

[Chairman: Mr. Schumacher]

[8:30 a.m.]

MR. CHAIRMAN: Members of the committee, I see a quorum, so we will commence. Thank you very much for your promptness this morning. I guess the business we'll deal with today first is Bill Pr. 3, regarding the Sisters Servants of Mary Immaculate; then Bill Pr. 14, Acts Leadership Training Centre; and Bill Pr. 22, Rhea-Lee Williamson Adoption Act.

This morning, I'd like to welcome Krys Tadman, appearing on behalf of the petitioners for Bill Pr. 3, and Sister Kornelia and Sister Akwilina. In any event, the procedure, as has been explained, will be for the solicitor/counsel for the applicant to make an opening statement to explain the need and the reason behind the proposed legislation. Then the witnesses will be sworn. That's uniform procedure, so nobody need feel that they're being singled out; that happens in every application that we have. Then the evidence can be led supporting the need for the Bill, followed by questioning by members of the committee, and then a closing statement, if so wished.

So, Mrs. Tadman, if you'd like to explain to the committee the purposes behind this Bill Pr. 3, we'd be pleased for you to commence.

MRS. TADMAN: Thank you very much, Mr. Chairman. As your chairman indicated, I am counsel for the Sisters Servants of Mary Immaculate. This morning we have Sister Kornelia Pardula, who is the mother superior for the order in Edmonton, and Sister Akwilina Gajda, who is the treasurer of the order.

As background information, I'd like to advise the committee that the Sisters Servants of Mary Immaculate are a Roman Catholic order of women religious that was founded by Edmund Bojanowski in Poland in the year 1850. The order was originally established to work in the field of child care facilities and health care facilities serving the sick and the poor. The order has over the years expanded its operations to include the Christian education of children, the preparation of children for adult life within the Catholic religious framework, the care of the sick and the poor, and pastoral work within the Catholic community.

The order at the present time has 1,150 women religious and operates in seven countries throughout the world. The Canadian operations are presently located both here in the city of Edmonton and in Vancouver. The order was invited to establish a mission in Edmonton in March 1972 by His Grace Joseph MacNeil, Catholic Archbishop of Edmonton, and by the Polish community. Subsequent to arriving in Alberta, the order has done the following works or have been involved in the following matters within the province. They've worked in the care of the aged at the Polish Veterans' Senior Citizen's Home in Edmonton. They have cared for the aged and the sick at the Youville home in St. Albert. They've worked as nurses in the General hospital and the Rodway hospital. They've served as pastoral ministers at Holy Rosary (Polish) Parish in Edmonton. They have been involved in the teaching of religious studies, Polish history, and culture at the Polish ethnic school located in Edmonton. They are involved in the cultural and artistic programs within the Polish community. They work heavily with children, and in fact, one of their major operations is the day care centre located here in the city of Edmonton, where the sisters provide day care facilities for mothers of various ethnic and socioeconomic backgrounds.

The Bill presented to you is a Bill that would create a body corporate known as the Sisters Servants of Mary Immaculate (Polish) of Alberta. The corporation would have power under

the Bill to operate charitable institutions within the province of Alberta and have its head office located in the city of Edmonton. The corporation would have perpetual succession, a common seal, and the right to be contracted with, and also have the power as an individual does to acquire land, real or personal estates, and to deal with the same. The rents and revenues and profits of the corporation would be applied to the support of the members of the corporation and to further the charitable works of the corporation within the province. The corporation would have the power to borrow, lease, or secure money or to invest funds and to ensure any guarantee for repayment of an indebtedness. The corporation would have the right to establish branches in the province of Alberta and make bylaws, rules, orders, and regulations for their own operation. They will also have the right under the legislation to enter into any other industry that may assist them in their charitable works. A clause in the legislation would make the corporation subject to filing an accounting of its property when called to do so by the Lieutenant Governor in Council.

It is my understanding that members of the committee have received a more thorough historical background on the order with their material. I as counsel for the petitioner am prepared to answer questions, as is Sister Kornelia.

May we take this opportunity at this time to thank you in advance for your consideration of this matter. Thank you very much.

MR. CHAIRMAN: Thank you very much, Mrs. Tadman.

At this time I'd like to welcome Mr. Mitchell to our committee, who is the sponsor of this Bill. We're glad to have you with us, Mr. Mitchell.

Before swearing the witnesses, I'd ask that the report of the Parliamentary Counsel be given with respect to the Bill.

MR. RITTER: Thank you, Mr. Chairman. I'll just read the report as written by Mike Clegg. It's addressed to the chairman and members of the Private Bills Committee.

This is my report on the above Bill pursuant to standing order 99.

The purpose of this Bill is to provide for the incorporation of the Sisters. There is no model Bill on this subject, but the Bill follows the form of previous Acts granted on this subject and contains no powers which I consider to be unusual.

MR. CHAIRMAN: Thank you, Mr. Ritter.

[Mrs. Tadman, Sister Kornelia Pardula, and Sister Akwilina Gajda were sworn in]

MR. CHAIRMAN: Thank you, Mr. Ritter.

Mrs. Tadman, would you like to start leading evidence or would you just like to have questions now?

MRS. TADMAN: Have questions, sir.

MR. CHAIRMAN: Very good. Mrs. Hewes.

