overseas development aid is being radically redirected as well as substantially reduced. It is now an open question whether the aid Canada continues to offer does work for world peace.

In 1987, Parliament accepted the all-party Winegard report and its explicit recommendation that humanitarian rather than political or economic interests should determine Canadian overseas development aid. The years since, however, have witnessed an equally explicit move away from this recommendation.

Though never put forward for public debate, nor endorsed by Parliament, Canada's overseas development aid is now being increasingly tied to the structural development programmes of the World Bank and the International Monetary Fund (IMF). These programmes are imposed upon Third World countries and typically demand huge currency devaluation, cuts in health and education spending, cancellation of food subsidies and promotion of food production for export rather than for citizens of the nation. These are economic programmes that make the plight of the poor even worse as documented by UNICEF and others. And even if these programmes do eventually enhance economic improvement, it is clear that the gain will go to first world countries like Canada, in the form of interest on loans its banks have made to the Third World countries in the past.

The question is, are the world's poorest people still the Canadian priority? If so, which is really the more appropriate yardstick for Canadian overseas development aid: imposed structural economic theories or a Third World government's serious attempt to ensure that the poorest of its society are able to meet their basic needs? And which is really the more appropriate way to offer Canadian overseas development: bypassing repressive Third World governments and injecting cash directly into private enterprise without addressing the great inequalities between its top and bottom levels of society, hoping that some crumbs will fall down to feed the poor; by supporting church and development groups with direct aid; or by continuing Canada's somewhat independent approach that works with Third World governments on humanitarian projects that explicitly targeted the needs of its poor by providing water and enabling literacy?

In 1991, the United Nations Development Programme reported that Canada enjoys a standard of living that is second in the world. Canadians are among the most fortunate people anywhere in terms of life expectancy, infant mortality, economic well-being, universal health care, higher education, literacy, low rate of crime, population density and availability of fresh water.

Canada is a nation greatly blessed. But we have yet to allow ourselves to be a blessing to others in proportion to the blessings we enjoy. Overseas development aid is a tool for peace that we have yet to wield with commitment. Our failing aid is a clear example of how peace is broken.

Further reading:

For whose benefit? The report of the Standing Committee on External Affairs and International Trade on Canada's Official Development Assistance Policies and Programmes, Ottawa, Supply and Services, May 1987, (This report is often referred to as the Winegard report; its chairman was William Winegard).

Sharing our Future, CIDA, Ottawa, Supply and Services, 1987.

Report card on the Government of Canada's foreign aid programme: Background material, Ottawa, Canadian Council for International Cooperation, 1991.

Diminishing our future: CIDA four years after Winegard, Interchurch Fund for International Development, NO 205, 214 Merton St, Toronto, Ontario, M4S 1A6, 1991; Human Rights, Development and Foreign Policy: Canadian Perspectives, edited by Irving Brecher, The Institute for Research on Public Policy, 1989.

How Peace is Broken - Sexual Slavery (Child Prostitution in Tourism)

Peace in the world is broken in a variety of ways: some by military intervention, some by economic greed, and some, perhaps even more tragically, by the abuse of our most vital treasures, our children.

Children have always been given a special place in the thinking and caring of Jews and Christians. In the Torah, the people were admonished to tell their children about the marvelous things that the Lord had done. It was the youngest child at the Passover who asked, what do you mean by this observance, to which the father replied, "a wandering Aramaean was my ancestor...." and he continued to tell the story of the Jewish people from the time of Abraham to the time of freedom from slavery in Egypt (Deut. 26:5).

Widows, aliens and orphans were accorded special care because of their lack of protection and their vulnerability. God's shalom or God's justice meant that "You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children orphans" (Ex. 22:22-24).

The Jews knew about economic oppression. Prophets including Amos spoke out about the economic abuse that the rich visited on the poor. The story of Elisha and the widow's oil in II Kings 4:1-7 arose out of a situation of economic oppression. The woman came to Elisha because "a creditor has come to take my two children as slaves." Elisha caused oil to flow from her jar until she had enough, and he told her to "Go sell the oil and pay your debts, and you and your children can live on the rest." Through the prophet Elisha, God showed the people that children must not be enslaved because of their parents' inability to pay their debts.

When the people returned to Judah from exile in Babylon, their Jewish kin took advantage of them and charged unfair interest on loans and enslaved the people. Their protest reached Nehemiah: "Now our flesh is the same as that of our kindred; our children are the same as their children; and yet we are forcing our sons and daughters to be slaves, and some of our daughters have been ravished; we are powerless, and our fields and vineyards now belong to others" (Neh. 5:5). Nehemiah brought charges against the nobles and officials; he made them restore to the people what they had received as payment. The concept of restorative justice has its roots in the Old Testament.

In the New Testament, there is the example of Jesus welcoming the children to His side, saying, "Whoever does not receive the kingdom of God as a little child will never enter it" (Lk. 18:15-17). He took a little child and put it among them and told the people "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me" (Mk. 9:36-37). This is as strong a saying as the parable of the judgment of the nations in Matthew 25:31-46 in which the people were cast out because they did not offer food to the hungry or visit the prisoner. The reign of God is initiated by a childlike faith. Not to welcome the child is to reject God.

Children are precious in the sight of God but they are terribly vulnerable. They are especially vulnerable to sexual exploitation.

Children are pushed into child prostitution through many doors. Some are encouraged by their parents to go to the city where parents think it will be easier for their children to make a better life for themselves. Procurers meet the buses and trains from the country and offer employment to these children. When the children cannot find other jobs and are in debt to their landlords, they accept prostitution as a way to clear their debt and send money home to their families. Some children are sold by their families to clear the family debt. Some

are kidnapped from school. Some girls are seduced, get pregnant and then turn to prostitution as a way to earn money to raise their child. Some are gang raped and imprisoned in brothels as virtual slaves. Some naively enter the entertainment business hoping to be a singer or dancer in a fancy nightclub. Some boys and girls have run away from home or been abandoned on the streets with no education, no skills and no other way to survive.

These children are typically thirteen or fourteen years of age. There are many under the age of twelve, some even as young as six. They have no future. Many now are HIV positive. The suicide rate of teenagers is increasing at an alarming rate because they think they are of no worth.

Further reading:

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Asian Women's Resource Centre for Culture and Theology; *In God's Image*, Special issue on prostitution, , June, 1990, Kowloon, Hong Kong

International Criminal Police Organization; *International Criminal Police Review*, Special edition on the UN Convention on the Rights of the Child No. 428, Jan/Feb. 1991
, Lyons, France.

Office of Education, Programme Unit III, Education and Renewal, World Council of Churches, *Education Newsletter*, Special edition on the UN Convention on the Rights of the Child, No. 1/2 1991.

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How Peace is Broken - Environmental Degradation

Peace is also broken when the environment is abused.

It is becoming clear that the Third World is suffering increasing environmental degradation as preparations for the United Nations Conference on Environment and Development (UNCED) continue for Brazil in June, 1992. Those in North America cannot ignore this situation. One scientist put it this way: If you're travelling in a jumbo jet and the rivets are popping out, it doesn't really matter if you're travelling first class or are a stowaway with the baggage. The end will be the same.

While many countries or regions could be highlighted to describe the environmental situation in the Third World, examples from Central America enable us to focus on the problem. Land distribution began to be skewed in the last century with the gradual introduction of export crops. Coffee farming led to the expulsion from communal lands of many thousands of peasants who had grown corn, beans and other basic foods to feed their families. Later, wealthy sugar and cotton plantation owners accumulated vast tracts, and this involved the ousting of still more peasants. The most dramatic change occurred in the 1950's when American markets were opened to Central American beef, and huge areas of farmland were converted to cattle grazing, requiring plenty of land and very little labour. Small farmers were driven either to cultivate hillsides or slash and burn forests. Hillsides eroded within a few years. The forest soils were quickly exhausted by intensive farming and usually abandoned to cattle ranchers after two or three seasons.

Natural resources account for more than half of the region's economic production, half of all employment and most exports. The economic crisis is fundamentally an environmental crisis, the degradation of natural resources which, in turn, is at bottom a question of power relationships and politics.

Local wastes present formidable problems in Third World countries, but these are exacerbated by transnational corporations exporting toxic wastes. Such companies offer unprocessed landfill to Third World countries because processing the waste in the country of origin is more expensive or even illegal. Some of the exported material is smuggled out

of the country of origin because it is illegal to export such material. With the collusion of Third World government officials, the material ends up in their countries.

In addition, armed struggles have had both a direct and indirect impact on the environment. Bombing, strafing and ground combat damage topsoil, the forests and groundwater. Crops are burned, animals slaughtered and infrastructures destroyed. The force movement of populations place environmental pressures on the land. Arable land is unused while marginal land is used in ways that are not sustainable. An increased, substantial military budget leaves no funds available for environmental concerns. A diversion of political attention and economic resources means that essential land reform does not occur. Damage to the ecosystem continues.

These examples of peace-breaking through environmental mismanagement are illustrative of profound problems throughout the developing world. According to Jeffrey Leonard, political instability undermines economic developments; stagnating economic development in the face of rapid population growth adds to the numbers of people living in absolute poverty; extreme poverty grows alongside conspicuous wealth; and resources concentrated in the hands of a small percentage of the total population provides fertile ground for further political chaos. At the heart of these economic problems are the unwise use of land and depletion of renewable resources: forests, soils, water and fisheries.

Further reading:

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Dowie, Mark, *American Environmentalism: A Movement Courting Irrelevance*, *World Policy Journal*, 1992, vol. 9, no. 1, pp. 67-92.

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Korten, David, *Sustainable Development*, *World Policy Journal*, 1992, vol. 9, no. 1, pp. 157-190.

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Wirick, Gregory, *Environment and Security: The Case of Central America*, *Peace and Security*, 1989, vol. 4, no. 2, pp. 2-2.

How Peace is Broken - Ethnic Tensions and Cultural Conflict

Peace is broken by power struggles all over the world, and in many cases the power struggles involve ethnic tensions or cultural conflict. Economic, social and environmental problems can both create and exacerbate ethnic stresses, while economic, environmental or sexual exploitation can reflect prevailing prejudices or the imbalance of power between different cultural groups.

All individuals are members of groups with some kind of cultural identity, whether religious, ethnic, linguistic or political. Though these identities can enrich the world by fostering community or achievement, they can easily generate conflict. The problem of faith and cultural identity has been a perennial challenge. Although the church universal

recalls the spirit of Pentecost, our own form of worship arises from the house church of the first century when people worshipped in small groups in their homes. We use now culturally-specific language, surroundings, music, dress and behaviour. However, the Church must never merge or confuse the Gospel with any cultural or nationalistic creed (Declaration of Faith Concerning Church and Nation, 1955). Nor can we pretend that our group somehow has special favour with God: "Are you not like the Ethiopians to me, O people of Israel?" says the Lord" (Am. 9:7). We must not confuse God's presence among all victims and all those who struggle against evil, with the course of history itself. As Isaiah reminds us, God's love never fails us as people, while "nations are but drops from a bucket . . . as dust on the scales" (Isa. 40:15).

What do these questions pose for Canadian Presbyterians seeing conflict between cultural groups, whether at home or in the Balkans or the Middle East? We must first acknowledge our own weakness. Can we preach understanding, forbearance, compromise and patience without practising them ourselves? We must also recognize that we have our own cultural biases and they may affect our behaviour as consumers or workers, citizens or tourists, in other words as people whose lives are part of the same economic, environmental and social problems we have surveyed. As we now consider only a few of the many regions which in 1992 confront these obstacles to peace, let us remember that the claims of God's love and justice are universal overcoming all human boundaries. Only in so doing will we move toward true peace-making.

Further reading:

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Taran, Patrick A., *Migration Today: A Major Global Dilemma*, *One World*, Mar. 1992, pp. 14 - 16

VanElderen, Marlin, *A new evangelism [in Europe]?*, *One World*, Mar. 1992, pp. 6 - 8

Recommendation No. 4 (adopted, page [41](#))

That individual members, congregations and church courts concerned about how peace is broken: (1) continue to inform themselves about such causes as unfair trade practices, unfair debt arrangements, reductions in Canada's foreign aid, environmental abuse, tragic human brutalization (e.g., child prostitution) and age-old ethnic violence; and (2) continue to pray for and seek ways to show solidarity with those so robbed of their peaceful enjoyment of life.

Recommendation No. 5 (adopted, page [41](#))

That the government of Canada be urged to re-examine its foreign policies, particularly with respect to discovering and reversing any of its trade policies that lead to economic oppression in Third World countries.

Recommendation No. 6 (adopted, page [41](#))

That the government of Canada be urged to re-examine its foreign policies, particularly with respect to those that lead to unfair imposition of structural adjustment programmes on debt-ridden Third World countries, urging CIDA to adopt a more flexible attitude to the acceptance of such programmes as a precondition of Canadian governmental aid.

Recommendation No. 7 (adopted, page [41](#))

That the government of Canada be urged to re-examine its foreign policies, with a view to reversing its present trend toward decreasing foreign aid.

Recommendation No. 8 (adopted, page [41](#))

That the government of Canada be urged to re-examine its foreign policies, with a view toward discovering and reversing any of its policies that lead to continued environmental degradation in Third World countries.

Recommendation No. 9 (adopted, page [41](#))

That the government of Canada be commended for ratifying the UN Convention on the Rights of the Child; be urged to adopt policies that will lead to the protection of children from child prostitution, by encouraging travel agents and the travelling public to become adequately aware of the evils of the overseas sex trade; and it be encouraged to cooperate in the prosecution of any Canadian tourist who is caught sexually exploiting a child in another country.

Recommendation No. 10 (adopted, page [41](#))

That Presbyterian World Service and Development and International Ministries be commended for their support of several Canadian ecumenical coalitions concerned with the relation between Gospel peace and social justice; that special efforts be made to maintain participation by The Presbyterian Church in Canada in these coalitions, through and after restructuring; and the Life and Mission Agency be asked to find ways to help congregations pursue that same relationship in Canadian affairs, especially where it relates to concerns of native people, refugees and immigrants within our borders, and to give leadership to the articulation of a theology of outreach and evangelism that will help Presbyterians relate creatively and positively to Canadians of other faiths.

WHERE PEACE IS BROKEN

In the foregoing sections, the report looked at the fundamentals of peace-making and identified a number of thematic topics in which peace is broken - debt, structural adjustment, fading aid, sexual slavery, environmental degradation and ethnic tensions. Now, it is important to move from considering the topics in the abstract to considering specific human and local faces of suffering.

Where Peace is Broken - Southern Africa

The year 1991 was one of major change, political and economic, throughout the world, much of it unpredicted and unexpected. The African region was no different.

Zambia moved to a multi-party democracy and a change in government. The long civil war in Angola was settled. Namibia began its first year as a newly independent country free from colonial rule. There has been a beginning of talks to bring about the end of the holocaust in Mozambique. The end of the super power struggle has raised a new interest in democratization and multi-party democracies throughout the region.

South Africa moved slowly but deliberately toward an end of the old and a beginning of a new and more hopeful era. After bitter years of apartheid when the rights and dignity of ordinary Africans were ignored by white governments and denied to black majorities, a new trend seemed to be opening toward negotiations based on the principle that peace, freedom and prosperity for some is not possible unless it is open to all.

The Republic of South Africa is only one of the some thirty sub-Saharan nations. That point has been repeatedly made by east and west Africans looking for some acknowledgement of their regional concerns. But very few Africans would dispute the pivotal nature of both South African politics and economics for all of southern Africa, and indeed to a lesser but yet significant extent, to the whole of sub-Saharan Africa.

Therefore the Conventions for a Democratic South Africa (CODESA) discussing the future of five million whites and twenty-four million blacks in that country is of more than local or regional interest. Inside CODESA are the two main participants among 19, the de Klerk government and the African National Congress. These two inch toward agreement on a process for a new constitution while often publicly accusing each other of bad faith. These public tactics seem designed in part to convince critics within their own ranks that they have not capitulated to the other side. The ANC has demanded a transitional government to replace the old one by June 1992, and elections for a constituent assembly by December 1992. On the other hand, de Klerk favours a slower change. This difference in emphasis and urgency leads to continued conflict.

The whites in South Africa were promised a referendum on the proposals coming out of current discussions, and took place on March 17, 1992. The results were such that the next day F.W. de Klerk was able to say, "We have closed the book on apartheid!"

Meanwhile, it is an increasingly obvious maxim that the cessation of hostilities does not necessarily mean peace and reconciliation, nor a favourable environment for economic development. Those African nations not beset by internal conflicts seem to be in the grip of an economic struggle with the industrialized north which is not tilted in their favour. The debt crisis and market inequities mean that new economic colonialism is as real and as devastating as old political versions ever were. Alec Erwin of the Congress of South African Trade Unions and Mass Democratic Front accurately summarized the dire economic scene not only for his own country but for most of Southern Africa: "the majority of [South] Africans face desperate economic conditions, high and growing unemployment, poverty, lack of housing and basic community facilities, lack of health care and welfare, a collapsing educational system, and grinding poverty in the rural areas".

On top of all this looms an apocalyptic AIDS pandemic, along with critical environmental issues, the dimensions of which are just now becoming known.

In addition, people of the continent of Africa are experiencing substantial impacts of religious fundamentalism, from both the east and the west. The spiritual arrogance and threatening political overtones of religious fundamentalism are not new to southern Africa. If it has not been openly discussed it is because the principal actors have been Christian and North American. The growing strength of Muslim fundamentalist movements promises to be a phenomenon to be watched carefully.

Media attention seems to be focussed only on other places like eastern Europe. The task of keeping African issues also before the rest of the world may again fall to churches, Christian interest groups and friends.

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Where Peace is Broken - The Middle East

Once again, violence has set the agenda for the Middle East. Now, more than one year following the 1991 Gulf war, three things have become evident: the war did not succeed in its long-term aims; it brought death, hunger, disease and destitution to an unprecedented number of people in the region; and peace in the Middle East is, if anything, even farther from our grasp. The masking of the true scope, impact and intentions of the conflict left people on all sides deprived of the information needed to make crucial decisions on the use of force to resolve international disputes, and on how any new world order ought to be shaped. Claims of victory for the coalition forces in the war against Iraq have left people in the region echoing Jeremiah's discomfiting words: They have treated the wound of my people carelessly, saying "Peace, peace, when there was no peace" (Jer. 6.14).

Western support for the war was set forth in terms few could argue with standing up to aggression, liberation, international legitimacy, concern over arms proliferation, support for working through the United Nations and so on. In due course, an end to the Iraqi occupation of Kuwait, at an appalling human cost, was achieved for the time being. However, by failing to address any of the long-standing issues that led to the invasion in the first place the conflict succeeded in returning the region to a status quo that had already proven to be both volatile and unsustainable.

At the same time, the war in the Gulf raised the expectations of moderates in the Middle East, who were willing to believe that, while the war itself was insupportable, in its aftermath a successful peace process might take root. In order to enable that possibility, they were willing to make concessions intended to overcome likely obstacles to negotiations. Now that the peace process appears to have become way-laid, among other things, by the elections due this year in both Israel and the United States Moderates on all sides find themselves open to criticism from more extremist elements. The disappointed hopes of people in the Middle East, as the peace process lags and having failed to fulfill even the most modest of their expectations, are an explosive factor in a once-more disillusioned region.

Since the end of the war in February, 1991, the countries of the Middle East have entirely been rearmed. Some, such as Iran, Israel and Turkey, who were on the periphery of the conflict, seem to have taken the opportunity to enhance their military strength. In the meantime, the Palestinian intifada has entered its fifth year, with the scale of confrontation and tragedy steadily increasing as extremists on both sides have gained support from the lack of any solution. Lebanon has seen the end of war, but not yet the beginning of peace in the midst of a shattered economy, a destroyed country and a society fearful of a new outbreak of fighting to fill the vacuum created by failed promises of prosperity and international assistance for reconstruction. Iraq, once a relatively prosperous and stable, if despotically ruled, country has been devastated, and its people are paying the price for a leadership they have no power to control. Jordan, one of the most moderate states in the Middle East, was hit by economic blockades, an end to aid programmes, and a huge influx of refugees due to the war, all of which has put the government in a precarious and vulnerable position. Along with Algeria, Egypt and Sudan, Jordan has seen an increase in Islamic political activity which continues to work toward a profound change in Middle Eastern political life, increasingly through democratic means, to the frustration of western critics.

As the first test of the much-anticipated new world order, the Middle East has highlighted the weaknesses of a vision that is not fundamentally new, that views the world from a western economic perspective and that imposes order, rather than framing a new structure for the people most affected by it and with their full participation. At this point the risk of yet another war in the Middle East is alarmingly high. There have now been nine in the last fifty years. Recognizing this, people in the region are angry, afraid and frustrated.

At the same time, the world is facing a dramatically changed Middle East in the aftermath of the changes that have transformed the Soviet Union. What we have termed the Middle East is, in fact, West and Central Asia. This fact has now been brought into sharp focus by the one-time Soviet republics of central Asia whose prevailing identification with the traditional Middle Eastern region has led to a re-definition of that part of the world that now embraces states from Morocco to Kazakastan, and from Azerbaijan to Yemen. It contains hundreds of nuclear weapons in Israel, Kazakastan and Terkmenistan, and some of the largest concentrations of conventional weapons in the world. Standing at the intersection of three continents, Asia, Africa, and Europe, it is strategically poised. With a combined population of some 450 million people it is profoundly significant.

The Middle East, more than ever, challenges us to envisage, pray for, and work determinedly towards a world order that ensures justice, and secures peace first and foremost for the people of the region itself. That this world order must be new is underlined by the appalling human and other costs of the previous orders that have poisoned the soil, making the effort of planting seeds of reconciliation and peace ever more difficult, if ever more urgent.

Peacemaking in the Middle East challenges us, as Christians, in a unique way, involving the lands where Christianity was born, and continues to witness in suffering, alongside our brothers and sisters of the Muslim and Jewish faiths. Peace in the Middle East must be rooted in the spirit of tolerance and co-existence that characterizes the faith of Jews, Christians, and Muslims' belief in one God, a God of justice and compassion, a God of love.

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Where Peace is Broken - Central America

Out of the world's spotlight, Central America continues to groan in agonies: the peace with justice for which the people have clamoured for five centuries still eludes this region. As is so often true of this region, the year past has been characterized by hope and horror. Even as belligerent groups have met in discussions toward peace that have issued in long-awaited accords, the hope generated is to a large extent dissipated in the daily horror of continued oppression, political violence and social misery.

While the prosperous gear up for a multi-billion dollar celebration motivated by the 500th anniversary of the arrival of Columbus, the Aborigines of the hemisphere are raising their collective voice at multiple meetings: Continental Encounters and 500 years of Indigenous and Popular Resistance. The greatest impulse for this movement is coming out of Guatemala where the second of the Encounters was held in October.

The Canadian Council of Churches passed a resolution to "mark 1992 as a year of reflection and repentance..., to re-examine our history, listen to the stories of the indigenous people and seek justice in transformed relationships between First Nations and others." The Church is being asked to give consideration to this resolution. The Church also committed itself to disseminate the resolution among the churches and develop appropriate educational resources. Through the Interchurch Committee For Human Rights in Latin

America (ICCHRLA), Presbyterians are working with and on behalf of partners in the region to improve their prospects for shalom.

With Aborigines from the length and breadth of the Americas, the natives of Central America are raising their voices and making their claims for justice. In counterpoint to those who are mounting the celebrations, they are offering the indigenous views of history, the events of 1492 and the centuries of genocide that followed. They are seeking recognition of territorial rights, preferential use and control of natural resources, political autonomy, language and cultural rights and an end to the civil war and the repression of their peoples.

With delegates from throughout the Americas, as many as 40,000 indigenous Guatemalans marched through the streets of Quetzaltenango on the final day of the Second Encounter of the Continental Campaign of Indigenous and Popular Resistance. Churches and Christian base organizations are part of the struggle. The Church is there as well by virtue of a PWS&D grant to the group, Working Days for Life and Peace, who are hosting public forums, organizing marches and conferences, and publishing bulletins on issues of peace and economic justice.

While over the course of the last twelve years Central America has embraced democracy, the elections have for the most part been marred by poor voter participation, violence and fraud. Those placed in power by such elections have ushered in little change for the good, and often for the worse, as unemployment, illiteracy and infant mortality rates have risen in concert with human rights violations and militarization of the region. While the civilian death toll since 1979 is now numbered in the hundreds of thousands, the foreign-backed armies of much of the region continue their intimidation of the people with impunity, and oppressive structures centuries-old remain relatively unchanged.

The central American leaderships have found common ground in their support of market-driven economies and their acceptance of IMF or World Bank-imposed structural adjustment policies (SAPs). With the implementation of SAPs, government services have been cut, trade and exchange controls lifted, credit supply restricted and the prices of staple items deregulated. Public services have been privatized and crops for export indiscriminately promoted. The result has been increased poverty, de-stabilization and environmental degradation as well as decreased access to schooling, health services and credit.

Such policies are meant to enable the Central American countries to earn hard currency to service otherwise unpayable debts. But the control of their economic destinies that they seek through such austerity programmes has proved elusive, falling ever more into foreign and transnational hands. Though the tools of colonialism have changed, the motivating spirit and world view remain the same.

El Salvador

In the final hours of 1991, the beginning of the end of twelve years of civil war was witnessed by the Salvadoran government and the armed opposition, the Farabundo Marti Front for National Liberation (FMLN), in talks mediated by the United Nations. And though the year has seen the arrival of the United Nations observer mission (ONUSAL), the establishment of the Truth Commission to investigate human rights violations that occurred during the course of the war, an ad-hoc commission to oversee the reduction and purging of the armed forces as well as the creation of the national commission for the consolidation of peace (COPAZ), peace remains a paper reality.

Despite such international scrutiny, extrajudicial executions, illegal detention and torture carried out by the Salvadoran military and security forces have contributed to maintaining a climate of terror. Even as negotiations proceeded toward a cease-fire, fighting and violence in the country increased. Despite the staging of elections, violence, assassinations and intimidation of opposition candidates, election day fraud, irregularities and low voter turn-out indicated that real participatory democracy still did not exist in El Salvador. The Jesuit case concluded with the conviction of two soldiers for the 1989 slaying of six priests and their housekeeper and daughter. But the conviction of only one intellectual author and the

acquitting of seven material authors, four of whom had confessed to the crime, leaves unchallenged the structures of impunity under which the military continues to operate.

Although the government points to the lowest inflation rate in Central America and growth in economic activity as signs that structural adjustment is proving successful, other statistics indicate increased suffering among the most vulnerable. Approximately 90% of Salvadorans now live in poverty, less than 40% of workers are steadily employed. Health and education budgets are as little as half their pre-war levels and tens of thousands of civic employees have lost their jobs due to decreased public spending and privatization.

The repatriated, returning to their homeland after years in refugee camps, and those who struggle for peace and the right to raise their voice continue to be the primary targets of repression and human rights violations. The Canadian Christian community must continue to show our solidarity with the people of El Salvador with our prayers and our actions, supporting and monitoring the peace process as well as urging our government to give concrete expression to its stated concern for the situation in El Salvador. We must be present with our brothers and sisters in Christ as they search for a justice that eschews retribution and leads to reconciliation and forgiveness.

Ricardo Navarro of the Centro Salvadoreño de Tecnología Apropriada recently visited Canada and outlined some of the environmental problems in El Salvador. The leading cause of death for children under four is respiratory problems caused by air pollution, primarily from private vehicles. There are no controls on water pollution: rivers and streams are used as garbage dumps. As a result toxic chemicals enter the food chain. Three out of four households have no latrines. Some of the existing latrines are badly built and raw sewage seeps into wells and rivers. Agricultural wastes are also dumped into water sources. Fresh vegetables grown locally are contaminated with pesticides and herbicides because traditional growing methods have either been forgotten or are discouraged.

Easy solutions are not apparent. Government suggestions to boil all potable water leads to accelerated forest depletion because wood is used for fuel. The demand for wood is so great that depleting forests allow ground-water tables to fall rapidly. Where will additional water come from? This problem is already leading to social problems and will probably lead to violence both within El Salvador and externally with its neighbour, Honduras. In addition, the demand for new construction is adding to depletion of the forests, leading to the usual problems of loss of rural water sources, soil erosion, diminished production of food and cash crops for export.

Nicaragua

Appearances are also deceiving in Nicaragua. Newspapers tell us that peaceful coexistence has arrived in the country. But the effects of ten years of civil war, economic blockade and the need to divert public spending in order to mount a defence against US-sponsored contra forces continue to issue a massive economic, political and social de-stabilization

Political tension was high throughout the year as the various factions within the governing coalition, the National Opposition Union (UNO) squared off. Ultra-right elements, led by Alfredo Cesar, were intolerant of any approach that includes other sectors in negotiations and are bent on the destruction of the Sandinistas (FSLN). On the other hand, president Chamorro and her supporters, though indistinguishable in the content of their economic programme, were willing to open discussions to other stakeholders, including the FSLN, before implementing change.

One of the major issues on which they have done political battle is that of property. In an attempt to overturn land reform measures taken by the outgoing Sandinista government - measures that benefitted approximately 700,000 families, but not without abuse and favour shown to some FSLN officials - the ultra-right repealed the laws of the former government which gave holders title to the property they had received. Chamorro retaliated with a veto that at year's end had stuck, signifying an important shift in balance within the Assembly and perhaps an end to the control formerly enjoyed by Cesar and the ultra-right.

Conflict between demobilized contras seeking land and those defending existing farms combined with partisan political violence in towns continue to belie the impression of peace.

The neo-liberal economic programme of the Chamorro government was declared a success at year's end, having achieved most of its goals of public sector and state spending reduction, the curbing of inflation, obtaining of external financing, privatizing and the opening up of domestic and international markets.

But the cost of such success has been great. Even though Nicaragua has one-third the forest stands it had in the 1950's, deforestation continues unabated. In September, the government signed an agreement with Taiwan allowing the felling of almost a half million hectares of Atlantic coast forest. Drastic cuts in public sector spending have resulted in one year in an increase of 13% (to 58%) in unemployment and 24% in infant mortality figures during the same period. Seventy per cent of Nicaraguans now live in poverty.

In 1986, the International Court of Justice ruled in favour of Nicaragua, condemning the US for violating international law and ordering the US to pay \$ 17 billion in damages. In September, the Chamorro government officially waived the country's historic case against the United States in the International Court of Justice. Within hours of the decision, the US government and the International Monetary Fund announced \$ 55 million in new loans and the cancellation of \$ 259.8 million in debt incurred during the Somoza years. These decisions raised much domestic criticism concerning the precedent this might set concerning the issue of war reparations and major power intervention in local wars.

Guatemala

New Dawn is the name taken by a group of three organizations, primarily indigenous in makeup, that are part of a new cohesion and mobilization within the Guatemalan popular movement. The country is witnessing an intense period of indigenous awakening motivated by the 500th anniversary of the arrival of Columbus. The twenty-three ethnic groups that make up as much as 80% of the Guatemalan population are resurrecting their ancestral story, still unextinguished despite five centuries of military and economic oppression.

They are boldly demanding a seat at the negotiations table where talks are taking place between the Serrano government and the armed opposition, the URNG, reminding the government that it is the shoulders of the Aboriginal people that have borne the load of a decade of civil war. It is the Mayan people who have buried the majority of the 120,000 dead and mourned the more than 40,000 disappeared.

Although peace talks are taking place, they are stalled on issues of human rights. While the new president, Jorge Serrano, elected in January of 1991, promised change in the country's human rights profile, the situation worsened significantly in 1991. Guatemala was called by Emilio Castro, president of the World Council of Churches during a December visit, "the most violent country in Central America".

"Guatemala has experienced more death squad killings than El Salvador, more disappearances than in Argentina or Chile, more regular use of torture, more massacres, more overall death than any other country in Latin America. And yet the Guatemalan case is little known . . . [a] critical factor [is] the violation of human rights of journalists and the severe restriction of freedom of expression. The silence within Guatemala echoes without." (The Daily Terror, Robert Carty, The International Federation of Journalists and the Canadian Committee to Protect Journalists, Toronto, 1991, p 10)

Even as the colonialism of the past is re-examined, our Guatemalan partners are asking us to consider as well the new colonialism taking place in our day using the economic weapons of structural adjustment.

Honduras

The Nicaraguan contras have left, the Salvadoran refugees have gone home and the guerrilla opposition has laid down its arms. Though their excuses for flexing their might no

longer exist, the Honduran military services and budget remain bloated. While schools go without teachers and cholera begins to take hold, education and health allocations are cut.

One of the poorest countries in the hemisphere, Honduras is administered by a democratically elected government that has bowed to the pressures of international financial institutions (IFIs) to impose economic policies of adjustment. The measures have exacerbated economic and social suffering on the part of the poor majority and contributed to violence and the abuse of human rights. Deregulation of staple items have led to price increases of between 75% and 300%, measures that have been accompanied by layoffs, cutbacks and reduced subsidies in public services. Almost three-quarters of Hondurans cannot satisfy their basic nutritional needs.

Land reform and an increasingly vigorous labour movement offer some prospect for shalom. The development of both, however, has met with violent opposition by a military that president Callejas seems either unwilling or unable to rein in. Recent cases of assassination by the military that have attracted international attention have begun to challenge the armed forces' tradition of impunity. Increasingly, the churches are joining the voices of those demanding justice and dignity for the poor.

Panama

The 1991 year-end issue of *Pensamiento Propio* calls the country of Panama ungovernable. January elections were boycotted by 50% of the electorate and the Arnulfista party of president Guillermo Endara did not win a single seat. Despite this, as well as revelations regarding a fortune allegedly gained in the drug trade, he remains in control of a majority coalition.

Two years after the US invasion, narcotics traffic has tripled and the US presence remains strong, both militarily and economically. Control over domestic bank accounts was ceded in a treaty to the US as one prerequisite to loans. The promised aid for post-invasion reparation has been reduced from US\$ 434 million to US\$ 27 million.

Waves of protests greeted the May announcement of the government's strategy for economic modernization. Strikes and protests by students, teachers, workers and campesinos were met with a violent response by the military and the closure of schools.

The year 1991 was one of ecological disaster, both natural and human-made. While the area of Bocas del Toro was ravaged by earthquake in April and floods in August, large areas, particularly in the northeast were signed over to transnationals for exploitation of the natural resources. Adding to the scourge of the people is a growing incidence of cholera.

In the face of growing numbers of violations of political and civil rights as well as increased militarization in the name of the war on drugs, vigilance on the part of the international community is urgent.

Costa Rica

Once known as the "oasis of peace" of the Central American isthmus, Costa Rica is in a downward spiral as economic liberalization and structural adjustment policies reverse the positive trends of the last decade. Social guarantees once the envy of the region are being eroded as economic realities result in internal oppression, increasing urbanization as farms are abandoned, growing violence in concert with rising levels of unemployment and a rapidly declining standard of living.

Deficit and public sector reductions, export increases, the privatization of public services and the elimination of price controls required by the IMF and World Bank as preconditional to the granting of loans, have met with a growing protest.

The so-called war against drugs is being used as an excuse to militarize the police force. Repression of the poor has increased and arbitrary detention (one every six minutes) is being used as a method of social control. Peasants are being denied credit unless they cultivate crops for export. For the vast majority of the indigenous who are denied proper

identification papers and are not even considered persons in their own country, the struggle is for cultural survival.

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Where Peace is Broken - Burma

Despite the award of the Nobel peace prize to Daw Aung San Suu Kyi, the military rulers of Burma seem as entrenched as ever, though there are rumours of internal power struggles. The Petro-Canada deal continues, despite criticism that this deal is interpreted by the Burmese military as support for its government (see the 1991 report). According to Thomson (1992), the military regime is using profits from the heroin trade and the reckless sale of its teak forests to keep 40 million Burmese people in its grip. A number of NGOs in Canada are participating in an international campaign to free Aung San Suu Kyi and all other political prisoners in Burma.

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Where Peace is Broken - Europe

Europe has seen enormous upheavals in the past twelve months with the self-destruction of the Soviet Union, a bloody civil war as the Yugoslav federation has been torn apart by ethnic hatreds, and the increased pace of integration in the European community.

Eastern Europe

Last year it was noted that the threat to peace from the resurgence of nationalism across eastern Europe. This year the population has been battered by soaring inflation and frightening levels of unemployment as they are hurtled from the harshness of the old communist system into the new harshness of the market economy. In this situation of bewildering change there has been a revival of anti-semitism and of overt, sometimes violent, racism, much of it directed against non-white immigrants and refugees. Whipped up fears of hordes of immigrants have produced similar attacks on non-white populations in parts of western Europe.

At the same time, the churches of eastern Europe are experiencing a remarkable re-awakening, after decades of operating underground, often as the only bodies with an enduring faith in social justice based on the love of God.

Included in the massive changes attending the political re-organization of eastern Europe is the matter of a strong resurgence of Islam in the post-communist ideological world bordering the Islamic states of the Middle East.

Yugoslavia

The greatest casualties of the war in former Yugoslavia are not its historic treasures so admired by tourists, but its living treasures: the peoples of Yugoslavia. The roots of the present conflict lie in the region's own geographic barriers, the 4th century division of Europe between Catholic and Orthodox, Latin script and the Cyrillic, and successive divisions created by foreign empires and the displacement of ethnic groups. The first half of the 20th century saw these divisions sustained by Serbian domination in the interwar period and a brutal pro-fascist Croat government during World War II. The 1991-92 war is all the more tragic because the region has also had a tradition of successfully overcoming these differences. Families and neighbours are now divided, and propaganda generated by both sides exacerbates their fears.

In 1946, Tito's communist party established a federation of six republics (Slovenia, Croatia, Serbia, Bosnia-Herzegovina, Montenegro and Macedonia, and two autonomous provinces attached to Serbia, Vojvodina and Kosovo. After Tito's death, the economic crises of the 1980's, the immense disparities within the federation and the varying hardships imposed by the transition to fully market economies revived the national question. By May 1991, the federal government had effectively collapsed, while the federal army became an agent of the Serbian republic.

Kosovo and Macedonia

Kosovo was the heartland of medieval Serbia and remains the centre of the Serbian Orthodox Church. However, by the end of World War I, Kosovo was predominantly Albanian Muslim. Older memories of dominance and harassment by elites from both ethnic groups, combined with the revival of Albanian nationalism and increased Serbian domination, fueled unrest in the 1980's. Meanwhile, neighbouring Albanians also experiencing desperate poverty and political crises feel abandoned by Europe and the West.

Tito's federation was the first official recognition of the Macedonians as a people with their own language. Though predominantly homogeneous, Macedonia includes small local Albanian majorities along its western border. It has the most to fear from the break up of Yugoslavia, since its identity is relatively recent, and it risks absorption by its neighbours. Though Kosovo declared sovereignty and in a 1991 referendum the people showed almost unanimous support for independence, media attention has focused on the conflict in the north.

Slovenia

The most homogeneous region, the northernmost republic of Slovenia overwhelmingly supported independence in a 1990 referendum. Having kept much of the federal army's equipment, Slovenia was able to defend itself against the federal army after official independence in June 1991.

Croatia

The boundaries of Tito's federation shaped Croatia like a ragged horseshoe around the border with Bosnia, along which many Serbs within Croatia are concentrated. Croatian Serbs enjoyed some limited cultural autonomy, but because they were initially overrepresented in local government, the transition to political pluralism displaced many. Meanwhile calls from the Serbian minority for greater autonomy met with Croatian harassment, and were transformed by propaganda from the Serbian republic into greater demands and more violent actions. Though Croatia belatedly adopted human rights legislation in December 1991, Croatian use of nationalist rhetoric and fascist symbols aroused Serbian fears. Referenda held in areas with Serbian majorities have produced declarations of independence, and their future now forms the crux of the conflict. Moreover, the present government faces internal criticism for its general treatment of dissent and the media.

Serbia and Montenegro

Extreme Serbian nationalists within these republics claim to be the protectors of diaspora Serbs. However, Serbian leaders have also repressed Serbian dissent and abolished the autonomy of Vojvodina, where Yugoslavia's sizeable Hungarian population is located. There are repeated strikes and public protests. Many Serbs are resisting the draft or deserting from the army. Historically part of Serbia, but cut off from its cultural hinterland by geography and the Ottoman invasions, Montenegro has allied itself with Serbia.

Bosnia

Bosnia's population is the most mixed, consisting mainly of Slavic Sunni Muslims, Serbs and Croats. Bosnia is rich in natural resources that make it central to the future of the region. Though a coalition government initially distanced itself from the war, several small border regions have declared themselves autonomous or became military bases. In October 1991, after the Serbian members walked out of the Assembly, the remaining Muslim and Croatian members declared Bosnia a sovereign state.

The Civil War

At the end of 1991, estimates of deaths ranked as high as 7,500 civilians and soldiers, with roughly half a million people displaced from their homes. Observers and human rights groups have documented violations committed by official and independent forces from both sides. The Serbian alliance now controls between 30 and 40 percent of the Croatian republic, and there have been efforts to settle areas abandoned by Croats. European Community and United Nations mediators have developed a peace plan, calling for a lasting cease-fire, the deployment of UN troops throughout all disputed areas, and a delayed indeterminate status for the region until a safe and democratic referendum would be held. The European Community initially imposed economic sanctions on all the republics. After several months of violence and diplomatic standoff, the beginning of 1992 saw an apparently lasting cease-fire and a series of huge peace rallies throughout the republics. Faced with growing internal opposition, the Serbian government declared the war over, and appeared to considerably moderate its territorial demands. At the beginning of March 1992, the first UN peacekeeping contingent arrived in the region, including 1200 Canadian troops. The immediate prospects remain uncertain, though more hopeful than before.

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Where Peace is Broken - The Horn of Africa

War continues in the Sudan. Thousands more refugees have crowded into the southern part of the country and the situation has been aggravated by the return of some 280,000 Sudanese from Ethiopia now that the civil war in that country is over.

Civil administration collapsed both in the government-controlled north and in the south. Militarization of the entire country took place increasing the difficulties of the Sudanese people to meet their own basic needs. Inflation exceeded 100% per year and the government continued to deny the seriousness of the current famine.

Relief operations were hampered in many ways. The delivery of relief supplies was hindered by the introduction of increasingly complex regulations. A currency change greatly restricted the flow of cash, and this interfered with payments to transporters and suppliers of spare parts at a time when an efficient response was required. There were increasing numbers of displaced persons in all parts of the country. Priority was given at Port Sudan to commercial imports such as cement rather than to food.

The climate in Sudan varies from hot and dry in the north to tropical in the south. The country is subject to drought but historically the economy has been based on agriculture in which irrigation has played a major role.

In southern Sudan, airlifts, barge deliveries and airdrops eased the situation but food shortages continued to plague many areas. Even though the rains were favourable, the lack of peace in the area precluded normal agricultural activity exacerbating the food shortage situation. The government of Sudan was guided or controlled by one of the former political parties, the National Islamic Front. According to Africa Confidential, July 12,

1991, the NIF concentrated on permeating broadly social, rather than narrowly political, sectors: agriculture, education, trade and health.

Continuing human rights violations were reported, including detention and redetention without charges being laid and torture and forced removal of victims of war and famine.

In the face of this oppression the National Democratic Alliance, an umbrella organization of opposition groups, declared illegal by the Sudanese government, continued to call for a return to a pluralistic democracy based on multi-party democratic principles and respect for all international norms of individual and collective freedoms.

The Sudan People's Liberation Army (SPLA), which controls much of southern Sudan, was not exempt from criticism with respect to human rights violations, even though it could not be held internationally responsible in the same way as the Government of Sudan. There were credible reports that the SPLA had forcibly recruited children for military training. Splits within the SPLA further increased the difficulties and uncertainties with respect to the provision of humanitarian assistance. Renewed fighting between SPLA factions caused untold hardship, suffering and death for thousands of southerners caught in the conflict.

Canadian churches relate to partner churches in Sudan through organizations such as the Sudan Council of Churches and the All Africa Council of Churches. Canadian churches have responded to humanitarian needs in Sudan by sending substantial quantities of food aid and finance for medical and relief purposes. The Canadian Government has significantly supplemented these actions through CIDA.

Being a major donor to the region, Canada can exercise influence. Therefore the Anglican, Roman Catholic, Evangelical Lutheran, United and Presbyterian Churches, together with the Mennonite Central Committee, wrote to the Department of External Affairs and International Trade in December 1991, urging the government of Canada to use its influence to contribute to the formation of a critical mass of concern for peace in Sudan throughout the UN system.

Where Peace is Broken - Child Prostitution in Southeast Asia

As noted above, child prostitution is rampant. In considering the where of such violations of peace for the human body, principal attention may be focussed on Southeast Asia but clearly it is a world-wide phenomenon.

The incidence and extent of child prostitution in the world has been exacerbated by the expansion of tourism and the proliferation of military bases, particularly in Asia. After the Vietnam war, Western European and Japanese tourists took the place of the military in the sex business and were lured to red light districts by gaudy decorations and oriental massage, as well as by lust and their own lack of conscience.

Over the years, the sex tourism business grew within the general rubric of tourism. For example, travel to Thailand by Canadian tourists is encouraged by posters that promise hedonism showing pictures of young men and women frolicking on silvery sandy beaches. But the posters do not show the burgeoning sex trade in general, nor child prostitution in particular where children are recruited because of the threat of AIDS and the mistaken assumption that children will be clean. Younger and younger children, both boys and girls, are being recruited. Some tourists fail to grasp the true age of these children. Other tourists are heterosexual or homosexual paedophiles on holiday.

In India and Nepal, despite efforts from an emerging women's movement, women are regarded as inferior and girl children are of little or no personal value. There is even a religious tradition for families to dedicate their young girls to the temple as prostitutes. When those girls grow up, they enter into regular prostitution because they have no other option. Children are taken from Nepal and sold in India to brothel owners. There they are used to make pornographic films and as prostitutes. Children often get into prostitution after being used in pornographic films. Then these films promote sex with children to tourists and to paedophiles. It is a vicious circle in which only the middlemen profit.

Child prostitution is worldwide. It is growing in East Africa where the AIDS epidemic is the most severe. East Africa will have the highest population of street children in the

world, it is estimated, by the turn of the century. Boys and girls are at risk to tourists in the larger cities of Nairobi, Mombasa and Malindi. Many of these children are the children of prostitutes.

In Latin America children who live on the street are easy prey to pimps and paedophiles. The main aim of the children is to survive and prostitution gives them a way of doing that. Child prostitutes in Latin America are attractive to long distance truckers and migrant workers as well as tourists.

In Europe, the US and Canada runaways constitute the bulk of child prostitutes. As in Asia, procurers meet buses offering lodging and friendship. Soon the child finds that the only way to pay back the loans is to enter the sex trade. Since many, if not most, of these children are from dysfunctional families where alcoholism and/or sexual abuse is the norm, prostitution seems the lesser of two evils. It has been said that as many as 30,000 Canadian children are involved in prostitution.

Thailand

Although never colonized by the west, Thailand has been indirectly modelling itself on the west, aiming for western style economic growth and development. To this end it has had a series of five five-year plans beginning in 1961. Linked with those has been a concentrated effort to encourage tourism in order to bring in the hard currency needed to achieve economic growth. The income from tourism has jumped from the third highest revenue-producing industry in 1979 to second in 1980 and first in 1982. Each year since 1982, Thailand has earned more baht from tourism than from the sale of textiles, rice, rubber, tapioca or sugar. In fact, in 1989, Thailand earned one in every three baht from tourism. One of the results of this increase in tourism is a rise in prostitution, especially in child prostitution. The estimated numbers of children involved in prostitution reach from a conservative figure of 35,000 to as many as 800,000. Most estimates indicate that at least 200,000 children are involved in the sex trade.

In the north, where there were once villages filled with the shouts and laughter of children, social workers notice an eery silence. So many villages have been emptied of their children that the recruiters are now kidnapping children and bringing them over the border from Burma and China. AIDS is increasing. The number of teenage suicides is rising.

Sri Lanka

Child prostitution among boys aged 6-14 was virtually unknown before the 1970's. An increase in the number of cases of venereal disease in young boys was a sign of the growth in homosexual paedophile activity. Boys were more vulnerable in this culture because of the tradition of men serving as mentors for young boys. Girls were kept at home closely monitored while young boys were expected to leave home and make casual or lasting acquaintances with older boys and men. The beach boys of Sri Lanka became popular especially with European tourists, and girls were left alone until the advent of Japanese businessmen in the last few years. Years of documentation and case studies show that the growth of these young boys is slowed both physically and mentally through associations with paedophiles. The boys become spiritually bankrupt as well. They become juvenile delinquents, uninterested in vocational training programmes or other attempts to rehabilitate them. They have little interest in learning skills that will not earn them nearly the income that they earned from prostitution.

The Philippines

Prostitution grew up around the military bases of Olongapo and Subic Bay. Members of the military who were paedophiles asked to be transferred to the Philippines and a market for child prostitution was created, fed in part by the availability of the Eurasian children of prostitutes.

Young Filipino women are lured into the entertainment industry and promised lucrative careers in Japan. Unfortunately, they reach Japan with no money, language skills, friends or proper passports and are easily forced into prostitution. The Japanese underworld is

involved in prostitution and greases the palms of the local police to return runaway prostitutes to the bars where they are employed.

Taiwan

Aboriginal villages have been decimated by the trade in children for prostitution. By not being city-wise, parents have been persuaded to sell their daughters to repay their loans believing that they would become well paid household help in the cities. The procurers buy them new clothes, put them up in a hotel and give them presents. If they do not cooperate, they are gang raped and held in rooms with bars on the windows. The only way they can be rescued is to be arrested and escape after the trial. The Rainbow project, sponsored in part by the Presbyterian Church of Taiwan, provides a half-way house and rehabilitation programme for ex-prostitutes. It is also waging an information campaign in the mountain villages to alert families to the sexual exploitation of their children by Japanese tourists.

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Recommendation No. 11 (reworded as below and adopted, page [42](#))

That individual members, congregations and Church Courts be urged to familiarize themselves with one or two regions of the world in which peace is badly broken, with its peoples, its churches, its heroes and heroines, in the struggle for human dignity, and to establish some direct contact with people there.

Recommendation No. 12 (adopted, page [42](#))

That the Government of Canada be urged to take specific steps to ameliorate the broken peace in southern Africa by continuing its policy of support for the democratization process in the Republic of South Africa, and by giving high priority to external aid to Africa in these times of budgetary stress.

Recommendation No. 13 (adopted, page [42](#))

That steps be taken to strengthen the partnership between The Presbyterian Church in Canada and the Middle East Council of Churches; that congregations be encouraged to make use of Middle East mission study materials prepared for 1992-3 as a means of deepening an understanding of the Middle East and its people; and that congregations be encouraged to take initiatives to build dialogue within their communities with Jews and Muslims in order to strengthen inter-faith understanding that breaks down barriers and enhances a common commitment to peace in the Middle East.

Recommendation No. 14 (adopted, page [42](#))

That the Government of Canada be commended for ameliorating the broken peace in Central America by supporting steps taken to bring gross and systematic abusers of human rights to account, as in Guatemala; and for its participation in and support of the UN observer mission in El Salvador.

Recommendation No. 15 (reworded as below and adopted, page [42](#))

That the Government of Canada be urged to take further specific steps to ameliorate the broken peace in Central America: in Guatemala, by urging Guatemala to respect

its human rights responsibilities, including challenging the impunity enjoyed by the military; by suspending all bilateral aid to the country, directing aid instead through Canadian and Guatemalan NGOs; in Honduras, by urging the Honduran government to respect national and international labour laws to which it is signatory; in Panama, by urging the United States to reverse its aid-reduction decision and accept fully its responsibility for post-invasion reparations; in Costa Rica, by communicating to the government of Costa Rica Canada's concern for a worsening human rights situation; in El Salvador, by continuing to monitor the human rights situation and encouraging the Salvadoran authorities to implement with justice the provisions of the accords; by pressing the United States to transfer all its military aid funds to a peace fund; in Nicaragua, by increasing its material support to the people of Nicaragua in their task of rebuilding; and in all Central American countries by maintaining an open door to Central American refugees whose fears remain legitimate; and by linking aid and development money with human rights performances.

Recommendation No. 16 (adopted, page [42](#))

That the Government of Canada be commended for its support of the Red Cross relief effort in Yugoslavia, that it be requested to continue such support; and that it be commended for taking part in peace keeping in Yugoslavia; and that it continue taking specific steps to ameliorate the broken peace in central and eastern Europe.

Recommendation No. 17 (adopted, page [42](#))

That congregations be urged to find ways to become familiar with people and their concerns in one or two of our traditional partner churches in parts of the world where peace is a precious commodity, and offer them their personal and corporate prayers, and tokens of continuing Canadian Presbyterian support.

SIGNS OF HOPE

Sometimes it seems easier to draw attention to what is wrong than it is to what is going right. There are signs of hope all around the world. The signs may be confused and hopelessly incomplete, yet they exist and we should rejoice in them. One obvious sign of hope is the Christian community committed to international aid. Some of the most striking changes are signs of hope in Europe.

Signs of Hope - Europe

Europe has seen changes more profound in the past two years than in the previous forty years. Most of those changes are signs of hope: the re-unification of the east and west Germany, the release of central and eastern European nations, the collapse of the cold war, the re-establishment of democratic governments, and the resurgence of churches. True, not all the changes are positive, yet the principal changes are profoundly welcome.

The European Community

For centuries the principal threat to world peace lay in Europe. Wars between the major European powers involved the rest of the world through their overseas empires. Since World War II, however, Western Europe has been transformed into an increasingly integrated community of nations with a powerful stabilizing influence over Europe as a whole. The principal agent of this remarkable change has been the European Community (EC).

The origins of the European Community lie in the European Coal and Steel Community formed in 1952 by the six core nations: France, Germany, Italy, Netherlands, Belgium and Luxembourg. The European Economic Community was formed in 1958 with the goal of removing all tariff barriers between the members in ten years. The Six became Twelve when Britain, Ireland and Denmark joined in 1973; Greece in 1981; and Spain and Portugal in 1986.

The development of the European Community has focussed on economic integration. The common market was achieved by the end of the 1960's. A common internal market, with the removal of all barriers to the movement of goods, services, labour and capital within the Community, is due to be completed by the end of 1992. There is a new agreement to

complete monetary union, with a common currency and European Central Bank, by the end of the century.

Following the European tradition since Bismark, the free market policies of the Community have been modified in the interests of justice and political stability. Thus there are copious subsidies for small farmers and provisions to transfer funds from the prosperous central areas to the less developed and deindustrialized areas. There is a recent agreement to develop a social charter for the Community.

While the EC is an economic union, its central vision is a political one. The original impetus was the determination of Germany's neighbours to engulf it in an irreversible European embrace, a goal endorsed by the Germans who have been the most enthusiastic Community members of all. Some newer members, such as Greece, Spain and Portugal, have seen Community membership as a guarantee against a return to totalitarian rule, as well as the door to increased prosperity.

The success of the EC has now begun to draw in the rest of Europe. A common market agreement has been signed with the European Free Trade Association (Austria, Switzerland, Norway, Sweden, Finland and Iceland) as a prelude to the EFTA countries joining the Community. The question of how far the EC wants to expand is raised by the standing application of Turkey to become a member.

The EC has a crucial stabilizing role to play in the dangerously chaotic situation created in Eastern Europe, the Balkans and the former Soviet Union by the collapse of the Soviet empire. It is clear that the political stability and economic success of the Community is a magnet to which the whole area is drawn. Indeed many of the newly independent countries have announced that membership in the EC is their goal.

Several questions remain about the future direction of the EC. It is not clear how fast political integration will take in an expanded Community, given the cultural differences between the members. Some, such as Britain and the EFTA countries, do not share the original dream of European political unity. There are also questions about how the EC will use its power as the largest of the three world trade blocks, particularly towards those countries left outside these groupings.

Some writers (e.g., Tester, 1992) have drawn attention to what they declare to be a unique, positive feature of the EC development in comparison with North American free trading developments—that of building a social contract into the Treaty of Rome including . . . an upward harmonization of the social conditions of labour.

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Signs of Hope - Yugoslavia

Two-fifths of the inhabitants of Yugoslavia belong to the Serbian and Macedonian Orthodox churches, while about one-third (mainly in Slovenia and Croatia) are Roman Catholics. The Muslim community is concentrated in Bosnia and Albania, and several small Protestant churches exist in the north, and along the Hungarian border. Although both historically and currently, some religious leaders have inflamed ethnic conflict, an interfaith peace initiative is underway despite tremendous obstacles. Supported by the Conference of European Churches, the Council of European Bishops and world ecumenical organizations, Serbian Orthodox and Roman Catholic leaders, the Reformed Church in Yugoslavia, several small Evangelical churches, and Muslim and Jewish representatives have agreed to an ecumenical roundtable. However, the war has prevented the group from physically meeting and also disrupted communications, so the discussion occurs through European intermediaries. The Yugoslav cardinal and the Serbian Orthodox patriarch have twice made joint peace appeals.

Further reading:

Articles in Canadian papers: The Activist and The Catholic New Times.

Press Releases from the Conference of European Churches.

Signs of Hope - The Middle East

For Christians in the Middle East the current bleak situation in the region is deeply worrisome. As a minority in the region they feel doubly threatened by events that seem certain to lead to further confrontation and upheaval. They are therefore in no position to be optimistic, yet they are profoundly hopeful. It is a distinction they make from faith in a God who accepted the Cross in order to overcome death and give new life to all through the Resurrection.

The current peace process seems unlikely to produce the kind of concrete results needed to build a just and lasting peace for the Middle East, and yet the churches of the Middle East have embraced the peace process as a window of opportunity that should be kept open as long as possible. By coming together around a table, the opposing parties are, after all, forced to come face-to-face with the enemy, and to deal with one another in a way that may yet overcome decades of misunderstanding, stereotyping, accusation and fear. To achieve results, this process has a long way to go, and hard decisions will need to be made; decisions that will require compromise and common sense. Nevertheless, a start has been made and, however fragile, this is a true sign of hope.

The role of the United Nations in the aftermath of the 1991 Gulf war has been a combination of promise and exploitation. There is a perception that the UN has been used by powerful western states to give credibility to their preconceived notions of how the world should be. At the same time, the enhanced role being accorded to the UN provides an opportunity for that body to finally take on a truly effective and leading role. Under its new Secretary-General, Dr. Boutros Boutros Ghali, an Egyptian Christian whose wife is Jewish, the UN has begun to fulfil its role in the area of peace-keeping and peace-making in a newly confident manner. The whole concept of UN peace-keeping forces was first developed in response to an earlier crisis in the Middle East, and it has been applied there continuously ever since, in Cyprus, Lebanon and Israel/Palestine for example. For people in the Middle East, the UN can still exercise a credible and constructive role in building peace. Its new grasp of that mandate is therefore a sign of hope for the region, if it is permitted to exercise that role even-handedly, in the interest of all the people of the region itself, and not in the strategic interests of still-dominant powers.

After 16 years of conflict that left 150,000 people dead and over a million displaced in a country of just three million, Lebanon has finally established the foundations for a lasting peace in that most open, diverse and creative of Middle Eastern countries. Peace itself is not yet in hand, given the fact that the country is economically shattered, politically uncertain and militarily faced with the presence of thousands of Israeli and Syrian troops on its soil. And yet, this faulted model of co-existence in the Middle East is still viable, still

able to recover its vision of common living among diverse minority groups: a vision that lies at the heart of the future stability of the region as a whole. However fragile and halting, the end to the conflict in Lebanon is a sign of hope for the churches and the people of the Middle East as a whole.

In light of these fragile signs of hope in the Middle East, The Presbyterian Church in Canada seeks to provide concrete witness to its solidarity with the people of the region, through the Middle East Council of Churches, as they work to sow the seeds of reconciliation and peace, and give life to the hope that is within them. It therefore encourages congregations to support generously the programmes of PWS&D that assist the relief and rehabilitation work of the MECC in countries such as Lebanon, Egypt, Jordan and Israel/Palestine.

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duCharme, Douglas, *The Middle East: Where peace is broken and where there are signs of hope*, The Presbyterian Church in Canada, March 30, 1992.

Signs of Hope in Africa

Southern Africa

As we look back over the past two or three years, we are astonished at the number and magnitude of the changes that have actually occurred in southern Africa. Enormous changes are still required, but we still give thanks to God for what is occurring.

Continuing changes will be difficult and slow, but positive advances are irreversibly set in motion. There are profound signs of hope that are encouraging. Apartheid is disappearing as the March 17, 1992, whites-only referendum led F.W. de Clerk to say "The book is closed on apartheid!" The social order is being reconstructed, not just by the white majority but by all constituencies, and the ultimate hope remains that God's will for the people of southern Africa will be fulfilled sooner than later.

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Siebert, Hannes, *The Painful Liberation of South Africa: The Church Assumes Role as Mediator*, Sojourners, Dec., 1991, pp. 30-32, 34.

Ethiopia and Somalia

Since the Ethiopian civil war ended, the country is generally calm although some unrest continues in some eastern regions. This insecurity has led to the closure of the Djibouti-Dire Dawa rail link. The flow of emergency food aid has been occasionally affected by logistical constraints or localized unrest. Throughout much of the country early indications suggested that the crops will be considerably better than last year. Isolated pockets of crop failure are predicted, notably in Ogaden and the far north. The successful airlift from Djibouti to Ogaden has greatly improved the emergency food supply there though drought in Tigrea has caused severe famine conditions.

Hope continues for Somalia although there is not yet a stable administration in the country. Unrest continues throughout the country making the delivery of relief supplies difficult, particularly in the south.

Signs of Hope - Central America

Cassidy wrote, "One obstacle to peace in Central America is the difficulty of imagining how peace-sustaining change could ever occur. Yet peace negotiations are going on in Guatemala and El Salvador; the five major armed opposition groups in Honduras have laid down their arms; Sandanistas and ex-contras have banded together to prevent new rounds of violence."

While the face of peace remains marred by social and political unrest, violence and economic suffering, the spirit of the people is indefatigable and hope still glimmers. In El Salvador, there are housing projects in the countryside where the demobilized Contra and the Sandinista work side by side; there are reforestation projects and retraining

opportunities for former combatants. In a process of economic and social concertation which brings together government, Sandinistas, the unions and business, accords are being reached, bringing hope for stability and peace.

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Nangle, Joe, El Salvador's 'Negotiated Revolution'... it was church people who pressed the peace alternative... Sojourners, April, 1992, pp. 4-5

Signs of Hope - Korea

The 1989 General Assembly adopted a number of recommendations urging the Government of Canada to undertake initiatives that could lead toward the demilitarization and peaceful reunification of the Korean peninsula. It also called on the Church to pray for such peaceful reunification and to work to build mutual trust and understanding between Christians in the Democratic Peoples Republic of Korea (north) and the Republic of Korea (south). We give thanks to God for significant steps that were taken in 1991 and 1992.

The Church made a significant contribution in 1991 toward fostering dialogue between the separated Christians of north and south Korea. The Board of World Mission worked as a member of the Canada Asia Working Group (CAWG), a coalition of churches related to the Canadian Council of Churches, to bring members of the National Council of Churches in Korea (south) and members of the Korean Christians Federation (north) to Canada for what proved to be important conversations with each other and with Canadians.

Signs of hope are evident in the relations between north and south in Korea, and in relations between Koreans and the United States. On December 13, 1991, the prime ministers of north and south Korea agreed to sign a non-aggression pact, and the signing took place in January 1992, to carry out a phased reduction of military forces, to work for the reunion of divided families, to increase trade and economic cooperation, and to open, for the first time since the Korean war, phone and postal services, as well as severed highway and rail lines. Thus, for the first time in more than 40 years the total isolation of one Korea from another was over. It was the start of the breakdown of the Korean iron curtain, not so long after the destruction of the Berlin wall, half a world away.

Related developments took place with respect to Korean-United States relations. The United States took three important steps for peace in the Korean peninsula:

1. On December 11, 1991, it announced that it had withdrawn all nuclear weapons from Korea;
2. On January 7, 1992, US and Korean military leaders announced that the Team Spirit war exercises involving more than 200,000 troops would be cancelled for the year; and
3. The US began high level dialogues with north Korea, and on January 22, 1992, for the first time ever the US and north Korea held cabinet level talks.

With the signing of the non-aggression pact and the decline of Soviet military and economic backing for north Korea, there is little rationale for stationing large numbers of US troops in Korea. The US may also want to see a strong, unified Korea as an economic counterweight to Japan.

With all the advances providing many signs of hope for peace in the Korean peninsula, important issues remain. One is that of nuclear safeguards. North Korea has announced that it will soon sign a nuclear safeguards accord and accept international inspections of its atomic facilities. Until this happens there is continuing concern about possible proliferation of nuclear weapons. It must be remembered, however, that the US has a vast stockpile of nuclear weapons itself, which are seen by some countries as a grave threat to their national security.

Human rights is another important issue. Human rights in The Peoples Republic of Korea (north) have not received much publicity. These issues will have to be addressed as

dialogue deepens. In the Republic of Korea (south) the movement toward democracy and respect for human rights continues to be a painful struggle. In 1991, the Government continued to practice arbitrary arrest and detention, and imposed indefinite sentences for the non-violent expression of political beliefs. Workers engaged in efforts to secure just working conditions, and citizens active in the movement for peaceful reunification suffered particularly from government oppression.

Signs of Hope - Southeast Asia (Cambodia)

The peace accord was signed in the fall of 1991. Prince Sihanouk and members of the new Supreme National Council have returned to Phnom Penh to work with the UN in implementing the accord and preparing for elections in 1993. The presence of notorious Khmer Rouge leaders on the council has aroused public protest, but mediators acknowledge that without their presence the war would continue. Vietnam has improved relations with China and has worked out an agreement with Hong Kong for the theoretically safe repatriation of refugees, though concerns remain whether the process will work.

In February 1992, the UN formally launched its transitional government and peacekeeping mission which will include at least 100 Canadians in the first stage.

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Wurfel, David, Celebration and Foreboding, *Peace Magazine* Jan/Feb., 1992, p. 10-11

Signs of Hope - Rights of the Child

On November 20, 1989, the United Nations General Assembly adopted a new international treaty for the protection of children. The UN Convention on the Rights of the Child addresses the child's right to survival, proper development and protection from abuse and exploitation. The UN convention declares that "State parties undertake to protect the child from all forms of sexual exploitation and sexual abuse" (article 34). Canada was a signatory to this convention which provides a monitoring system to hold governments accountable for their treatment of children as well as a legal framework for the protection of children and their families. On December 11, 1991, the Prime Minister of Canada announced that Canada had formally ratified the United Nations Convention on the Rights of the Child.

In the spring of 1990, representatives from several Asian countries heard reports of the growing sex trade in children in the Philippines, Thailand, Sri Lanka and Taiwan. The churches of Asia decided to take action and with the support of the Christian Council of Asia, the Asian Bishop's Conference, and the Ecumenical Coalition on Third World Tourism, UNICEF and the International Catholic Child Bureau in Geneva, they launched a three-year international campaign to end child prostitution in Asian tourism.

The goal is to make the facts public, examine local and international laws and conventions that can be used to monitor, police and prosecute paedophile tourists, support local government officials who are trying to make positive changes, and support and provide resources for groups in tourist sending countries that are willing to join the campaign.

On November 20, 1991, the second anniversary of the signing of the UN convention on the rights of the child, ECPAT-Canada was formed. It is an ecumenical group under the umbrella of the Canada Asia Working Group supported in part by the Church. Its objectives are to create public awareness of the widespread problem of child prostitution, to assist in collecting data and facts that pertain to Canadian involvement in child prostitution in Asia, and to develop strategies for ending Canadian involvement including advocacy for change in government laws and policies.

The first strategy is to write and submit a statement of principles to tourist agencies for their endorsement asking them to declare that they will not knowingly participate in arranging sex tours to these Asian countries. The second is to approach authorities in the justice system and Department of External Affairs and ask what laws Canada has to prosecute the victimizer of a child prostitute. ECPAT-Canada is seeking legislation that would allow Canada to prosecute its citizens for crimes against children no matter in which

country they take place. Thirdly, the Task Force of the Churches and Corporate Responsibility is initiating an investigation into the corporate practices of travel firms to get data on how many Canadian tourists are customers of child prostitutes. In the future, ECPAT-Canada hopes to elicit the support of overseas military authorities and of the pornography and juvenile divisions of the RCMP to learn more about child prostitution in Canada as well as in Asia.

Further reading:

Welcome the Child, an education newsletter of Interpol

UNICEF publications

Signs of Hope - UN 1992 Conference on Environment and Development

In June 1992, the United Nations convened a conference on the environment and development (UNCED). Many studies were mounted within the global communities in preparation for this conference, and one of them was an interfaith consultation hosted by the World Council of Churches (WCC) in August 1991. Out of that consultation came a formal declaration of where the global Christian church stands with respect to protection of the environment and the organization of development, with specific reference to the UNCED Earth Charter. The general organization of the report from the consultation included a preamble, a statement of threat, a statement of the way forward, and finally a set of twelve guiding principles for environment and development.

As was noted in the first section of this report, in the theology of peace-making, the concept of peace is wholly inclusive. It is not just a matter of the absence of armed conflict. So also, the WCC consultation said,

Now the life of the Earth community is threatened with destruction... We are at a major turning point in which we can either continue along the path of self-destruction or turn towards restoration and renewal.... We need to reaffirm the importance of justice, frugality, humility and reverence for creation.

Peacemaking involves all aspects of human endeavour. It is not just a matter of standing between the warring parties, as peace-keepers. It is a matter of resolving fundamental problems that have plagued humankind for millennia and are now close to driving the planet into total alienation. But the situation is not hopeless! Indeed, there are substantial avenues for hope, and these are becoming more clearly defined as the threat grows larger. In this regard, the WCC listed twelve principles which are reproduced here with extracts from their elaborating statements.

Ethical principles for environment and development:

1. Justice for the world's poor must be the foundation of people-centred development strategies.

We affirm the indivisibility of social justice and justice to the environment. Injustice and environmental destruction have systemic causes such as the dominant development model itself with its inappropriate emphasis on capital intensive industrialization. The main victims of this approach to development are the nations and the peoples of the South. The weight of foreign debt must be relieved in order to allow for greater self-reliance. Women and children bear a particularly heavy share of the burdens of poverty and environmental degradation. We must acknowledge the need for limits to growth and a just sharing of resources in the interests of sustainable sufficiency for all...

2. Human societies bear a responsibility toward the Earth as a whole.

The Earth, with its diverse life forms, is a functioning whole. Whatever we humans do to the web of life impacts on ourselves. States and individuals have an obligation to respect the functioning of the whole...

3. Life styles of high material consumption must yield to greater sufficiency for all.

The addiction to life styles based on possession and high material consumption patterns is a prime cause of social inequity both between the North and the South and within societies throughout the world. These life styles also represent the principal threat to ecological well-being by their excessive use of natural resources and subsequent generation of pollution. Domestic and international economic policies should be oriented toward helping all people meet their basic needs and enjoy the sustenance of Creation...

4. The carrying capacity of the Earth must become a criterion in assessing economic development.

The excessive use and misuse of natural resources and the pollution generated by the North are threatening the sustaining capacity of the Earth's ecological systems. International economic relations have forced countries of the South to exploit their own fragile resources. The increase in population within this context adds further stress...

5. Militarism must yield to non-violent approaches to conflict resolution.

Despite recent reductions nuclear weapons and other weapons of mass destruction are still among the most immediate and long-term threats to human societies and ecological well-being. This threat is exacerbated by other forms of military activity including the arms trade and the transfer of military technology. Military and repression technology are often used to subjugate people in societies where there is a large gap between the elite rich and the poor majority. War is ecologically disruptive in various ways. It results in widespread destruction of both the human and physical environment, including dramatically increased consumption and destruction of natural resources. The forced migration of peoples and establishment of refugee camps can also have a significant impact on the environment well beyond the war-torn region. Disarmament must be a priority. Conflicts must be resolved through peaceful means. Strategies for nonviolent conflict resolution are proving effective in contexts from the local community to the international community.

6. The full participation of individuals and groups in decision-making is critical to just and ecologically-sound development.

All persons should have the opportunity to participate, individually and with others, in the formation and implementation of decisions affecting their lives. The expertise of women in environmental concerns such as food production, has long been ignored and is desperately needed by the global community. Governments and institutions must be accountable to their people...

7. Access to education must be assured.

Universal access to education is an important right. Education can help cultivate personal responsibility and inclusive concern for humanity and the Earth. The central role of women as educators and carriers of information and culture should be recognized...

8. The rights of future generations must be recognized.

Future as well as present generations of all peoples have a right to existence and to their share in the goods of the Earth. This right places further responsibilities and limits on the way in which resources ought to be used in the present...

9. The principle of precautionary/preventive action should guide development decisions.

Economic responsibility for proving the safety of activities which may potentially damage the environment should fall on the promoters of such

activities. Decisions should be based upon adequate environmental, social and cultural impact assessments. Full public participation should be ensured...

10. The "polluter pays" principle should be affirmed as an international standard.

The cost of environmental damage, created by technology and industrial activities, is to be borne by those who cause it...

11. Procedures and mechanisms should be established permitting a transnational approach to environmental issues and disputes.

Since the environmental crisis has global dimensions there is an urgent need for increased mutual accountability of nations ... Internationally accepted standards of environmental performance need to be developed. In order to enforce such standards, an international court or other mechanisms should be created.

12. The bio-diversity of the Earth must be respected and protected.

The diversity of species should be respected and revered as part of the wonder of the Earth. The preservation of plant and animal species in order to preserve genetic diversity is essential...

The UNCED statement clearly deals with all the issues running throughout the present report, and it drew them together as components of a single problem and the light of a single hope.

Signs of Hope - Resources for Hope

As we search for avenues of hope in universal peacemaking, we remember that we can witness and minister in the name of the God of peace in our time and place in God's world, and we are not alone. The Church takes part in a number of ecumenical social justice coalitions operating both within and outside Canada, wherein churches pool their resources, develop a solid research base and policy analysis, as well as strategies for change and advocacy. Specific issues that the coalitions deal with include:

- world development
- refugee movements
- human rights violations

- global debt
- international peace and justice
- environment
- disarmament
- poverty in the midst of wealth
- Aboriginal justice issues

The coalitions are:

Human rights issues:

CAWG: Canada-Asia Working Group

ECPAT-Canada: End child prostitution in Asian tourism

ICCHRLA: Inter-church committee on human rights in Latin America

ICCR: Inter-church committee on refugees

ICCAF: Inter-church coalition on Africa

ARC: Aboriginal rights coalition

Disarmament/peace:

Ploughshares: Project Ploughshares

Economic justice/environment:

ECEJ: Ecumenical coalition for economic justice

TCCR: Taskforce on the churches and corporate responsibility

Development:

Ten Days for World Development: Inter-church committee for world development education

ICFID: Inter-church fund for international development

PLURA: Presbyterian, Lutheran, United, Roman Catholic and Anglican [funding]

Further reading:

Weingartner, Eric, Canada's Interchurch Coalitions, The Presbyterian Record, June 1991, pp 29-31.

For further information of the coalitions listed above, contact Consultation on Church and Society: The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Recommendation No. 18 (adopted, page [69](#))

That individual members, congregations and church courts be encouraged to note that signs of hope are evident around the world, notably in Europe, the Middle East, Africa, Central America, Korea and southeast Asia, and that continuing pressure for improvement is needed to support those who are responsible for bringing about the positive changes.

Recommendation No. 19 (adopted, page [69](#))

That the Government of Canada be commended for its part in bringing about positive changes for social justice in Europe, the Middle East, Africa, Central America, Korea, southeast Asia, and we urge that continuing efforts be made by the government to support and extend those improvements.

Recommendation No. 20 (adopted, page [69](#))

That our partners in Europe, the Middle East, Central America, Korea and southeast Asia be assured of our prayers and continuing support for their vital efforts at peace-making through our support of relief and rehabilitation work and social justice concerns in their respective areas.

SUPPLEMENTARY REPORT

MINUTE OF APPRECIATION

The Rev. C. Rodger Talbot

Rodger Talbot served the Board of World Mission for more than thirty years as a dedicated servant of God. In the course of doing that, in later years he was seconded part-time, to serve as Secretary of the International Affairs Committee. This Committee is not a creature of the Board of World Mission but reports directly to the General Assembly.

The International Affairs Committee has a membership of laity and clergy from across the country, and it is charged with informing the Assembly annually on issues and events around the world that have a bearing on the role of the Presbyterian Church in the international scene. The members of the Committee come and go, typically serving just a few years. While they bring substantial experience and informed judgment, they are not all part of the long-term ongoing work of the Church. Consequently, they need considerable guidance as to the background of the work of the Committee. Rodger Talbot has been vital to the work of the Committee with his own extensive overseas experience and his continuing service to the Committee since it was first formed.

To put it another way, he was constantly faced with guiding new people, with people carrying a lot of international baggage, and with conveners who were never quite able to grasp the enormity of it all. With immense patience, he shepherded them from the rear, guiding, pushing, prodding and challenging as the circumstances indicated. His total career demanded tact and commitment, knowledge and understanding, skill and intellect. He brought them all, in substantial measure, to the work of the International Affairs Committee.

In looking over the contributions of Rodger Talbot, we are reminded of lines written more than 80 years ago by Rudyard Kipling (who himself was involved in international affairs):

If you can keep your head when all about you
 Are losing their's and blaming it on you ...
 Or watch the things you gave your life to, broken
 And stoop and build 'em up with worn-out tools ...
 If you can talk with crowds and keep your virtue,
 Or walk with kings - nor lose the common touch ...
 Yours if the Earth and everything that's in it ...

Rodger Talbot walked with kings and with common folk. We loved him for his stability, trust, dreaming, thinking, stooping and retaining his common touch. The Talbot race is far from over. We look forward to even greater contributions from this servant of God in the years to come.

Recommendation No. 21 (adopted, page [70](#))

That the minute of appreciation for the Rev. C. Rodger Talbot be adopted and Mr. Talbot thanked by the Moderator on behalf of Assembly.

Gordon Hodgson

Rodger Talbot

Convener Secretary

LIVE THE VISION CAMPAIGN

(consideration and adoption, pages [43-44](#))

To the Venerable, the 118th General Assembly:

On March 15, 1992, congregations were asked to announce the inauguration of the Financial Campaign and Stewardship Enhancement Programme entitled Live The Vision. This marked the formal beginning of one of the most extraordinary efforts of the Church as it seeks to strengthen its place in Christ's mission in Canada and overseas.

The history of this enterprise began with the work of The Task Force re: Financial Campaigns, a sub-committee of the Administrative Council, convened by Bill Fleming in 1988. This group carefully considered the need for special funds, current strategies for church extension, Overture 31, 1988 and Overture 7, 1989. As a result of this work, the Administrative Council recommended, and the 1990 Assembly approved, a campaign to raise at least \$ 10 million. At the same time it was agreed to secure the services of a professional fund-raising organization. Since then, each step along the way has been taken with care. A feasibility study was undertaken and the results interpreted; fund raising consulting firms were interviewed and Resource Services Inc. was engaged for the task. Now in place are a Campaign Director, a National Steering Committee and the beginnings of a volunteer network that will eventually number in the thousands. All of this is dedicated to the raising of a minimum of \$ 10 million and the enhancement of stewardship.

THE NAME

Early in the planning stages it became clear that there was a link between the VISION statement adopted by the General Assembly in 1989 and the Campaign to raise special funds. That connection has been expressed in the name finally selected for the project Live The Vision. As the name implies, the campaign is a means to an end. The desired goal of all the enterprises of the Church is to win the hearts and minds of people and to engage them in effective ministry and mission in God's world. The Church has articulated that goal in the VISION statement. To give the Church the resources, particularly financial resources, to bring the VISION into reality, is the goal of the campaign, to Live The Vision.

ORGANIZATIONAL STRUCTURE

During October volunteers to serve on the National Steering Committee were recruited. They met as a Committee for the first time in November. With Tom Norwood as Convener, the Steering Committee consists of John Cameron, Georgia Cordes, John Dowds, In Kee Kim, Dennis Lem, Gary Plum, George Robertson, Joan Sampson, Nancy Serrick, Ian Victor, and Yme Woensdregt. Ex officio members include Glen Davis, Art Herridge, Grant Jones, and Earle Roberts.

Regional Directors have been enlisted and have been at work since January. The Regional Directors are Bill Isaac, John Bannerman, Jim Sitler, Lynne Geddes, Keith Boyer, Annabelle Wallace and Doug Monteith. Each one has held a series of formal or informal meetings in each of the presbyteries in their region. They shared information about the campaign and to ask the presbyters to enlist or appoint a Presbytery Director.

To date, 44 Presbytery Directors have been appointed. Training sessions for the Presbytery Directors were held March 9-14 in Truro, Crieff and Calgary. A total of 28 Presbytery Directors were in attendance. The results of these sessions were very encouraging. There is enthusiasm about the campaign among these vitally important volunteers.

Two additional seminars were held to accommodate those Presbytery Directors who were unable to attend the initial meetings.

THE CASE

The need for the Campaign is expressed in what is referred to as, The Case. This document articulates the rationale for the raising of the funds.

The Case for Live the Vision has been the product of an extended process:

1. June 1990 - The general distribution of funds was ratified by the General Assembly of June 1990 as 75% for new church development in Canada and 25% for projects overseas.
2. May 1991 - A planning committee developed a general statement of need which was used in the feasibility study.
3. October 1991 - A more detailed description of specific projects was sought from the BWM taking into account reactions from the feasibility study.
4. November 1991 - The Campaign Steering Committee reviewed the details of the projects and offered suggestions for amendments to the Case.
5. December 1991 - A second draft of the Case was prepared and widely distributed inviting responses.
6. February 1992 - A review and redrafting of the Case was undertaken in collaboration with BWM staff.

Throughout the development of the Case certain assumptions have been made.

1. The case is based on needs identified prior to the Campaign. It is important to recognize that the Campaign has been developed in response to the needs rather than the needs being developed in response to the Campaign. This remains an important principle worth preserving.
2. It is important to remember that the Campaign is not intended to meet all the needs of the Church. There are limits to what can be expected as a result of it. It is the work of the Life & Mission Agency that must be counted on to address the ongoing needs of the Church.
3. The needs, as outlined in the Case, are largely the product of the work of the BWM through extensive consultation with Presbyteries. To use a business analogy, Live the Vision is the marketing arm for a product developed by BWM and the presbyteries. Live the Vision has not determined the Case.

4. The Case demonstrates some effort, to move away from a strictly land and building strategy of new church development. This is shown in the section entitled Creative New Developments which represents 16% of the planned expenditure for Canada. Whether this is enough is an entirely arbitrary judgement. In the face of the compelling need for and cost of land, it seems appropriate to accept the judgement of the BWM.

5. Though it seems that the BWM is the major beneficiary of the Campaign it must be remembered that the whole Church will benefit from a successful campaign. It is for The Presbyterian Church in Canada.

6. There is always a temptation to modify the Case in order to make it appeal to certain vested interests, be they programmatic or geographic interests. The Case must be built on genuine needs, not on what may be popular.

Drafts of the Case have been used in the briefing sessions with groups from all the Presbyteries and in the seminars for Presbytery Directors. The Case, in its present form, has been well received. There is every reason to have confidence in the Case as it now stands.

CORNERSTONE GIFTS

The original strategy for the campaign, prepared by the consulting firm Resource Services Inc., includes a component described as the Major Gift Programme. This is the request for gifts from individuals over \$ 25,000. The experience of Live The Vision has compelled us to change the name of this programme from Major Gifts to Cornerstone Gifts on the grounds that Major gifts implied that all other gifts were minor.

The Cornerstone Gift programme is being co-ordinated by a small group consisting of Hugh Lloyd, Alex Christ, John Dowds, Tom Norwood, David Jackson and Harry Waite. This group has agreed on the most appropriate way to discover prospective donors and the way in which they are to be invited to make gifts. Gifts made through the Cornerstone Gift programme are expected to total \$ 2 million.

CLERGY GIFTS

During 1992, ministers and diaconal ministers, both active and inactive, will be encouraged to make their gifts to Live The Vision. These gifts will be in the form of cash and pledges over a three or five year period. With over a thousand possible donors in this category it is not unreasonable to assume that as much as \$ 1 million may be received. More important than the money, however, is the leadership offered by those in strategic positions of responsibility in the Church being among the first to commit financial support to the Campaign.

STEWARDSHIP

From the beginning it has been clear that the Financial Campaign must be seen in the context of Christian stewardship. The gifts of money are given not to a goal or to a campaign but in response to the gracious gifts of God. They are gifts to God that come out of the gifts God has given to us in the first place.

The Stewardship Committee of the Board of Congregational Life has established a task force to work with Live The Vision to develop materials that will make clear the theological foundation of the Campaign. The theme of these materials will be drawn from the account of Jesus at the wedding in Cana described in John 2. Materials for four events throughout the duration of Live The Vision will feature: the connections of the family described in the account; the transforming power of Christ; the celebrative nature of the event; and the anticipation implied in "the best saved until the last". The Committee has been challenged to find ways to be inclusive of children in the whole stewardship emphasis and some very creative ideas are being developed. Bible study/sermon helps, liturgical resources, ideas for children's stories and intergenerational events will be offered.

FUTURE DEVELOPMENTS

The 44 Presbytery Directors have begun to recruit Group Leaders who will be trained in seminars during May and September. These Group Leaders will, in turn, encourage the formation of congregational leadership teams during the fall of 1992. After appropriate orientation these congregational leadership teams will encourage and assist congregations to respond to Live The Vision sometime during January to March 1993.

The emphasis throughout the Campaign is to use ways and means that will give every member and adherent family an opportunity to decide on a response to the Campaign. Congregations are not expected to include the campaign in their budgets. It is expected, however, that every member will be given an opportunity for a personal decision.

Pledges of gifts may be spread over a three year period. The management of the pledge system will be undertaken by the Comptroller's office.

The administration and use of the revenue of Live The Vision will be in the hands of the Assembly Council.

INFORMATION

Plans are in place for a variety of strategies to tell the story of the campaign.

1. A series of advertisements for the Record are being considered.
2. A multi-image slide presentation is being prepared for the General Assembly.
3. The Case document is being developed into a magazine format.
4. A board game has been created to help users learn about the Case.
5. Appropriate brochures and pamphlets will be made available as circumstances warrant.

ATTITUDES

Slowly but surely details about Live The Vision are being made available throughout the Church. The initial briefing sessions touched about 200 members of presbyteries. Another 25 people have been involved in the Presbytery Directors workshops. Members of the Assembly Council, the Board of Congregational Life, the Board of World Mission and the Board of Ministry, the WMS Council Executive as well as the Executive Staff at Church Offices have all been briefed on Live The Vision. The response has been supportive and very positive. Perhaps even surprisingly so. Concerns have been raised about the institutionalization of the Church, the economic troubles of the country, the administration of the funds collected and the long term loyalty to the Case, yet no fundamental opposition to the Campaign has surfaced.

There is a sense of optimism beginning to build. The campaign will be successful and the financial goal reached. We will Live The Vision!

Thomas C. Norwood, Convener	Harry E. Waite
Campaign Steering Committee	Campaign Director

MACLEAN ESTATE COMMITTEE

(consideration and adoption, page [49](#))

To the Venerable, the 118th General Assembly:

The Maclean Estate Committee found its seventeenth year of operating Crieff Hills Community a most gratifying year. With the new Lodge of St. Luke completed before the beginning of the year and the Conference Hall a few months later, 1991 was a record year in many areas at Crieff Hills Community. There were more people attending sponsored overnight programmes, 512, up slightly from the previous year. But the total number of overnight guests was 4,576 and when multiplied by the number of nights each person stayed it amounted to 8,827 people-nights. Both of these figures are substantially higher than

previous record years. The exciting and challenging opportunity is that there is still room to expand occupancy within the existing lodges and retreat houses. 131 Presbyterian congregational groups stayed in the facilities last year and more could have been accommodated.

The official opening and dedication of the Lodge of St. Luke and new Conference Hall was celebrated on Sunday, May 5, 1991. The General Assembly was represented by a past Moderator, Dr. J.J. Harrold Morris, as well as the moderators from the Synods of Toronto and Kingston, Hamilton and London, and the Presbytery of Waterloo-Wellington. Everyone is truly impressed by the 12 bedroom lodge and the spacious conference meeting rooms. The million dollar project, funded by the special campaign to the Presbyterian congregations of Southern Ontario, was assisted by a loan from national Church funds. Less than \$ 20,000 is still outstanding. The Maclean Estate Committee wish to express its thanks to those congregations and people who made this building project possible. Many people have greatly appreciated the tangible results and the additional service available because of these buildings. Groups who found the facilities booked up when they wanted it, are now finding space available both on weekends and during the mid-week.

NEW STAFF POSITION

Based on priorities and needs, the Committee added an additional staff person in 1991, as Marketing Manager and Volunteer Co-ordinator. David Neufeld, assisted by the new Bookings secretary, Joan Spencer (no relation to our Director), is charged with building up awareness of, and attendance at programmes, and the use of facilities, especially during the week. He is working to get more people out to see the property and facility, because, as he says, they sell themselves. The other part of his responsibility is to find and organize the vast number of volunteer workers that are needed. One major project he was involved in was the dismantling of a large hexagon shaped cabin given by the people of a condominium property in Waterloo and then moving it in sections to Crieff Hills. He is seeking more volunteers to re-assemble it for use as a four bed retreat house. It can serve those who want more space than the Hermitage but less than the 12 beds of the House of the Prophet. The Committee is thankful to the many volunteers on sub-committees, work parties, home helpers (especially the quilters), programme assistants (especially the youth events), and the hostesses, hosts and tour guides at special events. One family adopts a house and stays in it for a weekend or two while they paint and decorate it throughout. Projects of every description are available for volunteers of every interest and skill. A list of volunteer projects is published, along with a list of practical items that can be donated. Donations last year ranged from a tractor to a clock, a piano to a golf cart, a hand-made wall-hung cross to books.

Plans are in hand to produce a short promotional video that will enable church members to inform their groups, organizations or employers of what is available at Crieff Hills Community in its beautiful setting and comfortable facilities. This video should be available after the summer through the Crieff office or the Resource Centre at Church Offices in Toronto.

PROGRAMMES

Crieff Hills Community offered thirty-six programmes in 1991. They included many that people and congregations have come to expect each year, like programmes for senior adults, junior highs, married couples, engaged couples, elders, managers, women, church school teachers and church secretaries. These programmes sought to educate laity, develop leaders, strengthen personal spirituality and faith, and to build community. Newer areas of programming included weekends for developmentally handicapped adults, writers and editors (held in co-operation with the Presbyterian Record), single parent families, lay evangelism (in co-operation with the Board of Congregational Life), adult leaders of youth (in co-operation with the regional Synod Youth Directors) and public school teachers (in co-operation with Inter-Varsity). More people from more congregations came to Crieff Hills because of these programmes. They expressed their appreciation in finding it as a "place apart . . . to come together". People attending the programmes told us of their appreciation for the opportunity: "to relax and enjoy nature at her best in a beautiful place

to be" and to "be in a place where both facilitators and facility were well organized, prepared and the weekend went smoothly"; also "Thank you for our weekend here together with each other as a couple, and with new found friends; I hope that we will be back to spend some more time at Crieff in the next year. Thanks to all those who worked so hard preparing those great meals."

The Committee has been making plans for new programmes to develop and equip lay leaders, and have focused on training young potential leaders starting at age 14, and senior adults who have retired or are about to retire. The results of this planning will be realized in 1992 with the start of broad course selections for both these groups. The youth will engage in a three year programme at March Breaks with a congregational component through the year. The senior adults will have the first week-long programme in July. An ecumenical international class of seniors is expected at this week.

People have been coming to the programmes not only from southern Ontario, but all across Canada and many states in the U.S.A.. The Committee's challenge is to get the word out to more people by a broader means. It has found that the wider the audience the richer is the experience for all the participants. The local residents around in Puslinch Township are getting used to seeing airport transportation vans and chartered buses in the parking lot. Two year long lists of our upcoming programmes are published semi-annually.

INTERNATIONAL CONNECTIONS AND STAFF

During the past year, two volunteer staff members worked at Crieff Hills Community for several months at a time. The Community was blessed by the work and presence of Nicoletta Orsello from Italy and Janine Ruf from Germany. These two young women worked in a variety of jobs and shared their gifts and talents with staff and guests. The Community looks forward to other international interns or visiting staff in future years. This could be a bigger and more regular part of the programme if there was an additional staff residence. Unfortunately, this is beyond the current budget but it is also most needed for housing our regular staff that is growing with the increased business.

Staff last year totalled 19, 13 of whom were full-time or near full-time, and 6 were part-time. The hard work of staff is appreciated, as many of them toil behind the scenes to make the programmes successful and the guests feel welcomed, well fed and comfortable. It takes a real team effort to carry out this ministry of service. The Community needs to find more people on a regular basis as we grow.

For more information on any of these matters, contact Crieff Hills Community office at R.R. #2, Puslinch, ON, N0B 2J0 or phone (519) 824-7898 or FAX (519) 824-7145.

Recommendation No. 1 (adopted, page 49)

That congregations consider working in close co-operation with a lay training centre in their area in order to allow for the developing of lay leaders and building congregational fellowship, on the one hand; and on the other, to help strengthen the centre through volunteer assistance and participation in its service and programme.

Recommendation No. 2 (adopted, page 49)

That congregations promote lay education among their members at centres like Crieff Hills Community, through an adequate budget and regular promotion of the opportunities available.

Recommendation No. 3 (adopted, page 49)

That Presbyterians recommend the facilities at Crieff Hills Community to their Ontario based or nation wide businesses, organizations or networks as a site for mid-week conferences or training sessions.

Maynard Nordine
Convener Director

Robert C. Spencer

MINISTRY, BOARD OF

(consideration and adoption, pages [21-22](#), [41](#), [63-64](#))

To The Venerable, the 118th General Assembly:

Greetings! This represents the 19th and last report of the Board of Ministry to the General Assembly. Happily, this event does not mean the end of the Church's concern for an effective personnel service for its servants, a concern which dates at least from 1971 with the establishment of a Personnel Services Committee with the Rev. John C. Cooper as its Director. The function of support services for professional church workers will become an integral part of the Life and Mission Agency. This is a welcome development since it ties the concern for the development and well-being of the Church's servants directly to the life and mission of the Church as servant and body of Christ.

Over the past 20 years, the Church has worked at developing a comprehensive approach to the development and care of its leadership. Attention to recruitment is foundational in calling members to consider life-long committed service to Christ in the various ministries of the Church. Pastoral care of candidates through presbytery certification processes, guidance conferences, examinations for license and ordination is important in attending to the growth and development of persons as leaders. Provision for continuing education is a further step which encourages leaders to continue to learn and grow while serving the Church. Other personnel policies such as sick leave and parental leave all contribute to a system within which Ministers of Word and Sacraments, Diaconal Ministers, and Lay Missionaries are cared for and encouraged to grow personally and in their abilities and aptitudes for ministry.

The issue of leadership in the community of faith is one that is perpetual. Ministry is a perpetual gift of Christ to the Church. The attempts at defining, understanding, and ordering this gift also seem to be perpetual. The final meeting of the Board of Ministry was devoted to a reflection on leadership in the Church. While there was recognition of the comprehensive nature of the Church's support services, there was also a recognition that the quality of leadership has not necessarily improved, and there seems to be more rather than less tension and conflict in congregations. The Church must attend to the quality and support of its servants.

Foremost in the Board's sense of the Church's need for leadership are servant leaders who know themselves called by God to serve Christ in the ministries of the Church. Vocation is a bedrock issue for the Church. Most other desirable qualities in leaders are aspects of what it takes to fulfill one's vocation. Another basic principle is that leadership is a function of the community of faith; it has the right and responsibility to identify, encourage, educate and call forth its leaders. The Board believes that the call of the Church is the call of God, and represents confirmation of the inner, secret call to the person. It also believes that leaders should be committed to Jesus Christ, combining, as He did, authority with an attitude of service and caring. The Church desires an educated leadership and, therefore, gives great attention to the education and training of those who would be servant leaders, and those who are already serving.

After all of the above, there are many desirable qualities, and no one has all of them, but each person has some. Integrity, energy, prophetic vision, community building, communication skills, inclusivity, common sense, sense of humour, adaptability, ability to listen, flexibility and openness, ethical reflection and discernment, spirituality and sensitivity to God's presence, being relational with warmth, charisma and maturity - we want it all in our leaders. No wonder they burn out under the weight of unrealistic expectations! No wonder there is conflict and tension in congregations! When so much is wanted, it is sometimes difficult to accept with grace the human foibles of leaders.