MRS. HEWES: Thank you, Mr. Chairman. Mrs. Tadman or sisters, you're already very active in our city, and I'm interested in developing this Bill. Do you have some plans? Have you got some ideas of other things that you want to do and perhaps new institutions or new activities? And I wonder if you'd tell us

what those are.

SISTER KORNELIA: Yes. We would like to extend our work among the sick people, so therefore we ask for helping sisters from Poland, and two are coming this coming summer because we are too short in staff. All of us are involved in the day care centre, but we see that we need some more sisters, especially among the Polish and elderly in the city. So we are asking for nurses as well. We have two registered nurses. That's not enough in our society, because they're asking us, especially among the parish, among farmers even, out of town, for Polish sisters with the Polish language, because they don't speak English. So they're very pleased to meet us, but we can't [inaudible] this need.

MRS. HEWES: Mr. Chairman, if I can just build on that a little. So it's not as though you are planning to develop a new institution. It's an extension of the work that you're already doing. Is that correct?

MRS. TADMAN: Mrs. Hewes, yes, that would be correct. It's developing the base that the sisters have at the present time and expanding in the areas of need that have been shown to exist in Edmonton. The reason for applying for the private Act now is mainly a housekeeping matter in terms of their organization as a religious order in the province of Alberta. It's taken all these years to fully establish themselves as a religious order and as a driving force within the Polish community in Edmonton, and we are just trying to establish this as the final sort of housekeeping matter in getting the order established in a Canadian province.

MRS. HEWES: Thank you very much, Mr. Chairman.

MR. WRIGHT: This is to the lawyer. What rules will govern the disposition of assets in the eventuality of the corporation being wound up?

MRS. TADMAN: Mr. Wright, that in some cases will depend on the assets. For instance, there is a piece of real estate in the city of Edmonton that the sisters own at the present time. Under the agreement with the Catholic Archdiocese of Edmonton, that piece of real estate would revert to the Catholic Archdiocese of Edmonton. In terms of assets such as cash or investments, those assets belong to the order as a whole, and I believe under canon law, if the order would dissolve, that would go back to the Catholic Church.

MR. WRIGHT: My point, Mr. Chairman, is that people will be making donations, I take it, to this corporation -- I certainly hope so -- of a charitable nature and would wish it established somewhere in the constitution that in the eventuality of winding up, the assets would only go to other like charitable objects. It seems to me that it would be a good idea to have it in there somewhere. I'm sure there'd be no objection.

MRS. TADMAN: May I comment? Again, Mr. Wright, to advise the committee, the sisters do have a charitable number under the provisions of the Income Tax Act of Canada. There are regulations under that that deal with the disposition of funds that come in under that charitable number. As I understand it -- and certainly Sister Kornelia can clarify it -- as a Catholic religious order of sisters, if they are dissolved, under the canon law the assets that remain have to revert to the Catholic Church. In this

case it would be the Catholic Archdiocese of Edmonton.

MR. WRIGHT: Yes, but the canon law doesn't govern the general law. It seems to me just reasonable and proper that some statement of disposition on winding up should be in the Act, and then everyone is clear. They don't have to look at particular contracts; they don't have to go outside to some other set of laws, Mr. Chairman.

MRS. TADMAN: Another additional comment, Mr. Wright, is that this Act is based on similar legislation that has been granted by this Legislature to, for instance, the Sisters of Charity (Grey Nuns) of Alberta, I believe in 1955. None of the previous legislation, as far as I'm aware, contains the clause about the dissolution of funds should the religious Order cease to exist. That is the only other comment I can make.

MR. WRIGHT: I agree with that, Mr. Chairman. I have noticed that, and I think it's a bad precedent.

MR. CHAIRMAN: Thank you, Mr. Wright. I think this question came up last session, and I believe this committee did make a recommendation to amend the legislation in that regard in at least one instance.

MR. WRIGHT: That's true.

MR. CHAIRMAN: Mrs. Tadman, you've heard a comment by one member of the committee about that, and I guess it will be a matter for the committee to decide at a later date what they wish to do in that area. Just for clarification, though, you're satisfied that if there was any winding up, any assets that weren't dealt with specifically, the remainder would revert to the Roman Catholic Archdiocese of Edmonton.

MRS. TADMAN: Yes, sir.

MR. RITTER: Mr. Chairman, in agreement with Mr. Wright about his concerns, I would like to advise the committee that after this committee hearing is over, I will be discussing with Mrs. Tadman the possibility of amending a clause just to put in something that indicates the disposition of assets on winding up. Because it's quite true that while canon law may govern the circumstances within the church itself, this is in fact a secular Act, and we would want to make provision for that. So I'll be discussing it with Mrs. Tadman and get my report back to you at the next hearing.

MR. CHAIRMAN: Thank you. Any other member . . . Dr. Elliott.

DR. ELLIOTT: Thank you, Mr. Chairman. In the last line of questioning with Mr. Wright I noticed that the preamble earlier said that "there is no model Bill on this subject," but reference was made to a Bill of 1950-something or other. I was wondering if I was confusing what a model Bill is or what this previous Bill was.

MR. CHAIRMAN: Dr. Elliott, I think a model Bill is a Bill that may have gone through the uniformity commission. But there have been other Bills of a similar nature, and I think that's what Mr. Clegg was mentioning in his report.

DR. ELLIOTT: Thank you. The second question, Mr. Chairman, is under industry: "The corporation may exercise any industry that may help it to maintain its works or institutions . . ." What kind of industries would we be talking about there?

SISTER KORNELIA: We have had our congregation aims since 1850, when our founder set up our congregation, and especially the first aim is education of the little ones and the youth, ministry with sickness and loneliness, as well as preparing the youth for their life. Especially among youth, children, sickness, loneliness: that's our aim put before us from the founder. We have done this since 1850 in Poland, as well as in Cameroon in Africa, West Germany, Czechoslovakia, and France, as well as here in Canada since 1972.

MR. CHAIRMAN: Sister Kornelia, I think there is a misunderstanding here. You've given us an exposition of the aims and the objects of the order, but I think Dr. Elliott was wondering about the methods of getting there. In the Bill reference is made to the conduct of industrial activity, probably with a view to raising money, and he was wondering what type of commercial activity the order would be engaging in in order to gain the assets to carry out its objects of good works.

DR. ELLIOTT: That's right, Mr. Chairman.

MRS. TADMAN: Again, Mr. Chairman, maybe I can interject at this point. We propose the industry clause in there to give the sisters an opportunity if need arises in the future to be able to conduct that type of activity. At the present time they operate a commercial day care centre in the city of Edmonton, and that is the extent of any business involvement of theirs. But should the need arise in the future to develop some other endeavours, the sisters would like to have the authority to be able to do something like that.

DR. ELLIOTT: I understand that; that's what I was asking. What kinds of things did you have in mind? You're talking about: "and may bargain and sell the products of the same." My question was: what kinds of things do you have in mind that you are going to "bargain and sell products . . ."

MRS. TADMAN: There are no immediate plans for something like that right now, sir.

DR. ELLIOTT: It exceeds the annual bake sale, though, I imagine.

MRS. TADMAN: We have, you know, bake sales and things like that that the sisters are involved in. But in terms of anything larger, there are no immediate plans for something like that.

DR. ELLIOTT: Thank you, Mr. Chairman.

MR. CHAIRMAN: Thank you, Dr. Elliott. Mr. Musgreave.

MR. MUSGREAVE: I have a question of counsel. You suggested this was primarily housekeeping, but I always get concerned when I hear that word, particularly when lawyers use it. I gather that the object of this Act is to expand your ability to do more things. Is that correct? Why do we need the Act if you're not prevented from doing all the things you're doing now and

can continue on doing them?

MRS. TADMAN: At the present time the sisters are incorporated under the Societies Act of Alberta as a society. In reviewing the operation of other various religious orders within the Catholic community, it has come to light in the last year or so that most of the other religious Catholic orders operate on the basis of having been created as a body corporate under statute by the provincial Legislature. Part of the reason why we are moving away from the filings under of the Societies Act and into becoming a body corporate is, first of all, that is the similar way other Catholic religious orders function within the province of Alberta. Secondly, the corporation of the religious order wishes to, long term, maintain the confidentiality of their financial records, which exists in numerous other Catholic groups, such as the Grey Nuns or the Oblates. All those orders have historically been created as a body corporate of the Legislature.

MR. MUSGREAVE: Pardon me, Mr. Chairman. What was that again about keeping things confidential? I don't understand.

MRS. TADMAN: Under the Societies Act, if they remain as a society, they are required to file publicly their financial statements. Most Catholic religious orders do not do that, because historically they have been created by statute. We are just following the same approach as other Catholic religious institutions or orders have within this province. There are several Bills on the books of the Legislature that deal with not only Catholic religious orders but Catholic institutions as well.

MR. WRIGHT: Well, just saying that on the industrial endeavour, anything they can do to improve industry or create it would be greatly welcomed on all sides of this House.

MR. CHAIRMAN: Thank you, Mr. Wright. Mr. Jonson.

MR. JONSON: Mr. Chairman, just a question on 8(b) of the Act. Perhaps this is standard in such things, but why is there a reference there to being able to invest funds "in the name of the corporation," which is obvious I guess, but also "indirectly in the name of trustees"? What does that mean? Why did you allocate?

MRS. TADMAN: If I could answer that question as well. The provision to invest indirectly in the name of a trustee is there to permit, for instance, the sisters to invest in the overall funds available with the Catholic archdiocese or with another religious order. If they wanted to put certain funds in with the diocesan investments, they would do that and would not in effect have control of the funds and the diocese would in effect hold those funds in trust for the religious order.

MR. WRIGHT: Mr. Chairman, I think it's standard for takeover bids too.

MR. CHAIRMAN: Thank you, Mr. Wright. Are there any further questions any member of the committee would like to ask? Well, apparently there aren't, Mrs. Tadman, so are there any closing points you would like to make?

MRS. TADMAN: No, sir. I would like to thank the committee for hearing us this morning.

MR. CHAIRMAN: Thank you very much. As is our normal procedure, this matter will be taken under advisement, and the committee will deal with it after one of its business meetings. You will be advised in due course as to the progress, and of course there will be some discussion between you and Mr. Ritter concerning winding up.

Thank you very much, sisters.