The Board believes that within the restructured Assembly services, there must be ongoing support for those who have been called to leadership and service in the Church. It commends this ongoing ministry to the Life and Mission Agency as it seeks to recruit the

best from amongst those of the Church, and prepares and frees them for that life of faithful service.

Finally, the Board would express appreciation to all those who have served as members over the past 19 years. Because it cannot name everyone, the Board honours them by mentioning those who served as convener: Dr. Douglas Herron, 1975-79; Rev. Wallace Little, 1980-81; Dr. Alexandra Johnston, 1982-84; Rev. Rod Ferguson, 1985-86; Ms. Cathrine Campbell, 1987-90; and Rev. Alan McPherson, 1990-92. The Board is grateful for their leadership. It is equally thankful for those who have served as the Board's executive staff: Dr. Jack Cooper, 1975-81; Dr. James Evans, 1981-83; and Rev. Tom Gemmell, 1983-92. The unsung heroes are the support staff who have served the Board. Special mention must be made of Ms. Annette Thomson who has served the Board from its beginning and who has developed relationships with most ministers as they have become open to hearing calls to ministry in new areas. It also would honour Ms. Margaret Henderson whose unstinting service as Senior Administrator will be celebrated in a minute of appreciation. Other support staff have been Ann Crawford, Ann Engel, Deborah Motton and Tisha Ilenchuk. Together they have given wonderfully skilled and faithful service to the work of the Board, to the well-being of our Ministers of Word and Sacraments, Diaconal Ministers and Lay Missionaries, and to the mission of the Church.

PREPARATION FOR MINISTRY

GUIDANCE CONFERENCES

Summary of Conferences Held in 1991

Two conferences were held in 1991. Thirteen candidates attended the Vancouver Conference in March and twenty-four candidates were present in Hamilton in August.

The following recommendations were made:

- 28 candidates were recommended for certification.
- 3 candidates were recommended for certification with additional comments. (2 of these were asked to return to another conference).
- 3 candidates received other recommendations.
- 3 candidates were not recommended for certification.

Follow-up Counselling

The Board of Ministry works with the candidate to appoint a follow-up counsellor who will meet with the candidate three or four times a year and report annually to the certifying presbytery. This relationship between the follow-up counsellor and the candidate is an important part of the guidance conference process and a valuable resource to presbyteries which is not being used to its fullest capacity. The Board of Ministry is planning to send a list of students and their follow-up counsellors to presbyteries and remind them to request a report from the follow-up counsellor.

Re-wording of a Regulation

The regulation regarding when a candidate for the Ministry of Word and Sacraments should attend a guidance conference has been re-worded as follows:

That candidates attend a guidance conference during the last year of pre-theological studies and in any case before the commencement of their second year of theological studies.

OVERTURE NO. 14, 1991 - PRES. OF LINDSAY-PETERBOROUGH (A&P 1991, p. [530](#)) **Re: Student Guidance Opportunities**

The prayer of the Overture asks for the establishment of guidance opportunities for spouses of students preparing for either the ministry of Word and Sacraments or diaconal ministries.

The Board of Ministry has examined the concerns raised by this Overture. It has researched and assessed various options and ramifications for guidance opportunities for spouses. An overriding factor in this process has been the concern that there are many models of the ministerial spouse and accordingly a wide range of attendant expectations. When this is added to cost factors, the experience of other denominations and other considerations, guidance opportunities for spouses is deemed inappropriate as an adjunct to the current guidance conferences. There are, however, other opportunities for addressing this concern, as follows:

1. That the Board of Ministry or its successor organize, in conjunction with the theological colleges and their student associations, an event which addresses spousal concerns and expectations.
2. That Sessions be reminded of their duties in the oversight of students and the pastoral care of their spouses. (Book of Forms, Appendix J, p. 182E, No. 7)
3. That presbyteries be encouraged to include spouses in their pastoral care of students.
4. That follow-up counsellors be reminded to invite spouses to the interview with candidates on one occasion each year.
5. That Interim-Moderators be charged with addressing specific concerns with regard to congregational and spousal expectations particularly for new couples in ministerial work.

Recommendation No. 1 (preamble reworded, rec. adopted, page 41)

That Overture No. 14, 1991 be answered in terms of the preamble to this recommendation and that sessions, presbyteries, colleges and the Associate Secretary for Ministry take note of the responsibilities for pastoral care of candidate's spouses.

PSYCHOLOGICAL TESTING

The Psychological Testing Sub-Committee has, since September, 1989, been studying the feasibility of psychological testing for candidates for Ministry. Questionnaires were mailed to individuals and groups within and outside our denomination asking for comments on psychological testing. The Committee reviewed and discussed the responses and the use made of psychological testing in other denominations, and concluded that personality assessment and psychological testing can be useful instruments which should be added to the other methods of assessment already in use. These tests would be only one component in the process of assessing candidates for suitability for ministry.

Who Should Be Tested?

All candidates for the Ministry of Word and Sacraments and the Order of Diaconal Ministries should be tested. The tests would encourage and aid growth and facilitate increased self-awareness in the candidate. The test results would serve as a resource to those entrusted with the responsibility of counselling and guiding those who will continue to proceed to ministry and those who need to be redirected in their choice of vocation. It is the responsibility of the presbytery to maintain confidentiality.

The Value of Psychological Testing

The principal values to the assessors are:

1. to provide clues to qualities and characteristics that should be explored in interviews;
2. to confirm or question the validity of conclusions derived from interviews, other information and impressions;
3. to indicate the degree of correspondence of the candidate's personal characteristics with those considered desirable, or otherwise, of persons in ministry; and
4. to assist presbyteries in their responsibility for making strong nominations, and certifying capable persons who seem, in their judgment, to have real potential for ministry.

Some of the values to the assessed are:

1. to assist the candidate in self-assessment and self-understanding by increasing their awareness of their psychological and social strengths and weaknesses and their

potential for growth, and for creative and wise decision-making in life and vocation; and
 2. to aid in finding alternate ways that people can respond to a call when it is indicated that they are not suitable for ministry. The sooner one achieves that determination the better.

Administration of Testing and Interpretation

When:

The Committee recommends that Psychological Testing be done soon after the candidate's initial certification by the presbytery and before she/he is interviewed for a second certification. The certification process thus is seen as having two stages. The first stage would be a time of inquiry and exploration. After the testing and the Guidance Conference have been completed the first re-certification would begin a stage of greater mutual commitment between the candidate and the presbytery. The Committee considers it important to put the testing sufficiently into the process so that it is not given undue emphasis but is understood as one part of the total process. The process of candidacy is outlined in the Book of Forms, section 174.3-174.3.1, 202-204, and Appendix J.

Where:

Testing would be done across the country at established centres or by qualified persons who have been accredited by the appropriate professional bodies. The following centres are able to provide these services:

Institute of Pastoral Training, 1300 Oxford Street, Halifax, NS, B3H 3Y8.

New Brunswick Pastoral Institute, P.O. Box 3382 Postal Station B, St. John, NB, E2M 4X9.

The Montreal Pastoral Institute, 5369 Queen Mary Road, Montreal, PQ, H3X 1V1.

Kingston Institute of Pastoral Care, Queen's Theological College, Kingston, ON, K7L 3N6.

Toronto Institute of Human Relations, 51 Bond Street, Toronto, ON, M5B 1X1.

Interfaith Pastoral Counselling Centre, 127 Frederick Street, Kitchener, ON, N2H 2L7.

London Interfaith Counselling Centre, 442 William Street, London, ON, N6B 3E2.

Interfaith Pastoral Institute, 515 Portage Avenue, Winnipeg, MB, R3B 2E9.

Pastoral Institute of Edmonton, 11112 - 109 Avenue, Edmonton, AB, T5H 1E1.

The Pastoral Institute, 120 - 13th Avenue S.E., Calgary, AB, T2G 1B3.

Island Pastoral Services Association, Church Career Development Service, 932 Balmoral Road, Victoria, BC, V8T 1A8.

There are also Career Development Centres in the United States. The umbrella group is: The Church Career Development Council, Room 774 - 475 Riverside Drive, New York, NY, 10115.

What:

Qualified persons, either at these centres or working independently, would be involved with the candidate as follows:

1. Administer a series of tests.
2. Meet with the candidate to interpret the results.
3. Produce a written and, where possible, a verbal report for the appropriate committee of the certifying presbytery.

How Paid:

The cost (\$ 200 per student in 1991) is to be paid by the certifying presbytery.

Access to Results of Testing:

A member of the centre administering the tests would meet with the candidate to review the test results and interpretation. The candidate would then be asked to give written permission for the release of the report to the appropriate committee of presbytery. The presbytery and the candidate should discuss and agree upon the further release of the report to other significant agents in the candidacy process, e.g., college, field education supervisor, guidance conference, follow-up counsellor. The test results should be kept in secure storage and destroyed when the candidate is ordained, designated or ceases to be a candidate.

Tests

18 different tests were reported on the questionnaires. The three listed below were mentioned by more than one or two agencies:

1. Strong-Campbell Interest Inventory
325 item, self-administered, multiple choice, computer scored, paper-pencil test that covers a broad range of occupations, school subjects, leisure activities and personal characteristics.
2. Myers-Briggs Type Indicator
166 item, self-administered, alternative choice, examiner-scored test. It has been used effectively in groups at Guidance Conferences to stimulate personal reflection, self-understanding and interpersonal communication.
3. Minnesota Multiphasic Personality Inventory (MMPI)
One of the oldest and most widely used tests, used to identify psychological abnormality. A true-false test, originally consisting of over 500 items, has been revised and issued in shortened form. It may be scored and interpreted either by examiner or computer.

The other tests used or recommended for use are:

- Fundamental Interpersonal Relationship Orientation-Behavior (FIRO B)
- California Psychological Inventory
- Edwards Personal Preference Schedule
- Sixteen Personality Factor Inventory
- Taylor-Johnson Temperment Analysis
- Hall Occupational Orientation Inventory
- Jackson Vocational Interest Blank
- Jackson Personality Indicator
- Personal Information Questionnaire
- Analysis of Relationships
- Candidates for Church Occupation Basic Health Inventory
- Study of Values
- Concept Mastery Test
- Differential Aptitude Test - Verbal
- Employee Aptitude Series - Fluency
- Theological School Inventory
- Millon Clinical Multiaxial Inventory
- Farer Structured Sentence Completion
- Draw-A-Person-Test
- Thematic Appreciation Test
- RBH Test of Non-Verbal Reasoning
- Management Aptitude Inventory
- Leadership Opinion questionnaire
- Wechsler Adult Intelligence Scale (WAIS)
- Genogram

Another possibility the Committee felt deserved study was, Millon Clinical Multiaxial Inventory (MCMI). This test is for the assessment of personality patterns and disorders. The New Harvard Guide to Psychiatry states "validation studies indicate that clinicians consistently rate the reports generated by this inventory well above the two most prominent MMPI programmes".

Experienced professionals are likely to have some preferences for tests with which they have become familiar and this variable should be taken into consideration when selecting a series of tests, or a consultant.

Concluding Comment

The discussions and decisions represented in this report were carried out based on the assumption that each candidate is unique and valuable, each having strengths and weaknesses, potential and limitations. The above is presented with the belief that such testing would be done in a context of pastoral care and concern, and that it can help the Church in its ongoing task of preparing individuals for ministry.

Recommendation No. 2 (adopted, page 63)

That personality assessment and psychological testing be required for all candidates for the Ministry of Word and Sacraments and Diaconal Ministries.

Recommendation No. 3 (adopted, page 63)

That presbyteries be required to introduce personality assessment and psychological testing for persons entering the certification/candidacy process in September 1993 and beyond.

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception is charged with responsibility with regard to graduates of theological colleges, licentiates, Ministers of Word and Sacrament, and Diaconal Ministries who are seeking to enter The Presbyterian Church in Canada from other denominations, or who have been educated apart from our own colleges. The Committee makes recommendations to the General Assembly with regard to special courses for mature students without the usual academic prerequisites and those students planning to study at colleges other than those recognized by the Church. In matters of individual cases, the Committee reports directly to General Assembly. On matters of policy it reports through the Board of Ministry.

POLICY GUIDELINES

The new guidelines approved in 1989 now have several years of use. Some consider the new requirements excessive and so the convener and secretary have met several times with concerned parties to interpret the rationale for the guidelines. One shift in practice by the Committee has been to rely more and more on supervised internships. In part this practice stems from the desire to expose candidates more fully to Presbyterian ethos and in part it is recognition of the diminishing returns of simply adding more college based course work.

Realizing the need to further refine the process by which the Committee assesses various candidates, the Board has given the Committee power to issue in bringing new procedures before the Assembly. These will be decided upon at the May 1992 meeting of the Committee, and will appear in a supplementary report to General Assembly.

The Board has also requested the Clerks of Assembly to draft changes to the Book of Forms and its Appendices to reflect the integration of the Ewart College programme into the Knox College curriculum.

At the same time, the Committee has begun to deal with applications from Ewart College graduates who wish to proceed toward the Ministry of Word and Sacraments. The Committee continues to debate the appropriate interpretation of the special consideration requested by the 1991 General Assembly. It hopes to have developed a way to implement "special consideration" in time to report more fully to this Assembly.

OVERTURE NO. 4, 1992 - PRESBYTERY OF EDMONTON (p. 590-91)**Re: Book of Forms sections 176.1.7-9 - Others on the Constituent Roll**

This Overture requests that there be several amendments to parts of Book of Forms section 176 in order that pastoral counsellors may become members of presbytery. The Board has studied the Overture and would recommend that the prayer of the Overture be not granted, because the requested means to that end seem convoluted, difficult, and, most of all, unnecessary. Since the request, nevertheless, addresses a legitimate need to recognize and oversee pastoral counselling as a ministry of the Church, the Board recommends that a Declaratory Act be passed as the Assembly's response to Overture No. 4, 1992.

Recommendation No. 4 (adopted, page 63)

That a Declaratory Act be adopted in response to Overture No. 4, 1992: that the term "institutional chaplaincy" in Book of Forms section 176.1.7 be understood to include accredited pastoral counsellors who are accountable to presbytery for their ministry.

CONTINUING EDUCATION**CONTINUING EDUCATION FUND**

During 1991, the Board made grants to 14 persons to a total of \$ 8,337. It is expected that approximately \$ 15,800 will be available for grants in 1992. Application forms for Continuing Education grants are available from the Board office (Associate Secretary for Ministry, after July 1, 1992).

THE DR. W.A. AND MRS. M. CAMERON DOCTORAL BURSARY FUND

This fund exists to encourage and support ministers and diaconal ministers to pursue academic study at the doctoral level (Th.D., Ph.D., and Ed.D.). The capital base has grown to \$ 279,590, producing an income of about \$ 22,500 annually. The maximum bursary is \$10,000.

In 1991, awards were made to David Cooper, Nick Athanasiadis, Harry Athanasiadis, and James Sauer. Application forms are available from the Board of Ministry office. The deadline for applications is February 1st of the year in which the bursary is to be awarded.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS**INTER-MISSION FOR PROFESSIONAL CHURCH WORKERS****What is Inter-Mission?**

The Policy Committee of the Board of Ministry has been considering sabbaticals for professional church leaders in congregations. The term sabbatical means different things in different institutions but seems most widely known as an educational model. It was decided that a new term was needed. Such words as repose, sabbath, re-formation, re-creation, enrichment, sacred journey, oasis, hospice and inter-mission were all considered. The term inter-mission was chosen as it seemed to describe best what is proposed: A time to get in touch with the Holy Other in our lives. This is done in repose, in line with Jurgen Moltmann's comment about God: "The true completion of creation, however, is on the 'seventh day', the day when God takes up active repose wherein the creation is contemplated, blessed, enjoyed and pronounced 'very good'."

This time is to be for the sake of self, not for congregation, the Church or for acquiring academic credentials. The mode is to be that of follower, not leader, thus the need for a spiritual guide or mentor, to enable reflection and discipline. However, considerable latitude is given to what actually may happen in the time set aside.

In line with reformed tradition, a time set aside is not just to include self, but neighbour as well. Therefore it might be conceivable for a person to spend time on a mission field doing hospital work. Nor need the time apart be seen in the sense of denial of the gifts of God, but more a detachment from them. A fast would not be for its own sake, but only to

enhance prayer, for example. Most important, if we wish to maintain the Calvinist tradition, a deep sense of the "mystical union" with Christ will be a strong component.

In his lecture at Princeton Theological Seminary, May 20-23, 1991, Howard Rice reflected on Reformed Spirituality. He noted that balance must always be maintained in Reformed Spirituality between:

- communal and corporate and private and personal
- intelligent thoughtfulness and the experience of the warm heart
- enjoyment of the world's gifts and detachment from them
- action and quietness

Procedures

The following is the procedure to be followed:

1. Inter-mission is a full-time experience and is for ten weeks.
2. There is to be a five year period of employment in the denomination before an inter-mission may be granted.
3. No short-term training event may be undertaken within a six-month period of the beginning or end of the inter-mission.
4. Twelve months prior to the anticipated start of the inter-mission, a proposal must be submitted to session and presbytery. The proposal must specify the goals of the inter-mission, plans for the use of the inter-mission time, procedures for supervision and spiritual direction, implications and plans for coverage of the person's normal workload, financial arrangements in place, and the form of evaluation of the inter-mission. The subject of inter-mission will be on the agenda of presbytery visitations.
5. Full stipend and benefits will be maintained during the inter-mission, including the person's contributions to all benefit plans.

Financial Arrangements

The costs are : 10 weeks supply and travel at \$ 200 per week plus \$ 1,000 for expenses for inter-mission, the total being \$ 3,000. This cost will be covered as follows: Beginning of the third year of ministry, a stipend deduction of \$ 125 per month is made, 66.6% for supply, and 33.3% for inter-mission expenses.

A congregation may contract out for pastoral care if necessary. The minister or diaconal minister will be responsible for initiating the third year inter-mission deductions. Such payments are transferable from one position (pastoral tie) to another, and are linked to the person, not the position. Contributions are to be held in trust and released at the person's request, \$ 2,000 to the employer who will administer same, and \$ 1,000 to the church worker for their approved inter-mission.

Recommendation No. 5 (adopted, page [63](#))

That the above proposal concerning inter-missions become the policy of the Church available to all professional church workers, effective January 1, 1993.

SEXUAL ETHICS FOR CLERGY AND OTHER PROFESSIONAL CHURCH LEADERS

For the past two years the Board of Ministry has been considering the development of policies and procedures to deal with unethical sexual behaviour of church leaders. The following discussion paper is being presented to this Assembly for the consideration of presbyteries. After responses have been received, it is the intention of the Board of Ministry that a revised document would be presented to the 1993 General Assembly for approval as a guideline. Presbyteries, other agencies and organizations within The Presbyterian Church in Canada would be asked to write and adopt their own policy on sexual misconduct by the following General Assembly.

Recommendation No. 6 (adopted, page [63](#))

That the following paper, containing draft guidelines relating to sexual misconduct of church leaders, be sent down to the presbyteries for study and report to the Life and Mission Agency by January 31, 1993.

DISCUSSION PAPER FOR THE PRESBYTERIAN CHURCH IN CANADA

Introduction

Need for Guidelines:

The issue of clergy sexual ethics has taken on greater urgency in the last few years. The willingness of victims to come forward has uncovered a shocking pattern of sexual abuse in Church institutions. Likewise, the well publicized downfalls of prominent evangelists have focused public perception on the sexual conduct of clergy and other church leaders. Equally disturbing still are recent studies from Ph.D. dissertation of Richard Allen Blackman, in 1985 at Fuller Theological Education which suggest about 10% of clergy have had sexual intercourse with a parishioner or counsellee at some time. This situation perhaps is the result of the loosening of sexual mores in Canadian society. Perhaps the lack of explicit policy concerning clergy sexual conduct has invited the problem. Hence, there is need for a statement by The Presbyterian Church in Canada of what sexual conduct is expected of its leaders.

Sexual misconduct by clergy and other church leaders has a devastating effect on congregations or institutions. The sense of betrayal and disillusionment exacts deep wounds on a people who must place great trust in their leaders. The spiritual life of those directly involved is often damaged permanently. Furthermore, the situation is often worsened by the lack of decisive action by judicatories which fail to act swiftly or justly. Sometimes the vain attempt to cover up wrongdoing or deal quietly with the problem only deepens the breakdown in pastoral relations. In some cases these attempts allow offenders to repeat misconduct in other congregations and judicatories. A specific set of guidelines will help the Church deal justly with its leaders in the area of sexual misconduct.

At a more mundane level, the secular courts have seen fit to hold Church bodies accountable for oversight of their leadership. Where misconduct occurs and church bodies do not act appropriately, there is considerable liability not only for the reputation of the Church but also against its material resources. The liability is especially great in the absence of a clear and just response to known sexual misconduct by church leaders. Again, known guidelines followed by the courts may protect the Church from intervention by the courts of the land.

The Nature of the Pastoral Relationship:

In order to understand the following policy and guidelines two things must be underlined about the nature of the pastoral relationship.

First, the pastoral relationship is unusually reliant on trust. Where that trust is compromised by sexual contact or even questioned by rumour, damage is done to all ministries of the Church. The parishioner, counsellee, colleague, or client of a Church agency must be able to expect trustworthy pastoral care without the intrusion of sexual contact. Likewise, when misconduct has taken place the complainant needs to know that there are standards in place for judging and resolving the situation. Well known and enforceable guidelines help preserve the trust which must underlie all pastoral relationships.

Second, the person occupying a position of authority in the Church exerts considerable power in the pastoral relationship. By virtue of education, ordination, recognition, title, status or reputation, the pastoral office gives to its holder a power which is always greater than that of the person under pastoral care. Therefore, the pastoral relationship is in this respect always an unequal one. Corresponding to the church leader's power is the vulnerability of those who entrust that leader with their spiritual care. Therefore, no sexual relationship is proper within the pastoral relationship because of the unequal relation of power to vulnerability.

Goals of the Suggested Policy and Guidelines

Any policy and guidelines should:

1. be a way of preventing misconduct through stating clearly the boundaries set by the pastoral relationship;
2. offer a way of dealing justly and speedily with misconduct when it occurs; and
3. be clear and brief enough to be usable by the courts of the Church.

A Suggested Policy Statement for The Presbyterian Church in Canada Concerning Sexual Misconduct of Church Leaders

Sexual misconduct is any sexual contact between minister and his/her parishioner, counsellor, colleague, employee, or any other person over which the minister has pastoral oversight.

Note: The definition usually does not include relations between minister and his/her spouse who may be under pastoral care nor normal dating relationships between a single minister and a parishioner. However, within the context of a minister's leadership in the Church, such a dating relationship is fraught with ethical pitfalls.

Sexual contact between a minister and his/her parishioner, counsellor, colleague, employee or any other person over which the minister has pastoral oversight is fundamentally at odds with a pastoral relationship. It is one or more of the following:

1. a breach of the trust placed in a spiritual leader;
2. an abuse of the power of the minister over the vulnerability of the parishioner, counsellor, colleague or employee;
3. a scandal to the Church; and
4. a breaking of the vow taken "to conduct yourself in your public and private life as befits a minister of the gospel".

Sexual contact by a minister with person(s) as named above is misconduct on the part of the minister whether the contact is initiated by the minister or by the other person. Likewise, the claim of mutually consensual or purely private sexual contact does not relieve the minister of ethical responsibility in the matter. Such sexual contact is a serious breach of pastoral responsibility and is subject to strict disciplinary action.

Definitions:

The term sexual contact includes, but is not limited to, sexual intercourse, genital contact, petting, fondling, or sexually suggestive language. It also includes sexual harassment of a parishioner, counsellor, employee or colleague. The term includes, but is not limited to, any behaviour with sexual connotation directed towards someone, behaviour which is uninvited, unwanted or repetitive.

The term minister means any leader appointed, inducted, installed, designated or recognized by The Presbyterian Church in Canada or one of its agencies. The term minister is used here for brevity. The term includes persons such as Ministers of Word and Sacraments, Diaconal Ministers, representative elders, members of the session and candidates for ministry. By analogy, the guidelines apply to all persons given positions of significant authority, power or leadership within the denomination, who are, by virtue of that position, accountable to the discipline of the Church. (Book of Forms sections 318-19).

Suggested Process for Dealing with Allegations of Misconduct in a Presbytery

The following process is intended for use at the presbytery level. But the process can and should be adapted as required for synods, general assembly agencies, colleges or any other organization associated with The Presbyterian Church in Canada.

Presbytery Process Before Any Investigation Takes Place:

A presbytery should implement the following three decisions long before any investigation takes place:

1. A clear communication of a sexual conduct policy to those within its oversight. Standing orders may contain a policy as stated above, or any other the presbytery may

wish to adopt. Likewise, this policy should be made well known to all congregations within its bounds along with the names of relevant contact people. In short, a policy should be in place and known long before any allegation surfaces requiring investigation.

2. A standing committee of presbytery of not less than 4 members should be appointed and given special powers as listed below. There must be a reasonable balance of male and female on the committee. This committee may be sent at the call either of the moderator or convener of ministry committee (or its equivalent) to investigate an allegation.

3. The moderator or, in his/her absence, the convener of the ministry committee (or its equivalent) should be given the power to appoint additional member(s) to the special committee at the time of complaint in order to fill vacancies caused by absence, conflict of interest, in order to ensure the balance of male and female on the committee, or in order to add persons with special training to deal with exceptional circumstances. If necessary the additional member(s) may come from outside the presbytery.

The reason for appointing a standing committee with special powers before any investigation is required is so that due process may begin speedily and not have to wait for the next presbytery meeting.

Duties and Powers of a Standing Committee with Special Powers:

A complaint may be received from any person alleging sexual misconduct by a minister, whether a person claiming to be victim of sexual contact or a third party claiming reasonable knowledge of such behaviour. It should be understood that third party evidence will require substantiation. A complaint should be directed to the moderator or convener of the ministry committee (or its equivalent) and will be passed on to the standing committee directly.

When sent by the moderator or convener of the ministry committee (or its equivalent) the committee will:

1. Meet with the one(s) alleging sexual misconduct to hear directly the accusation.
2. Request a written statement along with any corroborating evidence for the allegation. (Book of Forms sections 329, 380).
3. Request permission to use the written statement in a meeting with the accused minister.
4. Explain the need for the complainant(s) to appear before presbytery if requested. (Book of Forms section 324).
5. Explain in detail the process of presbytery investigation of complaints as per Book of Forms.
6. Appoint, if required, an advocate to care for the complainant(s) and act as advisor during presbytery proceedings.
7. Keep careful and complete written records of its meetings and treat its proceedings as confidential.

If the committee believes there is sufficient cause for concern that sexual misconduct may have taken place, the committee will:

1. Meet directly with the accused minister as soon as possible. The committee has the right to compel an expeditious meeting, with right of appeal reserved for all parties.
2. Present the written complaint to the minister.
The complainant(s) shall not be present at this meeting.
3. Outline the process followed by the presbytery in dealing with such matters, emphasizing the presumption of innocence and the right of due process.
4. Hear his/her response to the complaint.
5. Request a written statement of the response.
6. Share the minister's response with the complainant.

It is not the responsibility of the standing committee to determine guilt or innocence of the accused. If the committee believes there are grounds for concern that sexual misconduct has taken place, the committee will prepare for the presbytery a fama as described in Book of Forms sections 324-331. The "removal of the scandal" provision of Book of Forms section 325 through "voluntary confession" should be granted only with approval of presbytery. Only the presbytery adjudges guilt or innocence.

If the committee believes there are not sufficient grounds for concern that sexual misconduct has taken place the committee will report to presbytery in camera that a complaint had been made, investigation has taken place and no further action appears warranted. Only the names of complainant(s) and accused will be reported at this time. The documents of the committee along with its records, the written statements and all other such evidence shall be gathered by presbytery and destroyed upon acceptance of the committee recommendation. (Book of Forms sections 385.1 and 30). However, the presbytery retains the right to review the committee findings or any of its documents before accepting the recommendation of the committee.

Presbytery should grant the following two important powers to the special committee well before any allegation surfaces:

1. If warranted, to ask the moderator to call a pro re nata meeting of presbytery to deal with a serious situation quickly.
2. To suspend, with pay and without prejudice, the minister from pastoral functions in the case where criminal charges have been laid, violence is suspected, or where sexual contact is alleged with minors. Such suspension also should be implemented where scandal or division in the congregation has rendered a minister's pastoral leadership ineffective. The committee will take steps to supply temporary pastoral care. Such steps are to be taken only where the seriousness of the complaint, the credibility of the charge and the danger to a congregation warrant the steps. (A&P 1989, pp.265-6; 1990, p.254).

The committee will be responsible to presbytery for both its action and its lack of action in these matters.

Once a fama has been registered in presbytery, the court will proceed according to Book of Forms sections 326-42.

Actions of Presbytery Upon Completion of Investigation:

The following are guidelines to be used by presbytery in dealing with the completed judicial process:

1. If the allegations are not substantiated every effort must be made to exonerate the minister in the eyes of his/her peers, congregation and community.
2. If the allegations are substantiated and are admitted to by the minister, and if the misconduct is considered isolated and relatively minor such as a temporary lapse of judgement, the presbytery shall administer an admonition (Book of Forms section 389), only if being fully satisfied the misconduct will not recur.
3. If the allegations are substantiated and show a willful flouting of ethical sexual conduct, or if the minister's acknowledgement of the seriousness of the matter is deemed inadequate, the presbytery should administer a rebuke. (Book of Forms section 390). The presbytery may suspend for a time a minister from office, require therapy, or any other disciplinary task that will ensure misconduct does not recur.
4. If the allegations are substantiated and the damage to a congregation or agency is so great that healing is not possible, presbytery should consider severing the pastoral tie, or its equivalent. However, the subsequent release of the ministerial certificate should only be considered when steps have been completed to prevent future misconduct. These may include therapy, withholding a certificate for a set time, spiritual direction or any other task set by the presbytery.

5. If allegations are substantiated involving criminal acts, violence, contact with minors, or if there is evidence of repeated misconduct, the presbytery should proceed to a deposition from ministerial office (Book of Forms section 393).
6. The presbytery will comply fully with any requirements of reporting sexual abuse of minors.

The Presbytery's Pastoral Response to Misconduct:

The presbytery should know that there are several further responses of the court beyond the juridical matters of guilt or innocence which may include:

1. When a complainant appears to have been a victim of sexual abuse by a minister, the presbytery should appoint another minister or lay person to care for the complainant and act as his/her counsellor on behalf of the court. Also, the presbytery may arrange competent counselling for the victim as an act of compassion. Such act is not an acceptance of liability by the presbytery.
2. Likewise, the court may find it necessary to appoint a counsellor for the accused minister and his/her family or recommend competent counselling.
3. The congregation needs honesty as well as compassion. Where wrongdoing is substantiated the truth should be told. The presbytery should never delude itself to think that scandal can be swept under the carpet. Sessions must be informed in writing of the decision of the court and a congregational meeting may be called in order that presbytery representatives answer questions. A follow-up visitation should be scheduled 6-12 months later.
4. Vindication is important to the many victims of sexual misconduct. It is critical to the possibility of healing for the presbytery to be explicit in stating when wrong has been done by a minister.
5. The granting of forgiveness for the offender should not be offered too easily or quickly. There is no cheap grace. The seriousness of the misconduct must be matched by the seriousness with which forgiveness is taken. One measure of restoration should be the ability of the offender to take responsibility for his/her actions and a willingness to make restitution where possible. Such restitution might include paying the costs of therapy for the complainant or other expenses caused by the offense.
6. The presbytery should know that to restore a minister without demanding real and costly changes in his/her life is only to deprecate the experience of the victims: the parishioner, counsellor, colleague, employee and congregation. It is also to invite repetition of the misconduct.

Discussion Questions for Responses to the Suggested Policy and Guidelines

1. Is the policy statement concerning sexual misconduct in line with the general theological standards of your presbytery?
2. Is the policy statement clear and brief enough to be used by your presbytery?
3. Are the guidelines for the process realistic in your situation?
4. Are the guidelines enforceable, in your opinion?
5. Are there additions or deletions you think will improve the document?
6. Would your presbytery be willing to adopt and use such a policy and guidelines?

MINISTERS TAKING ON ADDITIONAL POSITIONS

Consideration of this matter came to the Board in 1989 at the request of a presbytery. It is a difficult subject. The Policy Committee was helped by the 1988 decision of Assembly that with respect to persons ordained and/or inducted into part-time ministries, the presbytery has the responsibility to be concerned with what the minister does with the rest of his/her time.

On that basis, the Committee moved to develop guidelines for the use of presbyteries in approving and exercising oversight of additional spare-time ministries by ministers within their bounds. They are:

1. If an individual's call to ministry is on a full-time basis and, therefore is one's primary vocational call, another or an additional position is, in reality spare time (or personal time) ministry.
2. Presbytery needs to consider seriously, in consultation with session, the consequences of designating any ministry as spare time.
3. Further, presbytery has primary responsibility to see that, once so designated, the spare time work does not detract from the appointee's primary call to ministry.
4. If, at any time during a pastoral tie or call, his/her spare time ministry begins to demand an amount of time which may potentially affect the full-time ministry, the minister, session and presbytery should consult and develop a written understanding of what is acceptable.

Recommendation No. 7 (adopted, page [63](#))

That the above guidelines be approved for the use of presbyteries in approving and exercising prudent oversight of additional spare time ministries by ministers within their bounds.

CONGREGATIONAL PLANNING BEFORE THE RETIREMENT OF A MINISTER

The Board of Ministry, through its Advisory Committee on Retirement Planning has been made aware of the need for careful planning and preparation on the part of a congregation before the retirement of its minister. Whenever possible, from a minimum of six months to as much as two years in advance, the congregation ought to be exploring not only the proper procedure for dealing with a pulpit vacancy, but also the unique opportunities for future directions in ministry which may be presented by the change of its pastor. This period of planning and preparation affords an opportunity to develop or revise a mission statement for the congregation, together with some goals and objectives for its future ministry. A congregational profile can be developed and a "thumb-nail" sketch of the kind of leadership the congregation will require to achieve its goals and objectives.

All this may be done either before or after an interim moderator has been appointed. If it is done before the appointment of an interim moderator, it is advisable to engage the services of an outside consultant (minister, diaconal minister or lay person with appropriate skills) rather than have the incumbent minister who is about to retire giving the leadership. In this case, it may be advisable for the congregation to check with a consultative committee of the presbytery (see the Guidelines for Presbyteries, Search Committees, Interim Moderators, Section A) before engaging a consultant. Depending on the skills of the interim moderator, it may be desirable to engage a consultant even after the interim moderator has been appointed. In that case, the consultant would be expected to work closely with the interim moderator.

In order for congregations to be made aware of the opportunities presented to them by the retirement of their minister, presbyteries ought to encourage congregations whose minister is about to retire to begin planning for that event. One opportunity for raising the matter of retirement with both the minister and the congregation would be the time of the regular visitation to the congregation by the presbytery.

Planning together for one's retirement can be a very positive thing for both minister and congregation. Instead of waiting or "coasting", it can be a time of renewed activity as well as appreciation of the ministry which is coming to a conclusion.

Recommendation No. 8 (adopted, page [63](#))

That presbyteries be encouraged to arrange for a time of preparation and advance planning with the Session and congregation before the retirement of a minister takes place.

COMMITTEE ON RETIREMENT PLANNING

The Committee on Retirement Planning is a committee advisory to the Personnel Committee of the Board of Ministry. It consists of two or three persons appointed by the Personnel Committee plus representatives of the Board of World Mission, the pension Board, the Presbyterian Church Building Corporation, the Women's Missionary Society W.D., and the Atlantic Mission Society.

The Committee sees its role as one of consciousness raising regarding the issues facing persons upon retirement, and of selecting and making available resources to assist ordained ministers, diaconal ministers and professional church workers with retirement planning.

In April 1991, a letter was sent to all ministers and diaconal ministers over the age of fifty as identified by the records of the Pension Board. Enclosed, was a check-off list of possible resources which were offered free of charge upon request. The response was most encouraging. Approximately, 260 letters were sent out, and over 100 responses were received. Resources were sent to those who responded according to the particular interests indicated. Unfortunately, not all the resources mentioned above were supplied in sufficient quantity, and some substitutions had to be made.

The Committee also arranged to have a resource team available to commissioners at the 1991 General Assembly to discuss retirement and to offer some planning resources. During the Assembly, five interviews were held with people who requested an appointment to discuss retirement planning. Approximately, thirty people sought interviews with a representative of the Pension Board and were made aware of the resources available for retirement planning.

It is proposed that the Committee send out a letter in 1992, again to all persons over the age of fifty. This will serve as a reminder to those who were contacted last year, and will reach those who have turned fifty in the meantime. Plans are under way also to have a resource team at the 1992 General Assembly in Hamilton.

The Committee has no budget apart from travel expenses to meetings which are provided by the Board of Ministry. Through a gift of \$ 2,000 from the Presbyterian Church Building Corporation it has been able to correspond with a selected number of ministers and diaconal ministers (those over fifty years of age) and to have a resource team at the General Assembly. There are sufficient funds remaining to repeat last year's effort in 1992, but that will exhaust the financial resources of the Committee.

The Committee has made enquiry of the Pension Board as to that Board's willingness to make funds available for the development of a retirement planning workshop model for use by presbyteries, but was advised that the Pension Board does not see it as appropriate to use funds entrusted to it in this way. However, the Board of Ministry is aware that other denominations fund such endeavours out of their pension funds.

Recommendation No. 9 (Because of financial implications, referred to Assembly Council, page [63](#))

That the Pension Board be instructed to provide adequate funding to ensure that the members of the Pension Plan are encouraged and enabled to plan appropriately for their retirement.

OVERTURE NO. 36 AND NO. 37, 1991 (A&P 1991, p. [539](#), [19](#))

Re: Maternity and Parental Leave and Extending Maternity Benefits

Overture No. 36, 1991

This Overture asks for consideration of an addition to the current policy of maternity leave to allow for the taking of parental leave by either parent of up to ten weeks duration. To consider this Overture it is necessary to examine the Employment Standards and the Unemployment Insurance Acts.

Employment Standards

In 1985, when the Assembly adopted the present guidelines for maternity and adoptive leaves the Employment Standards Act required employers in all Canadian employment jurisdictions (provinces, territories and federal jurisdictions) to maintain an open position "for a minimum of seventeen weeks for an employee on a maternity leave." Recently several provinces have amended their legislation to allow for additional leave for employees who are new parents. This was done in Ontario on November 18, 1990, in Manitoba on December 14, 1990, and in Quebec on January 1, 1991.

Unemployment Insurance

Employees must be absent from employment for a waiting period of two weeks before maternity benefits become payable. A pregnant employee who takes advantage of the fifteen weeks UI benefits is thereby assured of a position once maternity benefits cease.

On November 18, 1990, the Unemployment Insurance Act was amended to provide parental benefits, to employees who are parents of a new-born or adopted child. Parental benefits are payable for a ten week period (longer in specific situations) and may be taken entirely by one parent or shared between parents. Such benefits are supplementary to the fifteen week maternity benefit, for eligible female employees who have given birth or are expecting a child.

Conclusion

The Employment Standards Act provides nationally seventeen weeks maternity leave with additional parental leave time in provinces that have amended the Act. The Unemployment Insurance Act provides nationally fifteen weeks of maternity benefits after a two week waiting period and ten weeks parental benefits.

Thus it is reasonable to provide adoptive parents with a ten week leave, to be taken by one parent or shared between both parents, and add the same benefit to the maternity leave.

Overture No. 37, 1991

Overture No. 37 asks for the extension to all professional church workers of the housing benefits which are available to ordained ministers during maternity leave. Specific reference is made to housing and utilities. Since other church workers are now entitled to the same housing benefits, as ministers, they should also receive the same benefits during maternity or parental leave. Congregations are being encouraged to apply for a Supplementary Unemployment Benefits (SUB) plan to protect these benefits for their professional church workers. The plan states:

What:

A SUB plan is to supplement employment benefits paid by the Canada Employment and Immigration Commission during a temporary stoppage of work.

Advantages:

A SUB plan enables the church worker who is on leave, receiving UI benefits, to keep any extra monies received from the employer including housing or other benefits. If there is no SUB plan then UI is able to deduct from UI benefits the amount of these extra monies the employee receives from the employer.

How:

A plan must be submitted to the government for review, to check all conditions of the Unemployment Insurance regulations are met, otherwise SUB payments are considered earnings and may be subject to deductions from UIC benefits. If the conditions are met the payments are not considered earnings for the purpose of calculation of UI benefit entitlement and are exempt from UI premiums payable.

Tax:

SUB payments are subject to income tax.

Employer:

SUB plans must be financed by the employer and the employer must keep separate accounting records of benefits paid by the plan.

Maximum:

SUB payments plus weekly UI benefits cannot exceed 95% of employee's weekly earning.

Experience:

One church that used such a plan feels it is close to the church's understanding of a stipend - "the money needed to do the job without worrying." It does not cost the church additional money; with a full SUB plan, a congregation is only responsible for 35% of the stipend but there is accounting work involved.

As well as incorporating the concerns of Overtures 36 and 37, 1991, into the present Adoptive and Maternity Leave Policies, it seemed useful to combine the two policies into one.

Maternity and Parental Leave Guidelines

The following guidelines are in addition to parents' rights under the Employment Standards Act and the Unemployment Insurance Act of Canada and any benefits which may be provided by provincial or any other government policy.

1. In accordance with government regulations, the female church worker is entitled to maternity leave of up to 17 weeks.
2. In accordance with the special parental benefits of the Unemployment Insurance Act, the church worker, whether natural or adoptive mother or father, or shared between them as they deem appropriate, is entitled to a leave of up to ten (10) weeks.
3. The parent can take paid vacation leave to the extent of existing leave credits instead of unemployment insurance maternity or parental leave, or take it as a means of extending these leaves.
4. Although pregnancy is not an illness, it should be recognized that sickness can occur during pregnancy. Paid sick leave should cover complications that arise out of the pregnancy or childbirth.
5. Where a doctor's certificate is provided stating that a longer period of maternity leave is required for health reasons, a reasonable extension of unpaid leave should be allowed.
6. While on maternity or parental leave the church worker should accumulate all benefits and incremental pay increases. Arrangements for the payment of the benefit premiums (i.e., pension, UIC, health insurance, etc.) should be worked out between the employer and employee prior to the leave. Also prior to the leave the employer and employee may wish to study the benefits of a Supplementary Unemployment Benefits (SUB) plan to supplement unemployment benefits.
7. Accommodation benefits shall be maintained for those professional church workers currently receiving same. (A SUB plan will ensure that this benefit is not deducted from the UIC benefits.)
8. During the period of leave any additional costs for temporary help such as pulpit supply will be the responsibility of the pastoral charge or employer.
9. Presbyteries are reminded that they may appoint an interim-moderator during the absence of the minister.

Recommendation No. 10 (adopted, page [64](#))

That the revised and combined maternity and parental leave policy guidelines outlined above be approved and be the response to Overtures No. 36 and No. 37, 1991.

PRINCIPLES OF COMPENSATION

In 1989, the Board of Ministry began discussing the development of principles of compensation for the purpose of guiding the denomination. Two documents have been considered: Perspectives on Principles of Remuneration prepared by the Rev. Harry McWilliams and Principles of Remuneration from the Presbyterian Church, U.S.A.

The Principles of Compensation have been compiled in accordance with the following insights as to the Biblical, theological and ethical standards of the Church. Specific Scriptural guidance is limited and insights as to nomenclature essentially nonexistent. There is, however, within the gospels and some epistles a consistent concern for the material well-being of God's servants. This is tempered in later epistles by warnings to church leaders about greed and material gain.

In addition there is a consistent Biblical witness to the concern for fairness and equity, a principle reflected in the ethical standards of the Church. In this regard, the Committee on Church Doctrine has examined these principles and found them to accurately reflect this concern. Appropriate changes have also been made in accordance to this guideline. In general, there is a clear directive which points to the need for material compensation (though not financial reward), under the guidelines of fairness and equity.

The Biblical witness also seems to point to the principle of "stipend" rather than salary, although again this is not clear. In light of the ambiguity, yet in response to the total needs of the Church, the Board of Ministry has found that the term compensation is most appropriate in referencing all forms of remuneration for church work. Thus these "Principles" are designed to be applicable to the full realm of all employees within the church. The term compensation as used in the following principles incorporates the general understanding of stipend yet serves to adequately reflect other forms of remuneration such as salary. The demarcation of specific differences between and understandings of such terms as stipend and salary is very complex and beyond the scope of these specific principles.

The following series of principles are intended to serve as guidelines to the whole church for use in ensuring fair and consistent treatment of full-time and part-time employees. It calls for flexible implementation by particular churches and governing bodies and does not include detailed procedures of mandatory requirements.

Application of these principles to specific situations will require a balancing of sometimes conflicting considerations. Further, there will be cases requiring that factors beyond those set out in this document need to be taken into account.

Principles [Clerks' Note: As appropriate, "compensation" should read "financial support".]

1. The approach to compensation in every governing body and related organization or institution of The Presbyterian Church in Canada should be in accord with the Biblical, theological and ethical standards of the Church.
2. Effective, competent staffing throughout the Church is essential to the fulfillment of its mission; as a caring employer, the Church will ensure that appropriate compensation is provided.
3. Our approach to compensation should be fair to all, should be compatible with the Presbyterian system of government, and should include mutual consultations between governing bodies at every level on compensation matters.
4. These principles of compensation should be applicable to all persons employed in the Church and to all employers related to The Presbyterian Church in Canada.
5. Compensation for a position should take into account the nature, purpose, scope and responsibility of the position; the experience, knowledge and skills required; the challenge of the work to be done; and its impact on the effectiveness with which the Church achieves its mission.

6. Compensation should include, as applicable: stipend or salary and related payments and allowances; housing and related income tax exemption; participation in the benefits plan of The Presbyterian Church in Canada (pension, health and dental plan, disability and death benefits); paid holidays and vacation; and study leave. All staff working at least half-time should be eligible to participate in the benefit plan.

7. A periodic compensation review, including consultation with employees, should be conducted by employers. Compensation details for all employees should be available to the membership of the Church, the employing governing body, or the church-related organization or institution, and to the governing body to which each reports.

8. The general level of compensation should be adjusted regularly to reflect changes in need factors in the cost of living, especially as they impact lower-paid employees. They should also be adjusted regularly to reflect changes in responsibility, and the acquisition of skills that enhance the competence of the employee. Annual performance reviews, while oriented toward personal growth, often provide clues regarding performance for consideration during compensation reviews.

9. Positions for which recruitment is generally local should be paid within compensation ranges related to the average paid by employers in that location for comparable positions requiring similar skills and experience.

Positions for which recruitment is generally regional or national should be paid within compensation ranges related to the average paid by regional or national employers for comparable positions in comparable organizations requiring similar skills and experience, modified to reflect the cost of living where the work is to be done.

10. Because each person's contribution to the Church's mission is important and because the Church seeks to temper the values and rewards of the secular world, there should be a reasonable relationship between the highest and the lowest compensation received.

11. Church employees should be compensated at levels at or above provincial or territorial minimum wage rates, minimum levels established by General Assembly, or Presbytery guidelines, whichever is the greatest for the particular position.

12. There must be a vigorous programme of economic justice in every governing body to ensure that all employees are paid fairly without regard to marital status, gender, race, disability or age.

Recommendation No. 11 (section 12 above reworded; recommendation adopted as amended, page 64)

That the above principles of compensation be approved and recommended to presbyteries and the Assembly Council. [Clerks' Note: Agreed by amendment that as appropriate, wherever "compensation" is used in Rec. 11 and its preamble, it read "financial support".]

OVERTURE NO. 9, 1991 - PRESBYTERY OF EDMONTON (A&P 1991, p. [528](#), [346](#))

Re: Stipends

Overture No. 9, 1991 asked for a study of the subject of stipend in the wide context of the remuneration of clergy for the performance of their professional church work and for comment on the impact of the study, including the matter of appropriate accommodation, on families in which both spouses serve as ministers.

If the Principles of Compensation are approved by the 1992 General Assembly, they will answer some of the concerns raised by this Overture. Other concerns on the remuneration of clergy couples may be dealt with through recommendations from the Administrative Council. The Associate Secretary for Ministry will need to review the action of the 1992 Assembly and determine if Overture No. 9 has been answered or needs further consideration.

Recommendation No. 12 (adopted, page [64](#))

That the Life and Mission Agency prepare a reply to Overture No. 9, 1991 for the 1993 General Assembly.

OVERTURE NO. 3, 1991 - PRESBY. OF WESTMINSTER (A&P 1991, p. [526](#), [346](#), [257](#))

Re: Stipend Guarantee and Part-Time Ministries

The intent of this Overture is to ensure that no financial hardships will be visited upon ministers who are called to part-time services. Fourteen presbyteries were contacted with a request to share with the Committee their procedures in dealing with persons called to part-time ministries. Four presbyteries indicate no experience and two presbyteries are careful in establishing the terms of a part-time call.

Preamble

The matter of persons being called to part-time ministries is the responsibility of presbytery and should be handled with care by the presbytery. The calling congregation should file with the presbytery the specific terms of the call including stipend and allowances, responsibilities and hours to be worked per week. The presbytery committee responsible for pastoral relations should interview the person being called to ensure that the person is clear about what is involved. The presbytery should approve any call to part-time ministry and conduct a service of induction. As well, the person and the congregation should be advised to inform the presbytery should any changes be made in the terms of the call. One thing the presbytery must guard against is any attempt by a congregation to use a part-time call to continue minimal services by a minister instead of examining the congregation's potential in mission and ministry.

Recommendation No. 13 (adopted, page [64](#))

That it be noted that the matter of protecting people in part-time ministries is the responsibility of the presbytery and that this be the response to Overture No. 3, 1991.

OVERTURE NO. 20, 1991 - PRESBYTERY OF WATERLOO-WELLINGTON (A&P 1991, p. [532-33](#), [17](#))

Re: Including Dollar Value for Accommodation in all Stipends

Although this Overture was referred to the Board of Ministry by the 1991 General Assembly, in the body of the Overture the Administrative Council was identified as the place where the concern should be referred. Since other matters pertaining to housing are being considered by the Administrative Council and since that setting provides the opportunity to consider the prayer of the Overture in the context of other stipend considerations which are also under the purview of the Administrative Council, Overture No. 20, 1991 was referred to the Administrative Council.

OVERTURE NO. 4, 1988 - SESSION, ST. COLUMBA BY THE LAKE, POINTE CLAIRE, QUE. (A&P 1988, p. [508](#))

Re: Pre-Assembly Conference for Professional Church Workers

This Overture from the Session of St. Columba-by-the-Lake, Point Claire, Quebec asked the Board of Ministry to organize a pre-Assembly conference and assess the value of such a conference.

Since then two pre-Assembly conferences have been held. At the 1990 Assembly in Vancouver, St. Andrew's Hall and the Vancouver School of Theology offered two, 2 1/2 day workshops. Participants chose between The Cruciality of Proclaiming the Gospel Today, led by Art Van Seters and Your Churches shall have Visions, led by Bud Phillips. Of the 35-40 people who came to the workshops, some were lay people, others were ministers and diaconal ministers; commissioners came from across the country, others who were not commissioners came from places within driving distance of Vancouver. The workshops were well received and the possibility of future pre-Assembly workshops was welcomed. It is worth noting that General Assembly in Vancouver began on Wednesday evening rather than Sunday which is the usual practice. The former arrangement tends to work better for professional church workers, the latter for lay people.

The second pre-Assembly workshop, organized by the Women in Ministry Committee was held in Barrie on Saturday, June 1, 1991. Jean Morris and Mary Helen Garvin provided the leadership for a consultation entitled, *What are we Celebrating?* The workshop sought to recognize the 25th Anniversary of the Ordination of Women and to consider of the effect that the ordination of women has had and continues to have on the life of The Presbyterian Church in Canada. The 32 participants were predominantly women; the majority came from Central Ontario with only a few people being commissioners to Assembly; about one third were lay people. The two pre-Assembly workshops have used different formats. The 1990 workshop relied heavily on the expertise of the resource people and the group participation centered on applying the concepts that had been introduced in congregational settings. The 1991 workshop sought to draw on participant experience of the topic and through group interaction to come to some collective conclusion and direction for the denomination. Both are viable formats for these workshops.

Another workshop has been planned for the weekend before the current Assembly with leadership provided by Dr. Dorcas Gordon and funding coming from St. Andrew's Hall. A topic has been proposed for 1993: *How do we want our Church Courts to function in the future?*

Recommendation No. 14 (adopted, page [64](#))

That the Assembly Office and the Associate Secretary for Ministry be asked to develop a workshop on the Court System to be held prior to the 1993 General Assembly.

Recommendation No. 15 (adopted, page [64](#))

That the Assembly Office and the Life and Mission Agency be responsible for coordinating Assembly workshops for future Assemblies and that this be the response to Overture No. 4, 1988.

BOARD OF MINISTRY RECOMMENDATION 12, 1991 (A&P 1991, p. [346](#), [67](#))

Re: Ministry Paper

The Executive worked closely with Dr. Brian Fraser and Dr. Nancy Cocks to develop the paper *Towards a Framework for the Theology and Practice of Ministry in The Presbyterian Church in Canada: 10 Theses for Discussion*. Dr. Helen Tetley developed a study guide to accompany the paper. This process and printing took longer than expected, so the paper was not available for sessions, presbyteries, or synods until October 1991. Trish Elford in Toronto and Paddy Eastwood in Vancouver have been collating and analyzing the responses. To date, approximately 40 responses have been received, mostly from sessions and individual ministers and elders, with 11 from presbyteries. In view of the late receipt of the paper in presbyteries, and of the importance of the matter, the Board of Ministry extended the deadline to December 31, 1992.

Recommendation No. 16 (adopted, page [64](#))

That the action of the Board of Ministry in extending the deadline for receiving responses to the paper, *Toward a Framework for the Theology and Practice of Ministry in The Presbyterian Church in Canada: 10 Theses for Discussion*, to December 31, 1992, be homologated.

CALLING AN ADDITIONAL MEMBER TO THE PASTORAL STAFF

The Board of Ministry has re-worked a document from the United Church of Christ (U.S.A.) to make available a resource for congregations who are planning to add ministers or diaconal ministers to their pastoral staff. Calling an additional minister, a guide to Congregations is in draft form and interested congregations and presbyteries are invited to use and evaluate the document before a final document is prepared at some future date.

OVERTURE NO. 32, 1991 (A&P 1991, p. [537](#), [18](#))

Re: Status of Ministers Serving in a Congregation of Another Denomination

This Overture requests that ministers be allowed to continue on the Appendix of the Roll of Presbytery while serving beyond the bounds of the denomination. There are a variety of situations that would fall into this category which makes this Overture a complex matter to

handle. The Board of Ministry has referred this Overture to the Ecumenical Relations Committee.

WOMEN IN MINISTRY COMMITTEE

The purpose of the Women in Ministry Committee is to provide support, advocacy and education for women working professionally in the Church. The committee seeks to function in such a way as to embody its purpose. The Committee continues to work at setting up networking groups in various areas throughout Canada, with members of the Committee relating to individuals who have agreed to be area representatives.

1991 marked the 25th anniversary of the Church's decision to ordain women. Much of the Committee's time and energy was devoted to helping mark this event. Worship resources were developed, a dramatic presentation at Assembly, a pre-Assembly workshop: What are we Celebrating?, displays at Assembly and Congress, articles in the Record, sweat shirts and mugs all helped to commemorate this occasion. A final project, a book of sermons by women in The Presbyterian Church in Canada is scheduled to be published in the spring of 1993. This project also provides our denomination with an opportunity to participate in the Ecumenical Decade of Churches in Solidarity with Women.

The Committee has acted in advocacy and watch dog capacities in matters of particular concern to women. The Committee met with Bran Wren in October 1991, to identify major areas where change is required and to reflect on how to introduce change.

FROM A WOMAN'S PERSPECTIVE

From a Woman's Perspective published two issues in 1991. The May issue, 25 Years Deserves A Party!, focussed on the Church's experience of women ministers and elders and the experience of the women involved in these callings. Several gifts of money made it possible to print over 1,000 copies of this special issue celebrating the 25th Anniversary of the Ordination of Women and made it available to the delegates of Congress, the WMS Council, and the commissioners to the 1991 General Assembly. The November issue entitled Ministry Mosaic offered a more personal look at women's experience of ministry. At that time there were 180 subscriptions.

An active volunteer Editorial Committee oversees the publication and promotion of From A Woman's Perspective.

SPECIAL LAY LEADERSHIP TRAINING COMMITTEE

The 1989 General Assembly instructed the Board of Ministry to study and report on basic requirements for lay missionaries. The same Assembly instructed the Board of World Mission to establish standards for presbyteries to follow when appointing and training lay missionaries. The two Boards established a joint committee to work on these two requests. A report was prepared for presentation to both Boards but it was referred back by a standing committee of one of the Boards. The Board of Ministry has asked the Life and Mission Agency to take up this issue.

ORDER OF DIACONAL MINISTRIES

REPORT FROM THE PRESIDENT OF THE ORDER

The Order reported to the Board's 1991 annual meeting about the hopes and dreams the Order had of the time when it could share with members of the courts and be recognized as partners in a very important ministry. Last year's General Assembly made that kind of partnership a very real possibility. It was the beginning of an exciting year for Members of the Order of Diaconal Ministries.

Relationship to Courts

Since the last Biennial Council, the Executive has dealt with some of the issues related to the relationship of Members of the Order of Diaconal Ministries to the Courts of the Church. In consultation with the Principal Clerk of the Assembly, the Executive prepared a statement which was sent to all Members of the Order since many of them have been

serving as elders and representative elders. If the report on the legislation sent down under the Barrier Act is favourable, and it is accepted at this Assembly, many of the members serving as elders will need to be replaced in that role. All active members will serve in the Courts because of their positions as "Diaconal Ministers". "Others" can still serve as elders and representative elders.

The Order hopes that many of its members will take the opportunity to be present at this General Assembly when Members of the Order will be commissioners for the first time because of last year's action.

Official Title

For some time, the term diaconal minister has been used in practice but it has not been given official recognition. The Board of Ministry registered its support for this title and has requested the Associate Secretary for Ministry to prepare for the recognition of this name.

Ministry Paper

The Order has spent time studying the paper related to Ministry. The members have access to this paper and were encouraged to send in responses.

Christina Currie Estate

The Executive was asked to help with the establishment of guidelines for the use of the money received from the Christina Currie Estate. This matter is now before the Committee on Benevolences.

Biennial Council 1992

The Biennial Council meeting will be held on June 15-18, 1992, in Hamilton, Ontario. The theme will be "Hope in the Midst of Change". Much of the discussion will focus on the changes within the Order, the denomination and its new structures. Rev. Glen Davis has been asked to share information about the new structures and what its impact may be on Members of the Order of Diaconal Ministries. The Order also looks forward to reports from representatives on the various Boards and Committees, and on the preparations being made to carry on the work that has been done in the past.

The Order, at the Council, will be celebrating the past and sharing visions for the future. Since some members will be retiring from active service and others will be celebrating anniversaries. The Order will also mark these milestones.

A small sub-committee has been working on the Order's Constitution and will be presenting the suggested changes to the Council.

World Federation

Canada will host the meeting of the World Federation of Diaconal Orders and Sisterhoods in Wolfville, Nova Scotia, in June. This event was to have been held last June in Halifax. It was postponed because of the world situation and the difficulties many of the sisters in Europe, Middle East and the Far East were facing related to travel and finances. About 400 members are expected to attend from around the world. The Order has representatives serving on the Programme and Local Arrangements Committees. The President will be the official representative with voting privileges. (Voting privileges are limited and are based on numbers in each Order and/or Sisterhood). This year's business will include the election of a new World President and Executive. The Executive is usually representative of the various regional groupings. The regional group for Canadians is DOTAC (Diakonia of the Americas and Caribbean).

Expression of Thanks

This report would not be complete without expressing the thanks to Margaret Henderson and Tom Gemmell for all the help they have been to the Order.

These last couple of years have been busy, but they have been most rewarding. The opportunities I have had in serving the Church have been tremendous and I would

encourage any young person planning their future, to seriously consider the Church as a vocation. Thank you for helping me over the years to continue to grow in my job and in my faith.

SPECIAL MINISTRIES

CANADIAN FORCES CHAPLAINCY COMMITTEE

The Presbyterian Church in Canada is well represented by its padres who are under full-time appointment to the Canadian Forces as chaplains.

Full-Time Chaplains:

Major W.C. MacLellan, Base Chaplain, Borden, ON; Major R.E. Baker, Base Chaplain, Comox, BC; Major L.E. Clifton, Base Chaplain, Edmonton, AB; Major D.E. Kettle, Base Chaplain, Calgary, AB; LCDR G.L. Zimmerman, Base Chaplain, Shearwater, NS; Captain J.E. Wiley, Chaplain, Petawawa, ON; Captain A.H. Self, Base Chaplain, Goose Bay, Newfoundland; Captain R.H. Sparks, Cold Lake, AB.

Reserve Chaplains Militia (Army):

Major R.J. Foulis, Sr. Chaplain (P) Vancouver district, Vancouver, BC. Major I.K. Johnston, Sr. Chaplain (P) Ottawa Military District, Ottawa, ON. Major R.W. Maddock, Toronto, ON. Major J.A. Fraser, Sr. Chaplain (P) Calgary District and Calgary Highlanders, Calgary, AB. Captain R.L. Adams, 16 (Saskatchewan) Service Battalion, Saskatoon, SK. Captain D.L. DeWolfe, (P), first Hussars, Sarnia, ON. Captain D.H. Forget, Sherbrooke Hussars, Sherbrooke, PQ. Captain T.J. Kay, The Essex and Kent Scottish, Windsor, ON. Captain R.C. Kunzelman, Camerons of Canada, Winnipeg, MB. Captain G.S. MacDonald, 2nd Bn., The NS Highlanders, Sydney, NS. Captain A.M. McPherson, Argyll and Sutherland Highlanders of Canada, Hamilton, ON. Captain D.E. Nelson, Sr. Chaplain (P) Toronto District and 48th Highlanders. Captain D. Sherbino, Queens York Rangers, Toronto, ON.

Reserve Chaplains Militia (Navy):

Lieutenant (N) A.E.H. Campbell, HMCS Discovery, Vancouver, BC.

The annual retreat was held in June at the Royal Military College, Kingston, Ontario. It is an event when the chaplains come from all over Canada for a time of reflection and comradeship. It is a heartening experience to see how these chaplains have become good friends, bridging denominational lines as well as branches of the Service. They are truly an outstanding group of people. The theme speaker in 1991 was the very popular Canon Herbert O'Driscoll of the Anglican Church in Calgary, Alberta. Captain A.H. Self was the only chaplain missing from the retreat because he was a commissioner to the General Assembly. The representative for the 1992 General Assembly will be Major W. C. MacLellan.

In the fall of 1991, the Convener made two base visits. One to the Canadian Forces Base Edmonton, where he was hosted by Major Lloyd M. Clifton, and then to the Canadian Forces Base Calgary, hosted by Major David C. Kettle. He was most impressed with the manner in which both these chaplains have made a place for themselves in their respective bases. They are exemplary people and the Church can be very proud of the work they are doing on our behalf. His visits gave him tremendous insight as to the extent of the enormity of their work. During this period of governmental cutbacks, the members of the armed services will be reduced drastically, meaning that there will be less opportunity for promotion within, or for entry into the chaplaincy itself. The morale of the forces is something that will have to be dealt with as the cutbacks become more and more a reality, all of which will increase the burden of our chaplains.

Each year, the Chapels on the Canadian Forces Bases participate in a church school project which has been chosen by one of the participating denominations. During 1990-91, the project chosen by The Presbyterian Church in Canada was for children's centres in Central America. Primarily for street children, these centres will provide food and shelter as well as

training programmes and recreational outlets. The Canadian Forces contributed \$ 37,583 to this project.

The Convener of the Chaplaincy Committee of the Church serves on the Canadian Council of Churches Chaplaincy Committee, commonly called "The Five C's". In 1991, "The Five C's" met at National Defence Headquarters, Ottawa, March 14, and October 24, to co-ordinate and conduct the oversight of the chaplains in the Armed Forces.

It is the understanding of the Convener that there is a summer training programme for theological students and a policy whereby a serving member of the Forces may do theological studies toward ordination while maintaining pay and pensionable service.

The convener continues to be impressed by the high calibre of the Church's personnel. They are giving outstanding service to our country as well as the Church. They are of noble character, dedicated to the Christ who has called them into His service.

INSTITUTIONAL CHAPLAINCIES COMMITTEE

Implementation of the goals and objectives of the Mission Statement (A&P 1989, pp.413-415) is ongoing. One of these objectives is to encourage presbyteries to take a more active role in the pastoral care of chaplains and more responsibility or matters of concern to chaplains in publicly funded institutions. The majority of chaplains who returned the annual report form indicated they feel supported by their presbyteries. The Committee has revised the reporting form for chaplains and anticipate this will need to be reviewed periodically.

The Committee has a dilemma. Requests from presbyteries asking permission to put chaplains on the constituent roll often fail to coincide with the Committee's meeting times (January and September). Consideration should be given to another way to process these requests so the Chaplaincy Committee does not develop a pattern of homologating prior action. Four names came before the Committee this year for consideration.

The Rev. Peter Darch arranged for the September meeting to be held at Homewood Institution, Guelph. Homewood's chaplains gave an overview of their roles in the programmes at Homewood.

As of July 1992, the Rev. John Duncan will become the Church's representative to the Interchurch Committee on Chaplaincy in the Correctional Services of Canada. The Rev. Karen Bach is the Church's representative on the Ontario Provincial Interfaith Committee of Chaplains. This Committee monitors government drafts and proposals as well as dialoguing with government and advocating for chaplaincy services as part of health services. This Committee screens and certifies people for chaplaincy positions in government institutions. Amongst other things, it decides whether or not the standards for chaplains within faith groups are adequate.

The trend in governmental direction, seen over the past few years in proposed legislation, has another body, the Ontario Chaplains' Association considering the role a "College of Chaplains" might play. This reflects the ferment in the area of institutional chaplaincy. The Church needs to be active in setting criteria and standards as well as supporting chaplains and hospital visitors. Dialogue with the theological colleges is also important.

The Committee has been developing guidelines for recommending a minister of The Presbyterian Church in Canada for a chaplaincy position in publicly funded institutions and for hospital visitors. The whole area of criteria, personal and professional, for representatives of our Church is complex and deserves our attention.

MINUTES OF APPRECIATION

Margaret Henderson (adopted, page [64](#))

Margaret Henderson joined the staff of the Board of Ministry in 1975, during a year away from teaching in order to explore new directions for her life. The challenge and fulfillment she found in her new work led her to abandon any thoughts of returning to teaching. As a result the Board of Ministry gained a competent and willing worker, able to develop new

initiatives and to accept steadily increasing responsibilities as the work of the Board grew and developed.

The skills and commitment which Margaret has honed and refined during these seventeen years have enriched the service which the Board has been able to offer across the wide spectrum of its work. In particular, she has played a vital role in the continuing development of the Guidance Conferences which have so much strengthened the process of candidacy; the Women in Ministry Committee has greatly benefitted from her knowledge and experience; and the Order of Diaconal Ministries has frequently recorded its own thanks for her continuing support.

Margaret's quiet ways and low profile belie her commitment and dedication, her organizational skills, and the steady, reliable strength she has added to the work of the Board. In this time of transition, we celebrate not just her gifts, but the fact that those gifts will continue to serve the needs of Ministry concerns in the new organizational structure.

Thomas Gemmell (adopted, page [64](#))

Tom Gemmell was appointed General Secretary by the 1983 General Assembly and took up his duties in August 1983. He brought to the Board experience both as a parish minister and as a member of the staff of The Presbyterian College. Even more importantly he brought wisdom, perception and a firm, consistent dedication to the work of ministry, and the sustaining of those who serve in ministry.

In the ensuing nine years his steady hand and common sense have guided the Board. The association with Vancouver School of Theology has become established, the work of the former Board of Education and Reception has come under the care of the Board, extensive guidelines have been developed to assist in filling pulpit vacancies and to guide the whole process from initial certification through to designation or ordination. Countless enquiries about entry into the ministry of The Presbyterian Church in Canada have been handled with courtesy and efficiency. And many an individual who has phoned, or knocked on the door of, the General Secretary has found a ready ear to listen and wise counsel to follow.

In the midst of all these tasks, Thomas Gemmell played a significant role in the development of the Call to Strategic Prayer and Planning, out of which arose the Vision and the present reorganization of the national administration. Within Wynford Drive his willingness to shoulder responsibility and his wonderful sense of humour have won him continuing respect and affection.

We salute the major contribution Tom Gemmell has made to the work of the whole Church, and pray God's rich blessing upon him in the new responsibilities which lie ahead.

CONCLUSION

Ministry in the 1990's is a difficult art. There are no easy jobs. Leadership in society, whether it be political, community, business or religious is suspect and, therefore, vulnerable to attacks which often seem to leave people with little dignity or hope. Leaders in the Church need support through prayer and through open and honest dialogue about leadership and what the Church needs in order to fulfill its mission and be faithful to its vision. We also need to celebrate God's gift of leadership to the Church, and receive again the gift of wonder and gratitude for the rich variety of qualities and abilities we experience in each other. The staff and members of the Board of Ministry join with our sisters and brothers in Christ to pray that those who have been called to serve in the new agencies of Assembly will be given strength and grace to help us all be fully alive, fully Christ's Church.

SUPPLEMENTARY REPORT

COMMITTEE ON EDUCATION AND RECEPTION

CURRENT GUIDELINES

Graduates of Other Theological Colleges Seeking Licensure:

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus

an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.

2. Candidates, who are considering attending colleges other than those of The Presbyterian Church in Canada, shall apply with the consent of the presbytery of care to the Committee on Education and Reception for approval of the proposed educational programme prior to certification by the presbytery.

3. Graduates of theological colleges not affiliated to The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine how many years of additional study would be required at one of our theological colleges.

(a) Graduates from theological colleges affiliated with member churches of the World Alliance of Reformed Churches, whose academic requirements are the equivalent of ours, viz., an arts degree, or the equivalent, plus three years in theology, will normally be required to complete one year of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.

(b) Graduates of all other theological colleges not affiliated with the World Alliance of Reformed Churches, will normally be required to complete two years of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.

Applicants for Special Courses:

4. 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.

5. Requirements for special General Assembly programmes shall be:

(a) Age 35-40. The equivalent of two full years of arts at the university level, three years intramural study in theology; one biblical language may be assigned at the discretion of the Committee.

(b) Age 40-59. 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.

6. In January of the final year of study of an assembly student, the appropriate presbytery is permitted to take him/her on trials for licence, but approval of the trials 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 licensing presbytery shall inform the Board of Ministry of its action.

General:

7. 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).

8. 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.

9. 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.

10. 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.

11. All recommendations to the General Assembly are conditional upon receipt of a satisfactory medical certificate.

12. All recommendations of eligibility for reception are valid for three years but may be renewed upon application.

13. Applications to the Committee on Education and Reception for a special General Assembly course, for permission to be taken on trials for licence, and for reception as a minister of The Presbyterian Church in Canada should be in the hands of the Secretary of the Committee one full month before the next scheduled meeting of the Committee.

14 (a) In the case of persons who apply for permission to be taken on trials for licence, the Secretary of 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 Secretary of 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).

15. All recommendations for permission to be taken on trials for license and for reception are subject to no valid objections being received from the presbyteries in response to circular letters.

16. 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.

The Committee on Education and Reception has considered the need to amend the current guidelines, and has the authority of the Board to bring the following recommendations:

Recommendation No. 17 (adopted, page [21](#))

That Guideline 3 be amended by adding a section (c) which reads: "Candidates for permission to be taken on trials for license normally will be required to attend a Guidance Conference or its equivalent and include a copy of the report with the application."

Recommendation No. 18 (adopted, page 21)

That Guideline 4 be amended by adding a section (a) which reads: "Applicants for a special General Assembly course normally will be required to attend a Guidance Conference or its equivalent and include a copy of the report with the application."

Recommendation No. 19 (adopted, page 21)

That Guideline 4 be amended by adding a section (b) which reads: "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."

Recommendation No. 20 (adopted, page 21)

That new guidelines be adopted as follows:

17. 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.

18. The financial obligations for an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

Guidelines For Reception into The Order of Diaconal Ministries

1. Each application should be received on its own merits.
2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of graduates of Ewart College.
3. For graduates of colleges of other Reformed Churches or A.T.S. accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine, and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges (normally at Ewart College), which year shall include those areas of study listed in Guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The policy of the Committee on Education and Reception is that applicants are responsible for all travel costs involved in appearing before the committee, except in those cases for which the Board accepts financial responsibility because of special circumstances.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate.

MEMBERS OF THE ORDER OF DIACONAL MINISTRIES AND TRIALS FOR LICENSE

The 1991 General Assembly instructed the Board of Ministry's Committee on Education and Reception to give special consideration, on the basis of their current educational credentials and their experience in the Church, to all members of the Order of Diaconal Ministries who wish to pursue ordination to the Ministry of Word and Sacraments. The Committee has studied the matter and now wishes to report and recommend a series of criteria on the basis of which special consideration can be given.

Option 1. The Committee continues to support the normal educational route to ordination to the Ministry of Word and Sacraments which is 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. The Committee would encourage members of the Order of Diaconal Ministries to consider this route, and would encourage the colleges to evaluate the transcripts of such candidates with a view to possibly granting academic credit for work already completed.

Option 2. The Committee, nevertheless, is prepared to give special consideration to members of the Order of Diaconal Ministries who apply for such. Presuming a three year General Assembly course as a norm, the following credits would be given as a means of reducing the requirements:

- i) Graduation from Ewart College - 1 year's credit
- ii) B.A. degree - 1/2 year's credit
- iii) 5 year's experience in the Order of Diaconal Ministries - 1/2 year's credit

Option 2(a). Therefore, this option would involve taking each applicant on an individual basis and assigning a course of studies in one of our colleges, based on whatever of the above credits to which the applicant is entitled. Given the nature of the education they received at Ewart College and taking into consideration their years of experience in the Church, a concentration of study in biblical studies, theology, Church history and homiletics would be advisable. The purpose would be to further their skills in using these disciplines to inform their ministries and to further their knowledge of the current methods and insights of the disciplines. Bursary assistance would come from the college in which the candidate enrolls. All candidates would be required to attend a Guidance Conference before beginning the required studies.

Option 2(b). For members of the Order of Diaconal Ministries who graduated from Ewart College prior to 1966, and who have a B.A. degree from a recognized Canadian university and 10 years of service as active members of the Order of Diaconal Ministries, a specialized Reading Course recommended by the Committee on Education and Reception and supervised by one of the colleges of the Church, along with a one year supervised field experience arranged by the Committee will be assigned. All candidates will be required to attend a Guidance Conference before beginning the required programme.

Option 3. There will be a one-time special opportunity for members of the Order who wish to take advantage of it. It would be an alternative to Options 1, 2(a) and 2(b), and would not require leaving current employment in order to pursue the programme. Eligibility would be based on graduation from Ewart College, holding a B.A. degree from a recognized Canadian university, 5 or more years of service as an active member of the Order of Diaconal Ministries, and having attended a Guidance Conference before beginning the programme.

Option 3 would involve two summer schools each of one month's duration, with custom designed reading courses and assignments to be pursued during the intervening year. It would be expected that a concentration in biblical studies, Reformed theology, Church history and homiletics would be advisable. One week could be spent on each area in each of the summers. A form of supervised field education could be arranged during the year as well. The courses would serve to improve skills in the use of these disciplines in ministry, and to update the student's understanding of developments in each discipline. Special attention would be given to previous degrees and work experience within The Presbyterian Church in Canada in designing the reading courses.

This option could be self-funding if tuition fees of \$ 2,000 for a year of theological study were charged. (It would be important to provide bursary assistance for those needing assistance.) With a minimum of 7 candidates, a budget of \$ 14,000 would cover:

Co-ordinator	\$ 2,000	
Teaching fees @ \$ 1,000 per week		\$ 8,000
Library & Classroom fees and administration		\$ 4,000

Faculty for this option could be drawn from those currently teaching in the colleges, supplemented by others in the denomination who are qualified to teach at the M.Div. level. In order for this programme to be available from summer 1993 to summer 1994, interested persons would have to apply for this option by the February 1993 meeting of the Committee on Education and Reception.

Note: Persons applying to the Committee on Education and Reception for Options 2(a), 2(b), and 3 must follow the usual process of candidacy and also have the approval of their presbytery for the application to be taken on trials for license. It should be clear

that none of these options leads to the M.Div. degree. Rather, they are special programmes leading to permission to be taken on trials for license.

Recommendation No. 21 (adopted, page 21)

That the above options for members of the Order of Diaconal Ministries seeking permission to be taken on trials for license be approved and that these constitute the "special consideration" approved by the 1991 General Assembly.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Graduates of Other Colleges, Licensed by Presbyteries as Shown:

1. Balwant Paradkar, Presbytery of Pickering
2. Georgine Caldwell, Presbytery of Cape Breton

Special Course Students Licensed by Presbyteries as Shown:

1. Priscilla M. Anderson, Presbytery of Pickering

Ministers and Licentiates of Other Churches, Received by Presbyteries as Shown: (Book of Forms Section 248.12)

1. David Lefneski, Presbytery of Montreal
2. Donald C. Hill, Presbytery of Calgary-Macleod
3. Douglas Garner, Presbytery of Assiniboia
4. Robert McNeill, Presbytery of Edmonton
5. Donald Moore, Presbytery of Paris
6. James J. Gordon, Presbytery of Chatham
7. Calvin Stone, Presbytery of Pickering

CASES TO BE DROPPED

1. Peter Chiang Chiao Wei, Presbytery of East Toronto

CASES IN PROGRESS

Special Course Students:

1. David Adlard, Presbytery of Edmonton.
Has completed the first year at Vancouver School of Theology.
2. Bruce A.D. Anderson, Presbytery of Lindsay-Peterborough.
No report.
3. Rosemary Anderson, Presbytery of Pickering.
Has completed two more courses at Toronto School of Theology, for a total of ten courses. She is a candidate for designation to the Order of Diaconal Ministries.
4. Diane Beach, Presbytery of Calgary-Macleod.
Has completed two years of the M.Div. programme at Vancouver School of Theology.
5. Mary B. Bowes, Presbytery of Hamilton.
Has completed the second year at Knox College, and has completed the B.A. degree and is, therefore, no longer to be considered as a General Assembly student.
6. John Craig Fair, Presbytery of Ottawa.
Has been working on the Arts requirements at McGill University.
7. Byron Grace, Presbytery of Pickering.
The Committee on Education and Reception is awaiting word from the Presbytery of Pickering as to Mr. Grace's ongoing candidacy.
8. Kenneth Haggerty, Presbytery of Superior.
Is studying at Lakehead University in the faculty of Arts.

9. Helen Hartai, Presbytery of Pickering.
Has completed the first year at Knox College.
10. Annetta Hoskin, Presbytery of Lindsay-Peterborough.
Is completing a 12 month internship at St. Andrew's, Victoria, B.C., before entering the final year at Knox College.
11. Diane Tait-Katerberg, Presbytery of Westminster.
Is studying at Vancouver School of Theology in the second year.
12. Beatriz Laine, Presbytery of Hamilton.
No report.
13. Donald Lester, Presbytery of Hamilton.
No report.
14. Jack P. MacLeod, Presbytery of Prince Edward Island.
Expects to take up studies at Knox College in the fall of 1992.
15. Elizabeth Phillips-Mitchell, Presbytery of East Toronto.
Has not satisfactorily completed any courses at Knox College in 1991-92. The Senate continues to monitor her progress.
16. Barbara O'Connor, Presbytery of Prince Edward Island.
Expects to begin studies at The Presbyterian College, Montreal, in September.
17. Robert R. Rogers, Presbytery of West Toronto.
No report.
18. Susan W. Sheridan, Presbytery of Brampton.
Is studying part-time at Knox College where she satisfactorily completed two courses.
19. Lorna Thompson, Presbytery of Lindsay-Peterborough.
Has completed the second year of her programme at Knox College, and expects to complete the Certificate requirements during the next academic year.
20. Ronald Tiessen, Presbytery of Peace River.
Has completed the first year at Vancouver School of Theology.
21. Pearl Vasarhelyi, Presbytery of Paris.
Is completing a 12 month internship at Grace Church, Etobicoke, Ontario, and is expected to complete the M.Div. degree at Knox College by December, 1992.
22. James Young, Presbytery of Calgary-Macleod.
Is working on a B.A. degree at The University of Calgary.

Candidats Francophones:

1. Pierre Desveaux, Consistoire de Québec.
Il a complété un stage sous supervision et recevra le baccalauréat en théologie (B.A.) à l'Université de Sherbrooke cet été.

Francophone Candidates:

1. Pierre Desveaux, Presbytery of Quebec.
This year, he completed a supervised field education placement and will receive the B.A. degree (in theology) from The University of Sherbrooke this summer.

Licentiates and Ministers of Other Churches:

1. Nam Yoo Cho, Presbytery of Waterloo-Wellington.
No report.
2. Ian McPhee, Presbytery of Hamilton.
Has satisfactorily completed the required studies at Knox College.

3. Tae Gon Yoon, Korea.
Is expected to arrive in Canada this summer to take up a ministry in the Presbytery of Waterloo-Wellington.
4. Calvin Stone, Presbytery of Pickering.
Has satisfactorily completed the assigned studies at Knox College.
5. Gregory Ying-Ngok Yu, The Church of Christ in China (Hong Kong)
A satisfactory interview with Mr. Yu has been reported to the Committee, and the Presbytery of Pickering is free to receive him as a minister of this Church. Mr. Yu will be required to complete an examination in Canadian Presbyterian Church History and Government.

Graduates From Other Colleges:

1. Vincent Lee, Presbytery of Pickering.
Is expected to have completed the assigned course this summer.
2. Robert Pankratz, Presbytery of Kamloops.
Plans to begin study at Knox College in September.
3. James Murchison, Presbytery of Prince Edward Island.
No report.
4. George Bitar, Lebanon.
No report.
5. Anna Briggs, Presbytery of Pictou.
Has decided to put her studies on hold while she and her husband are in Scotland. Her file remains open.
6. Alan Goh, Presbytery of Pickering.
Is expected to have completed the General Assembly's requirements by August, 1992.
7. Richard Moffat, Presbytery of Calgary-Macleod.
No report.
8. Richard R. Topping, Presbytery of Brampton.
Knox College expects that he will have completed the assigned course by December, 1992.

NEW APPLICATIONS

To Be Taken On Trials for License:

1. Kathleen Pfeffer, Presbytery of Hamilton.

Recommendation No. 22 (referred back, page [21](#), new rec. adopted, page [64](#))

That the Presbytery of Hamilton be permitted to take Kathleen Pfeffer on trials for license subject to satisfactory completion of one year of study at one of the colleges of this Church, including a year-long field education placement in a congregation other than that of her current employment.

2. Judithe Adam-Murphy, Presbytery of Halifax-Lunenburg.

Has satisfactorily completed a course of study at Atlantic School of Theology and Knox College with the approval of the Committee and under the supervision of Knox College.

Recommendation No. 23 (adopted, page [22](#))

That the Presbytery of Halifax-Lunenburg be granted permission to take Judithe Adam-Murphy on trials for license.

3. Ruth Draffin, Presbytery of Pickering.

Recommendation No. 24 (adopted, page [22](#))

That the Presbytery of Pickering be granted permission to take Ruth Draffin on trials for license subject to satisfactory completion of two and one half full courses in Arts

followed by one year of intramural study of theology at one of the colleges of this Church.

4. Beth Ann Yando, Presbytery of Brockville.

Recommendation No. 25 (adopted, page [22](#))

That the Presbytery of Brockville be granted permission to take Beth Ann Yando on trials for license subject to satisfactory completion of Option 2(a) for members of the Order of Diaconal Ministries, including a field education component.

5. Hugo Lau, Presbytery of Brampton.

Recommendation No. 26 (adopted, page [22](#))

That the Presbytery of Brampton be granted permission to take Hugo Lau on trials for license subject to satisfactory completion of two years' intramural study of theology at one of the colleges of this Church, all of which is to be completed within four years.

6. Mary Ellen MacDonald Allason, The Presbyterian Church in Australia.

Recommendation No. 27 (adopted, page [22](#))

That a presbytery of this Church be permitted to take Dr. Allason on trials for license subject to her attendance at a Guidance Conference, and satisfactory completion of one year of study at one of the colleges of this Church with a concentration of courses in the theology and practise of ministry, while she is under the care of a presbytery of this Church.

7. Jeremy Richard Lowther, Presbytery of Prince Edward Island.

Recommendation No. 28 (adopted, page [22](#))

That the Presbytery of Prince Edward Island be permitted to take Jeremy Lowther on trials for license subject to his attending a Guidance Conference in August, 1992, followed by satisfactory completion of one year of intramural study at one of the colleges of this Church including courses in Canadian Presbyterian Church History and Government, Church, Ministry and Sacraments, New Testament Exegesis, Reformed Theology, Reformed Worship, and a Social Ministry Placement, followed by a summer unit of Clinical Pastoral Education.

8. Susan Clarke, Presbytery of Brockville.

Recommendation No. 29 (adopted, page [22](#))

That the Presbytery of Brockville be permitted to take Susan Clarke on trials for license subject to satisfactory completion of Option 2(a) for members of the Order of Diaconal Ministries.

9. Joyce Davis, Presbytery of East Toronto.

Recommendation No. 30 (adopted, page [22](#))

That the Presbytery of East Toronto be permitted to take Joyce Davis on trials for license subject to satisfactory completion of Option 2(a) for members of the Order of Diaconal Ministries.

10. Tamiko Corbett, Presbytery of Quebec.

Recommendation No. 31 (adopted, page [22](#))

That the Presbytery of Quebec be permitted to take Tamiko Corbett on trials for license subject to satisfactory completion of Option 2(b) for members of the Order of Diaconal Ministries.

11. Elias Morales, Presbytery of West Toronto.

Recommendation No. 32 (adopted, page [22](#))

That the Presbytery of West Toronto be permitted to take Elias Morales on trials for license subject to satisfactory completion of one year of study at one of the colleges of this Church, the year to include courses in Reformed Theology, Canadian Presbyterian Church History and Government and a field education placement in an English-speaking congregation.

Licentiates and Ministers of Other Churches:

Note:

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, page [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 Chairman 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 license or ordain or induct as the case may be."

1. Catherine J. Desmond, Presbytery of West Toronto.

Recommendation No. 33 (adopted, page [22](#))

That Catherine J. Desmond be declared eligible for reception as a minister of this Church.

2. Lane Douglas, Presbytery of Chatham.

Recommendation No. 34 (adopted, page [22](#))

That Lane Douglas be declared eligible for reception as a minister of this Church and that he be required to satisfactorily complete an examination in Canadian Presbyterian Church History and Government, subject to no valid objections received in response to a circular letter to the presbyteries.

3. Nancy Karolyn Kerr, Presbytery of Kamloops.

Recommendation No. 35 (adopted, page [22](#))

That Nancy Kerr be declared eligible for reception as a minister of this Church subject to satisfactory completion of courses in Reformed Theology, Church, Ministry and Sacraments, and an examination in Canadian Presbyterian Church History and Government.

4. Philip Crowell, Presbytery of Saint John.

Recommendation No. 36 (adopted, page [22](#))

That Philip Crowell be declared eligible for reception as a minister of this Church and that he be required to satisfactorily complete an examination in Canadian Presbyterian Church History and Government.

5. Larry Beverly, Presbytery of Niagara.

Recommendation No. 37 (referred back, page [22](#); adopted, page [64](#))

That Larry Beverly be declared eligible for reception as a minister of this Church subject to satisfactory completion of two years of intramural study at one of the colleges of this Church with an emphasis on the Reformed tradition, and that the college provide the Committee with a report at the end of one year with a view to re-evaluating his required programme.

6. J.W. David McMaster, Presbytery of Hamilton.

Recommendation No. 38 (referred back, page [22](#); adopted, page [64](#))

That David McMaster be declared eligible for reception as a minister of this Church subject to satisfactory completion of four courses at one of the colleges of this Church, at least two of which will be taken intramurally, and that his programme include a course in Canadian Presbyterian Church History and Government.

7. Emerson Mylalsingh, Presbytery of Saint John.

Recommendation No. 39 (adopted, page [22](#))

That Emerson Mylalsingh be assigned one year of theological study at one of the colleges of this Church including Canadian Presbyterian Church History and Government; Reformed Theology; Church, Ministry and Sacraments; Reformed Worship, after which his application for reception will be reconsidered.

Ministers of Other Churches Declared Eligible for Reception: (Book of Forms section 248.5)

1. Donald Howie, Presbyterian Church (U.S.A.).
2. Nader Awad, The Presbyterian Church in Egypt.
3. Kyu Byung Kim, Presbyterian Church of Korea.
4. Randolph Etwaroo, Guyana Presbyterian Church.
5. Mei-Hui Chen Lai, Presbyterian Church in Taiwan.

Applications for Special Courses:

1. Alan Barr, Presbytery of Ottawa.

Recommendation No. 40 (adopted, page [22](#))

That Alan Barr be assigned a Special General Assembly Course consisting of one year of Arts followed by three years' intramural study of theology at one of the colleges of this Church with exemption from the study of a biblical language, and that his transcripts be examined for possible credit towards the one year of Arts.

Clerks' Note: Supplementary Recommendation No. 41, see page [64](#); also, Minute of Appreciation, M. Henderson and T. Gemmell, pages [401-02](#) and [64](#).

Alan M. McPherson
Convener Secretary

Thomas Gemmell

NOMINATIONS FOR MODERATOR - 1992

(received and adopted, page [52](#))

Jean S. Armstrong	East Toronto
Linda J. Bell	Montreal, Glengarry, Ottawa, Lanark & Renfrew, Barrie,
Niagara, Winnipeg (late)	
Nancy L. Cocks	Assiniboia
Donald J.M. Corbett	Kootenay
H. Ted Ellis	Kootenay
W. James S. Farris	Assiniboia, Brampton
Rod A. Ferguson	Westminster
John A. Johnston	Saint John, Glengarry, Ottawa, Brockville, West Toronto,
Algoma/North Bay, Waterloo-Wellington, Hamilton, Paris, Sarnia, Bruce-Maitland	
James Peter Jones	Brockville, Waterloo-Wellington
J.H. (Hans) Kouwenberg	Chatham, Edmonton (late), Kamloops
Philip J. Lee	East Toronto
Wallace I. Little	Halifax
W. James S. McClure	Pickering
Willard K. Pottinger	Sarnia, Edmonton (late), Red Deer
Terrance G. Samuel	West Toronto
Sheina Smith	Superior
Samuel J. Stewart	Calgary-Macleod
James A. Thomson	Pictou
Arthur Van Seters	Pickering

PENSION BOARD

(consideration and adoption, pages [45-46](#))

To the Venerable, the 118th General Assembly:

BEQUEST MONIES

Bequest monies received by the Pension Board continue to be applied, as directed by the 1973 and 1987 General Assemblies, to supplement the benefits of those retired ministers, diaconal ministers and widows/widowers of same who receive little or no Canada/Quebec Pension Plan. At the beginning of 1992, there were 10 ministers, 6 diaconal ministers and 51 widows/widowers who were receiving such assistance. Presbyteries, sessions and individual members of the Church are encouraged to support the Bequest Fund, since as a result of the depleting balance in this Fund we have been forced to reduce the quarterly payments to the recipients.

CANADA LIFE

Pursuant to the assumption of responsibility for the investment of Pension Fund assets by the Trustee Board, Canada Life now reports directly to the Trustee Board. At the end of 1991, the Market Value of the Fund was \$ 55,540,000 (Fixed Income and mortgages 49.3%, Stock 46.6% and Cash 4.1%).

APPLICATIONS TO RECEIVE PENSION FUND BENEFITS

Rev. Walter Donovan, January 1, 1991	Rev. M.A. Caldwell, September 1, 1991
Rev. Robert Whitehead, January 1, 1991	Rev. Robert Little, September 1, 1991
Ms. Anna H. Burgess, March 1, 1991	Rev. Marshall Jess, October 1, 1991
Mrs. Helen McDonald, April 1, 1991	Rev. M.V. Henderson, October 1, 1991
Rev. John P. Lockwood, May 1, 1991	Rev. B.D. Hostetter, October 1, 1991
Mr. John A. Flynn, May 1, 1991	Rev. Jas. M. Grant, November 1, 1991
Rev. Gordon Firth, June 1, 1991	Rev. Edmund Seress, December 1, 1991
Rev. Bruce A. Miles, June 18, 1991	Dr. Jas. W. Evans, December 1, 1991
Mrs. Isabel M. Brown, July 1, 1991	Mrs. Tamiko Corbett, December 1, 1991
Rev. Nicholas Novak, July 1, 1991	Rev. D.J. Herbison, January 1, 1992
Mrs. K. Reichelt, August 1, 1991	Mrs. Shopie Kwan, January 1, 1992
Rev. G.A. Johnston, August 1, 1991	Rev. David Murphy, February 1, 1992
Rev. Wm.J.O. Isaac, August 1, 1991	Mrs. Meta Robinson, February 1, 1992
Rev. C. Shaver, September 1, 1991	Rev. J. Dean Smith, March 1, 1992
Mrs. Helen Young, September 1, 1991	

Recommendation No. 1 (adopted, page [46](#))

That the action of the Pension Board in approving the applications to receive benefits be homologated.

ANNUITANTS DECEASED

Miss Mary Whale, December 19, 1990	Rev. A. Newton Reid, August 15, 1991
Rev. J.A. McGowan, March 31, 1991	Mrs. B. Shuttleworth, August 23, 1991
Mrs. A. Matheson, March 19, 1991	Mrs. Amber Wood, August 21, 1991
Mrs. C.E. Bray, April 11, 1991	Mrs. Jean Rumball, August 24, 1991
Mrs. Effie Esler, April 15, 1989	Rev. E.J. White, September 7, 1991
Mrs. Grace Cropper, May 4, 1991	Mrs. B. McCullough, September 23, 1991
Mrs. Isabel Mercer, May 3, 1991	Mrs. E. Sutherland, October 17, 1991
Mrs. J.M. McCrae, May 23, 1991	Mrs. J.S. McRoberts, November 1, 1991
Mrs. Evelyn Burnett, June 8, 1991	Rev. Robert Bisset, November 21, 1991
Mrs. Jessie Gordon, June 12, 1991	Mrs. M. Anderson, December 12, 1991
Rev. William Doo, June 18, 1991	Rev. W. Harold Reid, December 21, 1991
Rev. R.A. Cornish, June 13, 1991	Rev. James A. Crabb, January 24, 1992
Mrs. Christina Jost, July 15, 1991	Dr. Alex J. Calder, February 22, 1992

ACTIVE RATEPAYER DECEASED

Rev. Randal S. McDonald, March 11, 1991

Rev. Harvey Reichelt, June 30, 1991

Rev. Peter J. Walter, July 5, 1991

Dr. Donald J.M. Corbett, November 3, 1991

D.L. CROCKER - ADDITIONAL MOTION (A&P 1991, p. 24)

The 1991 Assembly referred the following additional motion to the Board:

That the Pension Board or the successor to its responsibilities, consider the matter of indexing retirees' pensions annually at the same rate as used for the increase in maximum pensionable earnings, and of making this effective as of January 1, 1991.

In response, the Pension Board assigned the Actuarial and Investment Committee to prepare an evaluation on the possibility of indexing, and a full report will be available for the 1993 General Assembly.

SPECIAL COMMITTEE ON RESTRUCTURING

The following recommendations are made by the Pension Board with regard to issues relating to the restructuring proposals to be presented to this Assembly.

Recommendation No. 2 (adopted, page [46](#))

That the Pension Board continue to exist, with the purpose being to propose to the appropriate bodies, recommendations that ensure an adequate programme of retirement arrangements for the security and benefit of the members of the Plan.

Recommendation No. 3 (adopted, page [46](#))

That the primary responsibility for Group Insurance rest with the Human Resources section of the Service Agency, and the Pension Board continue to advise on group insurance matters referred to it.