Members of the committee, first I'd like to welcome Messrs. Stewart and Lagore on behalf of Bill Pr. 14, Acts Leadership Training Centre Act. I'll ask Mr. Ritter to provide us with the Parliamentary Counsel's report concerning this Bill.

MR. RITTER: Thank you, Mr. Chairman. Seems Mr. Clegg makes this very easy for me, because all I have to do is just read his letter.

This is my report on the above Bill pursuant to standing order 99.

The Bill provides for the incorporation and constitution of the Centre. Although there is no model Bill on the subject, the Act follows the form of previous Acts granted on this subject.

Section 8 provides for the Centre to grant academic degrees in divinity, but the Act does not otherwise ask for any unusual powers.

That's the report, Mr. Chairman.

MR. CHAIRMAN: Thank you, Mr. Ritter.

Mr. Stewart, as you heard from the previous Bill, we will now proceed with an opening statement explaining the rationale and the need for the legislation, followed by any further evidence to be given before questioning. Failing that, there will be questioning and then the opportunity for a closing statement. So if you'd like to sort of explain to the committee the reason and need for this legislation, I would be pleased if you would commence.

MR. STEWART: Thank you very much, Mr. Chairman. Good morning. The purpose of the establishment of the Acts Leadership Training Centre is to provide religious training for persons wishing to enter the Christian ministry. I should initially point out that there is in being right now the Acts Leadership Training Centre, and it is incorporated as a society. It has been incorporated as a society and has been carrying on the business of providing religious training since 1981, I believe, in Calgary.

The reasons for asking for a private Bill are basically twofold. Number one, in order to obtain loans from the Students Finance Board of the province of Alberta, the institution requires recognition by the province of Alberta. That recognition would be provided if the Acts Leadership Training Centre were incorporated pursuant to a private Bill, thus allowing the students attending the Acts Leadership Training Centre to apply for student loans. The reasons for that are obvious from the point of view of the students and for the viability of the training centre itself.

The second reason why a private Bill is attractive to the Acts Leadership Training Centre is that it provides a further endorsement, if you will, or at least a recognition that the Acts Leadership Training Centre has been acknowledged by the province of Alberta, which will assist the training centre in perhaps providing it with credibility as far as obtaining students from outside the province who might not otherwise be aware of the training centre or its background.

There is a curriculum, a brochure which I would tender to

the committee as an exhibit this morning, if I may, if that's your procedure. I do apologize for not having provided you with a copy of that before. But if I may in summary form outline it to you, the basic format of the brochure simply sets out what the training centre is about. It sets out the basis of the curriculum, which is essentially two years of training of separate courses in each year, and there is a third year of graduate training for people that are interested in returning for more in-depth training in specific areas. But basically the course offered by the training centre is two years in duration.

The brochure sets out the faculty, the instructors at the Acts Leadership Training Centre, and provides a background to them and their qualifications, both educationally and in society as a whole. The type of instructors that the training centre looks for are people that of course have the basic qualifications, the formal training, but as much, people that are used to working in society and working for the problems of society. So the instructors come from a variety of walks of life.

The society would be dissolved, of course, as is standard under these situations, with the proclamation of this Act. The Act itself is in basic format for institutions of this nature. There's nothing particularly unusual that it's asking for in there. I would mention, following the question of Mr. Wright with the prior application, that there are provisions in the event of the winding up of the society that the assets would go to charitable or institutions of like nature. So if somebody was contributing or advancing funds for the purposes of this society and for some reason it came to an end, their wishes would not be frustrated in that it would go for works of a similar nature.

The basic situation with the society at present is that it really has little or no assets to speak of at this point in time. It's basically providing a training centre for people who wish to attend. I understand that the enrollment at this point in time is between 40 and 50 students in the various courses that are offered.

Its physical situation is that it has two classrooms that are operated in conjunction with the Calgary Christian Centre in Calgary and provide basically two classrooms for their ongoing classes. However, I understand they have access to other rooms in the building should those be needed during the day. So that is where the school is located, and that's how they carry on business.

I would ask Mr. Lagore to give you some information as to the funding of the centre, where it gets the funds to provide the wherewithal for carrying out its program.

MR. CHAIRMAN: Before we hear a little bit of factual information concerning the operations of the organization, perhaps this would be a good point to have the swearing done, because I think maybe we are getting into the area of evidence.

MR. STEWART: I did get ahead of myself. I sort of thought before I starting talking that I'd be sworn and quite forgot about that before I got under way. So I apologize for that.

[Messrs. Stewart and Lagore were sworn in]

MR. CHAIRMAN: Just before you proceed, Mr. Stewart, I would just ask you whether you would adopt any factual statements that you've made so far as part of the evidence in this hearing.

MR. STEWART: Yes I do, and I do apologize for getting ahead of myself.

There was one procedural thing that I did want to mention to the committee. In the draft Bill itself it states that -- I'm looking at paragraph 2(d) -- "the constitution of the Society becomes the By-laws of the Centre." That's a typographical error on my part in drafting this proposed Bill. It should be "the By-laws of the society" as opposed to "the constitution of the Society," and I would ask for that change to be made as the Bill proceeds. I think those are all the comments I have at this time.

MR. CHAIRMAN: Thank you, Mr. Stewart. Before I interrupted you, I think you were about to ask Mr. Lagore to give us some more information, and maybe you'd like to leave that evidence now.

MR. STEWART: Thank you. I won't restrict Mr. Lagore if he has something else to say, but I thought you would be interested to know how the centre is funded, and he may well have some other points he'd like to touch on in addition to what I've raised.

MR. LAGORE: I guess the background to the institution relates back to a period of time in the late '70s, when a large number of young people had made a turnaround in their lives from various backgrounds, some of it deviant. The need and the desire on their part to find a place where they could pursue a training of the nature that we are now providing became soon evident. As we looked around Calgary, there wasn't a place of this nature that was available, and to this day there is still not a school in Calgary that provides that same level of training and that same strand of training that we are providing. As a result of that, in '81 we began the school. Basically, it became a Calgary-based school, and while it still draws largely from Calgary students, it has broadened out to include students from all over Alberta, and in some cases students from other provinces and even from abroad.

The funding was the thing that was asked of me particularly. The funding basically comes from the tuition of the students. In addition to that, we do have other churches that do give offerings. We have private donations that are given from people, and there is also a grant that is given us from the Calgary Christian Centre, which does assist in providing funding for the school. That's basically where the funding comes from.

MRS. HEWES: Mr. Chairman, I have some questions about the degree-granting authority that would be given here. Mr. Stewart or Mr. Lagore, you haven't told us about how this compares or where it fits into postsecondary institutional training, if you're related to a university or postsecondary institution of any kind, what the academic qualifications for someone entering the school are. It seems to me that if we're going to talk about the capacity to grant a degree in divinity to a graduate, it's important for us to know what level of skill and training and understanding and intellectual development those graduates will have.

MR. STEWART: Could you answer that?

MR. LAGORE: Yes, I can answer that. Basically, at this point in time our affiliation is rather informal in relationship to other institutions. However, we do have quite a solid history of other institutions accepting our students, accepting our programs, and accepting our credits that we have given our students. Alberta College at the point of its existence was accepting our students at a straight par right across the board. And with other organizations there has been either more or less that kind of accreditation

that has come through.

Not only that, there has been a kind of seal of approval in terms of our students becoming employable in terms of a variety of different church backgrounds. We tend to stay in rather the transdenominational stance relative to the training of our students, but our students have been very acceptable in terms of being accepted in various positions of that nature.

As far as the qualification of our program is concerned, I guess that's related to two things: number one, the content, and number two, the instructor. We feel very confident that our instructors are of that calibre, that we do have that calibre of student that is being turned onto the marketplace.

MRS. HEWES: If I might just pursue that, Mr. Chairman, is the school operating at a secondary or postsecondary level? I don't seem to be . . .

MR. LAGORE: Postsecondary.

MRS. HEWES: It's postsecondary. So anyone entering the institution would have had to complete their secondary, and then they are operating at a university or postsecondary level? And you do maintain some transferability with other institutions?

MR. LAGORE: Yes. Basically, the transferability is not because we are accredited per se, but it's because of the fact that they do recognize our courses when they do go to those institutions.

MRS. HEWES: Mr. Chairman, just a supplementary then. Would you describe for me the business of granting a degree? Do you grant degrees? I take it you don't have the capacity to give a bachelor's degree or a master's degree, and yet this is a request to grant a degree in divinity. Do you have the capacity in the school, if I may ask, to carry a student to that final point in their educational career?

MR. LAGORE: I believe we do in relationship to the objectives that we have set out in terms of the kind of student that we want to see prepared for the kind of work they want to do. We feel they are well equipped. I guess that both in terms of the demonstrated ability of that student and the kind of performance they have done -- I think that in that context it has certainly demonstrated itself. I would say that in terms of the goals we have established for achievement, yes, we have.

MRS. HEWES: Thank you, Mr. Chairman.

MR. STEWART: If I may, Mr. Chairman, I sense some difficulty with the question in the granting of the degree. It was initially our intention, when the draft Bill was prepared, to speak in terms of diplomas as well. However, there is a reluctance -- or a refusal, I guess -- by the provincial Legislature to give its sanction to the granting of diplomas. It felt it did not have authority to do that. It doesn't mean that diplomas can't be granted by the institution, but Mr. Clegg did not feel that in drafting the Bill it should appear to be giving Legislative sanction to the granting of diplomas, and he suggested that the wording be simply restricted to the granting of degrees in divinity. It was his view that the Legislature did have the authority to do that but not to give sanction to the granting of diplomas. I don't know if that assists or not, but that's perhaps an answer to the question of the difference between diplomas and degrees in

divinity.

MR. MUSGREAVE: I wanted to ask a question, Mr. Chairman. What has been the record of achievement of getting employment of the graduates of your institute? The reason I ask this question is . . . Could you answer that, perhaps?

MR. LAGORE: Yes I can. There are 40 percent of our graduates in full-time ministry of some sort, and compared with other institutes of a similar kind, this is almost double what most of them are reporting.

MR. MUSGREAVE: That brings me to another concern. Could you tell me: if someone took the three-year program, I estimate it would cost them approximately \$4,650, using your figures. Let's assume, using your figure of 40 percent -- let's say we have a hundred graduates. How are the other 60 percent going to pay that \$4,600 back?