Recommendation No. 4 (adopted, page [46](#))

That the Pension Board report directly to the General Assembly in matters relating to pension.

Recommendation No. 5 (adopted, page [46](#))

That the Pension Board be composed of 9 appointed members, 3 appointed each year for 3 years. The appointment of 1 person each year as recommended by the Pension Board; of the other 2, 1 person to be a member of the Pension Plan, the other to have interest, knowledge and skills in the areas of pension and group insurance matters.

Recommendation No. 6 (adopted, page [46](#))

That the General Secretary of the Service Agency be a full voting member of the Pension Board. The final Pension Board structure will have a total of 10 voting members.

Recommendation No. 7 (withdrawn, page [46](#))

That the Moderator of the General Assembly continue to be an ex officio member of the Board.

Recommendation No. 8 (adopted, page [46](#))

That all synod conveners be members of the Pension Board by correspondence in a non-voting capacity.

Recommendation No. 9 (adopted, page [46](#))

That, in order to have a smooth transition, the reduction of the number of nominees be over a three year period, fully phasing in the new Pension Board structure by the end of 1994. The current board members will continue to the end of their present terms.

The Pension Board believes that it is more appropriate for it to have overall responsibilities for all aspects of the fund.

Recommendation No. 10 (referred to Trustee Board, to consult with Pension Board, page [46](#))

That approval be given to the assignment of oversight and direction of investment activities to the Pension Board.

Recommendation No. 11 (adopted, page [46](#))

That the Pension Board meet at least once annually, or more frequently as needed, to discharge its responsibilities.

I.W. Malone

Convener Recording Secretary

Diane Reid

PRESBYTERIAN CHURCH BUILDING CORPORATION

(consideration and adoption, page [46](#))

To the Venerable, the 118th General Assembly:

As of the end of 1991, loans and guarantees of the Corporation outstanding passed the \$ 10,000,000 mark. Just over \$ 3,500,000 in new guarantees were approved in 1991. In a period of economic and political uncertainty it is significant that congregations are making a commitment to the future by expanding their facilities for worship and Christian nurture. Congregations with bank loans outstanding have been repaying their indebtedness either on schedule, or ahead of schedule - in many cases by a significant amount.

Support of the Church Extension Loan Fund has again increased; \$ 750,000 has now been invested. This fund supports new congregations in their first building across Canada. The interest rate currently being paid on investments is 7%.

The Corporation continues to assist retired servants of the Church in securing housing accommodation. The work of the General Manager in attending to the retirement housing programme has been greatly supported by volunteers across the Church, who look after the houses in the various communities, and show an interest in the welfare of retired servants. The Corporation is pleased to be part of the Board of Ministry's Retirement Planning programme. It acknowledges with appreciation a generous gift for the housing programme from New St. James Church, London.

The Corporation has held discussions with the Committee on Restructuring during the past year. It has agreed to relocate its offices to 50 Wynford Drive, Don Mills, and to release the General Manager part time, in order that he might act as Co-ordinator of Lending Services in the Service Agency.

The details of the Corporation's investment portfolio are available from the Corporation, or the Comptroller's office.

Recommendation No. 1 (adopted, page [46](#))

That presbyteries, congregations and individual Presbyterians be encouraged to loan funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

Recommendation No. 2 (adopted, page [46](#))

That congregations and individuals be encouraged to help the Presbyterian Church Building Corporation by gifts of money or real estate for its housing programme for retired ministers, missionaries and members of the Order of Diaconal Ministries, and their spouses.

NOMINATION FOR DIRECTORS

The By-laws of the Corporation provide that: Directors shall be elected annually by the General Assembly from nominees of the Directors.

Recommendation No. 3 (adopted, page [46](#))

That Mrs. J.I. Instance, Winnipeg, MB, Mr. D. Atkins, Kanata, ON, Mr. T.H. Thomson, Toronto, ON, Mr. D.A. Carman, Oakville, ON, and Mr. A.L. Caldwell, Halifax, NS, be elected directors of the Presbyterian Church Building Corporation for the next four years; and that the Rev. J.P. (Ian) Morrison, Scarborough, ON, be elected for a term of one year.

Richard J.H. Stanbury, Q.C. F. Ralph Kendall
Convener General Manager

PRESBYTERIAN RECORD COMMITTEE

(consideration and adoption, page [44](#))

To the Venerable, the 118th General Assembly:

The Presbyterian Record strives to reflect the life and work of the Church in Canada and around the world and to encourage interest in what the Church is doing.

This is a vast land, numbers of Presbyterians are relatively small and the work is always urgent. These factors should underscore the importance of the Record as a major means of communicating the General Assembly's call to prayer and renewal.

The role and accountability of the Record were discussed during restructuring. The Special Committee on Restructuring ultimately decided that the Record Committee should continue to be responsible only to the General Assembly and report only to it, a decision the Record Committee wholeheartedly supports.

Subsequently, the Record Committee adopted a statement of purpose and now seeks the approval of General Assembly.

Recommendation No. 1 (adopted as amended, page [44](#))

That the following statement of purpose be adopted:

The Record, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

The Record has always sought to take the message of the Church to every Presbyterian household in Canada. Sadly, the Record message will be missed by an increasingly alarming number. The circulation figures illustrate this:

Subscribers:	June 1986 - 74,090
	June 1987 - 71,764
	June 1988 - 69,997
	June 1989 - 68,820
	June 1990 - 66,565
	June 1991 - 64,107

The decline has not been caused by antipathy to the magazine; indeed, the Record is well accepted. It has been caused principally by congregations deciding to leave the Every Home Plan. Most say that individual Church members can subscribe on their own, but experience has shown that a great many do not make the effort. In any case, even if a large percentage subscribed, it is more costly for the Record to handle individual subscriptions. Still, the real problem is the decline in subscribers.

There is an iron law of journalistic economics that decrees the per-copy cost increases as the circulation declines. Thus, every congregation which leaves the Every Home Plan increases the cost of the Record for congregations remaining on the plan. A declining circulation tends to bring a rate increase which in turn brings cancellation of subscriptions, and a further rate increase. And the vicious circle gets another spin. The circulation decline is making it increasingly difficult for the Record to retain its financial self-sufficiency. Even more importantly, the message of the Church is being carried into fewer and fewer households. Year by year the Record has coped with many costs beyond its control, and it is all too aware of the financial pressures congregations face. However, the circulation decline is so serious, the Record Committee must warn that if support for the Every Home Plan continues to wane, the Record will be forced to seek some sort of subsidy.

The Committee would again ask congregations which have discontinued the Every Home Plan to reassess their positions and, at the very least, promote and support the Record by

using the special Record envelope, thus reducing the burden on the normal congregational funds.

The Committee asks the General Assembly to request presbyteries to remind congregations within their bounds of the previously adopted General Assembly motion that congregations contact the Record office before discontinuing the Every Home Plan. (A&P 1985, p. [404](#), [32](#))

Recommendation No. 2 (adopted, page [44](#))

That presbyteries remind congregations within their bounds of the previously adopted General Assembly motion that congregations contact the Record office before discontinuing the Every Home Plan.

The Committee would further ask that the Assembly request presbyteries to ensure that each congregation within its bounds appoint a Record secretary. This person would have a responsibility to promote the Every Home Plan within the congregation, provide a liaison with the Record office and look after all aspects regarding subscriptions. The Every Home Plan, by reducing overhead, permits distribution at a reduced rate.

Recommendation No. 3 (adopted, page [44](#))

That presbyteries ensure that each congregation within its bounds appoint a Record secretary to have responsibility to promote the Every Home Plan in the congregation, provide a liaison with the Record office and look after subscriptions.

The Record circulation department owes a major debt to the hundreds of volunteer congregational Record secretaries who spend time promoting the magazine and keeping subscriber lists up-to-date. Sample copies of the Record and other materials are available to promote the Every Home Plan and the magazine in general.

The Committee again expresses its appreciation to John Congram, the Editor, for his efforts. The Church is fortunate to have someone so talented as editor of its national magazine. He has led his staff in exemplary fashion, and dealt with the Church and community in a manner befitting a Christian publication.

Likewise, the Committee extends its gratitude to a staff that, while small in numbers, is large in effort and dedication.

K. A. (Sandy) Baird
Convener Vice-Convener

Rev. G. Cameron Brett

PRESBYTERIAN RESIDENCE, BOARD OF

(consideration and adoption, pages [71](#)-[72](#))

To the Venerable, the 118th General Assembly:

The Board notes, with regret, the sudden passing of the Board Convener, the Reverend Harvey Reichelt, on Canada Day, 1991. Mr. Reichelt served with a sense of dedication to the Residence and its ministry.

In November, the Reverend Dr. Stephen How was forced, by illness, to limit his activities, and the Board misses the benefit of his wisdom.

The 1991 General Assembly decided that the Residence should be offered to the Synod of Saskatchewan for the sum of one dollar, as it was apparent that the aging building should be replaced with a facility that might provide residence for students, and also meet the needs of housing for Presbyterians who were at or near the age of retirement. The Synod did not see fit to accept the offer, and passed the following recommendation:

That the Presbyterian Residence property be sold, and that we request that the Administrative Council set up a Fund with guidelines established by the Synod of Saskatchewan; and

That the Synod establish a Commission of four people to propose guidelines for the use of these funds. These guidelines to be submitted to the Administrative Council by their March meeting.

The Board had attempted, in the summer of 1991, to improve the residence facilities, and negotiated a loan of seven thousand dollars (\$ 7,000) from the Presbytery of Northern Saskatchewan, hoping to attract a much larger number of students than the Residence has for the two years immediately past. Instead, the number of students declined even more, and the number has remained at five for the academic year.

Tax arrears increased, but these have now been paid. It is obvious, however, that the building would require huge expenditures of money to make it suitable for other forms of occupancy. Fire regulations and the installation of an elevator, for example, would make costs prohibitive. The market value of the property is very low at this time, however, and it is expected to improve within a year or soon thereafter.

Recommendation No. 1 (answered in terms of Admin. Council Rec. 25&26, pages [217](#), [69](#))

That Presbyterian Residence no longer be operated as a residence for students.

Recommendation No. 2 (answered in terms of Admin. Council Rec. 25&26, pages [217](#), [69](#))

That the property be retained by The Presbyterian Church in Canada until an amount closer to its real value can be realized from its sale.

Lois Lawrence
Convener Secretary

Walter A. Donovan

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

(consideration and adoption, page [47](#))

To the Venerable, the 118th General Assembly:

EMERGENCY RELIEF

The major disasters of 1991, the man-made plight of the victims of the Gulf War, and the natural calamity of the cyclone in Bangladesh occurred within a few weeks of each other in late March and early April. Presbyterian World Service and Development sent out a special appeal to all congregations for relief for victims of the Middle East crisis, and almost immediately news broke of the tragedy in Bangladesh. Mindful of the cost of postage, and of the problems caused by too much mail, the Committee did not send another special appeal. As a result, several congregations phoned to ask if we would be responding to Bangladesh and a number assumed that we would not be, since they had not heard from us.

As a general rule, Presbyterian World Service and Development responds in the name of the Church to assist victims of any disaster which is sufficiently serious to appear in the major media. The policy is for staff to send an initial grant immediately, after consulting with the Committee's Convener. Additional funds which are sent in by congregations are always forwarded. The policy is to forward 100% of all contributions received for designated purposes.

Some crisis situations, such as the chronic situation in the Horn of Africa, are ongoing. Millions of Sudanese are still suffering, either as refugees in neighbouring countries, or as

displaced persons within their own country. There is thanksgiving for the end of the civil war in Ethiopia, but the political situation, particularly regarding the future status of Eritrea, remains uncertain. In addition, the worst drought in decades is afflicting much of southern Africa, and relief continues to be needed in many parts of the continent.

Occasionally, congregations send funds for emergency situations for which PWS&D have not made a grant. This has occurred several times in the past year for crisis situations in eastern Europe. These funds are also forwarded, usually via World Council of Churches channels, to the church relief programmes in those countries. The Committee is glad to facilitate the transmission of congregations' gifts for these purposes.

PWS&D takes this opportunity to urge congregations not to forget ongoing emergency needs, particularly in Africa. Africa Famine Fund has been depleting over the past few years, and will soon be unable to respond to the appeals which come every week. Please regard contributions for emergency situations as over and above congregations' ongoing support of the Presbyterian World Service and Development programme.

DEVELOPMENT PROJECTS

Last year, the Committee for Presbyterian World Service and Development reported that with the encouragement of the Canadian International Development Agency (CIDA), the principal government funder, the Committee had taken a decision to narrow its focus. It agreed to restrict 80% of funding for development projects to three geographic areas: eastern and southern Africa, Central America and India/Pakistan. The remaining 20% is to be used for projects in other parts of the world, particularly from those where The Presbyterian Church in Canada has relationships.

During the 1991-92 programme, the Committee is intentionally developing new relationships within these focus areas. It hopes to establish comparatively long-term relationships with a few partners in each region; in the future, the Committee hopes to be supporting partners' programmes, each consisting of a number of mutually agreed projects. This is in contrast with present practice of funding individual projects, each of which requires a separate submission to CIDA, and separate reporting. It shifts the focus from the special projects to the Third World churches and groups which are carrying out those tasks. The Committee believes this will be a better reflection of the Church's vision of mission.

PWS&D is aware, however, both of the need to remain fully in touch with the details of the work being carried out, and the imperative to communicate these details to congregations and supporters. It knows that many people are attracted to the Committee's work because of its concreteness, and it will continue to supply information about the specific details.

The Committee is being helped in obtaining these details by a new willingness on the part of CIDA to provide funding, on a 3:1 matching basis, for visits to the areas of focus. This is enabling PWS&D Committee members and staff to visit partners and projects much more frequently. Over a two-year period, each country will have been visited and the Committee will continue to co-operate with International Ministries to make good use of all overseas visits.

CONGREGATIONAL INVOLVEMENT

During the past year, the PWS&D Committee has been studying ways of promoting greater involvement by congregations in the PWS&D projects they are supporting. The Committee is developing a programme which is called Congregational Partnerships, which grew in large part from discussions at a meeting of the Presbytery of Kamloops in April. The concept is one in which a congregation focusses both its educational and fundraising efforts for PWS&D around a specific country, type of work, or perhaps even a project for a period of time, during which PWS&D facilitates communication between the congregation and those involved in the programme in the developing country. The Committee is well aware of the hazards implicit in such a programme, but it also believes there could be real growth in understanding.

The Committee is still working out the details of such a programme, but two congregations in Ontario have provided pilot models of such a programme. Each brought potential projects to PWS&D; in both cases, they had already made contact with the projects through members of their congregations who had visited the project to see for themselves. One is a women's agricultural co-operative in Guatemala, and the other is a girls' vocational school in Ghana.

PWS&D is providing funding for both these projects, and the larger one, in Ghana, has also received CIDA funds. The Committee will be working with these two congregations to assist them to make the most of the contacts they have already established, and help them make the provision of funds their entry-point into an experience of a mutually enriching partnership between Christian people.

CONGREGATIONAL SUPPORT

The Committee is glad to report that there has been growth, both in the total amount of congregational support for the work, and in the number of congregations that included PWS&D in their outreach. The latter number rose from 555 in 1990 to 620 in 1991. Last year, it was reported that the Committee had established a goal for its contributions from congregations in an amount equal to 10% of Presbyterians Sharing. Although still far short of this goal, congregational givings in 1991 were 7.8% of Presbyterians Sharing as compared with 6.7% in 1990.

The Committee hopes that this increase will be maintained, but it is aware that some congregations rotate their outreach givings, and may support PWS&D only one year in three, with other organizations, or an extension congregation in their presbytery, receiving their support in other years. Without denying the merit of other work, congregations are urged to regard the PWS&D programme as an integral part of the international witness of the denomination. Without regular support, this witness cannot be maintained.

STAFF CHANGES

In 1991, projects officer, Monica Buza, left to work with CUSO, after giving two years of valuable service. The Committee has been fortunate to find a new projects officer in the person of Maureen Curtin who came with excellent qualifications and overseas experience. Leigh Thomson, who had served as the Toronto-based development officer, moved to eastern Ontario, and her resignation was accepted with regret. The Committee again has been blessed with her replacement, Dorothy Herbert, a graduate of Ewart College, who brings to the position wide-ranging experience.

The Committee is particularly sorry to accept the resignation of Gail Allan, who has served PWS&D as the western development education worker for nine years. She has brought dedication and wide knowledge of development issues to her work, and has built up a solid network of PWS&D supporters throughout the western synods. The Committee is studying the best ways to build on the work which she has so ably established.

RESTRUCTURING

PWS&D is looking forward to the changes that lie ahead as it takes its place in the new Life and Mission Agency. The Committee will continue, and its funds will continue to be raised by separate appeals. Many of the details of the new relationship are still to be worked out, but the Committee is confident that this particular ministry of service will be not only preserved, but enhanced, in the new structure.

Recommendation No. 1 (adopted, page 47)

That presbyteries be urged to thank congregations within their bounds which contributed to Presbyterian World Service and Development.

Recommendation No. 2 (adopted, page 47)

That presbyteries be asked to encourage all congregations within their bounds to support the relief and development efforts of Presbyterian World Service and Development and to inform all congregations that Presbyterian World Service and Development does not receive funds from Presbyterians Sharing.

Recommendation No. 3 (adopted, page [47](#))

That thanks be expressed to the Governments of Canada, Alberta and Saskatchewan for funds provided for Presbyterian World Service and Development projects through their matching grants programmes.

SUPPLEMENTARY REPORT

MINUTE OF APPRECIATION

Dr. Marjorie Ross

Marjorie Ross has served the Church as Director of Presbyterian World Service and Development for the past two years. To that work she brought a rich background of experience on the mission field, the Canadian ecumenical coalitions, and the Canadian Council of Churches. During her time with PWS&D, she has directed its work with distinction, integrating her passionate commitment for justice and the welfare of all God's children with her deep understanding of the complex issues of world development. Her contribution has extended far beyond our own denomination to the point that she has earned great respect in the wider Canadian ecumenical community. We thank her for her tireless and dedicated leadership, and we wish her God's richest blessing in her new calling.

Recommendation No. 4 (adopted, page [47](#))

That the minute of appreciation for Dr. Marjorie Ross be adopted.

Robert H. Smith
Convener Director

Marjorie Ross

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT
FINANCIAL STATEMENT JANUARY 1 - DECEMBER 31, 1991

Balance on Hand, January 1, 1991 -			
General Funds	67,517		
Designated Accounts	97,326		
Government Grant Accounts	84,870		
		249,713	
Income -			
Undesignated	: Congregations	532,745	
	: Individuals	89,781	
Designated	: Congregations	103,411	
	: Individuals	21,149	
Bequests	16,881		
Government Grants for Development			
Projects & Project Administration:			
Canadian International Development Agency			
	- NGO Projects	428,261	
	- NGO Administration	34,479	
	Government of Alberta	11,565	
	Government of Saskatchewan	7,355	
Government Grants for Development Education:			
	CIDA Public Participation Programme	000	
Interest from Government Grants 17,771			
Greeting Cards Sales	1,952		
		1,265,350	
			1,515,063
Expenditures -			
Relief and Development			
Project Administration	32,449		
Africa			
Projects			
	Cameroon: Social Ecumenical Centre	17,850	
	Ethiopia: Ethiopian Orthodox Church		
	Reforestation	7,000	
	Ghana: Kernel Cracker	2,000	
	Kenya: Goats Dispersal	12,296	
	Lesotho: Home for Disabled	3,000	
	VTIS Litsoakotleng	30,840	
	Liberia: Refugees	1,720	
	Malawi: Chigodi Women's Centre	9,100	
	Mozambique: Co-op Canada-Mozambique	10,000	
	South Africa: South Africa Council of Churches 1991	65,625	
	Zambia: Church of Central Africa Pres.	1,125	
	Zimbabwe: Grassroots Education	18,228	
	: Hatfield Primary School		1,206
	Regional: IAC Regional Conference	1,000	
	Horn of Africa: Canadian Council for International Co-oper. Consultation		1,000
	All Africa Council of Churches Women's Prog.	4,000	
Disaster Relief and Rehabilitation			
	All Africa Council of Churches Refugees	3,000	
	Eritrea: Food Aid (Eritrean Relief Assoc.)		10,000
	Ethiopia: EOC Relief	10,000	
	: EOC Rehabilitation	5,000	

Malawi	: Food for Rural Area	2,000	
	: Landslide	4,038	
South Africa	: Mozambican Refugees	2,500	
	: Council of Churches	6,000	
Sudan	: Primary Health Care	10,000	
	: Famine Relief (Khartoum region)	10,000	
	: Famine Relief (southern region)	10,000	
		258,528	
Asia (includes Middle East)			
Projects			
India	: Christian Medical Assoc. India	40,000	
	: Health/Nutrition Education	8,572	
	: Literacy Education	14,500	
	: Women's Handicraft Centre	6,160	
Korea	: Medical Unit	50,000	
Middle East	: Lebanon: Nurses' Training	5,000	
	: Middle East Council of Churches:		
	Palestinian Refugees	6,000	
Pakistan	: Community Health	26,588	
Philippines	: Task Force Corporate Responsibility		500
Disaster Relief and Rehabilitation			
Afghanistan - Earthquake		2,000	
Bangladesh		8,953	
China		5,000	
Kurdish Refugees		25,000	
Iraq	: Medical Relief (Christian-Muslim)		2,000
	: Drug Shipment	1,124	
MECC	: Emergency Relief	10,500	
Palestinian Returnees		5,000	
Philippines	: Reconstruction	1,000	
	: Volcano	1,000	
		218,897	
Central/South America			
Projects			
Brazil	: Centre for Popular Technology		16,112
Costa Rica	: Food/Solidarity Co-op.	11,100	
Dominican Republic:	Equal Wings (Haitians)	16,500	
El Salvador	: Diaconia	65,625	
	: Education		
	Children/Adults	23,452	
	Fenestras Daycare	24,300	
	Seed Money/Enterprises		3,000
	Sewing Co-operative		11,172
	Torola Bakery	23,200	
	Workshops	21,644	
	Women's Health Clinic		48,368
Guatemala	: Peace Training	4,000	
Mexico	: Co-Madres	19,480	
	: Jaragua	29,280	
Nicaragua	: CEPAD	30,000	
	: Batahola Centre	2,000	
Regional	: Churches' Sugarworkers Coalition		5,000
Disaster Relief and Rehabilitation			
Housing for Refugees in Mexico		2,000	
Costa Rica	: Earthquake	1,000	
			357,233

Europe			
Emergency Relief			
Hungary	: Croatian Refugees	2,500	
Romania (Orphans)	706		
Soviet Union (Food)	101		
		3,307	
Ecumenical Development Work			
Canadian Council for International Co-operation		3,059	
Inter-Church Fund for International Development		28,787	
PLURA	19,500		
Refugees Outside Canada			
: Rwanda	1,280		
: South Africa (Mozambicans)	2,500		
World Council of Churches:			
: Comm. on Inter-Church Aid, Refugee & World Service	27,000		
: Comm. on the Churches' Participation in Development	5,150		
: Programme to Combat Racism (Education)	3,000		
: Urban/Rural Mission	4,500		
: Women & Rural Development	4,500		
: UNCED Participation	2,000		
: South/South Exchange	3,000		
		104,276	
Development Education for Canadians			
Grants			
Ten Days for World Development	11,654		
Ecumenical Coalition for Economic Justice	9,000		
Inter-Church Committee on Africa - Economic Crisis	1,000		
Inter-Church Committee for Refugees	7,350		
Ploughshares (Peace Coalition)	2,450		
La Vie Chretienne	750		
El Salvador : Video	1,500		
Theatre in the Rough - Apartheid Research	1,200		
UNCED Booklet	350		
Membership in Alberta & Saskatchewan			
Development Education Programme	2,729		
Assist Presbyterians for Overseas Study Trips	1,875		
		39,858	
Resources			
Ecumenical SHARE Materials	3,608		
Presbyterian Worship Resources	18,861		
Newsletters and Record Insert	11,361		
Literature and Brochures	9,479		
Promotion Material	3,873		
Distribution	5,000		
		52,182	
Development Education Project			
Two Contract Staff - Salaries, Travel, Office Costs			78,237
Partnership Building			
Projects Visits (India, Brazil, South Africa)	9,258		
Overseas Visitors	537		
Coalition Expenses (Support of Reps.)	2,809		
		12,604	

Administration

Salaries & Benefits	112,989	
Staff Travel	3,393	
Committee Expenses	6,875	
Office Expenses	25,642	
Advertising (The Presbyterian Record)		2,882
		151,781

Total Expenditures		1,309,352
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Balance on Hand, December 31, 1991:

General Funds	102,043	
Designated Accounts (PWS&D & Governments)		103,667
		205,710

REMIT UNDER THE BARRIER ACT

(Report received and adopted, pages [52](#)-53)

To the Venerable, the 118th General Assembly:

Following are the replies from presbyteries to Remits sent down under the Barrier Act by the 1991 Assembly.

REMIT A:A&P 1991, Clerks of Assembly Recommendation 16, pages [257-58](#) & [37](#)
(adopted, page [52](#))

That Book of Forms section 4.4 be amended to read: However, it is competent for a court to remit, from time to time, particular business to a "delegated court", or commission, with power to issue. Except in the case of the General Assembly, all members of the commission shall be members of the appointing court.

Approve: 31 presbyteries

Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, Saint John, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Paris, London, Chatham, Stratford-Huron, Assiniboia, Edmonton, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 6 presbyteries

Brampton, Sarnia, Winnipeg, Northern Saskatchewan, Peace River, Red Deer.

REMIT B:A&P 1991, Committee on Church Doctrine, recommendation 2 as amended, page [33](#) (withdrawn, page [53](#); see Clerks' Rec. 7, 1992, pages [276](#) and [31](#))

That Book of Forms section 140 be amended and new section 140.1 be added as follows:

140. The "professing members" of a congregation, who are entitled to all church privileges, are those who have been admitted into the fellowship of the Lord's Table and who, on a profession of their faith in Christ and obedience to Him, have been received by the session.

140.1 Baptized children, being within the covenant, are members of the Church and may be admitted to the Lord's Table at the discretion of the session and with their parent(s) consent. Baptized persons, whether admitted to the Lord's Table or not, shall be deemed "covenant members". It is their responsibility and privilege, when they reach an appropriate age, to profess their faith and be received by the session as "professing members".

Approve: 30 presbyteries

Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, Prince Edward Island, Quebec, Montreal, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, West Toronto, Brampton, Barrie, Algoma & North Bay, Waterloo-Wellington, Hamilton, London, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Edmonton, Red Deer, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 7 presbyteries

Saint John, Glengarry, Ottawa, Temiskaming, Paris, Chatham, Peace River.

REMIT C:A&P 1991, Board of Ministry recommendation 5, pages [342](#) and [55](#) (adopted, page [53](#))

That Book of Forms section 221 be amended to read as follows [note: if legislation is adopted re changing licensing to certification as a candidate for ordination, as per Remit F, 1991, the word "licentiate" in the amended section will read "certified candidate for ordination"]: If the court is satisfied, the call is sustained. In the case of a certified candidate for ordination, it is presented through the presbytery of care, after due consideration, and the certified candidate for ordination is required to give decision to

presbytery within seven days. When the call is not sustained, or is declined, the congregation is permitted again to take steps toward a settlement. (A&P 1980, p. [218-221](#)).

Approve: 35 presbyteries

Cape Breton, Newfoundland, Halifax-Lunenburg, Saint John, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, Brampton, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Chatham, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Peace River, Edmonton, Red Deer, Kootenay, Westminster, Vancouver Island.

Disapprove: 1 presbytery

Kamloops.

REMIT D: A&P 1991, Board of Ministry recommendation 7, pages [342](#) and [21](#) (adopted, page [53](#))

That Book of Forms section 248.12.6 be amended to read as follows: Upon satisfactory completion of examinations in the history and polity of this Church, presbytery shall resolve that the condition placed on reception has been satisfied, that the restriction 'in retentis' on the minister's presbyterial certificate be removed, and that the Board of Ministry's Committee on Education and Reception be advised accordingly. Where applicable, the presbytery may then proceed to induct, or recognize the appointment of, the minister and place his/her name on the constituent roll.

Approve: 37 presbyteries

Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, Saint John, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, Brampton, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Chatham, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Peace River, Edmonton, Red Deer, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 0 presbyteries

Nil

REMIT E: A&P 1991, Clerks of Assembly recommendation 23, pages [263](#) and [67](#) (adopted, page [53](#))

That Book of Forms section 249.1 be amended to read as follows: Candidates for the ministry are under the primary jurisdiction of the session of the congregation to which they belong; but as in training for the Gospel ministry, they are under the care of the presbytery, and in certain aspects become immediately responsible to it.

Approve: 36 presbyteries

Cape Breton, Newfoundland, Halifax-Lunenburg, Saint John, Prince Edward Island, Quebec, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, Brampton, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Chatham, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Peace River, Edmonton, Red Deer, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapprove: 0 presbyteries

Nil

REMIT F: A&P 1991, Clerks of Assembly recommendation 20, pages [262](#) and [67](#) (adopted, page [53](#))

In order to change from licensing to certification of candidates for ordination, that sections of the Book of Forms be amended and new sections added as follows:

Heading at middle of page [64](#) to be amended to read:

CERTIFICATION AS CANDIDATE FOR ORDINATION

Section 205 to be amended to read:

205. Any student in theology and candidate for the ministry of this Church studying in one of the Church's theological colleges and who is completing the required course of study may, on application in writing to the clerk of the presbytery of most recent certification, request examination for certification as a candidate for ordination. The candidate may request for good and sufficient reason the permission of the presbytery for the examination to be conducted by: (1) the presbytery in which the college is situated; or (2) the presbytery of first certification if it be different from the presbytery of most recent certification. Such application should normally be made by the end of the first term of the graduating year. It is the responsibility of the applicant to ensure that the application or request is initiated in accordance with the above regulation.

Section 205.1, to be amended to read:

205.1 Upon reception of such application or request, the presbytery of most recent certification shall determine to conduct the examination for certification as a candidate for ordination or grant the request if it deems it expedient and good cause is shown, and all relevant documents shall be transferred to the competent presbytery named in the request. The candidate at the time of application will, among other things, provide the presbytery with such documentation as is laid down from time to time by the Assembly.

Section 205.2 to be amended to read:

205.2 If the applicant has studied wholly in a theological college other than one of this Church's theological colleges or is currently in the final year in such a college, application shall be made by the presbytery through the Board of Ministry to the General Assembly for permission to conduct the examination for certification as a candidate for ordination. The applicant will submit official transcripts of courses taken with the application and the Board of Ministry will satisfy itself through reference of these to the senate of one of this Church's theological colleges that the course of studies meets the theological prescription and perspective of this Church. In cases of such applicants, when the Secretary of the Board of Ministry has in hand the application and all required documentation, the presbyteries will be circularized and given three full months from the sending out of the circular letters to lodge with the Secretary of the Board any competent objection.

Section 206 to be amended to read:

206. The presbytery may begin examination of applicants at any time after application is received. In the examination, the presbytery shall make careful enquiry as to the candidate's suitability to minister in this Church, seeking to determine spiritual and personal resources sufficient for the task; ability to express his/her faith in a way that is real, articulate, and integrated; continued growth and personal development; theological stance in respect to Reformed tradition; sensitivity to the process of group decision-making; skills in interpersonal relationships; recognition of the diversities of opinion and practice within this Church. It may, with the applicant's permission, avail itself of such evaluative statements as are forthcoming from other agencies and bodies of the Church. Presbyteries may conduct the examination for certification as a candidate for ordination, if desired through a committee, but members of the court may state their views at any stage before the vote to sustain the examination is taken.

Section 206.1 to be amended to read:

206.1 The examination for certification as a candidate for ordination shall embrace the elected Biblical language and the core subjects outlined in the report of the Committee on the Structure of Theological Education (Acts and Proceedings 1969, p. 44, 352), as well as the applicant's practical skills. But the presbytery may accept the testamur of the college as proof of proficiency in these matters and dispense with

examination in any or all of these subjects. It may assign primary responsibility for examination in each area to particular members of the court.

New section 206.1.1 to read:

206.1.1 The candidate shall be present at the meeting of presbytery when the report of the examination is considered. If this takes place while the candidate is still in course and the presbytery sustains the examination conditional on graduation, the moderator will inform the candidate that permission is granted to be presented to a congregation by an interim-moderator in accordance with section 215.1. If this takes place after certification from the senate of one of the Church's colleges has been received (see section 206.2) and the presbytery's examination is sustained, the moderator shall declare to the candidate that he/she is now a certified candidate for ordination and, therefore, eligible to receive a call or an appointment.

Section 206.2 to be amended to read:

206.2 Certification as a candidate for ordination shall take place only after certification from the Senate of one of this Church's theological colleges that: (1) The applicant has completed the course prescribed or assigned or approved by this Church. (2) The applicant has given satisfactory evidence of the requisite practical gifts and skills of the Ministry, and (3) The applicant's character and conduct are suitable to the position of a candidate for the Ministry. An applicant having completed studies in a college other than one of this Church shall present an equivalent certificate from that theological college.

Section 207 to be amended to read:

207. If the examination is not sustained, Presbytery may prescribe a new examination and initiate it after a period of not less than three months has elapsed, or otherwise dispose of the case as it sees fit. The applicant remains under the care of the Presbytery unless transferred to another Presbytery for examination.

Sections 208, 208.1, 208.2 to be amended to read:

208. The clerk will issue an extract of certification to the candidate.

208.1 The presbytery will inform the Board of Ministry of the names of all certified candidates for ordination, with the date of certification.

208.2 The Board of Ministry shall report annually to Assembly the names of all certified candidates for ordination who have not yet been ordained, for inclusion in the Acts and Proceedings.

Section 209 amended and new section 209.1 to read: [see Clerks' Rec. 8, p. [277](#)]

209. Certified candidates for ordination are under the jurisdiction of the presbytery which certified them, as long as they live, work and/or study within the bounds, or are working or studying abroad with permission of the said presbytery, and may receive notice of meetings of presbytery.

209.1 Certified candidates who leave the bounds of their presbytery to live, work and/or study elsewhere in Canada, must request a transfer to the jurisdiction of the appropriate presbytery.

Section 211, amend "Deleted 1980" to read:

211. The standing of certified candidates for ordination, who have not been ordained, should be reviewed by presbytery at the end of a three year period.

Section 212, amend "Deleted 1980" to read:

212. Certified candidates for ordination may request to have their standing removed.

Section 214 to be amended to read:

214. On the day appointed for moderating in the call, immediately after public service, the presiding minister states the purpose of the meeting. Having ascertained that due notice has been given, he/she asks the congregation if it is now prepared to proceed with the call. If the congregation is not prepared, procedure is sisted, and report is made of the facts to the presbytery. If the majority decides to proceed, the call is produced and read (Appendix A-8), also the guarantee for stipend. The congregation then, by regular nomination and voting, determines what name shall be inserted in the call. The minister, or certified candidate for ordination, who has a clear majority of the votes recorded, is declared elected and his/her name is inserted in the call, which is then read again. Thereafter it is signed and attested by the moderator. (Appendix A-11)

Section 215 to be amended to read:

215. No one is eligible for a call but a minister, or a candidate certified for ordination, of this Church, in good standing; or a settled pastor of another Church which holds the same doctrine, government and discipline as this Church. (This is understood to apply to persons approved for reception under section 248.1.)

Section 215.1 to be amended to read:

215.1 Presbyteries and moderators are enjoined to take care that none others are permitted to appear as candidates. However, certified students of this Church's theological colleges, or a theological college associated with this Church, in the semester in which they expect to graduate, may, with the permission of their certifying presbytery after the examination for certification as a candidate for ordination is sustained conditional on graduation, and with the permission of the senate of their college, be presented by an interim-moderator or by the Board of World Mission to a vacancy. In the event of the charge deciding to call, or receive the appointment, of the graduating student, procedures shall be suspended immediately prior to the call being placed in the hands of the graduating student. Procedures resume after the candidate has graduated and is certified as a candidate for ordination.

Section 221 to be amended to read:

221. If the court is satisfied, the call is sustained. In the case of a certified candidate for ordination, it is presented through the presbytery of care, after due consideration, and the candidate is required to give decision to presbytery within seven days. When the call is not sustained, or is declined, the congregation is permitted again to take steps towards settlement. (See A & P, 1980, p. [218](#)-221)

Section 222 to be amended to read:

222. If the person called is present and under the care of said presbytery, and, when the call is put in his/her hands accepts it, then, in the case of a certified candidate for ordination the presbytery, if it deems it expedient, may prescribe his/her trial discourses, namely, a lecture, a popular sermon, and a Greek or Hebrew critical exercise. At a subsequent meeting these discourses are heard, and the candidate is examined in Biblical Greek or Hebrew, theology and Church history. If these trials are sustained, the presbytery fixes the time for ordination and induction, appoints the edict to be served (Appendix A-29), and arranges for the ordination services.

Section 241 to be amended to read:

241. When the person called is an ordained minister, trials are not prescribed (G.A. 1642), nor is the act of ordination repeated. In other respects the procedure is the same as in the case of a certified candidate for ordination; and the minister is inducted, after prayer, by the moderator giving him/her the right hand of fellowship and saying: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of I induct you to the pastoral

charge of this congregation, and admit you to all the rights and privileges thereto pertaining."

Section 248 to be amended to read:

248. The Act anent the Reception of Ministers and Certified Candidates for Ordination or Licentiates of other Churches (A&P, 1983) is as follows:

Section 248.1 to be amended to read:

248.1 The right to receive ministers, certified candidates for ordination or licentiates from other churches rests primarily with presbytery. However, presbytery cannot exercise this right until permission to receive has been granted by the General Assembly or, in specific cases, as in 248.5 and 248.6 below, the Assembly's Board of Ministry. (See section 302.)

Section 248.2 to be amended to read:

248.2 The Board of Ministry, on behalf of the General Assembly, receives and considers all applications with regard to ministers, certified candidates for ordination, or licentiates of other Churches who desire to enter the ministry of this Church.

Section 248.2.1 to be amended to read:

248.2.1 Normally, applications for reception from ministers, certified candidates for ordination or licentiates of other Churches are received first by a presbytery which exercises the primary pastoral responsibility.

Section 248.6 to be amended to read:

248.6 When the applicant for admission is a minister, a certified candidate for ordination or licentiate in good and regular standing in a Church which holds the same doctrine, government and discipline as this Church, but who at the time of application is not a settled pastor, or a professor of theology or employed by special appointment in some department of the work of the Church, he/she may be declared eligible for admission, without reference to the General Assembly, provided the presbytery within whose bounds the applicant last served and, if different, the presbytery on whose role the applicant's name now appears, submit a favourable letter of reference. The Board shall investigate the application carefully. In such cases sections 248.5.1 through 248.5.4 apply.

Section 248.9 to be amended to read:

248.9 The presbytery receiving the minister, certified candidate for ordination, or licentiate shall determine his/her suitability to minister within the bounds of the presbytery and insure that he/she passes satisfactorily an examination on the history and polity of this Church.

Section 248.10 to be amended to read:

248.10 When permission to receive has been granted and notification of same received in writing, the presbytery may, on his/her satisfactorily answering the questions appointed to be put to ministers, certified candidates for ordination or licentiates and on his/her signing the formula, receive him/her as a minister, certified candidate for ordination or licentiate of this Church.

Section 250 to be amended to read:

250. A minister or certified candidate for ordination who has removed from one presbytery to reside within the bounds of another presbytery, is required to take a certificate of transference from the presbytery which he/she leaves, and to lodge it with the presbytery within whose bounds he/she is domiciled.

Section 251 to be amended to read:

251. Upon his/her own application, a presbytery may grant to a minister or certified candidate for ordination, against whom are pending no matters in the way of discipline, a letter of standing (Appendix A-36) setting forth the facts of his/her ordination or certification and certifying to his/her presbyterial standing at the date of issue.

Section 251.1 to be amended to read:

251.1 Upon the receipt of a letter of standing, the applicant ceases to be a minister, certified candidate for ordination of The Presbyterian Church in Canada; and the letter of standing can only be received by a presbytery with the permission of the General Assembly (A&P, 1894).

Section 276.3 to be amended to read:

276.3 The Synod shall require the clerk of each presbytery to report to the synod, through its clerk and at least eight days before its meeting, all particulars respecting the certification of candidates for ordination, the ordination, induction, reception, translation, demission, suspension, deposition and death of ministers, and the changes made in congregations and mission stations during the year; and all such particulars shall be reported by the synod to the General Assembly.

Section 292 to be amended to read:

292. The General Assembly receives and disposes of petitions, overtures, references, complaints, and appeals from inferior courts, and all other matters regularly brought before it; reviews the records of Synod; 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 the missionary operations of the Church; receives and disposes of reports in respect to the colleges and from the 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 and immorality, to preserve the unity of the Church, and to advance the kingdom of Christ throughout the world.

Section 297.1 to be amended to read:

297.1 Reports transmitted from synods of ordinations, inductions, certification of candidates for ordination, deaths, demissions, suspensions, and depositions of ministers, and of the erection, dissolution, or changes in congregations and mission stations within their several bounds.

Section 302 to be amended to read:

302. The Committee on Education and Reception is a standing committee of the Board of Ministry and as such reports to the Assembly through that Board. However, in respect to applications for the reception of ministers, certified candidates for ordination or licentiates, and for reception into the Order of Diaconal Ministries, or special applications on behalf of students and prospective students, the Committee receives and reports directly to the Assembly on all such applications.

Section 319 to be amended to read:

Clerks' Note: See Remit G, 1992 for finalized wording of 319.

Section 375 to be amended to read:

375. A minister who has removed from a presbytery in which he/she had a charge, to reside within the bounds of another presbytery, is required to take a certificate of disjunction from the presbytery which he/she leaves, and to lodge it with the

presbytery within whose bounds he/she is domiciled. Should an offence be alleged before such certificate has been lodged, the presbytery within which the minister resides shall, after notifying the presbytery from which he/she came, have power to deal with the case. Other ministers without charge and certified candidates for ordination are amenable to the presbyteries within whose bounds the offence is alleged to have been committed.

Section 378 to be amended to read:

378. When a charge against a minister or certified candidate for ordination is preferred in writing, accompanied with probable evidence, or when there is a fama so clamant as to demand judicial investigation, the Presbytery, in the first place, institutes a private inquiry of precognition, either before itself, or by means of a committee respecting the charge or fama. The party accused shall have ten days' notice of this inquiry, and have an opportunity of making explanations. If he/she wishes to be present during the inquiry, the presbytery may grant his/her request. Witness must not be precognosed in each other's presence.

Section 411 to be amended to read:

411. Deleted 1992

Approve: 29 presbyteries

Cape Breton, Newfoundland, Pictou, Saint John, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, East Toronto, Brampton, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Niagara, Paris, London, Chatham, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Peace River, Kootenay, Kamloops, Vancouver Island.

Disapprove: 7 presbyteries

Halifax-Lunenburg, Prince Edward Island, Quebec, Hamilton, Red Deer, Edmonton, Westminster.

REMIT G:A&P 1991, Board of Ministry recommendation 13-14 combined as amended, page 54 (adopted, page 53, excluding sections 258 and 278.1.1 as per Clerks' Recommendation 2, 1992, pages 276 and 31)

In order to make members of the Order of Diaconal Ministries eligible for membership in the courts of the Church, that sections of the Book of Forms be amended and new sections added as follows:

Section 105 to be amended to read:

105. The session of a congregation (hereinafter designated "the session") consists of its minister or ministers, its active members of the Order of Diaconal Ministries, and ruling elders.

New section 105.2 to read:

105.2 A member of the Order of Diaconal Ministries, called by a pastoral charge to serve in its ministry, is a constituent member of session during the period in which he/she actively serves in that pastoral charge.

Section 109 to be amended to read:

109. It is the duty of those who are called to the eldership to meet regularly with the minister and active members of the Order of Diaconal Ministries (as per section 105.2), who are also of their number, for the purpose of establishing good order and providing for the pastoral care of the congregation. All who are members are subject to the authority and discipline of the session.

Section 127.3 to be amended to read:

127.3 In all matters within the jurisdiction of the session, its decisions are binding upon the minister and member of the Order of Diaconal Ministries as upon others;

but they are accountable only to their presbytery. The elders, or any number of them, signing as individuals, may bring their conduct or teaching before the presbytery by petition. (Appendix A-22).

Section 131.5 to be amended to read:

131.5 The elder appointed should be punctual in his/her attendance at these courts, and his/her expenses, as well as those of the minister and member of the Order of Diaconal Ministries, ought to be defrayed by the congregation.

Section 132.6 to be amended to read:

132.6 On the day appointed for ordination, the session is constituted. If no valid objection has been made, the moderator, after the sermon, narrates the previous proceedings, calls forward the elders-elect and puts to them the prescribed questions. (See Section 412.). On receiving satisfactory answers, the moderator proceeds by prayer to ordain the candidates to the office of ruling Elder, commending them to the grace of God for comfort, aid and countenance in the exercise of their office. The right hand of fellowship is then given to them by the minister, member of the order of Diaconal Ministries, and elders in token of their taking part with their brethren and sisters in the oversight of the congregation. The newly ordained elders and the people are suitably addressed by the moderator, and the names of the elders are added to the roll of session.

Section 135.1 to be amended to read:

135.1 In practice, The Presbyterian Church in Canada adheres to the doctrine that the higher office scripturally includes the lower and that ministers, members of the Order of Diaconal Ministries, and elders are also deacons.

Section 137 to be amended to read:

137. In congregations where deacons other than elders are appointed, the collection and distribution of the alms of the people are committed to a meeting of the minister, or ministers, active members of the Order of Diaconal Ministries, elders and deacons, commonly called the deacons' court. To this meeting may be entrusted also the management of the temporal affairs of the congregation where deemed advisable.

Section 143 to be amended to read:

143. Members of the church have access to the session in reference to any matter affecting themselves, their fellow members, the congregation, or the Church; but matters touching the conduct of the minister or member of the Order of Diaconal Ministries must be dealt with by the presbytery. The session may be approached by petition, memorial, or complaint, made either in writing or by oral statement reduced to writing by the session and approved by the complainant.

Section 155 to be amended to read:

155. All members in full communion, male and female, have the right to vote at all congregational meetings, and to them exclusively belongs the right of choosing ministers, members of the Order of Diaconal Ministries, elders and deacons. (See Appendix I re: minister-in-association.). At any meeting of the congregation when matters relating to the temporal affairs of the congregation, and not affecting the order of worship, the discipline of the Church, or the disposal of property, are under consideration, adherents who contribute regularly for the support of the Church and its ordinances may vote.

Section 175.4 to be amended to read:

175.4 Deleted 1992

Section 175.5 to be amended to read:

175.5 Deleted 1992

New section 176.5 to read:

176.5 A member of the Order of Diaconal Ministries is a constituent member of the presbytery within which he/she serves, on a minimum of a half-time basis, throughout the period of active service. Constituent membership includes the right to speak, make motions, vote, and be eligible for commissions to General Assembly. Equalizing elders shall be appointed as necessary for members of the Order.

Section 258 to be amended to read:

Declared ultra vires, Clerks' Recommendation 2, pages [276](#) and [31](#).

Section 260 to be amended to read:

260. The synod is composed of all the ministers, active members of the Order of Diaconal Ministries, and elders on the rolls of the presbyteries within its bounds.

Section 260.1 to be amended to read:

260.1 The clerk of each presbytery shall send to the clerk of synod, at least eight days before each ordinary meeting, the certified roll of his/her presbytery; and such certified roll shall be prima facie evidence of the right of the ministers, members of the Order of Diaconal Ministries, and elders named to sit in synod.

Section 269 to be amended to read:

269. The General Assembly may appoint ministers, members of the Order of Diaconal Ministries, and elders from other synods assessors to sit with a synod for general or specific business, and with or without a vote, according to the terms of the resolution of appointment.

Section 278.1 to be amended to read:

278.1 The General Assembly shall consist of one-sixth of the whole number of ministers whose names are on the rolls of the several presbyteries of the Church, and an equal number of elders. In addition, one sixth of the active members of the Order of Diaconal Ministries serving under appointment by a court of the Church are eligible on rotation for commissions to General Assembly.

New section 278.1.1 to read:

Declared ultra vires, Clerks' Recommendation 2, pages [276](#) and [31](#).

Section 279 to be amended to read

279. The commission in favour of ministers, members of the Order of Diaconal Ministries, and elders elected as representatives under the said Act shall be as follows:

Section 279.1 to be amended to read:

279.1 At _____, the _____ day of _____, one thousand nine hundred and _____. The which day, the Presbytery of _____ being convened and constituted, pursuant to a resolution entered into their minutes, did, and hereby do nominate and appoint _____ Ministers, _____ Members of the Order of Diaconal Ministries, and _____ Elders, their commissioners to the next General Assembly of this Church, indicted to meet at _____, the _____ day of _____, or when or where it shall happen to sit; willing them to travel thereto, and to attend all the diets of the same, and there to consult, vote, and determine in all matters that come before them, to the glory of God, and the good of His Church, according to the word of God, the Confession of Faith, and agreeable to the constitution of this Church as they will be answerable; and that they report their diligence therein on their return.

Section 293.4 to be amended to read:

293.4 If a majority of the presbyteries of the Church replying to a remit as specified in section (1) of the Barrier Act express their approval and this majority of presbyteries constitute an actual majority of ministers, members of the Order of Diaconal Ministries, and elders on the constituent rolls of all presbyteries, the Assembly may pass such proposed law or rule into a standing law of the Church. (The original Barrier Act is from the Church of Scotland, 1697.).

Section 301 to be amended to read:

301. The Assembly appoints, as soon as possible, the following committees: (a) Committee on Bills and Overtures. It consists of the clerks of Assembly, clerks of synods and presbyteries, and such other ministers, members of the Order of Diaconal Ministries, and elders as the Assembly may see fit to appoint. Presbyteries may nominate one person each for membership in this committee; (b) A Committee on Business (See Section 296); (c) Committees on Records of Synods and Assembly; (d) Committee on Classifying Returns to Remits; (e) Committee on Commissions; and (f) Committee on the Nomination of Standing Committees. Concerning the latter, the Assembly orders:

Section 319 to be amended to read:

319. Primary jurisdiction over ministers, certified candidates for ordination and members of the Order of Diaconal Ministries belongs to the presbytery, and over other Church members to the Session; but the superior court may institute process when the court of primary jurisdiction has been enjoined to do so, and has refused or neglected to obey.

Section 333.2 to be amended to read:

333.2 In any court, a minister, member of the Order of Diaconal Ministries, elder or member of the Church may, by permission of the court, act as adviser of the party and assist in the pleading.

Section 379 to be amended to read:

379. It is a peculiarity in the position of ministers, members of the Order of Diaconal Ministries, and elders that they are usually members of the court which exercises discipline in their case, and share with the other members of it the responsibility of guarding the purity of the Church and the character of its office-bearers, including their own. It is their special duty, as members of the court, to give every facility for clearing up any allegation or fama affecting themselves.

Section 380 to be amended to read:

380. When anything is alleged by a private party against the conduct or the doctrine of a minister, member of the Order of Diaconal Ministries, elder, or probationer, the court must first require the person making such allegation to submit it in writing, together with a statement of the grounds on which he/she makes it and the sources of his/her information.

Approve: 29 presbyteries

Cape Breton, Newfoundland, Saint John, Prince Edward Island, Montreal, Glengarry, Ottawa, Lanark & Renfrew, Brockville, Kingston, Lindsay-Peterborough, East Toronto, Brampton, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Chatham, Sarnia, Stratford-Huron, Winnipeg, Assiniboia, Northern Saskatchewan, Red Deer, Kootenay, Kamloops, Vancouver Island.

Disapprove: 7 presbyteries

Pictou, Halifax-Lunenburg, Quebec, Paris, Peace River, Edmonton, Westminster.

Earle F. Roberts

Clerk of Assembly

SPECIAL COMMITTEE ON RESTRUCTURING

(consideration and adoption, pages [33-36](#), [56-57](#), [67-68](#))

To the Venerable, the 118th General Assembly:

PREAMBLE

At the opening worship of the new Assembly Council, meeting for the first time in January 1992, the Moderator of the 117th General Assembly, Dr. John Cameron, chose as his text Exodus 14:10-18. In the story, the children of Israel are caught between the Red Sea and the advancing Egyptian army and they cry out to Moses that he should have left them to die in Egypt. Dr. Cameron likened The Presbyterian Church in Canada at this point in history to the children of Israel caught between a known past and an unknown future. There are many people in the Church who are unhappy about what has been happening and wish that the process towards change had never been started. But, as Dr. Cameron reminded us, God said to Moses, "Tell the Israelites to go forward." This text and this message set the tone for the work of the Assembly Council and must set the direction of the Church. This Assembly marks a major watershed in the history of our denomination. Under the guidance of God we have been brought through years of planning for change. This year the plans will be put into action. We believe that, flawed and difficult though the process has been, God has been with us and will be with us as we move forward in faith to our renewed mission.

BACKGROUND

This is the final report of the Special Committee on Restructuring but, as was said in the report last year, this is not the end of restructuring. The Presbyterian Church in Canada has been on a continuum of structural reform for many years. The structures that have been put in place call for constant monitoring and constant reform to meet God's challenge to the Church. The commissioners to this Assembly are part of a series of commissioners that have overseen the change. For many, the concepts will be new and, for many, it will seem as if they are not being given an opportunity to question, discuss and amend the structure. However, our system is a system of commissioner assemblies, which means that no one Assembly replicates another. Yet the decisions taken by one Assembly are binding on the Church, except for matters of doctrine and polity that must go down to the presbyteries under the Barrier Act. The structural reform of the programme agencies of the Church is not a matter of doctrine or polity. The commissioners of each subsequent Assembly since this process began, therefore, have had to trust those who were commissioners before them to have made prayerful decisions under the guidance of the Holy Spirit.

The process originated in the Administrative Council in the mid-1980's when it became clear to the Council, and particularly to its Convener, Mr. Ed Bell, that the structures based on separate programme boards were no longer serving the needs of the Church. Those structures had their origins in the post-war reforms of 1948 and had undergone a major reform in the years following the 1968 Assembly under the Life and Mission Project (LAMP) Committee. The Council named an Executive Planning and Coordinating Committee that included senior executive staff as well as members of the Council, and turned over to them the task of considering structural change.

In 1987, the Council asked Dr. Howard Gillies, a Presbyterian layperson who had been conducting strategic planning exercises for the Ontario Government, to undertake strategic planning for the Church. This was done during 1987-89. The Council, by now committed to the idea of structural reform, realized that such reform would have an impact on staffing. It presented to the 1988 General Assembly a motion declaring a moratorium "on the appointment of permanent executive, professorial or field staff ... at any level" (A&P, 1988, p. [204](#)). This motion was passed. No permanent appointments were made between 1988 and 1991.

The report of the Administrative Council in 1989 contained the nine-point Vision Statement that had emerged from the national strategic planning exercise. It also

contained strongly worded statements about the need for restructuring. It clearly pointed to the direction to be followed (A&P 1989, p. [205](#)):

Our use of personnel ... will be flexible and effective, including the use of part-time, short-term, volunteer and contract field staff. There should be an emphasis on the development of programme staff at the regional level, to serve the needs of synods, presbyteries and congregations. We will thus make use of the many talents of the people of God across the Church. There should be a bias toward significant reduction of full-time staff.

What is suggested is one programme agency, in which there will be a clear division of labour between the programme segments. The major tasks of the General Assembly programme staff will be in leadership development and the provision of resources.

Complementary to the programme agency will be the necessary support functions: administration, finance, editing and printing of resources, personnel, marketing and many other areas.

Built into the system will be regular review and appraisal in a stated cycle, using both external and internal resources. This will include a review of full-time, as well as the other types of staff.

There is need for an efficient joint coordinating mechanism between programme and support. The prime responsibilities of obedience to Christ and efficient, effective and accountable service to the courts, congregations and members of the Church will always be first on the agenda. (A&P, 1989, p. [205](#)).

This was followed by a recommendation to establish a Task Force "to recommend to the 116th General Assembly a detailed proposal for restructuring the way the General Assembly fulfils its responsibility through boards, committees and agencies" (A&P 1989, p. [206](#)). The Task Force was convened by Dr. Howard Gillies and included several senior executive staff as well as representatives from across the Church, including the two mission societies. After a year of intensive study and debate, the Task Force reported to the 1990 Assembly in Vancouver.

The Vancouver Assembly was faced with a detailed and complex report that it felt needed significant re-configuration. However, it accepted in principle the concepts of a Programme Agency and a Service Agency and a widely representative Assembly Council to replace the Administrative Council. It also appointed a Special Committee on Restructuring consisting of "twelve persons from within the central area of the Church...to act from June 1990 to June 1992 in order to facilitate implementation of the proposal" (A&P, 1990, p. [52](#)). The recommendations of the 1990 Assembly as they were passed and referred to the Special Committee are summarized in its report to the 1991 Assembly (A&P, 1991, p. [396](#)).

During the first year, the Special Committee consulted widely and brought to the 1991 Assembly a modified plan for the new agencies and the committee structure. This was adopted with some amendment by the 1991 Assembly. The elements of the model are:

1. An agency structure that consists of

- a Life and Mission Agency with one general secretary and eight associate secretaries, three with responsibilities for Education and Evangelism and one each for Ministry & Church Vocations, Justice Ministries, International Ministries, Canada Ministries, and Presbyterian World Service and Development;

- a Service Agency with one general secretary and three associate secretaries for Financial Services, Lending Services and the Presbyterian Church Building Corporation, and Resource Production and Communications;

- an Assembly Office with, in addition to the Principal Clerk, a Deputy Clerk at the Associate Secretary level who will be particularly charged with "interacting

pro-actively with presbyteries and synods to help them function better in their pastoral role with ministers and congregations, and as the agent of a two-way communication between the national agencies and the congregations" (A&P, 1991, p. 403); and

- a Staff Coordinating Committee.

2. A Council and Committee Structure that consists of:

- an Assembly Council that is widely representative of the Church;
- a 15 member Life and Mission Agency Committee; and
- a 9 member Service Agency Committee.

The Assembly also declared that the office of Principal Clerk would be vacant June 30, 1992, and instructed the Special Committee on Restructuring to set in motion the procedures to appoint a new Clerk. It also appointed the Rev. Glen Davis as General Secretary of the Life and Mission Agency and the Rev. Karen Hincke as General Secretary of the Service Agency.

Finally, the Assembly appointed the Assembly Council and charged it with the responsibility of appointing the twelve associate secretaries (eight in the Life and Mission Agency, three in the Service Agency, and one in the Assembly Office) at its meeting in January 1992. The Assembly Council was also charged with the prophetic task of bringing a Mission Statement for the denomination to the 1993 Assembly and the future responsibility of initiating ongoing review and reform of the structures with the following time frames:

- to assess staffing levels in the light of the Mission Statement and make recommendations to the 1993 Assembly;
- during 1994-95, to review the committee structure and report to the 1995 Assembly; and
- during the year 1999-2000, to review the staffing and committee structure to report to the Assembly in the year 2000, with similar reviews and reports at subsequent five year periods.

THE WORK OF THE COMMITTEE 1991-92

The actions of the 1991 Assembly set the new structures in place. During the second year of its mandate, therefore, the Special Committee on Restructuring has acted as a transition committee providing a bridge between the old structure and the new. This has, in many ways, been a more difficult task than the conceptual work that was done in 1990-91. This has been the year when decisions, particularly about personnel, have had to be made. The Committee is deeply grateful for all the help it has received over the past year: from the presbyteries for their prayerful work in generating nominations and from many individuals in the Church who have made themselves available to take part in the extensive search processes. It is also very grateful to those committees and agencies which have negotiated with representatives of the Committee to establish acceptable relationships within the new structures. The Committee also acknowledges the hard work and dedication of Glen Davis, Karen Hincke and Ruth McCarten who have provided the crucial staff support for the Committee this year. Without their patience and vision the task could not have been done. It is grateful that they were prepared to take the leadership in many of the detailed transitional activities.

Throughout its work, the Special Committee on Restructuring has been guided by certain general principles:

1. that an essential element of the new structure is team-work;
2. that staff, structures and budgeting must be flexible;
3. that staff and structures must be responsive to the expressed needs of the Church;

4. that anything that can better be done locally should not be done nationally;
5. that anything that can better be done ecumenically should not be done denominationally;
6. that national representation in the decision-making process of the Church be ensured by reaffirming the principle of annual General Assemblies, and creating the widely representative Assembly Council; and
7. that it is not the role as a Restructuring Committee to make policy for the new structures, but rather to ensure that the transitional provisions are made for the appropriate bodies within the new structures to make policy decisions.

One fact that has been confusing for many in the Church is that the Administrative Council and all its committees have continued in place during this transitional year. They have continued their responsibility, for example, for personnel policy (including severance packages and early retirement policy) through the Executive Personnel and Support Staff Committee, as well as for finance and future budgeting through the Finance Committee. The Restructuring Committee's mandate has been to establish the structures as they will be in place after July 1, 1992, while respecting the role of the existing committees, particularly as they relate to the provisions to be made for the members of staff under the old structure who will not become part of the new.

Recommendation No. 1 (reworded as below and adopted, page [35](#))

That the Administrative Council, the Board of Congregational Life, the Board of World Mission, the Board of Ministry, and those other agencies and committees of the General Assembly that will not be part of the new structure continue until June 30, 1992, and then be discharged with thanks.

STAFF MATTERS

When the 1990 Assembly adopted the idea of re-structuring in principle and established the Special Committee on Restructuring, it also passed the following recommendation concerning staff (A&P 1990, p. [529](#), [52](#)):

That the Assembly deem all positions within the proposed new structure to be vacant and open for application from any present staff member or others and for nominations from presbyteries.

This recommendation took away all sense of job security from those working at the national office of the Church, and effectively put everyone on notice that his or her job would end June 30, 1992. This has meant that this transition period has been particularly difficult for the staff. Indeed, as stated in the report last year, it has been this concern for the staff that has compelled the Committee, even when it seemed impossible, to try to meet the deadline for completion of the task given to it by the 1990 Assembly. The Committee wishes to commend the patience and the faithfulness of the staff during this period.

The responsibility for the support of the staff has been lodged with two bodies. The Executive Personnel and Support Staff Committee of the Administrative Council has been responsible for those who will no longer be employed on July 1, 1992, through the provision of the severance package and the early retirement plan. The Special Committee on Restructuring has coordinated the transition from the old structure to the new for those staff members who will be staying in the Church Offices after July 1. There have also been two different procedures followed: one for support staff and one for executive staff.

Support Staff

Based on the decision of September 4, 1991, to guarantee jobs to all current support staff, with the exception of those who had reached retirement age, the Committee proceeded to do a job analysis for each member of the staff to determine all tasks presently being done. A human resource management consultant was hired and, using the tools acquired through the job analysis process, prepared job descriptions to ensure that all tasks were placed within the new structure. Once the job descriptions were at hand, the positions were

posted and staff members were invited to express their interest in particular positions. Interviews were held with the help of the new Executive staff, and support staff were placed in positions within the new structure.

In the coming months, after people have had time to work within the new structure, the job descriptions will be reviewed, and where necessary revised, before a programme of job evaluation and classification is undertaken and pay equity re-visited. The full impact on salaries will not be known until the end of 1992, although it is not anticipated that there will be a significant increase in the salary expenses.

Executive Staff for the Agencies

When the process of restructuring began, there were twenty executive positions in the Church Offices. Over the years, some of these fell vacant and no appointments were made. However, five interim appointments have been made, two at the general secretary level and three at the associate secretary level.

The new Agency structure calls for two positions at the general secretary level: the General Secretary, Life and Mission Agency, and the General Secretary, Service Agency, and eleven associate secretaries. A special situation existed with one of the three positions in the Service Agency. The Special Committee on Restructuring had been made aware of the special situation of the General Manager of the Presbyterian Church Building Corporation under the terms of its incorporation. Negotiations with PCBC have been ongoing and the outcome is part of this report. There was no intention, however, of including that position among those to be included in the search process. The Committee was therefore seeking ten associate secretaries.

One significant amendment that affects staffing was made at the last Assembly. When the report of the Restructuring Committee was presented, the motion concerning the staff of the Life and Mission Agency was amended so that the motion read:

That for the period of transition, there be eight staff members in the Life and Mission Agency, at the existing level of Associate Secretary, that the appropriateness of the level of staffing be reviewed by the Assembly of 1993, and that one of the eight positions be specifically focused on evangelism and church growth (A&P, 1991, p. 25).

The Special Committee on Restructuring struggled with the implications of that motion at its meeting on September 4, 1991. The discussion centred on whether or not the Committee would ask this Assembly for permission to add a ninth position during 1992-93, or try to accommodate the desire for the emphasis on evangelism within the eight authorized appointments in the Life and Mission Agency. The Committee agreed to include the evangelism focus within the Education cluster and leave the question of a ninth executive to the review to be conducted by the Assembly Council in 1992-93.

On August 27, 1991, the Convener of the Special Committee on Restructuring had written to all clerks of presbytery enclosing as many job descriptions as were available at that time, alerting them to the fact that, after the Restructuring Committee met on September 4, there would be another memo, but urging them to begin to consider their nominations since the deadline was October 31. On September 10, a second letter, clarifying the decision about the place of Evangelism within the team, was sent.

An advertisement listing the positions and calling for both nominations and applications appeared in the July-August issue of the Record. This advertisement appeared again in the September issue alongside an article by the convener emphasizing the need for full participation of the Church in the search process.

At the close of nominations, October 31, the Committee had received the following nominations and applications:

Education for Discipleship (including Evangelism): 66 nominations; 5 applications
 Ministry and Church Vocation: 15 nominations; 1 application
 Canada Ministries: 12 nominations; 1 application
 Justice Ministries: 12 nominations; 1 application

International Ministries: 19 nominations; 3 applications
 Presbyterian World Service & Development: 7 nominations; 3 applications
 Resource Production and Communication: 12 nominations; 6 applications
 Financial Services: 2 nominations; 1 application

Well over 150 men and women in the Church were considered by their colleagues in presbyteries as suitable candidates for these ten positions.

Each individual was contacted and invited to let his or her name stand and asked to fill out a detailed profile form. By having each individual respond to the same set of questions, the Committee sought to find a common basis upon which to assess each of them. In this way, it was able to make an equal and fair assessment of the individuals and their potential for the position.

The date set for response was one month after the close of nominations which was the end of November. At that time the number of persons who had allowed their names to stand were:

Education for Discipleship (including Evangelism) - 22
 Ministry & Church Vocation - 3
 Canada Ministries - 1
 Justice Ministries - 4
 International Ministries - 5
 Presbyterian World Service & Development - 5
 Resource Production and Communication - 8
 Financial Services - 2

During the month in which those nominated were considering their response, the Special Committee on Restructuring established four separate search committees, each charged with the task of searching, interviewing and nominating persons for a specific cluster of positions. They consisted of the following people, carefully chosen to represent, as broadly as possible in a small number, the diversity of our Church:

Education for Discipleship (3 positions): Rev. Rick Horst, convener, Ms. Lynda Reid, Rev. Gwen Brown, Rev. Geoff Howard, Mr. Mark Hoogsteen;

International Ministries, Justice Ministries, Presbyterian World Service & Development: Rev. Nancy Nagy-Williams, convener, Rev. Ken Stright, Dr. Gordon Hodgson, Rev. Sidney Chang, Mrs. Muriel Barrington;

Canada Ministries, Ministry and Church Vocations: Mrs. Shirley McNair, convener, Rev. Dr. Lorna Raper, Rev. Young Shik Yu, Mr. Stanley Price, Rev. Donald Collier;

Resource Production and Communications, Financial Services: Rev. Jim Hutchison, convener, Rev. Sheina Smith, Mr. Don Elliott, Mr. Ed Bell, Mr. Howard Jack.

Each had a representative from the west and the east, each had four men and two women, one member came from a Korean congregation and one from a Taiwanese, one was a university student and several were seniors. Care was taken to put people with related experience and expertise on the committees. There were eleven ministers and nine laypeople. The two general secretaries also served on the relevant committees; Glen Davis was part of the interviewing team for all the Life and Mission positions and Karen Hincke for the Service positions.

The Search Committees met together on Saturday, December 7, 1991. At that time it was agreed that they would function as true search committees and, if necessary, go beyond the list of those who had agreed to stand to find the best people for the positions. It was agreed that, given the emphasis on the team approach, they should seek specially gifted people who, while having special expertise, were also sufficiently flexible to be able to work together in various aspects of the life of the Church. The Search Committees also discussed such issues as gender balance, the balance of lay and ordained executives, and the issues raised in such a small denomination by members of the same family being candidates for positions. It was agreed that these factors should be neither a "plus" nor a "minus" in

the evaluations of the candidates. The determination was that the best person for each position within the framework of the team concept should be chosen.

At the meetings on December 7, the various committees discussed the profiles of the candidates who had allowed their names to stand with several additional names generated by the committees.

Each committee discussed the potential candidates thoroughly and some asked the conveners to contact individuals who had withdrawn their names or whose gifts the committees felt could be well used by the Church, urging them to let their names stand. Their work was analogous to that of four vacancy committees working at a national level. As a result of further consultation, the final short lists were as follows:

- Education for Discipleship (including Evangelism) - 6
- Ministry and Church Vocation - 3
- Canada Ministries - 2
- Justice Ministries - 2
- International Ministries - 4
- Presbyterian World Service & Development - 4
- Resource Production and Communication - 5
- Financial Services - 2

This list included all the members of the staff of the old structure who had allowed their names to stand in nomination. Prior to the interviews, each candidate was given an information sheet outlining the remuneration package for the associate secretary positions.

The interviews took place over three days from January 9-11, 1992. Because of a last minute illness, the Rev. Donald Collier was unable to serve on the search committee for Ministry and Church Vocations and Canada Ministries, and the convener of the Special Committee, Dr. Alexandra Johnston, took his place. Each team met for a preliminary meeting and then conducted the interviews. Each interview lasted approximately one hour. After the interviews each group met again for several hours and came to their decision. The Search Committees met together on Monday, January 12, and endorsed the entire slate. On January 13, the Special Committee on Restructuring met by conference call. It too agreed unanimously to place the names recommended by the Search Committees in nomination to the Assembly Council. After that meeting, the convener contacted each of the people named and asked if he or she would let his or her name go forward for nomination on the basis of the financial terms that had been circulated to the candidates. After a period of reflection, all agreed.

The Assembly Council met January 31-February 1, 1992. A question was raised about the equity of the search process and much of the first morning of the meeting of the Council was taken up in questioning the representatives of the Special Committee about procedures. Once the Council had been satisfied that the process had been thorough, equitable and just, the members of the Council proceeded to review the nominations. All but three, the Education team, were accepted by the Assembly Council at that time and the appointments confirmed. The matter of the three Education appointments was sent for review to a special committee of the Council convened by the Rev. Nicholas Vandermeij. After lengthy discussion these appointments were approved by the Committee and subsequently ratified by the Assembly Council in a postal vote.

Meanwhile, the Rev. Rod Ferguson, who had been appointed to the Ministry position, found it necessary to decline the appointment for health reasons. The Restructuring Committee agreed to institute an entirely new search for that position. The interviews were held in early May. Since the General Assembly itself would be meeting before the next meeting of the Assembly Council, it had been agreed that the General Assembly be asked to make this appointment. The Committee then presented the nomination in the supplementary report.

By the beginning of March, then, with the ratification of the appointments of the Education team, the executive staff of the new Agencies are:

Life and Mission Agency:

Rev. Glen Davis, General Secretary
 Ms. Joyce Hodgson }
 Rev. Diane Strickland } Education for Discipleship
 Rev. John Bannerman }
 Dr. Marjorie Ross, International Ministries
 Rev. Rick Fee, Presbyterian World Service & Development
 Rev. Dr. Ray Hodgson, Justice Ministries
 Rev. J.P. (Ian) Morrison, Canada Ministries

Service Agency:

Rev. Karen Hincke, General Secretary
 Mr. Donald Taylor, Financial Services
 Rev. Glenn Cooper, Resource Production and Communication

In mid-March, the Special Committee on Restructuring became aware that the terms of the Call that had been presented to some members of the team were not the terms of the Call that they had been told to expect by the Convener when they allowed their names to stand in nomination. When the Special Committee drew up the terms of the financial package it was unaware that all positions in the Church Offices were based on the minimum stipend and therefore deemed to be under the provision that no housing allowance would be paid in the case of someone sharing accommodation with a clergyperson. This affected three of the appointees and could potentially affect the nominee for the Deputy Clerk's position. At its meeting March 16, the Special Committee passed a unanimous motion urging the Administrative Council to affirm all the compensation packages at the rate that had been circulated. At its meeting March 28, the Administrative Council passed a motion to this effect and will be asking this Assembly to homologate its action. This action is in keeping with the recommendations coming from the Administrative Council concerning the remuneration package for all clergy.

Executive Staff for the Assembly Office

The letter sent to Presbyteries in September concerning the Evangelism position also contained the decision of the Special Committee on Restructuring to conduct the search for the Associate Secretary in the Assembly Office (the Deputy Clerk) at the same time as the search for the Principal Clerk. Subsequently, the presbyteries were circularized with calls for nominations for both positions. Nominations closed December 31, 1991. At that time, the Committee had received fourteen nominations for Principal Clerk and eighteen nominations for Associate Secretary/Deputy Clerk. Eight persons had been nominated for both and so the Committee had before it twenty-four names. On January 9, each person nominated was sent the position description/s and asked if he or she would let his or her name stand. As with the search for the staff for the Agencies, potential candidates were asked to fill out a detailed candidate profile. On January 14, the present Principal Clerk, Dr. Earle Roberts, informed the convener that he had decided not to let his name stand. The Convener, who had also taken on the task of convening this search committee, immediately informed all those nominated of Dr. Robert's decision.

While the Committee awaited the replies of the nominees, the following search committee was appointed:

Dr. Alexandra F. Johnston, Convener, Dr. Howard E. Gillies, Rev. R. Campbell Taylor, Rev. Charlotte M. Stewart, Mrs. Joan Grainger, Rev. James D. Skinner

When all the replies had been received, only ten names remained: three for Principal Clerk, three for Deputy Clerk and four for both.

The search committee met for the first time by conference call in mid-February. The Committee had received the candidate profiles of all ten candidates before the meeting. During the meeting, six people were short-listed and the convener was asked to approach two candidates who had been nominated, but who had declined to stand, to ask them if they would reconsider. Both replied that their decisions were final.

The interviews were held February 29 and March 1. After the interviews were completed, the Committee spent two and a half hours discussing the candidates. Its decision was to recommend the Rev. Tom Gemmell as Principal Clerk and Ms. Barbara McLean as Associate Secretary/Deputy Clerk. It was reached after long and prayerful consideration of the best combination of gifts for the Assembly Office, and then, in the larger perspective, of the place that that team would have in the whole restructured staffing situation.

The decision was then conveyed to the Special Committee on March 2, and endorsed unanimously. The Convener reached both candidates late that evening and both agreed to let their names go forward to the Administrative Council for nomination to the General Assembly. At its meeting March 27, the Administrative Council endorsed the nominations and the nominations will come to the Assembly through its report.

The whole search process has been long and arduous. Many people have been involved as candidates, potential candidates, referees and members of the search committees. The way ahead has not always been clear but, throughout the process, the Special Committee has felt that the Holy Spirit has been with us. The Committee believes that God's call has gone out to all the members of the new staff, which has made it possible for each of them to respond in faith. It believes that the call to the laity on the team is as significant as the call to the Ministers of Word and Sacraments and the Diaconal Ministers. For this reason the presbyteries of East Toronto and Pickering were asked to affirm and acknowledge the Calls of Dr. Ross and Mr. Taylor at meetings of the courts. The Committee expects that a similar action will be taken with the Presbytery of Waterloo-Wellington if Ms. McLean's nomination is confirmed by the Assembly. It believes that each member of the team shares the responsibility for the work of the team equally with all the others, and that all should have special recognition in this calling.

The Committee wishes to pay particular tribute to all the Search Committees. Both at their initial meetings and again at the interviews, they worked long, hard and prayerfully to reach the right decisions. No decisions were taken lightly and all were reached by consensus so that the recommendations came to the Special Committee on Restructuring as unanimous recommendations.

The Committee wishes also to thank all those in the Church who allowed their names to stand and who were interviewed for these positions. The Church is greatly blessed with the quality of the people who are prepared to be considered for leadership in the Church. The Special Committee on Restructuring is proud that it had such a fine selection of candidates and have been able to fill all the positions with highly qualified individuals without going outside the denomination.

EVALUATION CRITERIA

Because of our understanding of Gospel Call, the Church has over the years rejected the idea of term appointments for members of the national staff. Nevertheless, the Special Committee on Restructuring is aware of the need for the incumbents to be accountable for their stewardship of time and talents, both as individuals and as members of the leadership team for the denomination. The Committee is, therefore, working out mechanisms for annual performance appraisals and team reviews. It will report further in the Supplementary Report.

STRUCTURAL MATTERS ANTICIPATED IN LAST YEARS' REPORT

By last year's Assembly, the Special Committee on Restructuring had put in place the major elements of the new structure. However, there remained many issues, some large and some small, that have had to be either resolved during this year's work or referred to the Assembly Council for completion.

A major task of the Committee this year has been to define through consultation and negotiation how various agencies within the Church, particularly those which are not supported through Presbyterians Sharing, will relate to the new structures.

The Mission Societies

The Atlantic Mission Society

A meeting with representatives of the Atlantic Mission Society and the Special Committee on Restructuring was held by conference call on December 20, 1991. The major concern was for the representation of the AMS in the new structures, below the level of the Assembly Council. It was agreed that the Restructuring Committee would recommend that there be an ex-officio voting member of the AMS on the Life and Mission Agency Committee. The representatives of the AMS also expressed a strong desire to be part of any committee support for the Education for Mission portfolio. This desire and their interest in three other areas, Education for Discipleship, International Ministries and Canada Ministries, will be referred to the Life and Mission Agency for consideration along with the requests for representation from the Women's Missionary Society (WD). The reciprocal representation ex officio to the AMS Annual Meeting was suggested as the General Secretary, Life and Mission Agency, or alternate.

The representatives of the AMS were very strong in their opinion that the new structure should enable the whole Church to be part of the programme of mission education, not just the Societies. It expressed its willingness to continue to contribute to the general funds of the Church.

Concern was expressed about the integration of regional staff. The representatives of the Society expressed its hope that, although the responsibility was largely the synods', it would have a part in the hiring of synod superintendents and youth directors. The hope was expressed that there be no major gap in the salary levels among the regional staff. As a result of an agreement reached at that meeting, Ina Adamson attended the meeting of the regional staff held in March (see below) to ensure that discussions were as representative as possible. She was also able to attend the final meetings of the Board of World Mission and the Board of Congregational Life.

Finally, interest was expressed by the representatives of the Society for a greater integration of national services such as mission publications and resource distribution.

The Women's Missionary Society (WD)

Discussions with the Women's Missionary Society (WD) representatives have been ongoing. Three meetings were held during the year.

It was agreed that the Special Committee on Restructuring recommend that the WMS have an ex officio voting member on both the Life and Mission Agency and the Service Agency Committees. The reciprocal representation will be that the two General Secretaries will be ex officio non-voting members of the Council Executive and also of the Council, and that the conveners of the two Agency Committees (or their alternates) will be ex officio voting members of the Council. It was agreed that it was important for the work of the whole Church that the Society continue to be involved in the committee support for the programme staff. The Society will study the new committee structure and choose those committees where it wishes to have representation. The Agencies will seek to accommodate these requests, along with those from the AMS, when they strike their committees (see below).

An important element in discussions with the Society was how their national staff, while remaining accountable as employees of the WMS to the Society, can be included in the work of the Education for Discipleship team and other aspects of the programme of the Life and Mission Agency. It has been agreed that the equivalent of up to one staff position (that is one half-time of two programme staff) will be made available to the Education team. The representatives of the Restructuring Committee and the Society agreed that it was vitally important that the WMS staff be involved in the early discussions of programmes, priorities and the division of responsibilities with the Education for Discipleship team.

The Society is considering whether or not to replace its Secretary for Children & Teenage Work when Lois Powrie retires this year. It has proposed that a task force, including

representatives of the Education for Discipleship team, be set up to determine the present needs of the Church in children's and youth work before deciding how best the whole Church can provide the service.

The WMS will have access to the Resource Production and Distribution cluster in the Service Agency in order to facilitate the production of some materials.

The WMS representatives agreed to recommend to the WMS Council that it continue to contribute to the general funds of the Church. It plans to review what it considers to be the particular programme priorities of the Society. It was noted that the WMS representatives on the Agency Committees would be active participants in setting priorities for programme budgets and that this would help ensure that WMS programme priorities are respected. It is understood that the grant from the Society could be reduced or withdrawn at the discretion of the WMS, but that this would only be done after consulting fully with the Life and Mission Agency about programme concerns.

It was agreed that, while the Area Educational Consultants will remain the employees of the Society, there should be greater team integration among the field staff. The Committee hopes that the WMS Council and the synodicals and presbyterials will participate fully in the survey now under way to elicit opinions about synod/regional structures and staffing.

Finally, the Restructuring Committee is deeply grateful to the Society for agreeing to move its offices within the Wynford Drive building. Their generosity has made it possible for the structural changes in the building to be kept to a minimum while allowing the new teams to work closely side by side (see below). The Committee hopes that the new location of the Book Room next to the major meeting rooms in the building will boost sales and make many more people aware of this valuable service of the Society.

Presbyterian World Service and Development

When the 1991 General Assembly approved the establishing of the Life and Mission Agency, Presbyterian World Service & Development (PWS&D) was included within that Agency but no details were given as to how it would function. The Special Committee on Restructuring recognizes that PWS&D fulfils a unique role in the Church and that the PWS&D Committee requires freedom and flexibility in order to fulfil that role. Therefore, the following terms of reference for the relationship and functioning of PWS&D within the new structure are recommended:

1. The PWS&D Committee shall continue under the same name as a standing committee of the Life and Mission Agency.
2. The Director of PWS&D will work in a collegial relationship with others in the Life and Mission Agency, but his/her primary responsibility is for the work of PWS&D. The Director reports to the PWS&D Committee with respect to the regular budgeted work of the Committee, and also to the General Secretary of the Life and Mission Agency with respect to general accountability as an Associate Secretary and member of the Life and Mission Agency staff team.
3. The PWS&D Committee will develop its own policy, priorities, directions and staffing needs, and will be accountable to the Church through the Life and Mission Agency.
4. The PWS&D Committee will continue to raise funds by direct appeals to individuals and congregations, and to expend its funds in accordance with its policies.
5. The PWS&D Committee will have nine members appointed by the Life and Mission Agency, and representing various regions of the country, plus the following as ex-officio voting members: a representative of the WMS(WD), the Editor of the Glad Tidings; the General Secretary, Life and Mission Agency, the Associate Secretary, International Ministries, and the Associate Secretary, Justice Ministries.

In addition, the Associate Secretary with responsibility for Education for Mission will be a member of the promotion and education sub-committee of PWS&D. Also, the PWS&D Committee may name up to three additional voting members from its partner agencies overseas.

6. The PWS&D Committee is entitled to protect at least one-third of its retiring members for re-appointment by the Life and Mission Agency each year.
7. The PWS&D Committee will establish sub-committees as required.

8. The PWS&D Committee will be responsible for the hiring and separation of its own staff, through the human resources management office of the Service Agency, and will continue to pay staff salaries. If the position of Director becomes vacant, a search committee will be struck by the PWS&D Committee which will include representatives from the Life and Mission Agency and the Service Agency. The search committee's recommendation will go to the Assembly Council through the Life and Mission Agency Committee, and the Council will make the appointment.

Recommendation No. 2 (adopted, page 35)

That the above terms of reference for the functioning of Presbyterian World Service and Development within the Life and Mission Agency be approved.

Recommendation No. 3 (adopted, page 35)

That the PWS&D Committee report to the General Assembly through the Life and Mission Agency, and that the Life and Mission Agency ensure that PWS&D be given an opportunity for exposure at General Assembly similar to that which it has enjoyed in the past.

Recommendation No. 4 (adopted, page 35)

That the membership of the Life and Mission Agency Committee be amended by adding to the fifteen members approved by the 1991 Assembly (A&P 1991, Rec. 17, p. 441, 47) three ex-officio members (with vote), with each of the following naming one of the three: Atlantic Mission Society; Women's Missionary Society (WD); and Presbyterian World Service and Development Committee.

Presbyterian Church Building Corporation

A discussion was held at length with the Presbyterian Church Building Corporation in an endeavour to arrange "one-stop shopping" for congregations needing funds for building and extension purposes. The Presbyterian Church Building Corporation was asked to take on the responsibilities of the various lending services of the Church. A position description for the Co-ordinator of Lending Services was written and approved by both the PCBC and the Restructuring Committee, as follows:

Position Description: Co-ordinator of Lending Services

The incumbent shall be responsible for:

1. Co-ordinating loan enquiries that come to the Church Offices.
2. Working with congregations (or presbyteries and synods in the case of special projects such as camps) as they seek debt financing for new buildings, extensions or major renovations.
3. Assisting any prospective borrowing group through the loan application process, for the provision of the required forms, to the moment the loan is approved (or otherwise dealt with).
4. Meeting personally with a borrowing group when appropriate.
5. Assisting a borrowing group in researching loan or grant funds that may be available in the local area, and do not come under national funding responsibility.
6. Preparing an analysis of each loan application for the use of the body authorized to grant approval.
7. Assisting congregations with any concerns they might have about the building process in areas besides debt financing.
8. Upon request, acting as "trouble-shooter" where serious financial concerns arise in a congregation or other borrower.
9. Assisting in the preparation of brochures, etc., that would detail the loan funds available and dispel confusion in the minds of borrowing congregations.
10. Providing reports, upon request, to the Service Agency and Canada Ministries on matters relating to the above listed activities.

Accountability:

The incumbent is accountable to the Service Agency through the Lending Funds Committee, (and such other Loan Committees as may be required), for the carrying out of the responsibilities listing above.

At the meeting of the Executive of the Presbyterian Church Building Corporation, held on March 13, 1992, with the Rev. Karen Hincke, General Secretary of the Service Agency present, it was resolved:

1. That the position description for the Co-ordinator of Lending Services be approved.
2. That the Executive recommend to the Annual Meeting of the Corporation that its General Manager be released part time in order to assume the duties of Co-ordinator, Lending Services, on behalf of The Presbyterian Church in Canada.
3. That the Executive review with the General Secretary of the Service Agency the additional work load placed on the General Manager from time to time and at least once a year.
4. That, subject to the provision of adequate and discrete space within 50 Wynford Drive, the Corporation agree to relocate its branch office from 9 Sari Crescent, West Hill, Ontario, to 50 Wynford Drive, Don Mills, Ontario.

At the annual meeting of the Corporation held on April 3, 1992, the action taken by its Executive was confirmed that the General Manager of the Corporation would be released part-time in order to assume the position of Co-ordinator of Lending Services, Presbyterian Church in Canada, in terms of the above Position Description, subject to periodic review of the additional work load on the General Manager, and relocation of the branch office.

Recommendation No. 5 (adopted, page [35](#))

That the above position description for Co-ordinator of Lending Services and the statement of accountability be approved.

The Pension Board

The Pension Board serves The Presbyterian Church in Canada and its ordained and lay employees by providing retirement pension and group insurance programmes to meet the needs of active and retired ministers and other professional church workers, active and retired congregational and denominational employees, and seminarians. Under the new structure, the staff of the Pension Board become staff of the Human Resources Management team of the Service Agency.

Following a period of dialogue between the Special Committee on Restructuring and the Pension Board, the following recommendations are submitted:

Recommendation No. 6 (answered by Assembly's action on Pension Board recommendations 2-9, page [56](#))

That the Pension Board continue to exist for the purpose of developing appropriate recommendations which ensure an adequate and ongoing programme of retirement arrangements for the security and benefit of members of the pension plan.

Recommendation No. 7 (answered by Assembly's action on Pension Board recommendations 2-9, page [56](#))

That the primary responsibility for Group Insurance rest with the Human Resources Management team of the Service Agency, and that the Pension Board continue to advise on group insurance matters referred to it.

Recommendation No. 8 (answered by Assembly's action on Pension Board recommendations 2-9, page [56](#))

That the Pension Board continue to report to the General Assembly in matters relating to pension, policies, revisions, etc.

Recommendation No. 9 (answered by Assembly's action on Pension Board recommendations 2-9, page 56)

That the structure of the Pension Board be composed of nine appointed members, three appointed each year for three years: consisting of one person each year as recommended by the Pension Board, and, of the other two appointed, one person to be a member of the pension plan, the other to have interest and knowledge skills in the area of pension and group insurance; that the General Secretary of the Service Agency be a full voting member of the Pension Board, for a total of ten voting members, and that all Synod representatives of the Pension Board be members of the Pension Board by correspondence, in a non-voting capacity.

Recommendation No. 10 (answered by Assembly's action on Pension Board recommendations 2-9, page 56)

That, in order to ensure a smooth transition to a smaller Board, the number of nominees be reduced each year over a three year period, phasing in the new Pension Board structure by the end of 1994 to allow the current Pension Board members to continue to the end of their present term.

Recommendation No. 11 (answered by Assembly's action on Pension Board recommendations 2-9, page 56)

That the Pension Board meet at least once annually, and as needed, to discharge its responsibilities.

The Presbyterian Record

Consultation between members of The Presbyterian Record Committee and members of the Special Committee on Restructuring was held on December 13, 1991, and the following agreement reached:

Within the new structure, the staff of The Presbyterian Record will be Church Office staff, and under the care of the Human Resources Management function of the Service Agency for salary and benefits.

The Presbyterian Record Office will continue to occupy space within 50 Wynford Drive. The physical location allows The Presbyterian Record to be tied into the Church Offices' accounting services and computer network.

The Presbyterian Record Committee consists of twelve persons, four persons rotating annually in a three-year cycle, of which The Record Committee may name one-third (i.e. one and one-quarter persons per year). Committee members need particular knowledge and skill relating to religious publications, rather than a general interest, so East/West representation has proved to be expensive to The Record, which is financially self-sufficient.

The Record Committee could be reduced to nine (three per year), since most of the work is carried out by the local Committee Executive, and funds permit only one full meeting annually. If more input is required for the Committee, members by correspondence would be appointed. (There are people across the country designated to be "evaluators" of each month's issue.) The possibility of ad hoc membership also exists.

Recommendation No. 12 (adopted, page 35)

That The Presbyterian Record Committee continue to exist, that its structure be composed of nine appointed members, three appointed each year for a period of three years, and that it report directly to General Assembly.

The Editor of The Presbyterian Record indicated a willingness to work with and share in the Resource Production & Communications endeavour. At recent Assemblies, it has been said that it is not the Moderator who is the official voice of the Church, and the Church has no public relations or press release person, the task often falls by default to the Editor of The Record, who is not keen to have that role, officially or unofficially, since sometimes there is a conflict of interest. It was agreed that the Co-ordinator of Resource Production & Communications would be the most likely person to issue press releases to the constituency and to the public.

The Committee on Theological Education

Representatives of the Special Committee on Restructuring met with the Executive of the Committee on Theological Education on April 2.

The first issue to be identified was the potential overlapping between the Committee on Theological Education and the Education for Discipleship team in the areas of Lay Education and Lay Theological Education. It was agreed that the Assembly Council be asked to strike a Task Force to determine the responsibilities of the Committee on Theological Education and the Agency in these areas.

Reciprocal representation was also considered. It was agreed that the Associate Secretary for Ministry and one of the Associate Secretaries for Education for Discipleship (or alternate) be the representatives of the Life and Mission Agency on the Committee on Theological Education. In return, the Committee on Theological Education will have one representative on the Ministry sub-committee and one on the Education sub-committee, especially the committee dealing with Lay/Adult Education.

The relationship between the Committee on Theological Education and the Ministry cluster was discussed at length. It was agreed that the Committee on Education and Reception (perhaps renamed) should remain the responsibility of Ministry while the Cameron Bursary Fund (now under the Board of Ministry) should become part of the responsibility of the Committee on Theological Education. The various complex issues surrounding candidacy were considered and it was agreed that there is a need for a real working partnership among the Ministry cluster, the Committee on Theological Education, the presbyteries and the colleges.

There are many other areas such as continuing education and the guidance conferences as well as lay education where the work of the Life and Mission Agency and the Committee on Theological Education intersect. Close cooperation is essential. It was recognized that when the Committee on Theological Education begins to address the mandate of setting up regional committees across the country, there will be an urgent need to work closely with the Life and Mission Agency from the beginning.

It was recognized that the Committee on Theological Education needs the support of a part-time staff person to fulfil its mandate. However, the representatives of the Restructuring Committee, while sympathetic to the need, were unwilling to commit either the staff of the Ministry cluster or the staff of the Assembly Office to this task. At its meeting on April 8, the Restructuring Committee confirmed this view and suggested that the Committee on Theological Education seek a knowledgeable retired lay or clergyperson to undertake a contract position for one day a week to meet this need.

Recommendation No. 13 (adopted, page [35](#))

That the Assembly Council be asked to strike a Task Force made up of representatives of the Committee on Theological Education, the Education for Discipleship team of the Life and Mission Agency and other suitable people to determine the responsibilities of the Committee and the Agency in the areas of Lay Education and Lay Theological Education.

Recommendation No. 14 (adopted as amended, page [35](#))

That the Associate Secretary for Ministry and one of the Associate Secretaries for Education for Discipleship, or alternate, be the representatives of the Life and Mission Agency on the Committee on Theological Education.

Crieff Hills (The Maclean Estate)

Discussions with representatives of the Maclean Estate are to be held after this report must be submitted for printing. The Committee will report on this matter in its Supplementary Report.

Several other smaller questions that were left unresolved in last year's report have been settled and appear in the Terms of Reference of the two Agencies and the Assembly Office.

TERMS OF REFERENCE FOR THE AGENCIES AND THE ASSEMBLY OFFICE

The Committee has drawn up terms of reference for the two Agencies and the Assembly Office to clarify where the responsibilities of the Church will occur. In keeping with its concern that structural reform should now be an evolutionary process within the Church, the Committee wishes to stress that these are the initial terms of reference. They will change and grow as the Church's mission is identified in response to the call of the Spirit. The Assembly Council, as part of its ongoing monitoring role, will bring changes in these terms of reference to subsequent Assemblies.

LIFE AND MISSION AGENCY

General Mandate

In all its work the Life and Mission Agency, with the guidance and power of the Holy Spirit, will strive to enable the whole church to serve the whole world, and thus to be a sign of the reign of God.

The Life and Mission Agency will give leadership in the specific programmes mandated by the General Assembly, and will carry out its duties and responsibilities in such a way as to be faithful to the Mission Statement of the Church, and to affirm the vision and desire of The Presbyterian Church in Canada to be a Church integrating discipleship, evangelism, social action and justice ministry.

The Agency will respond flexibly, creatively and effectively to the needs of congregations and courts of the Church as they seek assistance in responding to the call of Jesus Christ to mission.

The Agency will give priority to doing what must be done at the national level, and will seek to facilitate tasks that can be done more appropriately at another level of the Church, or ecumenically.

Specific Mandate

The specific mandate of the Life and Mission Agency includes, at the time of implementation of this structure (July 1, 1992), all of the programme mandates of the former Board of World Mission, Board of Congregational Life, Board of Ministry and Presbyterian World Service and Development Committee, with the exception of those specific tasks which more appropriately fit into the mandate of the Service Agency, e.g. design, layout and production of resources, payroll, financial records and human resources management.

A statement of the programme mandates that are included in the Life and Mission Agency is presented here. These are subject to revision in the light of priority reviews that might be undertaken by the Assembly Council and/or the Agency. The following background documents which outline the mandates of the former boards and committees were used as resource material.

Purpose and Principles of Operation of The Board of Congregational Life
 Comprehensive Plan of the Board of World Mission
 Terms of Reference of the Board of Ministry
 Mandate of Presbyterian World Service and Development

Canada Ministries:

To facilitate and support through personnel and funds, ministries in Canada that are national priorities, such as:

- new church development;
- native ministries;
- francophone ministries;
- rural and remote congregations;
- inner city ministries;
- ministries among new Canadians;
- university chaplaincies.