MR. LAGORE: When I talk about a full-time person, our objective is to provide people who can find employment in full-time ministry. We recognize that in reality a lot of them will perform a function in which they will be involved in ministry, and there are a lot more -- I could go beyond that number -- who find employment in other fields, in other areas, and so on. Basically, that's where they find their . . .

MR. MUSGREAVE: Thanks.

MR. CHAIRMAN: Mr. Brassard.

MR. BRASSARD: Thank you, Mr. Chairman. I notice one of the criteria for admission -- as a matter of fact, the first one -- is that the applicant must be a born-again Christian. Could you clarify that requirement?

MR. LAGORE: Yes. "Born again" is a statement that so many people of all walks of life are using today. To us it simply means that a person has made a personal commitment of their life to Christ Jesus as their Saviour and Lord, and that's basically what we mean by that.

MR. BRASSARD: Then does that admission require any verification of any kind?

MR. LAGORE: The verification that comes is a person's own confession or statement that he has in fact made that commitment.

MR. BRASSARD: Not in speaking in tongues and that type of thing?

MR. LAGORE: Okay. That is not required in our . . . We like them to be open to that direction because we are a charismatic institution, but that isn't essential to entrance into the college.

MR. CHAIRMAN: Mr. Jonson.

MR. JONSON: Yes, Mr. Chairman. I haven't had the benefit of looking at that booklet yet, so I have one question about the program. Is it correct that the program is two years of full-time study, and then at that point you would be awarding your degree, and then there's a third year that is kind of a postgraduate

year of study?

MR. LAGORE: Yes, that is correct.

MR. JONSON: Okay. The other question then is: have you had any contact with the Department of Advanced Education and -- I may have the name wrong -- the private colleges accreditation council or committee?

MR. LAGORE: Advanced Education: we have talked with them often. We have a number of letters on file related to working with them and so on, and it was actually from their recommendation that we are here today. In terms of the colleges and so on: no, we have not.

MR. JONSON: And it is Advanced Education's recommendation that you come here to, well, get the overall Act but also the degree-granting status?

MR. LAGORE: Well, I don't think the degree-granting status was part of the discussion. It was the recognition that they were talking about in terms of them recognizing it as an advanced educational institution.

MR. CHAIRMAN: Mr. Stewart.

MR. STEWART: Sorry, I was just asking Mr. Lagore to enlarge on his answer. My understanding was that one of the recommendations was so that the students attending could qualify for student loans if they applied with the usual criteria to the province of Alberta, and perhaps there is another reason why they suggested that as well.

MR. LAGORE: Well, that was their basic suggestion, that it be recognized for that purpose. We see it as having broader advantages, but that was the basic that they had recommended on it.

MR. CHAIRMAN: Mr. Gibeault.

MR. GIBEAULT: Thank you, Mr. Chairman. Again, not having had a chance to read the brochure, just a couple of questions. Is the Acts Leadership Training Centre affiliated to any particular denomination?

MR. LAGORE: No, it is not. We tend to work with a network of churches across Alberta and actually across Canada, in which we have a large number of input for our students in both ways. There is a -- I don't know what you would call it. I'd call it a general conference that is convened once a year. It's been in the Banff area; it was in Calgary last year. That attracts approximately -- this last year -- about 800 people. Out of this, they come from a variety of churches all the way across Canada and even from the States. It is within these churches that we do have a network of relationships from which we respond in terms of working with them and, I would say, in our sort of a vision of direction into those churches, and it is into those churches that our students do have an openness.

MR. GIBEAULT: What about tuition fees? What kind of tuition fees are students facing when they enroll in your program?

MR. LAGORE: It's variable depending on the payment rate,

but it's in the neighbourhood of \$1,400 a year.

MR. GIBEAULT: In terms of the name of the training centre, Acts Leadership Training Centre, is there some significance to "Acts Leadership"?

MR. LAGORE: Well, "Acts," of course, is in the Bible. It's the Book of Acts, and that is where the name comes from.

MR. CHAIRMAN: Mrs. Koper.

MRS. KOPER: My questions have pretty well been answered, Mr. Chairman, but I did want to clarify one point. Have you pursued licensing under the private vocational colleges act?

MR. LAGORE: They will not license a religious institution.

MRS. KOPER: Thank you.

MR. CHAIRMAN: Mr. Day.

MR. DAY: Thank you, Mr. Chairman. Just clarification on Mr. Jonson's question. Should the Act go through, the degree would be granted after the second year or after the third year?

MR. LAGORE: It would be granted after the second year.

MR. DAY: And I think my other question has partly been answered, in terms of: an applicant does not have to profess allegiance to any particular denomination?

MR. LAGORE: That is correct. Could I go back and just address your other question for just a moment? Yes, our length of study per course is about one and a half times what it is in other colleges because our year is longer. So while we're talking about a two-year program, we're in a sense talking about almost a two and a half to three-year program because of the length of the year and the amount of time in each of the studies. So it's not just a two-year; it's more than that that's involved in that.

MR. DAY: And is it planned to be securing the ability to grant other degrees down the line -- an arts degree, for instance, or . . .

MR. LAGORE: This would only happen with an expansion of program and an extension of the year. At this point our goals, as established for what we want to do in the lives of these young people and in giving direction to Christian ministry, we feel are being adequately fulfilled, and that's the extent at this point in time where we intend to go. There'd be an expansion of program or an extension of program if that were to happen.