International Ministries:

To enable the Church to participate actively in the worldwide mission of Jesus Christ through maintaining and strengthening partnerships with churches and agencies internationally, by such means as:

- regular communication with leaders of partner churches;
- recruiting and sending personnel;
- providing funds;
- enabling leadership development;
- facilitating exchange visits;
- participating in ecumenical coalitions.

Presbyterian World Service and Development:

To enable the Church to respond generously and compassionately to human need around the world, by such means as:

- providing emergency relief for people in disaster situations where local resources are insufficient to cope;
- identifying and supporting development projects that contribute to long-term improvement in living conditions and transformation of society;
- building partnerships with churches and agencies with which we share development projects;
- working closely with the Education for Discipleship team to provide resources that promote awareness and understanding throughout the church of the root causes of poverty and economic oppression, and call our people to obedient, generous involvement and response;
- cooperating with ecumenical and international development agencies.

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;
- providing research and resources on those issues for congregations;
- offering guidance in developing a Biblical/theological foundation for pursuing justice;
- developing position papers that assist the church to speak prophetically on justice issues;
- encouraging reflection and action on specific areas of injustice;
- participating in ecumenical justice coalitions;
- enabling the development of networks for persons working locally on justice issues.

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.

Education in the Faith:

To support congregations in their task of educating adults, youth and children so 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 such as Kerygma;
- 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 the Area Educational Consultants.

Education for Stewardship:

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:

- providing a variety of resources that offer a challenging, Biblical programme 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.

Worship:

To assist congregations in developing a worship life, both in the sanctuary and at home, that is nourishing, uplifting and worthy of the God to whom all worship is offered, by such means as:

- suggesting a diversity of liturgical resources for a variety of settings;
- preparing aids to worship as directed by General Assembly;
- providing staff support to the Psalter Task Force, New Hymn Book Task Force and others with mandates related to worship;
- promoting the use of the Book of Common Worship and the Psalter;
- cooperating in the creation of a new hymn book;
- developing weekly bulletin covers of high quality for use by congregations;
- making resources for daily devotions available to congregations.

Youth:

To support synods, presbyteries and congregations in developing a lively, effective ministry with youth by such means as:

- consulting with and encouraging the ministry of Synod Youth Directors;
- 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 Observer programme of General Assembly;
- co-operating with the Youth in Mission programme.

Camping and Outdoor Ministries:

To support synods and presbyteries in developing quality camping ministries for children, youth and adults, by such means as:

- promoting the value and importance of church camping throughout the church;
- fulfilling the terms of the Gladys E. Montgomery Fund;
- recommending resources for camp curriculum and programmes;
- recommending resources and training events for camp staff;
- communicating regularly with synod camp committees.

Education for Mission:

To help congregations focus on mission as their 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;
- highlighting the need for mission personnel in specific ministries both in Canada and overseas;
- cooperating with the WMS (WD) and the AMS in developing and promoting mission study resources;
- arranging an effective programme of deputation both for staff on furlough and visitors from partner churches abroad;
- taking initiative in preparing material for the Presbyterian Calendar.

Ministry - Church Vocations:

To assist the Church in the recruitment, placement and support of professional church workers, by such means as:

- facilitating the ongoing study of the doctrine of ministry;
- studying and updating policies and procedures with regard to recruitment, certification of candidates, filling vacancies, continuing education, remuneration and benefits, and retirement planning;
- facilitating placement of professional church workers through a congregational and personnel profile system;
- arranging guidance conferences and other support services for candidates;
- supporting the courts and professional workers of the Church in crisis situations and conflict resolution;
- promoting and facilitating participation in continuing education programmes;
- working with the Committee on Theological Education and the colleges;
- facilitating the work of the Committee on Education and Reception, the Women in Ministry Committee and the Order of Diaconal Ministries.

The Life and Mission Agency Committee

The Agency Committee will consist of 15 members, three of whom will be named by the Assembly Council from its membership, and 12 of whom will be named by General Assembly. The Convener will be named by General Assembly from among those 12. In addition, there will be the following ex-officio voting members:

- representative of Atlantic Mission Society;
- representative of Women's Missionary Society (WD);
- representative of Presbyterian World Service & Development Committee.

The Committee:

- will work with the staff to plan and develop programmes;
- will work with the staff to allocate the budget for the agency within the broad divisions decided by the Assembly Council;
- will report, through its Convener, to General Assembly;
- will report, through its Convener, to the Assembly Council for information.

The Agency Committee will meet at least twice each year.

Sub-committees, Advisory Committees, Task Forces:

The Agency Committee may establish sub-committees within the guidelines set forth in the Committee Structure in order to ensure that all areas of work are covered adequately.

In addition, Associate Secretaries and General Secretaries may request the appointment of advisory committees, within guidelines set forth in the Committee Structure. The role of advisory committees is to advise the staff person on matters related to her/his area of work. They do not have decision-making authority, but may make suggestions to staff and sub-committees.

The Agency Committee may appoint task forces to work on specific tasks within a designated time frame.

A task force or advisory committee may be centered in whatever part of the country will facilitate its task.

Relationship with other Committees and Agencies:

The Life and Mission Agency Committee will relate especially to the following committees and agencies for purposes of cooperation on tasks of mutual concern and sharing of information:

- Service Agency
- Assembly Office
- Women's Missionary Society (Western Division)
- Atlantic Mission Society
- Committee on Theological Education
- Committee on International Affairs
- Committee on Church Doctrine
- Committee on Ecumenical Relations
- Committee to Advise with the Moderator
- Presbyterian Record Committee

SERVICE AGENCY

General Mandate

In all its work the Service Agency will, with the guidance and power of the Holy Spirit, strive to serve the national structure in a supportive way. It will provide those essential services without which the Life and Mission Agency and the Assembly Council could not fulfil their mandates.

The Service Agency will carry out policies that have been determined elsewhere. A major part of its responsibility will involve financial matters, but only as an agent of the policy established by the General Assembly and the Assembly Council.

Specific Mandate

The Service Agency will give leadership in the specific services mandated to it by the General Assembly. The following areas are included in that mandate.

Resource Production and Communication:

Both printed and audio-visual resource materials required for the Church through the Life and Mission Agency, the Assembly Office, the Service Agency and other national programmes will be designed, edited, proofread, produced and distributed through this cluster. The staff will cooperate closely with programme staff. Work that cannot be done within the office may be done through assignment or contract.

Communications

Communication between the Church Offices and the local constituency, and between the Church and other denominations, ecumenical agencies and the news media will be facilitated and co-ordinated through such means as news bulletins, press releases, an electronic mail bulletin board and a 1-800 telephone number.

Financial Management:

The functions of recording and managing the income and expenditure for the Church agencies and committees will be done through the Comptroller and staff. This work will be supportive of the Agencies, the Assembly Council and committees of General Assembly, providing financial data and budgeting assistance that will enable them to be fiscally responsible. The actual decision-making authority with regard to financial policy will reside with the General Assembly and the Assembly Council.

Lending Services :

The practical needs of the Church to group together its lending funds for the acquiring and disposal of property, the building of new churches and manses, the renovation of existing ones, and the provision of housing for retired ministers can best be met by a single service cluster working closely with the presbyteries, Canada Ministries and the Presbyterian Church Building Corporation. The staff will work directly with those engaged on projects to help them find the best solution to their financial needs. The Committee on Church Architecture will relate to this cluster.

National Office Administrative Services:

Care and maintenance of the property and building at 50 Wynford Drive and the Missionary Residence at 27 Brentcliffe Avenue, and general office services such as reception, switchboard and custodial care will be provided.

Human Resource Management:

Personnel services for the Church Office staff, including the review of pay categories and job performance, establishing hiring and separating procedures, and facilitating the filling of office staff vacancies will be provided. Also, pension, group insurance and the extended health and dental plan benefits for the whole Church will be administered.

Archives and Record Management:

The archival material for the Church will be collected, catalogued and maintained. The records of the Church Offices will be collected and administered. Services to those seeking information and research material from the Archives will be provided. The staff will report to the Service Agency and will be members of the 50 Wynford Drive staff, although the Archives will continue to be housed at Knox College.

The Service Agency Committee

The Service Agency Committee will consist of nine members, three of whom will be named by the Assembly Council from its membership, including the Treasurer of the Church, and six of whom will be named by the General Assembly. The Convener will be named by Assembly from among those six. In addition, there will be the following ex-officio voting member: one representative named by the Women's Missionary Society (WD).

The Committee will:

- work with staff to plan and develop programmes;
- work with the staff to allocate the budget for the Agency within the broad divisions decided by the Assembly Council;
- report, through its Convener, to General Assembly; and
- report, through its Convener, to the Assembly Council for information.

The Service Agency Committee will meet at least twice each year.

Sub-Committees:

The Service Agency Committee may establish sub-committees within the guidelines set forth in the Committee Structure in order to ensure that all areas of work are covered adequately.

Advisory Committees:

In addition, any staff person may request the appointment of an Advisory Committee to advise the staff person on matters related to her/his area of work. An advisory committee would not have decision-making authority, but may make suggestions to staff and sub-committees.

Task Forces:

The Service Agency Committee may appoint a task force to work on a specific task, usually within a designated time frame.

A task force or advisory committee may be centred in whatever part of the country will facilitate its task.

Relationships with other Committees and Agencies:

The Service Agency Committee will relate especially to the following committees and agencies for purposes of cooperation on tasks of mutual concern and sharing of information:

- The Committee on History
- The Pension Board
- The Presbyterian Church Building Corporation
- The Life & Mission Agency
- The Assembly Office
- The Presbyterian Record Office
- The Women's Missionary Society (WD) Office

ASSEMBLY OFFICE

General Mandate

The Assembly Office functions to serve and facilitate the General Assembly, Assembly Council and the Clerks of Assembly. The Assembly Office should be seen as a secretariat, at the service of the courts and the Assembly Council.

Specific Mandate

The work of the Assembly Office will include:

- organizing and making arrangements for the General Assembly
- producing the Acts and Proceedings
- co-ordinating the work of the Committee to Advise with the Moderator
- acting as the secretariat for the Assembly Council
- providing advice and interpretation services on matters relating to Church law
- being part of the crisis management teams with Ministry to provide the connection between the courts and individual church workers in crisis
- 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 the national agencies and the congregations.

Recommendation No. 15 (adopted, page [67](#); see also pages [36](#) and Admin. Council pages [229-30](#) and [67](#))

That the initial terms of reference for the Life and Mission Agency, the Service Agency and the Assembly Office be as described in this report.

THE ASSEMBLY COUNCIL

The Assembly itself establishes policy and the Assembly Council is responsible for the implementation of that policy. In its role as both a co-ordinating body and a prophetic one, Council will:

- report to and be responsible to the General Assembly, and shall be charged with the responsibility of ensuring that the work of the Church is carried on efficiently and effectively within the policies established by the General Assembly

- co-ordinate the work of the national agencies of the Church
- recommend policy, submit short and long range plans, co-ordinate and recommend a realistic and balanced budget and generally present the current and future needs of the national agencies to the General Assembly have final responsibility in matters financial under the authority of the General Assembly.

In addition, the Committee envisages that the Assembly Council will have a prophetic role, presenting a vision for the mission of a Church that is continually renewing itself.

The Council consists of:

- eight persons appointed by Assembly from the Church at large, with the Convener being named from among the non-clergy appointees;
- fifteen 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 by alphabetical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's term comes in the rotation, (five presbytery positions will rotate every year; initially, the representatives of the first five presbyteries in the alphabetical list will be appointed for only one year and the second five for two years in order to accomplish the staggered rotation);
- eight 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;
- three persons ex-officio, namely the President of the Atlantic Mission Society, the President of the Women's Missionary Society (WD) and the Treasurer of The Presbyterian Church in Canada;
- four persons ex-officio without vote, namely the senior executive staff persons in the Life and Mission agency and the Service Agency, a representative of the Committee on Theological Education and the Principal Clerk of the General Assembly who will be Secretary of the Council; and
- It is understood that among the 31 members appointed by Assembly, a balance will be maintained, in as far as possible, between clergy and non-clergy, with at least one-third being women.

It is the responsibility of the Assembly Council, within the new structure, to ensure that the decisions of the General Assembly are carried out. But, if those decisions are to be made responsibly by the General Assembly, it must have before it all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision.

When recommendations coming from Agency committees contain changes in policy direction, therefore, it will be necessary to examine the implications for the whole Church before a final decision is made. It is important that they be considered from the broadest possible viewpoint. In the new structure, it is the Assembly Council with its broad national representation that will provide that viewpoint. The Agencies will be required to inform the Council of any proposed new directions, including any additional executive staff positions. The Council will then be able to advise the Assembly on the implications of new policy directions. In some cases, the advice of the Council may be contrary to the wises of the Agency Committee. In such circumstances, the Assembly, with all the information before it, will make the final decision.

The Assembly Council will be of central importance in the future life of the Church. It will assume all the legal powers now vested in the Administrative Council on July 1, 1992. It also faces a formidable task in the formation of the Mission Statement for the Church and budgeting for and monitoring the evolving new structures. The first membership of the Council was named by last year's Assembly in order for it to meet and make the appointments to the new Associate Secretary positions. Because it had only one meeting, it seems unnecessary to rotate the membership of the Council this year. We are recommending, therefore, that there be no change in the Council membership for 1992-93.

Recommendation No. 16 (adopted, page 36)

That the membership of the Assembly Council, as set by the 1991 Assembly, continue without change to either name or year categories until the 1993 Assembly; thereafter, the normal rotation will be followed.

COMMITTEE STRUCTURE

The concern has been voiced throughout the entire restructuring exercise that there is danger of losing vital aspects of the work of the Church by sheer inadvertence because of the multiplicity of small but important committees either reporting directly to Assembly or through one of the boards or committees that will disappear June 30, 1992. In order to avoid such a situation, the Restructuring Committee conducted a survey of all the existing boards and committees to determine the allocation of the current committee work, the breakdown of the committees by type and agency, and the committee load for the staff. The results were then collated, analyzed and categorized according to the types of committees approved for the new structure by last year's assembly. Setting aside the six committees that will continue to report directly to Assembly (Doctrine, International Affairs, History, Ecumenical Relations, Theological Education and The Presbyterian Record) the Committee has agreed that fifty-three of the present seventy-eight committees of various kinds should continue to exist during the period of transition in order to ensure the continuity of the programmes. A review of these sub-committees, advisory committees, special committees and task forces will be part of the review of the committee structure conducted by the Assembly Council during 1994-5.

In order to ensure the continuity of programmes over the short term, it is recommended that the membership of the continuing committees remain the same until the Agency Committees have had a chance to meet and strike the new committees.

Recommendation No. 17 (adopted, page 36)

That the following committees continue to report directly to the General Assembly: the Committee on Church Doctrine, the Committee on History, the Committee on International Affairs, the Committee on Ecumenical Relations, and the Committee on Theological Education.

Recommendation No. 18 (adopted as amended, page 56)

That, in order to provide continuity in committee work, the membership of those committees that will continue to exist in the new structures (for example, the Sub-Committee on Education and Reception) will continue unchanged until the new Agency Committees have met for the first time in the fall of 1992 and have considered the membership of the committees assigned to each Agency.

Recommendation No. 19 (adopted, page 56)

That the continuing committees will meet only at the call of the appropriate General Secretary acting on the advice of the staff member assigned to that committee.

REGIONAL STRUCTURES

In the report of the Administrative Council to the 1989 Assembly, the issue of regional staffing was put clearly on the agenda of the restructuring process. Much of the discussion of the Task Force on Restructuring as it met during 1989-90 was centred on seeking a model of regional organization and staffing that would be viable in a denomination spread so unevenly across such a vast country. In the course of the work of the Task Force the presbyteries were consulted and the ideas of the Task Force for changes in boundaries and regional staffing were not considered acceptable. The Task Force considered this a sufficiently important matter, however, that they proposed three recommendations on this subject (A&P 1989, recommendations 4, 5, 6, p. 520, 67):

That the synods and presbyteries study their bounds and their staffing needs and report to the 119th General Assembly in 1993.

That the present configuration of field staff remain in place for the three year transition period.

That the positions of any field staff appointed after June 1990 be term appointments.

These three recommendations were approved in principle and referred to the Special Committee on Restructuring. Although the synods and presbyteries have been asked to give this matter their attention, over these last two years the Special Committee on Restructuring has heard very little about regional structures and staffing needs but considerable concern about the positions of the existing field staff, particularly the Superintendents of Mission. The issue of regional staff has been part of ongoing discussions with the WMS because of the presence of the Area Educational Consultants in many parts of the Church. The Committee's concern has also been to include the Synod Youth Directors in discussions about the future of regional staff.

A meeting was held with the field staff in March 1992, at which time it became clear that the Committee would have to take action to elicit response from the Church on this matter and also ensure the ongoing work of the regional staff while this response was being analyzed. The Committee has circularized the synods and presbyteries, as well as many other groups and committees, with a questionnaire asking for replies by November 15, 1992. The Committee anticipates that the Assembly Council will strike a task force to analyze the suggestions and prepare preliminary proposals for the 1993 Assembly. These proposals will be sent to synods and presbyteries for study and comment and the final proposals will go to the 1994 Assembly. The Special Committee will be recommending that the time line for the present configuration of field staff be extended to December 31, 1994.

Recommendation No. 20 (adopted, page [57](#))

That the Assembly Council, in consultation with the Life and Mission Agency, strike a Task Force on Regional Structures to receive responses concerning synod/regional configurations and staffing, analyze these responses and report through the Assembly Council to the 1993 Assembly with a recommendation that the report be sent to the lower courts for study and comment.

Recommendation No. 21 (adopted, page [57](#))

That the Assembly Council bring a final report concerning regional structures and staffing to the 1994 General Assembly.

Recommendation No. 22 (adopted, page [57](#))

That the present configuration of field staff be continued until December 31, 1994.

THE CHURCH OFFICE BUILDING

The Committee has been convinced from the beginning of its work that in order to facilitate the working of the new staff configurations, some alteration in the Wynford Drive building would have to be undertaken. After extensive consultation, a small Building Committee of the Restructuring Committee working with the Comptroller, Donald Taylor, devised a plan that achieves most of the Committee's aims with as little structural alteration as possible. This plan was discussed with the Building and Property Committee of the Administrative Council. It was approved by the Restructuring Committee at its April meeting. The changes will be made using the endowment money that is exclusively designated for the building. The Special Committee has agreed to keep the changes to a minimum pending the final decision concerning the location of the Church Offices. A recommendation regarding location should be made to the 1993 Assembly.

Recommendation No. 23 (defeated, page [57](#))

That the Assembly Council be instructed to strike a Task Force to study the advantages and disadvantages of moving the Church Offices from the Metropolitan Toronto area; that this Task Force include as part of its study all the reports and recommendations made to previous Assemblies and the Administrative Council on this issue; and that a definitive recommendation on this issue be brought by the Assembly Council to the 1993 Assembly.

BUDGETING PRINCIPLES FOR NEW STRUCTURES

The way a budget is created and administered profoundly influences the way in which an organization functions. The budget is a powerful instrument of policy. The Special Committee on Restructuring is mindful that it is not its mandate to recommend the policies

that the newly created structures will pursue. It has, therefore, recommended to the Administrative Council that there be no change in the distribution of the programme budget for the second six months of 1992. It is recommending that budget lines should follow functions, that is, that the budget for a programme or part programme should move from its allocation in the old structure to the place in the new structure where that function has been placed. Over the first year of operation, the Assembly Council will monitor the budgeting process through the Finance Committee and make adjustments where necessary. The Committee anticipates that, when the Assembly Council brings a Mission Statement for the Church to the Assembly in 1993, it will also bring a new budget model for the Church. This will be the clearest possible statement of a fundamental principle that has informed the deliberations of the Special Committee on Restructuring, and the Task Force before it, that the work of the Church must be mission-driven not budget-driven.

Nevertheless, the Committee does have strong views about certain aspects of the budgeting process. The whole concept of the new structural model for the Church is based on team-work, on sharing experience and expertise, on making common decisions about the priorities of the mission of the Church. It must be possible at any time for decisions to be made, under the direction of the Assembly Council, that will significantly change programme direction in response to the Spirit. At the same time, long term commitments to ecumenical partners in mission and other programmes must be respected. A balance must be achieved between being open to the Spirit for change and honouring arrangements made in the past. The budget for the new structure must be capable of maximum flexibility.

In the course of the Committee's work, it has become clear that two present practices that make good accounting sense, nevertheless work against the understanding that agencies are all part of a common enterprise. The first is the charging of rent or a user's fee for space within 50 Wynford Drive to those bodies such as the WMS and PWS&D whose income is not derived from Presbyterians Sharing. The Committee believes that this practice undercuts the understanding of mutual commitment to the mission of Christ that all share. The Committee is recommending that this practice be phased out.

Recommendation No. 24 (adopted, page 57)

That the policy of charging those agencies not funded through Presbyterians Sharing for space and amenities in Wynford Drive be phased out.

In the past, some aspects of the programme boards of the Church have generated revenue that has accrued to that department through the sale of materials such as the weekly bulletins. This has led to anomalous situations where certain departments or committees of the boards were able to supplement their budgets while others were not. The Committee will be recommending that all such revenues be part of the general revenues of the Church and available for all aspects of the work.

Recommendation No. 25 (reworded as below then referred, page 57)

That all revenues generated by the national agencies funding through Presbyterians Sharing be considered part of the general revenues of the Church and available for all aspects of the work of the Church.

The Restructuring Committee also believes that the way in which budget information is presented to the Church should be as open and clear as possible. It is suggesting some changes that should help to accomplish this. For example, in the Administrative Council's report, the "Authorized 1992 and 1993 Budgets" sheet shows the total cost of salaries and benefits for all employees at the Church Offices on one line. This has not been done in the past, but it is information which the Church should have easily accessible.

Two things need to be said about this cost to the Church. First, the work done by many of the national staff is as much programme as it is administration. It includes many workshops and presentations, and also the development of congregational programme resources. Secondly, the Committee wants to affirm the need for effective administration, and the value of the gift of administration to the upbuilding of the body of Christ (I Corinthians 12:28).

FINANCIAL IMPLICATIONS OF RESTRUCTURING

Long term implications

In its report last year, the Special Committee stated its understanding of the phrase in the Vision Statement that the administration of the Church should be "lean and accountable" means "stripped of redundancies and overlapping jurisdictions and functions and made more responsive to the call of the Spirit." (A&P, 1991, p.399). The Committee believes that the structures that have been put in place will increase efficiency and effect savings simply through that increased efficiency. It is not the place of the Committee to usurp the work of the Agency Committees and the Assembly Council as they work together to build new budget models to respond to God's call to mission and witness. However, it is possible to indicate two major areas where the new structure will be more cost effective than the old. These are all stated in 1992 dollars:

Committee Meetings:

Costs for board and committee meetings in 1991:

Board of World Mission	\$ 64,618
Board of Congregational Life	\$ 53,054
Board of Ministry	\$ 15,591
Administrative Council	\$ 36,784
Other committees	\$ 1,045
Total	\$171,092

Projected costs for agency committees,
Assembly Council, task forces for 1993: \$ 92,723

Anticipated savings: \$ 78,369 annually

Salaries and Benefits

At the beginning of the Strategic Planning - Restructuring process in 1987-1988 there were twenty executive staff in the Church Offices, seventeen of whom were paid from General Assembly funds. The cost of salaries and benefits for these seventeen was \$ 978,830. In 1992-93 there will be fifteen executive staff, thirteen of whom will be paid from General Assembly funds at a cost of \$ 810,985. The anticipated savings are \$ 167,845 annually.

Short-term Implications

Concern has been expressed by the Treasurer of the Church that the Special Committee on Restructuring has incurred unbudgeted expenses. This is only true in that the Administrative Council did not, indeed could not, budget for the work of a committee that might or might not be approved by the General Assembly. There was no assurance when the budget estimates for 1991-92 were drawn up that the 1991 Assembly would accept the proposal. Once the proposal was accepted, the Comptroller was authorized to pay for the work of the Committee to cover the salaries of the two newly-appointed General Secretaries and a secretary, committee expenses, the costs of the search process for Associate Secretaries, the personnel analysis (that has greatly facilitated the transition for the support staff) done on a contract basis, and the costs of the minor renovations to Board Room 3 to provide office space.

The major expense of Restructuring has come in the severance packages and the early retirement plan which were drawn up by the Executive Personnel and Support Staff Committee of the Administrative Council in order that the Church would be as fair and compassionate to its servants as possible. The Executive Personnel and Support Staff Committee brought the proposed packages to the November 1991 meeting of the Administrative Council Executive. Only after they had been approved did the Special Committee have any idea of the potential costs, but even then it could not quantify the costs of personnel change because there were so many variables. The Committee did not know:

1. who among the present executive staff would not have positions in the new structures and would be eligible for a severance or early retirement package;
2. who among the support staff would choose to take the early retirement package;
3. from where newly appointed executive staff would come and, therefore, could not estimate the moving costs.

However, the Committee had been mandated by the Assembly to carry out the transition which it has done.

Costs of Restructuring, 1990-92

1990 1991 ACTUAL	1992 ACTUAL	TOTAL BUDGET		
Committee costs:	\$ 3,037	\$ 3,632	\$11,500	\$ 18,169
Operating Department Costs:				
Salaries and benefits	47,762*	80,600**		128,362
Office operation	38,201*	5,100**	43,301	
Building Renovations		100,000	100,000	
Restructuring People Costs:				
Severance & Early Retirement			430,460	430,460
New Personnel				
Search process		17,700	17,700	
Moving Expenses	-	-	50,000	50,000
	\$ 3,037	\$89,595	\$695,360	\$787,992

* The operating department commenced activity September 1, 1991.

** The operating department will cease operations June 30, 1992.

Notes:

1. The cost of salaries and benefits should be reduced by \$ 76,248 because no new staff person was hired to replace one executive staff who moved from the Board of World Mission to the Restructuring Office, and one salary was offset by the departure of one executive staff in January 1992.
2. The cost of building renovations, estimated at \$ 100,000, will be covered entirely from an endowment which was given specifically to make improvements in the building.
3. The net cost of restructuring, therefore is \$ 611,744. All of these costs have been met, through the cooperation of the Comptroller, by using accumulated internally-controlled funds of boards and committees. That is, no programmes have been reduced, no extra funds will have to be raised, and the Church will not incur a deficit because of the restructuring process.

It is the conviction of the Restructuring Committee not only that the one-time costs of restructuring will prove to be well worthwhile in the short-run, but that the Church will benefit greatly in the long-run from the shared teamwork, the increased efficiency and the flexible responsiveness that the new structure will bring.

SUPPLEMENTARY REPORT

THE ASSEMBLY COUNCIL

The Assembly Council was established by the 1991 General Assembly as a successor to the Administrative Council which was established by the 1960 General Assembly.

Recommendation No. 26 (adopted, page [57](#))

That the constitution and powers of the Administrative Council as set forth in the Acts & Proceedings of the 86th General Assembly be hereby rescinded (A&P, 1960, pp.420-422).

The Interim Act from the 1960 Acts & Proceedings, pages 420-422, which established the Administrative Council, is reproduced here, with the appropriate changes for the Assembly Council incorporated:

Purpose and Authority of the Assembly Council

1. The Assembly Council shall exercise all powers vested in the Board of Administration by Chapter 64 of the Statutes of Canada (1939), "An Act to incorporate The Trustee Board of The Presbyterian Church in Canada" and by the legislation of the Provinces of Canada ancillary thereto and as amended thereafter.
2. The Assembly Council shall report to and be responsible to the General Assembly, and shall be charged with the responsibility of ensuring that the work of the Church is carried on efficiently and effectively within the policies established by the General Assembly.
3. The Council shall co-ordinate the work of the agencies and committees of the General Assembly.
4. The Council shall recommend policy, submit short and long range plans, co-ordinate and recommend a realistic and balanced budget and generally present to the General Assembly the current and future needs of the agencies and committees.
5. The Council, subject to the authority of the General Assembly, shall, in consultation with the Service Agency, have oversight and control of the financial affairs of the Church. Working with the Service Agency, it will receive estimates from all agencies and committees and adjust the same for submission to the General Assembly. Between meetings of the General Assembly, it shall consider cases of serious embarrassment in any agency or committee and provide methods of relief, and authorize special expenditures on the part of any agency or committee not provided for by the General Assembly itself.
6. The Council shall recommend an auditor of the Church's books of account and shall supervise all banking arrangements and (subject to the provisions of Chapter 64 of the Statutes of Canada (1939) being an Act to incorporate The Trustee Board of The Presbyterian Church in Canada and the legislation of the Provinces of Canada ancillary thereto) the investment of moneys not immediately required for the purpose for which directed and the realization of any moneys so invested as required for their proper objects.
7. The Council is authorized to make rules and regulations relating to its meetings and the conduct of its proceedings, and appoint such sub-committees as it shall deem necessary.
8. The Minutes of the Council shall be presented to the General Assembly for approval.
9. Subject to the approval of the General Assembly, the Council, on recommendation from the Service Agency, shall fix salaries to be paid to the Executive and Professorial staff of the General Assembly and its agencies.
10. The Council shall have full responsibility in matters financial under the authority of the General Assembly. Its decisions or instructions in such financial matters shall be binding on all agencies, committees and officials of the Church.
11. Undertakings for which new or increased expenditure is required shall not receive final approval of the General Assembly until a report from the Council has been received.
12. In any case where it is thought necessary to bring and defend actions or undertake legal proceedings, the matter shall be referred to the Council for consideration and final decision before any such action is taken.

13. The Council shall be composed of the following:

- Eight (8) persons appointed by Assembly for a term of three years, from the Church at large, with the Convener being name from among the non-clergy appointees;
- Fifteen (15) persons appointed by Assembly for a term of three years, one from each of fifteen (15) different presbyteries, selected from among those nominated by presbytery, rotating by alphabetical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's term comes in the rotation. Five (5) presbytery positions will rotate every year.
- Eight (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;
- Three (3) persons ex-officio, namely the President of the Atlantic Mission Society, the President of the Women's Missionary Society (WD) and the Treasurer of The Presbyterian Church in Canada;
- Four (4) persons ex-officio without vote, namely the senior executive staff person in the Life and Mission Agency, the senior executive staff person in the Service Agency, a representative of the Committee on Theological Education, and the Principal Clerk of the General Assembly who will be Secretary of the Council.

It is understood that among the thirty-one (31) members appointed by Assembly, a balance will be maintained, in as far as possible, between clergy and non-clergy, with at least one-third being women.

14. The President of the Atlantic Mission Society, the President of the Women's Missionary Society (WD), and the Treasurer of the Church shall be voting members. The senior executive staff person of the Life and Mission Agency, the senior executive staff person of the Service Agency, the representative of the Committee on Theological Education, and the Principal Clerk of the General Assembly (Secretary of the Council) shall have freedom of discussion but no vote on the Council.

15. No person shall be a member of the Council in more than one capacity.

16. With respect to the tenure of office for members from the Church at large, no member shall be permitted more than two consecutive terms of three years each, with at least one sabbatical year before re-appointment.

17. The Convener and Vice-Convener shall be named by the General Assembly from among its appointees named from the Church at large.

18. The Convener and Vice-Convener shall not be members of any other agency or committee of the Church, except that the Convener shall, on appointment, in his/her own right, be a member of the Trustee Board of The Presbyterian Church in Canada.

19. The Secretary of the Council shall be the Principal Clerk of the General Assembly.

20. In the event that the agencies and committees of the Church are re-organized, the constitution of the Council shall, after such reorganization, be determined by the General Assembly.

21. The quorum of the Council shall be set at one-third of the voting members.

For information, it should be noted that the following responsibilities which were formerly assigned to the Administrative Council are now assigned to the Life & Mission Agency and the Service Agency:

1. The Service Agency, in conjunction with the Life & Mission Agency, shall promote Christian benevolence throughout the Church, and cultivate sound methods of Church finance in congregations.
2. The Service Agency shall secure and collate the statistics of the Church and, in cooperation with the agencies and committees of the Church, prepare and issue such questionnaires as may be required.

3. The Service Agency shall recommend to Council such salaries to be paid to the Executive and Professorial staff of the General Assembly and its agencies, and shall be concerned with the salaries paid to the members of the clerical staff of the said agencies and committees, especially with respect to the establishment of appropriate salary ranges.

Recommendation No. 27 (adopted, page [57](#))

That the purpose and authority of the Assembly Council be as described in this report.

EVALUATION CRITERIA

The Apostle Paul's image of the Church as the body of Christ lends theological substance to the management challenge of team building. Team building holds two church concerns in balanced tension, that of creating a family atmosphere and of getting ministry done. Evaluation, that process of discovering and duplicating the team's successes while detecting and eliminating its failures, provides an appraisal, feedback and control mechanism which measures performance against purpose.

Good evaluation demands that standards of effectiveness or success be established beforehand. A Performance Appraisal Instrument for Teams of General Assembly Agencies, for use in the annual performance review, has been drafted by Howard Gillies and reviewed by the Special Committee. Its purpose is to stimulate improvement in performance of the team and growth in the skills of individual team members. In addition, it is the intention of the Service Agency's Human Resource Management Team to facilitate the development of a new performance appraisal tool for Church Office employees and work has begun in that regard.

MACLEAN ESTATE COMMITTEE

A helpful consultation between representatives of the Special Committee on Restructuring and representatives of the Maclean Estate Committee was held. It is the opinion of the Committee that the Maclean Estate Committee should be an inter-synod committee (i.e. Synods of Hamilton/London and Toronto/Kingston), but the Maclean Estate Committee does not agree to that proposal, and no solution to this issue has yet been found. Several matters of concern were raised regarding this Committee:

1. There seems to be no ownership by the church-at-large for the programme of Crieff Hills Community.
2. Accountability to the General Assembly seems to be mainly on matters of finance.
3. The programme of Crieff Hills Community should complement a strategy of lay education for the whole denomination.
4. The programme of the Community does not seem to be communicated effectively to the synods immediately adjacent to the Community.
5. There needs to be more co-ordination between Crieff Hills Community and the broader educational and lay training programmes of the Church.

It was felt that some of these concerns could be at least partially addressed by changing the membership of the Maclean Estate Committee.

Recommendation No. 28 (adopted, page [35](#))

That of the 12 members on the Maclean Estate Committee, six be appointed by the General Assembly, two by the Synod of Hamilton-London, two by the Synod of Toronto-Kingston, and two by the Life and Mission Agency.

Recommendation No. 29 (adopted, page [35](#))

That the Assembly Council monitor the above concerns as part of its overall review of the committee structure leading up to 1995.

COMMITTEE ON THEOLOGICAL EDUCATION

Earlier in the report (p. [469](#)), the Committee recorded its reluctance to commit staff from either the Ministry cluster or the Assembly Office to provide staffing for the work of the

Committee on Theological Education. However, after a further exchange of correspondence with the Convener of the Committee on Theological Education, the Special Committee reconsidered the matter. As a result of that reconsideration, the Special Committee agreed that staffing for the Committee on Theological Education could be provided from the Assembly Office for one year but that the Assembly Council seek a long term solution to this problem in consultation with the Committee on Theological Education.

Recommendation No. 30 (adopted, page [35](#))

That the Assembly Office provide staffing for the Committee on Theological Education until June 30, 1993.

Recommendation No. 31 (adopted, page [35](#))

That before June 30, 1993, the Assembly Council, in consultation with the Committee on Theological Education, resolve the issue of long-term staffing for this Committee.

ECUMENICAL RELATIONS COMMITTEE

The Ecumenical Relations Committee is making a recommendation to General Assembly to reduce its membership. The Restructuring Committee agreed to endorse this recommendation.

CHURCH DOCTRINE COMMITTEE

After consultation with the Convener of the Committee on Church Doctrine, it was agreed to leave the membership of this Committee at fifteen.

Recommendation No. 32 (adopted, page [57](#))

That there be a consultation between the Church Doctrine Committee and the Assembly Council, as part of the overall committee structure review that will be ongoing between now and 1995, and that one intention of this review be to reduce the number of regular members to twelve.

INTERNATIONAL AFFAIRS COMMITTEE

The Restructuring Committee affirms the International Affairs Committee as a committee that should continue to have direct access to General Assembly.

Recommendation No. 33 (adopted, page [57](#))

That the Assembly Council, as part of its review and evaluation of the committee structure between now and 1995, should consult with the International Affairs Committee with a view to making the work of the Committee more user-friendly, and that this be a matter of immediate discussion with new staff in both the Service Agency and the Life and Mission Agency.

CONTRACT STAFF

The 1991 General Assembly authorized the Assembly Council to make any necessary limited-contract appointments to ensure the smooth transition from the old structure to the new. However, until all the new staff were appointed, the exact contract needs, especially to cover the period of transition, June to November, 1992, were not known. It was, therefore, impossible to make recommendations to the Assembly Council at its only meeting in January 1992. Now that all but three of the executive personnel have been appointed, the Committee is aware of the various short-term and transitional needs of the programmes. The Committee is asking, therefore, that the General Secretaries and the Principal Clerk be authorized, in consultation with the staff, to make any necessary short-term executive level contractual appointments to maintain programmes during the transition. The costs of any such contractual positions should be charged against the appropriate Agency or the Assembly Office.

Recommendation No. 34 (adopted, page [57](#))

That the General Secretaries of the Life & Mission Agency and Service Agency and the Principal Clerk be authorized, in consultation with the staff, to make any necessary short-term executive level contractual appointments to maintain the programme during the transition period.

Recommendation No. 35 (adopted, page 57)

That the costs of any short-term contractual appointments be charged against the appropriate Agency or the Assembly Office.

MINISTRY & CHURCH VOCATIONS APPOINTMENT

On page 461 of the report, the Committee recorded the inability of the Rev. Rod Ferguson to take up his appointment as Associate Secretary for Ministry and Church Vocations. A new search was instituted. The interviewing committee was substantially the same committee that had been involved in the earlier process, with the Rev. Lorna Raper being replaced by the Rev. Dianne Ollerenshaw. Nine candidates from amongst the nominations received agreed to let their names stand. After the Committee had considered all nine names carefully, three were asked to come for interviews. These were held on May 2, 1992. The Committee recommended the name of the Rev. Jean Armstrong to the Special Committee on Restructuring which unanimously endorsed the recommendation. Although the Assembly Council made all the other associate secretary appointments, it will not meet again until November 1992. The Special Committee, therefore, is presenting the name to the Assembly so that this important aspect of the work of the Church can go forward in step with all the others.

Recommendation No. 36 (adopted, page 35)

That the Rev. Jean Armstrong be appointed Associate Secretary for Ministry and Church Vocations within the Life and Mission Agency, subject to release by presbytery, the appointment to become effective on or after July 1, 1992.

The Rev. Jean S. Armstrong

After an early career in clerical work and office management, Ms. Armstrong took an M.A. from Concordia University in Montreal and then went on to take her theological training at McGill University and The Presbyterian College.

She served for seven years as a chaplain at McGill University and has since had thirteen years experience in the pastoral ministry in Edmonton and Toronto. She has had extensive experience with the Board of Ministry serving as a counsellor in the Guidance Counselling programme for five years, on the Policy Committee of the Board and on two recent task forces on Conflict and on Sabbatical Leaves. She has also had extensive experience in ecumenical theological training through the Churches Council on Theological Education. She served as the Convener of its Theological Education Committee 1987-89 and is at present Convener of its Executive Committee and Vice-Chairperson of the Board. She has also been an active presbyter in both the Presbytery of Edmonton and the Presbytery of East Toronto.

Ms. Armstrong has a strong evangelical background and has the ability to relate to a broad range of theological positions. Her view of ministry is a flexible one recognizing the value in both the traditional forms of service and those more directed to the rapid changes in our society. She is committed to the concept of Continuing Education and has made extensive and creative use of courses available to her during her pastoral ministry. She has creative ideas about effective use of data banks in searching for the right "fit" of ministers and congregations in the search process. Her approach to crisis counselling includes developing a network of people across the country with skills in this area who can be called on to be pastors to pastors in crisis. She also has a wide knowledge of the field of counselling therapy and sufficient experience as a counsellor to know when to refer someone to those with greater professional expertise. She has particular gifts as a listener and mediator and makes appropriate use of prayer and biblical reflection in counselling.

Ms. Armstrong has skills in administration and co-ordination which were developed while serving as Convener of Chaplaincy Services and the Counselling Co-ordinating Committee at McGill University, and also as Convener of the Task Force to Reorganize the Presbytery of Edmonton.

She is also an excellent team player, allows others to be themselves, is accountable and calls others to be accountable, and has an open approach to talking through conflictive situations.

CONCLUDING COMMENTS

The membership of the Special Committee on Restructuring has included the following individuals during its two year mandate:

Alexandra F. Johnston (Convener), William J. Adamson, Harry A. Crawford, Jean M. Dancy, Peter J. Darch, Graeme E. Duncan, Howard E. Gillies, H.D. Rick Horst, Shirley McNair, E.M. Iona MacLean, R. Campbell Taylor, Nancy Nagy-Williams, and James Hutchison; By correspondence, Lorna Raper, James A. McKay, Basil C. Lowery, J. Douglas Mackie; Ex officio, non voting: Earle F. Roberts, Principal Clerk of the Assembly, Arthur Herridge, Convener of the Administrative Council.

Peter Darch and Iona MacLean and corresponding member Douglas Mackie left during the second year. These were replaced by Nancy Nagy-Williams and James Hutchison. Following their appointments, Glen Davis and Karen Hincke were added to the Committee in an ex-officio, non-voting capacity.

Recommendation No. 37 (adopted, page [67](#))

That the Special Committee on Restructuring be thanked and discharged.

Alexandra F. Johnston
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

(consideration and adoption, page [22](#))

To the Venerable, the 118th General Assembly:

INTRODUCTION

This, the second year of the Committee on Theological Education, has been one of learning for the Committee itself. It met three times, in October, February, and April. The Executive met seven times. In addition, some members visited each of the Colleges: The Presbyterian College in December, Knox College in mid-January, and St. Andrew's Hall and the Vancouver School of Theology in late January. Two members served on the Search Committee for the Principal for Knox College. Dialogue took place between representatives of the Committee on Theological Education and of the Special Committee on Restructuring to consider the inter-relationship with the Life and Mission Agency.

In the process, the Committee suffered the resignation of its Convener, Glen Crockford, in October, 1991, and of Nancy Serrick, Convener of Finance Group, in March, 1992. The Committee would like to express a very sincere appreciation to both of these members who gave so generously of their gifts and of their time in getting the Committee underway. The Committee appointed Mrs. Margaret Manson to be its Convener until the General Assembly meets.

During the life of the Committee, three staff have contributed much in the way of support and assistance: Ian Clark, representative from the Board of Congregational Life assisted substantially the sub-committees for long-range planning and lay theological education; Terrie-Lee Hamilton's administrative skills kept everything on track; and Tom Gemmell, representative from the Board of Ministry became the back-bone of the Committee in more ways than can be recognized. For each of these people, the dossier of the Committee on Theological Education was an add-on task, over and above their regular responsibilities. The Committee acknowledges, with grateful appreciation, the generous commitment of their gifts to the enterprise of theological education.

PROGRESS OF THE COMMITTEE

The charge to the Committee on Theological Education by the 1990 General Assembly includes many facets and will require much time and consideration to provide responsible recommendations for the very complex issues included therein. This report attempts to indicate the work of the Committee to date and the recommendations it is prepared to make.

THE CHURCH'S APPROACH TO THEOLOGICAL EDUCATION

The Committee is gradually undertaking to establish its role of providing a single structure responsible for co-ordinating theological education for the Church. The following advice was requested from the Principal Clerk of Assembly on the meaning of "oversight" as it is intended to guide the relationship between the Committee and the colleges:

Policy, guidelines and funding for theological education are set by the General Assembly. It is the duty of the Committee to ensure that the Senates of the Colleges operate within the parameters set by the Assembly. The Committee has the right, at any time, to call the Senates to account and, as required, to instruct the Senates within the policy and guidelines set by the Assembly. The Committee also has responsibility for developing and recommending to Assembly a co-ordinated policy for and long range planning in respect to theological education. My reading of what took place at the 1990 Assembly is that the Assembly intended the Colleges to be subject to direction by the Committee on Theological Education, and the Committee itself subject to the General Assembly.

The Committee has attempted to acquaint itself with the foci of the theological colleges themselves. Part of the charge by the 1990 General Assembly was that of determining if one college could or should serve the complete theological education needs of the Church. As an initial step in preparing to consider this question, members of the Committee met with senates, principals, deans, faculty, students, support, administrative and library staff at each of the colleges.

SIMILARITIES & UNIQUENESS OF THE COLLEGES

The Committee on Theological Education has been charged with the responsibility of addressing these questions: Could one college serve the theological education needs of the Church? Should one college be given the entire responsibility? After considering them, the Committee is to bring a recommendation to the 1994 General Assembly.

As an initial step in pursuing this task the Committee organized visits to each of the colleges in December and January. The insights gained from these experiences underline the unique dimensions that each college contributes to the development of theological leaders for ministry within The Presbyterian Church in Canada.

What follows below is an attempt to describe the similarities and unique characteristics among the colleges.

Historical Service

Knox College: Founded in 1844, will celebrate its 150th anniversary in 1994.

Presbyterian College: Founded in 1865, celebrates its 125th anniversary, with Canada, in 1992 of the first classes held.

St. Andrew's Hall: Founded in 1957, came into association with Vancouver School of Theology in 1985.

Ewart College: Founded in 1897, amalgamated with Knox College, June 30, 1991.

Organization and Ecumenical Connections

Knox College: One of the seven theological colleges on the campus of the University of Toronto which make up the Toronto School of Theology. During the first two years of study the students follow courses mainly within Knox College. During the remaining time

the students are encouraged to take up to one third of their courses within other colleges of Toronto School of Theology. Certain courses at Knox College include students from other Toronto School of Theology colleges.

Presbyterian College: A member of the Joint Board of Theological Colleges (including Anglican, Presbyterian, and United), it is affiliated with McGill University. Students in first and second year pursue B.Th. studies within the Faculty of Religious Studies, McGill University. The third year M.Div. studies are completed under the Joint Board.

St. Andrew's Hall/Vancouver School of Theology: All studies occur within Vancouver School of Theology. Each denomination provides instruction in denominational studies as part of the total programme.

Students

Today, the student group is divided almost equally between first career and second/third career men and women. Approximately 25% of the student body is Korean. In addition, many are new to the Church and/or new to Presbyterian faith, and thus, do not bring the experience of growing up in the Church which has been common of students in the past. This phenomenon is true in each of the colleges, and is in fact, true among all denominations.

Geographical Constituency

Knox College: Most of its students come from Central and Western Ontario.

Presbyterian College: Draws most of its students from Eastern Ontario, Quebec and the Atlantic Provinces.

St. Andrew's Hall/Vancouver School of Theology: Most students come from Alberta and British Columbia.

Discussion with students re-affirmed the assumption that, for the majority, the cost of travel in time and money, and familiarity with the culture played deciding factors in their choice of college.

Educational Model

For some students the educational model specific to a college was the basis for choice.

Knox College: Basic "discipline-focused" and field based degree programme - M.Div. Opportunity for specialization and advanced degrees - Christian education, pastoral care and counselling, social ministry, Word and Sacrament - degree granted under charter of Knox College and conjunctly with Toronto School of Theology. The degrees granted are: M.Div., Th.M., Th.D., D.M., and D.D..

Presbyterian College: Basic "discipline-focused" and field based degree programme - B.Th. degree granted by McGill University, diploma and M.Div. degree granted by Presbyterian College. The other degree granted is the D.D..

St. Andrew's Hall/Vancouver School of Theology: Basic degree programme M.Div. focuses on development of competencies within an integrated studies approach (unique in Canada). Opportunity available for specialization and advance degrees - Word and Sacrament, pastoral studies (non-ordained forms of ministry). Programme places high emphasis on student initiative, priority of commitments and organization of time. Degree granted by Vancouver School of Theology. Other degrees granted are: M.P.S., M.Th., D.D..

Student Costs

Tuition: Knox College - \$ 1,800; Presbyterian College - \$ 1,487 (maximum tuition allowed in Quebec); Vancouver School of Theology - \$ 1,955.

Room/Board: Knox College - \$ 5,100; Presbyterian College - \$ 4,535; St. Andrew's Hall - \$ 4,500.

Presbyterians Sharing - The Church's contribution to the colleges

Knox College - \$ 797,607
 Presbyterian College - \$ 174,527
 St. Andrew's Hall - \$ 52,882

Staff

Knox College: 8 tenured, 2 non-tenured, 2 librarians, sessional lecturers.

Presbyterian College: 2 tenured, 1 librarian. (Faculty of Religious Studies, McGill, includes 4 Presbyterians who are appointed annually to the faculty of the College at no costs to the Church).

St. Andrew's Hall: 1 tenured - gives 75% time as Associate Professor at Vancouver School of Theology, 20% to administration, and is responsible for denominational studies for Presbyterian students.

Governance/Accountability To Presbyterian Church in Canada

Knox College: Senate appointed by General Assembly, chaired by Principal, includes all tenured faculty as full voting members.

Presbyterian College: Senate appointed by General Assembly, chaired by Principal, includes all tenured faculty plus Presbyterian members of Faculty of Religious Studies, McGill, as full voting members.

St. Andrew's Hall: Board appointed by General Assembly - chaired by lay convener, Dean of St. Andrew's Hall, the Principal of Vancouver School of Theology, and one representative from the governing body of Vancouver School of Theology are ex-officio members of the Board (non-voting).

Vancouver School of Theology: One representative to Senate who is appointed by General Assembly.

Diversity/Plurality in the Church as a Whole

At present, the model of the Church honours, respects and financially supports theological plurality and institutional plurality at the congregational level. Diversity in theological thinking may, in fact, be one of the real strengths within Presbyterianism. To know the extent to which it exists requires only comparing sermons being preached in different pulpits, even in the same community. Institutional plurality is recognized by the number of individual Presbyterian churches in any one community, some very small, some large, some within two or three city blocks, some even across the street, many within easy driving distance.

The Committee is continuing to address these questions that came from the Task Force: Does the Church believe that now is the time to change this model - to narrow the scope of theological diversity, to combine congregations into more economical units? If so, should the colleges be designated as the formal starting point?

THE TRANSFER AND AUGMENTATION OF DIACONAL EDUCATION

The transfer of students from Ewart to Knox was successfully completed last year and is now established there.

The whole issue of what constitutes diaconal education and whether it should be available in more than one form, e.g., M.Div., MRE, etc., is still to be considered by the Committee, hopefully within the next year or two.

The Senate of Knox College includes people who have interests in diaconal education and who are providing good leadership in this area.

Recommendation No. 1 (adopted, page 22)

That gratitude be expressed for the many people in the Church, as well as former Board members, professors, graduates and staff who have supported Ewart College over the past 95 years, and convey the assurance that the concerns of the past will continue to provide hope for the ministry of The Presbyterian Church in Canada.

FIELD STRUCTURE: CONGREGATION AND COMMUNITY

Leadership Development Team (A&P 1990, p. 534-5)

A few synods have established these teams. To date, the Committee on Theological Education has done little in this direction.

Candidacy

In response to concerns expressed by the colleges, the Committee gave serious consideration to the need to strengthen the active partnership between session and presbytery, and among all those directly concerned with a student's gifts, progress and sense of call.

Recommendation No. 2 (referred to Ministry & Church Vocations staff, page 22)

That the formal recommendation from the session to the presbytery for initial certification of a student as a candidate for ministry include a curriculum vitae, length of church membership and a synopsis of the responses of the student to the questions as outlined in Book of Forms Appendix J, and of questions asked by that particular session.

Recommendation No. 3 (referred to Ministry & Church Vocations staff, page 22)

That the formal indication from the presbytery to the college of initial certification of a student as a candidate for ministry include a synopsis of the responses of the students to the questions as outlined in Book of Forms Appendix J, other comments on the interview and concerns for areas of growth.

Recommendation No. 4 (referred to Ministry & Church Vocations staff, page 22)

That in the initial certification of a candidate, the certifying presbytery consider the report from the guidance conference.

Recommendation No. 5 (referred to Ministry & Church Vocations staff, page 22)

That in the process of re-certification, and particularly after the first year of studies in preparation for ministry: the Colleges forward an annual written report regarding the student to the presbytery of certification; and that the formal indication from the presbytery to the College of the re-certification of the student include a synopsis of the consideration given by the presbytery and the student to the report of the College, as well as the other issues indicated in the previous recommendation.

Recommendation No. 6 (referred to Ministry & Church Vocations staff, page 22)

That when a college consider a student to be in difficulty a review committee made up of representatives from the college and the presbytery and the follow-up counsellor meet together with the student to develop an appropriate action plan.

LAY THEOLOGICAL EDUCATION

A specific charge to the Committee was to bring to the 1992 General Assembly a recommendation about the feasibility of establishing a Centre for Lay Education. As with most issues, this has proved to be more complex than might have been appreciated initially. The Committee is not yet ready to present recommendations on this matter but does offer this position paper which the Committee is considering.

The Task:

The Committee on Theological Education was instructed to "bring to the General Assembly by 1992 a recommendation about the feasibility of developing a lay certificate for theological education with courses available at a number of centres and institutions across the country" (A&P 1990, p. 64, Recommendation No. 16 amended).

Specifically, the task seems to require a number of considerations to be explored before any recommendations can be offered. These include the meaning and understanding of lay theological education, the nature of certificate courses and the matter of centres across the country.

It is important to note that the task was sent to the Committee following the report of the Task Force on Theological Education in which it was declared that there was to be a single theological education enterprise with three streams - Word and Sacraments, Diaconal, Lay. It was recognized that the Lay stream required definition and development if it was to take its place alongside the two other streams. Secondly, it should be noted that the recommendation calling for certificate courses with availability across the country was an amendment from an original motion which simply called for the establishment of a Centre for Lay Education.

The adjective theological, qualifying education, was deliberate wording in the recommendation which was adopted. It was also present in prior, unsuccessful amendments and also in Recommendation 15 (A&P 1990, p. 64, 536) where it was declared that: "lay theological education should also emphasize opportunities for concentrated or advanced education at the presbytery level and include education for elders in Christian ethics and theological issues as they come to face the Church." This quotation is important for all three considerations in this paper.

Lay Theological Education

The Committee understands lay theological education to be a process of nurture in the life of the individual in response to an awareness of God in her/his life. This process is unrelated to the occupational or professional competencies in a person's life save that the person's involvement in the process is designed to enhance his/her sense of Christian vocation. Thus, lay theological education may include "the ongoing education of elders in Christian ethics and theological issues as they come to face the church," but it is not prescribed in this way.

The Committee believes the process is intentional, potentially lifelong, related to a person's sense of being and their faithfulness in Christian community which may or may not develop particular skills for specific functions in the Church or society. As a process within Christian community it will readily embrace peer group learning techniques and respond in its design to the diverse ways through which adults learn.

The report of the Task Force stated: "This pedagogy pre-supposes a regard for and an appreciation of the gifts and experiences that both teacher and learner bring to theological education in all three streams. Thus, old skills and knowledge are honed and new abilities and insights developed" (A&P 1990, p. 535). Faculty, regular and adjunct, will be required to participate in the development of courses, while the existing educational resources and programmes of The Presbyterian Church in Canada may require reworking and/or representation in order to be included in the one theological enterprise.

Certificate Courses

The awarding of a certificate usually indicates some end or completion. If Lay Theological Education is to be a truly lifelong process, any certificate will have to identify progress in the process rather than arrival at a destination. It is the desire of the Committee that all congregations should find it possible for one or more of their membership to participate in the process. Such involvement would be encouraged by the recognition that the programme must be locally driven. That is to say that the call for the preparation and presentation of courses should come from congregational needs, perhaps identified by an appropriate authority in the congregation or the regional Leadership Development Team.

This is not meant to exclude the initiative of faculty, but rather to position Lay Theological Education thoroughly in the realm of non-clergy and non-diaconal vocational development.

If certificate courses were developed through such process a measure of quality control would be built in along with a need for some sort of registration of progress. This could be in the Church Offices, one of the colleges, or by a National Coordinator for Lay

Theological Education functioning independently though relating to the Offices and Colleges.

The location and availability of resources (books and media), the development of resources centres and lending systems, publicity, promotion and coordination all suggest that a certificate course programme calls for some sort of staffing. Participation and user fees could generate some revenue.

Centres across the Country

The amendments created and passed by the 1990 Assembly underlined the intent of the original report. Lay Theological Education must be available wherever there are congregations. Distance learning techniques must therefore be part of the programme from the very beginning.

The proposal also was linked to the extramural field work concern for professional stream candidates. Regional Leadership Development Teams were to be appointed and professional candidates required in the future to experience something of the teaching-learning processes of Adult Education as part of their preparation. The work of such teams, although not centres, could provide for the establishment of centres in various locations within their region.

The Committee does not foresee that this proposal includes any requirement for property, although some storage space may be required. Meeting space for class or organizational purposes would be in existing church premises. Not every region would require or use the same number of centres, but it would be the intent of the programme that each region would offer at least one course during the year, while the central regions would operate several centres and courses concurrently.

GUARANTEEING CHANGE

Several recommendations from the 1990 General Assembly focussed on requests for changes regarding funding, educational experience and practical formation of students. As may be expected, these, too, are very complex issues, which are receiving serious consideration by the Committee.

FINANCES

Taking seriously the comments of the Task Force which suggested that there was a willingness across the Church to provide more monies for theological education, the Committee has responded to a reference from the Administrative Council stating its support for the proposal that the colleges be permitted to seek additional financial support from individuals and congregations. Some of the areas which the Committee has identified for soliciting funds from the Church are scholarships, bursaries and the library. The Finance Group has also been asked to explore the feasibility of establishing endowment funds for theological education.

Recommendation No. 7 (reworded as below and adopted, page [22](#))

That the Committee on Theological Education, in consultation with the Assembly Council, develop draft policies that will allow the Colleges to seek funds for scholarships, student bursaries and library acquisitions.

OVERTURE 31, 1991 - PRESBY. OF PRINCE EDWARD ISLAND (A&P 1991, P. [537](#))

Re: Tuition Fees

The Overture requests that tuition fees for candidates studying in the Church's theological colleges be eliminated or reduced.

The current financial situation of the colleges necessitates the charging of tuition fees. The Task Force on Theological Education recognized this need and recommended that full tuition fees at university levels be implemented by 1992. (A&P 1990, Recommendation 25, p. [538](#) & [65](#))

The Committee is aware that there are areas of financial support for students. Congregations and presbyteries should be urged to assist students from within their bounds with payment of tuition fees. Also, students should make inquiries of the colleges concerning bursary assistance in order to relieve financial burdens.

Recommendation No. 8 (adopted, page [22](#))

That the prayer of Overture 31, 1991, be not granted.

OVERTURE 23, 1991 - PRESBYTERY OF PICKERING (A&P 1991, p. [534](#))

Re: Funding the position of Principal, Knox College

The Overture asks that an increase be made to the grant to Knox College in order to fund the stipend of its newly appointed Principal if the appointee does not hold a teaching chair.

Recommendation No. 9 (adopted, page [22](#))

That the prayer of Overture 23, 1991, be not granted in that the candidate nominated for the position of Principal has qualifications for teaching.

FINANCIAL CONCERNS

The Committee has been reviewing the financial needs of the colleges, but that exercise has not yet been completed. The financial analysis will cover a review of the past five years, and projections for the next five years. For the meanwhile, the Committee has decided that for 1992 and 1993, the colleges' percentage share of money available from Presbyterians Sharing will be the same as for 1991.

OTHER CONCERNS OF THE COMMITTEE

Board of Ministry Recommendation 4, 1991 (A&P 1991, p. [342](#), [55](#))

Grant to Vancouver School of Theology Library

The Committee approved this request from the Board of Ministry, in principle, but has no non-allocated funds available to meet the request. Therefore, the request was returned to the Administrative Council for its consideration.

Francophone Theological Education

Presbyterian College is presently in the process of developing a proposal that will attempt to take advantage of theological education facilities already existing within the French milieu.

Principal For Knox College

The Committee wishes to commend the Search Committee of the Senate of Knox College for the very open and thorough way in which the search was conducted. Particular appreciation is expressed to David Wishart, Convener of the Search Committee, for his diligence, insight, commitment and vision. The recommendation for the appointment of Dr. Art Van Seters as Principal of Knox College was forwarded by the Senate. The reasons supporting this nomination and the curriculum vitae of Dr. Van Seters is found in the Knox College report on pages [30](#).1.13-15.

Recommendation No. 10 (adopted, page [22](#))

That the Reverend Arthur Van Seters, B.A., B.D., Th.M., Th.D., be named Principal of Knox College for a term of five years, effective July 1, 1993.

During the search process for Principal, the Senate of Knox College appointed Dr. Farris to be Interim Principal. He has ably led the College this year and represented the College well on the Committee.

Recommendation No. 11 (adopted, page [22](#); Farris thanked, page [37](#))

That gratitude be expressed to Dr. James S. Farris for the sincere commitment and leadership he has provided Knox College as Interim Principal.

Chaplain, St. Andrew's Hall

Within the Vancouver School of Theology, each denomination is expected to appoint a chaplain, who is designated to organize denominational studies for its students. At present, this responsibility for Presbyterians belongs to the Dean of St. Andrew's Hall. The Board of St. Andrew's Hall made a request that it be given permission to expand the staff to include a chaplain. It was with much regret that the Committee found itself unable to reallocate funds for 1993 to cover this urgent need.

Membership of the Committee

The membership of this Committee will change with the advent of the restructured Assembly agencies. The amalgamation of Knox and Ewart Colleges means a reduction of two persons, the Principal and Convener of Ewart College. After June 30, 1992, the appointees from the Board of Congregational Life and the Board of Ministry will be lost to the Committee, so another method of appointing persons from the Agencies of the Church must be found. The Committee has also received and accepted the resignations of Mr. Glen Crockford and Ms. Nancy Serrick. There may be changes in student representatives of the colleges, in conveners of college governing bodies, and a new Principal at Knox College. For these reasons, the Committee is concerned about continuity for General Assembly appointments in its early development.

Recommendation No. 12 (withdrawn, page [22](#))

That for the year 1992-93, the Committee to Nominate be instructed to re-nominate all four persons whose term of appointment expire in 1992.

Senate of Presbyterian College

The Senate raised the concern that its membership should come from a wider geographical area and that the Synod of the Atlantic Provinces should have representation.

Recommendation No. 13 (reworded as below and adopted, page [22](#))

That one representative from the Atlantic Provinces be named to The Presbyterian College Senate for one term and that the issue of representation on College Senates be reviewed by the Committee on Theological Education.

Relationship to Vancouver School of Theology

The Committee is represented on the Joint Working Group which has been established to monitor and enhance the ongoing association of the School and the Church. The Rev. Charles Scott has been appointed as the Committee's representative to this Group.

Joint Committee re 156 St. George Street, Toronto

Mr. David Jack, Ms. Nancy Serrick and Mr. Rodger Lindsay were appointed by the Committee to be its representatives on the Joint Committee. The Committee supports the Administrative Council's recommendations regarding the 156 St. George Street property.

Clerks' Note: Supplementary Report - Recommendation 14, see page [22](#); also Minute of Appreciation, Stanley D. Walters, pages [22](#) and 000.

REPORTS OF THE COLLEGES

KNOX COLLEGE, SENATE OF

The 1991-92 academic year has been the second year of an interregnum in the office of Principal after withdrawal of the proposed nomination at the 1991 General Assembly. Professor James Farris was subsequently appointed by the Senate to serve a further term as Interim Principal.

Structurally, the College embarked upon a distinctly new phase of its existence in light of actions by the 1991 General Assembly. Ewart and Knox Colleges were effectively amalgamated as of July 1, 1991, under the name Knox College. In its new entity, the College has functioned remarkably well. Augmented teaching resources have enabled the

addition of new courses. The emphases of Ewart College have been carried over to the programme of Knox College, with the effect that the goals and objectives of the prior institutions have been not only preserved but surpassed.

Coinciding with amalgamation, the new curriculum of the College, providing up to five specializations, came into play for first year students. The introductory phase involved some experimentation with team teaching. It is too early to indicate how students will opt for the different emphases, but the curriculum committee continues to work on developing the advanced stages of the new programme. During the session, three students engaged in year-long internships, located in Victoria, B.C., Sault Ste. Marie, and Toronto, Ontario.

Another significant action of the 1991 General Assembly was to establish unicameral government by combining the functions of the former Board and Senate within one body designated as the Senate. New committee structures and responsibilities have had to be developed and these continue to be at trial stages to some extent. Basic to the structure are the Academic and the Finance Committees.

The Senate is fortunate to have the services of a number of dedicated persons collectively possessing a broad variety of skills that complement those of faculty and staff in making a significant contribution to the efficient functioning of the College. Members of the Senate include persons with backgrounds in education, finance, long-range planning, human resources, law, property management and fund-raising. As Senate members rotate, continuity can only be achieved if recruiting new members possessing this mix of skills is successful and who have the time and dedication necessary to bring their gifts to the ongoing operations at Knox. The College is grateful to those who have served so diligently and will be asking for the assistance of presbyteries within a radius of Toronto to provide names of persons who, if nominated and elected to Senate, would provide continuity.

Long Range Planning

A committee appointed by the Senate has begun the process of developing a long term strategic plan for the College. Initially, a draft vision statement was developed. Attention will be given to investigating the revenues that may reasonably be expected to be available, and the manner in which limited resources should be deployed to provide the best possible educational facilities and programmes. It is envisaged that the process will be ongoing and will provide a focus for future discussions among faculty, staff, students and the Committee on Theological Education.

Enrollment and Programme

The Enrollment saw little overall change. The smaller than usual first year was compensated by new or returning students at more advanced stages. For the first time, the intake of female students exceeded that of male students. In the Basic Degree and Diploma programme, there were 65 students. There were 15 occasional students. The Advanced Degree programme numbers 32 students: Ph.D. 2; Th.D. 6; Th.M. 13; D.Min. 7; M.A. 1; Special Advanced 3.

Faculty

With the amalgamation of the Colleges, the Faculty of Knox received the addition of Professor Helen Goggin in the field of Christian Education and Professor Robert Mathewson in Historical Theology. Professor John Moir was lecturer again in Canadian Presbytery History and the Reverend John Henderson lectured in Pastoral Care and Counselling.

Minute of Appreciation - Dr. Stanley D. Walters (adopted, page [22](#))

Since 1976, Stanley D. Walters has introduced students of Knox College and the Toronto School of Theology to the study of the Scriptures of the Old Testament. For this task, his extensive education, culminating in the Ph.D. from Yale University, and his considerable teaching experience in the U.S.A., had fit him well. Dr. Walters brought to the task of teaching erudition, elegance and vigour of language and a carefully considered pedagogical technique. Graduates of the College will long remember his inductive approach to the

study of Scripture, and congregations across the country will, for many years, be enriched by their application of the methods he taught.

Beyond the purely academic, however, students will remember the spiritual depth of Dr. Walters. He brought with him into the Reformed Tradition the evangelical warmth of his Methodist roots but never displayed any sectarian narrowness. A student could never doubt that he believed passionately in that which he taught.

Dr. Walters also contributed to the Toronto School of Theology, participating actively in the structures of that federation as Chair of the Biblical Department and Chair of the Advanced Degree Council among other positions. By means of his numerous publications and his joint editorship of the *Toronto Journal of Theology*, he also shared his great learning with the wider academic community.

Dr. Walters has also been a loyal minister of the Church, speaking frequently in churches and church gatherings and taking more than his share of the responsibilities that befall any member of presbytery. It is, perhaps, when Dr. Walters moved from the academic lectern to the pulpit or to the table of the Lord, that he seemed most content. For these reasons, it seems fitting that he should now have heeded a call from Rosedale Church, Toronto, to return to the parish ministry.

A College that prides itself on producing ministers for the Church can never be entirely saddened when a member of its faculty follows the pattern set by so many of its graduates and enters the pastoral ministry. Knox College will, however, miss Dr. Walters and on his departure, prays for him every blessing in his new ministry.

Ewart in Continuum

In addition to new duties and responsibilities as part of the Knox faculty, Dr. Goggin and Dr. Mathewson taught the required courses necessary for the students to fulfill the Ewart requirements for the diploma in Christian Education. In addition, Dr. Dorcas Gordon served as a sessional lecturer in Biblical Studies and the Reverend Ross Gibson oversaw the Ewart students' field education placements in addition to his regular Knox duties. At the final Graduation Exercises on May 12, 1992, to be held in Knox College Chapel, it is anticipated that the following students will be presented with the Ewart College Diploma and other awards: Brenda Holmes, Janine Jaconelli, Grace Kim, Sang Sill Kim, Reg. N., and Colleen Potts. Dr. Letty M. Russell of Yale University Divinity School will be the speaker on that occasion. Dr. Russell will be providing the leadership for the H. Douglas Stewart Continuing Education event on May 11-12, 1992.

The members of the Knox Senate who have had particular responsibility for Ewart have been faithful in their duties and have participated completely in the unicameral Knox Senate as well as providing oversight for the concerns of Ewart in the process of amalgamation.

Committee on Theological Education

Two of the Committee's three general meetings were hosted at Knox College in October and April. Subsequent to an action of the October meeting, the Committee sent visitation committees to each of the three centres of theological study. Visits to Knox College Senate, faculty and students were made on January 7 and 15.

The Organ

The long-heralded installation of a new organ for the Chapel was completed in June, 1991. The Senate is most grateful for the major financial support for the organ which was a gift of the Edwards Charitable Foundation. Combined with the Foundation's gift, the organ fund was sufficient to pay all the costs; and the remaining balance of the organ fund has been transferred to the general operational funds of the College. Crafted by Hellmuth Wolff & Associés Ltée. of Montréal, the three manual instrument features mechanical action after the style of 17th century Swedish theorists. A gallery was constructed over the north door to accommodate this handsome addition to the musical life of the College and of the campus. The organ was first heard in recital by participants in the annual meeting of the

Royal College of Canadian Organists in July. On Sunday, September 22, 1991, the College held a service of dedication which has been followed by three major recitals.

Lectureships

The Charles H. MacDonald Memorial Lectureship was delivered on February 12, 1992, by the Reverend Hugh Nugent of Ripley, Ontario, speaking on the subject: The Challenge of Rural Ministry.

The Laidlaw Lectures, which were normally featured biennially, took place this year on February 27 and 28. Guest lecturer was Professor Paul Westermeyer, Professor of Church Music at Luther Northwestern Seminary in St. Paul, Minnesota. His three well-received lectures were under the general theme: Chapters in Church Music.

Johnson Scholar

In the spring term of 1992, the College has been pleased to welcome its fourth E.H. Johnson Scholar-in-Residence. The current Scholar is the Reverend Simao Chamango, for the past 15 years Principal of the United Seminary at Ricatla, Maputo, Mozambique. Accompanied by his wife, Mr. Chamango will remain in the College until after General Assembly at which he will represent his Church, the Presbyterian Church of Mozambique.

In Memoriam

Last year's Senate report was completed too early to record the loss sustained in the spring of 1991 by the deaths of two long-time servants of the College, whose passing was marked by separate memorial services. Ruth Lawrence Flynn had served from 1976, most of that time as Registrar. Anna H. Burgess has been Librarian at Caven Library since 1973. On November 3, 1991, the College community was saddened again by the sudden death of the tenth principal, Dr. Donald J.M. Corbett. Dr. Corbett had been only briefly engaged in ministry at St. Andrew's Church, Quebec City. A large congregation attended his memorial service in the Knox Chapel on Sunday, November 17, 1991.

Appreciation of Gifts

The Senate acknowledges with gratitude the donations and bequests which it has received for bursaries, scholarships and prizes, as well as contributions to the general operational funds of the College. The list of such donations is printed in the Convocation programme and is available upon request.

Convocation

The One Hundred and Forty-Eighth Convocation will be held on Wednesday, May 13, 1992, in Convocation Hall, University of Toronto. Professor John Killinger, Distinguished Professor of Religion and Culture, Samford University, Birmingham, Alabama, will give the Convocation Address. The Degree, Doctor of Divinity (honoris causa) will be conferred upon the Reverend Simao Chamango, the Reverend E. Margaret MacNaughton and the Reverend Kingsley E. King.

Academic Degrees and Diplomas

It is anticipated that the following students will receive the Master of Divinity Degree: Michael Puxon Barnes, B.A., B.A.S.; Cathrine Elaine Campbell, B.A.; Daniel Won Ho Cho, B.A.; Duncan Alexander Colquhoun, B.A.; Robin Douglas Congram, B.A.; Mavis Arlene Currie, B.A.(Hons.); James Barr Cuthbertson, B.A.; Patricia Anne Wilson Elford, B.A.; Sheila Beatrice Fink, B.A.; Andrew Human, B.A.; Marion Lawford Johnston, B.A.; Heather Lynn Jones, B.A.(Hons.), B.Ed.; Gyeong-Jin Kim, B.A.Sc.; Robert Hyoung-Yoon Kim, B.A., M.T.S.; Jang Woo Lee, B.Th.; John Bernard McGale, B.A.; Kevin Park, B.A.; Frances A.E. Savill C.P.H.I.(C), B.A.; Barry Eldon Van Dusen, B.A..

Doctor of Theology: Arie Leder, B.A., B.D., Th.M..

Master of Theology: Karen Helen deJong, B.A., M.Div.; Sun Ai Theresa Han, B.A., M.Div., Douglas Fred Robinson, B.A., M.Div..

Doctor of Ministry: Robert Kneen Anderson, M.A., B.D., M.Th.; John St. Clair Neil, B.A., M.Div.; Wallace Eric Whyte, B.A., B.D..

Diploma of the College: Cathrine Elaine Campbell, B.A.; Duncan Alexander Colquhoun, B.A.; James Barr Cuthbertson, B.A.; Patricia Anne Wilson Elford, B.A.; Sheila Beatrice Fink, B.A.; Andrew Human, B.A.; Marion Lawford Johnston, B.A.; Gyeong-Jin Kim, B.A.Sc.; Kevin Park, B.A.; Frances A.E. Savill, C.P.H.I.(C), B.A.; Barry Eldon Van Dusen, B.A..

Finances

Concern over the financial viability of the College has for some time impacted negatively on the work and life of faculty, staff and students. On the positive side, the relocation of the programme of Ewart College within Knox College has resulted in substantial overall cost reduction for the combined institution. Also, it is encouraging to note that the Committee on Theological Education has begun to address longer term aspects of theological education and the problem of finances faced by all the colleges. However, budgetary constraints on Presbyterians Sharing appear to mean that, at least in the near term, increased grants are unlikely and other avenues will need to be explored to provide increased revenues to meet rising costs related to increases to faculty and staff remuneration as required by General Assembly, and other unavoidable price increases in the goods and services the College purchases.

The 1991 operating deficit was financed by borrowing the remaining unrestricted capital funds and, in addition, borrowing approximately \$ 50,000 from capital funds that are restricted to specific purposes. The latter borrowing was approved by the Administrative Council. Although the borrowings were much lower than the \$ 188,000 required in 1990, the Senate is concerned that, even after amalgamation, deficits are continuing to eat up capital funds. The budget for 1992 envisages a close balance between revenue and expenses. This is achieved through the generous offer by faculty and senior staff to forego increases in remuneration, the deferral of all but essential maintenance, and increases in residence and tuition fees. For 1993 and beyond, continued increases in fees are likely and the College urgently requires freedom to obtain revenue from other sources.

Tuition Fees

The tuition fees of \$ 1,200 per annum which was put into effect in 1991 was received with understanding and it is planned that this amount be raised to \$ 1,800 per annum beginning in September of 1992.

Residences

The Knox College and Ewart residences continue to play an important role in the life of the College and in the life of Presbyterians enrolled at the University of Toronto. The Senate has continued to increase academic year residence fees and summer rates to keep up with cost increases and ensure that it is financially viable and does not require subsidies from the operation of the College. The Senate believes the residences provide good accommodation and food for Knox College students, University of Toronto students and the various organizations and individuals who use the facilities during the summer.

Principal Search

Nominations for appointment of a Principal were again sought from the presbyteries in the latter part of 1991. Mr. David Wishart, a member of Senate, has convened a search committee representative of the Senate, the Committee on Theological Education, diaconal ministries, student body, faculty and the Toronto School of Theology.

Process

The following is the process followed in the search for a Principal for Knox College.

1. A search committee of 8 women and 6 men was established by the Senate comprising representatives of seven groups: Senate, faculty, students, alumni/ae, diaconal ministry, Committee on Theological Education and Toronto School of Theology.

2. Presbyteries were notified of a search for a Principal with a request for nominations by November 30, 1991.
3. An advertisement was placed in the Presbyterian Record in November, 1991.
4. 18 nominations were received from 37 presbyteries. 7 presbyteries offered no nominations and one presbytery did not respond. One private nomination was received and one prospective candidate from outside Canada put forward his own name.
5. A letter was sent to all nominees setting out:
 - (a) the job description for Principal;
 - (b) financial arrangements;
 - (c) the names of all nominees and their nominators;
 - (d) the process the search committee planned to follow from initial correspondence, to interviews, to support for the selected candidate at General Assembly; and
 - (e) the conditions of candidacy - a curriculum vitae and a statement of vision for Knox College.
6. Four nominees within Canada agreed to be candidates and all were invited for interviews. Each candidate had an interview with the search committee of about 1 1/2 hours duration, followed by separate interviews with the Knox faculty and Knox students. Each candidate then had a second interview with the search committee to ensure that all relevant issues had been discussed.
7. After extensive consultation and debate, the search committee selected the candidate it wished to recommend to the Senate.

Candidate's Profile

On March 19, 1992, the Senate adopted a resolution recommending to the Committee on Theological Education and the 1992 General Assembly that the Reverend Doctor Arthur Van Seters be named the next Principal of Knox College. The Senate's action was based on a unanimous recommendation from its search committee.

In making its recommendation, the search committee drew the Senate's attention to Dr. Van Seter's long and distinguished record in theological education as a scholar, teacher and academic administrator. In particular, the committee noted Dr. Van Seter's distinguished service as Principal of the Vancouver School of Theology and the tributes to his services to that institution from those of his colleagues at VST who were consulted during the search process. The committee was of the view that Dr. Van Seters has a clear vision of what needs to be done at Knox during his term of office, practical ideas on how its goals can be achieved, and the energy and sensitive leadership style to bring about a renewal of its place as a superb institution for Presbyterian theological education in Canada. The Principal must be an effective advocate for Knox within the Church. To be effective, the Principal must enjoy the confidence of the Church at large. The Committee believes that Dr. Van Seters has that confidence; it noted that Dr. Van Seters was nominated by 18 presbyteries, about half of the presbyteries that submitted nominations, and more nominations than the other candidates interviewed combined. The Committee also observed that Dr. Van Seters is widely known in theological education circles outside the Church through his extensive work with the Association of Theological Schools and his participation in workshops and conferences of other denominations. The Committee was informed that Dr. Van Seters would be warmly welcomed by the Toronto School of Theology.

In summary, the Committee was looking for those elusive qualities that add up to leadership in the broadest sense of that term; it believes that Dr. Van Seters has the capacity for leadership that Knox College needs at this stage of its existence.

Because of existing commitments at VST and the desire for a sabbatical, Dr. Van Seters will not be able to accept an appointment to Knox College before July 1, 1993. It will, therefore, be necessary to appoint an Interim Principal for the 1992-1993 academic year. While this delay was a matter of concern to the Search Committee, it is of the opinion, and

the Senate concurs, that the best interests of the College will be served by waiting until Dr. Van Seters is available.

Summary of Curriculum Vitae of Art Van Seters

PERSONAL INFORMATION

Degrees: B.A., B.D., Th.M., Th.D.
 Birth: Bronte, Ontario, March 26, 1934
 Married: Rowena Beryl Elliott
 Children: 5 sons

EDUCATIONAL HISTORY

1958 B.A. University of Toronto. Honours Hebrew and Philosophy. Thesis on the "Simple Waw and the Perfect in Classical Hebrew Prose."

1961 B.D. Westminster Theological Seminary, Philadelphia.

1962 Th.M. in Biblical Studies, Union Theological Seminary, Richmond, Virginia. Dissertation on "The Davidic Theology in the Deuteronomic History as Reflected in the Book of Kings."

1965 Th.D. Union Theological Seminary, Richmond, Virginia. Dissertation on "The Use of the Story of Joseph in Scripture."

1984 Warren Deem Institute on Theological Education Management, Harriman, NY. Sponsored by The Association of Theological Schools.

SABBATICALS

1981 June-December Social dimensions of biblical interpretation and preaching, including a month at Seminaries in Costa Rica and Nicaragua.

1986 July-December Research, writing, editing for Preaching as a Social Act.

POSITIONS HELD

1983- Principal and Professor of Biblical Interpretation and Preaching, Vancouver School of Theology, Vancouver, British Columbia.

1973-83 Teacher of Preaching, The Montreal Institute for Ministry, (affiliated with McGill University) Montreal, Quebec.

1974-83 Executive Director, The Montreal Institute for Ministry, (affiliated with McGill University), Montreal, Quebec.

1976-83 Instructor in Old Testament, Faculty of Religious Studies, McGill University, Montreal, Quebec.

1968-74 Minister of St. Andrew's Presbyterian Church, St. Lambert, Quebec.

1965-68 Minister of the pastoral charge of Port Elgin, Sackville and Dorchester, New Brunswick.

1961-62 Assistant Minister, Knox Presbyterian Church, Toronto, Ontario.

DENOMINATIONAL EXPERIENCE AND SERVICE

1965 June, Ordained by the Presbytery of East Toronto, The Presbyterian Church in Canada.

1965-70 Member of the General Assembly Committee on Church and University.

1969-74 Member of the General Assembly Committee on Church Doctrine.

1976 Moderator of the Synod of Quebec and Eastern Ontario.

- 1977 Moderator of the Presbytery of Montreal.
- 1980-81 Secretary and Convener of the General Assembly Committee to Nominate.
- 1984-90 Member of the Board of Ministry and Committee on Education and Reception, The Presbyterian Church in Canada.
- 1989- Ex Officio member of the Committee on Church Doctrine (by correspondence), The Presbyterian Church in Canada.
- 1991-93 Member of the National Division of Ministry Personnel and Education, United Church of Canada.

PROFESSIONAL ASSOCIATIONS

- 1975-78 Member of the Society for the Advancement of Continuing Education.
- 1978- Member of the Academy of Homiletics; Secretary (1980-82), Vice-President (1984), President (1985).
- 1979-83 Member of the Board of the Ecumenical Centre for Stewardship Studies (representing the Co-ordinating Committee on Theological Education in Canada) and Chair of its Programme Committee.
- 1984-90 Member of the Commission of Accrediting, Association of Theological Schools.
- 1988-93 Consultant to Gordon-Conwell Theological Seminary in Globalization of Theological Education Project, sponsored by Plowshares Inc., Connecticut.
- 1990- Member of the Committee on Canadian Social Affairs, Association of Theological Schools.
- 1991- Member of the Committee on Distance Education, Association of Theological Schools.

W. James S. Farris
Convener of Senate

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

1992 marks the 125th Anniversary of the first classes of Presbyterian College, and the 350th Anniversary of the founding of Montreal. Events and activities have been planned to celebrate this significant milestone. Presbyterian College was established in 1865 by the Canada Presbyterian Church, and opened its doors on October 2, 1867, with the Rev. William Gregg delivering the inaugural address. The College affiliated with McGill at the same time on terms which were mutually satisfactory to both institutions.

Presbyterian College was founded in response to an overture from the Presbytery of Montreal which stated that the number of students being educated at Knox College was woefully inadequate to meet the needs of the Church; a College in Montreal would attract students from the Province of Québec and the Ottawa Valley and it would keep theological graduates in French Canada. Over the 125 years the College has graduated over 750 persons who have served and over 200 who continue to serve the Church at home and abroad.

Students

Eight new students entered the theological programme in September, of which two withdrew at Christmas. Two students, Mr. Sung Chul Choi and Mr. Howard Sullivan completed their M.Div. studies. One new student, Mr. Don Shephard, entered the programme in January 1992. Enrollment in September was 21 and dropped to 18 in January. Eight students have applied or plan to apply for the 1992-93 academic term. In order to offer friendship and hospitality to College students who might feel isolated and lonely in a large city, the Senate is proposing an adopt-a-student project to local congregations in September.

Faculty and Staff

Senate gratefully acknowledges the contribution of faculty and staff during the 1990-91 year: Dr. William J. Klempa, Principal of the College and Faculty Lecturer in Theology at McGill who will be on sabbatical from May 18 to December 31, 1992; Dr. Joseph C. McLelland, retired McConnell Professor of the Philosophy of Religion at McGill who will serve as Acting Principal in Dr. Klempa's absence; Dr. Frederik Wisse, Professor of New Testament at McGill; the Rev. Dan Shute, College Librarian, Dr. Michael Pettem, Instructor in Biblical Studies; Dr. Geoffrey D. Johnston, Director of Pastoral Studies, who returned in September from a study leave in China and Dr. Robert C. Culley, Professor of Old Testament at McGill, is on a sabbatical leave. Faculty members are active in academic circles, in the community at large and on the boards and committees of the Church and inter-denominational organizations. Senate also records its gratitude to other members of the McGill Faculty of Religious Studies and to the faculty of sister colleges, participating in the joint programme.

Senate appreciates the work of the following persons who acted as field supervisors during the 1991-92 year: Rev. Don Collier, Knox, Ottawa; Rev. Franklyn Giffin, St. John's United, Pointe Claire; Rev. Patrick Maxham, Montreal West; Rev. Floyd McPhee, Parkwood, Nepean, Ontario; Rev. Phyllis Smyth, Royal Victoria Hospital and Rev. Barry Morrison from Westmount Baptist Church, Westmount.

Continuing Education

In keeping with its tradition of making continuing education programmes available to practising clergy, the College offered the following programmes in February/March 1992:

Programme A (February 24-28, 1992)

- | | | |
|----------------------------|---|----------------------------------------------------|
| Spiritual Theology | - | Professor Diogenes Allen, Princeton Seminary, N.J. |
| Preaching from the Psalms | - | Professor Stanley Walters, Knox College |
| Workshop on Youth Ministry | - | The Rev. Vicki Prescott, New York. |
| Poetics and Preaching | - | Dr. Robert MacKenzie, Montreal |

Programme B (March 2 - 6, 1992)

- | | | |
|----------------------------------------|---|------------------------------------------------------------|
| The Biological Revolution | - | Professor Katherine Young, McGill University |
| Christian Preaching Today | - | Canon Herbert O'Driscoll, Calgary |
| Whatever Became of Sin
& Salvation? | - | Professor William Klempa, McGill & Presbyterian
College |

There was a total of thirty-six participants. By using the facilities of the Grand Seminaire, it was possible to reduce the accommodation costs. Consultation continues with sister colleges on joint ventures in the area of continuing education. Interest has also been aroused in a very successful post-ordination programme put on by Diocesan College, designed to allow graduates in congregations to seek counsel and share experience in the practical aspects of ministry which pre-ordination activities can only deal with partially.

McLelland Symposium

In 1992, Professor J.C. McLelland completes 35 years as a member of the Presbyterian College faculty, exceeding by one year the previous longest-serving record, that of Principal D.H. MacVicar (1868-1902). Professor McLelland retired from the McConnell Professorship in Philosophy of Religion in the McGill Faculty of Religious Studies in 1991 but he teaches part-time and will continue as a member of faculty at the College.

A Symposium is to be held Monday, May 11, to Thursday, May 14, 1992, on the general theme: Religion and Theology. Papers are to be given by colleagues, former students and

other scholars on themes in Reformation Studies and Theology, Religious Pluralism and Philosophy and Religion, the principal areas in which Dr. McLelland has concentrated his scholarly concerns and publications. A dinner will be held on Tuesday, May 12, 1992, to honor Dr. McLelland and a portrait painted by Maria Gabankova of Toronto will be presented by the Graduates' Society to the College at the Graduates' Luncheon on Thursday, May 14, 1992.

L.W. Anderson Lectures

The L.W. Anderson Lectures will be given in conjunction with the McLelland Symposium. The 1992 Lecturer is Professor Alister McGrath of Oxford University and author of such books as *The Genesis of Doctrine*, *Making of Modern German Christology*, *Life of John Calvin*, etc. He will deliver three lectures as follows: *The Reformation: A Paradigm for Christian Theology*, George Lindbeck on the Nature of Christian Doctrine and *The Function and Future of Christian Doctrine*.

Francophone Theological Education

During the past academic year a special committee has been at work on shaping a programme of theological studies for french-speaking theological students. The Committee has proposed that the College prepare and offer two correspondence/tutorial type courses in French: one on the history and tradition of Reformed Churches including the history of The Presbyterian Church in Canada and the other on the understanding of Ministry, Sacraments and Presbyterian polity. In view of the fact that at the moment there is one student studying at the Université de Sherbrooke these courses will need to be prepared shortly. It may be possible to co-operate with other theological institutions working in Québec. The courses would be offered as part of the required academic preparation to provide a Reformed perspective which students may not be able to obtain at some of the religious studies or theological faculties. These courses would have no effect on the requirements of the College's In-Ministry Year programme. The College library has approximately 500 titles in French and these might be made available to correspondence students.

Reconstruction of the College Chapel

Following delays due to city of Montreal permits, reconstruction of the Chapel was launched with a press conference on January 27, 1992. Completion of the major part of the work is anticipated for May with the rededication scheduled for September. Funding for the reconstruction and restoration of the Chapel has been largely covered by the insurance claim. However, since the coverage does not include the cost of a custom built tracker pipe organ, the College community is actively involved in fund-raising within the Synod of Quebec and Eastern Ontario to cover the project. A Restoration and Pipe Organ Fund Dinner was held on Friday, April 24, 1992, at the McGill Faculty Club. Entertainment was provided by Octet Plus. We are grateful to the Edward Foundation for its generous donation to graduates, senators and former senators, congregations and friends of the College for their donations to the Restoration and Pipe Organ Fund.

Finances

The financial situation of the College continues to be unsatisfactory, although the deficit for 1991 turned out to be substantially lower than anticipated, despite the perennial problem of trying to accommodate statutory salary increases without matching increased funding. It is to be hoped that the Committee on Theological Education will soon be able to establish a more equitable basis for funding. The financial statements for the year ended December 31, 1991, are attached.

Tuition Fees

Last year, Senate endorsed the recommendation of the joint faculties of the colleges that tuition fees be raised to \$ 1,200 for 1991-92. Such decisions will henceforth, presumably, be the prerogative of the Committee on Theological Education.

Composition of Senate

In keeping with the decision taken by the 1991 General Assembly, membership on the Senate is restricted to representatives from the Montreal, Ottawa, Cornwall areas. The Senate feels this was an unfortunate decision in view of the fact that the theological colleges are national Colleges and also of the special relation which has obtained since 1925 with the Atlantic Provinces. Therefore, the Senate recommends that at least one representative be named to the Presbyterian College Senate.

Summer Residence Accommodations

Rooms are available in the College residence, located in the heart of Montreal, from early May to mid-August at a reasonable cost to individuals and groups. Enquiries should be made in writing to the College (3495 University St., Montreal, PQ, H3A 2A8), or by telephoning 514-288-5256.

Convocation

The One hundred and twenty-fifth annual convocation will be on May 14, 1992, in the Church of St. Andrew and St. Paul. Convocation speaker will be the Reverend Paul Scott, B.A., B.D., Minister of the Church of St. Columba by-the-Lake. The degree of Doctor of Divinity, honoris causa, is to be conferred on the Reverend Ralph Kendall, B.A., B.D., Mr. Hugh Lloyd and the Reverend Paul Scott, B.A., B.D. It is anticipated that the following students will receive diplomas and degrees:

Diploma of the College - Karine Langley, B.Sc., S.T.M.; Gloria Langlois, B.Sc., B.Th.; Scott McAndless, B.A., B.Th.; Wayne Menard, B.A., S.T.M.; Howard Thomas Sullivan, B.A.; and Stephen Weaver, B.A., M.B.A., B.Th.

Degree of Master of Divinity - Sung-Chul Choi, B.Sc., M.Sc., B.Th.; Karine Langley, B.Sc., S.T.M.; Gloria Langlois, B.Sc., B.Th.; Scott McAndless, B.A., B.Th.; Wayne Menard, B.A., S.T.M.; Howard Thomas Sullivan, B.A.; and Stephen Weaver, B.A., M.B.A., B.Th.

The following is a list of students enrolled in the College: Nader Awad, Dorothy Beaudoin, Mark Buell, Sung-Chul Choi (until Christmas), John Fair, Andrew Gill (until Christmas), Elizabeth Graham, Kwang-Oh Kim, Lucia Kim, Dorothy Joan Kristensen, Karine Langley, Gloria Langlois, Murdo MacKay, Scott McAndless, Wayne Menard, Gerry Parent, Nicola Philpott (until Christmas), Gordon Ritchie, Andrew Scott, Don Shephard (entered in January), David Stewart, Howard Sullivan and Stephen Weaver.

Gifts

Senate acknowledges with gratitude gifts which it has received for bursaries, scholarships and prizes, as well as for general funds of the College. A list of the gifts is published as part of the Convocation programme, and is available on request.

William J. Klempa
Principal and Convener
of Senate

Dan De Silva
Honorary Secretary

VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL

The Agreement of Association

The Vancouver School of Theology is greatly enhanced because The Presbyterian Church in Canada is an Associated Denomination of the School and St. Andrew's Hall is an affiliated college of the School. This is articulated in an Agreement of Association (1984). The General Assembly has the right to appoint two members directly to the government bodies (soon to be a single body) of the School. St. Andrew's Hall Senate includes a VST Board member and the Principal ex-officio. The Dean of St. Andrew's Hall is a member of the VST Faculty and Chaplain to Presbyterian students studying at VST.

The 1991 General Assembly (A&P 1991, p. 341) decided that the oversight of this tri-partite relationship would be by way of the Committee on Theological Education through St. Andrew's Hall. A Joint Working Group was established in the Agreement and consists of two members appointed from each of the Board of VST and the Senate of St. Andrew's Hall, and a representative of the Committee on Theological Education. This group is currently discussing the appropriate means of making this relationship work to enable theological education for students sponsored by The Presbyterian Church in Canada.

VST, with the Hall, welcomed a delegation from the Committee on Theological Education which visited us in late January. This afforded us an opportunity to understand the Committee better and enabled several of its members to gain a first hand experience of the School, its Presbyterian students and a good number of its faculty. VST values such visits because it helps us better understand the concerns, hopes and visions for theological education of the Church. It also assists the Committee to grasp the nature and commitment to theological education for the Church here at VST.

Presbyterian Students at VST

The surge in the numbers of Presbyterian students at VST in the last number of years has been a steady increase from only three or four students about five years ago to more than 20 students in the current year. A few of these are U.S. Presbyterians. The following student from The Presbyterian Church in Canada in basic degree programmes are: Davey Adlard, Diane Beach, Richard Brown, David Crawford, Sandra Franklin-Law, John Green, Beverly Hainstock, Jae Hyun Lee, Ken Littlejohn, Lorraine Major, Mary E. Marsh, Jennifer Martin, Meridyth McCabe, Margaret Mullin, Bruce McAndless-Davis, Paul Myers, John Rhoad, Scott Slaba, Ron Thiessen, Diane Tait-Katerberg and Yutaka Zama. The U.S. Presbyterian students are: Greg Smith and Ann Hinz.

Those in the Th.M. programme are Peter Couotts, Keven Fletcher, Hyung Jun Kim, Jean Morris and Walter Tait.

Faculty

The Presbyterian members on Faculty include: Brian Fraser, Dean of St. Andrew's Hall and Chaplain of the Presbyterian students, continues to teach Church History at VST as a regular member of Faculty. He will be on sabbatical working on a History of Knox College during the 1992 fall term; Arthur Van Seters, Principal, was promoted to full professor of Biblical Interpretation and Preaching in November, 1991, and continues to teach courses in Communication and Preaching. His term as Principal will be completed June 30, 1993.

During the current 1991-92 academic year, the following have been on sabbatical: Dr. Bud Phillips, Director of Church and Ministry Programmes, fall term; Dr. Lloyd Gaston, New Testament, fall term; Dr. Jim Lindenberger, Hebrew Scripture, spring term; Dr. David Lochhead, Systematic Theology, Sabbatical for the academic year; Ms. Elizabeth Hart, Librarian, will be on Study Leave from April to July; Dr. Janet Cawley, Theology of Ministry, will be leaving at the spring term 1992.