MR. DAY: I have had opportunity to see the product of the institute in my own community and was impressed with what I saw. What I'm wondering is: you talked about working with a network of churches. Is that generally how it works, that churches would seek out your institution for possible people to work in their various denominations? Is that generally how it works?

MR. LAGORE: I get more requests now than I can fill. We recognize when students come in that the possibility of all students being adequately suited for being a pastor per se just isn't there. Some of them we can't counsel to go into that area of

ministry; they need to go into others. And so I have more requests than I can fulfill always coming into the school.

DR. ELLIOTT: Just to follow up to Mr. Day's questions: the graduates with this degree are basically prepared then to go out into their work as ministers? Is that the idea? Or teachers?

MR. LAGORE: Yes, we do. We have students placed in a variety of head pastor roles and in a variety of denominations.

DR. ELLIOTT: Is the reason why they take these courses and work for this degree to qualify for going out as teachers and preachers?

MR. LAGORE: Some of them do. Some of them just say, "I'm coming because I want to be more effective in my church as a layman."

DR. ELLIOTT: Do some even end up as MLAs?

MR. LAGORE: I'm sorry?

DR. ELLIOTT: They end up as members of the Legislature, and we welcome that too.

MR. CHAIRMAN: If there are no further questions, I perhaps have one or two. What would be the name of the degree that would be granted and the letter designation?

MR. LAGORE: It would be a degree of theology.

MR. CHAIRMAN: So that would that be a DT then?

MR. LAGORE: A DTh.

MR. CHAIRMAN: Oh, a "T" and small "h".

MR. LAGORE: Yes.

MR. CHAIRMAN: And Mr. Gibeault asked about denominations. You mentioned a network of churches. Would any denomination be predominant in that network?

MR. LAGORE: When I say a network, they're basically what we call charismatic churches. Basically, those are churches that believe in the operation of gifts of the Spirit in the Christian life and ministry. That may not be meaningful to some of you, but that's not important. It's just our understanding of how the Holy Spirit works in the life of a Christian, and so it's a network of those particular churches. And I might say that they're not limited to just Pentecostal. They come from a wide range of Baptist, Alliance. We even have some Anglican people and United Church people that work very closely with us in terms of co-operating in our conference and being part of that.

MR. CHAIRMAN: Thank you, Mr. Lagore. Mr. Stewart, is there any . . .

MR. STEWART: I don't think I have anything further to add. One thing, just if there was any confusion about it. There are two basic reasons why we would like you to give your favourable consideration to the Bill. The students who wish to attend the college must now do so on their own finances, with-

out being able to have access to apply for loans to the Students Finance Board of the province. The reason for that is that the Students Finance Board simply cannot loan money to students unless the educational institution is recognized by the province. By having the Acts Leadership Training Centre incorporated under private Bill, it will then provide that recognition, and then the loans can be granted to students who wish to attend.

The secondary problem is to give a more -- now that they've been in business, if I can put it that way, for six years, they wish to have a more substantive backing to their program. Rather than just being a society, they wish to be incorporated under a private Bill of the Legislature, which they feel will, if you will, give them credibility to other religious institutions, people interested in religion, to attend their institution.

We thank you for your consideration and your time today.

MR. CHAIRMAN: Thank you very much, Mr. Stewart. If there's nothing further from the committee, I would like to thank Mr. Stewart and Mr. Lagore for their attendance this morning and for the information they've provided to the committee. Thank you very much.

Members of the committee, we will proceed with Pr. 22, and I'll ask Mr. Ritter to give us Mr. Clegg's report regarding this Bill.

MR. RITTER: Thank you, Mr. Chairman. I will be reading Mr. Clegg's report, but there are a number of other things which I'll be adding on which I think the committee should be aware of. First, the text of Mike Clegg's report:

This is my report on the above Bill pursuant to standing order 99.

The purpose of this Bill is to provide for the adoption of a person over 18 years by her stepfather. There is no model Bill on this subject. The Bill would provide an exception to the general law which does not allow for the adoption of adults.

That's the end of Mr. Clegg's report.

But further, Mr. Chairman, I would like to let the committee know that we do have in our possession with regard to this petition an affidavit of the natural father, and I'd like to read the text of it if I may. It is: I, David L. Williamson of the city of Edmonton, in the province of Alberta, make oath and say that, one, I am the natural father of Rhea-Lee Williamson; two, I have been advised by Rhea-Lee Williamson and do believe that she wishes to be adopted by Mervin Francis Lawrence, the husband of her mother; three, I do not oppose the adoption. This was an affidavit which is dated February 13 of this year.

MR. CHAIRMAN: I think I'll ask Mr. Ritter at this time to swear the prospective witnesses.

[Miss Williamson and Mr. and Mrs. Lawrence were sworn in]

MR. CHAIRMAN: Well, Miss McNaughtan, if you would like to brief the committee on the reason for the necessity of this legislation.

MISS McNAUGHTAN: Thank you, Mr. Chairman. As Mr. Ritter has indicated in his comments, this is a proposed Bill for the adoption of Rhea-Lee Williamson by Mervin Lawrence. Mervin Lawrence is the husband of Rhea-Lee's mother, and Rhea-Lee has resided with her mother and Mr. Lawrence since they were married, which is approximately 13 years ago. So she

has resided with them since she was about six years old. She has always looked to Mr. Lawrence in that period of time as her father, and he has acted in that capacity, as her father.