The Sessional Lecturers for the current academic year are as follows: Dr. Harry Maier, Dr. Mary Ann Tolbert, Ms. Denise Nadeau, Mr. David Diewart, Mr. Dale Johnson, Dr. Bonnelle Lewis-Strickling, Dr. Jean George Heinz, The North Shore Counselling Group.

Beginning in September of 1991, Dr. Jim McCullum, Director of Field Education, was also appointed Director of Degree Programmes and Associate Professor of Field Education.

Personnel Changes

The School is currently undergoing some fairly significant changes in administration: Celia Luxmoore, who worked in the Development Office of the Presbyterian School of Christian Education at Union Seminary in Richmond, Virginia, has been appointed Director of Development and commenced her work February 1, 1992; Jessie Ponech, who has been Bursar, will be leaving. Her job has been redefined as Director of Operations and Personnel and a job search is currently underway; the completion of Arthur Van Seters term as Principal in 1993 means the School is also engaged in a search for a new Principal.

VST has been seriously understaffed for several reasons. With the early retirement of Jim Chisholm after his illness last spring, the School was without a key administrator for more than ten months. The faculty numbers have been reduced in the last few years and the School is in need of additional help in pastoral theology and biblical studies. The School intends to make a two to three term appointment of a teaching Pastor. Like many other theological schools, budgetary constraints are having an impact in this area of the School's life.

G. Peter Kaye Lectures

VST's public lecture series, the G. Peter Kaye Lectures, held at the end of February bring to the campus a distinguished international scholar who has a strong commitment to the life of the Church. This year's lecturer was of special interest to Presbyterians, Professor Jane Dempsey Douglass, Hazel Thompson McCord Professor of Historical Theology at Princeton Seminary. Dr. Douglass is the President of the World Alliance of Reformed Churches. She is a leading Reformation historian and her lectures were entitled: Seeing God's Acting in the World.

The 1993 Peter Kay lecturer is the prominent Duke Divinity School Ethicist, Professor Stanley Hauerwa. His lectures will be given February 22-23, 1993.

TV Series on Ethics

Dr. Terry Anderson, with host Dr. Bud Phillips, have produced a new eight part television series entitled Ethical Problems: Faithful Responses. The programme was aired first on B.C.'s Knowledge Network and then with the co-sponsorship of the United Church of Canada on Vision TV during Lent. The series can be watched individually or, preferably congregations can form study groups. The video of the series, plus a study guide prepared by Dr. Phillips, is available by writing to the Centre for Church and Ministry at VST. Dr. Anderson is also writing a full book-length treatment that parallels the television series. It is hoped that this volume will be available from the United Church in early fall 1992.

New Unicameral System of Governance

As reported last year, the School has been engaged for some time in a review of its bicameral governance system of a Senate and a Board. After lengthy consultation with the Anglican, United and Presbyterian Churches, the School is going to the Legislature with a new draft of the Act of Incorporation which calls for a unified Board of Governors that will be made up of about 23 or 24 persons. The Board will have representation from the churches, as well as internally from the faculty, students and staff. The Committee structure of the new Board is intended to provide for an academic policy which will assist the Board with all aspects of programme policy. The present Faculty Council will be given some of the responsibilities previously given to the Senate, while others will go to the Board. The intention of the School in moving in this direction is to simplify governance procedures as well as to allow for longer meetings of the Board when it meets for its two main meetings in the fall and in the spring, thereby encouraging a more extensive and indepth consideration of the life and work of the School. It is hoped that the new Board will come into existence on June 1, 1992.

The Church appointees to the new Board are being re-selected because this is not simply a continuation of the old Board of Governors. The Presbyterian Church in Canada, therefore, is requested to consider its two appointments to the new Board in light of this new development. The Anglican and United Churches have insured that there is continuity between those who have represented the Church at the School on the predecessor body and the new Board while allowing for new appointments.

The present appointees for the School are Kevin Livingstone on the Senate, and Ed Rumohr on the Board.

ATS Self-Study

During the current academic year, VST is preparing its comprehensive Self-Study in preparation for an accreditation visit from the Association of Theological Schools in mid-

November, 1992. Numerous task force groups were established in the fall to gather data and evaluations of every aspect of the School and this specifically included a group to look at the relationship between the School and its constituent churches. The School views this process as an integral part of its own way of understanding itself, of evaluating its present life and work, and in developing a strategic plan for various aspects of the School and its programmes.

Curriculum Review

Even prior to the Self-Study process, the faculty has had lengthy discussions about curriculum change. Using the data from the Self-Study review, and with the assistance of Professor Sarah Little of Union Seminary in Richmond, Virginia, the faculty will continue to work on what will likely be a major revision of its degree programmes. This review will take seriously the feedback from graduates, as well as others in the Church, and be engaged with the assistance of both representatives of the Church, the student body and the faculty.

Summer Schools

VST Summer School, June 29 to July 31, 1992 will include: Ms. Madeleine L'Engle, Author; the Rev. A. Wayne Schwab, Evangelism Ministries Co-ordinator, Episcopal Church in the United States of America; Dr. David Keller, Director of the Bishop's School for Ministry Development in Phoenix, Arizona; Dr. Lynn Bauman, Rector of Good Shepherd Episcopal Church in Dallas, Texas and adjunct faculty at the University of Dallas; Dr. Arnold D. Weigel, Associate Professor, Practical Theology/Supervisor of Contextual Education, Waterloo Lutheran Seminary; Dr. Eugene L. Lowry, Professor of Preaching, St. Paul School of Theology; Dr. Bruce J. Malina, Professor of Biblical Studies, Creighton University, Omaha; Dr. John B. Cobb, Jr., Emeritus Professor, School of Theology at Claremont; Dr. Gerald Sheppard, Associate Professor of Old Testament, Emmanuel College, Toronto; Dr. Harry Maier, Emerging Canadian Scholar, 1992, Post-doctoral Fellow at UBC and VST; Dr. Peter Paris, Professor of Social Ethics, Princeton Theological Seminary; Dr. Marjorie Procter-Smith, Associate Professor of Liturgy and Worship, Perkins School of Theology, Dallas; the Rev. Janice Guthrie, Sessional Lecturer, VST.

Native Ministries Consortium Summer School, which is also open to non-native persons, will run from July 20 to July 31, 1992. This year's summer school will bring together a wide-ranging faculty from several different countries. From the central and south Pacific: the Reverend David Kaupa, Hawaii, and the Reverend Muru Walters, New Zealand; from the U.S.: Dr. Cecil Corbett, Arizona; the Reverend Martin Broken Leg, South Dakota and Dr. Bernhard W. Anderson, Massachusetts; from London, England, Dr. Janet Hodgson; and from Canada, Mary MacRae and Charlotte Sullivan, BC, and as well as three members of the VST faculty: Dr. David Lochhead, Dr. William Crockett and Dr. Arthur Van Seters. This is an important opportunity for cross-cultural learning.

The Vancouver School of Theology has a MacMillan Fund that includes a designated amount in support of Continuing Education for Clergy. The MacMillan Committee is sometimes surprised that more ministers do not avail themselves of this resource. Applications can be made to the Fund, particularly for Continuing Education Programmes at VST, and especially Summer Schools. It is expected that those who attend such events will make a personal contribution, will seek support from their congregation, and will have some continuing education support from other sources in their church. Those who are interested in more information, may write to the MacMillan Fund Committee and ask for a brochure. An increasing number of Presbyterian ministers have been applying to the Fund and receiving grants that usually cover a significant amount of travel costs. St. Andrew's Hall also has an Endowment Fund that assists Presbyterians taking courses at VST.

Physical Plant

During the fall term, and immediately following it, the VST section of the campus experienced major power failures due to aging electrical cable on University property. The first one resulted in 40 hours without any power at the beginning of November and two unfortunate incidents underscore something of the critical nature of the infrastructure of the University but also point to the serious physical plan needs of the School. The School

has begun a five-year programme of physical plant renewal which will cost something in the neighbourhood of \$ 600,000 apart from these electrical problems that could be a significant additional amount. Therefore, the School has been exploring how it can make more effective use of its extensive physical plan to ensure that the expenditure of keeping up the facilities does not adversely affect its various programmes.

Financial Picture

VST like other theological schools across Canada and the United States faces a significant challenge in meeting its budgetary requirements. A summary of the total school budget, income less expenses, are updated for this year and included in this report. The educational general budget income includes grants from denominations but this does not include a contribution in kind from The Presbyterian Church in Canada which is approximately \$ 73,000 and an additional \$ 33,500 for Student Bursaries.

Income	Actual 1990/91	Budget 1991/92	
Investment Income	616,529	626,000	
Grants:	MacMillan	232,039	240,000
	Sponsoring Denominations		276,556 276,245
	Government	224,813	232,660
	Other	107,492	158,660
Tuition Fees	247,433	276,450	
Donations	91,270	120,000	
Student Aid	175,129	180,000	
Other	265,215	313,300	
Total Income	2,236,476	2,423,315	
Less: Expenses	2,402,278	2,545,205	
Educational & General Deficit	(165,802)	(121,890)	
Ancillary Operations Surplus (Deficit)		72,772	60,500
Operations Surplus (Deficit)	(93,030)	(61,390)	
Less: Capital Expenditure	(40,927)	(57,300)	
	(133,957)	(118,690)	
Add Back: Depreciation	129,000	137,000	
Total Cash Surplus (Deficit)	(4,957)	18,310	

Final Comment

VST benefits from the strong support given to it by the Church in a variety of ways. The Presbytery of Westminster is especially diligent in expressing pastoral care and oversight of Presbyterian students at the School. The congregations of the Presbytery, as well as from other presbyteries from which students come, have been most supportive and encouraging so that those of us who teach on behalf of the Presbyterian Church feel that there is indeed a partnership between the Church and the School.

Arthur Van Seters
Principal

ST. ANDREW'S HALL, BOARD OF

In presenting this report, the Board does so acknowledging its dependence on God and thankfulness for His most gracious blessings.

The Board reports another good year of service and witness at St. Andrew's Hall, The Presbyterian Church in Canada's college on the campus of the University of British Columbia, affiliated with Vancouver School of Theology. Following extensive consultation with Board members and others, the following Mission Statement was developed:

Purpose: To be influential leaders in theological education, in pastoral ministry, and in student accommodation.

Motivation: In response to God's redemptive activity in Jesus Christ, and relying on the work of the Holy Spirit, we strive to be faithful to Christ in the mission of the Church in the whole of creation.

Relations and Responsibilities:

1. In partnership with the courts and agencies of the Church, St. Andrew's Hall provides resources for Presbyterians to take counsel together under God's Word to strength the mission of the Church in communities across Canada and around the world.
2. In association with Vancouver School of Theology, the Church, through St. Andrew's Hall, offers resources for Presbyterians to develop the gifts God has given the Church for its ministries.
3. In conjunction with The University of British Columbia, St. Andrew's Hall provides student accommodation and pastoral ministry for the university community.

Goals:

1. To participate fully in the design and implementation of high-quality education for ministry.
2. To offer compassionate pastoral ministry to all those who come in contact with St. Andrew's Hall.
3. To provide first-class student accommodation for students enroled in the programmes of The University of British Columbia and its affiliated colleges.

Objectives:

1. To provide additional teaching staff for Vancouver School of Theology and St. Andrew's Hall.
2. To provide additional pastoral ministry staff for St. Andrew's Hall and The University of British Columbia.
3. To provide self-contained student accommodation.

Strategies:

1. To seek additional funding from the Committee on Theological Education of The Presbyterian Church in Canada.
2. To hire a Presbyterian Chaplain in September, 1992, and a Presbyterian Professor in September, 1994.
3. To proceed, if feasible, with the construction of additional residence facilities at St. Andrew's Hall, to be ready for occupancy in September, 1993.
4. Put in place the appropriate committee, networks and events to increase significantly the bursary and endowment funds of St. Andrew's Hall.

Theological Education

Degree Programmes: The growth in numbers of students in the degree programmes has continued in 1991/92. There are 22 students who are from Nova Scotia (1), Ontario (2), Saskatchewan (1), Alberta (5), and British Columbia (13). Greater numbers continue to take advantage of lay and continuing education programmes offered at VST. St. Andrew's Hall sponsors events also from time to time.

The Board is grateful for the contribution of the Dean as a teacher. As Associate Professor of Church History, the school demands a considerable amount of time, and Dr. Fraser's contribution is much appreciated by faculty and students alike. The Board has been most appreciative of the contribution made by the Rev. Ian Victor, who taught a course on the Practice of Ministry as part of Denominational Studies in the fall of 1991. The Board must, however, address the need for additional staff. The Church's contribution to VST is insignificant when compared to its contribution to the other centres

of ecumenical theological education in which it is involved. The Church expects present staff to continue to make more and more time available to support the increasing student body. The Board has presented a budget for 1993 which included a new position of Chaplain, but for the present time, the request has not been approved. It will continue to explore a variety of options for funding this need. Dr. Fraser will be on sabbatical leave in the fall of 1992 to continue his research and writing of the history of Knox College. The Association of Theological Schools has awarded him a \$ 4,500 Sabbatical Grant for this project. St. Andrew's Hall is honoured to be able to make Dr. Fraser available for this important task.

The Board was pleased to host a visitation team from the Committee on Theological Education in January, 1992. The Committee met with various groups including the Board, the Dean, the Administrator, the Principal of VST, VST faculty, Presbyterian students, etc.. In all cases, the meetings were congenial and helpful.

Vancouver School of Theology is presently conducting a self-study in relationship to the Association of Theological Schools Review. The self-study, similar to those recently completed by Knox and TST and Presbyterian College and McGill, is finished and the ATS Visitation is scheduled for November of 1992.

The Hall continues to seek bursary funds to support Presbyterian students at VST. It expresses sincere gratitude for the establishment of the Weatherdon Bequest and other donations made by many friends of the Hall and its work. A new initiative was taken this year and proved very successful. On November 29th, the Second Annual St. Andrew's Hall Bursary Dinner was held in the Ballroom of U.B.C.'s Faculty Club with the Rev. Glen Davis, General Secretary, Life and Mission Agency, speaking and members of the VST Choir singing. The Senate agreed to capitalize the funds raised and to continue with annual bursary dinners.

As in previous years, a separate report on the work of Vancouver School of Theology, with special reference to its service to the Presbyterian constituency, will be submitted by the Principal, Art Van Seters. The Hall acknowledges, with much gratitude, the crucial role he plays in the relationship among the Hall, the Church, and the School. It is delighted for the Church, but saddened for ourselves, at the news of Dr. Van Seters's nomination by the Senate of Knox College for the Principalship.

Continuing and Lay Education: Generous support from the St. Andrew's Hall Endowment Fund enables Presbyterian clergy from across the country to take advantage of the extensive offerings of VST's continuing education programme, both during the year and in summer school. In addition, the Hall offers its own programmes. The fourth annual Clerks' Consultation, co-sponsored by the General Assembly Office, took place in Vancouver this January, with both presbytery and synod clerks participating. This year's Pre-Assembly Workshop will be conducted by the Rev. Dr. Dorcas Gordon in Hamilton on the Corinthian Church and Ours. The Hall sponsored and/or hosted several other workshops on a wide variety of topics this past year. It has found it advantageous in many of the programmes to co-sponsor with local churches, presbyteries, or organizations and to have clergy and laity participating together. We welcome initiatives from such groups.

Pastoral Ministry

The Dean of St. Andrew's Hall is the individual responsible for Chaplaincy. However, in practice the Hall acknowledges that pastoral care is provided by a range of people. The increase in the Presbyterian enrollment has put a great deal of pressure on the Dean as Chaplain to Presbyterian students, especially given that 90% of his time is devoted to teaching. With respect to the residence, the Hall is grateful for the role played by Dr. Alan Reynolds, minister of the University Hill congregation, who has his office on the residence floor. That congregation presently employs a Presbyterian student as a youth pastor, who conducts weekly Bible study for residents in the theological colleges. The Administrator is often the one who is available to provide pastoral care to the students in residence. While is not required in her job description, her willingness to provide this care is recognized and appreciated. As mentioned above, it was hoped to add a Chaplain in 1993. This individual would have three major areas of responsibility: teaching in the VST programme, Chaplain

to Presbyterian ministry students, and Chaplain to the St. Andrew's residents, along with UBC students and staff.

In addition to weekly VST community worship, a weekly service of worship is conducted in the St. Andrew's Hall Chapel by Presbyterian ministry students. The successful ministry of the Korean Campus Mission continues under the supervision of the Rev. Alfred Heung Soo Lee of the Vancouver Korean Presbyterian Church.

Student Accommodation

The Board is grateful for the successful management of the residence. The calibre of students remains high and the community can be observed as a caring, friendly place to live. The refurbishing programme continues with the most recent renovation being made in the dormitory kitchenettes. A feasibility study was carried out to investigate the possibility of providing more residence facilities on the site. It was determined that 90 units, which would house approximately 210 students and their families, could be built. Various forms of financing have been considered, but it has been agreed that the project is financially feasible as well as needed. All the units will be self-contained and will range in size from studio apartments through 2 and 3 bedroom suites for families to 4 bedroom pods for single students to share common living and cooking space.

Thanksgiving for Service

Our heartfelt thanks is offered to those whose term on the Senate is complete. Special mention should be made of William Walker, whose connection with the Hall spans some 30 years and who has served as Convener for the past six years.

Audited Statement

The audited statement is enclosed for the last fiscal year and express the hope that it will be published in a manner similar to those of the other colleges that are part of the theological education enterprise.

William M. Walker,
Convener of the Board

Margaret Manson
Convener Secretary

Thomas Gemmell

TRUSTEE BOARD

(consideration and adoption, page [72](#))

To the Venerable, the 118th 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 1991 and has sought to ensure that it has properly discharged its statutory responsibility as trustee. The Board acts at the direction of the General Assembly and of the Administrative Council but is responsible for giving close attention to the matters with which it is charged. In this connection a recommendation will come before this Assembly through the Administrative Council asking for an election to membership of sufficient people to ensure the continuation of the work of the Board.

The Board has commenced a computerization of the administration of the estate files and is intending to complete this work over the coming year.

During the year documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

In accordance with the Act of Incorporation, the Board makes available, on request:

1. A list of securities showing those:
 - (a) purchased or received during the year,
 - (b) matured or sold during the year,
 - (c) held by the Board at December 31, 1991, on behalf of the funds of the Church.
2. A list of properties whose title is held by the Board for various organizations of the Church.

The Board expresses sincere thanks to Miss Sheila Limerick, Mr. H. Donald Guthrie and Dr. Earle F. Roberts for their faithful service to the Board during their term of office.

The Board is presenting the following recommendation to amend its regulations so that they address possible conflicts of interest involving members of the Board. A number of recent legal decisions concerning conflicts of interest generally have caused the Board to give its attention to this matter. The Board has agreed that it would be prudent to amend its regulations by adding the following.

Recommendation No. 1 (adopted, page [72](#))

21. (1) In this clause

(a) "Board" means the Trustee Board of The Presbyterian Church in Canada;

(b) "Member" means a member of the Board;

(c) "Officer" means a person designated to perform an official function for the Board but who is not a Member;

(d) "Person" includes an individual, partnership, association, body corporate, trust, estate or other entity;

(2) A member or Officer

(a) who is a party to a contract or transaction or proposed contract or transaction with the Board; or

(b) who is a director or an officer of, or has a material interest in, any person who is a party to a contract or transaction or proposed contract or transaction with the Board; or

(c) whose spouse is such party, director or officer, or holder of a material interest, as the case may be, shall disclose in writing to the Board or request to have entered in the minutes of meetings of Members the nature and extent of his or her interest, or that of his or her spouse.

(3) The disclosure required by subclause (2) shall be made, in the case of a Member,

(a) at the meeting of the Board at which a proposed contract or transaction is first considered;

(b) if the Member or Member's spouse was not then interested in a proposed contract or transaction, at the first meeting of the Board after he or she becomes so interested;

(c) if the Member or Member's spouse becomes interested after a contract is made or a transaction is entered into, at the first meeting of the Board after he or she becomes so interested; or

(d) if an individual who is interested in a contract or transaction later becomes a Member, at the first meeting of the Board after he or she becomes a Member.

(4) The disclosure required by subclause (2) shall be made, in the case of an Officer,

(a) forthwith after he or she becomes aware that the contract or transaction or proposed contract or transaction is to be considered at a meeting of the Board;

(b) if the Officer or Officer's spouse becomes interested after a contract is made or a transaction is entered into, forthwith after he or she becomes so interested; or

(c) if an individual who is interested in a contract or transaction later becomes an Officer, forthwith after he or she becomes an Officer.

(5) Notwithstanding subclauses (3) and (4), where subclause (2) applies to a Member or Officer in respect of a contract or transaction or proposed contract or transaction that, in the ordinary course of the Board's business, would not require approval by the Members, the Member or Officer shall disclose in writing to the Board or request to have entered in the minutes of meetings of Members the nature and extent of his or her interest, or that of his or her spouse, forthwith after the Member or Officer becomes aware of the contract or transaction or proposed contract or transaction.

(6) A Member referred to in subclause (2) shall not participate in the discussion of or vote on any resolution to approve the contract or transaction.

(7) For the purposes of this clause, a general notice to the Members by a Member or Officer disclosing that he or she, or his or her spouse, is a director or Officer of or has a material interest in a Person and is to be regarded as interested in any contract made or any transaction entered into with that Person is a sufficient disclosure of interest in relation to any contract so made or transaction so entered into.

(8) Where a contract is made or a transaction is entered into between the Board and one or more of its Members or Officers or one or more of their spouses, or between the Board and another Person of which a Member or Officer or a spouse of such Member or Officer is a director or officer or in which he or she has a material interest,

(a) the director or officer is not accountable to the Board or its Members for any profit or gain realized from the contract or transaction; and

(b) the contract or transaction is neither void nor voidable.

by reason only of that relationship or by reason only that the Member is present at or is counted to determine the presence of a quorum at the meeting of Members that authorized the contract or transaction, provided that

(a) the Member or Officer disclosed his or her interest in accordance with subclauses (3), (4), (5) or (7), as the case may be and did not participate or vote; and

(b) the contract or transaction was approved by the Members, and

(c) it was reasonable and fair to the Board at the time it was so approved.

Christopher D. Woodbury
Convener Secretary

Donald A. Taylor

WOMEN'S MISSIONARY SOCIETY (western division)

(consideration and adoption, pages [36-37](#))

To the Venerable, the 118th General Assembly:

The Council Executive of the Women's Missionary Society (WD) respectfully submits the following report for the year 1991.

STAFF MEMBERS OF THE SOCIETY INCLUDE:

Executive Secretary - Miss May Nutt
 Secretary for Teenage and Children's Work - Miss Lois Powrie
 Adult Programme Secretary - Miss Barbara Woodruff
 Editor of Glad Tidings - Mrs. June Stevenson
 Book Room Manager - Mrs. Dorothy Ruddell
 Assistant to the Treasurer and Bookkeeper - Mrs. Jeanette Whynotte
 Circulation Manager of Glad Tidings - Miss Katherine Allen
 Book Room Assistant - Miss Judy Lee
 Office Secretary - Mrs. Marian LeFevre
 Area Educational Consultants - Mrs. Lynda Reid, Miss Ivy Howard, Miss Evelyn Murdoch, Miss Anja Oostenbrink, Mrs. Beth Anne Yando, the Rev. Blake Carter and Miss Donna Wilkinson.

STATISTICS

628 Adult Groups with a membership of 12,002 were reported to the Society in 1991.

FINANCES

The following is a summary of receipts and disbursements for 1991:

Received from:	Synodicals	\$ 961,082
Special Gifts	9,855	
Legacies	40,694	
Interest on Investments	126,043	

Disbursements:	The Presbyterian Church in Canada - BWM	400,000
Mission Education & Area Educational Consultants		624,037
Administration and Grants		227,574

The Board of Congregational Life contributed to travel costs of Area Educational Consultants. The Society is most grateful to Miss Elizabeth Leitch for handling the investment portfolio.

MISSION STUDY RESOURCES

The WMS (WD) Book Room has made available to the Church during 1991-92, mission study resources on the geographic theme "Japan" and the general theme "Living Values, Changing Times". Other resources related to Bible Study, spiritual growth, leadership development, and general programme resources related to children and teenage work were also sold.

The Society supports the recommendation of the Board of World Mission regarding the 1994-95 mission study themes for the geographic, Africa Churches Speak and the general theme, Making the World Safe for Children.

GLAD TIDINGS

The Glad Tidings magazine was once again published ten times during 1991 providing mission education, information about the Society, and inspirational materials.

COUNCIL

The Council Meeting in 1991 was held at Knox College. The theme of the Council Meetings was Living Values in Changing Times, which was one of the chosen mission study themes for 1991-92. The Society was fortunate to be able to have Dr. Clifford Elliott, the author of the book "With Integrity of Heart" written especially for the theme, to speak at the opening service. Dr. Elliott took as the topic for his sermon: The Future - Threat or Promise. He challenged delegates to look to the future with hope and indicated that repentance can lead to joy. The Council dealt with recommendations from synodicals, with the financial estimates, and heard reports about the work of the Society in 1991.

The President of the Society, Joan Sampson, was invited to Guyana to speak at the 12th Biennial Conference of the Guyana Presbyterian Women's organization, and as a result, spent March 29 to April 14 in Guyana. In her report to Council, she stated: "In spite of severe economic problems, a shortage of ordained ministers, and a serious loss of leadership due to emigration, the women's organization and the Guyana Presbyterian Church carry on faithfully. The lay participation and leadership I found very impressive as I travelled around the country. In addition to the conference, I conducted seven leadership seminars/workshops, preached seven times, and attended several informal gatherings. The hospitality of the people was outstanding - I stayed in homes and was treated with love and generosity wherever I went. It was a memorable trip for me, and I hope useful to the Guyana Presbyterian Church."

COUNCIL EXECUTIVE

The Council Executive met on February 22 & 23, May 25, and October 28 & 29, in 1991. At these meetings, reports and/or recommendations were received from Synodical Presidents, and each of the Working Groups on Finance, Personnel, Book Room, Editorial, Adult, and Children and Teenage work.

The Vision Committee met several times with the Restructuring Committee in an effort to determine the relationship between the Society and the restructured Agencies of the Church. This process is ongoing.

One area of great concern to the women is the future of ministry with children and teenagers. Their hope would be that this ministry will make it possible for children and teenagers to participate more effectively in the whole life of the Church. The decreasing number of teenage and children's groups across the Church and the number of these groups unwilling to report to the Society brought this matter to our attention. In order to explore this concern, a conference is being planned by the Society to which are being invited lay workers with children and teens, the Area Educational Consultants, Synod Youth Directors, a representative of the new Life and Mission Agency, and members of the Society's Children and Teenage Working Group. Also growing out of this concern is the future ministry with children and teenagers. Although this ministry is the responsibility of the total Church, servicing mid-week groups has traditionally been assigned to the Women's Missionary Society (WD).

Recommendation No. 1 (adopted as amended, page [37](#))

That the Life and Mission Agency, in consultation with the Women's Missionary Society (WD), be asked to review the manner in which children's and teenage work within the Church is carried out, determining the future of mid-week groups, study the way this ministry will be carried out in the future and establishing policies and priorities.

SUPPLEMENTARY REPORT

To the Venerable, the 118th General Assembly:

At the 77th Annual Meeting of the Council of the Women's Missionary Society (WD), a grass roots concern was expressed that the contributions of the WMS(WD) to the life of the Church appear to go largely unacknowledged by the national church bodies and that the WMS(WD) reports receive only cursory attention.

The Society makes a significant contribution to the total educational work of the Church through the ministry of seven Area Educational Consultants, the WMS's monetary contribution and the growing ministry of the WMS Book Room.

Recommendation No. 2 (adopted, page [37](#))

That synods and presbyteries be requested to take the opportunity, whenever possible, to acknowledge the contributions of the WMS(WD).

Mrs. Joan Sampson
President

WORLD MISSION, BOARD OF

(consideration and adoption, pages [40](#), [51-52](#), [73-74](#))

To The Venerable, the 118th General Assembly:

The overall theme for the last Annual Meeting of the Board of World Mission was Celebrate Our Past--Hope for the Future. The concept of remembering our future was developed by one of the worship leaders at the meeting.

The Board has engaged in mission in the past because of its conviction that God has called us to proclaim good news through words and actions. God has been faithful to the commitment and blessed the efforts, both in Canada and overseas. The Board can be confident about the Church's future engagement in mission.

Lesslie Newbigin writing in the July 1989 issue of the International Bulletin comments, "I am sure that international and intercultural missionary sending will continue and will be important, but I think that the main point of growth will be at the point where ordinary congregations are in contact with their neighbours." In that same article he observes also, "A church is no true church if it is not missionary, and missions are no true missions if they are not part of the life of the church."

Lesslie Newbigin voices a valid concern with respect to the integration of church and mission in the local congregation. "What has not generally happened is integration at the level of the local congregation--and that is where it matters most. A congregation is not missionary just because it supports the work of a board or society; the question always is whether or not it is itself missionary, whether it exists as a witness to the people around it."

Arthur O. F. Bauer in his book, *Being In Mission*, writes, "To liberate the energy from the local congregation, and the challenge of partner churches for world mission today, I believe we need to reaffirm with ringing clarity that the local congregation has the privilege and the obligation for mission both at home and abroad. In explaining the title of his book, he comments, "Being in Mission is a phrase that seeks to break us from the past and place us in the context of the Church's nature and purpose ... Mission states the priority of the Church ... Being in mission describes a Christian, states the Church's agenda, establishes the style of Christian life, sets the direction of everything from building design to music selections to organizational patterns to use of financial resources."

Mission is the reason for Christ's Church existing in the world and must be the motivating force behind everything that the Church does. Christians worship, educate and nurture, develop fellowship and extend pastoral care, gather and deploy resources, develop and provide programmes and services to the end that God's good news is proclaimed. As Emilio Castro writing in the October 1990 International Bulletin comments, "Mission in the 1990s needs to concentrate on spreading the actual knowledge of the story of Jesus of Nazareth...the telling of that story is our most urgent mission challenge today ... The mission of the church should concentrate especially on spreading the actual knowledge of the life, death, and resurrection of Jesus Christ."

The energy for all of this flows from the Holy Spirit who is the gift of God to the Church. Again, as Emilio Castro, in the same article cited above, states, "The Mission of tomorrow needs to be aware of the wonders that the Spirit is achieving already today so that we can open wide the windows of our lives and the windows of our churches to the inbreaking of the freedom of the Spirit of God."

The promise of the Life and Mission Agency in The Presbyterian Church in Canada is the preparation of the people of God for engagement in mission and support for engagement in mission. Such preparation for and engagement in mission needs to be focused in the local congregation. The Life and Mission Agency should foster further integration of church and mission at the level of General Assembly Offices and development of such an integration in the local congregation.

"We remember our future" and we pray that God will provide both staff and policy makers with the conviction, commitment and creativity to enhance the potential of congregations being in mission.

MINUTES OF APPRECIATION

Miss Pauline Brown

The Board of World Mission of The Presbyterian Church in Canada gives thanks to God for the witness and service of Pauline Brown in India since 1951.

We give thanks for the love He has given her for His people in India, for her facility in language, for God's peace in her recovery from illness in the 60's, for the further studies and degrees she has done on furlough, for her commitment to community health and her untiring work in many Institutions, Committees and Boards.

Pauline took up service as a missionary nurse in the Bhil area, arriving in India in late 1951. Over the years she has been called to help in various developments in medicine and nursing services. She helped in setting up the mobile medical work in the southern part of the Bhil district. She taught at the Graduate School for Nurses in Indore, and following the inauguration of the Church of North India served on synodical and regional medical boards of that body.

She has served as convenor of the Public Health Committee of the Mid-India Board of Examiners and as a member of the advisory committee of the Mid-India Board of Examiners of the Graduate School for Nurses.

Miss Brown has worked as Director of Nursing Services of the School of Nursing at Jobat Christian Hospital. Assignments also involved responsibilities as Programme Coordinator for the Christian Medical Association of India (CMAI) and as Manager of the M.G. Abey Memorial Children's Home in Amkhut. At present she is co-ordinating the whole Community Health Programme of the Vindhya Satpura Area of Bhopal Diocese along with a village development programme under the C.N.I.. She participates in workshops on community health, health education and other related subjects. (She has also been known to play a hand or two of bridge!)

Miss Brown combines in a unique manner professional expertise with broad vision, a gaiety of spirit with deep evangelical commitment to the Gospel of Jesus Christ.

Recommendation No. 1 (adopted, page 40)

That the minute of appreciation for Pauline Brown be adopted.

The Rev. Ted and Mrs. Marilyn Ellis

Ted and Marilyn Ellis have decided to return to Canada for their next period of ministry and will complete their service in International Ministries on June 30, 1992. They have served almost 30 years in Taiwan with The Presbyterian Church in Taiwan.

Ted is a son of the Rev. and Mrs. Walter Ellis; born and raised in Vancouver where he was a member of Fairview Church. He graduated from the University of British Columbia and

Knox College and served as a minister of Knox Church, Vernon, and then St. Andrew's Church, Armstrong, before going to Taiwan.

Marilyn was born in Toronto but grew up in North Vancouver and Vernon B.C. She graduated from the University of British Columbia with a B.Ed. and taught school in Vernon and Prince Rupert before going to Taiwan.

The Ellises have two children, Robert and Stephanie, both presently students in Toronto.

Ted and Marilyn were associated with the Chang Jung High School and then with Tainan Theological College. In each case they were involved in the life of the student community. As well, they enjoyed the fellowship and respect of their colleagues and their spouses. In the wider community they were active in a local congregation. Both of the Ellis children attended the Morrison Christian Academy where Marilyn was active on parental advisory committees. Latterly, Marilyn served on the Boarding Division Committee.

In the life and work of The Presbyterian Church in Taiwan, Ted served on several boards and committees and was a long-time member of the General Assembly Executive. Ted taught New Testament at Tainan Seminary. He clearly has a love for the study of the Scriptures.

The Ellis family is known both in Canada and in Taiwan for their warm evangelical faith and the manifestations thereof in celebration, and ministry, and friendship. Their ministry overseas has been an important one. They look forward to a new ministry in Canada. We wish them a continuation of God's blessing.

Recommendation No. 2 (adopted, page [40](#))

That the minute of appreciation for the Rev. Ted Ellis and Mrs. Marilyn Ellis be adopted.

The Rev. Stephen How

Stephen How was born in Taiwan in April of 1927, the second son in a family that would include three more sons and five daughters.

The overrunning of Taiwan by the Japanese army in 1945 prepared Stephen to identify later with the aboriginal people of North America.

In 1951, Stephen graduated from the University of Taiwan with a Bachelor of Science in Architecture, and he was employed in that field until coming to Canada.

In 1954, he began studies at Knox College, Toronto, preparing to enter the Christian ministry. At Knox he was a valued member of the soccer team in the goalie's position. Tennis and table-tennis have been important recreational activities wherever facilities were available.

Stephen received the Diploma of Knox College in 1957, and spent one more year of further studies, earning the Bachelor of Divinity degree in 1958.

In 1958, he was appointed for a year to the Shoal Lake Reserve, forty miles west of Kenora, Ontario. Following the completion of his Ordained Missionary year, he returned to Toronto to serve with the Park Royal Congregation in the Presbytery of West Toronto.

In 1961, Stephen accepted an appointment to the Mistawasis Reserve, north of Leask, and when the Reverend Dr. William W. Moore retired at the end of 1966 the Wahpeton (Dakota) Reserve and the settlement at Crutwell were added to the responsibilities of Stephen and Leone. Leone had graduated from Ewart College in 1956 and they were married in the same year.

Along with responsibilities in the three communities, the concerns of native people who had come to Prince Albert from many outlying communities were assumed by the Presbyterian Missionary.

Knox College conferred upon him the degree of Doctor of Divinity honoris causa in 1980.

In 1981, Dr. How was asked to minister on behalf of The Presbyterian Church in Canada to native people in Saskatoon, as there had been a considerable migration of folk from the Reserves to the city. The respect and trust which native people developed for the How's earlier continued, and Stephen's method of servant leadership represented faithfully the reign of God which Jesus Christ came to announce and inaugurate.

As Convener of the Native Ministry Committee Stephen provided encouragement to fellow workers and has helped mold the future of this Committee. His ministry has known no bounds. Stephen continued with the Saskatoon Native ministry until his retirement. He became known in the city of Saskatoon as a kind of "Elder Statesman" among members of the clergy of all denominations, having taken an active role in the Ministerial Association and the Centre for Ecumenism.

Stephen's faith in God and his love for all members of God's family allowed him to indulge in self-effacing humour, as when he would say, "When people learn my name and the fact that I come from Saskatoon, they ask me if I am a brother of Gordie Howe".

This quiet, wise, and gentle man showed himself to be indeed a brother to "all sorts and conditions" of men and women, boys and girls. His kindly counsel enabled many of us to hear the truth spoken in love.

Dr. Stephen How never ceased being a student, and thus he was able to impart the "wisdom that is from above". All who have been privileged to share the journey with him would wish to express thanks to Almighty God for the work and ministry of God's gracious servant.

Stephen and Leone have three adult children. Helen is practising law in the Greater Toronto area. Jonathan is an engineer in Edmonton, and Peter is close to receiving his master's degree in engineering physics, majoring in studies of the atmosphere.

Stephen retired on April 30th. He died on May 1st. To the glory of God and in memory of this faithful servant, we will continue in ministry and mission with our Aboriginal sisters and brothers.

Recommendation No. 3 (reworded as below and adopted, page [40](#))
That the minute of appreciation for the late Rev. Stephen How be adopted.

The Rev. Peter D. Ruddell

Peter Ruddell assumed the position of Interim General Secretary of the Board of World Mission in August of 1989 upon his appointment by the General Assembly. In this capacity, for three years he has served effectively in assisting the Board through a critical period of transition and transformation. His leadership and administrative skills, his grasp of the church in its many dimensions, his personable manner, his joyful presence and hearty laugh have all been ingredients in the mix of who Peter has been for the Board as he has filled his responsibilities.

Peter also brought to his work a special comprehension of the workings of the Board of World Mission having been involved with it for many years which culminated in his serving as its Convener from 1986 to 1988.

Prior to his coming to the B.W.M., Peter served for twenty-six years in parish ministry with one year's sabbatical to complete a M.A. degree from The Presbyterian School of Christian Education in Richmond, Virginia, in 1973. He had been appointed to the Brookfield charge on P.E.I. in 1962, followed by calls to Moose Jaw; First, Brandon; and lastly, Thornhill Presbyterian Church from 1982 to 1989.

Peter and his wife Dorothy, who is manager of the W.M.S. Book Room, have a lasting commitment to and love of the church and its mission. We express our deep appreciation to Peter Ruddell for his leadership and his counsel during this time of upheaval, a time which was often filled with uncertainty and where direction was not always clear. We thank him for his good grace under fire, his coolness when things were hot and his kindness and sensitivity to those who needed a listening ear or a consoling word. We express our thanks for the ways he has shared the challenge of mission across our denomination, for how he

has represented us nationally and internationally with other churches and for how he has conveyed in all this his deep and abiding faith in the lordship of Jesus Christ. We wish him well in whatever future challenges and ministry await him.

Recommendation No. 4 (adopted, page 40)

That the minute of appreciation for the Rev. Peter D. Ruddell be adopted.

The Rev. C. Rodger Talbot

Rodger Talbot was born in Preston, Ontario in 1928. He grew up there attending both elementary and secondary schools. Along with his family, he was involved in the life of the congregation of Knox Presbyterian Church. The Reverend Hugh Cleghorn's ministry had a particular impact upon Rodger and served to open the direction that the rest of his life would take.

Rodger was a Scout leader and participated in the Scout House Bugle Band. This band developed a considerable reputation, gave concerts and produced a record. Perhaps this is one source of the joy that Rodger finds in music.

Upon graduation from high school in 1946, he taught for a year in a one room school in Hunta, Ontario. From this brief foray into teaching, Rodger proceeded to his studies at the University of Toronto. He graduated in 1952 with a Bachelor of Arts degree in Honours Philosophy. Donna and Rodger had been married in December, 1951.

In September of 1952, Rodger began his studies at Knox College. He graduated in April of 1955, and accepted his appointment as an Ordained Missionary in the congregations in White Rock, Newton and Whalley, B.C. During his time there this three point charge became three separate charges. Rodger remained as the minister in White Rock until he and Donna responded to a call to serve overseas with The Presbyterian Church in Canada.

Their appointment was to the Korean Christian Church in Japan. They began in May 1958, with their orientation programme and arrived in Japan in January, 1959. There Rodger served as Director of the new International Student Centre which had been fostered by the Reverend In Ha Lee. Subsequently, he became the Fraternal Secretary and worked as the liaison between the two partner churches. Among other responsibilities, Donna taught English. There are many stories from other staff who were appointed to Japan about the kind and generous way in which the Talbots welcomed them and facilitated their orientation.

Rodger, Donna and their family remained in Japan until May, 1964. In July of that year, he took up his responsibilities as Associate Secretary for Overseas Missions. He remained in that position until July, 1970 when he left to become the minister of Gateway Community Church Presbyterian, Flemingdon Park. His ministry with the people of that congregation continued until March, 1978 when he rejoined the Executive Staff team of the Board of World Mission. Over the ensuing years until the present he assumed different portfolios. For the last several years his primary responsibility has been with our partners in Africa. He has seen that aspect of the work of the Board of World Mission develop until it is now a significant part of the overseas work.

In each of these different segments of Rodger's ministry he has provided consistent and commendable leadership. He has rendered distinguished service to people who were deprived of human rights or facing any type of injustice. His engagement with people of all cultures has been marked with compassion, graciousness and good humour. He has exhibited good sense in his judgments and decisions but is open to taking a risk.

Rodger has been engaged in a breadth of ministry that might boggle the mind. Yet, he has tackled each opportunity to serve others and the mission of the Church with vigour and an unrelenting spirit. Coalitions, advisory committees, the International Affairs Committee and the E.H. Johnson Fund have all benefited from his encouragement and energetic leadership. He has justly earned the respect of colleagues in The Presbyterian Church in Canada and in ecumenical circles.

One does not think of Rodger without thinking of Donna. They and their children, Michael, Patti and Ian, have opened their home on many occasions for people to receive hospitality or to celebrate. We thank them for what they have modelled to so many by being a warm and winsome family.

Rodger now enters another dimension of life and ministry. This he will share with Donna, a partner who has given her own service to others as a dedicated teacher. Together they have been a powerful pair. We commend them both to God's gracious care and keeping and pray that their lives will be enriched by new challenges and experiences. We ask that they may be blessed with good health.

We praise God for their witness and for their support of mission in Canada and overseas.

Recommendation No. 5 (adopted, page [40](#))

That the minute of appreciation for the Rev. C. Rodger Talbot be adopted

CANADA OPERATIONS

REC. NO. 18, BOARD OF WORLD MISSION (A&P 1989, p. [474](#) & [70](#); 1990, p. [555](#) & [38](#))

The recommendation "that aid receiving status, and the level of aid received, cease to be barriers to a congregation issuing a Call" has been before the Board for a number of years. There has been consultation with the Clerk of Assembly.

With the clear understanding that the Board of World Mission or its successor can only commit funds for one year at a time, as funds are available, and with the understanding that no Call or appointment may be entered into unless funding is in place, the Board of World Mission proposes the following:

All vacant congregations may, after being granted permission by Presbytery, initiate procedures toward calling a minister. However, in the case of a congregation that receives financial assistance, Presbytery must guarantee the difference between what the congregation will pay and the amount stipulated in the "Guarantee of Stipend".

If the Presbytery is not willing to grant permission to Call, vacancies may be filled by Appointments, made by the Board on request of Presbytery, or by the Presbytery itself, in consultation with the Board. When such appointments are made, the Board's responsibility is limited to the grant approved for those ministries. When the Presbytery makes the appointment in consultation with the Board it must again be understood that in the event of a shortfall in the stipend, the Presbytery must guarantee the difference between what the congregation will pay and the amount stipulated in the "Guarantee of Stipend".

Recommendation No. 6 (adopted, page [40](#))

That the referral back of Recommendation No. 18 (A&P 1989, p. [474](#), [70](#)) be answered in terms of the above action and that the Clerks of Assembly be asked to prepare the necessary changes to the Book of Forms for referral to presbyteries under the Barrier Act.

RECONCILIATION WITH ABORIGINAL PEOPLES

Preamble

The Holy Spirit speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the Word of God, which is being illumined for us in new ways, in part because of the testimony of Aboriginal peoples.

Historical Context

The troubled relationship between Euro-Canadians and Aboriginal cultures stems in part from the reluctance of the culture in power to acknowledge the validity of the culture, language and institutions of Aboriginal peoples. In the past, the common response to the differences between cultures has been to discount native values and systems and to attempt to over-power them in order to bring civilization. In the earliest phase of contact, this effort at civilizing facilitated interaction between the cultures and made it possible for

Aboriginal peoples to enter into a trading relationship with Europeans. As this phase of our nation's history passed, and Aboriginal peoples made less contribution to wealth creation, civilizing came to mean assimilation and the forced disappearance of native cultures. The churches, including The Presbyterian Church in Canada willingly adopted the goal of assimilation.

Programmes for education were part of the first efforts at evangelism among Aboriginal peoples. These continued in a somewhat haphazard fashion until the 1880's, when the government began a more comprehensive education programme, largely through residential schools. From 1883 until 1969 this Residential School system, jointly funded by the government and the churches, and often staffed by church appointed teachers and administrators carried out the assimilationist policies of the government in tandem with the evangelizing purposes of the churches.

Coming to this work later than other churches, it was not until the 1860's that Canadian Presbyterians initiated any efforts toward the evangelizing of Aboriginal peoples. Beginning among the Cree peoples of the northern plains, the mission was extended in time to include Dakota and Sioux peoples, and later still Ojibwa peoples in North-western Ontario. Education was a vital part of this evangelism almost from the outset. Residential schools offering spiritual, academic and industrial training, the latter including training for farming and house-keeping, were established at several locations in the Canadian West. Further expansion of these efforts brought the Church into contact with peoples on the west coast, where day schools for children were established. Much of this work passed to the United Church of Canada at the time of union. After 1925, The Presbyterian Church in Canada continued to support residential schools in Birtle, Manitoba and Kenora, Ontario. With the closing of these schools in the 1960's the forms of mission among Aboriginal peoples changed but work by the Church continued on ten reserves through the 1970's. In recent years, the Church has tried other approaches to ministry with Aboriginal peoples, which approaches have been freer from the biases of Euro-Canadian culture.

The effort to assimilate Aboriginal people has had far reaching effects. While these are still being fully documented, it is recognized by Aboriginal peoples that churches contributed in ways which are still being felt to the destruction of the family unit, lack of skills for child rearing, loss of sense of community, a cycle of physical and emotional abuse, and a relationship of dependency on outside agencies. For Aboriginal peoples this represents a betrayal of trust.

Our Confession

1. We, the 118th General Assembly of The Presbyterian Church in Canada, under the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak critically of the Church we love. We do this, out of a knowledge and an analysis of what has gone before not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with deep humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.
2. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the understanding that what was not yet molded in our image was to be discovered and exploited.
3. We confess that The Presbyterian Church in Canada acted in ways that assumed that the image of God was to be seen in Euro-Canadian culture. Blind to the image of God in Aboriginal peoples we tried to mold them to an image which was in truth only our image. For the Church's arrogance we ask forgiveness.
4. We confess that The Presbyterian Church in Canada has presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, work like us, they would know God as we know God and therefore would be happy and contented". For the Church's presumption we ask forgiveness.

5. We confess that in our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all people may come to God through Him.
6. We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the culture in power. We confess that The Presbyterian Church in Canada co-operated in this policy. With other churches we encouraged the Government to outlaw some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. We used this opportunity to introduce Euro-Canadian forms of perceiving God. For the Church's complicity in this policy we ask forgiveness.
7. We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in Residential Schools. In these schools, children were deprived of their traditional ways which were replaced with Euro-Canadian customs helpful in the process of assimilation.
8. We also confess that, to carry out its policy within these schools, The Presbyterian Church in Canada made use of disciplinary practices foreign to Aboriginal peoples and open to exploitation in physical punishment beyond any Christian maxim of care and discipline. In the hidden terror of obedience and acquiescence there was opportunity for sexual abuse and some were so abused. We have heard their stories and the effect of all this for Aboriginal peoples, was the destruction of culture. For the Church's inhumanity we ask forgiveness.
9. We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work.
10. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested but their efforts were thwarted. We acknowledge their insight.
11. We regret that there are many whose lives have been deeply scarred by the actions of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will hear our cry and forgive us.
12. We ask too, for forgiveness from the Aboriginal peoples. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance we will seek opportunities to walk with Aboriginal peoples to find healing and wholeness between us as God's people.

Further Steps Toward Reconciliation

God not only calls the Church to confession, but to a ministry of reconciliation, seeking to restore justice where it is lacking in relationships. Our Church is being called to commit itself to support processes for healing of the wounds inflicted on Aboriginal peoples.

Recommendation No. 7 (motion to refer adopted, page [73](#), also pages [40](#), [51-52](#))
That the above confession be adopted.

Recommendation No. 8 (withdrawn, page [73](#))
That the Life and Mission Agency explore ways in which the confession can be brought to Aboriginal peoples and the process of reconciliation furthered.

Recommendation No. 9 (withdrawn, page [73](#))

That the Life and Mission Agency provide study materials for use in the Church, to enable synods, presbyteries and congregations to understand better the issues leading to this confession and to enter into the process of reconciliation.

Recommendation No. 10 (adopted, page [73](#))

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.

Recommendation No. 11 (adopted, page [73](#))

That the Church support healing processes that arise from Aboriginal peoples themselves.

Recommendation No. 12 (adopted, page [73](#))

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.

CANADA OPERATIONS COMMITTEE

The Year In Review

While the year 1991-1992 has been one overshadowed by the restructuring process, this has not prevented the work of Canada Operations from continuing. Indeed new directions are already beginning to emerge.

Canada Operations has continued to respond to the needs of the church by making appointments as requested by Presbyteries. The Rev. James Findlay was appointed to St Luke's, Bathurst in the Presbytery of Miramichi. This appointment filled a vacancy which had lasted for a number of years.

In the Presbytery of Quebec, the Rev. Robert Sim was called to Valcartier with the concurrence of Canada Operations. The Rev. John and the Rev. Shannon Wyminga were appointed to the position of Co-Directors at Tyndale-St Georges in the Presbytery of Montreal. They have replaced the Rev. David Howes who had earlier resigned from the position.

The Rev. Allan Ross was appointed to St. John's, Milliken, in Pickering Presbytery. This was to replace Dr Donald Wade, who had retired after a very fruitful pastoral ministry following his retirement from teaching. A grant is also in place to help the Pickering Presbytery's initiative of new work at Celebration! Church in North East Whitby. The Rev. Ron Van Auken is the minister. In East Toronto Presbytery, the Board gave grant assistance to Newmarket Korean Church. This allowed the Presbytery to appoint the Rev. San Jin Ahn. In the Presbytery of Brampton a grant has assisted in getting work started at Mississauga Chinese where Mr. Hugo Lau is the Student Minister. A similar grant is in place at Knox, Sixteen. This will allow for an appointment, probably on a part time basis.

Because of the untimely death of the Rev. Peter Walter, Heritage Green Church, Presbytery of Hamilton, became vacant. Canada Operations expresses thanks to God for the dedicated work of Peter in establishing this congregation and bringing it to the point of erecting the first phase building. The building will stand as a testimony to Peter's endeavours. The Rev. Craig Cook is the new appointee to Heritage Green Church. In London Presbytery, the Rev. Dr. Dennis Oliver has been appointed to work at Dayspring in the Stoneybrook/Masonville area. In the Presbytery of Bruce Maitland, the Board has assisted with a grant to the work at Huron Feathers where the Rev. Charlene Wilson and the Rev. John Wilson have been called.

The Rev. Henry Hildebrandt has assumed the position at Anamiewigummig in the Presbytery of Winnipeg. He replaces the Rev. Mabel Henderson who resigned and moved back to south western Ontario. A grant to St Stephen's, Regina, has allowed the Presbytery of Assiniboia to appoint the Rev. John Haas as Stated Supply.

The Rev. Duncan Colquhoun has been appointed to Trinity Church, Presbytery of Calgary MacLeod. He replaces the Rev. Stephen Kendall who moved to Scarborough, Ont. At short notice, the Rev. John C. Rhoad agreed to accept an appointment to Callingwood Road Church, in the Presbytery of Edmonton. This was because the congregation needed an experienced New Church Development worker to take them through an imminent building programme.

In the Presbytery of Westminster, the Rev. Iris Ford was appointed to serve at Grace Church Surrey, the Rev. Glenn Inglis was called to Langley Church and the Rev. Sung Deuk Hong was appointed to the Surrey Korean congregation. The Rev. Elizabeth Forrester who had been at Seymour was appointed to Trinity, Campbell River to replace the Rev. Ken Wheaton who moved to Pierrefonds in Montreal. The Rev. Noel Kinnon was appointed to Saanich Peninsula, Sidney to replace Rev. Peter Coutts who moved to London Presbytery.

Ms Meridyth McCabe left her position as Presbytery Worker in Cape Breton Presbytery to attend Vancouver School of Theology. Ms Kim Kidder is on a sabbatical from her position at Tyndale-St. Georges. She has been replaced in the interim period by Ms Faith Maxwell. Wanham/Blueberry Mountain in the Presbytery of Peace River became vacant in February when the Rev. James Hurd accepted a Call to Woodstock, New Brunswick.

First phase building completed during the year included Chapel Place (Arabic) and Markham Chinese, Pickering Presbytery; Kitchener East, Waterloo Wellington Presbytery; Heritage Green, Hamilton Presbytery; Westminster, Calgary-Macleod Presbytery; Saanich Peninsula, Vancouver Island Presbytery. Valleyview, Calgary-MacLeod Presbytery had a sod turning ceremony on March 22, for the construction of a building on their new site. St. Paul's, Burlington, Hamilton Presbytery, also hopes to commence construction in 1992. London Korean dedicated a major renovation and extension to their building.

Canada Operations assisted presbyteries in the placing of a number of Summer Students. Only two of these appointments were funded by the Board. The new set up, in which the Presbyteries are given more responsibility in these placements, seems to be working well.

Canada Operations has continued to administer a number of loans from the James Chisholm Fund, the McBain Memorial Fund and the F. Roy Barker Fund. Grants were also approved from the McCormack Trust Fund, the Robert Fund and the Thompson Fund. The Principal and Interest Loan Fund programme has continued to help congregations with high indebtedness due to first phase construction. This Fund is supported out of the McBeth Baker Fund.

The following is an account of the activities of the various Advisory Committees of Canada Operations.

Canada Grants Committee

This Committee is comprised of the Missions Conveners of the Synods, the Superintendents of Mission, two members from Canada Operations, and the Canada Operations Secretary. This church wide representation has the task of recommending how the grants are to be allocated. Again, this year, the Committee was faced with the fact that there were far more demands made than there was monies to meet the demands. Administration and fixed cost figures were set at \$ 741,580 and grants to synods in the amount of \$ 2,015,797 were approved. This made a total of \$ 2,757,377. It should be noted that funding from synods, presbyteries and other sources now amounts to \$ 185,136. Synods and presbyteries are to be commended for their efforts in raising these monies. It should also be noted that grants in the amount of \$ 102,249 were not given. This does not reflect the many other requirements for which presbyteries did not apply because they knew the money was not available.

New Church Development Committee

As well as continuing to monitor the numerous details related to its mandate, the Committee has been working on a Policy Paper on Church Development. This paper has been approved by the Board and will form the basis of future New Church development. It is as follows:

1. Introduction

1.1 "Church Development" includes both the establishment of new congregations and the redevelopment of existing churches, under a number of alternative models. The objective is the formation of new faith communities or the revitalization of present communities.

1.2 The establishment of new congregations and the redevelopment of existing churches is the right and the responsibility of the Presbytery.

1.3 To support presbyteries, the Board of World Mission, as stewards of national church resources, will assist in any manner appropriate to the new work/redevelopment such as:

1. Planning Assistance
 2. Leadership Recruitment and Training
 3. Resource materials
- and, depending on the availability of funds:
4. Financial Support (manse and ministry)
 5. Financial Support (debt servicing)
 6. Financial Support (site purchase)

1.3 The term "Church Development" recognizes that there is a multiplicity of communities in which new churches could be developed and also that there is more than one model for the development of these new communities of faith.

2. Typical Areas of Development

2.1 New Suburbs in Major Urban Centres and Towns/Cities around Major Urban Centres.

The development in major urban centres is usually well controlled by the municipal/provincial governments and the population growth is predictable through access to planning studies of the respective government bodies.

2.2 Rural churches which have been changed by the encroachment of urban development.

2.3 Rural communities with dwindling population:
A new model of ministry, i.e. the house church, may be needed in this situation.

2.4 Immigrants from Reformed Churches:
With the growing influx of immigrants to Canada from countries which have a Presbyterian/Reformed Church there is the need to help these faith communities develop in such a way that they can be incorporated into the life of The Presbyterian Church in Canada.

2.5 Towns away from Major Urban Centres:
The development that will take place in this situation is that of a second church in a town/city that already has a healthy Presbyterian Church. Deployment of a second staff person may be an alternative to the starting of a second congregation.

2.6 Unchurched communities:
In some parts of the country there are existing communities which do not have a church, yet have sufficient people to warrant the development of a faith community. For these ministries to be viable there may have to be new models of ministry.

2.7 Shared ministries:
Some new faith communities may be developed in co-operation with other denominations where numbers do not warrant the development of a Presbyterian Church.

2.8 Francophone Communities:
The National Francophone Committee of the Board of World Mission has been given responsibility for the development of faith communities to serve Franco-Canadians.

3. Additional Consideration re Church Development

The Presbyterian Church in Canada has limited resources at the national level. Therefore, there is the need to exercise the most careful stewardship of these resources.

3.1 Priorities:

It is the right of the Presbytery to establish new work. While the Board would like to be in a position to assist all such efforts, limited resources will sometimes preclude this happening. The Board uses the following guidelines in setting priorities for new work, and would commend them to the Presbyteries where helpful.

3.1.1 Leadership:

The success or failure of a new work is so closely tied in with this factor that it is determinative. If the right leader is not available the project ought not to proceed.

3.1.2 Timing:

Why start a new work in a well established housing area? As people make or fail to make a church connection in the first year, it is important to start a work when the area is in a growth mode. Similarly, there may be little point in starting a non-English speaking work when the population base is going through a major decline.

3.1.3 Location:

While a congregation may prefer worshipping in houses or rented space in the initial few years, that may not be the situation later on. The availability of a good site, with excellent visibility and accessibility, large enough to meet all future needs, should be ascertained before the work starts. Surplus sites can usually be disposed of without taking a loss; trying to get one after a church is established and sees no alternative but to build can turn out to be either impossible or prohibitive in cost.

3.1.4 Finance:

It is important that any proposal contain not only a realistic budget for both programme and capital requirements, but also some clear indication of where the funds will come from. If there is not a high expectation of financial commitment from both the new work and the supporting bodies, the risk is a low level of expectation all around.

3.1.5 Support:

A new work cannot be started in isolation from the rest of the Church. It is important that the new work has the full and enthusiastic backing of the Presbytery and neighbouring churches.

3.1.6 Ecumenical Co-operation:

Is this work presently being done by a sister denomination? Could it be done co-operatively?

3.1.7 A process for evaluation:

When clear goals are set year by year for the first five years, and a system is in place for an annual check on progress, development is likely to be much more focused and intentional.

3.2 Self support categories:

For financial reasons, it will be important to keep a reasonable balance between which works will move quickly to self support and which works will move more slowly and which works may never be self supporting. The category a work is in will be agreed upon by all the parties involved at the time the work is established.

3.3 Capital Requirements for New Churches:

There is a growing sense of concern about how much money is required for land and buildings, and how this can be justified when resources are limited. It is recognized that for a church to have a life beyond one generation it is necessary to acquire property and put up a building. Some presbyteries may still choose to have ministries which are not tied to land and building. So long as they know

the consequence of their decision and are willing to take responsibility for any future land acquisition, the work will be considered by the Board.

3.6 Acquisition of property:

As resources are available, the Board will, in consultation with Presbyteries, purchase land ahead of development.

3.7 Multiple Staff:

The model of adding staff rather than starting a new church may sometimes be considered as a way of doing Church Development.

3.8 Splitting of Multiple Point Charges:

The Board may offer the provision of funds to assist one or more of the congregations in a multi point charge to become self supporting.

3.9 Alternate models:

The Board would encourage presbyteries to suggest alternative models of new church development for consideration and approval.

4. Financial Concerns

4.1 Grants and Grant Funding:

4.1.1 Grants, their level and duration, are established by the Board of World Mission in consultation with the Presbytery and Synod.

4.1.2 There shall be more than one category of grant. The Board and the Presbytery/Synod shall decide on which category is most appropriate.

4.2 Land Purchase:

4.2.1 The Board will, as funds permit, acquire land prior to development.

4.2.2 The Board feels the site for a new congregation should be a gift. Where resources permit, the Board will contribute to this gift.

4.2.3 If a Presbytery chooses to use a model that does not require a land/building component and later reconsiders, it cannot then presume on national Church funds being available.

4.3 Buildings and Building Costs:

4.3.1 Before embarking on a building programme requiring national support of ministry, congregations will develop and have approved by the Board a mission statement which indicates how the building fits with its strategy for mission and outreach.

4.3.2 Congregations which, in order to build, choose to borrow from national Church funds, are required to submit a feasibility study which demonstrates their ability to service the proposed debt.

4.3.3 Buildings shall be designed so that they are easily expandable as the congregation grows.

4.4 Debt Repayment:

4.4.1 The Board, on request, may be able to help with debt repayment during the early stages of occupancy of new church building facilities.

4.5 Stipends:

4.5.1 Stipend support for those in new church development shall be under regular review. The option of giving above minimum stipends to experienced workers in this ministry will be continued.

5. Evaluation Of Church Development

5.1 Shared Responsibility:

Since work within the bounds of a Presbytery is the responsibility of

the Presbytery and since the stewardship of national funds is the responsibility of the Board, both partners should be involved in the setting of the criteria for the review, and the review itself.

5.2 Standards for evaluation:

5.2.1 Theological:

The Board must ensure that the development of the faith community takes seriously the Church mandate to integrate evangelism, social action and justice ministry.

5.2.2 Growth:

It is reasonable to expect that presbyteries and congregations should set measurable goals of numbers of people, numbers of programmes, numbers of people involved in programmes. Growth would then be measured against these objectives.

5.2.3 What potential for future growth?

Are the criteria by which the work was started still viable? Is the community growing as per the municipal plan? Reasonable figures as percentages of total population would have to be developed.

5.2.4 What programmes are in place in the congregation?

A reasonable expectation is that the congregation would be developing as a community of faith with a structure which would indicate that growth was taking place in the lives of the individuals. Study groups, Church School, Mid-week programmes would help to indicate that the congregation was fulfilling its mandate.

5.2.5 Stewardship

The level of financial stewardship is a positive indication of commitment to the ministry. Criteria needs to be developed which can be used to indicate what level of giving is needed to support an ongoing pastoral ministry. This can also be an indicator of what level of indebtedness a congregation will be able to maintain.

Recommendation No. 13 (adopted, page [40](#))

That the above policy statement re Church Development be approved.

Canada Policy Committee

The major task of this Committee has been to review the policy manual of Canada Operations. A number of changes to bring the manual into line with policy that has developed over the years have been made. The Committee has also reviewed changes relating to the right of aid receiving congregations to Call a minister. Recommendations relating to these changes are presented elsewhere in the Board report.

National Native Ministries Committee

The Committee continues to work on a statement of Mission for Native Ministry. There is anticipation and excitement about the possibility of having a minister from the Korean Christian Church in Japan coming to work in Native Ministry. Negotiations are under way to have an appointment made to Birdtail and Waywayseecappo some time in the summer of 1992. The Presbytery of Kamloops has been unable to find a Forester for the Cariboo Forester position. It is continuing the search. The position at Anamiewigummig has been redefined and the Rev. Henry Hildebrandt moved to Kenora from Birdtail/Pipestone in September. The Kenora Fellowship Centre has not been sold. The financing of the Cariboo Forestry ministry is partly dependent on this sale. For health reasons, the Rev. Stephen How has decided to retire at the end of April. His inimitable style of being with people as pastor and friend will be sorely missed. Two Aboriginal members of the Committee served on the Special Reconciliation Committee of the Board.

Inner City Ministries Committee

The Inner City Ministries Committee did not meet.

Korean Ministries Advisory Committee

A major concern for members of this Committee is how the Korean constituency can take its place within the larger context of the Church. The Committee has struggled with this at a number of levels. Concern over educational materials has been expressed to the Board of Congregational Life. Concern for the unification of North and South Korea has been shared with the International Ministries Committee. Five Koreans from The Presbyterian Church in Canada attended the Seoul conference on Peace and Reunification in Korea: Towards the Jubilee in 1995. The Committee has been working on a Korean translation of Living Faith and it is hoped that this translation will be available for the 1993 General Assembly.

Pluralistic Church Advisory Committee

The Pluralistic Committee sponsored another successful Multicultural Worship Service in May 1991. This service, which was held in the Toronto Korean Church, brought together for a time of joyous singing in praise over 300 Presbyterians from across Metro-Toronto. The guest preacher was a recent graduate of Knox College Ms Paulette Brown. The offering was presented to Bishop C. Csiha of the Rumanian Reformed Church for use in re-establishing the school system which has been returned to the Church. In looking to what will happen after restructuring the Committee has asked Canada Operations to re-affirm the pluralistic policy adopted in 1981. This Canada Operations has done.

Refugee Advisory Committee

While continuing to offer support to congregations which are helping refugees the Committee has been particularly concerned with Family Re-unification with Refugees. Action was taken to encourage congregations to call upon the Government to issue permits to allow for a speedier re-unification of refugee families in Canada. There was a good response from congregations. However, the Government has not moved to make this a policy which it will support. The Committee is in the process of producing an up-dated brochure on refugee concerns. This should be available soon.

Rural Ministries Committee

The Committee is made up of the members of the Rural Committee of the Synod of Hamilton and London with members by correspondence from the Synod of Saskatchewan. The Committee has met and reviewed the recommendations of the Rural and Remote Ministry Task Force to the 1989 General Assembly. It is developing a questionnaire to ascertain what action has been taken in regard to these recommendations. The Committee will be following up on the results of the questionnaire with suggestions and recommendations to the appropriate body following restructuring. The Committee has agreed not to accept the remote portion of the mandate given by the General Assembly. This has been given to the Secretary for Canada Operations to work on an appropriate vehicle through which the remote congregations/ministers will be given a voice.

Campus Ministries Committee

The Campus Ministry Committee has met twice during the past year. The observations of the Committee to Canada Operations are that downsizing and restructuring has already happened to Campus ministry. Any further downsizing will extinguish what little ministry is left.

Chinese Ministries Committee

The Committee has supported and encouraged the establishment of the Mississauga Chinese Congregation. It has also continued to be in dialogue with the Board of Ministry in regard to the education programme for Chinese ministers. The Victoria Chinese Church will be celebrating its 100th Anniversary in 1993. It is hoped that the next Chinese Ministries consultation will take place in Victoria some time in 1993.

Closing Remarks

As this is the final report of the Canada Operations Committee to the Board of World Mission, thanks are expressed to all who have served on this Committee over the years; thanks are expressed to the many men and women who, on graduating, or as an ongoing commitment to the mission of the Church have accepted appointments to positions from coast to coast in this great land. Thanks are expressed to the many congregations which have, by necessity, allowed this Committee to share in their vision of what it means to be faithful to God in their time and place. But above all - thanks to Almighty God, who has called us all to serve in the Church and to proclaim, through what we do, the good news that life in all its fullness is given through Jesus Christ.

MINISTÈRE FRANCOPHONE RAPPORT ANNUEL

Pasteur Daniel H. Forget

Le Comité national du ministère francophone (CNMF) a été établi par la Commission de la mission mondiale pour englober tous les aspects du Ministère francophone au Canada. Notre comité se rapporte à l'Assemblée générale de l'Église par l'intermédiaire du Comité Canada opérations de la Commission de la mission mondiale.

Le présent rapport comprend trois parties: une première qui est la Stratégie de mission franco-canadienne; une deuxième qui touche aux Politiques et références générales, et une troisième qui est une Déclaration sur la question constitutionnelle canadienne.

Nous tenons à vous informer que le Book of Forms, le Manuel des procédures (titre provisoire) a franchi une première étape de traduction. Toutefois, ce Manuel ne sera pas prêt avant qu'une adaptation française ne soit faite et que certaines vérifications d'ordre juridiques, auprès du secrétaire général de l'Assemblée générale de l'Église, ne soient effectuées.

Première Partie: Stratégie de mission franco-canadienne

Introduction

Le Comité national du Ministère francophone a mandaté, en mai 1991, le Pasteur Daniel H. Forget pour qu'il prépare un document de travail touchant à la stratégie de mission pour le Ministère francophone de l'Église presbytérienne au Canada. Après consultation auprès des divers groupes concernés, le CNMF a adopté la Stratégie de mission franco-canadienne telle que résumée ci après.

Avant-propos

La nécessité d'une stratégie de mission franco-canadienne, n'est pas chose nouvelle. Dès 1875, l'Église presbytérienne au Canada souligna un vif intérêt pour les Canadiens-français et établit une commission à cet effet. Aujourd'hui L'E.P.C. place la mission franco-canadienne au premier rang d'importance au Canada.

"Comme Dieu nous a envoyé le Christ, aussi le Christ nous envoie-t-il dans le monde. Nous sommes ici-bas pour proclamer le Christ en paroles et en actes. La mission est évangélisation, l'offre de salut pour tous les gens dans la puissance du Saint-Esprit, pour être reçu par la foi dans le Christ. Elle demande aux hommes et femmes de se repentir de leur péchés, de faire confiance au Christ, d'être baptisés et d'adopter une vie honorant Jésus comme Seigneur" (Foi vivante, 9.1, p.26).

La vision

L'Église du Christ est appelée à être l'image de Dieu sur terre, une expression d'amour dans un monde troublé. L'Église presbytérienne au Canada est une partie de cette image de Dieu. Or, la 115e Assemblée générale de l'Église a adopté en 1989 une vision pour les années 90. Rappelons nous que cette vision comprend neuf (9) propositions:

1. Notre vision sera de croître dans notre relation avec Jésus-Christ;
2. Notre vision sera la mission, la proclamation de la Bonne Nouvelle de Jésus-Christ avec enthousiasme et énergie;

3. Notre vision intégrera l'évangélisation, l'action sociale et la recherche de la justice;
4. Nos paroisses seront vivantes;
5. Nous serons amour, une communauté inclusive, une vraie famille de Dieu;
6. Nous serons des communicateurs et des communicatrices efficaces;
7. Nous aurons un ministère conduit par l'Esprit et par tout le peuple de Dieu;
8. Les cours de l'Eglise seront efficaces et remplies de compassion;
9. L'administration de l'Eglise sera minimale et responsable.

La stratégie

Les objectifs de notre stratégie ont été conçus en fonction des décrets de l'Assemblée générale de l'Eglise tout en tenant compte des réalités de notre milieu. Selon l'Assemblée générale de l'Eglise de 1989, la stratégie du Ministère francophone doit:

1. mettre l'emphase sur les franco-canadiens;
2. être en consultation avec les consistoires;
3. s'insérer dans la tradition réformée;
4. être construite sur la vigueur de l'œuvre déjà existante;
5. être formulée à partir d'objectifs clairs et évaluables;
6. se développer en tenant compte du support des ouvriers et ouvrières.

A la suite de l'Assemblée générale de 1990, un comité national fut établi pour englober tous les aspects du Ministère francophone au Canada et un coordonnateur fut nommé pour assurer son fonctionnement le 12 octobre 1990. Le Comité est composé de sept membres. Ses responsabilités sont, entre autres, de surveiller l'oeuvre actuelle et d'initier de nouvelles communautés de foi. Le Coordonnateur représente le Comité national auprès des cours ou agences de l'Eglise.

Le Ministère francophone de l'Eglise presbytérienne au Canada établira de nouvelles communautés de foi tout en revitalisant les oeuvres existantes.

Objectifs spécifiques:

1. Le Ministère francophone affirmera l'importance de la revitalisation des paroisses existantes;
2. Le Ministère francophone établira deux nouvelles communautés de foi au cours des trois prochaines années: l'une dans la ville de Sherbrooke et l'autre dans la ville de Verdun;
3. Le Ministère francophone explorera les possibilités d'implantation d'autres communautés de foi; et
4. Le Ministère francophone réaménagera l'emploi de ses ressources humaines, physiques et financières ainsi que ses services divers de façon responsable et réaliste.

Ces objectifs seront atteints par les moyens suivants:

1. Recherche de matériaux d'éducation chrétienne;
2. Activités pour la jeunesse;
3. Ralliements des paroisses;
4. Retraite annuelle pour les leaders;
5. Récitals de musique;
6. Conférences;
7. Echanges pastoraux;
8. Rencontres d'amitié (soirées dans les foyers);
9. Célébrations de cultes spéciaux; (Noël, Pâques);
10. Concertation (paroisses anglo-presbytériennes);
11. Concertation (Consistoires ou Synodes);
12. Inventaire et étude démographique du milieu; et
13. Contacts avec des individus intéressés;

Les ressources actuelles

Le Ministère francophone se compose de deux paroisses, l'Eglise St-Luc à Montréal et l'Eglise St-Paul à Melbourne-Richmond, d'un journal: La Vie Chrétienne et d'un champ de

mission, le Centre réformé à Montréal. Les ouvriers et ouvrières du Ministère francophone sont au nombre de six: quatre pasteurs(es), un pasteur-étudiant et une secrétaire-traductrice (LVC).

Les Paroisses:

Eglise St-Luc: Paroisse établie depuis 1935 par le Consistoire de Montréal se réunissant dans le quartier Rosemont desservant le grand Montréal. Elle est composée d'une population multi-culturelle. Cette paroisse est desservie par le Pasteur David Lefneski.

Eglise St-Paul: Paroisse établie depuis 1949 par le Consistoire de Québec, située à Melbourne, desservant le comté Richmond-Wolfe, en Estrie. Elle est composée d'une population rurale et ouvrière principalement d'origine canadienne-française. Cette paroisse est desservie par le Pasteur Daniel Forget et monsieur Pierre Desveaux (pasteur-étudiant).

Les nouvelles communautés:

Ville de Sherbrooke: La ville de Sherbrooke est l'un des deux sites pour l'implantation d'une nouvelle communauté de foi. Le Pasteur Daniel Forget et monsieur Desveaux assumeront cette tâche selon la répartition de leur temps.

Ville de Verdun: La ville de Verdun est l'autre site pour l'implantation d'une nouvelle communauté de foi. La Pasteure Jacqueline Frioud assumera cette tâche à mi-temps.

Les services:

La Vie Chrétienne: Journal établi depuis 1951 dont le but est de faire connaître la foi, la vie et l'action de notre Eglise. Il vise la francophonie canadienne et étrangère. Il sert aussi de lien avec le milieu anglo-presbytérien. Le Pasteur Jean Porret est rédacteur bénévole de ce journal qui publi huit fois l'an. Le Pasteur Porret est également directeur de la pastorale à l'Université de Montréal.

Centre réformé: "Champ de mission" établi depuis 1982 par le Consistoire de Montréal. "La mission du Centre réformé est de proclamer la Parole de Dieu en action ainsi qu'en parole dans le milieu francophone de Montréal d'une manière réformée et œcuménique". La Pasteure Jacqueline Frioud est responsable de coordonner les activités du Centre réformé à mi-temps.

Traduction: Madame Claire Bradbury est secrétaire pour La Vie Chrétienne et assume certaines traductions pour le compte du Comité national du Ministère francophone.

Coordination: Le Coordinateur assume ses responsabilités tout en exerçant un ministère d'implantation, d'exploration et d'évangélisation. Il voit à l'aspect administratif et pastoral de la coordination. Le Pasteur Daniel Forget assume cette tâche à mi-temps.

Camp d'action biblique: Le C.A.B. est en opération depuis 1947. Il offre une programmation variée en période estivale pour les jeunes et les adolescents. Monsieur Pierre Desveaux est le responsable.

Les ressources potentielles

De toutes les ressources essentielles dont le Ministère francophone a besoin pour son développement et sa croissance le facteur humain est sans nul doute la ressource la plus importante. Au sein de notre Eglise il y a de jeunes gens qui se préparent pour le Ministère de la Parole et des Sacrements dans nos institutions de formation théologique. Le potentiel humain dans notre Eglise est là. Nous devons aussi faire place à ceux et celles qui nous viennent d'autres dénominations.

Les étapes prévues

Les étapes prévues pour la réalisation de la stratégie doivent être élaborées en collaboration avec les divers Ministères impliqués. L'évaluation de l'ensemble de la stratégie est faite annuellement par le comité. L'évaluation des nouvelles communautés de foi est faite une fois l'an par un comité d'évaluation qui fait rapport au CNMF lors de son assemblée annuelle.

Deuxième Partie: Politiques et références générales

Termes de référence

Le Comité national du Ministère francophone est établi par la Commission de la mission mondiale pour surveiller tous les aspects du Ministère francophone au Canada. Par la même occasion, un Coordonnateur du Ministère francophone fut mandaté par la Commission de la mission mondiale. Le Comité fait rapport à l'Assemblée générale par l'intermédiaire du Comité Canada opérations de la CMM.

Toutes les personnes qui travaillent au sein du Ministère francophone dépendraient du comité - en ce qui concerne les responsabilités de travail. Toutefois, en ce qui concerne les questions d'ordre doctrinale et de morale, l'"ouvrier" est responsable envers son Consistoire de résidence.

Mandat du Ministère francophone

Selon la 115e Assemblée générale de l'Eglise [1989], la stratégie du Ministère francophone doit mettre l'emphase sur les franco-canadiens de tous fges; être en consultation avec les divers consistoires o— il y a une concentration suffisante de franco-canadiens. Certains critSres doivent être tenus en compte:

1. La stratégie doit s'insérer dans la tradition réformée;
2. être construite sur la vigueur de l'oeuvre déjà existante;
3. être formulée à partir d'objectifs clairs et évaluables; et
4. se développer en tenant compte du support des ouvriers et ouvriSres.

La 116e Assemblée générale de l'Eglise [1990] a agréée que le mandat du Ministère francophone soit de développer de nouvelles communautés de foi: "L'accent immédiat devrait être placé sur le développement de nouvelles communautés de foi dans des régions ou centres à forte population qui présentent des perspectives de développement pour des paroisses viables" (A&P 1990, p.548).

Composition du Comité

Le comité est composé d'un maximum de: Trois (3) pasteurs ordonnés, travaillant à plein temps dans une paroisse; Un nombre équivalent (3) d'anciens francophones ou d'autres la-cs membres de ces paroisses; Un (1) travailleur professionnel du Ministère francophone travaillant à plein temps ou à mi-temps; Un (1) étudiant certifié par un Consistoire comme candidat au Ministère et impliqué dans le Ministère francophone; Le Coordonnateur, ex-officio; et Le Secrétaire pour Canada opérations, ex-officio.

Un maximum de dix (10) personnes peuvent siéger sur le Comité national du Ministère francophone. Le Coordonnateur du Ministère francophone et le Secrétaire du Comité Canada opérations sont membres ex-officio par vertu de leur position, ils ne requiSrent aucune nomination du CNMF.

Les autres membres du Comité sont nommés de la façon suivante:

Les pasteurs des paroisses sont nommés par leur Consistoire de résidence;

Les anciens ou la-cs sont nommés par leur Conseil des anciens respectif;

Le travailleur professionnel est nommé par les consistoires impliqués dans l'oeuvre francophone;

L'étudiant est nommé par les consistoires impliqués dans l'oeuvre francophone.

La structure, de ce comité, sera révisée périodiquement par la Commission de la mission mondiale.

Responsabilités du Comité

Les responsabilités du Comité seront de:

1. Surveiller l'oeuvre actuelle et faire les recommandations nécessaires aux agences appropriées de l'Eglise;
2. Initier et surveiller la mise sur pied de nouvelles oeuvres;
3. Donner des directives générales au Coordonnateur et l'appuyer dans ses fonctions;
4. Traiter toutes les demandes de subventions; et
5. Mettre au point des moyens d'évaluation pour l'oeuvre.

Le président de séance représentera le Comité national du Ministère francophone auprès du Comité Canada Opération de la Commission de la mission mondiale.

Activités régulières du Comité

Assemblée annuelle, la première semaine de février, à Montréal;
(Pour tous les ouvriers-ouvrières; les rapports y sont présentés)

Séance régulière, la dernière semaine de mai, à Toronto;

Séance régulière, la dernière semaine de septembre, à Melbourne-Richmond;

Retraite annuelle, incluant tous les ouvriers (ouvrières) et personnes intéressées au Ministère francophone de l'Eglise presbytérienne au Canada aura lieu une fois l'an.

Responsabilités du Coordonnateur

Le poste de Coordonnateur sera à mi-temps.

Les responsabilités du Coordonnateur seront de:

1. Être le représentant du Comité national dans l'exécution de son mandat;
2. Relever du Comité national et suivre ses directives;
3. S'impliquer de façon pratique dans l'oeuvre en favorisant la mission et l'évangélisation;
4. Apporter un support pastoral à ceux et celles qui travaillent dans l'oeuvre;
5. Travailler à la réalisation de nouvelles communautés de foi;
6. Servir de lien entre la Commission du Ministère en ce qui a trait à l'enseignement théologique.

Le coordonnateur siègera sur le Comité Canada Opération de la Commission de la mission mondiale en tant que membre, et il représentera le Comité national du Ministère francophone auprès de l'Assemblée générale, des Synodes, des Consistoires et des agences de l'Eglise.

Le coordonnateur, assisté de la Commission du Ministère est responsable pour le développement d'un programme d'étude théologique pour les candidats Francophones au Ministère de la Parole et des sacrements.

Troisième Partie: Déclaration sur la question constitutionnelle canadienne

Introduction

Comme composante francophone de l'Eglise presbytérienne au Canada, il nous paraît important de nous exprimer sur notre participation à la vie de cette Eglise ainsi que sur la réforme constitutionnelle canadienne. Nous le faisons dans une perspective de réflexion chrétienne et d'éveil. Nous nous exprimons sachant que notre Eglise et le Canada sont aussi une communauté humaine dans laquelle tous font partie de l'image de Dieu tant comme personne que comme collectivité. Bien plus, comme nous y invite la déclaration du Conseil canadien des Eglises, c'est à partir d'une éthique de l'amour du prochain que nous avons à considérer la situation constitutionnelle. Cette éthique se fonde donc sur une liberté responsable. Nous devons faire référence à l'interdépendance et au respect mutuel chez les peuples et cultures au Canada. Nous parlons ici de participation reconnue plus qu'à une crainte de l'autre. Notre opinion doit donc le refléter aussi:

"Les voisins sont appelés à vivre dans des communautés soutenues par une responsabilité mutuelle, parce que chacun porte en soi l'image de Dieu. La Constitution est le cadre qui soutient notre responsabilité mutuelle". (Conseil canadien des Églises, février 1992).

Explication

Faisant le choix d'une Église canadienne, nous favorisons une option nationale qui vise l'unité dans la diversité. Mais notre Église est relativement jeune, comme notre pays, et les défis nouveaux qui nous attendent sont pressants.

L'Église presbytérienne au Canada, par son histoire et ses composantes culturelles et sociales, est un reflet de cette situation complexe. Comme franco-protestants, nous sommes présents ici depuis plus de 400 ans, depuis le début de la colonisation française, mais davantage depuis le mouvement missionnaire du siècle dernier. En tant que minorité, nous sommes familiers avec plusieurs enjeux actuels comme les relations de minorité à minorité, les épanouissements sociaux et culturels. Nous vivons aussi une double minorité en tant que protestant au Québec et en tant que francophone au Canada.

Propositions

Nous nous identifions avec le document, "Vivre en voisins, bâtir ensemble l'avenir du Canada", présenté récemment par le Conseil canadien des Églises, et nous désirons réaffirmer ce qui suit:

1. Les négociations constitutionnelles actuelles devraient reconnaître le caractère distinct et historique du Québec comme communauté linguistique, culturelle et politique;
2. Que soient reconnus que les peuples autochtones ont un droit inhérent à une autonomie fondée sur des bases territoriales et économiques découlant de leur qualité d'autochtone.
3. Que les droits sociaux, économiques et politiques protègent tous les habitants du Canada en particulier les régions défavorisées et pauvres permettant une juste distribution auprès des plus défavorisés.

Conclusion

Nous espérons que cette affirmation contribue à un meilleur climat de compréhension entre nous. Il nous a paru important de présenter notre position, en tant que chrétiens-chrétiennes et citoyens-citoyennes de ce pays, le Canada.

FRANCOPHONE MINISTRY ANNUAL REPORT

Rev. Daniel H. Forget

The National Committee of Francophone Ministry (NCFM) was established by the Board of World Mission in order to bring all the aspects of the Francophone Ministry under one umbrella. The Committee reports to the General Assembly via the Canada Operations Committee of the Board of World Mission.

The present report includes three parts: Part One, which is the Franco-Canadian Mission Strategy; Part Two, which covers Policies and General References; and, Part Three, which is a Declaration on the Canadian Constitutional Question.

The Book of Forms, le Manuel des procédures (as a provisional title), has reached the first stage of translation. However, le Manuel des procédures will not be ready before a French adaptation can be made, nor before certain juridical questions can be verified with the Principal Clerk of the General Assembly and executed.

Part One: Franco-Canadian Mission Strategy

Introduction

In May 1991, the National Committee of the Francophone Ministry mandated the Rev. Daniel H. Forget to prepare a document about the mission strategy of the Francophone Ministry of The Presbyterian Church in Canada. After consulting with concerned groups,

the NCFM adopted the Franco-Canadian Mission Strategy. The following is a resumé of this strategy.

Preamble

The need to have a mission strategy for French Canadians is not new. Since 1875, The Presbyterian Church in Canada has stressed its strong interest in French Canadians and at that time it established a Board of Evangelization with this goal. Today, the Church has placed Franco-Canadian Mission as a top priority in the Canadian missions.

"As God sent Christ to us, so Christ sends us into the world. We are here to proclaim Christ in word and deed. Mission is evangelism, the offer of salvation to all people in the power of the Holy Spirit, to be received through faith in Christ. It asks people to repent of their sins, to trust Christ, to be baptized, and to enter a life honouring Jesus as Lord. Mission is service, a call to help people in need and to permeate all of life with the compassion of God" (Living Faith, 9.1, p.26).

The Vision

The Church of Christ is called to be the image of God on earth, the expression of love in a troubled world. The Presbyterian Church in Canada forms a part of this image of God. To this end, the 1989 General Assembly of the Church adopted a vision for the 90's. This vision is comprised of nine (9) propositions:

1. We will grow in our relationship with Jesus Christ;
2. We will reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power;
3. We will integrate evangelism, social action, and justice ministry;
4. Our congregations will be alive;
5. We will be a loving, inclusive community - truly God's family;
6. We will be efficient communicators;
7. We will have a Spirit-led ministry by the whole people of God;
8. The Courts of the Church will be vital and compassionate; and
9. The administration of the Church will be lean and accountable.

The Mandate and Strategy

The objectives of the present strategy were developed in accordance with the decrees of the General Assembly of the Church, in consideration of the realities of our environment. According to the General Assembly in 1989, the strategy of the Francophone Ministry should:

1. place an emphasis on French Canadians;
2. be in consultation with the presbyteries;
3. be in accordance with the Reformed tradition;
4. be built on the strength of the current work;
5. be formulated of clear objectives capable of evaluation; and
6. be developed with the support of workers.

Following the 1990 General Assembly, a National Committee was established to oversee all aspects of the Francophone Ministry in Canada, and a coordinator was appointed on October 12, 1990. The Committee is composed of seven members. Its responsibilities are to supervise the current work and to initiate new work. The Coordinator is to represent the National Committee within the courts and agencies of the Church.

The general goal of the Francophone Ministry of The Presbyterian Church in Canada will be to establish new communities of faith while revitalising its existing work.

Specific Objectives:

1. The Francophone Ministry will affirm the importance of the revitalization of existing congregations;

2. The Francophone Ministry will establish two new communities of faith over the course of the next three years: one in the city of Sherbrooke, the other in Verdun;
3. The Francophone Ministry will explore the possibility of establishing other new communities of faith; and
4. The Francophone Ministry will reorganise the use of its human, physical and financial resources as well as its various services, in a realistic and responsible manner.

The objectives will be achieved in the following ways:

1. a search for Christian educational material;
2. activities for youth;
3. joint-congregational activities;
4. an annual retreat for leaders;
5. music concerts;
6. conferences;
7. pastoral exchanges;
8. friendly meetings (evenings in homes);
9. special worship services (Christmas, Easter...);
10. dialogue (Anglo-Presbyterian congregations);
11. dialogue (Presbyteries or Synods);
12. inventory and demographic study of the area; and
13. establishing of contacts.

Current Resources

The Francophone Ministry is composed of two congregations, l'Eglise St-Luc in Montréal and l'Eglise St-Paul in Melbourne-Richmond, a journal, La Vie Chrétienne, and a mission field, le Centre réformé, in Montréal. The people employed in the Francophone Ministry number six: four ministers, one student minister, and one secretary/translator (LVC).

The Congregations:

Eglise St-Luc: Congregation established in 1935 by the Presbytery of Montréal, meeting in Rosemount and serving Greater Montréal. A multi-cultural population. This congregation is served by the Rev. David Lefneski.

Eglise St-Paul: Congregation established in 1949 by the Presbytery of Québec, located in Melbourne, serving Richmond-Wolfe County in the Eastern Townships. A rural and worker population, chiefly of French Canadian origin. This congregation is served by the Rev. Daniel Forget and the student-minister Pierre Desveaux.

The New Communities:

City of Sherbrooke: Sherbrooke is one of two places targeted for the establishment of a new community of faith. The Rev. Daniel Forget and Mr. Pierre Desveaux will assume this task.

City of Verdun: Verdun is the other of two places targeted for the establishment of a new community of faith. The Rev. Jacqueline Frioud will assume this task on a half-time basis.

The services:

La Vie Chrétienne: Journal established in 1951 with the goal to make the faith, life and action of our Church known. It targets francophones in Canada and overseas. Also serves as a link with the Anglo-Presbyterian community. The Rev. Jean Porret is the volunteer editor of this journal, which is published eight times per year. The Rev. Porret is also Director of the Chaplaincy of the Université de Montréal.

Centre réformé: Mission field established in 1982 by the Presbytery of Montréal. The mission of le Centre réformé is to proclaim the Word of God in action and in word to the francophone community of Montréal in an ecumenical and reformed way. The

Rev. Jacqueline Frioud is responsible for coordinating the activities of the Centre réformé (half-time).

Translation: Claire Bradbury is secretary for La Vie Chrétienne and translator for certain translations for the NCFM.

The Coordinator: The coordinator assumes his responsibilities while exercising a ministry of establishment, exploration and evangelism. He looks after the administrative, pastoral and coordinative aspects. The Rev. Daniel Forget assumes this responsibility on a half-time basis.

Camp d'action biblique: The C.A.B. has been in operation since 1947. It offers a programme of various activities for youths and teens. Mr. Pierre Desveaux is responsible for the camp.

Potential Resources

Of all the resources essential to the Francophone Ministry for its development and growth, the human factor is, without doubt, the most important one. Within our Church there are young people preparing themselves for the Ministry of Word and Sacraments in our theological institutions. The human potential is already there in our Church but we must also make a place for those who come to us from other denominations.

Predicted Stages

An annual evaluation of the entire strategy will be made by the Committee. Also, an annual evaluation of the new communities of faith (NCF) will be done by an Evaluation Committee which will report to the National Committee of Francophone Ministries at its annual meeting.

The various stages of the strategy will be worked out in collaboration with the ministries involved.

Part Two: Policies and General References

Terms of Reference

The National Committee of Francophone Ministry was established by the Board of World Mission to oversee to all aspects of French Ministry in Canada. At the same time, a Coordinator of Francophone ministry was appointed by the Board of World Mission. The Committee reports to the General Assembly through the Canada Operations Committee of the BWM.

All persons working in francophone ministry are accountable to the National Committee of Francophone Ministry in matters of work responsibilities; however, in matters of doctrine and morals, the workers are responsible to the presbytery of residence.

Mandate of the Francophone Ministry

According to the 1989 General Assembly of the Church, the strategy of the Francophone Ministry is to place an emphasis on French Canadians of all ages, consulting with the various presbyteries where there is a sufficient concentration of French Canadians. Certain criteria must be respected:

1. The strategy must be in accordance with the Reformed tradition;
2. it must be built on the strength of the current work;
3. it must be formulated by clear objectives capable of evaluation; and
4. it must be developed with the support of workers.

At the time of the 1990 General Assembly of the Church [1990], it was approved that the mandate of the Francophone ministry is to establish new communities of faith: "The immediate emphasis should be on developing new local communities of faith in the major population areas or centres which show promise that viable congregations can be developed" (A&P 1990, p. [552](#)).

Committee Composition

The Committee is composed of a maximum of: Three (3) ordained ministers working full-time in a congregation; an equivalent number (3) of francophone elders or other lay members of these congregations; One (1) professional worker from the francophone community, working full-time or half-time; One (1) student certified by a presbytery as ministry candidate and involved in francophone ministry; The Coordinator, ex-officio; and The Secretary of Canada Operations, ex-officio.

A maximum of ten (10) persons may sit on the National Committee of Francophone Ministry. The Coordinator of Francophone Ministry and the Secretary of Canada Operations Committee are ex-officio members by virtue of their position, they do not require nomination to the NCFM. The other Committee members are nominated in the following manner:

- The ministers are nominated by their Presbytery of residence;
- The elders or laity are nominated by their respective Sessions;
- The professional worker is nominated by the presbyteries involved in francophone work; and
- The student is nominated by the presbyteries involved in francophone work;

The structure of this Committee will be revised periodically by the Board of World Mission.

Responsibilities of the Committee

The responsibilities of the Committee will be:

1. To supervise the work and make the necessary recommendations to the appropriate agencies of the Church;
2. To initiate and supervise new work;
3. To give general direction to the coordinator and to support him/her in his/her role;
4. To process all grant requests; and
5. To develop a means of evaluation of the work.

The Committee Convener will represent the National Committee of Francophone Ministry on the Canada Operations Committee of the Board of World Mission.

The regular activities of the Committee are: Annual Meeting, the first week of February, in Montreal; (for all workers; reports presented); Regular meeting, the last week of May, in Toronto; Regular meeting, the last week of September, in Melbourne-Richmond; and Annual retreat, for all workers and people interested in Francophone Ministry of The Presbyterian Church in Canada, will take place once a year.

The Coordinator

The position of coordinator will be half-time and the responsibilities of this person are:

1. To be the representative of the National Committee in the execution of its mandate;
2. To report to the National Committee and follow its directives;
3. To be involved in a practical way in the work of mission and evangelism.
4. To provide pastoral care to those involved in the work;
5. To work towards the realization of new communities of faith; and
6. To serve as a liaison with the Board of Ministry in matters relating to theological education.

The coordinator will sit as a member on the Canada Operations Committee of the Board of World Mission, and will represent the National Committee of Francophone Ministry to General Assembly, synods, presbyteries and agencies of the Church.

The Coordinator, assisted by the Board of Ministry, is responsible for developing a Theological Studies Programme for francophone ministry candidates.

Part Three: Declaration on the Canadian Constitutional Question

Introduction

As the francophone component of the Church, it is important for us to express ourselves about our lifelong participation in this Church, as well as about the Canadian

Constitutional Reform from a perspective of Christian reflection and awareness. The Committee expresses its knowledge that our Church and Canada are also human community in which everyone forms a part of the image of God, both individually and collectively. Furthermore, as we are invited by the Declaration of the Canadian Council of Churches, it is in the light of an ethic of love of neighbour that we consider the constitutional situation. This ethic is based on responsible liberty. We must make reference to the interdependence and the mutual respect existing between the peoples and cultures of Canada. We are talking about a recognizable participation more than a fear of the other. Our opinion must therefore also reflect:

"Neighbours are called to live in communities based on mutual responsibility because each one carries the image of God in him or herself. The Constitution is the framework that supports our mutual responsibility" (Canadian Council of Churches, February, 1992).

Explanation

Having made the choice of a Canadian Church, we favour a national option that aims for unity among diversity. Our Church is relatively young, however, as is our country, and the challenges that await us are pressing.

The Presbyterian Church in Canada, through its history and in its diverse cultural and social components, is a reflection of this complex situation. As Franco-Protestants, we have been here more than 400 years since the beginning of French colonization, and have been even more significant since the missionary movement at the beginning of the last century. Being a minority, we are familiar with the problems which exist between minorities and with the social and cultural aspirations of minority groups. We live as double minorities: as Protestants in Québec and as francophones in Canada.

Propositions

We identify with the document, "Vivre en voisins, bftir ensemble l'avenir du Canada", presented recently by the Canadian Council of Churches, and wish to reaffirm it in what follows:

1. The current constitutional negotiations should recognize the character and history of Québec, as a distinct linguistic, cultural and political community.
2. That it be recognized that the native people have an inherent right to autonomy founded on territorial and economic bases flowing from their native status.
3. That the social, economic and political laws protect all inhabitants of Canada, in particular those of underprivileged and poor regions, to permit a just distribution with the most underprivileged.

Conclusion

We hope that this affirmation will contribute to a better atmosphere of understanding between us. We felt it important to present our position as Christians and as citizens of this country, Canada.

EDUCATION FOR MISSION

Education for Mission has continued, during 1991, to provide resources and support to congregations and groups as they engaged in the mission of the Church. Printed resources include four issues of Mission Update, located in the centre of The Record in the months of March, June, September and December. In 1991 the format was changed slightly to include discussion questions on the back page for the major articles which were all written on the same theme. In June, the issue's theme was the celebration of the 25th anniversary of women's ordination to the Ministry of Word and Sacraments and to the eldership, an issue that Mary Whale had planned before her death. In September the theme was the Ecumenical Decade of the Churches in Solidarity with Women in Church and Society, one of the mission study themes for 1992-3. The issue for December was centred on the mission effort of the Church in Canada. Any one of these issues can be used in a group setting with men and women who want to learn more about the mission of the Church. If anyone has

missed their copy of one of these issues, extra copies are still available at the subscription rate of \$ 1.25 for 25 copies.

The Committee also printed three new inserts entitled Together in Mission on the Cariboo Ministry, Inner city Ministry and the Korean Christian Church in Japan, our partner church in this year's mission study region. Along with a poster on Japan, the Committee also printed a trifold brochure on the various coalitions within which the Church participates in order to do ecumenical advocacy and social justice ministry. The Board of World Mission is part of the Interchurch Coalition on Africa, the Interchurch Committee on Human Rights in Latin America, the Canada Asia Working Group and the Canada-China Programme. Assistance was also given to the Board of Congregational Life in the production of ten bulletin covers.

This year, the Committee is planning something a little different for this mission study poster. Along with the members of this denomination's Ecumenical Decade of the Churches in Solidarity with Women Committee, the Committee has asked an artist/illustrator to design an original piece of art which will eventually hang in one of the board rooms and will be used for the mission poster. In the future it may be used in the Glad Tidings, The Record or on a church bulletin cover. Because the Decade does not end until 1998, the Committee believes that this piece of art will give a unifying look to the denomination's response to the Decade. The theme that comes from the Gospel of Luke 13:10-17. It is the story of Jesus' healing of the bent over woman in the Synagogue on the Sabbath day. The artist is illustrating the verse: "Woman you are set free of your ailment."

This year Joe Reed again revised and the Committee edited and printed Que Hacer: A Project Book on Central America, for congregations whose interest in the people of Central America has grown because of deputation visits that Joe has made to them or personal study on the 1990-91 study theme. The Committee also revised and reprinted the Something Extra Book and have since discovered that congregations are grateful and contribute through it in an amount exceeding \$ 70,000. The 1992 Presbyterian Church Wall Calendar was published on the theme: Stewards of the Earth, which was suggested by the Board of Congregational Life. The 1993 theme is Faces of Solidarity focusing on the Ecumenical Decade of the Churches in Solidarity with Women in Church and Society. A litany for Mission Sunday and a Mission Quiz were also printed and offered for distribution through the Resource Distribution Centre or the Board office.

This year, the Committee revised the Mission Profile Packets and have added a series on Canada Mission Personnel. The first Partners in Mission packet is being designed and will be offered for sale in time for the introduction of the Middle East Mission Study theme this spring. It will consist of a fact sheet, pictures, maps and recent articles on issues facing the Middle East and will supplement the mission study. It is designed to be used to create a bulletin board display.

Several new titles have been added to the library of Communications Services. Working with Justice and Peace Coalitions, Homes Apart (a film on the church in Korea) and Developing Images (an interactive video that asks us to be more careful about how we portray other cultures).

The display boards have been updated: Where our Mission Staff Serves has seen a lot of changes reflecting the number of people who have come and gone; a second board has been redesigned on the theme of "Kids, Kids, Kids" to fit in with the theme of Mission Fest in British Columbia. The third board has been redone to celebrate the 20th anniversary of the Board of World Mission.

Deputation was carried out in 38 presbyteries in 1991 with 24 speakers and approximately 230 engagements. BWM Staff speaking engagements included Crieff, Sarnia Resource Fair, two mission committees, Missionfest in British Columbia and the Atlantic Mission Society Annual Meeting.

Two surveys have been carried out this year. The first had to do with a new way of doing deputation. The Committee proposed that each synod choose an appropriate time for deputation and asked if each was willing to arrange its own deputation itinerary during that

time. This idea was endorsed two to one. This spring, a handbook will be produced to give guidance to the volunteer mission interpretation coordinator and to introduce the volunteer to worksheets that will be beneficial in coordinating the mission speakers' itineraries. The Committee is grateful to the 20 presbyteries, the AMS and the 17 presbyteries; the 2 synodicals and 4 synods who replied to the survey.

The second survey was a review of our print resources that went out in the PCPak. In general, the Committee learned that Mission Update is not always recognized as the insert in the centre of The Record published quarterly; Mission Capsules is one of the most valued resources; people are also grateful for the Mission Profile Packets; people would prefer resources to be printed inexpensively enough to be able to offer them free of charge; missionary deputation is considered to be the best way of doing education for mission and hardly anyone knows INET, or Que Hacer and most are just learning about Something Extra.

As an extension of the former Laity Abroad focus that was maintained by Education for Mission, the Committee has looked at the work of the Campaign to End Child Prostitution in Asian Tourism and have participated ecumenically in launching a Canadian chapter of the International campaign. Dr. Marion Powell, a former missionary, concerned about women's health issues in the Third World, has come forward to assist in the work of the Committee. The Committee is grateful to Zander Dunn for his fine article on this subject in The Record. It has occasioned a significant response based on the number of requests for information that we have received.

The BWM, BCL, PWS&D, AMS and WMS(WD) together participate in a Joint Consultation on Education for Mission which co-ordinates and promotes resources for Education for Mission in the Church. It recommends mission study themes to Friendship Press, and WMS(WD) and BWM staff participate in their production. Upcoming studies are:

1992-93	Geographical: The Middle East General: Churches in Solidarity with Women
1993-94	Geographical: The Caribbean General: Global Economics

Recommendation No. 14 (adopted, page 40)

That the geographical theme for 1994-95 be Africa Churches Speak and that the general theme be Making the World Safe for Children, and that the Life and Mission Agency and the Women's Missionary Society cooperate in the preparation of suitable materials for use in the Church.

YOUTH IN MISSION REPORT TO GENERAL ASSEMBLY

The summer of 1991 took Youth in Mission into a new country. For two weeks in July, sixteen people from St. Andrew's Church in Brampton volunteered in Guyana, South America. They were: Rhonda Campbell, Mary Duncan, Richard Duncan, Sheila Eitner, Pam Foster, Christopher Hedges, Kevin Hedges, Shaun Waldie, Julie Holloway, Tammy Janssen, Paul Sammut, Bruce Kelly, Jennifer Thatcher, Rev. Mark Tremblay, Mrs. Maureen Kelly and Dr. Alvin Kelly.

While there they did some light construction, painting and general clean up as well as running medical and dental clinics. The second week saw them leading and participating in the National Youth Camp at Better Hope.

The Youth in Mission Council hopes that other churches will consider this model of a youth group from one congregation creating their own team. YIM created the project, provided information, and helped in team building and providing orientation. The young people spent many months doing various jobs and projects to raise their money and there was good support from the congregation as well.

The third trip to Central America took place in August. The group spent the bulk of their time in Nicaragua, with time divided between Managua and the east coast (in the Bluefields

area) where they were able to work with various ecumenical groups, seeing first hand the Church's work and mission. The Council is indebted to Joe Reed and YIM volunteer Ken Kim for their support and assistance.

The 1991 team to Central America included: Michael Neelin, Ottawa, Ontario; Lyndal Neelin, Ottawa, Ontario; Kristin Boyer, Thunder Bay, Ontario; Chandra Hodgson, Peterborough, Ontario; Sonny Juane, Ottawa, Ontario; Christopher Powell, Whitby, Ontario; Maureen Ra, Toronto, Ontario; Denise Van Wissen, Guelph, Ontario.

Three Canadian projects were filled by Nancy Nichol (Atwood, Ontario) at Elmvale Presbyterian Church in Elmvale, Ontario running Vacation Bible School; Alan Ashton (Wyoming, Ontario) at Crieff Hills Community Retreat and Conference Centre, in Puslich, Ontario; and Heide Obenhoeh (Kitchener, Ontario) at the Mowat-Chandler Community Outreach Programme working to support low income and single parent families.

The summer of 1992 looks like another exciting and busy season for Youth in Mission. The following Canadian projects have been confirmed to date: Family Camping Co-ordinator for Gracefield Presbyterian Centre, Quebec; Hospitality Assistant for Crieff Hills Conference Centre near Guelph, Ontario; Inner city mission workers for Erskine Church in Ottawa, Ontario; and a leader for Daily Vacation Bible School programme at Kitchener East Church, Kitchener, Ontario.

As well there are three International Projects. A team of 11 people will be travelling to Malawi, Africa for three weeks in July. They will be visiting and working in various areas of the country. The Africa team is: Rev. Angus Sutherland, Cambridge, Ontario; Glynis Quinn, Picton, Ontario; David Barrie, Cambridge, Ontario; Heather Burnand, Calgary, Alberta; Karen Ferris, Downsview, Ontario; Mark Gordon, Toronto, Ontario; Catherine Horne, Kitchener, Ontario; James Milner, Willowdale, Ontario; Margaret Moncrieff, St. John's, Newfoundland; Donna Taylor, Kingston, Ontario; and Soonil Um, Weston, Ontario.

The fourth trip to Costa Rica/Nicaragua will take place the last three weeks of August and Janet Ryu (Toronto, Ontario) will be travelling to Japan for a project with the Korean Christian Church there.

The Youth in Mission Council was pleased with the positive response of its report and recommendations to the 1992 General Assembly. As an ongoing programme of the Church, the Council looks forward to a continued relationship under the new structure.

At this time, the Council wishes to thank the Board of World Mission for its continued support the last few years. In particular, thanks and heart felt gratitude goes to Rodger Talbot who has encouraged and supported this programme from its earliest beginnings.

INTERNATIONAL MINISTRIES

Introduction

Restructuring began for International Ministries in 1991 when Glen Davis, one of the two Associate Secretaries, was called to be General Secretary of the Life & Mission Agency. This left a challenge of the consolidation and management of two full portfolios into one.

This has resulted in the beginning of a change in relationships between The Presbyterian Church in Canada and its overseas staff, and its partner churches in mission. Without so intending, the Restructuring process has in fact changed both the understanding and practice of International Mission.

The cornerstone of the BWM policy in International Ministries has been partnership: taking seriously those churches with whom the Church is joined in mission: knowing them well enough to converse frequently with them about ways in which it is felt that God is leading us forward together in witness, in fellowship, in service, during these days of rapid social change.

It is not possible for one Executive staff member to seriously engage in the partnership give and take with 16 unique church agencies in a variety of geo-political contexts. To move from one era of International Ministries into another, some radical adjustments will need to be considered if this important part of the Church's ministry is to remain strong and vital and faithful to its Lord.

Recruitment, appointment, and furlough care of overseas staff will need additional concentrated effort. Careful projections show that of the 42 people on overseas staff as of January 1, 1992, 12 will resign or retire by December 31, 1992, and 18 more will resign or retire by the end of 1996. As average length of service decreases, the number of appointees has to increase in order to maintain, let alone increase, personnel commitment to partner churches to the level authorized by General Assembly.

Partners during 1991-1992 were as follows:

Korean Christian Church in Japan
 The Presbyterian Church in Taiwan
 The China Christian Council
 The Church of North India
 The United Mission to Nepal
 International Assistance Mission
 The Middle East Council of Churches
 The Guyana Presbyterian Church
 Iglesia Bautista Emmanuel (El Salvador)
 Church of Central Africa Presbyterian
 Presbyterian Church of East Africa
 Presbyterian Church of Nigeria
 Presbyterian Church of Mauritius
 Presbyterian Church of Mozambique
 Paris Evangelical Church in Southern Africa
 Lesotho Evangelical Church

A number of visits took place between the Presbyterian Church and its partners:

Heather Jones from Knox to Presbyterian Church in Mauritius
 Tak Wang to United Mission to Nepal
 The Reverend & Mrs. Simao Chamango from Presbyterian Church in Mozambique
 The Reverend & Mrs. John Cameron, Moderator of the 116th General Assembly to Republic of South Africa, Mozambique, Malawi, and Kenya.
 Marjorie Ross from PWS&D to Middle East and South Africa.
 Joan Sampson from WMS to Guyana Presbyterian Church
 Peter Ruddell to Central America and Cuba

New staff people 1991-1992:

Esther Chang - Korean Christian Church in Japan
 Evalene Thom - Mauritius
 Karen & Fraser MacKay - CCAP - Livingstonia Synod
 Arlene & David Onuoha - Presbyterian Church in Nigeria
 Don MacKay - Presbyterian Church in Nigeria (reappointed)
 Craig & Maxine Taylor - UMN
 Margaret & Jake Vanderzweerde - Church of North India
 Bill Elliott & Marie Rempel - Presbyterian Church in Mauritius

The following people retired, or resigned:

Marilyn & Ted Ellis - Presbyterian Church in Taiwan
 Linda & Glenn Inglis - Lesotho Evangelical Church
 Seta & Doug duCharme - The Middle East Council of Churches
 Miriam & David Barrie - Church of Central Africa Presbyterian - Blantyre
 Rebecca & James Campbell - Presbyterian Church of East Africa
 Karen & Fraser MacKay - Church of Central Africa Presbyterian- Livingstonia

Leadership Development Programme:

Obede & Ana Paula Baloi - Mozambiquan students studying in Brazil.
 Arlindo & Lagrima Chongo - Mozambiquan students studying in Brazil.
 Simao & Adelaide Chamango - Mozambiquan students studying in Canada.
 Rodney & Doris Curpanen - P.C. Mauritius - studying at Union Theological Seminary, Richmond, Virginia
 Maureen Kallee - P.C. Mauritius - studying at Pikeville College, Pikeville, Kentucky
 Kingsley Nyirenda - PCEA - studying at Nairobi International School of Theology - Kenya
 Jimmy Lalljee - Guyana - studying at United Theological College of the West Indies, Jamaica

Coalitions in which the Board participates and representatives:

CAWG (Canada Asia Working Group) - In Kee Kim, Ted Ellis
 ICCHRLA (Inter-Church Committee on Human Rights in Latin America) - LeeAnn Purchase
 CCWG (Canada Caribbean Working Group) - Marjorie Ross, Joe Williams
 MEWG (Middle East Working Group) - Marjorie Ross
 ICCAF (Inter-Church Coalition on Africa) - Rodger Talbot, Patti Talbot, Roy Gellatly, Russell Hall, Barbara Deans
 CCP (Canada China Programme) - John Johnston

Advisory Committees and current Conveners:

South Central West Asia Advisroy Committee - Miss Margaret Leask
 Africa Advisory Committee - Mrs. Barbara Deans
 China Advisory Committee - Mrs. Bernice Treleaven
 Caribbean Latin America Committee - Dr. W.J.S. Farris
 East Asia & Pacific Committee - Rev. Ron Wallace
 Middle East Advisory Committee - Ms Marjorie Ross

The Presbyterian Church in Taiwan

In February 1991, the World Council of Churches (WCC) 7th Assembly accepted the China Christian Council (CCC) as its 317th member, thus claiming both Taiwanese and Chinese Churches among its membership. The vote to accept the CCC was accomplished after much discussion between officials of the WCC, PCT and the CCC. Originally, it was said that the CCC was only willing to accept membership if WCC referred to the PCT as The Presbyterian Church in Taiwan, China. Of course, this was not acceptable to the PCT. Finally, the CCC in its acceptance speech, said, "Our membership in the WCC will in no way impair the independence and integrity of any church outside of mainland China".

Recommendation No. 15 (adopted, page [40](#))

That solidarity be express with The Presbyterian Church in Taiwan as it seeks to fulfil its role ecumenically as a full and independent member of the Asian and world-wide community of churches and as it fulfils its role prophetically in addressing issues affecting the future of the people of Taiwan.

SUPPLEMENTARY REPORT

MINUTES OF APPRECIATION

Miss Ina Hill

Ina Hill has served with the General Board of Missions and the Board of World Mission for over thirty-two years. During that period of time she has worked with several different members of the Executive Staff. She has been involved in Education for Mission, Overseas Mission and General Administration.

Ina joined the General Board of Missions in February 1960, when the General Assembly Offices were located at 63 St. George Street. She became office secretary for the Rev. R.M. Ransom who was the Acting Secretary for Mission Education and Associate Secretary

for Overseas Mission. She held that position until January 1966, when she became office secretary to Dr. E.H. Johnson, Secretary for Overseas Mission.

In January of 1972, with the inception of the Board of World Mission, she became secretary to the Rev. George A. Malcolm, General Secretary. From then to the present, she has been secretary to successive General Secretaries, the Rev. Chris Costerus and the Rev. Peter D. Ruddell. However, her responsibilities were broadened.

In 1976, Ina was promoted to Administrative Assistant with the added responsibility of administration of the clerical office. Subsequently in 1989, her classification was changed to Senior Administrator Clerical.

There are many things that one could say of Ina. She will be remembered for her careful, fair and understanding management of clerical staff. Her commitment to the welfare of the mission of the Church has been unswerving. Her years of service, her involvement in several areas of the work, and her recollection and research abilities has earned her the title, "The BWM Corporate Memory". Beyond all of this has been her involvement in the life and work of her congregation of choice. She is presently the Clerk of Session at Faith Presbyterian Community Church.

On July 1, Ina will begin early retirement. We thank her for her diligent service to the mission of the Church throughout the past thirty years. Now, as she begins a new chapter in her life, we commend her to God's care and wish her health, happiness and many years filled with good times and good friends.

Recommendation No. 16 (adopted, page [40](#))

That the minute of appreciation for Miss Ina Hill be adopted.

Miss Madge White

Madge White arrived in Toronto from Jamaica in September 1963. She states that she was fortunate to be directed to The Presbyterian Church in Canada which had an opening for a secretary. The Rev. Jack Cooper had just been appointed Director of Church Extension, a new department, and he needed a secretary. He interviewed and accepted Madge to do secretarial work for approximately three weeks. She commenced working with the General Board of Missions in October and that three weeks has expanded to become almost three decades.

Eventually Madge was transferred to the Home Missions Department and was assigned the position as one of the secretaries to Dr. J. Alan Munro. The Home Missions Department operated independently of the other sections of the General Board of Missions. Her responsibilities were for correspondence, typing and printing minutes, preparing and printing the agenda and reports for the Annual Meeting. As well, she performed the many stenographic and clerical tasks relating to communication with the aid-receiving mission fields.

The Rev. Howard Doig joined the staff as Assistant Secretary in 1964 and on the resignation of Dr. Munro in 1965 acted as Interim Secretary until his appointment as Secretary for Home Mission in 1966. As a new Canadian, Madge learned a great deal from these two gentlemen about the responsibilities and depth of mission being carried on in Canada. The Rev. Alex MacSween joined Dr. Doig as Assistant Secretary for Home Mission and Madge continued to work as secretary for them.

In 1971, Giollo Kelly joined the staff as Assistant Secretary for Canada, Special Ministries, and then in April 1983, she became Secretary for Canada Operations. Madge did secretarial work for her until she retired in September 1990.

The Rev. J.P. (Ian) Morrison was appointed Secretary, Canada Operations in 1990. Madge continued to perform a variety of secretarial duties of the Canada Operations section of the Board of World Mission. Madge will complete almost 29 years of service in support of the mission of The Presbyterian Church in Canada.

Madge has fulfilled her several responsibilities through the years with a gentle spirit and a quiet grace. She has been diligent and competent. Her stock among those with whom she works is high. Madge is an active member of Glebe Presbyterian Church.

Now, Madge is entering her retirement a few years early. Therefore, we commend her to God's keeping. We trust that she will have new experiences that will bring her pleasure and that she will have good health for many years to come.

Recommendation No. 17 (adopted, page [40](#))

That the minute of appreciation for Miss Madge White be adopted.

CLERKS' NOTE: BWM Programme Reports, see page [612](#).

J. Cameron Bigelow
Convener Secretary

Peter D. Ruddell

OVERTURES - 1992

NO. 1 - PRESBYTERY OF WESTMINSTER (Not granted, p. [211](#) & [68](#))

Re: Guarantee of Stipend re Appropriate Accommodation, Book of Forms Appendix A-10

WHEREAS, the high cost of affordable and appropriate accommodation in many of our urban areas has made home ownership financially prohibitive for ministers and professional church workers, and

WHEREAS, the 1989 General Assembly enacted the requirement that all ministers and professional church workers must receive as minimum housing allowance an amount equal to the fair rental value for appropriate accommodation, and

WHEREAS, the concern remains that presbyteries, in exercising their pastoral supervision of pastoral ties within the bounds, need ensure that congregations, in calling ministers or engaging professional church workers provide housing allowances in lieu of manse at fair rental value for appropriate accommodation, and

WHEREAS, the form for Guarantee to Presbytery for minister's stipend now in use (Book of Forms, Appendix A, Form 10) makes no reference to the requirement for housing allowances at fair rental value,

THEREFORE, the Presbytery of Westminster, humbly overtures the Venerable, the 118th General Assembly to revise this section of the Appendix to the Book of Forms to include guarantee of provision of housing allowances at fair rental value for appropriate accommodation, or to do otherwise, as the General Assembly in its wisdom may deem best.

NO. 2 - PRESBYTERY OF WESTMINSTER (Not granted, p. [212](#) & [68](#))

Re: Provision in Call for Annual Contributions to R.R.S.P.

WHEREAS, a programme of regular contributions towards a Registered Retirement Savings Plan (R.R.S.P.) can be a valuable means of providing for the housing needs of ministers upon retirement, regardless of whether they occupy manses or are in receipt of a housing allowance for the purpose of renting accommodation, and

WHEREAS, clergy with housing allowances or who occupy manses should be encouraged to make contributions to an R.R.S.P. as early as possible in their ministry, and

WHEREAS, such contributions to an R.R.S.P. provide taxation benefits for ministers, and

WHEREAS, such an Equity Housing Programme could be introduced in lieu of a portion of increase in stipend the year of implementation,

THEREFORE, the Presbytery of Westminster humbly overtures, the Venerable, the 118th General Assembly to enact a provision within the Call by which congregations include provision for an annual contribution of not less than one thousand dollars (\$ 1,000) towards an R.R.S.P., or do otherwise as the General Assembly in its wisdom may deem best.

NO. 3 - PRESBYTERY OF WESTMINSTER (Not granted, p. [213](#) & [68](#))**Re: Use of Pension Funds For First Mortgages**

WHEREAS, many congregations within The Presbyterian Church in Canada have sold, demolished or otherwise not retained a manse, preferring instead to provide a housing allowance for their minister, and

WHEREAS, many ministers within The Presbyterian Church in Canada prefer to purchase their own home, thus providing for themselves equity in property, and

WHEREAS, the high cost of housing in many of our urban areas in country are making home ownership more difficult for ministers, notwithstanding the Assembly's ruling that housing allowances must be at fair rental value for appropriate accommodation, and

WHEREAS, a major impediment to the purchase of a home in such areas of high real estate cost is the ability of providing adequate down payment and arrangement of suitable mortgage, and

WHEREAS, the terms of the Pension Board of The Presbyterian Church in Canada allow such trustee funds to be invested in first mortgages,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 118th General Assembly to instruct the Pension Board of The Presbyterian Church in Canada to review its policies concerning investment of funds with a view to providing first mortgages to ministers of Word and Sacraments and other professional church workers, or do otherwise as the General Assembly in its wisdom may deem best.

NO. 4 - PRESBYTERY OF EDMONTON (Granted by Declaratory Act, section**Re: Book of Forms Section 176.1.7-9 re Others on the Constituent Roll** 176.1.7, p. [383](#) & 63)

WHEREAS, during the past few years, revisions to section 176 of the Book of Forms have identified several kinds of non-congregational ministries which warrant the constituent membership in presbytery of ordained ministers of The Presbyterian Church in Canada who are engaged in those ministries, and

WHEREAS, the 1979 General Assembly said, inter alia that "Reformed Churches historically have approved other forms of ministry and areas of activity as proper for ordained ministers . . .", and

WHEREAS, the 1989 General Assembly (A&P 1989, p. [267](#)) restricted the use of section 176.1.8 to the extent that it no longer appears to have any effective meaning or potential use, and

WHEREAS, while the Church is currently studying the nature of ministry, it has clearly not restricted its understanding of the function of ordained ministry to congregational ministers only, and

WHEREAS, while the ministry of pastoral counselling in ecumenical pastoral counselling centres has been recognized as ministry falling within the scope of section 176.1.6 (A&P 1988, p. [527](#)f., p. [18](#), [19](#), [27](#)), it might better be considered as parallel to "institutional chaplaincy" (section 176.1.7) since both kinds of ministries involve training and certification through the Canadian Association for Pastoral Education l'Association Canadienne pour l'Education Pastorale, and

WHEREAS, notwithstanding the fact that several new forms of non-congregational ministry have already been recognized as such, it is likely that new forms will continue to emerge, and

WHEREAS, it is the responsibility of the presbytery to identify and affirm such new forms in the first instance (an extension of the meaning of section 198 of the Book of Forms), subject to the action of the General Assembly, and

WHEREAS, the Presbytery of Edmonton has identified and affirmed the non-congregational ministry of one of its members, a ministry which is not included among those specified in section 176, but has been unable to place him on the constituent roll because there is currently no provision for overturning the General Assembly for permission to place on its constituent roll exceptions to the approved list for ordained ministers carrying out non-congregational ministries (A&P 1989, p. [267](#)), and

WHEREAS, the historic practice of General Assembly of appointing a Special Committee to deal with overtures forwarded under section 176.1.8 and 176.1.9 results in a lack of

continuity and (perhaps) vision in decision-making, which might be achieved by having such overtures reviewed by a standing committee or board of the Assembly such as the Board of Ministry (or its successor) with recommendation to the subsequent General Assembly, THEREFORE, the Presbytery of Edmonton humbly overtures the 118th General Assembly to

1) Amend section 176.1.7 of the Book of Forms so that it reads as follows: "who are institutional chaplains or pastoral counsellors appointed for not less than one year, with the approval of the responsible agency or committee of the General Assembly."

2) Amend section 176.1.8 by substituting the following for the second sentence: "Such presbytery applications may be made for persons who are involved in ministries, affirmed as such by presbytery, other than those described in sections 176.1.1 through 176.1.7. Applications are to be made in the form of an overture to the General Assembly, which overture will be referred immediately to the responsible agency or committee of the General Assembly, for report to the next meeting of the General Assembly."

3) Amend section 176.1.9 by adding the following phrase at the end of the second sentence of the section: "through the responsible agency or committee of the General Assembly," or to do otherwise as the General Assembly, in its wisdom, is deemed best.

NO. 5 - SESSION, KNOX CHURCH, RIPLEY, ONTARIO (Granted in terms of
Re: Basing Stipend Increases on Economic Realities Assembly action, p. [222-23](#) & [69](#))

WHEREAS, the General Assembly has authority to set the level of minimum stipends annually, and

WHEREAS, governments and some businesses have frozen salaries or limited the increase to one or two percent, and

WHEREAS, there is widespread unemployment in urban areas and small towns, and

WHEREAS, farm incomes have fallen so low that they have resulted in discouragement and deep anxiety in rural communities, and

WHEREAS, lower interest rates have reduced the income of many retired people,

THEREFORE, the Session of Knox Church, Ripley, in the Presbytery of Bruce-Maitland, humbly overtures the Venerable, the 118th General Assembly to assure that proposed stipend levels are realistically related to the present economic realities affecting the Church's people, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Bruce-Maitland.

NO. 6 - SESSION, ST. JOHN'S CHURCH, CORNWALL, ONTARIO (Not granted,
Re: 1991 Declaratory Act - Congregational Trustees p. [283](#) & 32)

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 party to all deliberations will further provide accountability for the congregation, and

WHEREAS, trustees should be aware of the restrictions of the Trustee Act of the jurisdiction (e.g., The Trustee Act of Ontario permits only low-risk financially sound transactions and investments in Canada.),

THEREFORE, the Session of St. John's Presbyterian Church, Cornwall, humbly overtures the Venerable 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 by the 1991 General Assembly, with wording as follows:

1. Every congregation shall appoint three or more trustees who must be members in good standing in the congregation.

2. The trustees shall be constituted as a Board and be subject to the Book of Forms.
3. The Moderator of Session shall be party to all deliberations of the Board of Trustees.
4. The Board of Trustees shall hold all real estate of the congregation and any assets as defined in the Trust Deed.
5. The Board of Trustees may hold any other assets with the expressed will of the congregation.
6. The Board of Trustees will relinquish any holdings at the expressed will of the congregation.
7. Unassigned gifts are to be assigned by the congregation.
8. The investment of funds can be directed by the National Church or the congregation but must necessarily be restricted by the Trustee Act of the jurisdiction.
9. Any attempt by the congregation or the Board of Trustees to circumvent either the Book of Forms or the Trustee Act of the jurisdiction shall be reported to Presbytery for action, or do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Glengarry.

NO. 7 - PRESBYTERY OF TEMISKAMING (At request of Presby., referred to Ctte. on
Re: Representation on Senates Theo. Ed.; no reply to this Assembly)

WHEREAS, those called to ministry of Word and Sacraments for The Presbyterian Church in Canada may choose any of the three theological colleges at which to study: Knox College, Toronto; Vancouver School of Theology, Vancouver; and Presbyterian College, Montreal, and WHEREAS, there are definite regional differences culturally, economically and socially across Canada which also affect how ministry is done within the Church, and WHEREAS, a major part of curriculum planning and development is done by the senates of the individual colleges recognizing, however, that consultation is made with the Committee on Theological Education, and WHEREAS, boundaries of a call or appointment for ministers of Word and Sacraments are not confined to the area around the college from which they graduated but are national and international in scope, THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 118th General Assembly, to appoint members to the senates of the colleges in such a way as to ensure regional representation from across Canada in order that regional differences and needs within the Church may be addressed, with more emphasis, in the courses of study offered at the colleges, and also to request that the Committee on Theological Education consider the value of such representation, or to do otherwise as the Assembly in its wisdom deems best.

NO. 8 - PRESBYTERY OF HAMILTON (Referred to Clerks of Assembly, p. [17](#))
Re: Dissolving the Present Structure of Synod

WHEREAS, Synods have generally ceased to function as an effective court of the Church, and WHEREAS, as a result, Synod meetings are often poorly attended, and WHEREAS, the insertion of conference/seminar content into the agenda of Synod meetings with a view to attracting Presbyters to attend has not been noticeably successful, and WHEREAS, the current restructuring of the National Church gives opportunity to review the effectiveness of the Synod as presently constituted, and WHEREAS, the basic powers and duties of Synods as outlined in the Book of Forms section 273-276.3 could be carried out in other ways, such as by devolving the present responsibilities of Synods to regional commissions mandated to meet as necessary, and with responsibility for particular areas of concern and ministry (e.g., judicial matters, camps, inter-Presbytery matters, etc.),

THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 118th General Assembly, to dissolve the present structure of the Synod as a court of the Church, and to replace it with specific commissions responsible for those duties currently undertaken by Synod, or to do otherwise as the General Assembly in its wisdom deems best.

NO. 9 - SYNOD OF ALBERTA (Referred to Canada Ministries, p. [17](#))

Re: Review of BWM Policy for Funding of Church Extension

WHEREAS, the support of rural ministry within the bounds of the Synod of Alberta is a matter of urgent necessity, recognized by the 1989 General Assembly in the adoption of the report of the Task Force on Rural and Remote Ministry, and

WHEREAS, the policy of the Board of World Mission concerning funding for church extension includes provision for extension congregations entering building programmes to return to full supportive grant for a period of three years, and

WHEREAS, the implementation of this policy is not accompanied by an increase in the total mission grants for the Synod, and

WHEREAS, three congregations within the Synod of Alberta are presently in building programmes and on full grant and a fourth congregation is expected to be in the same position within the next year, and

WHEREAS, the funding for these full grants has been provided from within the total mission grant to the Synod of Alberta which has not increased to cover these large grants, and

WHEREAS, this means a radical reduction or elimination of the smaller grants available for rural congregations, remote work within the Synod, and other ministries (e.g., university chaplaincy),

THEREFORE, the Synod of Alberta humbly overtures the Venerable, the 118th General Assembly to review the policy of the Board of World Mission re funding for church extension, not with a view to reducing the full grant to extension congregations which commence a building programme, but rather to provide supplemental grants so that other ministries dependent on Mission grants may not be put at risk, or to do otherwise as the Assembly, in its wisdom, deems best.

NO. 10 - SYNOD OF TORONTO AND KINGSTON (Prayer granted, p. [17](#), 30, 65, 74)

Re: Establishment of the Presbytery of Oak Ridges

WHEREAS, the Presbyteries of East and West Toronto asked the Synod to examine the boundaries of Presbyteries with a view to considering the possibility of a Presbytery centred on York Region, north of Metropolitan Toronto, and

WHEREAS, this area within the Synod has been particularly affected by growth and development, and

WHEREAS, the congregations within and surrounding York Region have been thus affected with the result that new communities and old have a new sense of identity as part of a region, and

WHEREAS, the congregations which are in this area share a common commitment to growth and evangelism, sharing an enthusiasm for a new Presbytery, and

WHEREAS, the Synod appointed a Committee to study the possibility of the formation of a new Presbytery and they have agreed to recommend that a new Presbytery be established, to be known as the Presbytery of Oak Ridges, with the following boundaries: to the east, the eastern border of the Regional Municipality of York; to the south, Steeles Avenue; to the north, Concession Road Nine in Tecumseth and West Gwillimbury Townships and Lake Simcoe; and to the west, a line following Peel Region Road 8 in Peel Region, Highway 9 and Highway 50 in Simcoe County. This will include twenty-two charges at present,

THEREFORE, the Synod of Toronto and Kingston humbly overtures the Venerable, the 118th General Assembly to establish the Presbytery of Oak Ridges within the bounds above, including the pastoral charges of Aurora, Beeton, Bolton, Bradford, Chapel Place-Arabic, King City, Maple, Markham, Markham Chinese, Nashville, Newmarket, Newmarket Korean, Nobleton, Richmond Hill, Schomberg, Stouffville, Sutton West, Thornhill, Tottenham, Unionville, Vaughan, Woodbridge, or to do otherwise as the General Assembly in its wisdom deems best.

NO. 11 - PRESBYTERY OF MONTREAL (Referred to Assembly Council, p. [17](#))**Re: Restructuring Appointment of Associate Secretaries**

WHEREAS, the restructuring process was to make our executive staff more accountable to the Church, and

WHEREAS, most executive positions are now at the Associate Secretary level and now the General Secretary level and thus not appointed by General Assembly, but rather by the relevant agencies,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 118th General Assembly, that Associate Secretaries of the Life and Mission Agency and the Service Agency be appointed by General Assembly, or that they do otherwise as the General Assembly in its wisdom may deem best.

NO. 12 - PRESBYTERY OF EDMONTON (Prayer granted, p. [17](#), 30, 65)**Re: Name Change for Presbytery of Edmonton**

WHEREAS, the 1990 General Assembly encouraged "those courts of the Church which are not exclusively urban/suburban . . . to choose names which reflect that fact" (A&P 1990, p. [255](#)), and WHEREAS, the Presbytery of Edmonton is comprised of congregations from urban and rural centres, and

WHEREAS, the Presbytery has consulted with the congregations within its bounds regarding the desirability of changing the name of the Presbytery to reflect that character, and

WHEREAS, the Presbytery, at its regular meeting held on November 12, 1992, agreed to request the General Assembly to change the name to the "Presbytery of Edmonton-Lakeland",

THEREFORE, the Presbytery of Edmonton humbly overtures the Venerable, the 118th General Assembly, to fix the name of this Presbytery as the "Presbytery of Edmonton-Lakeland", or to do otherwise as the General Assembly in its wisdom may deem best.

NO. 13 - PRESBYTERY OF EDMONTON (Answered in terms of the adoption**Re: Next Steps if Remit G, 1991 Falls**(of Remit G, 1991, p. [74](#))

WHEREAS, Remit G from the 1991 General Assembly suggested sweeping and wide-ranging changes to the Book of Forms in order to make members of the Order of Diaconal Ministries eligible for membership in the courts of the Church, and

WHEREAS, the Presbytery of Edmonton, while it does not oppose the principle of making members of the Order of Diaconal Ministries members of the courts of the Church, nevertheless found the process embedded in the suggested revisions to the Book of Forms to be premature, for the following reasons:

1) It presumes an understanding of ministry to which our Church does not presently adhere, but towards which we think our Church is heading;

2) It assumes a basic equality of function between those who are ordained (Ministers of Word and Sacraments, and Ruling Elders) and those who are designated (Order of Diaconal Ministries);

3) The process implements several strategic decisions which put the hope-for end in place while the underlying theoretical and theological framework is established to provide the support for what will have become the practice of the Church;

4) While it is not yet clear what our doctrine of ministry will become, this proposal is based on a "professional Church worker" model which may or may not become the prevailing model of ministry in our denomination, and

WHEREAS, the Presbytery of Edmonton is concerned about the fact that the 1991 General Assembly approved an Interim Act in this matter, bypassing the wise law of the Church requiring such changes to go through the Barrier Act (we note in this regard that there is no emergency or other necessity for the Interim Act), and

WHEREAS, the Presbytery of Edmonton has a pastoral concern for members of the Order of Diaconal Ministries who have been given voice and vote in the courts of the Church through the Interim Act adopted at the 1991 General Assembly, namely that

we are of the opinion that it would be inappropriate to remove the privileges extended under the Interim Act until our Doctrine of Ministry has been clarified, and
 WHEREAS, presbyteries can only approve or disapprove the remits sent under the Barrier Act without the possibility of making additional comments, and
 WHEREAS, the Presbytery of Edmonton has found itself unable to approve suggested revisions, and has disapproved Remit G, and
 WHEREAS, the Presbytery of Edmonton is concerned about the possibility that Remit G may not pass through the Barrier Act, and the Presbytery is in no way opposed to the principle of members of the Order of Diaconal Ministries being eligible for membership in the courts of the Church, and
 WHEREAS, the Presbytery of Edmonton is aware of the unspoken tradition in our Church that once an item has not passed under the Barrier Act, it is laid to rest for a period of five years or so and the Presbytery does not wish to see this important issue be put quietly away for such a period of time, and
 WHEREAS, the Presbytery of Edmonton wishes that this matter be discussed fully and completely once we have come to a consensus regarding our Doctrine of Ministry,
 THEREFORE, should Remit G fail, the Presbytery of Edmonton humbly overtures the Venerable, the 118th General Assembly to

- 1) sist action on the matter of the eligibility of members of the Order of Diaconal Ministries for membership in the courts of the Church until such time as we have come to a consensus regarding our Doctrine of Ministry, and
 - 2) leave the Interim Act adopted at the 1991 General Assembly in effect until such time, and
 - 3) encourage the Church to reach a consensus on our Doctrine of Ministry as quickly as possible so as to clarify the place of members of the Order of Diaconal Ministries within the courts of the Church,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 14 - PRESBYTERY OF WESTMINSTER (Answered in terms of Assembly's action of Clerks' Rec. 7, 1992, p. [74](#))

**Re: Book of Forms Section 140, 140.1 - Church Membership
 and Admittance to the Lord's Table**

WHEREAS, it is a common principle of logic to proceed from a general statement to specific instances and/or exceptions, and
 WHEREAS, this principle does not appear to have been followed in the revised wording of the sections of the Book of Forms dealing with church membership and admittance to the Lord's Table sections 140, 140.1,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 118th General Assembly, to amend sections 140 and 140.1 of the Book of Forms as follows:

140. All baptized persons are covenant members and are eligible, on public profession of their faith in Christ and their obedience to him, to be admitted into the fellowship of the Lord's Table, received by the session as professing members of the congregation and be entitled to all church privileges.

140.1 Baptized children who are not yet of an appropriate age to make public profession of their faith in Christ may, at the discretion of the session and with their parent(s) consent, be admitted to the Lord's Table. It is their responsibility and privilege, when they reach an appropriate age, to profess their faith and be received by the session as professing members.

or to do otherwise as the General Assembly in its wisdom deems best.

NO. 15 - PRESBYTERY OF WESTMINSTER (Referred to Ministries & Church
Re: Guidelines for Multiple Staff in Congregations Vocations, p. [17](#))

WHEREAS, for the most part, the history and practice of The Presbyterian Church in Canada respecting the calling and/or hiring of additional pastoral staff in congregations has been and still is more congregational than presbyterial in procedure, and
 WHEREAS, presbyteries throughout our Church need to assume their episcopal office of advice and oversight in this area as in every area of congregational life and work, for the sake of both the congregation and the members of its pastoral staff, and

WHEREAS, congregations seeking additions to their pastoral staff are increasing in number, and WHEREAS, the Presbytery of Westminster recently found it necessary to examine serious issues which are related to this matter, and to adopt Standing Orders for the guidance of Presbytery and its congregations in respect to calling and/or hiring of additional pastoral staff, and WHEREAS, problems, conflicts and misunderstandings can and do arise in multiple staff situations which could be avoided by early involvement and preventative supervision by presbytery, and frictions mitigated when they arise through continuous and readily available consultation and support from the presbytery, and WHEREAS, the issues and problems associated with this matter are not unique to the Presbytery of Westminster, but must be of concern in other presbyteries across the Church in Canada, and, since church-wide concerns require the consideration and direction of General Assembly, THEREFORE, the Presbytery of Westminster humbly overtures the 118th General Assembly to take steps, through its Board of Ministry to provide the Church with an approved statement and guidelines for use in presbyteries when they are assuming their episcopal office in relationship with congregations seeking additions to their pastoral staff, or do otherwise in answer to our supplication as General Assembly under the leading of God's Spirit may deem best.

NO. 16 - PRESBYTERY OF KAMLOOPS (Referred to Service Agency, consult
Re: Review of Theology and Practice of Stipends & Allowances to staff, p. [17](#))

WHEREAS, The Presbyterian Church in Canada has established a stipend and allowances method of determining adequate compensation for its ministers/professional church workers, and WHEREAS, this method is meant to make compensation for actual living expenses, so that our ministers and workers may be freed from financial concerns to exercise their ministry, and WHEREAS, at present, the basic minimum stipend does not adequately meet financial cost of living for everyone everywhere in the Church, and WHEREAS, now there are also certain unjust inequities in the application of this method of compensation in the Church (e.g., church extension workers being paid 120% of the basic minimum "across the board" regardless of cost of living need, marital status, dependents, and locality), and WHEREAS, the 1987 General Assembly has decreed that the Board of World Mission may pay above the minimum stipend where required, THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 118th General Assembly to reconsider and review its theology and practice of stipend and allowances, and include such specific additional allowances for:

- 1) remoteness from major centres (for medical, holiday and other necessary travel costs),
- 2) actual cost of living differentials,
- 3) categories such as singleness or married state, with or without children, care of children until study at an institute, college or university is completed,
- 4) multipoints in the parish, and
- 5) the worker's provision of office supplies and/or services,

or to do otherwise as the General Assembly may deem best.

NO. 17 - PRESBYTERY OF LINDSAY-PETERBOROUGH (Referred to Clerks
Re: Ministers on the Appendix Conducting Weddings, of Assembly, p. [18](#))
Funerals, Baptisms

WHEREAS, presbyteries induct ministers into pastoral charges, giving them authority to function in all things pastoral as the representative of the presbyteries, and WHEREAS, ministers do not act on their own authority, but only as given and mediated through ordinary process, and WHEREAS, congregations and individuals often act/react in ways based upon sentiment or personally bypassing due authority, and

WHEREAS, when the inducted minister is thus by-passed, by a minister on the Appendix, a former minister, or a family friend, the ongoing ministry is undermined and presbytery goals are not served, and

WHEREAS, this situation is most pressing when the incumbent is new, and

WHEREAS, since this is not specified in the Book of Forms and needs to be,

THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 118th General Assembly to instruct ministers on the Appendix, especially former incumbents of charges close to their residence, to be careful to consult with the inducted ministers, to gain and give support for ongoing relationships in a pastoral sense, as this is very important in the case of weddings, funerals, and baptisms and make the appropriate changes to the Book of Forms, or to do otherwise as the General Assembly in its wisdom may deem best.

NO. 18 - SESSION, ST. PAUL'S CHURCH, PETERBOROUGH, ON (Referred to
Re: Declare "Living Faith" as Subordinate Standard Ch. Doctrine, p. [18](#))

WHEREAS, the General Assembly of our Church authorized the preparation of a contemporary statement of faith in 1981, and

WHEREAS, such a statement of faith was compiled after a very careful and exhaustive process of consultation at all levels of the Church, with presbyteries and congregations, sessions and committees, ministers and church workers, and

WHEREAS, the resultant statement of faith was amply supported by scriptural references, as well as extensive notes indicating a very firm foundation in the confessions and creeds of the whole Christian Church, including the Westminster Confession of Faith, and

WHEREAS, the statement of faith, entitled "Living Faith" was adopted in 1984 by a nearly unanimous vote of the 110th General Assembly, and

WHEREAS, "Living Faith" has gained wide acceptance since its reception by our Church, and

WHEREAS, "Living Faith" is now used by many congregations of our Church for liturgical and education purposes, both in English and in French, and

WHEREAS, "Living Faith" has been used considerably by presbyteries, synods and General Assemblies for worship purposes, as well as for purposes of indicating our Church's general standards of faith,

THEREFORE, the Session of Saint Paul's, Peterborough humbly overtures the Venerable, the 118th General Assembly to instruct the Clerks of Assembly to prepare and submit to the 119th General Assembly such amendments to the Book of Forms as will cause "Living Faith" to become one of our subordinate standards along side the Westminster Confession, or to do otherwise as the General Assembly in its wisdom may deem best.

Forwarded with the support of the Presbytery of Lindsay-Peterborough.

NO. 19 - PRESBYTERY OF LINDSAY-PETERBOROUGH (Referred to
Re: Disband Order of Diaconal Ministries, Ch. Doctrine, to consult, p. [18](#))
Ordain All Current Members

WHEREAS, it has long been the aspiration of the Order of Diaconal Ministries to achieve full recognition by means of ordination, and

WHEREAS, proposed changes to the Book of Forms are presently before the Church, under the Barrier Act, which would allow active members of the Order of Diaconal Ministries, who are serving congregations, courts, or agencies of the Church, to be members of the courts of the Church, and

WHEREAS, such changes might still not give Members of the Order the equality that they desire because of perceptions of subordinate status, and

WHEREAS, such changes would mean that members of the Order of Diaconal Ministries would have session voting privileges denied to Ministers of Word and Sacraments, possibly causing conflict and inequality, and

WHEREAS, such changes would mean that Members of the Order of Diaconal Ministries serving in multi-point charges would have session voting privileges denied to Ruling Elders by giving them a vote on more than one session, and

WHEREAS, there has long been a declining number of persons seeking entrance to the Order of Diaconal Ministries, principally due to potential candidates pursuing ordination to the Ministry of Word and Sacraments, and

WHEREAS, the Board of Ministry stated in its report to the 1991 General Assembly (A&P 1991, p. 348) that "With the closing of the gap in educational requirements between the Order of Diaconal Ministries and the Ministry of Word and Sacraments, it might be expected that more members of the Order and more candidates will opt for ordination to the Ministry of Word and Sacraments",

THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 118th General Assembly to take such steps as will achieve the following:

1. Disband the Order of Diaconal Ministries;

2. Confer, by ordination, upon all existing Members of the Order the title of "Minister" followed by a description of their particular ministry, e.g., "Minister of Christian Education", "Minister of Pastoral Care", etc., or other title appropriate to their area or focus of ministry;

3. Establish the positions of "Minister of Christian Education", "Minister of Pastoral Care", etc., as being co-equal with the position of "Minister of Word and Sacraments" within the Church and requiring the same process of call and ordination;

4. Grant to such Ministers, membership of the courts of the Church equal to that of Ministers of Word and Sacraments; and

5. Accord to such Ministers all other rights and privileges presently enjoyed by Ministers of Word and Sacraments and also require such Ministers to be subject to the same rules and regulations, stipends and allowances, educational standards and requirements; or to do otherwise as the General Assembly in its wisdom may deem best.

NO. 20 - SESSION, ST. PAUL'S CHURCH, PETERBOROUGH, ON (Referred to
Re: Christian Teachings and Practices in Public Schools Ed. for Discipleship,
 p. 18)

WHEREAS, Christianity is the foundational religion of Canada, having been practised and taught in this country since the 17th century, and

WHEREAS, the Christian religion, with its message of love and charity, peace and goodwill, has been, in succeeding generations, predominantly instrumental in making our society the place of freedom and equality that it is today, and

WHEREAS, it is Christianity's enduring spiritual values, high moral standards and commitment to compassion that have been principally responsible for bringing into being health, welfare, legal and educational institutions in our country that have been recognized and copied as models around the world, and

WHEREAS, many of our provincial governments, in response to the Charter of Rights and Freedoms, have made, or are in the process of making, amendments to their education acts to exclude the teaching or observance of the Christian religion in public schools, and

WHEREAS, by such action, many provinces are denying the history of our country and undermining the foundation of spiritual values on which our country has been built and has prospered, and

WHEREAS, by such action, many provinces are denying the rightful expression of our children's spirituality within the public school system, and

WHEREAS, by such action, many provinces are denying its citizens right to freedom of religion as guaranteed by the Charter of Rights and Freedoms, and

WHEREAS, such action is causing a spiritual wilderness in the heart of society, a void in which secular humanism has already begun to breed and destroy the distinctiveness and uniqueness of our country and its people, severely threatening the spiritual health and quality of life of present and future generations,

THEREFORE, the Session of Saint Paul's, Peterborough humbly overtures the Venerable, the 118th General Assembly to initiate concerted action, along with the other Christian Churches in Canada, by which all provincial governments might be called upon to take those measures, including the amendment of the relevant sections of their education acts, as will achieve the following within their public school system:

1. to allow freedom of religion for all peoples of all faiths;
 2. to allow, more specifically, for Christian Education classes;
 3. to allow for the teaching of Christian morals and values on which our Canadian society is based;
 4. to allow for the celebration of Christmas by the singing of carols and the staging of pageants; and
 5. to allow students to gather voluntarily for religious study during the school lunch hour;
- or to do otherwise as the General Assembly in its wisdom may deem best.

Forwarded simpliciter by the Presbytery of Lindsay-Peterborough.

NO. 21 - SYNOD OF HAMILTON AND LONDON (Referred to Clerks of Assembly, p. [17](#))

Re: Eliminate and/or Alter Synods)

WHEREAS, there is considerable dissatisfaction within the Synod of Hamilton and London regarding the role, relevance and structure of Synod, and
 WHEREAS, we believe that this dissatisfaction is evident in some of the other Synods of the Church, and
 WHEREAS, there is a diversity within the Church as to how Synods are viewed and operate, and
 WHEREAS, we experience our Synod to be largely unnecessary, an undue expense, and not in accordance with our Church's vision statement, "that the administration of the Church will be lean and accountable",
 THEREFORE, the Synod of Hamilton and London humbly overtures the Venerable, the 118th General Assembly, to consider eliminating some or all of the Synods as courts of the Church or to consider altering them in accordance with the needs and vision of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 22 - SYNOD OF HAMILTON AND LONDON (Referred to Clerks of Assembly, p. [17](#))

Re: Changing Basis for Membership of Synod

WHEREAS, there is a feeling of dissatisfaction with the effectiveness and necessity of Synod within the Synod of Hamilton and London, and
 WHEREAS, the vision statement of the Church calls for the administration of the Church to be lean and accountable, and
 WHEREAS, we believe that the work of the Synod of Hamilton and London could be done more efficiently by Presbytery Commissioners, and
 WHEREAS, the rules of The Presbyterian Church in Canada do not lend themselves to this option at present,
 THEREFORE, the Synod of Hamilton and London humbly overtures the Venerable, the 118th General Assembly to ask the Clerks of Assembly to prepare legislation to be sent down under the Barrier Act which would enable Synods to function using the option of Presbytery Commissioners to Synod, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 23 - SESSION, ST. ANDREW'S & ST. STEPHEN'S, N. VANCOUVER(Referred to Assembly Council, p. [18](#))

Re: VISION Statement vis a vis Restructuring

WHEREAS, the Vision Statement of The Presbyterian Church in Canada, adopted by the 1989 General Assembly declares that "The administration of the Church will be lean and accountable", and
 WHEREAS, this statement clearly makes the commitment that "The paralyzing disease of organizational overload ill diminish from the pastor's study as from the General Assembly offices", and
 WHEREAS, it further states that "The hours involved in administration in the Church will be reduced", and
 WHEREAS, the foregoing distinctly implies a reduction in administration costs in order to release more funds for the Mission of the Church, and

WHEREAS, the Restructuring Committee has consistently and repeatedly shown that it is not acting in accordance with the literal implication of the terms "lean and accountable", and WHEREAS, the said Vision Statement is a clear indication of the mind of the National Church, having been adopted only after lengthy and extensive consultations from coast to coast in Canada,

THEREFORE, the Session of St. Andrew's and St. Stephen's, North Vancouver, B.C. humbly overtures the Venerable, the 118th General Assembly to instruct the Restructuring Committee to act in accordance with the letter and spirit of the Vision Statement of the 1989 General Assembly or to do otherwise as the General Assembly, in its wisdom, may deem best.

Forwarded simpliciter by the Presbytery of Westminster.

NO. 24 - PRESBYTERY OF WINNIPEG (Referred to Assembly Council, p. [18](#) & 74)
Re: Term Appointment for Executive Staff

WHEREAS, recent decisions of the General Assembly have supported a concern to recognize our national structures, and

WHEREAS, executive staff (Secretaries and Associate Secretaries) positions are a different "calling" than congregational ministry, and

WHEREAS, the need for continual reorganizing of staff positions expertise and emphasis is needed in our rapidly changing society, and

WHEREAS, the concept of contract terms has served the Church well in some situation,

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 118th General Assembly, to institute a policy, that effective with all current and future appointments of General Secretary and Associate Secretaries, the following maximum terms be instituted:

1. General Secretary, seven (7) years;
2. Associate Secretary, five (5) years, with a maximum possible extension of one (1) year.

or that to do otherwise as the General Assembly in its wisdom, may deem best.

NO. 25 - PRESBYTERY OF VANCOUVER ISLAND (Referred to Service Agency to consult, p. [18](#))

Re: Book of Forms Sections 162.2, 170, 172.1 - Financial Management

WHEREAS, the concepts and practice of money management change over the years, and

WHEREAS, not all congregations carry out the management of their financial affairs through a Board of Managers, and

WHEREAS, it would be of practical value to bring the wording of the guidelines for money management in line with current practices,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 118th General Assembly, to amend various sections of the Book of Forms, Chapter 4, as follows:

That section 162.2 be omitted;

That section 170 be re-worded to read:

It is the duty of the Treasurer to keep, or manage the accounts of the congregation, together with all vouchers; to receive, or to oversee the reception and disbursement of all monies subject to the direction and control of the Board, or Finance Committee of Session; to produce the accounts to any meeting of the congregation if so requested; and to present them properly audited to the Annual Meeting.

Offerings received at regular or special services of worship are to be counted by at least two persons designated by the Board, or Finance Committee of Session, recorded, and signed by the same counters before the monies leave the place of worship. It is the duty of the Board, or Finance Committee of Session, to ensure that all monies thus received are deposited without delay, with a

chartered financial institution in a separate account under the name of the congregation.

That section 172.1 be added in the following terms:

The Chair and Church Treasurer must be members of the congregation.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 26 - PRESBYTERY OF OTTAWA (Referred to Ministries & Church Vocations staff to consult, p. [18](#))

**Re: Ministers Participating at the Same Time
in More Than One Call Process**

WHEREAS, in the rule and practice of our Church, a minister does not actually have a call from a congregation until it has been placed in his/her hands by the presbytery to which he/she belongs, and

WHEREAS, the process leading to a call is often lengthy and costly; involving applications, interviews, travel, the hearing of candidates, congregational meetings, and a meeting by the calling presbytery, and

WHEREAS, ministers are legally free to be involved at various stages of the "call process" with any number of congregations at the same time, and

WHEREAS, it is possible, for more than one congregation to reach the stage of issuing a call to the same person at almost the same time, and

WHEREAS, we believe that when this is done with a minister's knowledge and/or encouragement, it is an ethically questionable practice, and

WHEREAS, incidences of this practice have caused discouragement and disillusionment in congregations, as well as added financial hardship, and

WHEREAS, the General Assembly has recognized and addressed this problem in "Guidelines for graduating students" (A&P 1987, p. [415](#)),

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 118th General Assembly, to develop policy, regulations or guidelines which would address the issue of a minister being an active participant in more than one "call" process at the same time, or to do otherwise as the General Assembly, in its wisdom, deems appropriate.

NO. 27 - PRESBYTERY OF RED DEER (Referred to Clerks of Assembly, p. [18](#))

Re: Presbytery Status of Inactive Members of the Order of Diaconal Ministries

WHEREAS, an Interim Act of the 1991 General Assembly allows all active members of the Order of Diaconal Ministries eligibility for membership in the courts of the Church, and

WHEREAS, the same Interim Act extends to all active members of the Order of Diaconal Ministries permission to participate in the deliberations of the courts of the Church, and

WHEREAS, the stated Interim Act did not address the status of retired or inactive members of the Order of Diaconal Ministries, and

WHEREAS, there exists the need for clarification concerning the status of retired and inactive members of the Order, and

WHEREAS, the 1992 General Assembly will be proposing permanent legislation regarding the Interim Act,

THEREFORE, the Presbytery of Red Deer humbly overtures the Venerable, the 118th General Assembly, to clarify the role of retired and inactive members of the Order of Diaconal Ministries in the courts of the Church, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 28 - PRESBYTERY OF BRAMPTON (Not granted, p. [18](#), 30, 53)

Re: Calls of the General Assembly by Agencies

WHEREAS, we as a Church consider appointments of General and Associate Secretary positions to boards and agencies of the General Assembly when filled by ministers of Word and Sacraments, to be calls, and

WHEREAS, the theology, practice and integrity of the call is central to the spiritual life, discipline, and good order of our Church, and

WHEREAS, the Committee on Restructuring recommended to the 1991 General Assembly that the Church call a minister to be General Secretary, Service Agency, who had accepted a call to and had been inducted into a pastoral charge only four months previously, and
 WHEREAS, the congregations and presbyteries issuing and receiving the call to the said minister, and the minister, all affirmed that the call by the congregation where the said minister was inducted was a true Gospel Call, and
 WHEREAS, the congregation and the presbytery issuing the call did not issue the call to an interim or short term ministry, and
 WHEREAS, the said minister did not indicate upon accepting the call that the call was in the minister's mind accepted as an interim or short term ministry to the calling congregation, and
 WHEREAS, the Restructuring Committee must have known that the candidate it recommended calling to the General Secretary, Service Agency, had accepted a call as a pastor to a congregation only four months previously, and
 WHEREAS, the action of the Committee on Restructuring, and the 1991 General Assembly in sustaining the Committee on Restructuring's recommendation, gives the appearance of disregard for the integrity of our call system, and
 WHEREAS, the action of the 1991 General Assembly has caused a serious disruption in the life of a congregation which believed it had been led by the Holy Spirit to call the said minister and expected, having receiving no indication to the contrary, that they would have a minister for much longer than four months, and
 WHEREAS, the actions of the boards and committees of the General Assembly and the General Assembly itself should not indicate a real or apparent disregard for the theology, polity and practice of the Church,
 THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 118th General Assembly, to direct the boards and agencies of the General Assembly to have a careful regard for the theology, polity and practice of our Church and to refrain from actions which would give the appearance of a disregard for the same, or to do otherwise for the peace and welfare of the Church as the General Assembly, in its wisdom, deems best.

NO. 29 - PRESBYTERY OF BRAMPTON (Reply, p. [19](#), 228-29, 69)

Re: Deficit Budgeting and Costs of Restructuring

WHEREAS, for the year 1988, the Administrative Council budgeted for a deficit of \$1,332,393 and actually incurred a deficit of \$ 971,425, and
 WHEREAS, for the year 1989, the Administrative Council budgeted for a deficit of \$346,112 and actually incurred a deficit of \$ 24,255, and
 WHEREAS, for the year 1990, the Administrative Council budgeted for a deficit of \$324,663 and actually incurred a deficit of \$ 91,689, and
 WHEREAS, the surplus account from which these deficits are funded has fallen from \$1,330,566 to \$ 303,201 over the years, and
 WHEREAS, with implementation of the report of the Committee on Restructuring in the year 1992, the cost of which has either never been calculated or never been communicated effectively to the Church at large, and
 WHEREAS, there is concern for the responsible stewardship of the funds entrusted to the national church,
 THEREFORE, the Presbytery of Brampton humbly overtures the General Assembly to instruct the Assembly Council, or its equivalent, in the interests of prudent stewardship to cease the practice of budgeting for deficits and to communicate to the Church at large the actual costs of the restructuring programme, in a clear and precise manner, or to do otherwise to this end as the General Assembly, in its wisdom, deems best.

NO. 30 - PRESBYTERY OF WATERLOO-WELLINGTON (Referred to Service Agency, p. [19](#))

Re: Preparing Proposal for Liability Insurance

WHEREAS, in 1988, the General Assembly directed that a proposal for a liability insurance policy to cover all congregations, presbyteries, synods and The Presbyterian

Church in Canada be sent to presbyteries, for consideration and response to the Administrative Council by December 31, 1988, and

WHEREAS, the Administrative Council reported to the 1989 General Assembly that "Council regrets this proposal was not sent out" because "the group working on the proposal ran into unexpected difficulties" and spent the past year trying to sort through the difficulties" and further reported that they hoped "to be able to send out the proposal in the not too distant future", and WHEREAS, there has been no sign since of anything further on the matter, THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 118th General Assembly to proceed, without delay, to have the appropriate proposals sent to presbyteries by December 31, 1992, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 31 - PRESBYTERY OF ASSINIBOIA (Reply, p. [19](#), [30](#), [65-66](#))

Re: Regional Representation when Determining Aid-Receiving Grants Schedule

WHEREAS, the Board of World Mission has found it wise for Synod Missions Conveners, in consultation with Superintendents of Missions, to represent their regions annually in a meeting to recommend what Board of World Mission grants should be for pastoral charges, and WHEREAS, under the Life and Mission Agency, no provision is made for regional representation in decisions regarding grant requests, and WHEREAS, the value of regional representatives, who know intimately the needs of the pastoral charges in their region, far outweighs the cost of such a meeting, and WHEREAS, the needs of each pastoral charge are best known by regional representatives, and WHEREAS, in the past, consideration of grant requests by Synod Mission Conveners has been fair, equitable, and of value in showing mission needs of each region with other regions, THEREFORE, the Presbytery of Assiniboia humbly overtures the Venerable, the 118th General Assembly to ask the Life and Mission Agency to assure that regional representatives are called together to recommend on the dispersal of mission grants to pastoral charges, or to do as the General Assembly, in its wisdom, may deems best.

NO. 32 - SYNOD OF MANITOBA & NORTH WESTERN ONTARIO (Answered by Assembly's action on BCL Rec. 15, p. [19](#), [70](#))

Re: Extension of Synod Youth Directors' Programme

WHEREAS, the purpose of the Synod Youth Directors was intended to develop youth ministries within our Church, and WHEREAS, circumstances and needs vary greatly among our synods, and WHEREAS, not all synods have been able to have any active Synod Youth Directors throughout the initial five year mandate of the programme, THEREFORE, the Synod of Manitoba and North Western Ontario humbly overtures the Venerable, the 118th General Assembly, to extend the Synod Youth Director Programme for one year (December 31, 1993) within all synods that have not yet accessed fifty percent or more of the funding available, or to do otherwise as the General Assembly in its wisdom, may deem best.

No. 33 - presbytery of winnipeg (Answered in terms of 1991 Assembly reply
Re: Preparing Aboriginal People for Christian Ministry to Ov. 17, 1991, p. [19](#))

WHEREAS, The Presbyterian Church in Canada supports ministry to Aboriginal peoples, and WHEREAS, there are Aboriginal candidates studying for ministry, and WHEREAS, The Presbyterian Church in Canada has no seminary for Aboriginal ministry, and WHEREAS, the Doctor Jessie Saulteaux Centre is recognized by other denominations as a suitable vehicle for preparing Aboriginal people for ministry, when combined with denominational courses in history and polity,

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 118th General Assembly, to recognize the suitability of courses presented by educational centres such as the Doctor Jessie Saulteaux to prepare Aboriginal people for Christian ministry in The Presbyterian Church in Canada in combination with specific courses in Presbyterian history, polity and reformed theology, or to do otherwise as the General Assembly in its wisdom, may deem best.

NO. 34 - PRESBYTERY OF ASSINIBOIA (Referred to Service Agency, p. [19](#))
Re: Health and Dental Premium Based on Membership

WHEREAS, the premium for the Health and Dental Insurance Plan is set at a fixed rate for all pastoral charges, regardless of size or means, and
 WHEREAS, the premium for this year (1992) has been set at \$ 1,390 per pastoral position, and
 WHEREAS, under the present fixed rate, a pastoral charge of 1,000 communicant members with two positions would pay a premium rate of \$ 2.78 per communicant member, a pastoral charge of 300 communicant members with one position would be assessed at a premium rate of \$ 4.63 per communicant member, a pastoral charge of 100 communicant members with one position would be assessed at a premium rate of \$ 13.90 per communicant member, and a pastoral charge of 50 communicant members with one position would be assessed at a premium rate of \$ 27.80 per communicant member, and
 WHEREAS, the present method of setting the premium results in smaller congregations paying a disproportionately high premium when compared with larger congregations, and
 WHEREAS, it is reasonable to expect that the premiums for the Health and Dental Insurance Plan will continue to increase each year, at at least the rate of inflation, thus adding a further disproportionate financial strain on smaller congregations,
 THEREFORE, the Presbytery of Assiniboia humbly overtures the Venerable, the 118th General Assembly to instruct the Assembly Council to devise a formula for assessing premiums under the Health and Dental Insurance Plan such as a per capita rate based on communicant membership or on a similar principle as the formula used to calculate allocations for Presbyterians Sharing, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 35 - PRESBYTERY OF EAST TORONTO (Referred to Ch. Doctrine, p. [19](#))
Re: Doctrine of Ministry

WHEREAS, the historic Reformed practice of the Ministry of Word and Sacraments entails the regular pastoral liturgical use of the symbols of grace in a worshipping community, and
 WHEREAS, an increasing number of certified candidates and others by their own statement seek ordination without seeking this ministry, and
 WHEREAS, the new curriculum at Knox College for candidates for both Word and Sacraments and for Diaconal Ministries will produce graduates with substantial common training and a common degree, the Master of Divinity, but whereas similar training does not necessarily imply a call to the same order of ministry, and
 WHEREAS, many do persist (against the intent of Church statements like that of the Board of Ministry, A&P 1991, p. [347](#)) in regarding diaconal ministries as somehow inferior to the ministry of Word and Sacraments, and
 WHEREAS, all these circumstances have the consequence that an increasing number of candidates express the view that ordination to the ministry of Word and Sacraments is the recognition or academic reward conferring the necessary status which enhances their ability to do something else,
 THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 118th General Assembly, to:

1. reaffirm that the ministries of laity, members of Order of Diaconal Ministries, and ministers of Word and Sacraments are each, in its own way, a unique, non-interchangeable and important part of the one ministry of Christ's whole people;

2. devise a means of using the same terms (now ordain and induct in the case of Word and Sacraments, and designate and install in the case of Diaconal Ministries) of all persons in its ordered ministries; or else, if the General Assembly be otherwise minded, to express clearly that the difference in terms in no way denotes lesser or greater worth;

3. provide that members of the Order of Diaconal Ministries be called diaconal ministers;

4. admonish candidates themselves to ascertain soberly which sort of ministry that they are called to exercise within the one ministry of Christ's people;

5. declare that the force of the Board of Ministry Recommendation No. 14, 1991 (A&P 1991, p. 348, asking the Committee on Education and Reception to give due weight to the age, prior educational attainments and career experience of those members of the Order of Diaconal Ministries who seek ordination to the ministry of Word and Sacraments) does not imply a merging of the two Orders nor does it intend a relaxation of the scrutiny that session and presbyteries give to all candidates about the sort of ministry to which they express a sense of call;

6. remind the Church in all its parts that our doctrine of Call does not centre upon terms of employment, career expectations or reward structures but upon an intimate, urgent and developing sense of leading by the Holy Spirit to work in a particular and recognized way within the orders of the one Ministry of Jesus Christ;

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 36 - PRESBYTERY OF NEWFOUNDLAND (Referred to Clerks of Assembly, p. 19)

Re: Style and Language of Overtures

The style of language in Overtures to Assembly is that of a bygone era, which is at odds with modern speech and modern communications. Surely in this and other ways, the practice of Assembly should be brought into line with modern practice. The Presbytery of Newfoundland humbly overtures the General Assembly to permit and encourage a new style of address in Overtures to Assembly, or to do otherwise as it sees fit.

NO. 37 - PRESBYTERY OF NEWFOUNDLAND (Clerks instructed to make necessary changes, p. 19)

Re: Title Used for Presiding Officers

In current usage, the title "chairman" has become unacceptable for the presiding officer of a meeting. It is regarded by many as a male term for a function which should have no sexist bias. According to the practice of The Presbyterian Church in Canada, a commission of Assembly or other court is presided over by a "chairman". It would seem that this title could better be replaced by the term "convener" or "president" or some other word without a sexist connotation. The Presbytery of Newfoundland humbly overtures the General Assembly to change the designation of the presiding officer of a commission or to do otherwise according to its pleasure.

NO. 38 - PRESBYTERY OF PARIS (Referred to Assembly Council, p. 19)

Re: Definition of accountability

WHEREAS, the Restructuring Committee of the General Assembly has sought to encourage revitalization of the Church through its actions, and

WHEREAS, in seeking the will of the Church by assisting in identifying of calls for persons to serve the mission of the Church in a restructural staff team, presbyteries were urged to nominate persons as candidates for these ministries, and

WHEREAS, in making the appointment of the Associate Secretary, Resource Production and Communication, nominations from a significant number of presbyteries in favour of a valued servant of the Church were overrode in negotiating what appears to be a singularly advantageous arrangement for another candidate whose "satellite" office management arrangement raises significant questions about the possibility of accomplishing the tasks described in the position description, and

WHEREAS, perceptions and active entrenchment of isolationism are witnessed at all levels of church life, and

WHEREAS, in our vision we as a Church declare our intention and commitment to be "lean and accountable" in our administrative life, and
 WHEREAS, the above questioned appointment raises serious questions about our understanding of what we envision as "lean" and as importantly causes significant concerns regarding our understanding of accountability within the courts of the Church,
 THEREFORE, be it resolved, that we, the Presbytery of Paris do humbly overture the Venerable, 118th General Assembly, to direct the Assembly Council: to examine, define and report back to the 119th General Assembly a working understanding of being "accountable" in their decisions as a model for the courts of the Church as it will affect our future as a part of the Body of Christ.

PETITIONS - 1992

NO. 1 - PRESBYTERY OF RED DEER (Prayer granted, p. [17](#), [30](#), [65](#))
Re: Name Change for Presbytery of Red Deer

WHEREAS, the 1989 General Assembly considered Recommendation 22 of the Board of World Mission report and referred it to the Clerks of Assembly along with Overture No. 14, 1989 from the Presbytery of Sarnia re Changing Names of Synods and Presbyteries, and
 WHEREAS, the Clerks of Assembly reported to the 1990 General Assembly on this issue, having circularized synods and presbyteries for reaction, recommending:

That the prayer of Overture No. 14, 1989 and Recommendation 22 of the Board of World Mission, 1989 be answered in the following terms:

That those courts of the Church which are not exclusively urban/suburban be encouraged to choose names which reflect that fact,

WHEREAS, at a meeting of the Presbytery of Red Deer on January 17, 1991, the following motion was passed:

That the Presbytery of Red Deer apply to have its name changed to the Presbytery of Central Alberta to better reflect the area it encompasses.

THEREFORE, the Presbytery of Red Deer humbly petition the Venerable, the 118th General Assembly to make this change.

NO. 2 - PRESBYTERY OF PICKERING (Not granted, p. [18](#), [30](#), [53-54](#))
Re: Search Process for Associate Secretary Positions

WHEREAS, there has been a long and laudable tradition in The Presbyterian Church in Canada of making appointments to important positions with informed objectivity, wide representation and fairness, and

WHEREAS, the responsibility for nominating Associate Secretaries for the Life and Mission Agency, and Service Agency, was placed in the hands of the Special Committee on Restructuring, and

WHEREAS, questions may be raised about how this was done inasmuch as a number of the persons recruited from across Canada for the four search committees to interview candidates and propose nominations appear to have lacked adequate information and experience related to the positions to be filled, and

WHEREAS, the important task of making these appointments was that of the new Assembly Council at its very first meeting and without prior notice to its members of the names of the nominees and with limited knowledge of their qualifications, and

WHEREAS, the Special Committee appointed by the Assembly Council to review the nominations to three of the positions chose not to re-open the interviewing and selection process, and presented no alternative names to the members of the Council before voting by mail on the appointments to these three positions, and

WHEREAS, justice is a virtue with a high profile in the agenda of the Church at present, and should not only be done, but perceived to be done,

THEREFORE, we, the Presbytery of Pickering humbly petition the Venerable, the 118th General Assembly to appoint a committee to review the nominating procedure of the Special Committee on Restructuring for these Associate Secretary appointments with a view to ensuring that all those who were nominated and all who applied were treated with justice and that all of the national staff at Church Offices were treated with fairness and compassion, or do otherwise as the General Assembly, in its wisdom, may deem best.

APPEALS - 1992

NO. 1 - REV. MAGDY SEDRA (Commission appointed, p. [19](#), [30](#), [66](#), [74](#))

Re: Appeal Against a Decision of the Presbytery of Niagara

NOTE: Not printed.

NO. 2 - SOME MEMBERS OF TORONTO FORMOSAN (Commission appointed, p. [19](#), [30](#), [66-67](#), [74](#))

Re: Appeal Against Decision of Commission of Presbytery of East Toronto

NOTE: Not printed.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Note, this is a supplement to the list that appears in the 1990 Acts and Proceedings, pages [616-42](#).

ADAMSON, Ina	...	...	B.Sc.	Acadia	University
		B.Ed.		Acadia	University
		M.R.E.		McMaster University, Hamilton	
ANDERSON, Robert K.	...	...	M.A.	Toronto, University of	
ATHANASIADIS, Harris	...	...	B.A.	Concordia	University
		B.Th.		McGill University,	Montreal
		M.Div.		Presbyterian College, Montreal	
ATHANASIADIS, Nicholas	...	...	B.A.	McGill University,	Montreal
		B.Th.		McGill University,	Montreal
		M.Div.		Presbyterian College, Montreal	
BALL, Christine	...	...	Dip.C.E.	Ewart College,	Toronto
		B.A.		Toronto, University of	
BALL, William J.	...	...	B.A.	Toronto, University of	
		B.Th.		McGill, Faculty of Religious	Studies
		M.Div.		Presbyterian College, Montreal	
BARKER, Kenneth S. of	...	...	B.A.	British Columbia, University	
		B.D.		Knox College,	Toronto
		M.Th.		Knox College, Toronto	
BISHOP, J. Harvey	...	...	B.A.	Dalhousie	University
		B.D.		Winnipeg, University of	
BROWNLEE, Kathy J.	...	...	M.Ed.	Toronto, University of	
COCKS, Nancy L.	...	...	Th.D.	Toronto School of Theology	
COLQUHOUN, Duncan A.	...	...	B.A.	Waterloo	University
		M.Div.		Knox College, Toronto	
DAVIS, Joyce	...	...	B.A.	McGill University,	Montreal
		M.Ed.		Ontario Institute for Studies	in Education
DIENES, L. ...	...	...	B.A.	Debrecen University,	Hungary
		B.D.		Debrecen University, Hungary	
ELLIOTT, William A. Hamilton	...	...	B.A.	McMaster	University,
		M.Div.		Knox College, Toronto	
FARRIS, Deborah Lannon	...	...	B.A.	Presbyterian	College,
				South	Carolina
		M.Div.		Knox College, Toronto	
FARRIS, Michael H.	...	...	Ph.D.	Toronto, University of	
FENSHAM, Charles J.	...	...	D.Miss.	South Africa, University of	
FRILOUD, Jacqueline	...	...	B.A.	Concordia	University
		B.Th.		McGill University,	Montreal
		M.Div.		Presbyterian College, Montreal	
GORDON, James J.	...	...	B.A.	Randse Africaa, Nse Uni	
				Versidest	
		B.D.		Pretoria, University	of
		Dip.Th.		Pretoria, University	of
		D.D.		Pretoria, University of	
JACKSON-BISSONNETTE, Coralie ...	...	...	B.A.	Western Ontario, University of	
		B.Th.		McGill University,	Montreal
		M.Div.		Presbyterian College, Montreal	
JORDAN, Katherine	...	...	B.A.	Hiram College,	Ohio
		B.Th.		McGill University,	Montreal
		M.Div.		Presbyterian College, Montreal	
KANTOR, Paul	...	...	B.A.	Bloomfield Theo. Seminary	
		B.D.		Colgate Rochester Div. School	
		M.Div.		Colgate Rochester Div. School	

KINSMAN, Mary Margaret	...	...	...	B.Sc.N.	Western Ontario, University of
		M.Div.	Knox College, Toronto		
LEFNESKI, David	...	...	...	M.A.	Montreal, University of
LEWIS, Calvin	...	...	...	B.A.	Waterloo University
		M.Div.	Knox College, Toronto		
LINDSAY, Stephen R.	...	...	...	B.A.	Western Ontario, University of
		M.Div.	Ontario Theological Seminary		
		Dip.Th.	Knox College, Toronto		
LITTLE, Christopher	...	...	...	B.A.	Toronto, University of
		B.D.	Ontario Theological Seminary		
MacINNIS, Calvin C.	...	...	...	Dip.Min.	Knox College, Toronto
MacLEAN, Charles H.	...	...	...	B.A.	Acadia University
		D.D.	Presbyterian College, Montreal		
McLAGAN, Elizabeth	...	...	...	M.Div.	Montreal Institute for Ministry
McLENNAN, Mark R.	...	...	...	M.Div.	Presbyterian College, Montreal
McPHADDEN, John	...	...	...	B.A.	Carleton University, Ottawa
		B.Th.	McGill University, Montreal		
		M.Div.	Presbyterian College, Montreal		
McWHINNIE, Ian B.	...	...	...	B.A.	Toronto, University of
		M.Div.	Knox College, Toronto		
MACK, D. Barry	...	...	...	B.A.	Carleton University, Ottawa
		M.A.	Carleton University, Ottawa		
		M.Div.	Knox College, Toronto		
MARTIN, Brice L.	...	...	...	B.A.	Waterloo University
		M.Div.	Trinity Evan. Divinity School		
		Th.M.	Princeton Theological Seminary		
		Ph.D.	McMaster University, Hamilton		
PLANT, Heather J.	...	...	...	B.A.	Western Ontario, University of
		M.Div.	Knox College, Toronto		
RESCORL, Suzanne M. Catharines	...	...	...	B.A.	Brock University, St.
		M.Div.	Knox College, Toronto		
RISEBOROUGH, Donna	...	...	...	B.A.	Guelph, University of
		M.Div.	Knox College, Toronto		
SIAO, Susanna	...	...	...	B.Sc.	Toronto, University of
		M.Ed.	Ontario Institute for Studies in Education		
		M.Div.	Knox College, Toronto		
		Th.M.	Knox College, Toronto		
SMITH, Wayne G.	...	...	...	B.A.	Windsor, University of
		M.Phil.	St. Andrew's Univ., Scotland		
SUTHERLAND, A. Laurie	...	...	...	B.A.	Toronto, University of
TONG, Chiun-Chia	...	...	...	B.D.	Taiwan Theological Seminary
TULLY, Milton D.	...	...	...	B.A.	York University, Toronto
		M.Div.	Knox College, Toronto		
VLASBLOM, Lawrence	...	...	...	M.Div.	Knox College, Toronto
WESSEL, Cassandra H.J.	...	...	...	B.A.	Concordia University
		M.Div.	Pittsburgh Theo. Seminary		
WHYTE, Wallace E.	...	...	...	D.Min.	Knox College, Toronto
WILSON, David S. Lake	...	...	...	B.A.	Westminster College, Salt
			City, Utah		
		B.Ed.	Brandon University		
YANDO, Beth Anne	...	...	...	B.A.	Toronto, University of
		M.R.E.	McMaster University, Hamilton		
YOON, Tae Gon	...	...	...	B.Sc.	Seoul National University
		M.Div.	The Presbyterian General Assembly Theological Seminary, Chongshin College		

SYNODS AND PRESBYTERIES	CLERKS	WORLD MISSION	CONG'L LIFE	MINISTRY
Synod of the Atlantic Provinces	J.R. Cameron	L.G. Macdonald	G.P. Howard P.A. Brown	P.A. Brown
1. Cape Breton	I.G. MacLeod	D.E. MacLeod	M.J. MacRae	J.D. Skinner
2. Newfoundland	I.S. Wishart			
3. Pictou	M.R. McLennan	C. Kuhn	J. Vines	P.A. Rose
4. Halifax-Lunenburg	P.A. McDonald			
5. Saint John	H.E. Hilder	K. Duff	J.G. Smith	R.J. Murray
6. Miramichi	L.A. Welch	P.E. Chiang	T.E. Saulters	C.C. MacInnis
7. Prince Edward Island	W. Scott			
Synod of Quebec & Eastern Ontario	R.J.G. Kennedy	F.H. Rennie	R.J. Graham	L.E. Robinson
8. Quebec	L.E. Robinson	R. Sim	D. Weicker	B.W. Walker
9. Montreal	Ms. M. Barclay-Fernie	W.H. Hong	G.E.C. Anderson	P.A. Maxham
10. Glengarry	R. Martin	L.L. Walker	J. Dent	G.A. Van Bruchem
11. Ottawa	D.G. Morton	D.S. Kennedy	R.M. Shields	J.P. Jones
12. Lanark & Renfrew	L.E. Hughes	Mr. S. McCuan	G.G. Wilson	R.D. Currie
13. Brockville	G. Yando			
Synod of Toronto & Kingston	J.K. Lattimore	G.C. Dalzell	Mrs. L. Wannamaker	D.J. Strickland
14. Kingston	B. Cossar			
15. Lindsay-Peterborough	E. O'Neill			
16. Pickering	J.W. Denyer	R.J. Elford	E. Britton	G.G. Hastings
17. East Toronto	W.J. Middleton	J.S. Armstrong	W.K. Borden	N.L. Cocks
18. West Toronto	L. Whitwell			
19. Brampton	P. Barrow			
20. Barrie	M.D. Summers	D.J.C. Cooper	J.F.K. Dowds	J.A. Sitler
21. Temiskaming	D.G.A. Muir	J.G. Smith	F.J. Johnson	D.D. Jacques
22. Algoma & North Bay	D.T. Jack	J.L. Archibald	W.M. Moncrieff	P. Snyder
23. Waterloo-Wellington	J.C. Henderson	L. Harris	F. Chamberlain	R.M. Shaw
Synod of Hamilton & London	W.I. McElwain	A.D.M. Reid	Mrs. R.A. Strickler	
24. Hamilton	D.J. Herbison	J.G. Robertson	R.S. Geddes C.W. Simpson	C.J. Vais
25. Niagara	J.A. Goldsmith			
26. Paris	W.D. Jarvis	D. Moore	L. Atkinson	A.E. Bailey
27. London	J.M. Pollock	J.F. Czegledi	K. Timbers	B.A. Young
28. Chatham	Mr. E.C. Edwards			
29. Sarnia	Mrs. E. Heath	E. Herron	K.A. McKee	
30. Stratford-Huron	S.W. Webb	C. Calkin	H.D.R. Horst	T.R. Purvis
31. Bruce-Maitland	J.A. Paisley	I.A. Raeburn-Gibson	H.L. Nugent	K.S. Barker
Synod of Manitoba & North Western Ontario	L.B. Carter	P.G. Bush	Mrs. B. Fraser	J. Ferrier
32. Superior	J.R. Stoskopf	J.R. Stoskopf	M.A. Fraser	K.E. Boyer
33. No Presbytery				
34. Winnipeg	L.B. Carter	Mr. P. Jones	Mrs. B. Fraser	D. Lannon Farris
35. Brandon	Mr. I.A. MacKenzie	R.E. Sand	J.E. Bryden	J.E. Bryden
Synod of Saskatchewan	R.L. Adams	K.P. Humphrey	C.M. Dorcas	
36. Assiniboia	D.W. Maxwell	Mr. G. Liddle	J.C. Ferrier	R.A. Ferguson
37. N. Saskatchewan	C. Gillanders-Adams	A. Wallace	D.W. Craig	T.C. Brownlee
Synod of Alberta	Ms. J. Davidson	D.W. Paterson	F.D. Breisch	W.G.S. McDonald
38. Peace River	G.S. Malcolm	D.A. Young	H.M. Wiest	Mr. I. McPhee
39. Edmonton	G.R. Haynes	T. Boonstra	G.R. Haynes	J. Pungur
40. Red Deer	Ms. J. Davidson	W.G.S. McDonald	J.D. Yoos	W.G.S. McDonald
41. Calgary-Macleod	D.M. Marple		H.W. Rose	M.D. Ollerenshaw
Synod of British Columbia				
42. Kootenay	J.H. Kouwenberg	N.F. Jacobs	S.D.P. Cleland	E.A.M. Forrester
43. Kamloops	C.B. Brown	C.B. Brown	M.L. Garvin	E.F. Millin
44. Westminister	Mrs. J. Grainger	D. Lindsay	Ms. S. Cochrane	L. Raper-Hillian
45. Vancouver Island	T. Plomp	A.C.M. Bois	C.H. Chambers	J.W. Mills
	L.T. Barclay	R.H. Kerr	G.C.Y. Lam	J.F. Allan

SYNODS AND PRESBYTERIES	PENSION FUND	CTTE. ON HISTORY	PRESBYTERIAN RECORD	COMMUNICATIONS SERVICES
Synod of the Atlantic Provinces	P.A. Brown	B.C. Lowery	B.C. Lowery	G.P. Howard
	M.J. MacRae	J.D. Skinner	J.D. Skinner	D.E. MacLeod
1. Cape Breton				
2. Newfoundland	Mr. J. Sellers	Mr. E. Way	M.R. McLennan	M.R. McLennan
3. Pictou				
4. Halifax-Lunenburg	R.J. Murray	H.E. Hilder	J.G. Smith	J.G. Smith
5. Saint John	L.A. Welch	G.P. Howard	J.F. Hopkins	J.F. Hopkins
6. Miramichi				
7. Prince Edward Island				
Synod of Quebec & Eastern Ontario	P. Finlay	J. Eenkhoorn	F.R. McPhee	M.R. Barclay-Fernie
8. Quebec	L.E. Robinson	M. Mayhew	L.E. Robinson	L.E. Robinson
9. Montreal	P.A. Maxham	D.J. Shute	G.E.C. Anderson	G.E.C. Anderson
10. Glengarry	G.A. Van Bruchem	F.H. Rennie	J. Dent	J. Dent
11. Ottawa				
12. Lanark & Renfrew	G.G. Wilson	G.G. Wilson	G.G. Wilson	G.G. Wilson
13. Brockville				
Synod of Toronto & Kingston	Mr. W.G. Alexander	S. MacDonald		
14. Kingston				
15. Lindsay-Peterborough				
16. Pickering	J.W. Denyer	J.W. Denyer	J.W. Denyer	J.W. Denyer
17. East Toronto	C.H. Loudon	C.M. Stuart	J.S. Armstrong	
18. West Toronto				
19. Brampton				
20. Barrie	J.A. Sitrer	J.R. Kitson	D.J.C. Cooper	D.J.C. Cooper
21. Temiskaming	Mr. S. Maddock	Mr. S. Maddock	Mr. D. Stewart	J.G. Smith
22. Algoma & North Bay	D. Ritchie	D.T. Jack	W.M. Moncrieff	D.T. Jack
23. Waterloo-Wellington	R.M. Shaw	H.J. Klassen	K.J. Wilson	F. Chamberlain
Synod of Hamilton & London	A.K. Campbell	Ms. M. Repchuk	Ms. M. Repchuk	Ms. M. Repchuk
24. Hamilton	C.J. Vais	T.M. Bailey	T.M. Bailey	T.M. Bailey
25. Niagara	W.D. Jarvis			
26. Paris	J.M. Pollock	J.M. Pollock	J.M. Pollock	J.M. Pollock
27. London				
28. Chatham				
29. Sarnia	T.R. Purvis	T.R. Purvis	H.D.R. Horst	H.D.R. Horst
30. Stratford-Huron	J.P. Vaudry	J.P. Vaudry	R.B. Lamb	R.B. Lamb
31. Bruce-Maitland				
Synod of Manitoba & North Western Ontario	R.E. Sand	J.L. Smith		
32. Superior	Mr. M. Vezina	Mr. G. MacCutcheon		
33. No Presbytery				
34. Winnipeg				
35. Brandon	Mr. D.S. Thomson	Miss E. Medd	Mr. D.S. Thomson	I.A. MacKenzie
Synod of Saskatchewan		R.L. Adams	C.M. Dorcas	C.M. Dorcas
36. Assiniboia	D.W. Maxwell	D.W. Maxwell	J.C. Ferrier	J.C. Ferrier
37. N. Saskatchewan	C. Gillanders-Adams	C. Gillanders-Adams	D.W. Craig	D.W. Craig
Synod of Alberta	Ms. J. Davidson	Ms. J. Davidson	Ms. J. Davidson	Ms. J. Davidson
38. Peace River		Mr. I. McPhee	H.M. Wiest	
39. Edmonton				
40. Red Deer	Ms. J. Davidson	Ms. J. Davidson	Ms. J. Davidson	J.D. Yoos
41. Calgary-Macleod	M.D. Ollerenshaw		M.D. Ollerenshaw	H.W. Rose
Synod of British Columbia	E.A.M. Forrester	Mr. D. Anderson	S.D.P. Cleland	S.D.P. Cleland
42. Kootenay	E.F. Millin	A. Codling	G. Smith	G. Smith
43. Kamloops	Mrs. J. Grainger	Mrs. J. Grainger	Ms. S. Cochrane	Mrs. J. Grainger
44. Westminster	J.M. Mills	C.A. Scott	C.H. Chambers	C.A. Scott
45. Vancouver Island	L.T. Barclay	L.T. Barclay	L.T. Barclay	L.T. Barclay

WORLD MISSION, BOARD OF, PROGRAMME REPORTS

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INTERNATIONAL MINISTRIES REPORTS

KENYA

The Presbyterian Church of East Africa

Canadian Personnel

Drs. James and Rebecca Campbell (Kikuyu). After two and a half years of challenging and often very difficult work at the PCEA Hospital in Kikuyu, the Campbells are returning to Canada. Their work in surgery and anaesthesia, respectively, was performed under skimpy leadership in trying conditions. The country remains politically unstable, potentially violent and economically discouraging. The health of the people is precarious and a million Kenyans are expected to die in the next few years of AIDS alone. Jim and Becky have been absolutely committed to the work of the hospital for the last two years and have enjoyed good working relationships with the Kenyan staff, but have found adapting to life in Kenya difficult.

During deputation in late 1991, Jim and Becky found interest in the Kikuyu hospital to be very high. The work of the busy 150 bed institution will continue under new staff which they have recruited. With the deterioration of government services, patient volume has been high and increasing. Eye operations alone number 2500 per year. While Becky worked half time in anaesthesia and half time managing the household, which includes four year old John and two year old Jesse, Jim took on an administrative post in addition to his role as general surgeon.

They end their report with a word of thanks to the BWM family for their support during their time in Kenya.

Mr. George Loom (Kikuyu). George describes the previous year as an aberration from past years in Kenya. It was a year of celebration: the 100th Anniversary of the arrival of Church of Scotland missionaries and the planting of the Church in Kenya. It was a year of change: turning over responsibilities as hospital administrator at Kikuyu to the indigenous staff and transferring to the PCEA hospital at Tumu Tumu as maintenance officer. The hope of his new colleagues is that he will perform the same sort of administrative miracles in his new location that he did in Kikuyu.

The challenge is great as current conditions are poor both in terms of management and physical plant. Despite the facts of financial constraint, the Church's ministry of healing must go on for a population too poor to pay fees or drug costs.

LESOTHO

Lesotho Evangelical Church

Canadian Personnel

Rev. Glenn and Linda Inglis (Roma). Having arrived on the Roma campus of the National University where Glenn was to be the chaplain in the middle of the academic year, he concentrated on meeting the students, assisting them in their daily devotions and leading in worship. Glenn also started an introductory course in Ethics at the Morija Seminary as well as a New Testament class at the Anglican Seminary. Linda found much of her day spent in transporting their children to school in Maseru.

In May, problems in the country which the military government seemed unable to control erupted in violence and riots that soon took on an anti-foreign character. The youngest Inglis child, Naomi, was trapped in her preschool for seven hours, while her family was unaware of her status. Though the children were eventually evacuated, the trauma had taken its toll. Linda no longer felt safe on the roads and two incidents with drunken soldiers at checkpoints left her unwilling to make the ten trips per week necessary for schooling.

With great reluctance, the Inglis family left Lesotho in August, sadly closing a door on their African work. Readjustment has been difficult, but after four good months working in the Board office the Inglis family moved to Langley in answer to a call to pastoral ministry. They are deeply grateful for the unwavering and constant support of the Board under difficult circumstances.

South African Presbytery

Canadian Personnel

The Rev. David Stewart Gillan (Johannesburg). Stewart begins his report to the BWM with some reminiscences of his six years in Africa and the preparation for his ministry that he received during two summers in Guyana. It was there that he encountered for the first time an understanding and practice of the Christian faith that was intentionally contextual, that called for a needed analysis of linkages between North American affluence and Third World poverty. "Go and Tell" became for him "Go and Listen".

South Africa continues in a state of crisis, the old is dying, the new cannot be born. It is experiencing a kairos moment of fear and hope, of death and life. While the first half of 1991 was a hellish continuation of the 1990 violence, South Africa turned a corner in July and by the year's end was able to entertain a very real hope that the transition process is approaching the point of no return. Apartheid laws were repealed in February, a National Peace Accord signed in September, formal multi-lateral negotiations towards a nonracial, democratic constitution were inaugurated in December. De Klerk's government has suffered scandal and a consequent erosion of confidence, while the ANC has regained its feet and is playing an important role in both the Peace Accord process and the CODESA (Convention for a Democratic South Africa) process.

Economic conditions remain grim and the longest drought in memory has devastated agriculture throughout southern Africa. In the cities, the plight of the farmers is met with boredom born of an "asphalt spirituality" and an arrogant disinterest. The spectre of external debt, which has stalked and bagged most of Africa, suffocating its economies and siphoning in debt servicing what little foreign exchange has been generated, now knocks at the door of South Africa.