Because Rhea-Lee is over 18 the Child Welfare Act does not cover an adoption, and the only way it can be done is by way of a private Bill of the Legislature. Prior to Rhea-Lee turning 18 -- and you can determine this from the witnesses -- it is my understanding that her natural father would not consent to the adoption. However, upon her turning 18, he was prepared to provide the affidavit that has been filed in this matter.

Those are my statements in opening. I would welcome any questions to Rhea-Lee, Mervin Lawrence, or Kathlyne Lawrence.

MR. CHAIRMAN: Thank you very much, Miss McNaughtan. Mr. Brassard.

MR. BRASSARD: Well, I guess my first question would be: why now after 13 years?

MISS WILLIAMSON: Because it's always been very important to me that -- like, I've lived with this man for 13 years, and I've always looked up to him as a father. I just want it legally realized that he is my father. It was just very important to me all along, and it just never happened before.

MR. BRASSARD: Thank you, Rhea-Lee.

MR. ADY: I'm curious as to the motivation of the natural father to have a change of mind. Was that because of the fact that he now considers you at the age of accountability and thus able to make your own decision, and so he's willing to go along with this at this point? There's something magic about 18 in this case, and I'm just trying to find that out.

MISS WILLIAMSON: Are you referring to my real father's . . .

MR. ADY: Your natural father.

MISS WILLIAMSON: Yeah, okay. The only reason he said I could after I was 18 was because he really couldn't stop me if I wanted to then.

MR. ADY: Well, I suppose that's true, except the fact that he has signed that affidavit has some bearing on the attitude that this body might take, as an observation.

MISS WILLIAMSON: I guess basically we had always had -- we used to argue quite a bit about my getting adopted, and I guess he just finally got tired of arguing about it.

MR. ADY: Thank you.

MR. GIBEAULT: Mr. Chairman, I wonder if we as a committee might not suggest to the Attorney General or another appropriate minister that some review of the legislation would be in order. It seems unfortunate that a family has to bring such a matter before our committee. I don't know if our Parliamentary Counsel can advise us if this has happened before, but obviously it may happen again, and it seems like a cumbersome process for such a matter.

MR. CHAIRMAN: Well, I don't know if it's in our mandate to

make recommendations. I think our mandate really is only to report on the things that are referred to us by the Legislature. But I don't suppose that would stop any one of us -- members of this Assembly -- communicating directly with the Attorney General as to the need for an amendment to the appropriate legislation. I don't think the committee per se, though, has the mandate to do that.

MR. GIBEAULT: Could counsel advise us if there has been such a request brought before this committee in the past that he is aware of?

MR. RITTER: There have been other requests involving the adoption of persons aged over 18. This is, unfortunately, in this province the only way by which such an adoption can be achieved at the moment.

MR. CHAIRMAN: Any other members of the committee? Well, if not, we would like to thank you for your attendance, and as I pointed out in other instances, the committee will take this matter under advisement and will be reporting further.

MISS McNAUGHTAN: Thank you very much, Mr. Chairman.

MR. CHAIRMAN: Thank you.

Before we close our meeting this morning, I would like to ask whether anybody has any favourites for our business on April 29, I guess, which will be our next meeting date.

MR. YOUNIE: I wonder if we couldn't put this one back on for final resolution, if there would be any cause seen why we should -- that's Pr. 22 -- or if we can't give it some final resolution and give the earliest possible answer.

MR. CHAIRMAN: I think it's usually our procedure that after we've heard the evidence we do give a little time for digestion, and I don't think I would be prepared to ask for a motion today. That may be one item of business for some of the Bills we've already heard evidence on that we might consider next time. But I was primarily wondering what other Bills we should hear

evidence on so that we can get busy with making arrangements for those people to appear.

MR. MUSGREAVE: I'm busy looking for the city of Calgary one. I think I mentioned to you before that I'd like to have that one on our schedule as soon as possible.

MR. CHAIRMAN: That is Pr. 19, Calgary Assessment of Annexed Lands Act, 1987.

AN HON. MEMBER: Fred Stewart I think was . . . That's one I think we should do.

MR. CHAIRMAN: Yes. On our schedule it's got April 29 with a question mark. Would it be the general feeling of committee members that they would like to hear that matter, and if so, whether they felt any other matter could be dealt with or whether they felt it was of such complexity -- it has a very high rating on here, and I would suggest that perhaps we shouldn't schedule any other matter that day if we take that one.

MRS. HEWES: Mr. Chairman, I would agree with that. This one, I think, is a complicated Bill. It's also going to have, I expect, a number of submissions -- opposition as well as proponents of the Bill. So I would imagine we are going to need one full morning for it.

MR. CHAIRMAN: I guess there is a question that there could be the need for two meetings on it, yes. I sense, then, agreement that we will deal with Bill Pr. 19 on Wednesday, April 29, and only Bill Pr. 19.

HON. MEMBERS: Agreed.

MR. CHAIRMAN: Any other matters any member of the committee would like to raise? If not, I would ask for a motion to adjourn.

[The committee adjourned at 9:42 a.m.]