The political negotiations process, the continuing violence, the severity of the economic crisis and the deep need for a spirituality of restitution and reconciliation have generated a whole range of socio-ethical issues which challenge the mission of the church. In South Africa, there is a broad spectrum of approaches to Christian mission, with disparate theologies and practices of mission in grievous conflict with each other, conflict directly related to societal divisions between oppressor and oppressed, rich and poor, black and white, Euro-cultural and African. For the first time in thirty years, the South Africa Churches have begun to review together their embattled history, an exercise that, as painful as it is, has resulted in the birth of a liberating and healing dialogue concerning the linkages between our faith and our context, our spiritual journeys and our social ministries. There is a renewed sense of the need for the Church to play an active role in the shaping of the new South Africa at both local and national levels.

The results of this analysis and reflection can be seen clearly in the role played by Church leaders in the National Peace Accord process and in the Cape Town Statement in October which resulted from an historical meeting between representatives of the World Council of Churches and the South African Council of Churches (SACC). The consultation that resulted in the document was marked by a strong sense of self-criticism, both necessary and refreshing. Both the annual conferences of the SACC and that of the Institute for Contextual Theology occasioned impassioned debates on hope and despair. These debates served to strengthen the Churches' internal solidarity, prepare the ground for the return to a more pro-active approach and give impetus to ecumenical efforts at the local level.

In Tembisa, they celebrated the opening of a new church and in Alexandra building renovations are nearing completion. The latter has been through a living nightmare and church members are looking to the community for direction in the planning of their ministry and mission in such a place. In Katlehong and Thokoza Townships, the Church

has experienced external violence and internal division and while the latter appears resolved, the former threatens to erupt anew.

Stewart concludes, "The mission of the Church continues to be to read wisely the signs of the times, to engage in critical solidarity with the poor and oppressed and to pray and work for our own spiritual renewal and unity, so that our internal life will indeed witness to the justice and healing of our Lord Jesus Christ. This mission is being pursued at local, national and international levels in both the pastoral and prophetic, the spiritual and the social spheres. The legacy of apartheid will long outlive its legislation, and a long-term commitment is our calling."

MALAWI

The Church of Central Africa Presbyterian Synod of Blantyre

Canadian Personnel

David W. Barrie (Blantyre). Working as CCAP's Promoter of the Food Security and Development Programme, David reports a successful year at the Namingasi Demonstration Farm. Activities on the Farm include the cultivation of a variety of vegetables as well as tree seedlings, the construction and stocking of a fish pond, the building of a waterproof shelter and regular work camps for youth. With financial help from the Synod, David purchased and distributed 100 hoes and 200 bags of maize seed to over 600 families as well as soy beans and fertilizer to needy farmers. At Likhubula House, the Synod Youth Centre, David has been concentrating on the carpentry workshop, improving the quality of work and furniture produced.

David has been particularly pleased with the development of the farm and especially the Youth Camps which provide an opportunity for young people to come together, work, learn appropriate technology, share their faith, sing and have a break. He writes, "This farmer from Canada appreciated the opportunity of working in agricultural development which gave me an insight into African village life necessary for understanding where to make my priorities."

Miriam Barrie (Blantyre). Miriam's duties at Likhubula House have changed somewhat, with fewer office and registration responsibilities. In addition to the oversight of the housekeeping and accommodation for mountain climbers and conference groups, Miriam has been teaching English to an eager group from the surrounding villages whom David then instructs in farming technique. David and Miriam worship regularly at the local prayer houses and have made many friends whose great needs and great faith have inspired the Barries.

With their work term coming to an end in April of 1992, David and Miriam return to Canada with a mixture of sadness and satisfaction, concern for what is left behind, anticipation of what lies ahead including a Youth in Mission experience for David in Malawi in July. They conclude with thanks to God, to the staff of the Board of World Mission as well as their home congregation Central Presbyterian Church in Cambridge.

Clara Henderson (Blantyre). With the end of 1991, Clara completes her tenth year in the Blantyre Synod of the CCAP and continues her work as the Associate Director of Music for the Synod. Along with the Director of Music, Rev. Harry Ngwale, Clara works with the presbytery music directors (of whom there will be eight in 1992), who are in turn responsible for organizing music activities and musical training opportunities in the local congregations.

In February, they provided a week-long training seminar for the presbytery music directors. Due to a shortage of ministers in the Synod and the consequent frequent shifting of music directors (who are all ministers) and the procedure for their appointment, the efforts put into their training are often frustrated. Clara is seeking to alleviate this situation somewhat by teaching weekly musical classes at the Theological College in Zomba, thereby providing all the students (and their spouses) with the musical tools basic to initiating a church music programme.

Once more, the Synod Music Department participated in the Choral Workshop at the University in Zomba, which provides the synod music directors and choral leaders with exposure to conductors and musicians from around the world.

During a mid-April to end of July deputation, Clara continued her work on computerizing a new music programme. New equipment - computer, VCR and television - arrived with Fraser and Karen McKay in September and Clara has found them invaluable.

The International Youth Conference in Mauritius, for which Clara had been asked to co-ordinate the African participation, took place in August. Clara describes it as a rewarding experience and recommends support for similar international exchanges.

The Synod marked the Centennial of one church and the opening of two more. An evangelism campaign in a largely Muslim section of Makanjira district was warmly received.

The last months of 1991 saw Clara playing host to Rick Fee and the Moderator and his wife, John and Anne Cameron, holding a two week training seminar for local music leaders, representing the PCC at the All Africa Conference of Churches' Symposium on "Problems and Promises for Mission: Africa beyond 2000" in Kenya and carrying out new responsibilities in the music ministry at her home congregation, St. Michael and All Angels Church. She also participated in the launching of the "Ecumenical Decade of the Churches in Solidarity with Women in Church and Society" event at the Chilema Lay Training Centre. The booklet she has been working on that covers steps for transcribing music into tonic solfa notation is ready for printing but will be published later with other booklets on tonic solfa. Clara concludes her report with an expression of gratitude for her ten years in Malawi.

The Rev. Margaret (Peggy) Reid (Blantyre). Of the twenty-five courses offered at the Chigodi Women's Centre where Peggy serves, one of the newest is a Developmental Drama course. This course has been enthusiastically received by the students who, through the medium of drama, are learning new ways to inform their audience about development issues such as health, nutrition and AIDS and the good news of Jesus Christ. Other highly appreciated and valuable courses are "Beginning Cooperatives" and "Legal Rights of Women Within Marriage". "Unofficial" courses this year included their first Vacation Bible School, which was a success and a delight.

Peggy continues to teach history of the Bible, biblical introductory courses, women in the Bible, the role of women in the church, prayer, Bible study, first aid, food security, counselling, leadership development and English. Beyond Chigodi, Peggy has extended her teaching skills to the youth at Likhubula House, nurses on retreat and among local university students at Chancellor College. At Chancellor, Peggy taught a unit on feminist theology within the African context.

The role and participation of women in the church continues to be an issue within the Synod. Although there are three women studying at the theological school, not a single woman elder was elected as representative at the fall meeting of the Blantyre Synod. But there are signs of hope: women continue to talk up the issue, the local Ecumenical Decade of the Churches in Solidarity with Women was launched at the end of the year and Peggy herself has just completed a report on the history and work of women within the Church of Malawi, a document already distributed to presbyteries and being translated for use as a study resource.

Peggy concludes her report with a plea for prayer for not only the women, but the whole church as it works to hear the concerns of women and integrate them more fully into the life and work of the church. Peggy will be returning to Canada in the fall.

The Church of Central Africa Presbyterian - Synod of Livingstonia

Dr. Fraser McKay and Karen McKay (Ekwendeni). Karen has been making good use of unstructured time by attempting to learn as much as possible about the Ekwendeni mission station and programmes in the hopes of turning the gathered stories into mission education material and an accurate portrayal of the Malawian people.

Fraser, as medical officer at the CCAP hospital on the Ekwendeni compound, has found his surgical skills expanded despite the time consumed in administrative detail. The hospital is actually an integrated health facility offering curative care, a nurse training school, community health outreach clinics and primary health care programmes. Together with Malawian Clinical Medical Officers and Nurse Practitioners, the staff are effectively meeting the medical needs of the region. It is hoped that a new AIDS programme will help to alleviate a very serious situation, as well as provide a good example of the integration of community-based curative care and community health and education activities.

Fraser's extra-medical efforts have been focused on assisting the Synod in the adoption of a Health Policy, evaluating the existing organizational structure at the Ekwendeni hospital and exploring continuing education opportunities in hospital management, health and medicine for the Malawian staff, setting up clinical training for the village health workers and investigating the possibility of translating the book "Where there is no doctor" into chitumbuka and chichewa. It is Fraser's hope that these initiatives will address the neglect of curative services while allowing for more participative and decentralized structures and encouraging the indigenisation of medical and administrative responsibilities.

With regret, Karen and Fraser confirm the original completion date of their term (autumn, 1992) and express gratitude for the privilege of working in Ekwendeni.

MAURITIUS

The Presbyterian Church of Mauritius

Canadian Personnel

The Rev. Brian J. and Elizabeth Crosby (Pt Louis). Brian continues as Chairperson of the Presbyterian Welfare Service, which is both the Church's umbrella agency for all social and welfare activities as well as its agency for carrying out socio-economic development work.

His work on the committee to produce new hymnbooks and liturgical material for the French and Creole speaking section of the Church bore fruit in 1991 with the launching of the first hymnbook in four congregations. In addition, Brian has been given the responsibility for the interim care of two congregations, one anglophone, the other francophone.

Brian's principle assignment is that of Director of the Formation Biblique et Theologique à Maurice (Theological Education by Extension in Mauritius), a term that expires the end of 1991. He has been requested to accept an appointment for a further two years.

Brian describes as the highlight of the year a conference for students and tutors which was attended by 73 people and culminated with four of the FBTM students bearing witness to the role of the Bible in their everyday lives. The conference was a great success, providing both an opportunity to meet students from other discussion groups as well as a renewed vision of the role of FBTM in its service to the Church in Mauritius. It is hoped that the student conference will become an annual event.

Elizabeth, despite an ongoing struggle with chronic fatigue syndrome and spine and neck problems, continues to teach recorder, work with two women's groups, help with the production of FBTM materials and teach English to a group of young people from the church. Her main achievement for the year has been the completed production of the new hymnbook.

The Rev. Bill Elliot and Marie Rempel (Grand Gaube). Bill and Marie arrived in Mauritius in August for what is expected to be a four-year assignment to the Presbyterian Church in Mauritius. They moved into the manse in Grand Gaube with their main project being to learn Creole. But it was not long before Bill was deeply into the tasks of sharing ministry with France Cangy, a newly ordained deacon who had been serving the northern parishes since Ray Drennan and Ann Vickers left in April. Barely two months after their arrival, Bill had preached his first sermon in Creole. With the only Mauritian pastor unexpectedly on leave, Bill has rarely had a Sunday in which he was not conducting a worship service in either French or Creole.

In addition to his musical ministry at Grand Gaube, as music consultant to the PCM, Bill avails himself for musical leadership throughout the northern and central parishes. He has found his work greeted with enthusiasm and plans an in-depth study of the Creole traditional and popular song and dance. His goal is to affirm the people in their African heritage and encourage the integration of their faith with their natural musical inclinations.

Marie found that the period devoted to language training was useful in learning not only the language itself but about the tensions that revolve around the use of Creole and French. She has been driving to Pointe-aux-Piments to work with Chantal, the Sunday School teacher in that church. With poor road conditions, the forty-mile round trip is exhausting.

Marie has taken much pleasure in teaching English to classes of students of various ages. One priority has been the maintenance of a healthy family life, with regular, relaxed meals an important element in that.

Dr. Evalene Thom. In her role as a Special Education Consultant with the Mauritian Ministries of Education and Social Security, Evalene's main tasks have been to develop a curriculum for the developmentally slow, do demonstration teaching, coordinate the work of various non-governmental organizations (NGOs) and advise the Mauritius Institute of Education. Her progress has been somewhat frustrated by an historical lack of trust amongst both NGOs and the teachers.

But eventually the curriculum she developed was accepted by the NGOs and the Ministry was pleased enough to hold a formal launching of the material, complete with a press conference.

Evalene also managed to successfully coordinate an ad hoc committee of NGOs to draw up a modified scheme of service and detailed scheme of duties for teachers in special education. She has helped the Institute recognize the inadequacies of its training programme for special education teachers and is anticipating working closely with them.

Evalene attends St. Columba Church where she lends her support in various projects. She concludes with a tribute to Brian Crosby in particular and her support network both in Mauritius and "back home" in general.

MOZAMBIQUE

Presbyterian Church in Mozambique

Canadian Personnel

The Rev. Robert Faris. Bob continues his work in the Presbyterian Church in Mozambique, his primary responsibility to teach at the ecumenical United Seminary of Ricatla, north of Maputo. At the end of a year that included two months on furlough in Canada, Bob reports excellent physical health.

He welcomes the addition of the seminary's first full-time ordained female staff, Rev. Ruth Minter of the United Church of Christ in the US, as well as the important perspective she brings to her teaching. There was much to celebrate, though, as three Presbyterians were among the seven graduated at year end. The visit of the Moderator and his wife, Dr. John and Anne Cameron, was received well at all levels of the Church and served to strengthen ties between Canadian and Mozambican Presbyterians.

Several of the students have been involved in the Urban Rural Mission of the World Council of Churches, learning the skills of local community organizing and searching for and applying ways in which the gospel and a commitment to social justice can find expression in shared living with the marginalized. Support has been provided for street children, the dislocated and those affected by the war and seeking greater self-sufficiency.

Bob reports, "What is exciting in this process is to see people begin to think of solutions for themselves and also to begin to do an analysis of their situation in order to see the deeper causes of their marginalization and poverty."

Peace talks continue in Rome and papers have been signed, but a cease-fire remains elusive. Foreign support for the RENAMO agenda is intensifying the conflict and encouraging marauding groups to flourish and to kill for the sheer pleasure of it. The problems of the war are compounded by the worst drought of the century as well as economic and political control exercised by the International Financial Institutions, for whose aid the country has been forced to discard its original vision of development. This is a country suffering ecological tragedy and social injustice rooted in five hundred years of brutal Portuguese colonialism.

Bob concludes his report by urging those responsible in the new structure to develop relationships with partners which seek a more profound knowledge of one another and a commitment to open and participatory church government.

NIGERIA

The Presbyterian Church of Nigeria

Canadian Personnel

The Rev. Richard W. Fee (Africa Liaison). Life in Nigeria continues to amaze and baffle. Daily routines continue even as the population is required to stand still for entire days for elections, local and state, as well as a census, preliminary and actual, followed by the creation of nine new states, the moving of a national capital, the quelling of two major religious riots and the establishment of a peace-keeping force for another country.

Based in such a context, Rick, as Africa Liaison, made trips to eastern and southern Africa to visit with and provide support to his PCC colleagues in Lesotho, Mozambique, Mauritius, Malawi, Kenya and South Africa. He escorted the Moderator, Dr. John Cameron and his wife, Anne, throughout southern Africa and to the Centennial Celebration of the Presbyterian Church of East Africa (Kenya).

As Deputy Principal Clerk, Rick maintains regular office assignments and holds the fort in the absence of the Principal Clerk. Following ten years of data collection, the office staff is putting the final touches on Volume 1 of the Administrative Manual for the PCN.

In addition to his regular duties, he was given the responsibility from May until August to act as interim moderator of the largest parish in the PCN (over 6,000 members). It was busy, but served "to bring me closer to life and to God", Rick reports. Rick spent 15 years in service to God with the Presbyterian Church in Nigeria on our behalf.

Rev. Donald W. McKay (Umuahia). Donald returned to West Africa and Nigeria in July, settling into residence at Trinity Theological College, Umuahia, a three-denominational school of approximately 180 students. Don's assignment is as tutor in Christian Education, Pastoral Theology and Preaching, one which he finds consuming and demanding, but also stimulating and invigorating.

A 50% increase in the student population has not been met with a commensurate increase in facilities and staffing, infrastructure is limited and buildings in great need of renovation and repair.

The country remains in a difficult state of flux as the return to civil rule progresses uneasily. Don reports that 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.

Don concludes his report with a call to a more definite, intentional and proactive liaison between the Presbyterian Churches of Canada and Nigeria. He also expresses his gratitude to God for this new assignment.

Arlene L.R. Onuoha, Member of the Order of Diaconal Ministries (Arochukwu). Arlene's assignment is to teach Old Testament and Christian Education to student ministers as well as the same subjects plus Diaconate to diaconal students at the Goldie Lay Training Centre. Due to insufficient staff housing at the Centre, Arlene and David and their two young children, Agwu David and Urey Karen, live in Aba from which Arlene commutes three days a week. She does not mind the commute but has experienced constant car problems.

After having spent eight years, ending in 1986, with the PCN, Arlene returned to Nigeria in August, having acquired a B.A. degree and a family in the interim. Health has been a concern for both the children and herself as they all adjust to the new environment. The family is looking forward to a new addition expected to arrive in June (Rebecca was born June 22, 1992).

ZAIRE

Canadian Personnel

Dick and Jane Paul (Kinshasa/Nairobi). Having served with the Mission Aviation Fellowship (MAF) out of Kinshasa for five years, Dick found 1991 to be one of the heaviest travel years he has yet experienced. Dick's work has changed from finance to administration, which includes the supervision of the visa and passport work. Jane continued to help teach the Sunday School class for adult nationals at the International Church. During the week, she was helping several university students with their English and working with the children of the leprosy patients.

During May to August Dick and Jane had a busy furlough and some vacation in Canada. After their return to Kinshasa, they packed up for a three-month stay in Nyankunde, the MAF headquarters in eastern Zaire, where Dick was to help with year-end and new year accounting. Before their belongings had caught up with them in Nyankunde, they were stolen, part of a looting campaign by the army of houses and businesses in Kinshasa.

Eventually, the danger spread to Nyankunde and Dick and Jane were evacuated to Nairobi, Kenya, where they have been taking advantage of the opportunity to study Swahili. They express gratitude for the generosity of the individual and corporate support of the people of the Presbyterian Church that will enable them to replace the essentials and return to Nyankunde in January of 1992.

The future for Zaire appears uncertain. A promised return to civil rule has been sluggish and the currency during the time of Dick and Jane's furlough was devalued another 1200%. Due to the diversion of foodstuffs by military and government forces, virtually all aid programmes to Zaire have been discontinued. Businesses have failed to recover from the massive looting; foreign owners have fled and nationals are afraid to re-open. Mission hospitals in the interior may soon be using MAF in order to get desperately needed supplies.

"Mungu Asifiwe" (Praise God), conclude Dick and Jane, for His protection and for the privilege of representing the PCC in Zaire.

HONG KONG

Canadian Personnel

Susan Raeburn-Cherradi née Gibson (Hong Kong). After serving two years as an Amity teacher in Nanjing, Susan is now beginning her second year at the Amity Overseas Coordination Office in Hong Kong. Her contract with the Amity Foundation concludes August, 1994.

Their work has grown in terms of the number of projects as well as their ability to reach the more remote areas, their contact with other Asian NGOs and church bodies and the amount of support from overseas.

Susan's work specifically includes liaison with Amity teachers as well as Amity partners and interested parties, providing interpretation through a variety of media of the Amity programmes and perspectives as well as logistical support for projects. Although the Foundation is independent, its programmes are not separate from the work and witness of the Chinese Christian Three-Self Patriotic Movement and the China Christian Council (CCC). Susan helped to organize an in-depth study visit to Zhejiang for twelve participants from different partner churches and organizations from Sweden, the US, the Philippines and Malaysia. She is also helping the World Council of Churches' World Youth to organize an Asian youth exposure. A proposed publication expressing the views of the CCC is under discussion as the perceived need for such a document grows.

In November, for the first time the Chinese government publicly addressed the issue of human rights in its "White Paper on Human Rights in China". Coincident with the white paper was the release of two political prisoners and the granting of a passport to a dissident journalist. However, all religious work must be registered with the Religious Affairs Bureau and cultural, artistic and literary publications have been hit by a policy emphasis on socialist re-education.

Still, the Church in China continues to grow in number and in spirit; the CCC now estimates that there are about seven million Chinese Christians.

JAPAN

The Korean Christian Church in Japan

Canadian Personnel

The Rev. Dr. John H. (Jack) McIntosh and Dr. Clarabeth (Beth) McIntosh (Osaka). 1991 is described by Jack as "tumultuous". For Jack and Beth personally, that has meant the legal suit against "the powers of free discretion" which denied him re-entry and extension of his missionary residence status and health problems that required an operation in early March, 1992 that replaced Jack's aortic valve and created two bypasses.

The former and its concomitant witness and action commitments have required less direct involvement in some developments, more in others. Jack was elected Chairperson of the Kansai Presbytery's Social Action Committee and subsequently is head of the same department of the General Assembly. As the pastor of the Tatsumi Church, he is experiencing both the joys and the pains of the Christian community. Fourteen people are preparing for an Easter baptism.

Jack seeks the understanding and continued watchful support of the PCC and looks forward to happy conclusions to both the operation and the litigation.

Beth continues with her weekly English Bible class at the Kansai Korean Church Laity Bible School, English conversation classes for adults and children at Tatsumi, a weekly English discussion group and church school teaching. The dining-room table continues to be an important venue for her ministry of hospitality. Beth's twice-monthly, Monday morning women's discussion group has just completed a book outlining Japanese women's concerns, social and personal.

A deepening and personally challenging commitment is her involvement with the YWCA's Peace Committee and she lists as a highlight of her year her representation of the Osaka YWCA at a symposium entitled, "Asian Peace and the Role of Women". Participants came from both North and South Korea, as well as from North and South Korean Residents' Associations in Japan, joining Japanese delegates in an inspiring challenge to be agents of reconciliation and healing among the nations.

Jack and Beth find their situation uncertain and needful of prayerful assessment. They express their gratitude for the support they have received, particularly from International Ministries Secretary, Rodger Talbot.

TAIWAN

The Presbyterian Church in Taiwan

The past year for the Presbyterian Church in Taiwan (PCT) has been marred by conflict and stress, both inside and outside the Church. While the secession-unification debate raged, with the churches lining up on either side, the PCT struggled with internal tensions and unrest. In February, the World Council of Churches welcomed into its membership the China Christian Council. Although the WCC now embraces both Chinese and Taiwanese churches, the unity of the PCT and the CCC remains difficult.

The PCT has placed itself, with the issue of a public statement solidly on the side of those who would see Taiwan a sovereign country with a new constitution and full membership within the United Nations. The 21 December election results (71% for the KMT) were more a reflection of the ruling party's vote-buying skills than they were an indication of the will of the people who remain poorly represented. Unification talks promoted by the

government as well as its inhumane treatment of dissidents, are contributing to a loss of confidence in the political process and a drain of resources both economic and human.

"Sharing in Mission - Looking Towards the Future", an ecumenical consultation in which the PCT participated in September, provided a forum for the one hundred participants to increase their awareness of their own political context for ministry as well as the changing role of missionaries. Strongly ecumenical and evangelistic, the PCT has spent a great deal of time in the last year in preparation for the "Year 2000 Gospel Movement", a cooperative effort meant to increase the number of Christians in Taiwan to two million by the year 2000.

While the PCT has ongoing ministries to youth - with increased international exposure this past year; to women - including new "women's awareness" training courses; and to the elderly - helping them towards greater self-sufficiency; the Church has placed an increasingly higher priority on aboriginal concerns. New Sunday School curriculum reflects aboriginal and Hakka history and life and concern for the decline in the use of the aboriginal tongue has prompted one presbytery to publish materials in their own language. Environmental issues are receiving wide attention: the PCT rallied support in opposition to the building of a fourth nuclear power plant within 22 kilometers of the capital. The PCT has also been instrumental in forming a Taiwan branch of ECPAT (End Child Prostitution in Asian Tourism).

Canadian Personnel

The Rev. H. Ted Ellis and Marilyn Ellis (Tainan/Canada). From January until June, Ted continued in his capacity as lecturer in New Testament Studies and Head of the Religion and Philosophy Department at Tainan Theological College and Seminary in Tainan. He continued to serve on the General Assembly Executive Committee as well as on the Board of the 8,000 student Chang Jung High School.

Marilyn continued to serve on the Boarding Division Advisory Committee of Morrison Christian Academy. In addition, she tutored students in English at the Theological College, edited "The Rice Bowl" and helped with some home schooling of missionary children in Tainan.

In January, after he and Marilyn had given a great deal of thought and prayer about future service, Ted handed in his resignation after 16 years of service to the College. Certain of God's leading, they left Taiwan after 29 years of service (22 for Marilyn) feeling both sadness as well as peace. As they left, many expressed deep appreciation for their contribution. They left, as well, with gratitude to God for God's faithfulness to them during their years in Taiwan as well as to the BWM. In their report, they single out the thoughtfulness and care given in their turn over the years by Glen Davis, Rodger Talbot, Earle Roberts and their support staff.

In July the Ellis family enjoyed some travel and then settled into the missionary apartments. The remainder of the year for Ted and Marilyn was spent in limited deputation, with Ted working as well with Rodger Talbot as a Missionary Associate for International Ministries. As the family members look to God for a call to a congregation in the summer of 1992, they enjoy good health, despite the fatigue brought on by the turmoil in the College and the stress of readjustment to life in Canada. Both Robert and Stephanie (Grade 12 and Grade 9 respectively) completed their school year in Taiwan before leaving for a new life in Canada where they are, despite deep pangs for their Oriental home, adjusting well.

Ted and Marilyn end their report with a plea to review our commitment of personnel to Taiwan, a country of great wealth, materialism, pollution and crime and a Church struggling with pride, power and possessions. He urges an immediate search for replacements for the five remaining field staff, all of whom will likely be leaving within the next five years.

John (Jack) E. Geddes (Taipei). Jack wrote his report on the thirty-third anniversary of his and Betty's arrival in Taiwan. In addition to his teaching in the English and History Departments at Tamkang University, Jack this past year assumed the chair of the planning

group for Christian teachers. He also continues as a director on the Tamkang High School Board.

Jack writes with thanksgiving about new developments at the Mingte Church, a fresh start and evidence of God's blessing. A Thursday noon English Bible Study is also bearing fruit.

He sees a challenge for the Church in the materialistic climate that is modern Taiwan. The results of the December elections would indicate that the primary issue for the people is not independence from China, but peace and stability, time and room to keep on making money. In such a context, Jack prays for more than just a spiritual renewal, but a great turning to the Light of God, Jesus Christ.

Flora M. (Betty) Geddes (Taipei). Betty reports that their sons, David and John, have spent a good part of the year with them, house-sitting and studying. Betty is looking forward to the new year with its challenge of computerizing all the accounts in her part-time job as Interboard Treasurer of the Presbyterian Church in Taiwan.

Betty continues to teach Sunday School at the Taipei International Church as well as leading a Bible Study Fellowship. This study on the minor prophets is a challenge to her, she writes, warning her of the spiritual dangers in a world that knows so much poverty. Along with Jack, she hosts a Sunday evening group called "Body Builders". 1991 was a year of blessings as they enjoyed good health and a summer furlough with friends and family.

The Rev. Paul D. McLean (Hsinchu). The first half of 1991 was spent reviewing the third and final draft translation of the Psalms for Today's Hakka Version of the Bible. During the fall, he and a colleague reviewed the final translation of the Synoptic Gospels. Although the Bible Society had hoped to publish the Hakka New Testament and Psalms in the summer of 1991, computer related slowdowns have pushed the date back to at least the fall of 1992. Paul asks for prayers as he and his colleague complete the arduous task of reformatting the entire work into two-columned pages of Chinese characters with parallel romanised phonetic script.

Paul continues to preach at three Hakka churches and in October joined twenty other Hakka pastors, evangelists and missionaries of the PCT for a retreat on "Hakka Mission in our Time". Looking at both the evangelistic and prophetic aspects of their mission, the participants assessed the present situation of Presbyterian Hakka churches. With hopes for a Hakka Presbytery by 1995 within the PCT, they faced the challenge of evangelizing a people who are 99.8% non-Christian.

After expressing his gratitude for support, Paul asks for prayers for the 30 Hakka churches and concludes his report: "Please pray that God will rule with righteousness, justice and peace in Taiwan's political, social and economic life."

Mary Beth McLean (Hsinchu). Mary Beth reports that the family is all in good health, having enjoyed a good holiday in Canada with friends and relatives. During the summer of 1992 there is a planned move to Taichung in the centre of the island, which will require a change of school for the boys from the Hsinchu International School to the much larger Morrison Christian Academy. Andrew is in grade five, Peter is in grade two and Mark, 3 1/2, keeps Mary Beth busy at home.

At the Hsinchu International Church where Mary Beth is Sunday School director and Paul preaches once a month, growth has been greater than expected and will probably continue as more Westerners arrive at this high tech centre. Mary Beth is finding ministry opportunities among the newly-arrived Western women and children, helping them in their adjustment to life in Taiwan, lending a helping hand and a listening ear. She expresses her appreciation for BWM support and assures her prayers for staff as they go through the process of restructuring.

Joy M. Randall (Changhua). Joy continues as Director of Nursing at Changhua Christian Hospital. This also includes the Nan Guo Medical Centre and Er Lin Branch Hospital. Together the Centres have over 700 beds and treat 3400 patients a day on an outpatient basis. Of the 1500 staff, 600 are nurses. Seventy nursing students from four schools spend 2-3 months as part of their practicum. Joy also serves on various committees of the hospital

and has been grateful for the addition in August of an assistant director whose work will help to improve the quality of both the nursing care and the continuing education for the staff. It is her hope someday to see a Taiwanese Christian trained and ready to take over her position.

The greatest problem over the last few years has been the large turnover in the nursing staff due to changes in the nursing education requirement that necessitate study leaves of two years or more. This was also one of Joy's reasons for cutting her year's furlough to four months. While in Canada she attended the International Operating Room Conference, did deputation in Alberta and Ontario and attended one course on Health Quality Care at the University of Toronto.

Joy continues her involvement with the local church in Changhua. She also leads a Bible Study at the YMCA where she has an opportunity to share the Gospel with young people and teachers of Changhua who come to learn, share and have fellowship. With only one-third of the hospital staff being Christian, programmes for outreach are designed for staff as well as patients. She reports that they are thinking of developing Home Care programmes in order to reach the elderly as well as nursing care homes and a hospice programme.

INDIA

The Church of North India

Canadian Personnel

Margaret Vanderzweerde, Member of the Order of Diaconal Ministries, and Jake Vanderzweerde (Jobat). After a grueling journey of 58 hours, Margaret and Jake arrived in Jobat and a week later plunged into the work of their short-term assignment to the Church of North India. They report a warm and enthusiastic welcome. Their first priority was to go through a dozen trunks and four cabinets full of the records of 40 years of work. Among them she located files belonging to Dr. Buchanan, Rev. Wood, Margaret Kennedy and others, chronicles of great accomplishments.

They have had the opportunity to visit schools, hostels, hospitals and the Abey Home in Amkhut. The staff of the latter asked Margaret, a former accountant, to review their books and records for them.

Margaret has been asked to preach several times and she finds the experience moving, particularly the prayers of the people that never fail to give thanks for those who first preached the Good News of Christ to them almost one hundred years ago.

Further afield, they accompanied Pauline Brown to Delhi for a very satisfying time at a meeting of the CNI's Synodical Board of Social Services. To commemorate Pauline's 40 years of service in India, Jake and Margaret planned a December event to which 85 of her coworkers and friends were invited.

Jake has found his work cut out for him, repairing everything from tape recorders and electrocardiograms to Pauline's verandah. He has helped Pauline prepare for workshops by constructing appropriate charts and maps. Like any good builder, Jake wants to get on with the task at hand and thus finds delays in obtaining the necessary materials or tools to be frustrating. But he appreciates the insight he has gained and is getting to know the culture where he now finds himself, enjoying mountain climbing, watching the young people at their volleyball and cricket games and learning by observing something of the Bhil people's cultural expressions.

Margaret and Jake express their thankfulness for this opportunity for service as well as their appreciation for all the mail they have received from their Canadian supporters.

Diana R. Wadsworth (Jhansi). The past year was one of blessing and answered prayer. As Manager of the Helen MacDonald Memorial School, Diana has been the one shepherding the process of securing government recognition for Intermediate classes. That status has now been granted for those classes, however this applies to literary subjects only. A long and discouraging search for a new Principal has finally concluded happily, as well, with the

placement of Mrs. Manorama Singh. She will take up her duties in April, 1992. The school now boasts a population of 750 students.

The government continues to make life difficult with constant pressure to conform. Finances are being stretched to the limit due to rising prices and government demands for fees. Through it all, Diana finds herself cheered by the children. She was home on furlough in the spring of 1992.

NEPAL

The United Mission to Nepal

Canadian Personnel

Hubert and Nan Budding (Butwal). 1991 was Nan and Hubert's third year in Nepal. Hubert continues as an engineer with the Nepal Hydroelectric Engineering Office and Nan as a busy guest house hostess. Days pass quickly at the office for Hubert as the construction of the Jhimruk station gains momentum. As well, he now has the added responsibility of project language supervisor.

Following their return from their furlough in August, they became more acutely aware of the many paradoxes related to their work and ministry. "Nepalization" requires that they, as all expatriates, should work themselves out of a job and allow for the indigenization of the work. And this is happening as evidenced by a thirty per cent decrease in the number of expatriates among the UMN in the last three years. But there is a concern that, due to the minuscule size of the Christian population which is drawn primarily from among the poor and the illiterate, Nepalization may run the risk of becoming dechristianization: it is often necessary to appoint non-Christians to senior positions.

There are other frustrations. There are some restrictions on witnessing but the joys outweigh them all as they witness a Nepali church learning to stand on its own feet. Hubert has been given more opportunity to train draftsmen effectively and he continues his participation in an English speaking club while Nan teaches English twice a week in addition to her guest house duties.

Craig and Maxine Taylor (Kathmandu). Craig and Maxine with their children, Shereen and Andrew, arrived back in Nepal in late October. While Shereen began studies at the International School (KISC) and Andrew enrolled at the British Primary School, Craig and Maxine immersed themselves in language study. In December, both Craig and Maxine received appointments as Principal and tutor/teacher respectively at KISC.

They are glad to be back in Nepal with the UMN and to be providing quality education for missionary children, but they have noticed some significant changes. They report a seemingly new political climate in the country where Nepali Christians can be more open about expressing their faith, even to the point of street banners at Christmas time. The number of expatriates in the UMN has decreased by a third, Nepal is taking a more active role in management and leadership and the mission is undergoing a strategic planning process that should result in a ministry that is both more focused and more effective.

CENTRAL AMERICA/CARIBBEAN

Canadian Personnel

The Rev. Joseph W. Reed (Area Missionary). Joe spent the first half of 1991 in Canada on "extended deputation with emphasis on interpretation". During this time he studied "Low Intensity Conflict" (a term developed by the US military to describe its strategy in Central America and elsewhere) and the origins of various Central American militaries. The time of study was invigorating, Joe reports, and he returned to the field in July feeling renewed.

A Youth In Mission (YIM) group arrived in August. After orientation in Managua, the young people worked in Bluefields for close to a week. Back in the capital, they worked with the youth of the Prepa, a school for ex-soldiers who are re-entering civilian life. Correspondence between the groups continues and three of the Canadians hope to return to Nicaragua in 1992.

Other visitors included a delegation from the Presbytery of Calgary-MacLeod, Olive Anstice, who has been fund-raising for the Prepa, and Peter Ruddell, the General Secretary of the Board of World Mission. His tour with Peter of Guatemala, El Salvador, Nicaragua and Cuba provided Joe with an opportunity to regain a sense of the "pulse" of the area prior to another long absence from the region. In the first months of 1992, Joe will do the second of his two-semester study period.

Joe's responsibilities grow and priorities change. Among those increasing in priority are the reception and orientation of visitors, the recruitment, placement and support of volunteers and the maintenance and facilitation of a growing number of congregational contacts. He sees this as a positive desire on the part of Canadian Presbyterians to "personalize" mission, to put a human face on what they do, to flesh out those who honour us by ministering to God's people in Central America in willing partnership with us.

MIDDLE EAST

Canadian Personnel

Rev. Douglas duCharme and Seta duCharme-Ghougassian (Cyprus:Middle East Liaison). Doug and Seta describe 1991 as a watershed year: the Gulf War which claimed at least 150,000 dead, 1.5 million Kurdish refugees, new arms sales, the beginnings of a Middle East peace process, new Israeli settlements in the occupied territories, ongoing Soviet Jewish immigration and Christian emigration, increasing indebtedness, elections in Algeria which resulted in an Islamic party majority, the end of the war in Lebanon and the election of an Egyptian Christian as General Secretary of the United Nations. The only truly hopeful development was an end to a three-year drought in much of the region with a record rainfall in December. There is pessimism that another Middle East war can be avoided, but the commodity over which it will be fought will be water, not oil.

In January, as the Gulf War began, Doug and Seta met with a Canadian Council of Churches (CCC) delegation which had arrived to express the solidarity of Canadian churches with the people and the churches of the Middle East. In February, Doug attended the Assembly of the World Council of Churches in Canberra and in March, he was on the Iraqi border in south-eastern Turkey working among the chaos and suffering of the make-shift Kurdish refugee camps. It was a gruelling and painful experience.

After fifteen years of savage civil war in Lebanon, recovery remains fragile and the peace process slow.

In August, Seta's months of work bore fruit as the first conference of Christian documentation and research centres in the Middle East gathered in Cyprus to set up a computerized network and database. Shortly thereafter, Doug and Seta left for a four-month sabbatical at the Ecumenical Institute in Bossey, Switzerland. During that time they had an opportunity to study, write, teach, travel and be part of an ecumenical community of people from 35 different countries.

As of the first of May 1992, Doug and Seta will be undertaking new tasks. They will be preparing for the birth of their first child in mid-July and Doug will be assuming the position of Secretary for the CCC's Commission on Justice and Peace. It will be difficult to leave but a little easier knowing that the Middle East liaison position, an important sign of partnership and solidarity, will in all likelihood be continued.

PERSONNEL OVERSEAS

AFRICA

Kenya
Drs. James & Rebecca Campbell
Mr. George Loom

Lesotho
Rev. Glenn & Mrs. Linda Inglis

EAST ASIA

China
Mrs. Susan Raeburn-Cherradi

Japan
Rev. Dr. John(Jack) & Dr. Beth McIntosh

Malawi
 Mr. David & Mrs. Miriam Barrie
 Miss Clara Henderson
 Dr. Fraser Mackay and Mrs. Karen MacKay
 Rev. Margaret (Peggy) Reid

Taiwan
 Rev. Ted and Mrs. Marilyn Ellis
 Mr. John(Jack) and Mrs. Betty Geddes
 Rev. Paul & Mrs. Mary Beth McLean
 Miss Joy Randall

Mauritius
 Rev. Brian Crosby & Mrs. Elizabeth Crosby
 Rev. Bill Elliott & Mrs. Marie Rempel
 Dr. Evalene Thom

SOUTH, CENTRAL, WEST ASIA

Miss Pauline Brown

India

Mozambique

Dr. Clarence & Mrs. Catherine McMullan
 Miss Doreen Morrison

Rev. Bob Faris

Mrs. Margaret & Mr. Jake Vanderzweerde

Nigeria

Miss Diana Wadsworth

Rev. Richard Fee (Africa Liaison)

Rev. Donald MacKay

Nepal

Mrs. Arlene Onuoha

Mr. Hubert & Mrs. Nan Budding

Mr. Craig & Mrs. Maxine Taylor

Republic of S. Africa

Rev. Stewart Gillan

CENTRAL AMERICA-CARIBBEAN

Zaire Rev. Joseph Reed (Area Missionary)

Mr. Dick & Mrs. Jane Paul

MIDDLE EAST (Middle East Liaison)

Rev. Douglas duCharme & Mrs. Seta duCharme-Ghougassian

CANADA OPERATIONS PROGRAMME REPORTS

SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Halifax and Lunenburg

The new congregation of Kings, New Minas continues to be active under the oversight of the Rev. Shaun Seaman, the minister from Windsor and Presbytery Outreach Committee.

For five years now, Geneva Frith has been carrying out a ministry of hospital visitation to patients of six Halifax area health centres as well as the Rehabilitation Centre. In addition she often arranges patient transport as well as accommodation for families. She is grateful for the support of the Atlantic Mission Society and Ladies' Guilds, both financial and spiritual. In her report, Genny describes some of her encounters with patients, both young and old.

Presbytery of Saint John

St. James Church, Hanwell Road, Fredericton, continues to be strengthened both spiritually and numerically under the capable leadership of the Rev. Basil Lowery. Four elders have been added to the Session, the first adult Bible study was begun and two poorly-attended women's groups disbanded and reorganized into a new and enthusiastic St. James Guild. The church choir has increased to ten and a small group of laity are being trained to prepare and conduct worship services. Plans include an every-person visitation programme and an examination of the needs of the elderly.

Presbytery of Miramichi

Late in 1991 the Rev. James Findlay was appointed Ordained Missionary to St. Luke's Church, Bathurst, which had been vacant for some time. Both minister and congregation look forward to the challenges which lie ahead.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Presbytery of Quebec

A small anglophone congregation in the Gaspé region of Quebec, Leggatt's Point Presbyterian Church has for many years shared in a co-operative ministry with the United Church of Canada. The numbers are small, but the spirit, under the leadership of UCC lay

missionary, Don Weicker, is good despite concerns about the future of the Canadian political map. An active youth group has been established.

St. Andrew's, Valcartier Village is a congregation that dates from 1833 with a current membership of 87, plus five adherents. After 27 years without ordained clergy, the congregation welcomed the Rev. Robert Sim a year ago and under his leadership, the work is developing well. Worship services attract 30-35 people and a Sunday School and youth group are also functioning.

Located in the Eastern Townships of Quebec, St. Paul's, Scotstown, is struggling to maintain itself, ministering to a declining and aging anglophone population. Closure would leave only Melbourne and Sherbrooke to maintain the Presbyterian presence in that part of the province. In an effort to avoid this, under the leadership of Lay Missionary, Bob Sandford Jr. the congregation is holding talks with the local United Church regarding shared ministry.

Presbytery of Montreal

The Rev. Glynis Williams, the Rev. John Wyminga and Kim Kidder report on their work with Tyndale-St. Georges, the Presbytery's ministry to refugees. A partnership agreement between the Anglican and Presbyterian Churches has been signed, ensuring the ecumenical work will continue for at least another five years. In an effort to deal with local issues of housing, drug abuse, food, poverty and racial tensions, Tyndale-St. Georges has initiated several community groups. Father Francis Xavier has been working with the Little Burgundy Coalition, confronting a serious drug problem and other related criminal activity while Kim Kidder, Programme Coordinator has been very involved on the Board of Little Burgundy's centre for adolescents, Youth in Motion. Friendships are being cultivated, needs defined and appropriate creative programmes implemented toward the empowerment of youth.

Presbytery of Ottawa

For seventeen years, Community House has provided long-term accommodation (1-2 years) for singles, couples and children as well as hospitality and counselling. Director Sandra Estabrooks reports an increasing demand for counselling to deal with the effects of sexual abuse, often accompanied by an unhealthy religiosity.

Grace Presbyterian Church was established in 1980 in Orleans and continues to experience growth under the leadership of the Rev. Gordon Kouwenberg. With a membership of 180 and average worship attendance of 225, the congregation is expecting that 1992 will be their last year of full support from BWM.

Presbytery of Glengarry

Currently, the congregation of St. Paul's, Hawkesbury, Ontario is sharing its worship facilities with a French congregation of the Associated Gospel Churches of Canada. The Rev. Fred Rennie reports that relations between the two groups are good.

SYNOD OF TORONTO AND KINGSTON

Presbytery of Pickering

St. John's, Milliken. On December 31, 1990, Dr. D.V. Wade retired from this charge. The work had made excellent progress under Dr. Wade's splendid leadership, and had developed into a well-integrated, multi-ethnic congregation. The successor to Dr. Wade is the Rev. Alan A. Ross, formerly of St. Andrew's Church, Hamilton, Bermuda. We look forward to 'good results' from his strong leadership and dedicated ministry.

Markham Chinese. This new congregation is in the process of calling a minister, and has moved into its new building, which was dedicated on Palm Sunday, April 12, 1992. A strong Session and Steering Committee, under the fine leadership of Dr. D. V. Wade, more recently Dr. George Malcolm, has seen the Church grow from a "mission" to a "strong congregation", which is serving a rapidly growing Chinese community in South-Markham and North-Scarborough. Much financial and other support has been received from the Toronto Chinese Presbyterian Church.

Chapel Place Presbyterian Church. This Arabic congregation in Markham has moved into its new building and is experiencing the well-deserved joy and satisfaction of this achievement. It is growing and becoming stronger under the excellent leadership of the Rev. Nagy M. Said, as Minister.

Malvern. The Minister of this congregation is the Rev. Robert Elford, who was called and inducted over two years ago, after a prolonged vacancy. There is great potential for growth, as in the case of the other extensions in Milliken, Amberlea and Unionville. It is expected that good progress will be made in the near future.

Amberlea. The present Minister, the Rev. Dr. Morley Mitchell, has been in this charge for over eight years. The work is progressing well under his excellent leadership. The future looks promising for fairly rapid growth.

Unionville. Under the vigorous and enthusiastic leadership of the Rev. J. Wesley Denyer and his Session, the congregation is on a wave of 'euphoria' following the dedication of its new building.

North-east Whitby. This new work is under the excellent leadership of the Rev. Ronald Van Auken. The name chosen for this mission is Celebration! Presbyterian Church. This unique mission is pursuing a vision of reaching the unchurched in that area. The objective is to reach 200 people for Christ by 1993 and 500 by the year 2000. At the present time, surveying continues and Mr. Van Auken is 'training' a hand-picked group of lay people to be the leaders and 'vanguard' for this new work.

Presbytery of East Toronto

Gateway Church. This congregation is showing good progress and new life under the gifted and dedicated leadership and ministry of the Rev. Patricia Hanna. She has injected into the congregation a new 'spirit' and sense of commitment to Christ and His Church.

Toronto Central Taiwanese Church. This thriving congregation operates out of Leaside Presbyterian Church and continues to make excellent progress under the fine leadership and dedicated ministry of the Rev. Stephen Chen. It became a self-supporting congregation as of January 1, 1992.

Presbytery of West Toronto

The Asian Mission. The Rev. Basil and Mrs. Jasmine Dass continue the Asian work on a voluntary basis, and TV programmes on cable 4 and channel 47, Sunday at 1:00 p.m. and Tuesday at 8:30 a.m.. From the TV programming they received telephone requests for Scriptures in 5 different languages and counselling.

The Spanish Mission. Now in its fourth year, this ministry continues at University Presbyterian Church with the Rev. Raul Pacheco leading in an enthusiastic and sincere manner. The Mission is moving forward to formal recognition as a congregation of The Presbyterian Church in Canada.

The Portuguese Ministry. This ministry continues under the excellent leadership of the Rev. Lincoln Rezende, who sings and accompanies the congregational and choir music. He is an inspiration in another difficult ministry to new immigrants/refugees. This vital ministry continues at Dovercourt-St. Paul's Church.

The Korean-Canadian Family Ministry. Begun in 1988, it continues under the leadership of the Rev. Myung Chun Kim. Her ministry is a far-reaching ministry to Korean women and children and families and is growing in scope, and crossing Presbytery boundaries in the Metro Toronto area.

Peace Korean Church meets at Morningside-High Park Church, under the dedicated leadership of the Rev. Young Yoo, on a half-time basis; and it has taken a very quick step forward in financial self-support. Mr Yoo is a marvellous bridge between Korean and Canadian cultures. The Mission began on June 3rd, 1990, with approximately 70 people and growth has continued steadily ever since.

Italian-Canadian Ministry was established on May 1, 1990 on a part-time basis under the leadership of the Rev. Giovanna Cieli, who brings some exciting bridge-building skills to her mission to minister to the Italian community (nearly 500,000 in Greater Metro-Toronto), as well as her half-time pastoral ministry at Fairbank Presbyterian Church. Ms Cieli's ministry has continued with appreciation expressed after her more than two years of dedicated service and ministry of The Word and Sacraments through new and reformed traditions.

Presbytery of Brampton

White Oak Presbyterian Church, Mississauga. This congregation had a remarkably good 1991, and now holds two worship services each Sunday. One of the most significant events of the past year was its plan to move, together with the other two Churches in their common Church Centre, into a larger, better and more visible building. The Rev. Dennis Cook reports that some "exciting things are happening!" such as, Youth Group, Confirmation Class, and an increase in givings, attendance and participation.

Heart Lake Community Church. This congregation, well settled in its new building which was completed in 1987, is now reaching out to the new homes in its community. There has been a noticeable exodus of people from the area, and finances suffered somewhat. The congregation has assumed full responsibility for The Childcare Centre.

Trafalgar Presbyterian Church, Oakville. This congregation completed its building and moved into its new facilities on February 3, 1991. Formal dedication was on May 5, 1991. The congregation is making good progress and is greatly encouraged in every way because of the achievements so far and the promising prospects for the future. The Rev. Ferne Reeve, who has been with this congregation since its very beginning, continues to give splendid and dedicated leadership and unstinting service. The calibre of her ministry is reflected in the reception of 43 new members and 19 baptisms in 1991.

North Bramalea Presbyterian Church. Now in its second year in its new building, interest in this congregation by people in the community is evidenced by the appearance at worship of new families, parents wanting their children baptized and couples asking to be married. Within the congregation itself, there is a great interest in Christian Education and especially in the Kerygma Bible Study Series. The Rev. W. Grant Johnston continues to give excellent leadership and his dedicated ministry enhances greatly the life, work and worship of this congregation.

The West Korean Church, Brampton. This congregation had to move from Erindale Presbyterian Church during the latter's renovation programme, and is renting facilities from a United Church. The congregation is growing and is self-supporting.

Chinese Presbyterian Mission, Mississauga. This new work began in February 1991 and it is progressing very well, and there is ample opportunity for more growth! There is a large and growing number of Chinese in Mississauga. Presbytery has appointed a student, Mr. Hugo Lau, as Missionary for this new work. We wish him well and thank him for his excellent work, while completing his course at Knox College.

After four years of planning, renovation and negotiation, on March 15, 1991, Armagh opened its doors to abused women and their children. The renovation of the old building was extensive, turning a fourteen-bedroom dormitory into eight self-contained apartments. Security was upgraded and much needed repairs and replacements were done. The Ministry of Housing provided funding for the renovations, and furnishings were provided by generous groups and individuals. Neighbourhood opposition, after almost a year of operation, has abated significantly. Already fourteen families have been served by Armagh, some leaving to go into subsidized housing, others to school, while others continue to receive counselling. A follow-up worker maintains contact with the families after they have left Armagh and a court worker accompanies women through what can be a very intimidating experience. Armagh represents a tradition of concern for women and children in our society and there is a need for a consistent basis for funding with the Presbyterian Church.

Presbytery of Waterloo-Wellington

Guelph University Chaplaincy. After a period of vacancy, the Guelph University Chaplaincy Committee has succeeded in procuring a husband and wife team to continue this work. The new chaplains are clergy of the Anglican Church.

Kitchener East Presbyterian Church. This congregation continues to progress very well under the capable and dedicated leadership of the Rev. Robert Shaw. The construction of the new church building, costing approximately \$ 650,000, was completed to the point that the congregation could hold its first worship service in it on Sunday, February 9th, 1992.

Presbytery of Temiskaming

Knox Church, Cochrane. This congregation will be vacant as of May 31, 1992, due to the resignation of the Rev. Lillian J. Wilton, who has given excellent leadership and has done splendid work in the Church and community. She will be missed greatly and will leave a real void in Cochrane.

SYNOD OF HAMILTON AND LONDON

Presbytery of Hamilton

Helen Ruth Allum, Diaconal Minister with the Presbytery of Hamilton, reports a very busy year in Urban Ministry as skyrocketing unemployment has been reflected in family breakup and abuse. The concern of Urban Ministry is to meet the spiritual, psychological and physical needs of these people and with these needs in mind, under God's direction, Urban Ministry has initiated some programmes. About forty women attend the monthly Coffee Hour and two Boys' Clubs meet weekly and bi-weekly respectively. Two March Vacation Bible Schools were held and thirty young people were enabled to go to camp during the summer. There is an after-school programme, a Girls' Club and a Seniors' Monthly Programme. Fifteen thousand dollars worth of groceries were distributed as well as 24 Christmas hampers. Counselling and visiting in the area homes and hospitals as well as the Detention Centre constitute another large part of Helen's work. But her primary focus is evangelism and her greatest joy is to witness lives transformed by the saving knowledge of Christ.

Heritage Green Presbyterian Church recorded with sorrow the death in July of their minister, the Rev. Peter Walter. In September, Peter's work was carried on with the dedication of the new building which should serve them well for years.

The new church development work in Burlington, St. Paul's, is looking forward to the planned initiation of their building programme in mid 1992.

BWM also contributed to the funding of a Chaplain at McMaster University as well as ministry to the Asian community in Hamilton.

Presbytery of Paris

The Korean congregation in Brantford is in the final year of incentive grants and is on track for self-support.

Presbytery of London

The Rev. Dennis Oliver started work in the Stoneybrook-Masonville area of London on September 1, 1992. The congregation to be established there will be known as Dayspring Presbyterian Church.

On September 22nd, Trinity Church dedicated its new building which includes housing for seniors and the handicapped. The congregation has discharged its indebtedness on both manse and building.

The Rev. Sabrina Caldwell is the Presbyterian Chaplain at the University of Western Ontario. She finds the work challenging and growing, especially in the area of pastoral counselling and care. Highlights for the year include the Presbyterian Campus Community, the marriage preparation courses (which continue to grow both in number and in popularity), the lectures by their two Theologians-in-Profile, Mary Stewart Van Leeuwen

and Rosemary Reuther, the prayer vigils and worship services surrounding the Gulf War, the White Ribbon campaign and the new Bereavement Support Group.

SYNOD OF MANITOBA & NORTH WESTERN ONTARIO

Presbytery of Brandon

Dauphin-Winnipegosis Charge. The Rev. Sindy Scott reports that the relationship with the United Church in Winnipegosis changed when they pulled out of the joint arrangement with Knox Presbyterian Church. While this caused financial concerns, there was still room for joint projects. A very successful Vacation Bible Church school was sponsored jointly by the two congregations.

In Dauphin, 4 teenagers joined the congregation as a result of confirmation classes. There has also been some work done on an ecumenical basis. This should have some positive spin-offs in the future.

Presbytery of Winnipeg

The Rev. Charles Cook reports that in the midst of a highly transient community, St. Andrew's, Thompson, has seen growth both numerically and in spiritual depth in the last year. Twenty percent of the membership was involved in a Bible study programme, 10% in the prayer meeting time and 65% of the membership is actively involved in the ongoing life of the church. St. Andrew's has been involved in a number of outreaches into the community. A Christian rock band was sponsored by the Ministerial and the planning was spearheaded by Charles Cook.

Knox, Stonewall and Calvin Church, Winnipeg Pastoral Charge. There was renewed vigour and enthusiasm in the congregation of Knox Church in Stonewall. A couple of new families have come into the church. The congregation committed itself to youth ministry through an active Church School, Vacation Church School and an ecumenical youth group.

Calvin Church, Winnipeg has gone through a difficult year. Difficulties have been experienced in finding people to volunteer to teach Church School and to look after the nursery. These and other concerns have led the Presbytery to intervene and look at the future of Calvin Church.

Mrs. Mame McLaren, the hospital visitor provides pastoral care to 14 hospitals in the Winnipeg area. Much of her time is spent visiting cancer patients. Growing out of her pastoral experience, she has been able to develop a real rapport with those who travel to Winnipeg for chemotherapy or radiation treatment.

Presbytery of Superior

St. Andrew's, Atikokan, continues to have services monthly supplied by the Presbyterian ministers in Thunder Bay. It seems it might be that this pattern will change in the near future as the town continues to shrink and the forest industry remains in a slump.

SYNOD OF SASKATCHEWAN

Presbytery of Northern Saskatchewan

The congregation of Rosetown continues to worship and study together, enjoying fellowship at monthly Sunday luncheons and a lively and well-attended midweek Bible Study. Rosetown marked the 25th anniversary of the ordination of Presbyterian women with the election of its first three women elders. Ecumenically, the Church participated in a three-day community outreach known as "Faith Encounter '91" which featured the preaching of Terry Winter and the music of the Bowker Brothers. The Rev. Robert Adams serves as Chairperson of the local ministerial association and joins with his colleagues in providing worship services to senior citizens.

At Circle West, Saskatoon, attendance is up, the Church School is growing and the givings have increased. The Celebration Curriculum is being used and appreciated in the Church School and the Vacation Bible School created its own programme out of the WMS children's mission study on North American Aborigines. Two other significant

developments were the hosting of the WMS Synodical in September and the first time leadership by the elders of the summer services.

Tucked away in the northeastern corner of Saskatchewan, Knox Church, Sylvania, thrives as a mission outreach to the surrounding community of approximately two hundred. As the only church in the hamlet, they witness to God's presence through children's activities, learning about Bible heroes and ministering to the elderly, sick and bereaved. The Church celebrates fifty years of ministry in 1992.

The Rev. Colleen-Gillanders-Adams ministers at St. Andrew's Presbyterian Church, Biggar, a community struggling to hold its own in the face of an ongoing farm crisis and economic bad times. Despite turnover and transitions, attendance has remained steady and an outreach to children through youth activities and a choir continues successfully. The minister's maternity leave was ably filled by Betty Marsh, who directed a busy schedule of summer events including a Vacation Bible School and an outreach to the Senior Citizens' home. The Church records with praise to God three professions of faith and two baptisms.

The Presbytery Mission Committee is set to survey and assess the area of Meadow Lake for the possibility of establishing an area ministry with Dore Lake, Buffalo Narrows and LaPlonge. There are plans to begin an extension work in northeast Saskatoon in September of 1993 with personnel from city churches.

Presbytery of Assiniboia

The request by St. Stephen's, Regina for a mission grant was approved and the search for a full-time minister culminated in the call to the Rev. John R. Haas, a member of the PCUSA and the Church's Sunday supply since the autumn of 1990. His new work began July 7, 1992 with a special service of recognition. Since then the Church has experienced an increase in both worship services and Church School attendance with the addition of several new families. Their goals for growth are being realized through a variety of ways: a weekly adult Bible Study, a monthly newsletter, a junior high church school class, a new teacher and new curriculum in the Church School, special events and home and hospital visitation. There is at St. Stephen's a sense of family, enthusiasm and hope for the future.

SYNOD OF ALBERTA

Presbytery of Peace River

The ecumenical shared ministry at Chetwynd now has a new pastor in place, the Rev. Kim Staus, a Lutheran. The congregation is presently in a maintenance mode and continues to struggle with a transient population both in the community and in the congregation.

The Dixonville congregation is holding together well having been blessed with good quality supply over the last year. The ministry of the Church carries on as they continue their search for a minister. In the last year, the congregation bought a manse and completed a Sunday School addition to the church building.

Because of the loss of many jobs at one of the coal mines there is an air of uncertainty and insecurity in the town of Tumbler Ridge, British Columbia. Under the leadership of the Rev. Allan Young, St. Paul's Church (an ecumenical shared ministry) continues to minister to the needs of the community despite suffering their own financial difficulties and congregational turnover. Nevertheless, they look forward to a busy and positive year in 1992.

Under the leadership of The Rev. James Hurd, the Wanham/Blueberry Mountain charge has been making efforts to encourage inactive and less active members to participate more fully in the life and work of the congregation. The churches are beginning the process of looking for a new minister to replace the Rev. James Hurd, who moved to the Maritimes.

Presently without a minister, the Fort St. John, B.C., congregation continues to worship and work together while struggling to remain self-supporting. The pulpit is well supplied while the search for a pastor goes on.

The ecumenical shared ministry of Faro, the Yukon, is also without a pastor and due to a transient population and a strike at the mine, is experiencing financial difficulties.

Presbytery of Edmonton

During 1991, Callingwood Presbyterian Church said farewell to its first minister, the Rev. Tom Cunningham, and welcomed in his place the Rev. John Calvin Rhoad. Their new church building was also completed and dedicated in the new year. Special services in December following an extensive community outreach campaign yielded gratifying results, with over 250 people attending one of the services.

For Faith Presbyterian in Fort McMurray, 1991 was an important year. After a painful process of self-examination, the development of a workable and authentic mission statement and the carrying out by Presbytery of a study of viability, the church welcomed The Rev. Bruce Miles as Stated Supply. The congregation is committed to two goals, financial self-support and the realization of their mission statement.

Calvin Hungarian Church is a small, but active congregation. Worship services attract an average of 38 while a Saturday morning Church School and Heritage Language programme has an enrollment of 16. The visit of the presiding bishop of the Hungarian Reformed Church in Hungary was a 1991 highlight. Their immigrant and settlement work is an important and exciting element in the ministry of this church. In 1991, they gave practical help toward integration into Canadian society to eight families and three single people, some of whom have joined the Calvin congregation.

1991 was an exciting year at Millwoods Presbyterian Church beginning in January with a strategic planning workshop which yielded a statement of mission. Under the leadership of the Rev. Bruce Kemp they also celebrated ten baptisms and welcomed 27 new members and 20 new families.

Presbytery of Calgary-MacLeod

The year began on a high note with the dedication of a new church building for the congregation of Trinity Presbyterian. Currently under the guidance of an interim moderator following the departure of the Rev. Stephen Kendall for Ontario, the congregation eagerly anticipates an appointment by the Board of World Mission in the very near future.

With working drawings progress, the Valleyview congregation hopes to begin construction of their building in the spring of 1992. Fundraising projects have been a highlight of the year as well shared Good Friday and Easter Vigil services with the United Church and a Vacation Bible School with the Lutheran Church. A youth group has been inaugurated with the help of Knox Church.

Significant growth and development at Westminster has resulted in a present roll of 125 families. Programmes were added this year, broadening the congregation's community and fellowship life together. The Church's second anniversary and the completion and dedication of a new building highlighted their continuing journey toward self-support.

The Rev. John Guy continues to serve the Presbyterian Church on the University of Calgary campus in a shared chaplaincy with the United Church.

Livingstone-MacKenzie house is a response to the needs of refugees in Calgary, providing temporary residence for them while immigration hearings take place and church sponsorship arrangements are completed.

A second response by Canadian Presbyterians is Iglesia Presbiteriana en Espanol, an Hispanic ministry under the leadership of Marcos Gutierrez from Costa Rica. While about thirty adults and fifteen children gather to share in worship, Christian education and fellowship, the pastoral care offered by Mr Gutierrez extends to well over a hundred people.

Presbytery of Red Deer

The Three Hills/Orkney Pastoral Charge continues under the able ministry of the Rev. Joe Orr. The charge experienced significant growth in 1991, adding six new families to the original ten. They have undertaken strategic planning and the congregation plans to be self-supporting in 1995.

SYNOD OF BRITISH COLUMBIA

Presbytery of Kootenay

Together Grace, Castlegar, St. Andrew's, Slocan and Slocan Valley congregations form an interesting three-point combination of rural and urban congregations. Among the churches, they offer six weekly Bible studies or fellowship groups, a Sunday School, a mission group, a women's group and summer Vacation Bible Schools. Outreach has taken a variety of forms including a booth at the West Kootenay Trade Fair, a brochure mailing, a youth group, a children's Christmas party and the food concession booth at a Craft Fair. All three congregations have experienced growth in the last year, particularly Grace Church. The Slocan Valley congregation now has a sense of permanence thanks to a 2.12 acre purchase of land by the BWM. The property affords them visibility as well as the possibility for future building.

Following a hopeful survey of Elk Valley in April, the Presbytery is investigating the possibility of placing a "worker" missionary in the Fernie and Sparrowood communities.

The Rev. Calvin Brown and an Elder from Nelson have begun a house church or home Bible Study that meets every second Sunday evening in the Balfour region 25 miles east of Nelson.

First Church, Nelson continues to operate The Branch Project, which works with young offenders. The work continues to expand, including youth forensic counselling, assessment services for young offenders, their families and communities as well as consulting services to the Ministries of Social Services, the Solicitor-General and the Attorney-General. The Director, John Rathburn, teaches on the subject of sexual assault at Selkirk College. A much needed bail hostel programme is still in development.

Presbytery of Kamloops

By the end of 1991, there were six House Churches of the Cariboo Presbyterian Church. Under the leadership of David Webber, the house churches now have 87 active participants. Of the 26 communicant members, two elders were elected to help shoulder the responsibilities of leadership and pastoral care. During 1991 the churches celebrated eight baptisms and welcomed four new members by affirmation of their baptism. One of the house churches collected over \$ 600 to support a theological school in Kenya. They sponsor a child through World Vision, as well.

St. Andrew's Church, Armstrong, experiences a positive year of growth both spiritually and numerically with the guidance of their minister, the Rev. Don Lindsay, and a strong contingent of lay leadership. The Sunday School is thriving and prayer circles are being developed. A wheel chair ramp was added to ensure easy access to the sanctuary.

At First Church, Prince Rupert, the Summer highlight was the church reroofing project. They have begun a Sunday morning story time series called, "Walk through the Old Testament". Evening services and Bible studies have met with limited success; a Wednesday morning prayer group continues. The Rev. Young-Hwa Lee continues to provide ministry to the sailors who come to Prince Rupert, distributing leaflets, conducting worship services and Bible Study groups in both English and Korean. His ministry also extends to a local radio spot and a Daily News column.

Kitimat Presbyterian Church is experiencing signs of vitality and enthusiasm under the leadership of the Rev. William Allan. Givings have increased, the Session has added two new elders and the Church has provided service to the Extended Care Unit of the hospital as well as canned goods to the community food bank.

Presbytery of Westminster

Florence Edge is the Coordinator of Hospital Visitation for the Presbytery and reports both hopeful news and sad news. The latter was the sudden death of one of the visitors, Morri McCrae, whose picture appeared on Canadian Presbyterian church bulletin covers only a few weeks earlier. The hope is that expressed by one ex-patient, who wrote recently: "I felt that God had sent you to bring a word of hope and cheer." Thirteen volunteers from eleven congregations minister to patients in nine hospitals.

The Rev. Paul Tong ministers in the name of the Church with the Missions to Seamen. Each day he brings words of comfort and of the Gospel to seamen from all over the world who face the difficulties peculiar to their vocation. In 1991 alone, he visited 898 ships of 3422 seamen from 34 different nations, ministering to them in four languages and four Chinese dialects. He visited eleven sailors in hospital, distributed 205 Bibles, provided emergency assistance to 34 men and offered both worship and meeting opportunities both onboard and at the Mission.

The Rev. Iris Ford began her ministry at Grace Church, Surrey, on Easter Sunday with a high note of renewal and resurrection. Her ministry of healing has issued in a ministry of outreach as the congregation moved forward in its journey. "The Phone's for You!" outreach programme was highly successful, involving 70 volunteers from churches in the Presbytery and yielding a mailing list of 260. Special services were held in September and follow-up continues. Twenty-four families are attending regularly and attendance is growing. The congregation is working on a feasibility study covering the construction of a new building and fifteen years of subsequent responsibilities. A Purpose and Goal Strategy luncheon produced a Mission and Focus Statement from which their future programmes will issue.

Presbytery of Vancouver Island

Saanich Peninsula mission charge marked its tenth year with the dedication of a new building and the calling of a new minister, The Rev. Noel Kinnon, whose ministry begins in January, 1992. Membership now stands at one hundred and already a moveable wall has been pressed into service in order to accommodate the growing congregation. In addition to a Sunday School and a Bible Study, the church reaches out to the community through a genealogy group and a monthly men's breakfast.

The congregation at St. Columba, Parksville, is growing, as well, with membership now exceeding 130 and self-support a goal for January 1, 1994. Ideas are being considered for building development as space becomes more limiting. The Church carries out a monthly ministry to the local retirement lodges and raises funds at Christmas for the needy. Each month, the WMS share with the congregation "Mission Moments", providing a regular reminder of the denomination's work at home and overseas. \$ 2,200 was raised at Christmas time to provide medical bursaries for children in Nepal. The minister, the Rev. Robert Kerr, looks forward to challenging years ahead.

The Rev. Elizabeth Forrester began her ministry at Trinity Church, Campbell River, in October and the final months of the year have been spent getting to know the people and the community. She arrives at a time of rapid growth for the Church and a time when a few still struggle with the notion of a woman minister. The congregation will soon have to consider an addition to deal with the building's inadequate size. They have been generous supporters of Presbyterians Sharing, of the Cariboo ministry as well as the town's infrastructure upgrading and economic development project with a community in Kenya. With the new year, the congregation initiates a strategic planning process which may lead them to develop a house church style for some of the small communities to the north. This process will give the congregation a greater sense of initiation and participation.

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

(report received and adopted, page [52](#))

To the Venerable, the 118th General Assembly:

The Administrative Council presents the following report.

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 1991 and received by the Administrative Council as of July 1, 1992:

	1991	1990	
- Number of ministers	1,231	1,218	
- Number of elders	13,054	13,170	
- Number of self-supporting congregations	959	955	
- Number of aid-receiving congregations	64	71	
- Baptisms	5,381	5,587	
- Communicant members	154,717	156,513	
- Households	102,981	105,806	
- Church school pupils	35,135	35,321	

Financial

A summary of the financial reports from congregations for the year ended December 31, 1991 and received by the Administrative Council as of July 31, 1992:

- Total raised by congregations	73,739,098	\$70,529,716	
- Total raised for congregational purposes	62,002,086	59,268,267	
- Remitted to Presbyterians Sharing	8,175,081	7,769,127	
- Other missionary and benevolent purposes	3,562,122	3,492,906	
- Raised by W.M.S. (W.D.) & Atlantic Mission Society	1,310,767	1,288,562	
- Stipends of principal minister	21,931,855	20,980,690	
- Total normal congregational expenditures	73,473,852	68,519,649	

Congregational Reports and Summaries

The detailed statistical and financial reports for each congregation as submitted by presbyteries, the summary by synods, and the general summary of synods is as found on page [702](#) and following.

Arthur J. Herridge
Convener Secretary

Earle F. Roberts

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS**AND CONGREGATIONS****AS REPORTED BY THE CLERKS OF SYNODS****STUDENTS RECEIVED AS CANDIDATES FOR THE MINISTRY****Synod of Atlantic Provinces****PRESBYTERY OF HALIFAX-LUNENBURG**

Laura Alary, April 21, 1992

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

Scott McAndless, October 15, 1991

Wayne Menard, October 15, 1991

Gloria Langlois, October 15, 1991

Gordon Ritchie, October 15, 1991

Murdo Mackay, June 16, 1992

PRESBYTERY OF OTTAWA

Alan Barr, May 19, 1992

Synod of Toronto and Kingston**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Dawn Griffiths, July 14, 1992

PRESBYTERY OF PICKERING

Ruth Draffin, January 21, 1992

Vicki Duffy, January 21, 1992

Colleen Potts, January 21, 1992

Byron Grace, May 19, 1992

Ken Bach, June 16, 1992

Elizabeth Penner, October 27, 1992

Douglas Kendall, October 27, 1992

Lynda Reid, November 17, 1992

PRESBYTERY OF EAST TORONTO

Janice Hamalainen, June 16, 1992

Joyce Hodgson, June 16, 1992

Karen Baptista, October 6, 1992

Mark Fullerton, October 6, 1992

Elizabeth Jack, October 6, 1992

Annalies Lauber, October 6, 1992

Laura Rochon, October 6, 1992

Anne-Louise Jannaway, November 3, 1992

Arlene Onuoha, November 3, 1992

PRESBYTERY OF WEST TORONTO

Kaja Muhn, October 13, 1992

Frank Kovacs, October 13, 1992

Fred Gegenschantz, October 13, 1992

Robert Kang, October 13, 1992

Sarah Kim, October 13, 1992

Grace Kim, October 13, 1992

PRESBYTERY OF WEST TORONTO (cont'd)

Dason Cho, October 13, 1992

PRESBYTERY OF BRAMPTON

Libby Kidnew, May 19, 1992

Doreen Franklin, September 15, 1992

Susan Sheridan, September 15, 1992

Geri Murphy, September 15, 1992

PRESBYTERY OF BARRIE

Linda Martin, May 12, 1992

PRESBYTERY OF WATERLOO-WELLINGTON

Olwyn Coughlin, November 10, 1992

Heather Glenister, November 10, 1992

Mark Hoogsteen, November 10, 1992

Jeff Inglis, November 10, 1992

Will Ingram, November 10, 1992

Daniel Roushorne, November 10, 1992

Jeff Veenstra, November, 10, 1992

Philip Wilson, November 10, 1992

Linda Young, November 10, 1992

Janice MacInnes, January

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Kathleen Pfeffer, January 14, 1992

Andrew Allison, October 13, 1992

Helen Allum, October 13, 1992

Mary Jane Bissett, October 13, 1992

Margaret Read, October 13, 1992

Tori Smit, October 13, 1992

JoAnne Walter, October 13, 1992

Duncan Jeffrey, March 9, 1993

Lyn Haslam, March 9, 1993

PRESBYTERY OF NIAGARA

Kathryn Strachan, March 10, 1993

PRESBYTERY OF PARIS

Lori Scholten, June 16, 1992

PRESBYTERY OF LONDON

Catharine Hare, June 16, 1992

Linda Robinson, December 8, 1992

Charlotte Brown, December 8, 1992

Barbara Weir, December 8, 1992

PRESBYTERY OF SARNIA

Jennifer Lyn Heath, March 19, 1993

PRESBYTERY OF BRUCE-MAITLAND

Jeffrey Loach, September 15, 1992

Synod of Manitoba and North Western Ontario**Synod of Saskatchewan****PRESBYTERY OF ASSINIBOIA**

Ina Goulay, September 23, 1992

PRESBYTERY OF NORTHERN SASKATCHEWAN

Garth Bishop, June 17, 1991

Glen Bergson, November 20, 1991

Donna Wilson, January 22, 1992

Synod of Alberta**PRESBYTERY OF CALGARY-MACLEOD**

John Crowdis, March 3, 1992
 Christine Sculze, May 5, 1992
 Carol Young, March 2, 1993

Synod of British Columbia**LICENSURES****Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

Howard Sullivan, February 18, 1992
 Gloria Langlois, May 19, 1992
 Scott McAndless, September 13, 1992

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

Barbara Irene McGale, March 29, 1992
 Andrew Human, May 22, 1992

PRESBYTERY OF LINDSAY-PETERBOROUGH

Barry Van Dusen, June 3, 1992

PRESBYTERY OF PICKERING

Patricia Elford, January 21, 1992
 Balwant Paradkar, January 21, 1992
 Alan Goh, June 16, 1992

PRESBYTERY OF WEST TORONTO

Pearl Vasarhelyi, May, 1992
 Gyeong Jin Kim, June, 1992

PRESBYTERY OF BARRIE

Frances A.E. Savill, May 12, 1992

PRESBYTERY OF WATERLOO-WELLINGTON

Heather Jones, September 13, 1992

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Mavis Currie, June 16, 1992

Synod of Alberta**PRESBYTERY OF CENTRAL ALBERTA**

Margaret Mullin, January 16, 1992

Synod of British Columbia

ORDINATIONS

Synod of Atlantic Provinces

PRESBYTERY OF PICTOU

Priscilla Anderson, July 23, 1992

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

John McPhadden, November 24, 1991

Gloria Langlois, September 8, 1992

Scott McAndless, September 13, 1992

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Andrew Human, May 22, 1992

Barbara Irene McGale, May 24, 1992

PRESBYTERY OF LINDSAY-PETERBOROUGH

Barry Van Dusen, St. Andrew's, Cobourg, June 3, 1992

PRESBYTERY OF PICKERING

Dr. Catharine Clark, September 14, 1992

PRESBYTERY OF EAST TORONTO

Young Huem Ohm, June 28, 1992

Gyeong-Jin Kim, July 5, 1992

Rodger F. Hunter, September 30, 1992

PRESBYTERY OF WEST TORONTO

Paulette Brown, University Church, June, 1992

PRESBYTERY OF BRAMPTON

Howard Sullivan, Milton, March 29, 1992

James B. Cuthbertson, Knox, Oakville, November 15, 1992

Richard Topping, St. Paul's, Bramalea, January 24, 1993

PRESBYTERY OF BARRIE

Frances A.E. Savill, St. Andrew's, Barrie, May 24, 1992

PRESBYTERY OF WATERLOO-WELLINGTON

Heather Jones, Doon Church, Kitchener, September 13, 1992

Synod of Hamilton and London

PRESBYTERY OF HAMILTON

Kathleen Matic, Brant Hills, Burlington, June 21, 1992

Mavis A. Currie, MacNab St., Hamilton, June 23, 1992

Synod of Alberta

PRESBYTERY OF CENTRAL ALBERTA

Margaret Mullin, July 21, 1992

Synod of British Columbia**RECEPTION FROM OTHER DENOMINATIONS****Synod of Atlantic Provinces****PRESBYTERY OF SAINT JOHN**

Philip C. Crowell, Atlantic Baptist Convention, June 24, 1992

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Calvin Stone, The Congregational Christian Churches in Canada, April 15, 1992

Synod of Hamilton and London**PRESBYTERY OF CHATHAM**

D. Lane Douglas, The United Church of Canada, November 24, 1992

INDUCTIONS**Synod of Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Robert Lyle, Bethel, Sydney, September 2, 1992

PRESBYTERY OF PICTOU

Ian MacLean, Blue Mountain, Nova Scotia, December 12, 1991

Iona MacLean, First, Pictou, Nova Scotia, April 2, 1992

W. Bruce Robertson, St. Andrew's, Westville, Nova Scotia, September 10, 1992

PRESBYTERY OF HALIFAX-LUNENBURG

W.G. Sydney McDonald, Calvin, Halifax, Nova Scotia, September 3, 1992

PRESBYTERY OF SAINT JOHN

James T. Hurd, St. Paul's, Woodstock, New Brunswick, February 6, 1992

PRESBYTERY OF MIRAMICHI

John F. Hopkins, Knox, Campbellton, New Brunswick, October 29, 1991

James S. Findlay, St. Luke's, Bathurst, New Brunswick, February 2, 1992

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

John McPhadden, Ormstown/Rockburn, November 24, 1991
 D. Barry Mack, St. Andrew's, St. Lambert, May 31, 1992
 Scott McAndless, St. Giles, Baie d'Urfe, September 13, 1992

PRESBYTERY OF GLENGARRY

Jonathan Dent, St. John's, Cornwall, March 1, 1992

PRESBYTERY OF OTTAWA

Ian A. Gray, St. David's and St. Martin's, Ottawa, May 3, 1992

PRESBYTERY OF LANARK & RENFREW

Gordon H. Fresque, St. Andrew's, Fort Coulonge and Bristol Memorial, November 19, 1991

PRESBYTERY OF BROCKVILLE

Marion Johnston, Knox, Iroquois and St. Andrew's, South Mountain, May 6, 1992
 Heather Jones, St. Paul's, Winchester, and Knox, Mountain, September 23, 1992
 Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Barry Van Dusen, Trinity, Amherstview, June 5, 1992

PRESBYTERY OF LINDSAY-PETERBOROUGH

William J. Bynum, St. Andrew's, Lakefield and Knox, Lakehurst, February 2, 1992
 Harvey W. Osborne, Bowmanville, November 1, 1992

PRESBYTERY OF PICKERING

Noel Gordon, Knox, Oshawa, June 28, 1992
 John Bannerman, Associate Secretary, Education for Discipleship, June 29, 1992
 Glen Davis, General Secretary, Life and Mission Agency, June 29, 1992
 Thomas Gemmill, Principal Clerk, General Assembly, June 29, 1992
 Ian Morrison, Associate Secretary, Canada Ministries, June 29, 1992
 David Howes, St. Andrew's-Chalmers, Uxbridge, September 10, 1992
 Douglas Rollwage, Guildwood, September 23, 1992
 Gregory Yu, Markham, Chinese, December 27, 1992

PRESBYTERY OF EAST TORONTO

Stanley D. Walters, Rosedale, June 4, 1992
 Young Huem Ohm, Metropolitan Korean, June 4, 1992
 Gyeong-Jin Kim, Han-Min Logos, July 5, 1992
 Lillian J. Wilton, Associate Minister, Glenview, August 15, 1992
 Jean S. Armstrong, Associate Secretary, Ministry and Church Vocations, October 14, 1992
 Karen A. Hincke, General Secretary, Service Agency, October 14, 1992
 Raymond Hodgson, Associate Secretary, Justice Ministries, October 14, 1992
 Diane J. Strickland, Associate Secretary, Education for Discipleship, October 14, 1992

PRESBYTERY OF WEST TORONTO

Paulette Brown, University Church, June 1992
 Mark Tremblay, St. Andrew's, Bermuda, September 1992
 Joe Williams, Dovercourt-Dufferin, November 1992
 Choel Soon Park, Toronto Korean, January 1993

PRESBYTERY OF BRAMPTON

Peter Ruddell, Hopedale, Oakville, September 10, 1992
 W. Rod Lewis, Milton, January 31, 1993

PRESBYTERY OF BARRIE

Richard Topping, Port Carling, January 28, 1993

PRESBYTERY OF WATERLOO-WELLINGTON

Jim Johnson, Palmerston/Drayton, March 21, 1993

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Ian McPhee, Erskine, Hamilton, October 17, 1992
 Jeffrey P. Chalmers, Associate Minister, Knox, Dundas, February 14, 1993
 Douglas A. Boyce, St. John's, Grimsby, March 9, 1993

PRESBYTERY OF NIAGARA

David S. Heath, Chippawa, Niagara Falls, August 30, 1992

PRESBYTERY OF PARIS

Donald S. Moore, Knox, Norwich/Bookton, April 12, 1992
 Heather J. Plant, Alexandra, Brantford, November 10, 1992

PRESBYTERY OF LONDON

Barbara McGale, Knox, Fingal, June 21, 1992
 Yme Woensdregt, Chalmers, London, September 13, 1992
 Gloria Langlois, Belmont/North Yarmouth, September 20, 1992
 Mervyn E. Tubb, Dorchester/South Nissouri, October 18, 1992

PRESBYTERY OF CHATHAM

Rodger D. McEachern, Forest Glade, Windsor, September 10, 1992

PRESBYTERY OF SARNIA

Jeffery L. Smith, Laurel Lea-St. Matthew's, Sarnia, March 7, 1993
 Johan A. Eenkhorn, Point Edward/Brigen, March 14, 1993

PRESBYTERY OF BRUCE-MAITLAND

Howard Sullivan, Meaford, April 14, 1992
 Andrew Human, Walkerton, June 25, 1992
 Frances Saville, Thornbury, June 23, 1992
 Kathleen Matic, Markdale/Feversham, June 2, 1992
 James Perrie, Chesley, September 10, 1992
 Kenneth Wild, Southampton, September 24, 1992

Synod of Manitoba and North Western Ontario**PRESBYTERY OF SUPERIOR**

Catherine McFarlane, St. Andrew's, Fort Frances, February 14, 1993

PRESBYTERY OF BRANDON

Mavis Currie, St. Andrews, Virden, Manitoba, September 15, 1992
 Margaret Mullin, St. Andrews, Brandon, Manitoba, September 16, 1992

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Robert Flindall, Bekevar, February 7, 1993

PRESBYTERY OF NORTHERN SASKATCHEWAN

Martin Wehrmann, St. Andrew's Tisdale and St. James, Melfort, September 20, 1992

Synod of Alberta**PRESBYTERY OF PEACE RIVER**

D.A. Young, Fort St. John, September 20, 1992

PRESBYTERY OF CENTRAL ALBERTA

Andrew Burnand, Knox, Red Deer, March 8, 1993

PRESBYTERY OF CALGARY-MACLEOD

Mark Richardson, Centennial, Calgary, September 13, 1992
 Joseph Pungur, Calvin Hungarian, Calgary, January 5, 1993
 Alan Goh, St. Andrew's, Calgary, March 21, 1993

Synod of British Columbia**APPOINTMENTS/RECOGNITIONS****Synod of Quebec and Eastern Ontario****PRESBYTERY OF MONTREAL**

David Charles Lefneski, Ordained Missionary at Eglise St. Luc, November 3, 1991

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Russell Hall, Associate Minister, St. Andrew's, Markham, February 18, 1992

PRESBYTERY OF EAST TORONTO

Theresa Han, Chaplain, Toronto East General Hospital, June 8, 1992

Rodger F. Hunter, Chaplain, Scott Mission, September 30, 1992

Kathy J. Brownlee, Associate, Armour Heights, November 2, 1992

Michael caveney, Chaplain, King-Bay Chaplaincy, December 3, 1992

PRESBYTERY OF BRAMPTON

F.B. Cuthbertson, Assistant, Port Credit, November 29, 1992

PRESBYTERY OF BEMISKAMING

Fairlie Ritchie, Knox-Cochrane, September 16, 1992

PRESBYTERY OF WATERLOO-WELLINGTON

Nak Gyoo Choi, Ordained Supply, Kitchener-Waterloo Korean, August 3, 1992

Synod of Hamilton and London**PRESBYTERY OF LONDON**

Gwen Brown, Synod Youth Consultant/Camp Kintail Director, April 5, 1992

Elizabeth Johnston, Diaconal Ministry, Elmwood, London, September 27, 1992

PRESBYTERY OF CHATHAM

D. Lane Douglas, Stated Supply, New St. Andrew's, Dover, November 24, 1992

PRESBYTERY OF SARNIA

Leslie R. Renault, St. Andrew's, Corunna, November 8, 1992

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Stewart Folster, Recognized as lay missionary/student minister, Saskatoon Native Ministry,
October 25, 1992

Ron Schroeder, McKercher Drive Church, Saskatoon, November 1, 1992

Synod of Alberta**PRESBYTERY OF PEACE RIVER**

John Rhoad Dr., Lay Missionary, Wanham/Blueberry Mountain, September 15, 1992

PRESBYTERY OF CENTRAL ALBERTA

Derek Macleod, Lay Missionary, Zion, Willowdale & St. Andrew's, Valley Centre,
September 17, 1992

PRESBYTERY OF CALGARY-MACLEOD

Lyla Wilkins, Member of the Order of Diaconal Ministries, February 9, 1992

Duncan Colquhoun, Trinity, Calgary, February 23, 1992

David Kettle, Senior Chaplain, CFB Calgary, March 2, 1993

Synod of British Columbia**INSTALLATION****Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

Glenn Cooper, Associate Secretary, Resource Production and Communication, May 27,
1992

DESIGNATION OF OVERSEAS MISSIONARIES**Synod of Toronto and Kingston****PRESBYTERY OF PICKERING**

Catherine Clark, Presbyterian Church of East Africa, September 14, 1992

Ian Clark, Presbyterian Church of East Africa, September 14, 1992

PRESBYTERY OF EAST TORONTO

C. Rodger Talbot, Church in Mauritius, January 31, 1993

Donna Talbot, Church in Mauritius, January 31, 1993

PLACED ON CONSTITUENT ROLL**Synod of Atlantic Provinces****PRESBYTERY OF PICTOU**

Glenn Cooper

Synod of Quebec and Eastern Ontario**PRESBYTERY OF MONTREAL**

David Charles Lefneski, November 3, 1991

John McPhadden, November 24, 1991

D. Barry Mack, May 31, 1992

Scott McAndless, September 13, 1992

Lloyd Clifton, September 15, 1992

PRESBYTERY OF OTTAWA

Ian A. Gray, May 3, 1992

PRESBYTERY OF LANARK & RENFREW

Gordon H. Fresque, November 19, 1991

L.E. Ted Siverns, January 19, 1992

PRESBYTERY OF BROCKVILLE,

Marion Johnston, May 6, 1992

Synod of Toronto and Kingston**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Ron Wallace, Stated Supply, St. Andrew's, Lindsay, June 23, 1992

Synod of Hamilton and London

PRESBYTERY OF HAMILTON

Larry J. Brice, Reachout Ministries, November 1, 1992

PRESBYTERY OF NIAGARA

Margaret Vanderzweerde, Overseas Missionary on Furlough, October, 1992

PRESBYTERY OF PARIS

Paul Kantor, Calvin, Delhi, February 15, 1993

PRESBYTERY OF LONDON

Margaret Greig, Area Educational Consultant, March 9, 1993

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Ron Schroeder, March 17, 1992

Synod of Alberta

PRESBYTERY OF CALGARY-MACLEOD

Lyla Wilkins, February 9, 1992

Duncan Colquhoun, February 23, 1992

Synod of British Columbia**LEAVE OF ABSENCE****Synod of Toronto and Kingston**

PRESBYTERY OF KINGSTON

Malcolm Muth, December 7, 1991-March 24, 1992

PRESBYTERY OF EAST TORONTO

Gunar Kravalis, December 1, 1992-June 30, 1993

Synod of Hamilton and London

PRESBYTERY OF NIAGARA

David Alexander Beaton, February 15-July 31, 1993

PRESBYTERY OF CHATHAM

Margaret Kirkland, January-May 1993

Frank Parsons, February-April 1993

TRANSLATIONS**Synod of Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

John F. Hopkins, to Presbytery of Miramichi, October 15, 1991

PRESBYTERY OF PRINCE EDWARD ISLAND

James S. Findlay, to Presbytery of Miramichi, January 31, 1992

Robert Lyle, to Presbytery of Cape Breton, August 31 1992

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

William MacLellan, to Presbytery of Barrie, November 19, 1991

Bruce Robertson, to Presbytery of Pictou, June 16, 1992

David M. Howes, to Presbytery of Pickering, July 30, 1992

Gloria Langlois, to Presbytery of London, July 30, 1992

PRESBYTERY OF GLENGARRY

Kenneth Wild, to Presbytery of Bruce-Maitland, August 16, 1992

PRESBYTERY OF OTTAWA

John Bannerman, to Presbytery of Pickering, June 30, 1992

PRESBYTERY OF BROCKVILLE

Ian K. Johnston, to Presbytery of Niagara, February 1, 1992

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Douglas W. Miles, to Presbytery of Sarnia, February 13, 1992

Robert Flindall, to Presbytery of Assiniboia, February 1, 1993

PRESBYTERY OF PICKERING

Douglas Rollwage, to Presbytery of Pickering, July 1

Stanley Walters, to Presbytery of East Toronto, June 4, 1992

PRESBYTERY OF EAST TORONTO

Peter Ruddell, to Presbytery of Brampton, September 1, 1992

Fairlie Ritchie, to Presbytery of Temiskaming, September 16, 1992

Andrew Fullerton, to Presbytery of Montreal, November 22, 1992

Jay Brennan, to Presbytery of Winnipeg, January 10, 1993

H. Ted Ellis, to Presbytery of Pickering, February 28, 1993

PRESBYTERY OF WEST TORONTO

Gyeong Jin Kim, to Presbytery of East Toronto, June, 1992

Michael Caveney, to Presbytery of East Toronto, November 1, 1992

Blaine Dunnet, to Presbytery of Oak Ridges, January 1, 1993

Donald Freeman, to Presbytery of Oak Ridges, January 1, 1993

Robert Little, to Presbytery of Oak Ridges, January 1, 1993

Issa Saliba, to Presbytery of Oak Ridges, January 1, 1993

John Vissers, to Presbytery of Oak Ridges, January 1, 1993

Cathy Desmond, to Presbytery of Superior, January 13, 1993

PRESBYTERY OF BRAMPTON

Mark Tremblay, to Presbytery of West Toronto, September 1, 1992

PRESBYTERY OF BARRIE

Harvey W. Osborne, to Presbytery of Lindsay-Peterborough, October 31, 1992

William J.M. McLean, to Presbytery of Oak Ridges, January 1, 1993

James N. McLenaghan, to Presbytery of Oak Ridges, January 1, 1993

PRESBYTERY OF ALGOMA AND NORTH BAY

Stephen Hayes, to Presbytery of Ottawa

Synod of Hamilton and London

PRESBYTERY OF NIAGARA

G. James Perrie, to Presbytery of Bruce-Maitland, September 7, 1992

PRESBYTERY OF PARIS

George E. Dobie, to Presbytery of Kamloops, March 1, 1992

Douglas A. Boyce, to Presbytery of Hamilton, March 1, 1993

PRESBYTERY OF LONDON

Laurie McKay-Deacon, to Presbytery of Kamloops, September 30, 1992

Brian Oh, to Presbytery of Westminster, December 15, 1992

Gwen Brown, to Presbytery of Stratford-Huron, January 12, 1993

John Yoo, to Presbytery of West Toronto, April 15, 1993

Synod of Manitoba and North Western Ontario

PRESBYTERY OF SUPERIOR

Sidney Chang, to Presbytery of Brampton, July, 1989

PRESBYTERY OF WINNIPEG

Dennis I. Carrothers, to Presbytery of Niagara, August 1, 1991

J. Beverley Kay, to Presbytery of Brampton, October 5, 1989

C. Ian MacLean, to Presbytery of Pictou, November 21, 1991

PRESBYTERY OF BRANDON

Douglas W. Craig, to Presbytery of Northern Saskatchewan, November 11, 1991

M. Margaret Kinsman, to Presbytery of Bruce-Maitland, November, 1989

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Gwen D.T. Brown, to Presbytery of London, March 8, 1992

PRESBYTERY OF NORTHERN SASKATCHEWAN

Jonathan Dent, to Presbytery of Glengarry, February 1, 1992

Synod of Alberta

PRESBYTERY OF PEACE RIVER

James T. Hurd, to Presbytery of Saint John, January 31, 1992

PRESBYTERY OF EDMONTON

Thomas Cunningham, to Presbytery of Barrie, April 14, 1991

PRESBYTERY OF CALGARY-MACLEOD

Robert W. Cruickshank, to Presbytery of Halifax-Lunenburg, April 28, 1991

J. Stephen Kendall, to Presbytery of Pickering, July 31, 1991

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

H. Ted Ellis, to Presbytery of East Toronto, February 17, 1992

PRESBYTERY OF WESTMINSTER

R. Noel Kinnon, to Presbytery of Vancouver Island, December 31, 1991

John C. Rhoad, to Presbytery of Edmonton, May 16, 1991

PRESBYTERY OF VANCOUVER ISLAND

Peter D. Coutts, to Presbytery of London, July 19, 1991

Kenneth M.L. Wheaton, to Presbytery of Montreal, July 31, 1991

RESIGNATIONS**Synod of Atlantic Provinces**

PRESBYTERY OF SAINT JOHN

Jeffery J. Kingswood, St. Paul's, Woodstock and St. David's, Kirkland, August 31, 1991

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Alison Young, St. Matthew's, Montreal

PRESBYTERY OF OTTAWA

John C. Duff, Gloucester Presbyterian, Ottawa, November 30, 1990

James B. Sauer, St. David-St. Martin, Ottawa, July 31, 1991

PRESBYTERY OF LANARK AND RENFREW

Allan G. MacKenzie, St. Andrew's, Fort Coulonge and Bristol Memorial, January 15, 1991

PRESBYTERY OF BROCKVILLE

John C. Brush, The Church of the Covenant, Landsdowne, and St. Paul's, Caintown, June 19, 1991

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Samuel Choi, Logos Korean, July 31, 1991

Doe Je Kim, Metropolitan Korean, December 31, 1991

D. Patricia Strung, St. Andrew's, Toronto, October 1, 1991

PRESBYTERY OF WEST TORONTO

Joyce Davis, Diaconal Minister, Toronto Korean, July, 1992

Sang Choo Cho, Toronto Korean, July, 1991

PRESBYTERY OF BRAMPTON

Noble B.H. Dean, Knox, Milton, May 24, 1992

John B. Henderson, Hopedale, Oakville, August 31, 1991

PRESBYTERY OF WATERLOO-WELLINGTON

Tom Hunter-Kapengule, St. Andrew's, Hespeler, September 15, 1991

Robert R. Whitehead, St. Andrew's, Alma and Knox, Elora, December 31, 1991

Synod of Hamilton and London

PRESBYTERY OF NIAGARA

John H. Van Haneghan, Knox, Welland, May 31, 1991

PRESBYTERY OF PARIS

Alice E. Iarrera, Norwich and Bookton, October 3, 1991

Synod of Manitoba and North Western Ontario

PRESBYTERY OF WINNIPEG

Richard Corman, Pinawa Christian Fellowship, Pinawa, October 4, 1990

PRESBYTERY OF BRANDON

Valerie Cottrill, St. Andrews, Brandon, November 21, 1990

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Sylvia D.P. Cleland, Assistant Minister, Richmond, Richmond, September, 30, 1991
 Duck Won Hong, Korean, Vancouver, September 30, 1991

RETIREMENTS**Synod of Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Malcolm A. Caldwell, August 31, 1991
 Neil J. MacLean, November 1, 1990

PRESBYTERY OF HALIFAX-LUNENBURG

William J.O. Isaac, July 31, 1991

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK AND RENFREW

Allan G. MacKenzie, January 15, 1991

Synod of Toronto and Kingston**PRESBYTERY OF PICKERING**

Marshall S. Jess, October 1, 1991
 Stuart O. McEntyre, January 31, 1992
 David Murphy, February 1, 1992

PRESBYTERY OF EAST TORONTO

Mariano DiGangi, February 1, 1992
 Douglas G.M. Herron, March 1, 1992

PRESBYTERY OF WEST TORONTO

Robert Little, August, 1991
 Edmund Seress, November, 1991

PRESBYTERY OF WATERLOO-WELLINGTON

Robert R. Whitehead, December 31, 1991

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Donald J. Herbison, December 31, 1991

PRESBYTERY OF LONDON

W.A. Douglas, September 30, 1991
 Charles M. Shaver, September 1, 1991

PRESBYTERY OF STRATFORD-HURON

Byron A. Nevin, August 31, 1991
 James W. Evans, December 1, 1991

PRESBYTERY OF BRUCE-MAITLAND

John A. Neilson, September 1, 1991

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Neville W.B. Phills, December 31, 1989

Synod of Saskatchewan**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Stephen How, May 1, 1992

Synod of Alberta**PRESBYTERY OF EDMONTON**

George A. Johnston, August 1, 1991

PRESBYTERY OF CALGARY-MACLEOD

Gordon Firth, May 31, 1991

ADDED TO APPENDIX

Synod of Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Malcolm A. Caldwell, August 31, 1991
 Neil J. MacLean, November 1, 1990
 J. Gillis Smith, February 5, 1991

PRESBYTERY OF PICTOU

Timothy F. Archibald, March 8, 1991

PRESBYTERY OF HALIFAX-LUNENBURG

Owen Channon, June 18, 1991
 William J.O. Isaac, August 1, 1991
 W.L. Shaun Seaman, August, 1, 1991

PRESBYTERY OF SAINT JOHN

Lee S. Donahue, February 6, 1991
 Jeffery J. Kingswood, September 1, 1991

PRESBYTERY OF PRINCE EDWARD ISLAND

Daphne A. Blaxland, July 9, 1991
 Raymond L. Gillis, January 1, 1991
 Kenneth MacRae, June 18, 1991

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ko-Sung Yoo, April 16, 1991

PRESBYTERY OF OTTAWA

Amy Campbell, July 31, 1991
 John C. Duff, November 30, 1990
 James B. Sauer, July 31, 1991

PRESBYTERY OF LANARK AND REFREW

Thoman A. Hay, September 1, 1991
 Allan G. MacKenzie, February 19, 1991
 P. Lyle Sams, November 26, 1990
 Allison Young, September 8, 1991

PRESBYTERY OF BRÖCKVILLE

John C. Brush, June 19, 1991

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Rosemary E. Thoms, February 18, 1992

PRESBYTERY OF LINDSAY-PETERBOROUGH

Marshall S. Jess, January 23, 1992

PRESBYTERY OF PICKERING

M. Ruth Syme, September 17, 1991

PRESBYTERY OF EAST TORONTO

Kathy J. Brownlee, November 18, 1991
 Samuel Choi, July 31, 1991
 Mariano DiGangi, February 1, 1992
 Doo Je Kim, January 1, 1992
 Donald Pollock, February 16, 1992
 De Courcy H. Rayner, September 10, 1991
 D. Patricia Strung, October 1, 1991
 Donald V. Wade, December 19, 1991
 John P. Wyminga, June 21, 1991
 Shannon K. Wyminga, June 21, 1991

PRESBYTERY OF WEST TORONTO

Robert Little, August, 1991
 Edmund Seress, November, 1991

PRESBYTERY OF BARRIE

William A. Elliott, May 23, 1991

Laurie A. Sutherland, February 11, 1992

PRESBYTERY OF WATERLOO-WELLINGTON

Debbie McBride, July 15, 1991

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Kathleen S. Ballagh-Steeper, May 14, 1991

William Bynum, February 5, 1992

Duncan A. Colquhoun, January 29, 1992

Donald J. Herbison, December 31, 1991

Marion E. Johnston, March 29, 1992

A. Lorne Mackay, February 12, 1991

Leslie R. Renault, February 12, 1991

Robert Sim, May 26, 1991

PRESBYTERY OF LONDON

W.A. Douglas, September 30, 1991

Lori Jensen, April 21, 1991

Charles M. Shaver, September 1, 1991

PRESBYTERY OF PARIS

Douglas Black, February 19, 1991

Donald S. Moore, April 12, 1992

PRESBYTERY OF CHATHAM

Peter D. Mellegers, April 16, 1991

PRESBYTERY OF STRATFORD-HURON

Walter R. Allum, September 25, 1991

James W. Evans, June 20, 1990

PRESBYTERY OF BRUCE-MAITLAND

William Lennips, May 14, 1991

Donald H. Scott, March 31, 1991

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Christina Ewing, September 29, 1991

Deborah Lannon Farris, September 8, 1990

Edward C. Hicks, August 1, 1990

Richard C. Kunzelman, January 9, 1992

Douglas Longstaffe, December 7, 1989

Ian Maclean, September 1, 1991

Synod of Saskatchewan**PRESBYTERY OF ASSINIBOIA**

Ronald H. Balsdon, September 25, 1991

Doug Gardner, April 28, 1992

PRESBYTERY OF NORTHERN SASKATCHEWAN

Stephen How, May 1, 1992

Synod of Alberta**PRESBYTERY OF PEACE RIVER**

John Simpson, April 30, 1991

William P. Janssen, May 23, 1991

PRESBYTERY OF EDMONTON

George A. Johnston, August 1, 1991

Robert C. McNeill, by leave of Assembly, June 18, 1991

Bruce A. Miles, October 29, 1991

PRESBYTERY OF CALGARY-MACLEOD

Gordon Firth, May 31, 1991

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Amy Campbell, July 20, 1991
 Sylvia D.P. Cleland, September 30, 1991
 Thomas J. Cooper, November 19, 1991
 Elizabeth A.M. Forrester, July 1, 1991
 Duck Won Hong, September 30, 1991

PRESBYTERY OF VANCOUVER ISLAND

Fennegina (Ena) Caron, June 9, 1991

REMOVED FROM APPENDIX**Synod of Atlantic Provinces****PRESBYTERY OF NEWFOUNDLAND**

J. Edward Wiley, September 1, 1990

PRESBYTERY OF CAPE BRETON

Raymond L. Gillis, December 24, 1990
 Edward S. Hales, June 26, 1991
 Charles A. MacDonald, October 11, 1990
 J. Gillis Smith, February 6, 1991

PRESBYTERY OF PICTOU

Timothy F. Archibald, March 9, 1991

PRESBYTERY OF HALIFAX-LUNENBURG

L. George MacDonald, November 1, 1990

PRESBYTERY OF PRINCE EDWARD ISLAND

Daphne A. Blaxland, July 10, 1991
 Kenneth MacRae, June 19, 1991
 James A. McGowan, March 31, 1991

Synod of Quebec and Eastern Ontario**PRESBYTERY OF QUEBEC**

P. Lyle Sams, January 1, 1991

PRESBYTERY OF MONTREAL

Ranald McDonald, March, 1991
 Scarth MacDonnell, May, 1991

PRESBYTERY OF OTTAWA

Frank Dey, June 30, 1991
 Lloyd R. Smith, December 19, 1990

PRESBYTERY OF LANARK AND RENFREW

John McGurrin, November 26, 1990

PRESBYTERY OF BROCKVILLE

A. Newton Reid, September 18, 1991

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

James Ritchie, September 15, 1991

PRESBYTERY OF EAST TORONTO

Theresa Han, March 3, 1992

PRESBYTERY OF BARRIE

William Weir, December 28, 1991

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Richard Corman, November 21, 1991
 Mabel Henderson, March 26, 1992
 Richard C. Kunzelman, January 9, 1992
 Douglas Longstaffe, June 20, 1991
 Bruce A. Miles, October 3, 1991

Synod of Alberta

PRESBYTERY OF EDMONTON

Edwin J. White, deceased, September 7, 1991

PRESBYTERY OF RED DEER

Gordon A. Cunningham, November 15, 1990

PRESBYTERY OF CALGARY-MACLEOD

Ronald H. Balsdon, July 9, 1991

Gerald Graham, deceased, February 21, 1991

CERTIFICATES GRANTED**Synod of Atlantic Provinces**

PRESBYTERY OF NEWFOUNDLAND

J. Edward Wiley, September 1, 1990

PRESBYTERY OF CAPE BRETON

Raymond L. Gillis, December 24, 1990

J. Gillis Smith, February 6, 1991

PRESBYTERY OF PICTOU

Timothy F. Archibald, March 9, 1991

PRESBYTERY OF PRINCE EDWARD ISLAND

Daphne A. Blaxland, July 10, 1991

Kenneth MacRae, June 19, 1991

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Alan B. Embree, November 19, 1991

Marshall S. Jess, November 19, 1991

Donald V. Wade, November 19, 1991

PRESBYTERY OF EAST TORONTO

Samuel Choi, November 6, 1991

Donald Pollock, February 20, 1992

John P. Wyminga, July 6, 1991

Shannon K. Wyminga, July 6, 1991

PRESBYTERY OF BARRIE

Kathy J. Brownlee, November 18, 1991

PRESBYTERY OF WATERLOO-WELLINGTON

Rosanne V. Hislop, December 10, 1991

Iris M. Ford, June 18, 1991

Synod of Hamilton and London

PRESBYTERY OF HAMILTON

Walter R. Allum, September 25, 1991

Kathleen S. Ballagh-Steeper, May 21, 1991

William Bynum, February 6, 1992

Duncan A. Colquhoun, February 6, 1992

Marion E. Johnston, March 30, 1992

Robert Sim, May 21, 1991

Synod of Manitoba and North Western Ontario

PRESBYTERY OF WINNIPEG

Mabel Henderson, March 26, 1992

Bruce A. Miles, October 3, 1991

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Amy Campbell, June 25, 1991

Elizabeth A.M. Forrester, September 25, 1991

Alice E. Wilson, March 17, 1991

PRESBYTERY OF VANCOUVER ISLAND

Fennegina (Ena) Caron, June 20, 1991

Glenn E. Inglis, January 1, 1992

DEMISSIONS FROM THE MINISTRY**Synod of Manitoba and Northwestern Ontario****PRESBYTERY OF WINNIPEG**

Richard Corman, November 21, 1991

DISSOLUTION OF PASTORAL TIE**Synod of Alberta****PRESBYTERY OF PEACE RIVER**

John Simpson, Fort St. John, April 30, 1991

Synod of British Columbia**PRESBYTERY OF WESTMINSTER**

Amy Campbell, Bradner, Bradner, July 20, 1991

LETTER OF STANDING GRANTED**Synod of Toronto and Kingston****PRESBYTERY OF BRAMPTON**

Brant Loper, February, 1992

Synod of Hamilton and London**PRESBYTERY OF NIAGARA**

John H. Van Haneghan, June 1, 1991

Synod of Manitoba and North Western Ontario**PRESBYTERY OF WINNIPEG**

Douglas Longstaffe, June 20, 1991

DEATHS IN THE MINISTRY**Synod of Atlantic Provinces****PRESBYTERY OF CAPE BRETON**

Everett H. Bean, January 7, 1991

Edward S. Hales, June 26, 1991

Charles A. MacDonald, October 11, 1990

PRESBYTERY OF PRINCE EDWARD ISLAND

James A. McGowan, March 31, 1991

Synod of Quebec and Eastern Ontario**PRESBYTERY OF QUEBEC**

Donald J.M. Corbett, November 3, 1991

James C. MacIan Jack, September 17, 1991

PRESBYTERY OF OTTAWA

Gordon R. Taylor, November 25, 1990

Kalman D. Toth, January 11, 1991

PRESBYTERY OF BROCKVILLE

A. Newton Reid, August 15, 1991

Synod of Toronto and Kingston**PRESBYTERY OF KINGSTON**

James Ritchie, September 15, 1991

PRESBYTERY OF PICKERING

John G. MacGillivray, October 21, 1991

PRESBYTERY OF BARRIE
William Weir, December 28, 1991

Synod of Hamilton and London

PRESBYTERY OF HAMILTON
Peter J. Walter, July 6, 1991
W. Harold Reid, December 20, 1991
PRESBYTERY OF STRATFORD-HURON
Arthur C. Young, November 22, 1990

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN
Harvey J. Reichelt, July 1, 1991

Synod of Alberta

PRESBYTERY OF EDMONTON
Edwin J. White, September 7, 1991
PRESBYTERY OF CALGARY-MACLEOD
Gerald E. Graham, February 21, 1991

CONSTITUTION OF NEW CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Taiwan Presbyterian Church, 875 Queen St. E., Toronto, October 13, 1991

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA
Trinity, Grenfell, June 18, 1991

CHANGE OF STATUS OF CONGREGATION

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Korean People's, received from West Toronto, March 1, 1992
PRESBYTERY OF WEST TORONTO
Korean People's, transferred to East Toronto, March, 1992
PRESBYTERY OF BARRIE
Knox, Bracebridge, single point charge, September 1, 1991
Knox, Gravenhurst, single point charge, September 1, 1991

Synod of Hamilton and London

PRESBYTERY OF CHATHAM
St. James, Thamesville and Duart, two point charge, September 27, 1991

Synod of Manitoba and North Western Ontario

PRESBYTERY OF SUPERIOR
St. Andrew's, Atikokan, added as a result of the Presbytery of Lake of the Woods dissolving, January 1, 1992
St. Andrew's, Fort Frances, added as a result of the Presbytery of Lake of the Woods dissolving, January 1, 1992
PRESBYTERY OF WINNIPEG
First, Kenora, added as a result of the Presbytery of Lake of the Woods dissolving, January 1, 1992
Kildonan, Winnipeg and Lockport Community, Selkirk, two point charge, August 1, 1991

Synod of Alberta**PRESBYTERY OF RED DEER**

St. Andrew's, Innisfail and Chalmers, Penhold, dissolved as a two point charge, March 23, 1991

St. Andrew's, Innisfail and St. Andrew's, Olds, joined as a two point charge, March 23, 1991

St. Andrew's, Red Deer and Chalmers, Penhold, joined as a two point charge, June 20, 1991

St. Andrew's, Three Hills and St. Andrew's, Orkney rejoined as a two point charge, Orkney regaining congregational status, April 15, 1992

DEDICATION OF CHURCH BUILDING**Synod of Toronto and Kingston****PRESBYTERY OF KINGSTON**

St. Columba, Bellville, Christian Education Extension, February 18, 1992

PRESBYTERY OF PICKERING

Chapel Place, October 27, 1991

Markham Chinese, April 12, 1992

Westminister, October 20, 1991

PRESBYTERY OF BRAMPTON

Trafalgar, Oakville, Church and Hall, May 5, 1991

PRESBYTERY OF WATERLOO-WELLINGTON

Knox, Galt, rededication of Annex, April 14, 1991

Knox, Conn, dedication of new washroom facilities, June, 1991

Kitchener East, dedication of new Church building, March 1, 1991

Synod of Hamilton and London**PRESBYTERY OF HAMILTON**

Heritage Green, Sanctuary and Christian Education Building, September 29, 1991

Strathcona, Burlington, Christian Education Building, September 15, 1991

PRESBYTERY OF CHATHAM

Knox, Windsor, Elevator and Parlour for seniors and disabled persons, February 5, 1991

Synod of Manitoba and North Western Ontario**PRESBYTERY OF BRANDON**

Knox, Neepawa, rededicated and designated as an historic site, July 7, 1991

Synod of Alberta**PRESBYTERY OF EDMONTON**

Callingwood Road, Edmonton, January 13, 1992

Dayspring, Edmonton, February 9, 1992

Korean, Edmonton, October 5, 1991

PRESBYTERY OF CALGARY-MACLEOD

Trinity, Calgary, January 27, 1991

Westminister, Calgary, June 16, 1991

Synod of British Columbia**PRESBYTERY OF VANCOUVER ISLAND**

Saanich Peninsula, Sidney, Sanctuary and Church Hall, May 28, 1991

DISSOLUTION OF CONGREGATIONS**Synod of Atlantic Provinces****PRESBYTERY OF HALIFAX-LUNENBURG**

Diligent River, Nova Scotia, February 19, 1991

Portapique, Nova Scotia, November 20, 1990

Synod of Hamilton and London

PRESBYTERY OF CHATHAM

Knox, Turin, June 9, 1991

Synod of Alberta

PRESBYTERY OF PEACE RIVER

First, Whitehorse, April 13, 1991

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Seymour Community, North Vancouver, July 1, 1991

AMALGAMATION OF CONGREGATIONS**Synod of Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Mira Ferry, Catalone, Louisbourg, February 5, 1991
Orangedale, Malagawatch, River Denys, April 2, 1991**Synod of Toronto and Kingston**

PRESBYTERY OF EAST TORONTO

Logos and Korean People's Congregations, named Han Min-Logos Presbyterian Church

Synod of Manitoba and North Western Ontario

PRESBYTERY OF WINNIPEG

St. James and St. David's, named St. James, September 1, 1991

MEMORIAL RECORDS**SYNOD OF ATLANTIC PROVINCES****THE REVEREND EDWARD S. HALES**

The Rev. Edward Sidney Hales, 86, a retired minister of The Presbyterian Church in Canada, died suddenly on June 26, 1991.

Mr. Hales received his education for ministry at Toronto Bible College, McMaster University and Knox College. He was ordained to the Christian ministry in 1949. He served the Church in Fort William and Port Arthur, Ontario; Wood Islands, Caledonia and Murray Harbour, Prince Edward Island; Valetta and Dover, Ontario; Mira Ferry, Catalone and Louisbourg, Nova Scotia; Thedford, Watford and Warwick, Ontario; and Brookfield, Hartsville, Glasgow Road and Hunter River, Prince Edward Island.

He retired in 1975, but was appointed by the Board of World Mission as supply to the Alberton and West Point Pastoral Charge in the Presbytery of Prince Edward Island. He ministered in that charge until May, 1978.

During his ministry he served on committees of various presbyteries, being Moderator on several occasions.

In May, 1978, Mr. and Mrs. Hales moved to Mulgrave, Nova Scotia, and for eight years Mr. Hales supplied the congregations of the Mulgrave Pastoral Charge of the United Church.

While he gave up a regular activity of ministry, he maintained his interest in the work, and supplied pulpits on occasion in the Presbytery of Cape Breton. At the time of his death, he was a member of the Masonic Lodge in Mulgrave.

Mr. Hales is survived by his wife, the former Isabel Mason, and one son, Sidney.

The Presbytery of Cape Breton herewith record its sense of loss in the passing of the Rev. Edward S. Hales, but rejoice in the confidence that a quiet, gentle soul has entered into rest with the Lord he served well and faithfully.

SYNOD OF QUEBEC AND EASTERN ONTARIO

THE REVEREND JAMES ANDERSON CRABB

The Rev. James Anderson Crabb, retired minister of The Presbyterian Church in Canada, died suddenly of leukemia in the Ottawa Civic Hospital, Ottawa, Ontario in January, 1992.

Born in 1912, in Glasgow, Scotland, he grew up there, earned an M.A. from Glasgow University and then graduated in Theology from Trinity College. He was called to the Parish of New Abbey and ministered there for eleven years. Always interested in Missions, he accepted an appointment to Scots Kirk, Kingston, Jamaica, where he also taught for five years. He answered a call to Canada and to the Church of St. John and St. Stephen, Saint John, New Brunswick, where he ministered for nine years. He then served at St. Andrew's, Lachine, Quebec; and the following congregations in Ontario: Essa Road, Barrie; Albion Gardens, Rexdale; St. Giles, Peterborough and Knox, Keene. Deeply interested in people, he was a constant visitor and pastor throughout his ministry of 43 years. His many friends will remember his compassion, his deep faith, his irrepressible cheerfulness, his stories and humorous anecdotes.

Active in the boards and committees of General Assembly, he was committed to Missions. As Convener of the Board of World Mission for a term, he visited churches in Japan and Taiwan. His love of reading and music led to the formation of Oratorio Societies in Jamaica and Saint John, and the Junior Choir Festival in Montreal. After retirement Jim moved to the Ottawa area and became involved in Presbytery work and pulpit supply. Through all of this, his family was the centre of his life, and around them he developed several hobbies and became an inveterate builder and home handyman.

He suffered a few illnesses in his latter days, but kept a cheery smile and had a good word for everyone. His final illness was very brief.

James Anderson Crabb is sorely missed by friends and family. He is survived by his wife Margaret (Gretta); sons Graeme and his wife Simone, Ewan and his wife Ruth; seven grandchildren and one great grandchild.

THE REVEREND A. NEWTON REID

The Rev. A. Newton Reid, B.A., M.A., died on August 15, 1991, at the age of 97. Born in Bristol, Quebec, in 1894, he moved with his family at an early age to the Prescott area where he lived until his father, the late David Reid, entered the ministry. Before graduating from Queen's University with a B.A. in 1922, he served as a student missionary at the six-point charge outside Leduc, Alberta (1914); at Scott, Ontario (1915); Pendleton, Ontario (1917); and served as Sunday supply at the Thurso, Ontario Pastoral Charge (1916). By the time he graduated in Theology from Queen's in 1924, he had further served in the summer months of 1921 and 1922 at Clyde Forks and Flower Station, Ontario; Lavant Station in 1923 and Bathurst, Ontario, in 1924.

Mr. Reid was present in Toronto in 1925 at the time of Church Union. That same year he was ordained and began his ministry in Grand Valley, Ontario, and played an active role in the reopening of the Waldemar Church. In 1930, Mr. Reid graduated with an M.A. from Columbia University, concentrating in children and youth work studies. After his pastorate at Stirling, Ontario, he studied at the Ontario College of Education from which he graduated in 1933. He subsequently served at Cookstown, Richmond, Brighton-Colbourne-Lakeport, Avonton-Motherwell, Chesley-Salem and Holstein-Dromore-Normanby, all in Ontario. He was instrumental in preparing for the Centennial Services of Geneva Church,

Chesley (1960), Holstein Church (1963), and Dromore Church (1964). In 1966, Mr. Reid retired from the active ministry and settled at Reid Acres, his home, outside Prescott, Ontario.

A past Moderator of Presbytery and a former Clerk, Mr. Reid remained active in the Presbytery of Brockville for many years. As well, he retained a keen interest in the Church at large. At St. Andrew's Church, Prescott, in the early years of his retirement he served on the Board and as Treasurer. He was a past Scoutmaster of the Boy Scouts of Canada. His hobby of carpentry was applied in Church renovations and camp projects.

The funeral service for Mr. Reid was held on August 20, 1991, at St. Andrew's Church, Prescott, and interment was in Norway Bay Cemetery, Quebec. Mr. Reid is survived by his wife, the former Evelyen Stewart, and their daughter, Janet, of Ottawa.

SYNOD OF TORONTO AND KINGSTON

THE REVEREND ALEXANDER J. CALDER

The Rev. Dr. Alexander James Calder, B.A., M.Div., D.D., retired minister, died in Peterborough on Saturday, February 22, 1992, following a lengthy illness.

Dr. Calder was born on July 21, 1915, in Beaverton, Ontario.

Dr. Calder received the degree of Bachelor of Arts from Victoria College of the University of Toronto, the degree of Master of Divinity from Knox College in 1944 and the degree of Doctor of Divinity from Knox College in 1983.

As a student, Dr. Calder served in charges from Peace River, Alberta, to the Maritimes. During his ministry, he served in GERALTON, Ontario; NORWICH and BOOKTON, Ontario; GEORGETOWN, Ontario; and in 1961 he was called to St. Paul's Presbyterian Church in Peterborough.

Dr. Calder was elected Moderator of the 110th General Assembly in 1984, he served on the Board of the Children's Aid Society, was member of the Arthritis Society and acted as a counsellor with the Family Counselling Service.

During his ministry, Dr. Calder served as Moderator of several presbyteries and the Synod of Toronto and Kingston.

Dr. Calder retired in January, 1986, and until the summer of 1991 he remained active in the Presbytery and in the community.

Dr. Calder is survived by his wife, Helen (nee McKay), son Don and his wife Kathy Calder, daughter Judy and her husband Bill Fawcett, son Bill and his wife Darlene Calder, daughter Grace and her husband Bob Loucks, six grandchildren, sister Effie and her husband George Williamson, sister Donalda Wedberg Orr and sister-in-law Margaret Hall. He was predeceased by his sister Grace Stanyon.

Dr. Calder was appreciated for his wit and his wisdom and was described as a passionate man. He always had time for everybody, especially those in need. He loved his family, he loved the Church, he loved life.

THE REVEREND ALEXANDER CLEMENTS

The Rev. Alexander Clements, known to his many friends as Sandy, was born in Larne, Co. Antrim, N. Ireland, the youngest son of David and Jane Clements. He was educated in Larne and Belfast. He graduated from Magee College, Derry and Trinity College, Dublin, and received his theological training at Assemblies College, Belfast. He was licensed to preach the Gospel by the Presbytery of Carrickfergus, Northern Ireland in May, 1942.

For three years he served as assistant minister at Townsend Street and College Square Presbyterian Churches, Belfast, spending much of his time in work with young people. His

athletic interests and abilities served him well in these and future ministries. In September, 1943, Mr. Clements was called as minister to First Saintfield Presbyterian Church and in December, 1943, was married to Agnes Drummond of Ballyclare.

During their 13 year ministry in Saintfield, Sandy and Agnes were blessed with three children, David, Brian and Joan. Mr. and Mrs. Clements continued working actively with the youth within the Church, founding companies of Boys Brigade and Girls Brigade.

In April 1957, Mr. Clements received a call to Knox Church, Palmerston, Ontario. During his ministry the congregation built a new sanctuary.

The congregations of Dutton, Wallacetown and West Lorne called Mr. Clements to be their minister in 1964. He remained there until 1974 and was instrumental in binding three separate congregations into a viable three-point charge. Mr. Clements answered a call to be minister of Alliston and Mansfield Presbyterian Churches in 1974. During his ministry the Alliston Church building was destroyed by fire and Mr. Clements was again called upon to lead the congregation in the construction of a new building which was completed in 1979. Mr. Clements retired from active ministry in August, 1981, to the family cottage at Woodland Beach, Ontario, where he and Mrs. Clements enjoyed life until his death on May 12, 1992.

In addition to his immediate family, Mr. Clements is survived by daughters-in-law Marie and Betty and grandchildren Andrea, Julie, David, Rosemary and Jennifer.

THE REVEREND ALEXANDER MCCULLOCH DEANS

The Rev. Alexander Deans was born in Toronto, of Scottish parents, and received his early education at St. Alban's Choir School and Central Tech in Toronto. After high school, he entered business and also enrolled in evening classes at Toronto Bible College.

At the beginning of the War, he entered the Medical Corps and after his commissioning joined the Queen's Own Rifles Regiment. For valour in service, he received the Military Cross from King George VI. From wounds received, he contracted TB and was hospitalized for four years. During this time, he continued studies at Toronto Bible College and received his diploma.

Returning to work, he became assistant personnel manager at AV Roe and later Field and Alumni Secretary of the Toronto Bible College. In 1959, he became the first layman to serve in the Church Offices of The Presbyterian Church in Canada working on the Boards of Stewardship and Budget and later Congregational Life. There he gave leadership in Presbyterian Men and Eldership training. He also served on the Boards of the Canadian Bible Society and the Latin American Mission.

In 1974, he re-entered Toronto Bible College and completed studies for his Bachelor of Religious Education Degree; then to Knox College from which he graduated and was ordained in 1977. Following ordination, he served the congregation of Alderwood Presbyterian Church for eight years during which time he was also Clerk of the Presbytery of West Toronto and Chaplain of Canadian Legion Branches 46 and 286 and Zone D2.

On retiring, he came in 1987 with his wife Barbara to live in Orillia and associated with the Orillia Presbyterian Church - St. Andrew's. He became well known throughout the Presbytery of Barrie, as guest preacher in vacant congregations and assisted also with visitation at Knox, Midland. More recently, he was an invaluable helper to Dr. Eric Beggs during his illness, preaching frequently and assisting in numerous ways.

Alex died as he lived in giving unreserved of himself to his Master and Lord, in the service of His Church and people.

Alex is survived by his wife, Barbara, and the children of Alex and the late Clara Hicks: Don, Muriel, Audrey and her husband Tom, and grandchildren Jay, Jori and Graham.

THE REVEREND GEORGE L. DOUGLAS

The Rev. George Lees Douglas, B.A., S.T.M., M.L.S., D.D., died in Toronto on July 8, 1990, at the age of 85. The funeral service in Willowdale Presbyterian Church was conducted by the minister, the Rev. Robert Bettridge, assisted by the Rev. Clive Simpson. The memorial address was given by Professor W. James S. Farris of Knox College.

After graduating from Stratford Normal School, George Douglas taught in Ontario and Manitoba for several years between his studies for the ministry, taken at both the University of Toronto and the University of Manitoba. He graduated from Knox College in 1938, and later did post-graduate studies at Union Theological Seminary and Columbia University, both in New York City, having shared the travelling scholarship awarded by Knox. In 1967, he received the degree of Doctor of Divinity (honoris causa) from The Presbyterian College, Montreal.

Dr. Douglas served pastorates at Boissevain and Ninga, and Stonewall, while a student in Manitoba. He was minister of Drummond Hill Presbyterian Church, Niagara Falls from 1938 to 1943, a chaplain with the Royal Canadian Navy from 1944 to 1945, and was called to Knox Church, Woodstock, Ontario, in 1946. He was appointed librarian of Knox College in 1961, and from 1966 until his retirement in 1972 he was also the Archivist of The Presbyterian Church in Canada.

Dr. Douglas was a valued member of the courts of the Church, serving as Moderator of the Synod of Hamilton and London and of two presbyteries. At the General Assembly level he was Convener of the Articles of Faith Committee and the Joint Committee on Church and Nation, also Convener of the Board of Education. He served on the special committee which set up the Administrative Council, and the Committee on the Revision of the Book of Praise.

George Douglas is survived by his wife of 51 years, Marjorie; their son George and his wife Helen of Kanata, Ontario, and their children, John and Carolyn; son Robert and his wife Joanne of Tokyo, Japan; sister Mary (Mrs. T.A. Leishman). He was predeceased by his sister Dorothy, a long term missionary in Taiwan, and by his brother Carrick.

THE REVEREND JOHN G. MACGILLIVRAY

John Gunn MacGillivray was born in Winnipeg, Manitoba in 1917, the first born son of Evelyn and John Alexander MacGillivray. Throughout his formative years, his father's vocation as a civil engineer took the family to live in various parts of northern Ontario and Alberta.

Later, John pursued his education at the University of Toronto and Knox College, where he earned a Bachelor of Arts degree, and graduated in theology in 1945.

That same year he met his beloved Grace M. Barber. They were married in 1947 in High Park Baptist Church in West Toronto by the Rev. Dr. Charles Hay.

John served in Three Hills, Alberta, from 1945 to 1947. Returning to the Toronto area, he served the Bradford Charge for approximately two years. His ministry then took John and Grace to Bonar Presbyterian Church in the Presbytery of West Toronto where they served for almost ten years. Wexford Presbyterian Church in the Presbytery of East Toronto then issued a Call and John and Grace devoted almost twenty-four years to serving this young Scarborough congregation. In his final years before retirement, John gave leadership to the Rogers Memorial Congregation of the Presbytery of East Toronto in an interim ministry.

John and Grace enjoyed their retirement. They spent the winters in Florida and summers at the family cottage on Lake Muskoka. There, John loved to work in the rock garden or spend countless hours on handyman tasks or woodworking. He had built the cottage himself in 1957.

Besides his passion for news of world events, geography and history, John took up oil painting as a hobby. More recently he began transcribing the wartime letters of his Uncle Cecil who had served in World War I. This task he pursued with vigour up until his last days.

In his seventy-fifth year, John MacGillivray went to be with his Lord, survived by his dear wife Grace; children: Jane, Cathy, John-David and Sheldon; daughter-in-law Patty and son-in-law Robert; and grandchildren: Jennifer, Richard and Claire.

John MacGillivray was a quiet and gentle man, with a warm and humble spirit. Many folk in the congregations he served will gratefully remember that the Holy Spirit, through John's patient and faithful ministry, brought them to faith in Christ and nurtured them in their Christian growth year by year. Never one to draw attention to himself, John MacGillivray was a godly and fruitful servant of the Lord, who earned the respect and esteem of fellow-presbyters and colleagues in the Christian ministry.

We give praise and thanks to God for the life and the ministry of John Gunn MacGillivray.

THE REVEREND JAMES M. RITCHIE

The Rev. James Moore Ritchie, 82, a retired minister of The Presbyterian Church in Canada, died peacefully at St. Mary's of the Lake Hospital in Kingston on September 14, 1991.

Mr. Ritchie was born in Frances, Saskatchewan. He attended the University of Toronto, graduating with a Master's degree in Archaeology. He graduated from Knox College in 1936 and married deaconess Evelyn Forsythe that same year.

Ordained in 1936, he served in Nelson, British Columbia, Hillsdale and Moonstone in Ontario; and Westboro and Goucester in Ottawa, Ontario. During World War II, Mr. Ritchie served as a naval chaplain. After the war, he continued to serve in Warkworth and Hastings; Almonte; Stayner and Sunnidale Corners in Ontario. For the last ten years of his ministry, he ministered at a six point charge in Manitoba. His great sense of humour and compassion endeared him to many throughout his ministry.

After forty years of service, Mr. Ritchie retired to Kingston where he did pulpit supply, and became an active elder in St. Andrew's Presbyterian Church. He had a great compassion for the elderly and visited with them faithfully. In addition he had a good rapport with the children who loved him dearly.

Mr. Ritchie is survived by his daughters Margaret (Mrs. Bob Martin), Janet (Mrs. Alex Scott), and sons David and James, twelve grandchildren and three great grandchildren. His wife Evelyn, and partner in ministry, predeceased him in July 1988. He and Evelyn planned their own tombstone and had engraved on it, a sermon in one word, "promoted".

The Rev. Wm. Duffy of St. Andrew's Church, Kingston conducted a funeral service on September 18, 1991, at St. Andrew's Church, Kingston. The Moderator of the Presbytery, the Rev. J.B. Forsyth read the Scripture and spoke of personal recollections of Mr. Ritchie.

The Presbytery of Kingston expresses its gratitude to Almighty God for the life and ministry of Mr. Ritchie, and rejoices that he is now promoted, and at home with the Master.

THE REVEREND WILLIAM WEIR

The Rev. William Weir, B.A., B.D., D.D., of Huntsville, Ontario died peacefully in his 88th year on December 28, 1991, at Huntsville Memorial District Hospital.

Dr. Weir was born in Leith, Scotland, the son of Frederick G. Weir and Sarah (Brown) Weir late of Goderich. The family emigrated to Canada when William Weir was nine years old. Dr. Weir attended University of Toronto (1933) B.A. and Knox College (1936) B.D.. Later, Knox College bestowed on him the degree of Doctor of Divinity (honoris causa).

Beginning in 1923 and continuing until the beginning of his undergraduate work William Weir was a banker. While at University of Toronto and at Knox College he played on Championship Lacrosse and Soccer teams. Dr. Weir was ordained by the Presbytery of Huron-Maitland on May 1, 1936.

He served First Church, Portage La Prairie, until 1939, Carmel Church, Hensall until 1943, St. Andrew's, Hespeler until 1948, St. Andrew's, Brampton, until 1960, Knox, Stratford until 1967, and finally Knox, Elora and St. Andrew's, Alma until his retirement in 1973.

Dr. Weir was predeceased by his daughter Joan (Weir) Shugar. He is survived by his wife Jean (Bailey) Weir, son Dr. Frederick Weir, daughter in law Joan (all of Coboconk, Ontario), son-in-law Leslie Shugar (Ridgetown), grandchildren James Weir, Benjamin Weir and Zoe Shugar.

SYNOD OF HAMILTON AND LONDON

THE REVEREND ROBERT M. BISSET

The Rev. Robert M. Bisset, retired minister of The Presbyterian Church in Canada, died suddenly at Parkwood Hospital in London, Ontario on November 21, 1991. He was sixty-six years old.

Robert Bisset was born in Goderich, Ontario, and studied Chemical Engineering at the University of Toronto and Queen's University before deciding to enter the ministry. He studied Arts at the University of Toronto and graduated from Presbyterian College, Montreal in 1955. As a student he served in the Charge of St. Andrew's East, Quebec and upon ordination moved west to the Charge of Three Hills-Orkney, Alberta. In 1960, he returned to Ontario and was inducted at Avonton and Motherwell-Avonbank where he remained for seventeen years. His final charge was St. James in Forest, Ontario where he served for a period of nine years.

One of Robert's babysitters was Dr. T. Wardlaw Taylor and the two remained friends until Dr. Taylor's death. It was perhaps from Dr. Taylor that Robert gained his lifelong interest in Presbyterian Church law for Robert always felt that Church business should be carried out decently, and in order.

Robert retired in 1986 and moved back to Goderich to the home that he built and the land that he loved. He continued to provide pulpit supply throughout Bruce-Maitland and Stratford-Huron Presbyteries. Robert enjoyed preaching immensely, especially during his retirement. He often said that retirement gave him more time to enjoy God's creation and he found his last years very fulfilling.

In 1952, Robert married Eunice Milne and he is lovingly remembered by his children Janet and Gerald Racey, Mary Jane Bisset, Bob Bisset and Jan Saville, Sandra and Robert Scully, Margot and Stephen Greenwood, Peter and Sharon Bisset and Alex Bisset and Elizabeth Albrecht. He is sadly missed by his ten grandchildren. His daughter, Mary Jane Bisset, was designated to the Order of Diaconal Ministries in 1977 and is currently serving in two extension charges, St. Paul's, Burlington and Heritage Green, Stoney Creek, Ontario.

A service of Worship and Thanksgiving for Robert's life and ministry was held in Knox Presbyterian Church, Goderich on November 30, 1991. A memorial fund has been established in his name at Heritage Green Presbyterian Church, Stoney Creek, Ontario.

THE REVEREND PETER J. WALTER

The Rev. Peter James Walter, minister of Heritage Green Presbyterian Church, Stoney Creek, died suddenly on July 5, 1991, in his 64th year.

Peter was born August 8, 1927, in Goderich, Ontario, where he received his early education. He received his B.A. from the University of Western Ontario after which he taught school. He graduated from Knox College in 1957 and served his O.M. in Eckville,

Alberta, before moving to the charge of Ft. McLeod and Jumbo Valley, Alberta, in 1958. He was called to Eastmount Church, Hamilton, in 1962 where he served for 24 years before being appointed minister of the Church Extension Charge of Heritage Green in 1986. Mr. Walter received his B.D. degree from Knox College in 1964.

In all of his charges Peter served with enthusiasm, always optimistic and full of faith. His interest was in outreach and church growth. In each of his charges additions or new buildings were erected. He was a caring, thoughtful, energetic and happy person. He was active in the courts of the Church, serving twice as Moderator of the Presbytery of Hamilton and as Moderator of the Synod of Hamilton and London, as well as various boards and committees of the General Assembly. He had a keen interest in the work of the Canadian Bible Society serving on its various committees.

The Presbytery of Hamilton gives thanks to Almighty God for the life and ministry of Peter James Walter, a faithful servant of Jesus Christ.

He is survived by his widow JoAnne; daughter Rev. Maureen Walter and her husband Richard Johnston of Toronto; his son Scott of Tanzania, Africa; and two brothers and a sister.

The funeral service was held in Eastmount Church, Hamilton, on July 10, 1991, conducted by the Moderator Rev. John J. Hibbs, assisted by Rev. P.A. McCarroll, Rev. A.M. McPherson, Rev. J.R. Duke, and his cousin Mary Jane Bisset with many of his colleagues, friends and members of his various congregations in attendance. Cremation followed.

SYNOD OF SASKATCHEWAN

THE REVEREND HARVEY J. REICHEL

Son of Raymond and Florence Reichelt, the Rev. Harvey J. Reichelt was born in Halidmand Cty., Ontario on June 8, 1933.

Harvey joined army cadets in high school. In 1950, he enlisted qualifying in Administration & Accounting. He retired in 1971 as Master Warrant Officer. From 1976-80, Harvey was Reserve Chaplain and C.O. Air Cadet Squadron, retiring as Captain. He served in Shilo, Manitoba; Halifax; Montreal; Ottawa; and overseas in Korea and Egypt as a peacekeeper. There, he heard God's call to ministry.

In 1970, Harvey began night classes in Ottawa, graduating with his B.A. from Carleton University (1972). He received his M.A. from McGill University (1973), and graduated in Theology from The Presbyterian College (1974).

Harvey has served congregations in Moose Creek, Ontario; St. Andrew's, North Battleford, Saskatchewan; Margaret Rodger Memorial, Lachute, Quebec; First Church, Portage la Prairie, Manitoba; and St. Andrew's, Tisdale, and St. James, Melfort, Saskatchewan. He was Moderator of the Presbyteries of Northern Saskatchewan and Brandon, Moderator of the Synod of Saskatchewan, Clerk of Presbytery of Northern Saskatchewan, Convener of Presbyterian Residence Board, and as member of the Board of Congregational Life, Senate of The Presbyterian College, Board of Directors, Manitoba District and The Canadian Bible Society.

Harvey met Kathy in Victoria, British Columbia, where they were married on March 20, 1963.

Mourning Harvey are his loving wife Kathy, sons Raymond (Margaret) of Portage la Prairie, Ken of Edmonton, and daughter Debbie of Portage la Prairie, brothers Neil and Alfred and sister Marion.

Harvey is predeceased by his parents, Raymond and Florence, brothers Ted, Bill, Vic, and Albert and by his son Jim.

SYNOD OF ALBERTA

THE REVEREND EDWIN JENKINS WHITE

The Rev. Dr. Edwin Jenkins White, a retired minister of The Presbyterian Church in Canada, died on Saturday, September 7, 1991. A funeral service was conducted on September 10, 1991, at First Presbyterian Church, Edmonton, by the Rev. Lloyd Fourney, assisted by the Rev. Ian MacSween, the Rev. Gordon Haynes and Mr. Grant Nicol.

Dr. White was born in Charlottetown, Prince Edward Island, on November 19, 1907. He was a fifth generation Canadian born "on the Island". His ancestors immigrated to New Glasgow, Prince Edward Island from Renfrewshire, in the Church of Scotland Parish of Kilmacolm. His home congregation, where his family has worshipped for over 100 years, is Zion Church in Charlottetown.

He attended Prince of Wales College in Charlottetown and graduated in Arts from McGill University, Montreal in 1932.

In 1933, while attending Presbyterian College, Montreal, he married Violet (Dryden), who presently resides at Llynwood Extended Care Centre, Edmonton.

Dr. White's pastoral charges were at Pembroke, Petawawa and Chalk River in Ontario, and Tyne Valley, Lot 14 and Port Hill, Prince Edward Island. After ordination, he served at Ormstown, Quebec, and St. Matthews Church in Montreal for 9 years.

In 1950, Violet, sons David and Ronald moved with him to First Church, Edmonton, where he served as minister until 1975. In failing health, he and Violet moved to St. Stephens Church in Creston, British Columbia. He retired in 1978 and returned to Edmonton where he has resided since.

Dr. White was an active participant in the following endeavours throughout his ministry: Boy Scouts Canada; Y's Men's Club of Edmonton; Canadian Red Cross (Life member); United Way; The Pastor's Study (radio panel discussion programme); Kiwanis International (Life Member); the Edmonton Burns Club (Life Member); and the Edmonton Scottish Society.

Dr. White was a staunch Churchman, who participated extensively in the various courts, boards and committees of the Church at all levels.

At the 87th Convocation of The Presbyterian College on May 5, 1954, Dr. White received the degree of Doctor of Divinity (honoris causa) and delivered the convocation address entitled "Keepers of the Seal". On February 12, 1984, Edwin J. White was named Minister Emeritus at First Church in recognition of his "dedicated and meritorious service" to the members of First Presbyterian Church, Edmonton.

A service of Thanksgiving commemorating the 40th Anniversary of Dr. E.J. White's induction as minister of First Presbyterian Church, Edmonton was celebrated on November 18, 1990.

ALPHABETICAL LIST OF CONGREGATIONS

N.B. Where Pastoral Charges have more than one congregation or preaching station, the other congregations or preaching stations are also arranged alphabetically with the name of the Pastoral Charge inserted.

No.	Page	Presbytery	No.	Page	Presbytery
1	702, 785	Cape Breton	25	748, 807	Hamilton
2	703, 786	Newfoundland	26	751, 809	Niagara
3	704, 786	Pictou	27	753, 810	Paris
4	707, 788	Halifax & Lunenburg	28	755, 811	London
5	708, 788	St. John	29	758, 812	Chatham
6	710, 789	Miramichi	30	759, 813	Sarnia
7	711, 790	Prince Edward Island	31	761, 814	Stratford-Huron
8	713, 792	Quebec	32	763, 815	Bruce-Maitland
9	714, 792	Montreal	33	765, 816	Superior
10	717, 794	Glengarry	34	766, 817	Winnipeg
11	718, 794	Ottawa	35	768, 818	Brandon
12	720, 795	Lanark & Renfrew	36	769, 819	Assiniboia
13	721, 796	Brockville	37	771, 819	N. Saskatchewan
14	723, 797	Kingston	38	772, 820	Peace River
15	724, 797	Lindsay-Peterborough	39	773, 821	Edmonton
16	727, 799	Pickering	40	775, 821	Red Deer
17	730, 800	East Toronto	41	776, 822	Calgary-Macleod
18	735, 801	West Toronto	42	778, 823	Kootenay
19	738, 802	Brampton	43	779, 823	Kamloops
20		Oak Ridges	44	780, 824	Westminster
21	741, 804	Barrie	45	783, 825	Vancouver Island
22	743, 805	Temiskaming			
23	744, 806	Algoma & North Bay			
24	745, 806	Waterloo-Wellington			
A					
			Atikokan, St. Andrew's		32
			Atwood		30
Abbotsford, Calvin	44		Aurora, St. Andrew's		17
Acton, Knox	19		Avonmore St. Andrew's		10
Acton (see Harvey Station)	5		Gravel Hill, St. James		
Agincourt:			Monkland, St. Andrew's		
Bridlewood	16		Avonton		30
Knox	16		Motherwell-Avonbank		
Ailsa, Craig	27		Aylmer (Que.), St. Andrew's		11
Ajax:			Ayton, Knox (see Hanover)		31
St. Andrew's	16				
St. Timothy's	16		B		
Alberton, (see Ancaster)	24				
Alberton	7		Baddeck, Knox		1
West Point			St. Ann's, Ephriam Scott		
Albion Gardens (Toronto)	18		Baden, Livingston		23
Alderwood (Toronto)	18		Baie-d'Urfe, St. Giles		9
Aldershot (Burlington)	24		Ballyduff		15
Allenford, St. Andrew's (see Tara)	31		Banff, St. Paul's		41
Alliston, Knox	20		Barney's River-Marshy Hope		3
Mansfield, St. Andrew's			Barnesville (see Hampton, St. Paul's)		5
Alma, St. Andrew's (see Elora)	23		Barrie:		
Alma Street (see St. Thomas)	27		Essa Road		20
Tempo, North Street			St. Andrew's		20
Almonte	12		Westminster		20
Kinburn, St. Andrew's					
Alvinston, Guthrie	29				
Euphemia, Cameron					
Napier, St. Andrew's					
Amherst Island, St. Paul's	14				
Amherstburg, St. Andrew's	28				
Amherstview, Trinity	14				
Ancaster, St. Andrew's	24				
Alberton					
Angus, Zion	20				
Appin	27				
Melbourne, Guthrie					
Armstrong, St. Andrew's	43				
Arnprior, St. Andrew's	12				
Armour Heights (Toronto)	17				
Arthur, St. Andrew's	23				
Gordonville, St. Andrew's					
Ashburn, Burns	16				
Ashfield	31				
Ripley, Knox					
Athelstan (see Huntingdon)	9				

Bass River, St. Mark's	6	Mount Pleasant	
Beersville, St. James		Korean	26
Clairville, St. Andrew's		Pleasant Ridge	26
West Branch, Zion		Brentwood	44
Bassano, Knox	41	Bridlewood, Agincourt	16
Gem		Briercrest, Knox (see Moose Jaw)	36
Bathurst, St. Luke's	6	Bridgen (see Pt. Edward)	29
Bayfield, Knox	30	Brighton, St. Andrew's (see Colborne)	15
Baxter (see Cookstown)	20	Bristol (see Fort Coulonge)	12
Beaconsfield, Briarwood	9	Brockville, First Church	13
Beamsville, St. Andrew's	25	Brookfield (see Hunter River)	7
Smithville		Brussels, Melville	30
Beauharnois, St. Edward's	9	Belgrave, Knox	
Valleyfield		Buffalo Narrows	37
Beaverton	15	Dore Lake	
Gamebridge, Knox		Lac La Plonge	
Beechridge, St. Urbain (see Horwick)	9	Burgoyne (see Port Elgin)	31
Beechwood, St. Andrew's	29	Burks Falls, St. Andrew's	22
Centre Road, Knox		Magnetawan, Knox	
Kerwood, West Adelaide		Sundridge, Knox	
Beersville, St. James (see Bass River)	6	Burlington:	
Beeton, St. Andrew's (see Tottenham)	20	Aldershot	24
Bekevar, (see Kipling)	36	Brant Hills	24
Belfast, St. John's	7	Knox	24
Wood Islands		Pineland	24
Belgrave, Knox (see Brussels)	30	Strathcona	24
Bellafield	35	St. Paul's	24
Belleville:		Burnaby:	
St. Andrew's	14	Brentwood	44
St. Columba	14	Gordon	44
Belmont, Knox	27	Vancouver Heights	44
North Yarmouth,		Burnabrae, St. Andrew's	
Belmore, Knox (see Bluevale)	31	(see Campbellford)	15
Bermuda, Hamilton, St. Andrew's	18		
Bethel		C	
Price's Corners (see Hillsburgh)	19		
Ilderton	27	Caintown, St. Paul's	13
Biggar, St. Andrew's	37	Lansdowne, Church of the Covenant	
Binbrook, Knox (see Carluke)	24	Caledon East, Knox	19
Birch Grove, Victoria	1	Claude	
Birdtail (see Oak Lake Reserve)	35	Caledonia, Bethel (see East River)	3
Black River Bridge, St. Paul's		Caledonia (P.E.I.)	
(see Chatham)	6	(see Murray Harbour North)	7
Blenheim	28	Caledonia (Ontario)	24
Blue Mountain, Knox	3	Calgary:	
East River, St. Mary's, Zion		Calvin, Hungarian	41
Garden of Eden, Blair		Centennial	41
Blueberry Mountain, Munro		Chalmer's	41
(see Wanham)	38	Grace	41
Bluevale, Knox	31	Knox	41
Belmore, Knox		Korean	41
Bobcaygeon, Knox	15	Valleyview	41
Rosedale		St. Andrew's	41
Bolsover, St. Andrew's	15	St. Giles	41
Kirkfield, St. Andrew's		Trinity	41
Bolton, Caven	19	Varsity Acres	41
Nashville		Westminster	41
Bookton (see Norwich)	26	Callingwood Road (see Edmonton)	39
Boston	19	Cambridge:	
Omagh		Central	23
Boularderie, St. James-Knox	1	Knox Preston	23
Bowmanville, St. Andrew's	15		
Bracebridge, Knox	20		
Bradford, St. John's	20		
Bradner	44		
Braeside (see Lochwinnoch)	12		
Bramalea, St. Paul's	19		
Bramalea, North	19		
Brampton:			
St. Andrew's	19		
West Korean	19		
Heart Lake	19		
Brandon:			
First	35		
St. Andrew's	35		
Southminster	35		
Brantford:			
Alexandra	26		
Central	26		
Greenbrier	26		
Knox	26		

Knox's Galt	23	Baxter	
St. Andrew's Galt	23	Ivy	
St. Andrew's Hespeler	23	Coquitlam	44
St. Giles	23	Cornwall, St. John's	10
Cameron, Euphemia (see Alvinston)	29	Corunna, St. Andrew's	29
Camlachie, Knox (see Wyoming)	29	Cote des Neiges (see Montreal)	9
Campbellford, St. Andrew's	15	Craighurst (see Hillsdale)	20
Burnabrae, St. Andrew's		Cranbrook, Knox	42
Campbell River, Trinity	45	Cranbrook, Knox (see Monkton)	30
Campbellville, St. David's	19	Creemore, St. Andrew's	20
Nassagaweya		Dunedin, Knox	
Campbellton, Knox	6	Horning's Mills, Knox	
Canoe Cove (see Clyde River)	7	Maple Valley, St. Andrew's	
Cannington, Knox	15	Cresswell, St. John's	15
Cape North, First	1	Wick	
Neil's Harbour, St. Peter's		Creston, St. Stephen's	42
Carberry, Knox-Zion	35	Crieff, Knox (see Puslinch)	23
Cardigan, St. Andrew's (see Montague)	7	Crinan, Argyle	27
Cardinal, St. Andrew's and St. James	13	Largie, Duff's	
Carleton Place, St. Andrew's	12	Cromarty	30
Carlisle, New, Knox	6	Crowland, Welland (see Welland)	25
Carluke, St. Paul's	24	Crutwell (see Mistawasis)	37
Binbrook, Knox			
Castlegar, Grace	42	D	
Slocan, St. Andrew's		Dakota, Tipi Reserve (see Portage la	
Slocan Park, Slocan Valley Community		Prairie)	6
Centre Road (see Beechwood)	29	Dalhousie, St. John's	6
Centreville (see South Monaghan)	15	New Mills, St. Andrew's	
Charlottetown:		Dartmouth:	
St. James	7	Iona	4
Zion	7	St. Andrew's	4
Charny (see Valcartier)	8	Musquodoboit Harbour	
Chateauguay, Maplewood	9	Dauphin, St. James	35
Chatham:		Winnipegosis, Knox	
Calvin (New Brunswick)	6	Dawn, Knox (see Petrolia)	29
Black River Bridge, St. Paul's		Dawson Creek, St. James	38
Kouchibouguac, Knox		Dayspring, Edmonton	39
First (Ontario)	28	Dean, Sharon	4
St. James (Ontario)	28	Delhi, Calvin	26
Chatsworth, St. Andrew's	31	Derby, Ferguson (see Newcastle)	6
Dornoch, Latona		Deseronto, Church of the Redeemer	
Chauvin, Westminster	39	(see Picton)	14
Wainwright, St. Andrew's		Dixie (see Mississauga)	19
Chesley, Geneva	31	Dixonville, Strang	38
Chesterville, St. Andrew's	13	Don Mills, St. Mark's	17
Morewood		Doon (see Kitchener)	23
Chetwynd, Shared Ministry	38	Dorchester	27
Cheyne (see Stoney Creek)	24	South Nissouri	
Chilliwack, Cooke's	44	Dore Lake (see Buffalo Narrows)	37
Chinese		Dornoch (see Chatsworth)	31
Markham	16	Dover, New St. Andrew's	28
Mission (Montreal)	9	Drayton, Knox (see Palmerston)	23
Mission (Toronto)	17	Dresden	28
Preaching Place (Chatham)	28	Rutherford	
Vancouver	44		
Victoria	45		
Windsor	28		
Churchill (see Clyde River)	7		
Clairlea Park (see Scarborough)	16		
Clairville, St. Andrew's (see Bass River)	6		
Clarkson Road (see Mississauga)	19		
Claude (see Caledon East)	19		
Clinton, St. Andrew's (see Seaforth)	30		
Clyde River, Burnside	7		
Canoe Cove			
Churchill			
Nine Mile Creek			
Cobden, St. Andrew's	12		
Ross, St. Andrew's			
Cobourg, St. Andrew's	15		
Cochrane, Knox	21		
Colborne, Old St. Andrew's	15		
Brighton, St. Andrew's			
Lakeport, St. Andrew's			
Coldwater, St. Andrew's			
(see Victoria Harbour)	20		
Collingwood, First	20		
Conn, Knox	23		
Conquerall Mills, St. Matthew's			
(see New Dublin)	4		
Cookstown	20		

Dromore, Amos	31	Fenelon Falls, St. Andrew's	15
Holstein, Knox		Glenarm, Knox	
Normanby, Knox		Fergus, St. Andrew's	23
Drummond Hill, (see Niagara Falls)	25	Feversham, Burns (see Markdale)	31
Duart (see Thamesville)	28	Finch, St. Luke's	10
Dublin Shore, Knox (see New Dublin)	4	Fingal, Knox	27
Duff, Largie (see Crinan, Argyle)	27	Port Stanley, St. John's	
Duff's (see Puslinch)	23	Flamboro, West	24
Dunbar (see Morrisburg)	13	Flin Flon, St. Andrew's	35
Duncan, St. Andrew's	45	Flos, Knox (see Elmvale)	20
Dundas, Knox	24	Fonthill, Kirk on the Hill	25
Dundalk, Erskine	31	Forest, St. James	29
Swinton Park, St. Andrew's		Formosan, Toronto	17
Dunedin (see Creemore)	20	Fort Coulonge, St. Andrew's	12
Dunleath (see Yorkton)	36	Bristol Memorial	
Dunnville, Knox	25	Fort Erie, St. Andrew's-Knox	25
Dunvegan, Kenyon	10	Fort Frances, St. Andrew's	32
Durham	31	Fort Macleod, St. Andrew's	41
Priceville, St. Andrew's		Jumbo Valley, Knox	
Durham (see West River)	3	Fort McMurray, Faith	39
Dutton, Knox	27	Fort St. John	38
Wallacetown, St. Andrew's		Framboise (see Grand River)	1
West Lorne, Knox		Fredericton, St. Andrew's	5
Duvernay, St. John's	9	Freeland (see Richmond Bay)	7
		Freetown	7
E		French River (see Merigomish)	3
		French River, Calvin (see North River)	1
Earlton, Knox (see Scotsburn)	3		
East Nottawasaga (see Stayner)	20	G	
East Oro, Essen (see Uptergrove)	20		
East River Pastoral Charge	3	Galahad, St. Paul's (see Killam)	39
Caledonia, Bethel		Gairloch, St. Andrew's	
St. Paul's		(see Hopewell)	3
Springville		Galt, St. Andrew's (now Cambridge)	23
Sunnybrae, Calvin		Gamebridge, Knox (see Beaverton)	15
St. Mary's Zion (see Blue Mountain)	3	Gananoque, St. Andrew's	14
Eckville, St. Paul's	40	Ganton	39
Eden Mills (see Rockwood)	23	Garden of Eden, Blair	
Edmonton:		(see Blue Mountain)	3
Callingwood Road	39	Gem (see Bassano)	41
Calvin (Hungarian)	39	Georgetown:	
Dayspring	39	Howick (Quebec)	9
Eastminster	39	Riverfield	
First	39	Knox (Ontario)	19
Korean	39	Limehouse	
Millwoods	39	Geraldton, St. Andrew's	32
St. Andrew's	39	Glace Bay, St. Paul's	1
Strathcona	39	Glamis (see Paisley)	31
Westmount	39	Glasgow Road (see Brookfield)	7
Eldon South, St. Andrew's (see Woodville)	15	Glenarm, Knox (see Fenelon Falls)	15
Emmanuel	20	Glencoe	27
Elgin (see Huntingdon)	9	Wardsville, St. John's	
Elmira, Gale	23	Glenelg (see Sherbrooke)	3
Elmsdale, St. Matthew's	4	Gloucester	11
Hardwoodlands		Goderich, Knox	30
Elmvale	20	Goldenville (see Sherbrooke)	3
Flos, Knox		Gordon (see Burnaby)	44
Elora, Knox	23	Gordonville, St. Andrew's (see Arthur)	23
Alma, St. Andrew's		Corrie, Knox (see Molesworth)	30
Elphin (see McDonald's Corner)	12	Grand Falls, St. Matthew's	2
Embros, Knox	26	Grande Prairie, Forbes	38
Harrington, Knox			
Englehart, St. Paul's	21		
Tomstown			
Englishtown, St. Mark's (see North River)	1		
Erin Burns	19		
Osprunge, Knox			
Erindale (see Mississauga)	19		
Essen, East Oro (see Uptergrove)	20		
Estevan, Westminster	36		
Ethel, Knox	30		
Etobicoke, Grace	18		
Euphemia, Cameron (see Alvinston)	29		
Evangel Hall (see Toronto)	17		
Exeter, Caven	30		
Hensall, Carmell			
F			
Fabreville	9		
Faro, Y.T. Church of Apostles	38		

Grand River	1	Craighurst, Knox	
Framboise, St. Andrew's		Holstein (see Dromore)	31
Loch Lomond, Calvin		Hopedale Oakville	19
Grand Valley, Knox	19	Hopewell, First	3
Granville South (see North Tryon)	7	Gairloch, St. Andrew's	
Grattan, Scotch Bush	12	Middle River, Rocklin	
Gravel Hill, St. James (see Avonmore)	10	Horning's Mills, Knox (see Creemore)	20
Gravenhurst, Knox	20	Howick, Georgetown	9
Greenbrier (see Brantford)	26	Riverfield	
Green Hill, Salem (see West River)	3	Beechridge	
Grenfell, Trinity (see Indian Head)	36	Hull, Cushman Memorial	11
Grimby, St. John's	24	Humber Heights, St. Andrew's	18
Guelph:		Hungarian	
Knox	23	First (Oshawa)	16
Kortright	23	First (Toronto)	18
St. Andrew's	23	First (Windsor)	28
Westminster-St. Paul's	23	Calvin (Calgary)	41
Guthrie	20	Calvin (Delhi)	26
Oro, Central		Calvin (Vancouver)	44
Oro Station, St. Andrew's		John Calvin (Hamilton)	24
Gwillimbury, 2nd West (see Bradford)	20	Montreal	9
		Mt. Brydges (Komoka)	27
H		Pleasant Ridge (Brantford)	26
Hagersville, St. Andrew's	24	Hunter River	7
Halifax:		Glasgow Road	
Calvin	4	Brookfield	
Knox	4	Huntingdon, St. Andrew's	9
Church of St. David's	4	Athelstan	
Halton Hills:		Huntsville, St. Andrew's	20
Acton, Knox	19	Huron Feathers, Sauble Beach	31
Georgetown, Knox	19		
Limehouse		I	
Hamilton:		Ilderton, Bethel	27
Calvin Grace Community	24	Ile Perrot, Pincourt	9
Central	24	Indian Brook, Knox (see North River)	1
Chalmers	24	Indian Head, St. Andrew's	36
Chedoke	24	Grenfell, Trinity	
Eastmount	24	Qu'Appelle, St. Andrew's	
Erskine	24	Ingersoll, St. Paul's	26
Heritage Green	24	Ingleside, St. Matthew's	10
John Calvin Hungarian	24	Innerkip	26
MacNab Street	24	Ratho	
New Westminster	24	Innisfail, St. Andrew's	40
Church of St. John & St. Andrew	24	Olds, St. Andrew's	
St. David's		Inverness, St. Andrew's and Leeds	8
St. Columba	24	Iroquois, Knox	13
St. Cuthbert's	24	South Mountain, St. Andrew's	
St. Enoch	24	Islington, St. Andrew's	18
St. Paul's	24	Italian, Beckwith Memorial	9
Roxborough Park	24	Ivy (see Cookstown)	20
South Gate	24		
Hamilton, St. Andrew's Bermuda	18	J	
Hampton, St. Paul's	5	Jarrett, Willis, (see Uptergrove)	20
Barnesville		Jarvis, Knox	24
Hanover, St. Andrew's	31	Walpole, Chalmers	
Ayton, Knox		Jersey, New (see Tabusintac)	6
Hanwell, St. James	5	Jumbo Valley, Knox (see Fort Mcleod)	41
Prince William, Riverside			
Haney	44		
Hardwood Lands (see Elmsdale)	4		
Harrington, Knox (see Embro)	26		
Harrington	7		
Harriston, Knox-Calvin	23		
Hartney, St. Paul's	35		
Melita			
Hartsville	7		
Harvey Station, Knox	5		
Acton			
Hastings, St. Andrew's (see Warkworth)	15		
Havelock, Knox (see Norwood)	15		
Hawkesbury, St. Paul's (see Vankleek Hill)	10		
Heart Lake, Brampton	19		
Hemmingford, St. Andrew's	9		
Hensall (see Exeter)	30		
Hespeler, St. Andrew's (now Cambridge)	23		
Hillsburgh, St. Andrew's	19		
Price's Corners, Bethel			
Hillsdale, St. Andrew's	20		

K		(see Caintown)	13
K-W Korean Mission	23	Largie, Duff (see Crinan)	27
Kamloops, St. Andrew's	43	Leaf Rapids, Cross of Faith	35
Kanata, Trinity	11	Leamington, Knox	28
Kapuskasing, St. John's	21	Leaside, Toronto	17
Kars, St. Andrew's	11	Leaskdale, St. Paul's	16
Vernon, Osgoode		Leggatt's Point	8
Kelowna, St. David's	43	Lenore (see Virden)	35
Kemptville, St. Paul's	13	Lethbridge:	
Oxford Mills, St. Andrew's		Bethlen	41
Kenloch (see Middle River)	1	St. Andrew's	41
Kenora, First	34	Limehouse (see Georgetown)	19
Kensington	7	Lindsay, St. Andrew's	15
New London, St. John's		Listowel, Knox	30
Kerwood, West Adelaide (see Beechwood)	29	Little Harbour	3
Killam	39	Pictou Landing, Bethel	
Galahad, St. Paul's		Little Narrows	1
Kilmaurs, St. Andrew's	12	Whycomomagh, St. Andrew's	
Kimberley, St. Andrew's	42	Lloydminster, Knox	39
Kinburn, St. Andrew's (see Almonte)	12	Loch Lomond (see Grand River)	1
Kincardine, Knox	31	Lochwinnoch	12
King City, St. Andrew's	18	London:	
Kingston:		Chalmers	27
St. Andrew's	14	DaySpring	27
Strathcona Park	14	Elmwood Avenue	27
Kinlough (see Teeswater)	31	Hamilton Road	27
Kinloss, South (see Lucknow)	31	Knollwood Park	27
Kintyre, Knox	27	Korean Christian	27
New Glasgow, Knox		New St. James	27
Rodney, St. John's		Oakridge	27
Kipling, Bekevar	36	St. George's	27
Kirkfield (see Bolsover)	15	St. Lawrence	27
Kirk Hill, St. Columba's	10	Trinity	27
Kirkland Lake, St. Andrew's	21	Westmount	27
Kirkland, St. David's (see Woodstock)	5	Long Branch, St. James	18
Kirkwall	24	Lost River	9
Sheffield, Knox		Lot 14 (see Richmond Bay)	7
Kitchener:		Louisbourg, Zion (see Mira Ferry)	1
Calvin	23	Lower Caledonia, John Campbell	
Doon	23	(see East River Pastoral Charge)	3
Kitchener East	23	Lower Sackville, First	4
St. Andrew's	23	Lucknow	31
Kitimat	43	South Kinloss	
Knollwood Park (see London)	27	Lunenburg, St. Andrew's	4
Knox, Sixteen	19	Rose Bay, St. Andrew's	
Komoka	27	Lunenburg Co., Dublin Shore	4
North Caradoc		Conquerall Mills, St. Matthew's	
Mount Brydges, St. Andrew's		Dublin Shore, Knox	
Korean:		West Dublin, St. Matthew's	
Toronto, East	17	Lynn Lake, St. Simons	35
Toronto, Han Min-Logos	17	Mac/Mc	
Toronto, West	18	MacLennan's Mountain, St. John's	3
Christian, London	27	McClures Mills, St. Paul's	
Oshawa	16	(see Truro, St. James)	4
Brampton	19	McDonald's Corners, Knox	12
Brantford	26	Elphin	
Metropolitan	18	Snow Road	
Niagara Falls	25		
Vancouver	44		
Waterloo, Kitchener Waterloo	23		
Kouchibouguac, Knox (see Chatham)	6		

L

Lac La Hache, Caribou	43
Lachine, St. Andrew's	9
Lachute, Margaret Rodger Memorial	9
Lake Ainslie (see Middle River)	1
Lake Dore	12
Lake Megantic, St. Andrew's	
(see Scotstown)	8
Lakefield, St. Andrew's	15
Lakehurst, Knox	
Lakehurst, (see Lakefield)	15
Lakeport, St. Paul's (see Colborne)	15
Lancaster, St. Andrew's	10
Martintown, St. Andrew's	
Langley	44
Lansdowne Church of the Covenant	

M		Moncton, St. Andrew's	5
Madoc, St. Peter's	14	Monkland, St. Andrew's (see Avonmore)	10
Magnetawan, Knox (see Burk's Falls)	22	Monkton, Knox	30
Maisonneuve, St. Cuthbert's (see Montreal)	9	Cranbrook, Knox	
Malton, St. Mark's (now Mississauga)	19	Montague, St. Andrew's	7
Malvern (see Scarborough)	16	Cardigan, St. Andrew's	
Manotick, Knox	11	Montreal:	
Mansfield (see Alliston)	20	Beckwith Memorial	9
Maple, St. Andrew's	18	St. Michel	
Maple Ridge, Haney	44	Chinese	9
Maple Valley, St. Andrew's (see Creemore)	20	Cote des Neiges	9
Markdale Cooke's	31	Eglise St. Luc	9
Feversham, Burn's		Ephriam Scott Memorial	9
Marine Drive Kirk's Pastoral Charge	3	Hungarian	9
Sherbrooke, St. James		Italian Beckwith Memorial	9
Glenelg		Knox, Crescent, Kensington & First	9
Moser's River, St. Giles		Korean	9
Marion Bridge, St. Columba	1	Livingstone	9
Markham:		Maisonneuve-St. Cuthbert's	9
Chapel Place	16	Montreal West	9
Chinese	16	Robert Campbell Memorial	9
St. Andrew's	16	St. Andrew and St. Paul	9
Marshfield (see Sherwood)	7	St. Matthew's	9
Marshy Hope (see Barney's River)	3	Taiwanese	9
Martintown, St. Andrew's (see Lancaster)	10	Tyndale-St. George's	9
Massey, First	22	Moonstone (see Victoria Harbour)	20
Maxville, St. Andrew's	10	Moore Twp., Knox	29
St. Elmo, Gordon		Mooretown, St. Andrew's	29
Moose Creek, Knox		Moose Creek, Knox (see Maxville)	10
Meaford, Knox	31	Moose Jaw, St. Mark's	36
Meath Park (see Shipman)	37	Briercrest, Knox	
Medicine Hat:		Moosomin, St. Andrew's	36
Riverside	41	Whitewood, Knox	
St. John's	41	Morewood (see Chesterville)	13
Megantic, Lake, St. Andrew's		Morrisburg, Knox	13
(see Scotstown)	8	Dunbar	
Melbourne:		Mosa Burns	27
Guthrie (see Appin)	27	Moser River, St. Giles (see Sherbrooke)	3
St. Paul's	8	Motherwell, Avonbank (see Avonton)	30
St. Andrew's	8	Mountain, Knox (see Winchester)	13
Melfort, St. James	37	Mount Brydges:	
Tisdale, St. Andrew's		St. Andrew's (see Komoka)	27
Melita (see Hartney)	35	Mount Forest, St. Andrew's	23
Melville (see Brussels)	30	Mount Pleasant:	
Melville (see West Hill)	16	(see Brantford)	26
Merigomish, St. Paul's	3	(see Vancouver)	44
French River		Mount Royal, Town of	9
Middle River, Farquharson	1	Murray Harbour North	7
Lake Ainslie		Caledonia	
Kenloch		Murray Harbour South	
Midland, Knox	20	Peter's Road	
Milan, Bethany (see Scotstown)	8	Murray Harbour South	
Millbrook, Grace (see Monaghan)	15	(see Murray Harbour North)	7
Millerton, Grace (see Newcastle)	6	Musquodoboit Harbour (see Dartmouth)	4
Mille Isles	9		
Milton:		N	
Boston	19	Nanaimo, St. Andrew's	45
Omagh		Napier, St. Andrew's (see Alvinston)	29
Knox	19	Nashville (see Bolton)	19
Milverton, Burns	30		
North Mornington			
Mimico	18		
Mira Ferry, Union	1		
Louisbourg, Zion			
Mississauga:			
Clarkson Road	19		
Dixie	19		
Erindale	19		
Glenbrook	19		
St. Andrew's (Port Credit)	19		
St. Andrew's (Streetsville)	19		
St. Mark's (Malton)	19		
West Korean	19		
White Oak	19		
Mistawasis	37	Mission City, St. Paul's	44
Crutwell			
Wahpeton			
Mitchell, Knox	30		
Molesworth, St. Andrew's	30		
Gorrie, Knox			

Nassagaweya (see Campbellville)	19	Orangeville, Tweedsmuir Memorial	19
Neepawa, Knox	35	Waldemar	
Neil's Harbour, St. Peter's (see Cape North)	1	Orillia:	
Nelson, First	42	Orillia (St. Andrew's)	20
Nepean, Parkwood	11	St. Mark's	20
Slocan, St. Andrew's	42	Orkney (see Three Hills)	40
Slocan Park, Slocan Valley Community	42	Orleans, Grace	11
Nestleton, Cadmus	15	Ormstown	9
New Carlisle, Knox	6	Rockburn	
Newcastle, St. James'	6	Oro Central (see Guthrie)	20
Derby, Ferguson		Oro Station, St. Andrew's (see Guthrie)	20
Millerton, Grace		Oshawa:	
New Dublin-Conquerall:		Knox	16
Conquerall Mills, St. Matthew's	4	St. Paul's	16
Dublin Shore, Knox	4	St. Lukes	16
West Dublin, St. Matthew's	4	St. James	16
New Glasgow:		Korean	16
First	3	Ospringle, Knox (see Erin)	19
Knox (see Kintyre)	27	Ottawa:	
St. Andrew's	3	Calvin Hungarian	11
Westminster	3	Erskine	11
New Jersey, Zion (see Tabusintac)	6	Grace (Orleans)	11
New Liskeard, St. Andrew's	21	Knox	11
New London, St. John's (see Kensington)	7	Parkwood (Nepean)	11
Newmarket, St. Andrew's	17	St. Andrew's	11
New Mills, St. Andrew's (see Dalhousie)	6	St. David-St. Martin	11
New Minas, Kings	4	St. Giles	11
New St. Andrew's, Dover (see Chatham)	28	St. Paul's	11
New Westminster:		St. Stephen's	11
First	44	St. Timothy's	11
Knox	44	Trinity (Kanata)	11
St. Aidan's	44	Westminster	11
Niagara-on-the-Lake, St. Andrew's	25	Owen Sound, St. Andrew's	31
Niagara Falls:		Oxford, St. James (see Springhill)	3
Chippawa	25	Oxford Mills, St. Andrew's	
Drummond Hill	25	(see Kemptville)	13
Korean	25		
Stamford	25	P	
Ninga	35		
Nine Mile Creek (see Clyde River)	7	Paisley, Westminster	31
Nobleton, St. Paul's	18	Glammiss, St. Paul's	
Noel Road, St. James (see Windsor)	4	Palmerston, Knox	23
Normanby, Knox (see Dromore)	31	Drayton, Knox	
North Bay, Calvin	22	Paris	26
North Battleford, St. Andrew's	37	Parry Sound, St. Andrew's	22
Sandwith, Christ		Parksville, St. Columba	45
North Caradoc (see Komoka)	27	Pembroke, First	12
North Easthope, Knox (see Shakespeare)	30	Penetanguishene, First	20
North Mornington (see Milverton)	30	Port McNicoll, Bonar	
North Pelham, First	25	Pennfield, The Kirk (see St. Andrews)	5
Rockway		Penhold, Chalmers (see Red Deer)	40
North River, St. Andrew's, North Shore	1	Penticton, St. Andrew's	43
Englishtown, St. Mark's		Perth, St. Andrew's	12
North Sydney, St. Giles	1	Petawawa	12
North Tryon	7	Point Alexander	
South Granville, Knox		Peterborough:	
North Vancouver,		St. Giles	15
St. Andrews & St. Stephens	44	St. Paul's	15
North Yarmouth, St. James (see Belmont)	27	St. Stephen's	15
Norval	19	Peter's Road (see Murray Harbour North)	7
Union		Petrolia, St. Andrew's	29
Norwich, Knox	26	Dawn, Knox	
Bookton			
Norwood, St. Andrew's	15		
Havelock, Knox			
Nottawasaga, Emmanuel	20		
O			
Oak Lake Reserve	35		
Birdtail Reserve			
Oak Point, St. Matthew's (see Tabusintac)	6		
Oakridge (see London)	27		
Oakville:			
Hopedale	19		
Knox	19		
Knox Sixteen	19		
Trafalgar	19		
Olds, St. Andrew's (see Innisfail)	40		
Omagh (see Milton)	19		
Orangedale	1		

Pickering, Amberlea	16	Ripley, Knox (see Ashfield)	31
Picton, St. Andrew's	14	Riverfield (see Howick)	9
Deseronto, Church of the Redeemer		River John, St. George's	3
Pictou:		Toney River, St. David's	
First	3	Riverview:	
St. Andrew's	3	(see Springhill)	3
Pictou Landing, Bethel (see Little Harbour)	3	Bethel	5
Pictou Island, Sutherland Mem.	3	Rockburn (see Ormstown)	9
Pierrefonds, Westminster	9	Rocklin, Middle River (see Hopewell)	3
Pinawa, Pinawa Christian Fellowship	34	Rockway (see North Pelham)	25
Pincourt, Ile Perrot	9	Rockwood	23
Pine Ridge (see Rexdale)	18	Eden Mills	
Pittsburgh, St. John's	14	Rocky Mountain House, Memorial	40
Sandhill		Rodney, St. John's (see Kintyre)	27
Point Alexandra (see Petawawa)	12	Rose Bay, St. Andrew's (see Lunenburg)	4
Point Edward	29	Rosedale (see Bobcaygeon)	15
Brigden		Rosetown	37
Pointe Claire, St. Columba by the Lake	9	Roslin, St. Andrew's	14
Portage la Prairie:		Ross, St. Andrew (see Cobden)	12
Dakota Tipi Reserve	35	Rosburn	35
First	35	Rutherford (see Dresden)	28
Port Alberni, Knox	45		
Port Carling, Knox	20	S	
Torrance, Zion		St. Aidan's (see New Westminster)	44
Port Cartier, The Church of the Good		St. Albert, Braeside	39
Shepherd	8	St. Andrew's East	9
Port Colborne, First	25	St. Andrew's, Greenock	5
Port Credit, St. Andrew's		Pennfield, The Kirk	
(now Mississauga)	19	St. Ann's, Ephraim Scott (see Baddeck)	1
Port Dover, Knox	24	St. Catharines:	
Port Elgin, Ont., Tolmie Memorial	31	Knox	25
Burgoyne, Knox		St. Andrew's	25
Port Elgin N.B., St. James (see Sackville)	5	Scottlea	
Port Hope, St. Paul's	15	St. Giles	25
Port McNicoll, Bonar		West St. Andrew's	25
(see Penetanguishene)	20	St. David's, First	25
Port Perry, St. John's	16	St. Columba-by-the-Lake	
Port Stanley, St. John's (see Fingal)	27	(see Pointe Claire)	9
Portuguese Evangelical	18	St. Elmo, Gordon (see Maxville)	10
Prescott, St. Andrew's	13	St. George, The Kirk (see St. Stephen)	5
Price's Corners, Bethel (see Hillsburgh)	19	Ste. Foy, St. Marc	8
Priceville, St. Andrew's (see Durham)	31	Saint John:	
Prince Albert, St. Paul's	37	St. Columba	5
Prince George, St. Giles	43	St. John and St. Stephen	5
Prince Rupert, First	43	St. Matthew's	5
Prince William, Riverside (see Hanwell)	5	St. John's, Newfoundland:	
Puce, St. Andrew's	28	St. Andrew's	2
Pugwash, St. John's (see Tatamagouche)	3	St. David's	2
Puslinch, Duff's	23	St. John's, New London (see Kensington)	7
Crieff, Knox		St. Lambert, St. Andrew's	9
Q		St. Laurent	9
Qu'Appelle, St. Andrew's (see Indian Head)	36	St. Lawrence (see London)	27
Quebec, St. Andrew's	8	St. Mary's, East River (see Blue Mountain)	3
		St. Mary's	30
R		St. Michel	9
Ratho (see Innerkip)	26	St. Paul's (see East River)	3
Red Deer:		St. Stephen, St. Stephen's	5
Knox	40	St. George, The Kirk	
St. Andrew's	40	St. Thomas:	
Penhold, Chalmers		Alma Street	27
Willowdale, Zion		Tempo	
Valley Centre, St. Andrew's		Knox	27
Regina:			
First	36		
Norman Kennedy	36		
St. Stephen's	36		
Renfrew	12		
Rexdale	18		
Pine Ridge			
Richmond	44		
Richmond, St. Andrew's	11		
Richmond Bay Pastoral Charge:			
Freeland	7		
Tyne Valley	7		
Victoria West	7		
Lot 14	7		
Richmond Hill	17		
Ridgetown, Mount Zion	28		

Sackville:		Spencerville, St. Andrew's	13
First	4	Springhill, St. David's	3
St. Andrew's	5	Oxford, St. James	
Port Elgin, St. James		Riverview, St. Andrew's	
Salmon Arm, St. Andrew's	43	Springville (see East River)	3
Salt Springs, St. Luke's (see West River)	3	Stamford (see Niagara Falls)	25
Sandhill (see Pittsburg)	14	Stanley, St. Peter's	5
Sandwith, Christ (see North Battleford)	37	Williamsburg, St. Paul's	
Sarnia:		Stayner, Jubilee	20
Laurel-Lea-St. Matthew's	29	Sunnidale Corners, Zion	
Paterson Memorial	29	Stellarton, First	3
St. Andrew's	29	Stirling, St. Andrew's	14
St. Giles	29	West Huntingdon, St. Andrew's	
Saskatoon:		Stittsville, St. Andrew's	11
Calvin-Goforth	37	Stokes Bay, Knox	31
Circle West	37	Stonewall, Knox (see Winnipeg)	34
McKercher Drive	37	Stoney Creek, Cheyne	24
Parkview	37	Stouffville, St. James	16
St. Andrew's	37	Stratford:	
Sauble Beach, Huron Feathers	31	Knox	30
Sault Ste. Marie:		St. Andrew's	30
Westminster	22	Strathcona Park, Kingston	14
St. Paul's	22	Strathroy, St. Andrew's	29
Victoria		Streetsville, St. Andrew's	
Scarborough:		(see Mississauga)	19
Bridlewood	16	Stroud	20
Clairlea Park	16	Sudbury:	
Fallingbrook	16	Knox	22
Grace (West Hill)	16	Calvin	22
Guildwood Community	16	Hillside	
Malvern	16	Summerside	7
Melville (West Hill)	16	Sundridge, Knox (see Burk's Falls)	22
Knox (Agincourt)	16	Sunnidale, Zion (see Stayner)	20
St. Andrew's	16	Sunnybrae, Calvin (see East River)	3
St. David's	16	Sunny Corner, St. Stephen's	6
St. John's	16	Warwick, St. Paul's	
St. Stephens	16	Surrey	
Westminster	16	Grace	44
Wexford	16	Korean	44
Schomberg (see Tottenham)	20	St. Andrew's	44
Scotsburn, Bethel	3	Whalley	44
Earlton, Knox		Sussex, Chalmers (see Hampton, St. Paul's)	5
West Branch, Burns Mem.		Sutherland's River (see Thorburn)	3
Scotstown, St. Paul	8	Sutton West, St. Andrew's	15
Scottlea, (see St. Catherines)	25	Swift Current, St. Andrew's	36
Seaforth, First	30	Swinton Park, St. Andrew's	
Clinton, St. Andrew's		(see Dundalk)	31
Selkirk, Knox	34	Sydney, Bethel	1
Shakespeare	30	Sydney Mines, St. Andrew's	1
North Easthope, Knox		Sylvan Lake, Memorial	40
Sheffield, Knox (see Kirkwall)	24	Sylvania, Knox	37
Sherbrooke:		T	
St. James	3	Tabusintac, St. John's	6
Glenelg		New Jersey, Zion	
Moser's River, St. Giles		Oak Point, St. Matthew's	
St. Andrew's	8	Tara, Knox	31
Sherwood, St. Mark's	7	Allenford, St. Andrew's	
Marshfield, St. Columba's			
Shipman	37		
Meath Park			
Sidney, Saanich Peninsula	45		
Sillikers, Knox (see Sunny Corner)	6		
Simcoe, St. Paul's	26		
Sixteen, Knox (see Oakville)	19		
Slocan, St. Andrew's (see Castlegar)	42		
Slocan Park, Slocan Valley Community			
(see Castlegar)	42		
Smiths Falls, Westminster	12		
Smithville (see Beamsville)	25		
Snow Road (see McDonald's Corners)	12		
Sooke, Knox	45		
Southampton, St. Andrew's	31		
South Eldon, St. Andrew's (see Woodville)	15		
South Granville (see North Tryon)	7		
South Kinloss (see Lucknow)	31		
South Monaghan, Centreville	15		
Millbrook Grace			
South Mountain, St. Andrew's			
(see Iroquois)	13		
Southminster (see Brandon)	35		
South Nissouri (see Dorchester)	27		

Tatamagouche, Sedgewick Memorial	3	Milliken	16
Pugwash, St. John's		Mimico	18
The Falls, St. Andrew's		Morningside-High Park	18
Wallace, St. Matthew's		North Park	18
Teeswater, Knox	31	Park Lawn	18
Kinlough		Logan Geggie Memorial	
Tempo (see St. Thomas)	27	Patterson	18
Thamesville, St. James	28	Pine Ridge (Rexdale)	18
Duart		Portuguese Evangelical	18
Theford, Knox	29	Queen St. East	17
Watford, St. Andrew's		Rexdale	18
The Falls, St. Andrew's (see Tatamagouche)	3	Riverdale	17
Thompson, St. Andrew's	34	Rogers Memorial	17
Thorburn, Union	3	Rosedale	17
Sutherland's River		Runnymede	18
Thornbury, St. Paul's	31	St. Andrew's (Humber Heights)	18
Thornhill	17	St. Andrew's (Toronto)	17
Thorold, St. Andrew's	25	St. Andrew's (Islington)	18
Three Hills, St. Andrew's	40	St. Andrew's (Scarborough)	16
Orkney, St. Andrew's		St. David's (Scarborough)	16
Thunder Bay:		St. Giles Kingsway	18
Calvin	32	St. James (Long Branch)	18
First	32	St. John's	17
Lakeview	32	St. Mark's (Don Mills)	17
St. Andrew's	32	St. Stephen's (Scarborough)	16
Tillsonburg, St. Andrew's	26	St. Stephen's (Weston)	17
Windham Centre, St. Andrew's		Taiwan	17
Timmins, MacKay	21	Toronto Formosan	17
Tisdale, St. Andrew's (see Melfort)	37	Trinity, York Mills (Toronto)	17
Tiverton, Knox	31	University	18
Tomstown (see Englehart)	21	Victoria-Royce	18
Toney River, St. David's (see River John)	3	West Toronto Korean	18
Toronto, Metropolitan Area of:		Weston	18
Albion Gardens	18	Westminster	17
Alderwood	18	Westminster (Scarborough)	16
Armour Heights	17	Westview	17
Beaches	17	Wexford	16
Bonar-Parkdale	18	Willowdale	17
Bridlewood - Agincourt	16	Willowdale, Iona	17
Calvin	17	Willowdale, Trinity, York Mills	17
Central Taiwanese	17	Wychwood - Davenport	18
Chinese (Toronto)	17	York Memorial (Toronto)	18
Choong Hyun	17	Torrance, Zion (see Port Carling)	20
Clairlea Park	16	Tottenham, Fraser	20
Coldstream	18	Beeton, St. Andrew's	
Don Mills, St. Mark's	17	Schomberg, Emmanuel	
Dovercourt - St. Paul's	18	Town of Mount Royal	9
Dufferin Street	18	Trail, First	42
Evangel Hall	17	Trenton, St. Andrew's	14
Fairbank	18	Truro, St. James'	4
Faith Presbyterian Community	17	McClure's Mills, St. Paul's	
Fallingbrook	16	Tryon, North	7
First Hungarian	16	South Granville	
Gateway Community	17	Tumbler Ridge, St. Paul's	38
Glebe	17	Tweed, St. Andrew's	14
Glenview	17	Tyndale, St. George's	9
Grace (Etobicoke)	18	Tyne Valley (see Richmond Bay)	7
Grace (West Hill)	16		
Guildwood Community			
Scarborough	16		
Han Min-Logos	17		
Hillview	18		
Humber Heights, St. Andrew's	18		
Hungarian First Church	18		
Iona (Willowdale)	17		
Islington, St. Andrew's	18		
Knox (Toronto)	17		
Knox (Agincourt)	16		
Korean			
Central Toronto	17		
East	17		
Han Min-Logos	17		
West Toronto	18		
Metropolitan	17		
Leaside	17		
Logan Geggie Memorial (see			
Park Lawn)	18		
Long Branch, St. James	18		
Malvern	16		
Melrose Park	17		
Melville (West Hill)	16		

U		St. Andrew's	25
Union (see Norval)	19	West Branch, Zion (see Bass River)	6
Unionville	16	West Branch, Burn's Memorial (see Scotsburn)	3
Uptergrove, Knox	20	West Dublin, St. Matthew's (see New Dublin)	4
East Oro, Essen		West Flamborough	24
Jarratt Willis		West Gwillimbury 2nd (see Bradford)	20
Uxbridge, St. Andrew's-Chalmers	16	West Hill:	
V		Grace	16
Valcartier, St. Andrew's	8	Melville	16
Charny Presbyterian		West Huntingdon, St. Andrew's (see Stirling)	14
Valetta	28	West Lorne, Knox (see Dutton)	27
Valley Ctre. (see Willowdale)	40	West Point (see Alberton)	7
Valleyfield (see Beauharnois)	9	West River Pastoral Charge	3
Valleyview	41	Durham, West River	
Vancouver:		Green Hill, Salem	
Calvin	44	Saltsprings, St. Lukes	
Central	44	West River Station, Bethel	3
Chinese	44	Westminster, New:	
Fairview	44	First	44
Kerrisdale	44	Knox	44
Korean	44	St. Aidan's	44
North Vancouver,		Weston, St. Stephen's	18
St. Andrews and St. Stephens	44	Westport, Knox	13
Seymour	44	Westville, St. Andrew's	3
St. Columba	44	West Vancouver	44
Taiwanese	44	Wexford	16
University Hill	44	Weyburn, Knox	36
Vancouver Heights (see Burnaby)	44	Whalley, Surrey	44
West Point Grey	44	Whitby:	
West Vancouver	44	St. Andrew's	16
Vankleek Hill, Knox	10	Celebration!	16
Hawkesbury, St. Paul's		Whitechurch, Chalmers	31
Vankoughnet, St. David's	20	White Rock, St. John's	44
Vaughan, St. Paul's	18	Whitewood Knox (see Moosomin)	36
Verdun, First	9	Whycocomagh St. Andrew's (see Little Narrows)	1
Vernon, Osgoode (see Kars)	11	Warton, St. Paul's	31
Vernon, Knox (British Columbia)	43	Wick (see Creswell)	15
Victoria West (see Tyne Valley)	7	Williamsburg, St. Paul's (see Stanley)	5
Victoria:		Willis Jarratt (see Uptergrove)	20
Chinese	45	Willowdale:	
Knox	45	Iona, Toronto	17
St. Andrew's	45	Zion (see Red Deer)	40
Saanich Peninsula, Sidney	45	Winchester, St. Paul's	13
Trinity	45	Mountain, Knox	
Victoria Harbour, St. Paul's	20	Windham Centre, (see Tillsonburg)	26
Coldwater, St. Andrew's		Windsor:	
Moonstone, Knox		Chinese	28
Virden, St. Andrew's	35	First Hungarian	28
Lenore		Forest Glade	28
W		Knox	28
Wabush, Christ Church	2	Paulin Memorial	28
Wahpeton (see Mistawasis)	37	Riverside	28
Wainwright, St. Andrew's (see Chauvin)	39	St. Andrew's	28
Waldemar (see Orangeville)	19	St. John's (New Brunswick)	4
Walkerton, Knox	31	Noel Road, St. James	
Wallace, St. Matthew's (see Tatamagouche)	3	Wingham, St. Andrew's	31
Wallaceburg, Knox	28		
Wallacetown (see Dutton)	27		
Walpole, Chalmers (see Jarvis)	24		
Wanham, Knox	38		
Blueberry Mountain, Munro			
Wardsville, St. John's (see Glencoe)	27		
Warkworth, St. Andrew's	15		
Hastings, St. Andrew's			
Warwick, St. Paul's (see Sunny Corner)	6		
Waterdown, Knox	24		
Waterloo:			
Kitchener Waterloo Korean			
Knox	23		
Waterloo North	23		
Watford (see Thedford)	29		
Waywayseecappo	35		
Welland:			
Crowland	25		
Hungarian	25		
Knox	25		

Winnipeg:			
Calvin	34	Knox (Ontario)	26
Stonewall, Knox		St. Paul's (N.B.)	5
First	34	Woodville, Knox	15
Kildonan	34	South Eldon, St. Andrew's	
Lockport Community		Wyoming, St. Andrew's	29
Manitoba Korean	34	Camlachie, Knox	
St. Andrew's	34		
St. James	34	Y	
St. John's	34	Yarmouth, North, St. James (see Belmont)	27
Westwood	34	York Mills, Trinity (Toronto)	17
Winnipegosis, Knox, (see Dauphin)	35	Yorkton, Knox	36
Winterbourne, Chalmers	23	Dunleath	
Woodbridge	18		
Wood Islands (see Belfast)	7		
Woodstock:			

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

This list of addresses is copyrighted and is intended for exclusive use within The Presbyterian Church in Canada and by its members only. Use of the list, or any part thereof, for any other purpose is prohibited.

It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Offices.

The following contains addresses as of July 6, 1992 and changes that will occur shortly thereafter, and of which the Clerks have been notified. Some of the persons listed with a certain Presbytery number will not be shown under the same Presbytery number in the statistics because changes or additions to the rolls have taken place since the end of 1991, which is the closing date for the statistics.

CODE: A = "Appendix to Roll" D = Diaconal Ministry

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.					
No.	Page	Presbytery	No.	Page	Presbytery
1	702, 785	Cape Breton	24	748, 807	Hamilton
2	703, 786	Newfoundland	25	751, 809	Niagara
3	704, 786	Pictou	26	753, 810	Paris
4	707, 788	Halifax & Lunenburg	27	755, 811	London
5	708, 788	Saint John	28	758, 812	Chatham
6	710, 789	Miramichi	29	759, 813	Sarnia
7	711, 790	Prince Edward Island	30	761, 814	Stratford-Huron
8	713, 792	Quebec	31	763, 815	Bruce-Maitland
9	714, 792	Montreal	32	765, 816	Superior
10	717, 794	Glengarry	33	Presbytery no longer exists	
11	718, 794	Ottawa	34	766, 817	Winnipeg
12	720, 795	Lanark & Renfrew	35	768, 818	Brandon
13	721, 796	Brockville	36	769, 819	Assiniboia
14	723, 797	Kingston	37	771, 819	N. Saskatchewan
15	724, 797	Lindsay-Peterborough	38	772, 820	Peace River
16	727, 799	Pickering	39	773, 821	Edmonton
17	730, 800	East Toronto	40	775, 821	Red Deer
18	735, 801	West Toronto	41	776, 822	Calgary-Macleod
19	738, 802	Brampton	42	778, 823	Kootenay
20	741, 804	Barrie	43	779, 823	Kamloops
21	743, 805	Temiskaming	44	780, 824	Westminster
22	744, 806	Algoma & North Bay	45	783, 825	Vancouver Island
23	745, 806	Waterloo-Wellington			

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